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A COMPREHENSIVE

DICTIONARY OF THE BIBLE.

MAINLY ABRIDGED FROM

DR. WM. SMITH'S DICTIONARY OF THE BIBLE,

BUT COMPRISING

IMPORTANT ADDITIONS AND IMPROVEMENTS

FROM THE WORKS OF

ROBINSON, GESENIUS, FÜRST, PAPE, POTT, WINER, KEIL, LANGE, KITTO, FAIRBAIRN
ALEXANDER, BARNES, BUSH, THOMSON, STANLEY, PORTER, TRISTRAM, KING, AYRE,
AND MANY OTHER EMINENT SCHOLARS, COMMENTATORS, TRAVELLERS,
AND AUTHORS IN VARIOUS DEPARTMENTS.

DESIGNED TO BE

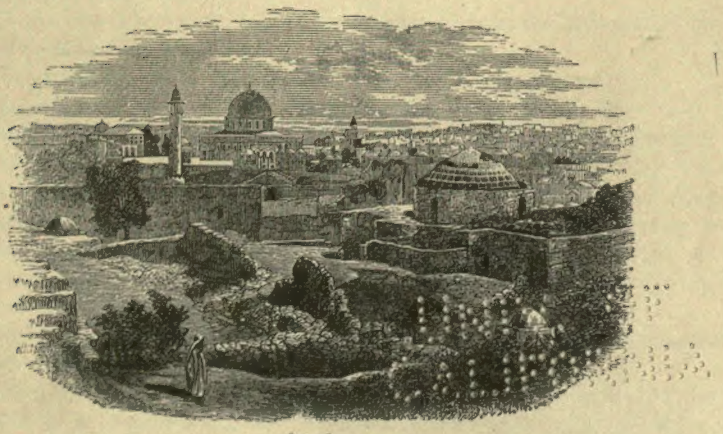
A COMPLETE GUIDE

IN REGARD TO

THE PRONUNCIATION AND SIGNIFICATION OF SCRIPTURAL NAMES; THE SOLUTION OF DIFFICULTIES RESPECTING
THE INTERPRETATION, AUTHORITY, AND HARMONY OF THE OLD AND NEW TESTAMENTS; THE HISTORY
AND DESCRIPTION OF BIBLICAL CUSTOMS, EVENTS, PLACES, PERSONS, ANIMALS, PLANTS,
MINERALS, AND OTHER THINGS CONCERNING WHICH INFORMATION IS
NEEDED FOR AN INTELLIGENT AND THOROUGH STUDY OF THE
HOLY SCRIPTURES, AND OF THE BOOKS OF
THE APOCRYPHA.

EDITED BY

REV. SAMUEL W. BARNUM.



Jerusalem.

ILLUSTRATED WITH FIVE HUNDRED MAPS AND ENGRAVINGS.

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PREFACE.

Dr. William Smith's Dictionary of the Bible, published in 1860-63, and containing, in its three octavo volumes, nearly 3,200 pages, is a work of acknowledged excellence; but its size, cost, and scholarly character, unfit it for the use of the great mass of those who need a Dictionary of the Bible. The Concise Dictionary of the Bible, abridged from the larger work, under Dr. Smith's superintendence, by Mr. William A. Wright (1,039 pp., 8vo, 1865), is well executed in many respects; but it leaves out a large part of the illustrations, references, tables, and some entire articles; frequently presupposes a familiar acquaintance with the Scriptures and with the learned languages; alters, often unsatisfactorily, the pronunciation of hundreds of proper names, and plainly evinces a lack of appreciation of the popular necessities. Dr. Smith's Smaller Dictionary of the Bible (617 pp., crown 8vo, 1866) is characterized, in general, by the same excellences and faults as the Concise Dictionary, and, while it has about twenty valuable maps and plates which are not in either of the other works, it is far from being commensurate with the wants of studious readers of the Bible.

The Comprehensive Dictionary of the Bible, which is the fruit of three years of editorial labor, is a modified abridgment of Smith's larger Dictionary of the Bible, designed to present the results of modern scholarship in a complete, intelligible, and reliable form for popular use. It aims to be, in all respects, a *Standard Dictionary for the People.*

The general principles which have guided the Editor in the preparation of the present work are the following:—

I. To make every thing intelligible to those who understand only the English language, and to place them as nearly as possible on a level with the scholars who are familiar with the original languages of the Scriptures.

II. To condense the greatest possible amount of valuable information into one volume of convenient size and moderate cost.

III. To guard against all influences hostile to Christian faith and love.

In carrying out these general principles, the Comprehensive Dictionary is distinguished from Smith's Dictionaries of the Bible, as well as from most others, in respect to—

1. *Pronunciation.* This Dictionary presents intelligibly and accurately the results of a diligent and extended examination of the principles, analogies, and prevalent usage in this department. In some cases, two different modes of pronunciation are given, each of which has a foundation of authority or of reason to support it. All the words in the vocabulary are pronounced and divided into syllables, and words or parts of words are also respelled whenever this is needed to indicate the pronunciation.

2. *Etymology.* The derivation and signification of the proper names are systematically given according to the best etymologists.

3. *Orthography.* The Scriptural names and words in which there are diversities of spelling are inserted in the vocabulary under the different forms which are prevalent, with a reference from the less common to the usual form.

4. *Geography.* Many important additions and corrections have been made in this department, giving the results of the latest investigations, identifying the ancient sites according to the opinions of the best-informed geographers and travellers, supplying numerous maps, plans, views of places, &c. Among the additions in this volume are the Plan of ancient Antioch in Syria after Müller (from Conybeare & Howson's Life and Epistles of St. Paul), the Maps of Arabia and Egypt (from Cassell's Bible Dictionary), the Map of the Jordan (from Tristram's

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Land of Israel), the two maps of Palestine (the first from Smith's Smaller Dictionary, the other from Ayre's Treasury of Bible Knowledge), and the Map of the Countries visited by the Apostle Paul (from the last edition of Kitto's Cyclopædia of Biblical Literature). In most other cases the authorities are given with the map or other important addition.

5. *History of Cities and Countries.* Many articles in Smith's Dictionaries of the Bible presuppose the reader's access to Smith's Dictionary of Geography, &c., and thus omit important historical facts which the Comprehensive Dictionary briefly supplies.

6. *Theology and Church Order.* This Dictionary aims, without inculcating either sectarian or latitudinarian views, to assist its readers in ascertaining for themselves the teachings of the Bible in regard to religious doctrines and ecclesiastical organization. It carries into this department of Biblical investigation the feature, which Smith's Dictionary adopts in respect to natural-history terms and some others, of giving the Hebrew and Greek equivalents of the English words with their exact significations and uses.

7. *Consistency of the Dictionary with itself.* While no important opinion has been suppressed and no real difficulty evaded, great care has been taken to harmonize with the best authorities and with one another, if possible, the oft-conflicting opinions and statements of different writers in Smith's Dictionary, or to provide for each having its own proper influence by inserting cross-references and notes, and often giving the name of the original contributor in connection with his opinion or statement or article.

8. *References.* The Scripture references of Smith's Dictionary have been diligently collated, often corrected, and in some articles considerably increased in number. The multitude of new cross-references to other articles in this Dictionary will greatly facilitate the finding of the information contained in the work.

9. *Additions to the original work.* Many new articles have been added, and numerous additions have been made to other articles, in order to give greater value and completeness to this Dictionary. One-third of the cuts and most of the maps are from other sources than Smith's Dictionaries. The additions and modifications in every part of this volume, and on every subject in it, make it, indeed, almost a new work.

10. *Authorities.* The new matter has been drawn from a wide range of first-class authorities. The title-page and list of abbreviations give the names of a few only out of the more than 200 writers whose productions in various forms have been laid under contribution for the improvement of this Dictionary. Much use has been made, not only of Dictionaries of the Bible, Concordances, Lexicons, Commentaries, Cyclopædias, Books of Travel, and other bound volumes of the highest character, but also of elaborate essays and reviews in various periodicals. Valuable aid in several departments has been received from officers of Yale College. From these and other sources, many of which are mentioned in the body of the work, the Editor has obtained the needed material to make this " A Comprehensive Dictionary of the Bible."

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12. *Typography.* The large and open page, legible type, and accurate and beautiful mechanical execution, need no commendation.

To all who have aided him in the prosecution of his labors, and especially to the President and Librarian of Yale College, for the unrestricted use of the College Library, the Editor would return his hearty thanks.

That the preparation and publication of this volume may promote the cause of true religion and sound Biblical learning, is the earnest desire and prayer of

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NEW HAVEN, *June* 4, 1868.

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A

A'a-lar. Addan.

Aar'on [air'on] (fr. Heb. = *mountaineer?* Ges.; *enlightened*, Fü.), the brother of Moses and Miriam, and son of Amram and Jochebed (Num. xxvi. 59, xxxiii. 39). He was three years older than Moses, and probably several years younger than Miriam (Ex. ii. 4, vii. 7). He is first mentioned in Ex. iv. 14, as "Aaron the Levite," who "could speak well." He was apparently, like many eloquent men, impulsive and comparatively unstable, leaning almost wholly on his brother; incapable of that endurance of loneliness and temptation, which is an element of real greatness; but earnest in his devotion to God and man, capable of sacrifice and of discipline by trial, and deservedly styled "the saint of the Lord" (Ps. cvi. 16). He was appointed by Jehovah to be the Interpreter and "Mouth" (Ex. iv. 16) of Moses, who was "slow of speech;" and accordingly he was not only the organ of communication with the Israelites and with Pharaoh (Ex. iv. 30, vii. 2), but also the actual instrument of working most of the miracles of the Exodus. (See Ex. vii. 19, &c.) Thus on the way to Mount Sinai, during the battle with Amalek, Aaron with Hur held up the weary hands of Moses, when they were lifted up for the victory of Israel, not in prayer, but to bear the rod of God (Ex. xvii. 9). Through all this period he was subordinate to his brother. At Sinai, Aaron only approaches with Nadab and Abihu, and the seventy elders of Israel, by special command, near enough to see God's glory, but not so as to enter His immediate presence. Left then, on Moses' departure, to guide the people, Aaron fails to withstand the demand of the people for visible "gods to go before them" (see Ex. xxxii.; Calf; Idolatry). There can hardly be a stronger contrast with this weakness, and the self-convicted shame of his excuse, than the burning indignation of Moses, and his stern, decisive measures of vengeance; although beneath these lay an ardent affection, which went almost to the verge of presumption in prayer for the people (Ex. xxxii. 19–34), and gained forgiveness for Aaron himself (Deut. ix. 20). Immediately after this great sin, Aaron was consecrated by Moses to the new office of high-priest. The order of God for the consecration is found in Ex. xxix., and the record of its execution in Lev. viii. The solemnity of the office, and its entire dependence for sanctity on the ordinance of God, were vindicated by the death of his sons, Nadab and Abihu, for "offering strange fire" on the altar (Lev. x.). From this time the history of Aaron is almost entirely that of the priesthood, and its chief feature is the great rebellion of Korah and the Levites against his sacerdotal dignity, united with that of Dathan and Abiram and the Reubenites against the temporal authority of Moses. The true vindication of Aaron's priesthood was, not so much the death of Korah by the fire of the Lord, as the efficacy of his offering of incense to stay the plague, by which he was seen to be accepted as an Intercessor for the people. The blooming of his rod, which followed, was a miraculous sign, visible to all, and capable of preservation, of God's choice of him and his house. The murmuring of Aaron and Miriam against Moses clearly proceeded from Aaron's trust in his priesthood, and Miriam's in her prophetic inspiration, as equal commissions from God (Num. xii. 2). It probably originated mainly with Miriam, and seems to have vanished at once before the declaration of Moses' exaltation above all prophecy and priesthood, except that of One who was to come. Acting with Moses in the guidance of the people, he shared his sin at Meribah, and its punishment (Num. xx. 10–12). Aaron's death, at the age of one hundred and twenty-three years (Num. xxxiii. 39), seems to have followed very speedily. It took place on Mount Hor, after the transference of his robes and office to Eleazar, who alone with Moses was present at his death, and performed his burial (Num. xx. 28). This mount is still called the "Mountain of Aaron." The wife of Aaron was Elisheba (Ex. vi. 23); and the two sons who survived him were Eleazar and Ithamar. The high-priesthood descended to the former, and was in his family until the time of Eli, and again from Zadok onward.

Aar'on-ites [air-] = descendants of Aaron (1 Chr. xii. 27, xxvii. 17). Priest.

Ab (Heb. *father*). Abba; Month.

Ab'a-cuc (L.; 2 Esd. i. 40) = Habakkuk.

A-bad'don (Heb. *destruction*), Rev. ix. 11. Apollyon.

Ab-a-di'as = Obadiah, son of Jehiel (1 Esd. viii. 35).

A-bag'tha (Heb. fr. Sansc. = *given by fortune*, Bohlen, Ges.; see Bigtha), one of the seven eunuchs in the Persian court of Ahasuerus (Esth. i. 10).

Ab'a-na (L. fr. Heb. = Amana, Ges.), one of the "rivers of DAMASCUS" (2 K. v. 12), probably the modern *Barada*, the chief river of the city. This clear and limpid stream is the main source of the beauty and fertility of the plain of Damascus. It rises in the Antilibanus, at about twenty-three miles N. W. from the city, after flowing through which, in several distinct streams, it runs across the plain and falls by different branches into the *Bahret el-Kiblîyeh* ("South Lake") and *Bahret esh-Shurkîyeh* ("East Lake"), two of the three lakes or marshes fifteen or twenty miles E. of Damascus (Rbn. iii. 446; Ptr. chs. v. ix.). AMANA; PHARPAR.

Ab'a-rim (Heb. *regions beyond*, Ges.), a mountain or range of highlands E. of the Jordan, in the land of Moab (Deut. xxxii. 49), facing Jericho, and forming the E. wall of the Jordan valley at that part. Its most elevated spot was "the Mount NEBO, 'head' of 'the' PISGAH," from which Moses viewed the Promised Land before his death (Num. xxvii. 12, xxxiii. 47, 48; Deut. xxxii. 49; probably Jer. xxii. 20, A. V. "passages"). IJE-ABARIM.

Ab'ba (Chal. *father* = Heb. AB), a term applied to God by the Lord Jesus (Mk. xiv. 36), and by St. Paul (Rom. viii. 15; Gal. iv. 6).

Ab'da (fr. Heb. = *servant*, sc. of God, Ges.). **1.** Father of Adoniram (1 K. iv. 6).—**2.** Son of Shammua (Neh. xi. 17); = Obadiah in 1 Chr. ix. 16.

Ab'de-el (fr. Heb. = *servant of God*, Ges.), father of Shelemiah (Jer. xxxvi. 26).

Ab'di (Heb. *servant of Jehovah*, Ges.). **1.** A Merarite, ancestor of Ethan the singer (1 Chr. vi. 44). —**2.** A Merarite, father of KISH 4 (2 Chr. xxix. 12). —**3.** One of the sons of Elam in the time of Ezra, who had married a foreign wife (Ezr. x. 26).

Ab-di'as (2 Esd. i. 39) = OBADIAH.

Ab'di-el (Heb. *servant of God*, Ges.), a Gadite, son of Guni and father of Ahi (1 Chr. v. 15).

Ab'don (Heb. *servile*, Ges.). **1.** A judge of Israel (Judg. xii. 13, 15), perhaps = Bedan in 1 Sam. xii. 11.—**2.** Son of Shashak (1 Chr. viii. 23).—**3.** First-born son of Jehiel, the father of Gibeon (1 Chr. viii. 30, ix. 35, 36).—**4.** Son of Micah, and a contemporary of Josiah (2 Chr. xxxiv. 20); = Achbor in 2 K. xxii. 12.—**5.** A city of Asher, given to the Gershonites (Josh. xxi. 30; 1 Chr. vi. 74); = HEBRON 2.

A-bed'ne-go (Chal. *servant of Nego*, perhaps = the Chal. god *Nebo*), the Chaldean name given to Daniel's friend Azariah, miraculously saved from the fiery furnace (Dan. i.–iii.). AZARIAH 24.

A'bel (L. fr. Heb. *hebel* = *breath*, *vapor*, *transitoriness*; probably so called from the shortness of his life), second son of Adam, murdered by his brother Cain (Gen. iv. 1–16). Jehovah showed respect for Abel's offering, but not for Cain's, because (Heb. xi. 4) Abel "by faith offered a more excellent sacrifice than Cain." The expression "sin," i. e. sin-offering, "lieth at the door" (Gen. iv. 7), seems to imply that the need of sacrifices of blood to obtain forgiveness was already revealed. Rather, "sin" (personified in this address of God to Cain) "lieth" (lit. *croucheth*, i. e. lieth in wait for thee, like a wild beast) "at the door" (so Ges., Bush, Fbn., &c.). Our Lord spoke of Abel as the first martyr (Mat. xxiii. 35); so did the early church subsequently. A legend connects his name with Abila (ABILENE), near which is his reputed tomb, *Nebi Habîl* = *Prophet Abel* (Stl. xii. n.).

A'bel (Heb. *meadow*, Ges.), the name of several places in Palestine. **1.** A'BEL-BETH-MA'A-CHAH [-kah] (Heb. *meadow of Beth-Maachah*, Fü.), or A'BEL-MA'IM (Heb. *Abel on*, or *meadow of, the waters*), or simply A'BEL, a town of some importance ("a city and a mother in Israel," 2 Sam. xx. 19), in the extreme N. of Palestine; named with Dan, Cinneroth, Kedesh; early a prey to the invading kings of Syria (1 K. xv. 20; 2 Chr. xvi. 4) and Assyria (2 K. xv. 29). Here Sheba was overtaken and besieged by Joab (2 Sam. xx. 14, 15); and the city was saved by the exercise, on the part of one of its inhabitants, of its proverbial sagacity (18). It was probably at the modern *Abil*, a village on a hill, one hour N. E. from *Hunîn* (anciently Rehob?) (Rbn. iii. 372; Thn. i. 324).—**2.** A'BEL-MIZ'RA-IM (Heb. the *mourning of Egypt*), the name given by the Canaanites to the floor of ATAD (Gen. l. 11).—**3.** A'BEL-SHIT'TIM (Heb. *meadow of acacias*) in the "plains" of Moab; on the low level of the Jordan valley, in distinction from the cultivated "fields" on the upper level of the table-land. Here, their resting-place before crossing the Jordan, Israel "pitched from Beth-jesimoth unto Abel-Shittim" (Num. xxxiii. 49). The place is most frequently called SHITTIM. In the days of Josephus, it was known as Abila, the town embosomed in palms, sixty stadia from the river. Among these palms (so Josephus) Deuteronomy was delivered by Moses. The town and the palms have disappeared; the acacia-groves still remain.—**4.** A'BEL-ME-HO'LAH (Heb. *meadow of the dance*), named with Beth-shean and Jokneam (1 K. iv. 12), and therefore in the N. part of the Jordan valley. To "the border of Abel-Meholah" and to Beth-shittah, the routed host fled from Gideon (Judg. vii. 22). Here Elisha was found at his plough by Elijah (1 K. xix. 16–19). —**5.** A'BEL-CE-RA'MIM (or *A. Crâmîm*, Heb.; A. V., "the plain of the vineyards'), a place E. of Jordan, beyond Aroer, to which Jephthah's pursuit of the Ammonites extended (Judg. xi. 33). An Abel is mentioned by Eusebius at six miles beyond Philadelphia (Rabbah); and another, where are now ruins, more to the N., twelve miles E. from Gadara.—**6.** "The great 'ABEL,' in the field of Joshua the Beth-shemite" (1 Sam. vi. 18). Probably (comp. ver. 14, 15) for *Abel* should be read *Eben* (in Heb.) = "stone." Some, however, suppose the place named Abel from the "mourning" there (ver. 19; comp. Gen. l. 11). The A. V. here inserts "stone of."

A'bez (Heb. *tin?* Ges.), a town of Issachar, named between Kishion and Remeth (Josh. xix. 20 only).

A'bi (Heb. = ABIJAH, Ges.), mother of king Hezekiah (2 K. xviii. 2), called Abijah in 2 Chr. xxix. 1. Her father was Zachariah, or Zechariah.

A-bi'a (fr. Heb. = ABIJAH). **1.** Son of Rehoboam; = ABIJAH 1, or ABIJAM (1 Chr. iii. 10; Mat. i. 7).—**2.** Chief of the eighth course of priests; a descendant of Eleazar (Lk. i. 5); = ABIJAH 3.

A-bi'ah (fr. Heb. = ABIJAH). **1.** Son of Becher, Benjamin's son (1 Chr. vii. 8); supposed by Lord A. C. Hervey = APHIAH (?).—**2.** Wife of Hezron (1 Chr. ii. 24).—**3.** Second son of Samuel, whom together with his eldest son Joel he made judge in Beersheba (1 Sam. viii. 2; 1 Chr. vi. 28). The corruptness of their administration was the reason alleged by the Israelites for demanding a king.

A-bi-Al'bon = ABIEL 2.

A-bi'a-saph or **E-bi'a-saph** (Heb. whose *father* [Korah, Num. xvi.] God *took away*, Sim.; *father of gathering*, i. e. the gatherer, Fü. and Ges.), the head of a family of the Korhites. In Ex. vi. 24, he appears to be a son of Korah and brother of Assir and Elkanah: in 1 Chr. vi. 23, EBIASAPH (probably = Abiasaph) is son of Elkanah, the son of Assir, the son of Korah (comp. v. 37). The natural inference from this would be that in Ex. vi. 24, "the sons of Korah" = the families into which the house of the Korhites was subdivided (comp. 1 Chr. ix. 19). Among the remarkable descendants of Abiasaph, according to 1 Chr. vi. 33-37, were Samuel the prophet and Elkanah his father (1 Sam. i. 1), and Heman the singer.

A-bi'a-thar (fr. Heb. = *whose father survived*, sc. deceased mother, Sim.; *father of excellence*, or *of abundance*, Fü., Ges.), high-priest of the line of Eli and Ithamar. He was the only one of all the sons of AHIMELECH who escaped the slaughter of his father's house by Saul (1 Sam. xxii.). Abiathar fled to David "with an ephod in his hand," and was thus enabled to inquire of the Lord for him (1 Sam. xxiii. 6, 9, xxx. 7; 2 Sam. ii. 1, v. 19, &c.). The fact of David having been the unwilling cause of the death of all Abiathar's kindred, coupled with his gratitude to Ahimelech, made him a firm and steadfast friend to Abiathar all his life. Abiathar on his part adhered to David in his wanderings, was with him in Hebron (2 Sam. ii. 1-3), carried the ark before him to Jerusalem (1 Chr. xv. 11; 1 K. ii. 26), continued faithful to him in Absalom's rebellion (2 Sam. xv. 24-36, xvii. 15-17, xix. 11); and "was afflicted in all wherein David was afflicted." He was also one of David's chief counsellors (1 Chr. xxvii. 34). Abiathar was, however, one of Adonijah's chief partisans, while Zadok was on Solomon's side. For this Abiathar was superseded in the high-priesthood, and banished to his native Anathoth, and his life was spared by Solomon only on the strength of his long and faithful service to David. "Solomon thrust out Abiathar from being priest unto the Lord," and "Zadok the priest did the king put in the room of Abiathar" (1 K. ii. 27, 35). Probably Abiathar did not long survive David, though he is mentioned in 1 K. iv. 4 (comp. ver. 2, and 1 Chr. vi. 10). There are some difficulties connected with Abiathar. (1.) It is difficult to determine the position of Abiathar relatively to Zadok, and to account for the double high-priesthood. Zadok, descended from Eleazar, Aaron's elder son, is first mentioned in 1 Chr. xii. 28, as "a young man mighty of valor," who joined David while he reigned in Hebron. From this time we read, both in Samuel and Chronicles, of "Zadok and Abiathar the priests," Zadok being always named first. And yet Solomon on his accession put Zadok in the room of Abiathar. Perhaps Abiathar was the first, and Zadok the second priest; but from the superior strength of the house of Eleazar, which furnished sixteen out of the twenty-four courses (1 Chr. xxiv.), Zadok acquired considerable influence with David; and this, added to his being the heir of the elder line, and perhaps also to some of the passages being written after Zadok's line were established in the high-priesthood, led to the precedence given him over Abiathar. Possibly jealousy of Zadok inclined Abiathar to join Adonijah's faction. It is remarkable how, first, Saul's cruel slaughter of the priests at Nob, and then the political error of the wise Abiathar, led to the fulfilment of God's denunciation against the house of Eli, as noticed in 1 K. ii. 27. (HIGH-PRIEST.) (2.) In 2 Sam. viii. 17, 1 Chr. xviii. 16, and 1 Chr. xxiv. 3, 6, 31, *Ahimelech* is substituted for *Abiathar*, and *Ahimelech* (*Abimelech*) *the son of Abiathar*, instead of *Abiathar the son of Ahimelech*; yet in 2 Sam. xx. 25, and elsewhere in the O. T., we are uniformly told that Abiathar was priest with Zadok in David's reign, and that he was the son of Ahimelech, and Ahimelech the son of Ahitub. The difficulty is increased by finding Abiathar spoken of as the high-priest in whose time David ate the shewbread, in Mk. ii. 26. However, David's friend was so clearly *Abiathar the son of Ahimelech* that one can only suppose a clerical error propagated from one passage to another. The mention of *Abiathar* by our Lord in Mk. ii. 26, might be accounted for, if Abiathar persuaded his father to allow David to have the bread, and if, as is probable, the loaves were Abiathar's (Lev. xxiv. 9), and given by him with his own hand to David. Abiathar might then be spoken of by anticipation as high-priest (so Barnes), or as the same Greek word in the plural is commonly translated "chief-priests" in the N. T., Abiathar may be here designated simply as *a chief-priest;* compare ANNAS 2 (so Fairbairn).

A'bib. MONTH.

A-bi'dah or **A-bi'da** (Heb. *father of knowledge*, i. e. *knowing*, Ges.), son of Midian (Gen. xxv. 4; 1 Chr. i. 33).

Ab'i-dan (Heb. *father of the judge*, Ges.), chief of Benjamin at the Exodus (Num. i. 11, ii. 22, vii. 60, 65, x. 24).

A'bi-el (Heb. *father of strength*, i. e. *strong*, Ges.). **1.** Father of Kish and Ner, and ancestor of Saul (1 Sam. ix. 1), and of Abner (1 Sam. xiv. 51). (NER; SAUL 2.)—**2.** An Arbathite, one of David's mighty men (1 Chr. xi. 32). In 2 Sam. xxiii. 31, he is called ABI-ALBON, a name of the same meaning.

A-bi-e'zer (Heb. *father of help*). **1.** Eldest son of Gilead, and descendant of Manasseh, and apparently at one time the leading family of the tribe (Josh. xvii. 2; 1 Chr. vii. 18; Num. xxvi. 30, where the name is contracted *Jeezer;* comp. Judg. vi. 15, 34, viii. 2). The present text of 1 Chr. vii. 18, makes Abiezer a son of Gilead's sister. He was the ancestor of GIDEON.—**2.** One of David's "valiant men" (2 Sam. xxiii. 27; 1 Chr. xi. 28, xxvii. 12).

A-bi-ez'rite = descendant of ABIEZER 1 (Judg. vi. 11, 24, viii. 32).

Ab'i-gail [-gal] (fr. Heb. = whose *father* is *exultation*, Ges.). **1.** The beautiful wife of Nabal, a wealthy owner of goats and sheep in Carmel. When David's messengers were slighted by Nabal, Abigail took the blame upon herself, supplied David and his followers with provisions, and succeeded in appeasing his anger. Ten days after Nabal died, and David sent for Abigail and made her his wife (1 Sam. xxv. 14, &c.). By her he had a son Chileab (2 Sam. iii. 3) or Daniel (1 Chr. iii. 1).—**2.** A sister of David and of Zeruiah, married to JETHER 3 the *Ishmaelite* (or Ithra; *Israelite* in 2 Sam. xvii. 25, is probably a transcriber's error); mother of Amasa (1 Chr. ii. 17). NAHASH 2.

* **Ab'i-gal** (Heb.) (2 Sam. xvii. 25, marg.) = ABIGAIL 2.

Ab-i-ha'il (fr. Heb. = *father of might*, i. e. *mighty*, Ges.; in No. 2 and 4 = *father of light*, Sim.). **1.** Father of Zuriel, chief of the Levitical family of Merari under Moses (Num. iii. 35).—**2.** Wife of Abishur (1 Chr. ii. 29).—**3.** Son of Huri of the tribe of Gad (1 Chr. v. 14).—**4.** Wife of Rehoboam, and daughter, i. e. descendant of Eliab, David's elder brother (2 Chr. xi. 18).—**5.** Father of Esther and uncle of Mordecai (Esth. ii. 15, ix. 29).

A-bi'hu (Heb. = to whom *He* [God] is *father*, Ges.), second son (Num. iii. 2) of Aaron by Elisheba (Ex. vi. 23), who with his father and his brother Nadab and seventy elders of Israel accompanied Moses to the summit of Sinai (Ex. xxiv. 1). Being, together with Nadab, probably while intoxicated (comp. Lev. x. 8-11), guilty of offering strange FIRE (Lev. x. 1) to the Lord, they were both consumed by fire from heaven, and Aaron and his surviving sons were forbidden to mourn for them.

A-bi'hud (Heb. whose *father* is *Judah*, Ges.; *fa-*

ther [God] is *renown*, Fü.), son of Bela and grandson of Benjamin (1 Chr. viii. 3).

A-bi'jah (Heb. whose *father* is *Jehovah*, Ges.; = ABIA, ABIAH, &c.). **1.** The son and successor of Rehoboam on the throne of Judah (2 Chr. xii. 16); called "ABIJAM" in 1 K., "ABIA" in 1 Chr., &c., "Abijah" in 2 Chr. From 1 K. xv. we learn that Abijah endeavored to recover the kingdom of the Ten Tribes, and made war on Jeroboam; that he walked in all the sins of Rehoboam (idolatry, &c., 1 K. xiv. 23, 24); and that his heart "was not perfect before God as the heart of David his father." In 2 Chr. xiii. his war is more minutely described; he was successful in battle, and took the cities of Bethel, Jeshanah, and Ephrain, with their dependent villages. It is also said that his army consisted of 400,000 men, and Jeroboam's of 800,000, of whom 500,000 fell in the action; but Kennicott maintains that our MSS. are frequently incorrect as to numbers, and gives reasons for reducing these to 40,000, 80,000, and 50,000, and Davidson (*The Text of the O. T. considered*) claims that copyists were led into error by using different modes of marking numbers and confounding the letters by which they were often denoted. (CENSUS.) In 2 Chr. we are told that after his victory Abijah "waxed mighty, and married fourteen wives," whence we may well infer that he was elated with prosperity, and like Solomon fell into wickedness, as described in 1 K. He reigned three years. His mother was MAACHAH or Michaiah, and Abijah was probably descended from David both on his father's and mother's side. (JUDAH, KINGDOM OF; ISRAEL, KINGDOM OF.)—**2.** The son of Jeroboam I., king of Israel, in whom alone, of all Jeroboam's house, was found "some good thing toward the Lord God of Israel," and who was therefore, unlike the rest, suffered to go down to the grave in peace. He died in his childhood, just after Jeroboam's wife had been sent in disguise to seek help for him, in his sickness, from the prophet Abijah, who gave her the above answer (1 K. xiv.)—**3.** A descendant of Eleazar, who gave his name to the eighth of the twenty-four *courses* into which the priests were divided by David (1 Chr. xxiv. 10; 2 Chr. viii. 14). The Abijah in Neh. xii. 4, 17, may be a family name, or an individual descendant of this Abijah. (See No. 4.) To the course of Abijah or Abia belonged Zacharias the father of John the Baptist (Lk. i. 5).—**4.** A priest who with Nehemiah covenanted to walk in God's law (Neh. x. 7); possibly a family name = No. 3. —**5.** Mother of King Hezekiah (2 Chr. xxix. 1); = ABI.

A-bi'jam (Heb. *father of the sea*, *mariner*, Ges.), son and successor of Rehoboam (1 K. xiv. 31, xv. 1, 7, 8); = ABIJAH 1.

Ab'i-la. ABILENE.

Ab-i-le'ne (Gr. fr. Abila, which probably = ABEL, *meadow;* not from ABEL the martyr), a tetrarchy of which the capital was Abila, a city on the E. slope of Antilibanus, in a district fertilized by the river Barada. (ABANA.) The position of the city is designated by the ancient itineraries as eighteen miles from Damascus, and thirty-eight (or thirty-two) miles from Heliopolis or Baalbec; and its remains have been discovered in a remarkable gorge called the *Sûk Wady Barada*, where the river breaks down through the mountain toward the plain of Damascus. It is impossible to fix the limits of the Abilene mentioned (Lk. iii. 1) as the tetrarchy of LYSANIAS. Like other districts of the East it doubtless underwent many changes, both of masters and of extent, before it was finally absorbed in the province of Syria.

A-bim'a-el (Heb., prob. = *father of Mael*, Ges.), a son of Joktan (Gen. x. 28; 1 Chr. i. 22), and probably the progenitor of an Arab tribe, perhaps the *Minaei* (Bochart). ARABIA.

A-bim'e-lech [-lek] (Heb. *father of the king* or *father-king*), the name of several Philistine kings; perhaps a common title of these kings; compare Pharaoh, Cesar, the title Padishah (= *father-king*) of the Persian kings, &c. In the title of Ps. xxxiv. the name Abimelech is given to the king, called ACHISH in 1 Sam. xxi. 11. **1.** A Philistine, king of Gerar (Gen. xx. xxi.), who, exercising the right claimed by Eastern princes, of collecting all the beautiful women of their dominions into their harem (Gen. xii. 15; Esth. ii. 3), sent for and took Sarah. (ABRAHAM.)—**2.** Another king of Gerar who reproved ISAAC for his deception in relation to Rebekah (Gen. xxvi. 1, &c.).—**3.** Son of Gideon by his Shechemite concubine (Judg. viii. 31). After his father's death he murdered his seventy brethren, except Jotham the youngest, who concealed himself; and he then persuaded the Shechemites, through the influence of his mother's brethren, to elect him king. (SHECHEM.) When Jotham heard that Abimelech was made king, he addressed to the Shechemites his fable of the trees choosing a king (Judg. ix.). After Abimelech had reigned three years, the citizens of Shechem rebelled. He was absent at the time, but returned and quelled the insurrection. Shortly after he stormed and took Thebez, but was struck on the head by a woman with the fragment of a mill-stone (comp. 2 Sam. xi. 21); and lest he should be said to have died by a woman, he bade his armor-bearer slay him. Thus God avenged the murder of his brethren, and fulfilled Jotham's curse. —**4.** Son of Abiathar (1 Chr. xviii. 16); = AHIMELECH in 2 Sam. viii. 17. ABIATHAR.

A-bin'a-dab (Heb. *father of nobleness*, or *noble father*, Ges.). **1.** A Levite of Kirjath-jearim, in whose house the ark remained twenty years (1 Sam. vii. 1, 2; 1 Chr. xiii. 7).—**2.** Jesse's second son, who followed Saul to his war against the Philistines (1 Sam. xvi. 8, xvii. 13).—**3.** A son of Saul, slain with his father and brothers on Mount Gilboa (1 Sam. xxxi. 2).—**4.** Father of one of Solomon's twelve commissaries, who is called in the margin BEN-ABINADAB (1 K. iv. 11).

Ab'i-ner, a Hebrew form of ABNER (1 Sam. xiv. 50, marg.).

A-bin'o-am (Heb. *father of pleasantness*, or *of grace*, Ges.), the father of Barak (Judg. iv. 6, 12; v. 1, 12).

A-bi'ram (Heb. *father of altitude*, Ges.). **1.** A Reubenite, son of Eliab, and conspirator with the Reubenites Dathan and On, and the Levite KORAH, against Moses and Aaron (Num. xvi.).—**2.** Eldest son of HIEL, the Bethelite, who died when his father laid the foundations of Jericho (1 K. xvi. 34).

A-bi'ron = ABIRAM 1 (Ecclus. xlv. 18).

Ab-i-se'i = ABISHUA 2 (2 Esd. i. 2).

Ab'i-shag (Heb. *father of error*, Ges.), a beautiful Shunammite, taken into David's harem to comfort him in his extreme old age (1 K. i. 1–4). After David's death ADONIJAH induced Bathsheba to ask Solomon to give him Abishag in marriage; but this imprudent petition cost Adonijah his life (1 K. ii. 13, &c.).

A-bish'a-i or **A-bi'shai** (Heb. *father of a gift*, Ges.), son, probably eldest son, of David's sister Zeruiah, and brother to Joab and Asahel (1 Chr. ii. 16). He was an early, courageous, and devoted follower of David, and one of his chief officers. He accompanied David in his desperate night expedition to Saul's camp, and was restrained by David from stabbing the sleeping king with his own spear (1 Sam. xxvi. 6–9). He is next mentioned as associated with Joab in pursuing Abner at Gibeon, burying Asahel, and afterward slaying ABNER (2 Sam. ii. 18, 24, iii. 30). In the war against Hanun, Abishai, as second in command, was opposed to the army of the Ammonites before the gates of Rabbah, and drove them before him into the city, while Joab defeated the Syrians (2 Sam. x. 10, 14; 1 Chr. xix. 11, 15). The decisive defeat of the Edomites in the valley of salt (1 Chr. xviii. 12), which brought them to a state of vassalage, was due to Abishai, acting perhaps under the immediate orders of the king (see 2 Sam. viii. 13), or of Joab (Ps. lx. title). He accompanied the king in his flight from Absalom, and was eager to punish the insolence of Shimei (2 Sam. xvi. 9, 12, xix. 21). In the battle in the wood of Ephraim Abishai commanded one-third of the army (2 Sam. xviii. 2, 5, 12). In the absence of Amasa he was summoned to assemble the troops in Jerusalem and pursue after the rebel Sheba (2 Sam. xx. 6, 10). He also rescued David from the gigantic Philistine, Ishbi-benob (2 Sam. xxi. 17). His having successfully fought single-handed against three hundred, won for him a place as captain of the second three of David's mighty men (2 Sam. xxiii. 18; 1 Chr. xi. 20). Of the end of his life we have no record.

A-bish'a-lom (Heb. = ABSALOM), father, or grandfather, of MAACHAH, who was the wife of Rehoboam, and mother of Abijah (1 K. xv. 2, 10); called ABSALOM in 2 Chr. xi. 20, 21; probably David's son (see LXX., 2 Sam. xiv. 27).

A-bish'u-a (Heb. *father's welfare*, Sim.; *father* or *lord of happiness*, Fü.; *father of welfare*, Ges.). **1.** Son of Bela, of the tribe of Benjamin (1 Chr. viii. 4).—**2.** Son of Phinehas, and father of Bukki, in the genealogy of the high-priests (1 Chr. vi. 4, 5, 50, 51; Ezr. vii. 4, 5); called in the Apocrypha ABISEI and ABISUM. HIGH-PRIEST.

Ab'i-shur (Heb. *father of the wall*, Ges.), son of Shammai (1 Chr. ii. 28, 29).

Ab'i-sum = ABISHUA 2 (1 Esd. viii. 2).

Ab'i-tal (Heb. whose *father* is the *dew*, Ges.), one of David's wives (2 Sam. iii. 4; 1 Chr. iii. 3).

Ab'i-tub (Heb. *father of goodness*, Ges.), son of Shaharaim by Hushim (1 Chr. viii. 11).

A-bi'ud (L. = ABIHUD), descendant of Zorobabel in the genealogy of JESUS CHRIST (Mat. i. 13). Lord A. C. Hervey identifies him with HODAIAH and JUDA 2, and supposes him the grandson of Zorobabel through his daughter Shelomith.

* **Ab'jects** (Ps. xxxv. 15), the A. V. translation of the Heb. pl. *nêchim*, which (so Ges.) = *smiters*, sc. with the tongue, i. e. railers, slanderers; or (so Luther, J. A. Alexander on Ps.) = *smitten*, sc. in the feet, i. e. the lame, cripples.

Ab-lu'tion. PURIFICATION.

Ab'ner (Heb. *father of a light* = ABINER, Ges.). **1.** Son of Ner, Saul's uncle (see SAUL 2), and commander-in-chief of his army (1 Sam. xiv. 50, 51; 1 Chr. xxvi. 28). He conducted David into Saul's presence after the death of Goliath (xvii. 55–57); and afterward accompanied his master when he sought David's life at Hachilah (xxvi. 3–14). After Saul's death, he was the main stay of his family. After the disastrous battle of Mount Gilboa, David was proclaimed king of Judah in Hebron (2 Sam. ii. 4), but the rest of the country being apparently in the hands of the Philistines, five years passed before Abner proclaimed ISHBOSHETH king of Israel, at Mahanaim. Ishbosheth was generally recognized, except by Judah. War soon broke out between the two rival kings, and a "very sore battle" was fought at Gibeon between the men of Israel under Abner and the men of Judah under Joab. When the army of Ishbosheth was defeated, Joab's swift-footed youngest brother Asahel pursued Abner, and in spite of warning refused to leave him, so that Abner in self-defence killed him. After this the war continued, success inclining more and more to the side of David, till at last the imprudence of Ishbosheth deprived him of the counsels and generalship of the hero, who was the only support of his tottering throne. Abner had married Rizpah, Saul's concubine, and this, according to the views of Oriental courts, might imply a design upon the throne. (ABSALOM; ADONIJAH.) Rightly or wrongly, Ishbosheth so understood it, and reproached Abner with it. Abner, after an indignant reply, opened negotiations with David, by whom he was most favorably received at Hebron. He then undertook to procure his recognition throughout Israel; but after leaving his court for the purpose was enticed back by Joab, and treacherously murdered by him and his brother Abishai, at the gate of the city, partly no doubt, as Joab showed afterward in the case of AMASA, from fear lest so distinguished a convert to their cause should gain too high a place in David's favor, but ostensibly in retaliation for the death of Asahel. This murder caused the greatest sorrow and indignation to David; but, as the assassins were too powerful to be punished, he contented himself with showing every public token of respect to Abner's memory, by following the bier and pouring forth a simple dirge over the slain (2 Sam. iii. 33, 34).—**2.** The father of Jaasiel, chief of the Benjamites in David's reign (1 Chr. xxvii. 21); probably = No. 1.

* **A-bom-i-na'tion,** the A. V. translation of several Heb. words (*shikkûts*, *shekets*, *tô'êbâh*, &c.), and of the Gr. *bdelugma*. "These words describe generally any object of detestation or disgust (Lev. xviii. 22; Deut. vii. 25); and are applied to an impure or detestable action (Ez. xxii. 11, xxxiii. 26; Mal. ii. 11, &c.); to any thing causing a ceremonial pollution (Gen. xliii. 32, xlvi. 34; Deut. xiv. 3); more especially to idols (Deut. vii. 26; 1 K. xi. 5, 7; 2 K. xxiii. 13, &c.); also to food offered to idols (Zech. ix. 7,)" &c. (Kit.). The "abomination of the Egyptians" in Ex. viii. 26, according to some, denotes the cow, which all the Egyptians held sacred; according to others, something in the rites of Hebrew worship, which would be peculiarly offensive to the Egyptians. See the next article.

A-bom-i-na'tion of Des-o-la'tion, mentioned by our Saviour (Mat. xxiv. 15; Mk. xiii. 14) as a sign of the approaching destruction of Jerusalem, with reference to Dan. ix. 27, xi. 31, xii. 11. The Jews considered the prophecy of Daniel as fulfilled in the profanation of the Temple under Antiochus Epiphanes, when the Israelites themselves erected an idolatrous altar upon the sacred altar, and offered sacrifice thereon: this altar is described as "the abomination of desolation" (1 Mc. i. 54, vi. 7). The prophecy, however, referred ultimately to the destruction of Jerusalem by the Romans, and consequently "the abomination of desolation" must be something connected with that event. But it is not easy to find one which meets all the requirements of the case: the introduction of the Roman standard into the Temple is not "the abomination of desolation," properly speaking, unless the Jews themselves participated in the worship of them; moreover, this event, as well as several others which have been proposed, e. g. the erection of the statue of Hadrian, &c., fails in regard to the time of occurrence, being *subsequent to* the destruction of the city. Probably the profanities of the Zealots constituted "the abomination," which was the sign of impending ruin (so Hug, Stier, Alford, &c.). ABOMINATION.

A'bra-ham (Heb. *father of a multitude*), originally **A'bram** (Heb. *father of elevation*), son of TERAH, and brother of Nahor and Haran; the progenitor of the Hebrew nation and of several cognate tribes, "the father of all them that believe" (Rom. iv. 11), and "the Friend of God" (Jas. ii. 23). His history is recorded with much detail in the Scriptures as the very type of a true patriarchal life. (PATRIARCH.) His character is free, simple, and manly; full of hospitality and family affection; truthful to all who were bound to him by their ties, though not untainted with Eastern craft toward aliens; ready for war, but not a professed warrior or plunderer; free and childlike in religion, and gradually educated by God's hand to a sense of its all-absorbing claims. Terah was an idolater (Josh. xxiv. 2). Abram appears as the champion of monotheism, and to him are referred the beginnings of the Mosaic polity.—Abram was probably born when his father was one hundred and thirty years old, the statement in Gen. xi. 26, that Terah was seventy years old, probably referring to his age when his eldest son Haran was born, and both Abram and Nahor being born subsequently (comp. Gen. xi. 26, 32, xii. 4, with Acts vii. 2–4). (CHRONOLOGY.) In obedience to a call of God, Abram, with his father Terah, his wife SARAI, and his nephew LOT, left his native Ur of the Chaldees, and dwelt for a time in Haran, where Terah died. After his father's death, Abram, now seventy-five years old, pursued his course, with Sarai and Lot, to the land of Canaan, whither he was directed by the divine command (Gen. xii. 5), when he received the general promise that he should become the founder of a great nation, and that all the families of the earth should be blessed in him. He passed through the heart of the country by the great highway to Shechem, and pitched his tent at the oak (A. V. "in the plain;" see PLAIN 7) of MOREH (Gen. xii. 6). Here he received in vision from Jehovah the further revelation that this was the land which his descendants should inherit (xii. 7). An altar to Jehovah perpetuated the memory of this divine appearance. The next halting-place of the wanderer was in a strong position on a mountain E. of Bethel, between Bethel and Ai, where another altar was reared (Gen. xii. 8). But the country was suffering from famine, and Abram, like his descendants two centuries later, finding neither pasture for his cattle nor food for his household, journeyed still southward to the rich corn-lands of Egypt. As the caravan approached the entrance to the country, Abram, fearing that the great beauty of Sarai might tempt the powerful monarch of Egypt and expose his own life to peril, adopted a policy which, as on a subsequent occasion, produced the very consequences it was intended to avert. Sarai was to represent herself as his sister, which, as she was probably the daughter of his brother Haran, she might do with some semblance of truth. But her fresh northern beauty excited the admiration of the swarth-skinned Egyptians: the princes of Pharaoh saw her and praised her to the king, and she was taken into the royal harem, while Abram was loaded with munificent presents. But the deception was discovered, and Pharaoh with some indignation dismissed him from the country (xii. 10–20). (GENESIS.) How long Abram remained in Egypt is uncertain. It is supposed that he was there during the sway of the Shepherd kings in Memphis, and that from participating in their war of conquest he acquired the favor of the reigning prince. But this is mere conjecture, and the narrative in Genesis seems to imply that his residence in Egypt was not protracted.—Abram left Egypt with great possessions, and, accompanied by Lot, returned by the S. of Palestine, to his former encampment between Bethel and Ai. The increased wealth of the two kinsmen was the ultimate cause of their separation. The soil was not fertile enough to support them both; their herdsmen quarrelled; and, to avoid dissensions in a country where they were surrounded by enemies, for "the Canaanite and Perizzite were then in the land," Abram proposed that each should follow his own fortune. Lot, eager to quit the nomadic life, chose the fertile plain of the Jordan; while Abram dwelt in tents, a pilgrim in the land of promise. On this occasion the two promises already received were reiterated in one. From the hill-top where he stood he looked N. and S. and E. and W. upon the country hereafter to be peopled by his numerous descendants. After parting from Lot, Abram, strong in numbers and wealth, quitted the hill-fastness between Bethel and Ai, and pitched his tent among the oak-groves (OAK; PLAIN 7) of Mamre, close to Hebron, where he built a third commemorative altar to Jehovah (Gen. xiii.).—The narrative is now interrupted by a remarkable episode in Abram's life, which vividly represents him in the light in which he was regarded by the contemporary chieftains of Canaan. The chiefs of the tribes who peopled the oasis of the Jordan had been subdued in a previous irruption of northern warriors, and for twelve years had been the tributaries of Chedorlaomer, king of Elam. Their rebellion brought down upon Palestine and the neighboring countries a fresh flood of invaders from the N. E., who swept through the regions E. of the Jordan, and, returning, joined battle with the revolted chieftains in the vale of Siddim. The king of Sodom and his confederates were defeated, their cities plundered, and a host of captives accompanied the victorious army of Chedorlaomer. Among them were Lot and his family. Abram, then confederate with Mamre the Amorite and his brethren, heard the tidings from a fugitive, and, hastily arming his trusty servants, started in pursuit. He followed the track of the conquerors to Dan, and in a night-attack completely routed their host, and checked for a time the stream of northern immigration. The captives and plunder were all recovered, and Abram was greeted on his return by the king of Sodom, and by MELCHIZEDEK, king of Salem, priest of the Most High God, who blessed the patriarch, and received from him a tenth of the spoil. In this episode, Abram "the HEBREW" (xiv. 13), appears as a powerful emir with numerous retainers, living on terms of equality with others like himself, who were anxious to court the friendship of so formidable an ally, and combining with the peaceful habits of a pastoral life the same capability for warfare which is characteristic of the Arab race. With great dignity he refuses to enrich himself by the results of his victory, and claims only a share of the booty for his Amorite confederates to whom he apparently extends his protection in return for permission to reside in their territory (Gen. xiv.).—During his residence at Hebron, and apparently while apprehending the vengeance of the powerful king of Elam, the thrice-repeated promise that his descendants should become a mighty nation and possess the land in which he was a stranger, was confirmed with all the solemnity of a religious ceremony. A deep sleep fell upon Abram, and in the horror of great darkness which shrouded him as he watched the sacrifices, the future destinies of his race were symbolized and revealed with greater distinctness than heretofore. Each revelation acquired greater definiteness than the preceding. He is now assured that, though childless, the heir of his wealth and the inheritor of his blessing shall be no adopted stranger, but the issue of his own loins. Ten years had passed since, in obedience to the divine command, he had left his father's house, and the fulfilment of the promise was apparently more distant than at first. But his faith was counted to him for righteousness, and when the lamp of fire had passed between the fragments of the sacrifice, Abram entered into a covenant with Jehovah (Gen. xv.). At the suggestion of Sarai, who despaired of having children of her own, he took as his concubine HAGAR, her Egyptian maid, who bare him ISHMAEL in the eighty-sixth year of his age (Gen. xvi.). But this was not the accomplishment of the promise. Thirteen years elapsed, during which Abram still dwelt in Hebron, when the last step in the revelation was made, that Sarai's son, and not Ishmael, should inherit both the temporal and spiritual blessings. The covenant was renewed, and the rite of circumcision established as its sign. This most important crisis in Abram's life is marked by the significant change of his name to Abraham, while his wife's from Sarai became SARAH. In his ninety-ninth year Abraham was circumcised, in accordance with the divine command, together with Ishmael and all the males of his household, as well the servants born in his house as those purchased from the foreigner (Gen. xvii.). The promise that Sarah should have a son was repeated in the remarkable scene described in ch. xviii. Three men stood before Abraham as he sat in his tent-door in the heat of the day. The patriarch, with true Eastern hospitality, welcomed the strangers, and bade them rest and refresh themselves. The meal ended, they foretold the birth of Isaac and went on their way to Sodom. Abraham accompanied them, and pleaded in vain with Jehovah to avert the vengeance threatened to the devoted cities of the plain (xviii. 17–33).—In remarkable contrast with Abraham's firm faith with regard to the magnificent fortunes of his posterity stands the incident which occurred during his temporary residence among the Philistines in Gerar, whither he had, for some cause, removed after the destruction of Sodom.[1] Sarah's beauty won the admiration of Abimelech, the king of the country; Abraham's temporizing policy produced the same results as before; and the narrative of ch. xx. is nearly a repetition of that in ch. xii. 11–20. Abimelech's dignified rebuke taught him that he was not alone in recognizing a God of justice. It is evident from Gen. xxi. 22–34, that Abraham's prosperity had at this time made him a powerful auxiliary, whom it was advisable for Abimelech to conciliate and court, and his conduct therefore evidences a singular weakness of character in one otherwise so noble and chivalrous.—At length Isaac, the long-looked-for child, was born. His birth was welcomed by all the rejoicings which could greet the advent of one whose future was of such rich promise. Sarah's jealousy, aroused by Ishmael's mockery of Isaac, which perhaps took place at the "great banquet" made by Abraham to celebrate the weaning of her son (Gen. xxi. 9), demanded that, with his mother Hagar, he should be driven out (Gen. xxi. 10). Abraham reluctantly consented, consoled by the fresh promise that Ishmael too should become a great nation. But the severest trial of his faith was yet to come. After another long period (twenty-five years, so Josephus) he receives the strange command to take Isaac, and offer him for a burnt-offering at an appointed place. Such a bidding, in direct opposition to the promptings of nature and the divine mandate against the shedding of human blood, Abraham hesitated not to obey. His faith, hitherto unshaken, supported him in this final trial, "accounting that God was able to raise up his son, even from the dead, from whence also he received him in a figure" (Heb. xi. 19)—probably the same faith to which our Lord refers, that God promised to be the "God of Isaac" (Gen. xvii. 19), and that he was not a "God of the dead, but of the living." The sacrifice was stayed by the angel of Jehovah, the promise of spiritual blessing for the first time repeated,[1] and Abraham with his son returned to Beersheba, and for a time dwelt there (Gen. xxii.). But we find him in his one hundred and thirty-seventh year again at Hebron, for there Sarah died (comp. Gen. xvii. 17 and xxiii. 1, 2), and was buried in the cave of MACHPELAH, which Abraham purchased of Ephron the Hittite, for the exorbitant price of four hundred shekels of silver. (MONEY.) The grasping character of Ephron and the generosity of Abraham are finely contrasted in Gen. xxiii. In the presence of the elders of Heth, the field of Machpelah, with the cave and trees that were in it, were made sure to Abraham: the first instance on record of a legal conveyance of property. In his one hundred and fortieth year (comp. Gen. xxi. 5 and xxv. 20), Abraham commissioned the steward of his house (ELIEZER 1) to seek a wife for Isaac from the family of his brother Nahor, binding him by the most solemn oath not to contract an alliance with the daughters of the Canaanites among whom he dwelt (Gen. xxiv.). For Abraham's marriage with Keturah and her position, see KETURAH. Her six sons, ZIMRAM, JOKSHAN, MEDAN, MIDIAN, ISHBAK, and SHUAH, became the ancestors of nomadic tribes inhabiting the countries S. and S. E. of Palestine (ARABIA). Her children, like Ishmael, were dismissed with presents, and settled in the East country during Abraham's lifetime, and Isaac was left sole heir of his father's wealth (Gen. xxv. 1–6).—Abraham lived to see the gradual accomplishment of the promise in the birth of his grandchildren Jacob and Esau, and witnessed their growth to manhood (Gen. xxv. 26). His last years appear to have been passed in tranquillity, and at the goodly age of one hundred and seventy-five he was "gathered to his people," and laid beside Sarah in the tomb of Machpelah by his sons Isaac and Ishmael (xxv. 7–10). From his intimate communion with the Almighty, Abraham is distinguished by the high title of "the 'friend' of God" (2 Chr. xx. 7; Is. xli. 8; Jas. ii. 23); and *El-Khalil*, "the friend," is the appellation by which he is familiarly known in the traditions of the Arabs, who have given the same name to Hebron, the place of his residence.—The legends recorded of him are numerous. According to Josephus he taught the worship of one God to the Chaldeans, and instructed the Egyptians in astronomy and mathematics. The Greek tradition related by Nicolaus of Damascus assigns to him the conquest of that city, and makes him its king for a time (Jos. i. 7, §§ 1, 2). With the help of Ishmael he is said to have rebuilt, for the fourth time, the Kaaba over the sacred black stone of Mecca. The Rabbinical legends tell how Abraham destroyed the idols which his father made and worshipped, and how he was delivered from the fiery furnace into which he was cast by NIMROD.

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[1] Perhaps the Hittites had driven out the Amorites from Hebron (comp. xxiii.).

[1] The promise, that "in his seed all nations should be blessed," would be now understood very differently, and felt to be far above the temporal promise, in which, perhaps, at first it seemed to be absorbed. Now preeminently "Abraham saw the day of Christ and was glad" (Jn. viii. 56).

A´bra-ham's Bo´som (Lk. xvi. 22). From the custom of reclining on couches at meals, and considering the guest who was next below the master of the house, and thus lay in his bosom, as especially privileged (MEALS), it was natural to speak of being in "Abraham's bosom" in order to convey an idea of one's enjoying the highest felicity and honor in heaven (comp. Mat. viii. 11).

A´bram. ABRAHAM.

***Ab´rech** [-rek] (Heb., prob. fr. Egyptian) = "bow the knee," A. V. (Gen. xli. 43, marg.).

Ab´sa-lom (L. fr. Heb. = *father of peace*). **1.** Third son of David, by Maachah, daughter of Talmai, king of Geshur. He is scarcely mentioned till after David had committed his great crime (2 Sam. xi.), and then appears as the instrument by whom was fulfilled God's threat, that "evil should be raised up against him out of his own house, and that his neighbor should lie with his wives in the sight of the sun" (2 Sam. xii. 11). David's polygamy (MARRIAGE) raised up jealousies and conflicting claims between the sons of different mothers, each apparently living with a separate house and establishment (2 Sam. xiii. 8; xiv. 24; comp. 1 K. vii. 8, &c.). Absalom's sister TAMAR was violated by her half-brother Amnon (2 Sam. xiii.); but the king, though indignant at the crime, would not punish his first-born. Absalom, the natural avenger of such an outrage (comp. Gen. xxxiv.), brooded over the wrong for two years, and then invited all the princes to a sheep-shearing feast at his estate in Baal-hazor. Here he ordered his servants to murder Amnon, and then fled for safety to his grandfather's court at Geshur, where he remained for three years. David was overwhelmed by this accumulation of family sorrows, and thought it impossible to pardon or recall him. But by an artifice of Joab, a woman of Tekoah (2 Sam. xiv.), having persuaded David to prevent the avenger of blood from pursuing a young man who, she said, had slain his brother, induced David to recall Absalom from his banishment; yet David would not see Absalom for two more years, though he allowed him to live in Jerusalem. At last, wearied with delay, and perceiving that his exclusion from court interfered with the ambitious schemes which he was forming, the impetuous young man sent his servants to burn a field of corn near his own, belonging to Joab. Thereupon Joab, probably dreading some further outrage from his violence, brought him to his father, from whom he received the kiss of reconciliation. Absalom now began to prepare for rebellion, urged partly by his restless wickedness, partly perhaps by the fear lest Solomon should obtain the succession, to which he would feel himself entitled as being now David's eldest surviving son, since Chileab was probably dead. It is harder to account for his temporary success, and the imminent danger which befell so powerful a government as his father's. As David grew older he may have become less attentive to individual complaints, and to that personal administration of justice which was one of an Eastern king's chief duties. And now Absalom, by his personal beauty and the luxuriant growth of his hair (2 Sam. xiv. 25, 26), his splendid retinue (xv. 1), and many fair speeches and courtesies, "stole the hearts of the men of Israel" (xv. 2–6). Probably too the great tribe of Judah had taken some offence at David's government, perhaps from finding themselves completely merged in one united Israel; and hoped secretly for preëminence under his son. Absalom selects Hebron, the old capital of Judah (now supplanted by Jerusalem), as the scene of the outbreak; Amasa, his chief captain, and Ahithophel of Giloh his principal counsellor, are both of Judah, and after the rebellion was crushed we see signs of ill-feeling between Judah and the other tribes (xix. 41). The date of Absalom's rebellion, "after forty years," in 2 Sam. xv. 7, it seems better to consider a false reading for "four years" (Jos. vii. 9, § 1, has four years), than to interpret it of the fortieth year of David's reign. The revolt was at first completely successful; David fled over the Jordan to Mahanaim. Absalom occupied Jerusalem, and by the advice of Ahithophel took possession of David's harem, in which he had left ten concubines. This was considered to imply a formal assumption of all David's royal rights (ABNER; ADONIJAH), and was also the fulfilment of Nathan's prophecy (2 Sam. xii. 11). But Ahithophel's vigorous counsels were afterward rejected through the crafty advice of Hushai, who insinuated himself into Absalom's confidence to work his ruin, and Ahithophel himself went home to Giloh, and committed suicide (xvi., xvii.). At last, after being solemnly anointed king at Jerusalem (xix. 10), and lingering there far longer than was expedient, Absalom crossed the Jordan to attack his father, who by this time had rallied round him a considerable force, whereas, had Ahithophel's advice been followed, he would probably have been crushed at once. A decisive battle was fought in the wood of Ephraim. (EPHRAIM, THE WOOD OF.) Here Absalom's forces were totally defeated, and as he himself was escaping, his long hair was entangled in the branches of a terebinth (or OAK), where he was left hanging while the mule on which he was riding ran away from under him. He was

The so-called Tomb of Absalom.

dispatched by Joab in spite of the prohibition of David, who, when he heard of his death, lamented over him in the pathetic words, "O my son Absalom! my son, my son Absalom! would God I had died for thee! O Absalom, my son, my son!" He was buried in a great pit in the forest, and the conquerors threw stones over his grave, an old proof of bitter hostility (Josh. vii. 26). The sacred historian contrasts this dishonored burial with the tomb ("Absalom's place") which Absalom had raised in the *King's dale* (comp. Gen. xiv. 17) for the three sons whom he had lost (comp. 2 Sam. xviii. 18, with xiv. 27), and where he probably had intended that his own remains should be laid. Josephus (vii. 10, § 3) mentions the pillar of Absalom as two stadia (¼ mile) from Jerusalem. An existing monument in the valley of Jehoshaphat bears the name of the Tomb of Absalom; but the Ionic pillars round its base show that it belongs to a much later period, even if it be a tomb at all. (Abishalom; Tamar 3.)—**2.** The father of Mattathias (1 Mc. xi. 70) and Jonathan (1 Mc. xiii. 11).

Ab'sa-lon (fr. Heb. = Absalom), ambassador from Judas Maccabeus and the Jews to Lysias (2 Mc. xi. 17).

* **Ab'shai** (Heb. 1 Chr. xix. 11, marg.) = Abishai.

A-bu'bus (fr. Gr.), father of the Ptolemeus, who was son-in-law and murderer of Simon Maccabeus (1 Mc. xvi. 11, 15).

Ac'a-tan = Hakkatan (1 Esd. viii. 38).

Ac'cad (Heb. *band*, i. e. *fortress*, *castle*, Ges.), one of the four cities in the land of Shinar, which were the beginning of Nimrod's kingdom (Gen. x. 10). Its position is quite uncertain. Jerome (*Onom.*) states the belief of the Jews in his day that Nisibis (now *Nisibin*) in N. E. Mesopotamia, on the *Khabour*, was Accad. The theory of Rawlinson is, that "Akkad" was the name of the "great primitive Hamite race who inhabited Babylonia from the earliest time." He identifies the city "with a town in Lower Babylonia, called *Kinzi Accad* in the inscriptions, the site of which is not yet determined." Col. Taylor, Kitto, &c., place Accad, at *Akker-koof*, about fifty miles N.W. of Babylon, where is a remarkable ancient heap of ruins called "Nimrod's Hill."

Ac'ca-ron. Ekron.

Ac'cho [ak'ko] (Heb. *sand heated by the sun*, Ges.) = Ptolemais in 1 Mc. and N. T., now called *'Akka*, or by Europeans, *St. Jean d'Acre*, or *Acre*, the most important seaport town on the coast of Palestine, about thirty miles S. of Tyre, on a slightly projecting headland, at the northern extremity of the spacious bay formed by the bold promontory of Carmel on the opposite side. The hills, which farther N. are close to the sea-shore, recede, and leave round Accho a fertile plain about fifteen miles long and six miles broad, watered by the small river Belus (*Nahr Na'mân*), which discharges itself into the sea close under the walls of the town: to the S. E. is a road to the interior in the direction of Sepphoris. Accho, thus favorably placed in command of the approaches from the N., both by sea and land, has been justly termed the "key of Palestine."—In the division of Canaan, Accho fell to Asher, but was never wrested from its original inhabitants (Judges i. 31); and hence it is reckoned by the classical writers as a Phenician city. No further mention is made of it in the O. T., but after the dismemberment of the Macedonian empire it was the most important town on the coast. Along with the rest of Phenicia it fell to Egypt, and was named Ptolemais, after one of the Ptolemies, probably Soter. In the wars that ensued between Syria and Egypt, it was taken by Antiochus the Great, and attached to his kingdom. When the Maccabees established themselves in Judea, it became the base of operations against them. Simon drove his enemies back within its walls, but did not take it

'Akka or Acre = ancient Accho or Ptolemais (from Kitto).

(1 Mc. v. 22). When Alexander Balas claimed the Syrian throne, Demetrius offered to Jonathan the possession of Ptolemais and its district (1 Mc. x. 39). At Ptolemais Jonathan afterward had a conference with Alexander and the king of Egypt (x. 59–66), and here also he was subsequently slain (xii. 45–48). On the decay of the Syrian power, Ptolemais became independent. Ultimately it passed into the hands of the Romans, who constructed a military road along the coast, from Berytus to Sepphoris, passing through it, and elevated it to the rank of a colony. Herod's new city of Cesarea, however, far outshone it. The only notice of it in the N. T. is in connection with St. Paul's return from his third missionary journey (Acts xxi. 7). He came from Tyre to Ptolemais by sea (3), stayed one day with the Christian community here, then proceeded, probably by land, to Cesarea (8), and thence to Jerusalem (15–17). It was afterward the seat of a Christian bishopric, was a famous stronghold during the Crusades, was besieged unsuccessfully by Napoleon in 1799, and has since been twice (1832 and 1840) bombarded and laid in ruins. Few remains of antiquity are to be found in the modern town.

Ac'cos, father of John and grandfather of Eupolemus the ambassador from Judas Maccabeus to Rome (1 Mc. viii. 17).

Ac'coz (1 Esd. v. 38). HAKKOZ; KOZ.

* **Ac-curs'ed.** ANATHEMA; EXCOMMUNICATION.

* **Ac-cu-sa'tion.** JUDGE; TRIAL; WITNESS.

* **Ac-cu'ser.** ACCUSATION; SATAN.

A-cel'da-ma [-sel-] (fr. Chal. = *field of blood*), the name given by the Jews of Jerusalem to a "field" near Jerusalem purchased by JUDAS ISCARIOT with the money received for the betrayal of Christ, and so called from his violent death (Acts i. 19). In Mat. xxvii. 8, the "field of blood" was purchased by the priests with the thirty pieces of silver, after they had been cast down by Judas, as a burial-place for strangers, the locality being well known at the time as "the POTTER'S FIELD." These accounts have been reconciled by considering "purchased" in Acts i. 18 = *gave occasion to purchase*, i. e. did that in consequence of which the field was purchased with the money gained by his treachery. For analogous examples in the N. T., see Mat. ii. 16, xxvii. 60; Jn. iv. 1; Acts vii. 21; Rom. xiv. 15; 1 Cor. vii. 16; 1 Tim. iv. 16, &c. The great body of Biblical critics (Kuinoel, Tholuck, Olshausen, Rbn., &c.) adopt this view (Hackett *on Acts* i. 18). Ecclesiastical tradition has distinguished the field for burying strangers from the place where Judas committed suicide. The traditional position of the latter has been changed at different times; the latest makes the tree of Judas stand near the summit of the "Hill of Evil Counsel" (Stl. 105, 183). It is observable, that the passage in Acts does not state where Judas fell headlong or how he came thus to fall; yet it has been generally supposed that the death took place in the field which was called Aceldama for the double reason that it was bought with the price of our Lord's blood and likewise stained with the blood of Judas. The "field of blood" or Aceldama, described by most travellers, and probably the same with that mentioned by Jerome (*Onom.*), is on the steep southern face of the valley of Hinnom, near its eastern end, on a narrow plateau, more than half way up the hillside. Its modern name is *Hak ed-damm.* It is separated by no enclosure; a few venerable olive-trees occupy part of it, and the rest is covered by a ruined square edifice, half built, half excavated, which, perhaps originally a church, was in Maundrell's time in use as a charnel-house. It was believed in the middle ages that the soil of this place rapidly consumed bodies buried in it, and, in consequence either of this or of the sanctity of the spot, great quantities of the earth were taken away; e. g. by the Pisan Crusaders in 1218 for their *Campo Santo* at Pisa, and by the Empress Helena for that at Rome. Besides the charnel-house above mentioned, there are several large hollows in this immediate neighborhood which may have been caused by such excavations. The formation of the hill is cretaceous, and hence favorable to the rapid decay of animal matter.

A-cha'i-a [pron. a-kay'ya as an Eng. word], (Gr., named fr. the *Achaioi* or *Achæi*, one of the four ancient Greek races or tribes, said to have descended from Achæus, grandson of Hellen), in the N. T., a Roman province, which included the whole of the Peloponnesus and the greater part of Greece proper with the adjacent islands. Achaia was thus nearly coëxtensive with the kingdom of modern Greece. The provinces of Achaia and Macedonia comprehended the whole of Greece: hence "Macedonia and Achaia" frequently in the N. T. = all Greece (Acts xviii. 12, 27, xix. 21; Rom. xv. 26, xvi. 5 [the best MSS. here read "Asia"]; 1 Cor. xvi. 15; 2 Cor. i. 1, ix. 2, xi. 10; 1 Th. i. 7, 8). A narrow slip of country on the northern coast of Peloponnesus was originally called Achaia, the cities of which were confederated in an ancient League, which was renewed, B. C. 280, for the purpose of resisting the Macedonians. This League subsequently included other Grecian states, and became the most powerful political body in Greece; and hence the Romans applied the name of Achaia to the Peloponnesus and the S. of Greece, when they took Corinth and destroyed the League, B. C. 146. Under Augustus, B. C. 27, Achaia was assigned to the senate, and was governed by a proconsul. Tiberius, A. D. 16, took it away from the senate, and made it an imperial province governed by a procurator; but Claudius restored it to the senate. Gallio is therefore (Acts xviii. 12) correctly called the "proconsul" (A. V. "deputy") of Achaia. GREECE.

A-cha'i-cus [a-kay'e-kus] (L. fr. Gr. = *of Achaia, Achean*), a Christian associated with Stephanas, &c. (1 Cor. xvi. 17, and subscription); probably born and resident in Achaia.

A'chan [kan] (Heb. *troubler*, = ACHAR, Ges.), an Israelite of the tribe of Judah, who, when Jericho and all that it contained were devoted to destruction, secreted a portion of the spoil in his tent. For this sin Israel was defeated in the attack upon Ai. When Achan was taken by lot, and his guilt was manifest by his confession and the discovery of the booty, he was stoned to death with his whole family by the people in a valley between Ai and Jericho, and their remains, together with his property, were burnt. From this event the valley received the name of ACHOR. From the similarity of Achan to Achor, Joshua said to Achan, "Why hast thou troubled us? the Lord shall trouble thee this day" (Josh. vii.). Achan's family have been commonly regarded as accomplices in his sin, and therefore justly punished with him; but some regard them as involved in the punishment of Achan through the sanguinary severity of Oriental nations, from which the Israelites were by no means free.

A'char [-kar] = ACHAN (1 Chr. ii. 7).

A'chaz [-kaz] = AHAZ, king of Judah (Mat. i. 9).

Ach'bor [ak-] (Heb. *mouse*, Ges.) **1.** Father of Baalhanan, king of Edom (Gen. xxxvi. 38, 39; 1 Chr. i. 49).—**2.** Son of Michaiah; probably a court-officer of Josiah (2 K. xxii. 12, 14; Jer. xxvi. 22, xxxvi. 12); = Abdon in 2 Chr. xxxiv. 20.

A-chi-ach'a-rus [-ke-ak'-], cupbearer and chief minister at the court of Sarchedonus, or Esarhaddon, king of Nineveh, and nephew to Tobit (Tob. i. 21, 22, ii. 10, xi. 18, xiv. 10). From the mention of Aman in the last passage, it has been conjectured that Achiacharus is but the Jewish name of Mordecai; but the differences between Achiacharus and Mordecai are much more strongly marked than the resemblances.

A-chi'as [-ki-] son of Phinees; high-priest and progenitor of Esdras (2 Esd. i. 2); probably confounded with Ahiah 1, grandson of Phinehas.

A'chim [-kim] (fr. Heb. = Jachin), son of Sadoc, and father of Eliud, in our Lord's genealogy (Mat. i. 14).

A'chi-or [-ke-] (fr. Heb. = *brother of light*), a general of the Ammonites in the army of Holofernes, represented as becoming a proselyte to Judaism (Jd. v. vi. xiv.).

A'chish [-kish] (Heb. *angry?* Ges.; *serpent master* or *charmer?* Fü.), a Philistine king of Gath, son of Maoch; called (Ps. xxxiv., title) Abimelech. David twice found a refuge with him when he fled from Saul. On the first occasion, being recognized by the servants of Achish as one celebrated for his victories over the Philistines, he was alarmed for his safety, feigned madness (1 Sam. xxi. 10–13), and fled to the cave of Adullam. On a second occasion David fled to Achish with six hundred men, remained at Gath a year and four months, and received from him the town of Ziklag (xxvii.–xxix.). Whether Achish, to whom Shimei went in disobedience to the commands of Solomon (1 K. ii. 40), be the same person, is uncertain.

A-chi'tob = Ahitub 1 (1 Esd. viii. 2; 2 Esd. i. 1).

Ach'me-tha. Ecbatana.

A'chor [-kor] (Heb. *trouble*), **Val'ley of,** the spot at which Achan was stoned (Josh. vii. 24, 26), on the northern boundary of Judah (xv. 7; also Is. lxv. 10; Hos. ii. 15).

Ach'sa [ak-] (1 Chr. ii. 49) = Achsah.

Ach'sah [ak-] (Heb. *ankle-chain*, Ges.), daughter of Caleb, the son of Jephunneh. Her father promised her in marriage to whoever should take Debir. Othniel, her uncle or cousin, took that city, and accordingly received the hand of Achsah as his reward. Caleb, at Achsah's request, added to her dowry the upper and lower springs as suitable to her inheritance in a south country (Josh. xv. 15–19; Judg. i. 11–15). Achsah, or Achsa, is mentioned again as the daughter of Caleb the son of Hezron, in 1 Chr. ii. 49.

Ach'shaph [ak'shaf] (Heb. *incantation*, *fascination*, Ges.), a city of Asher, named between Beten and Alammelech (Josh. xix. 25); originally the seat of a Canaanite king (xi. 1, xii. 20); possibly the modern *Kesaf*, ruins (Rbn. iii. 55) on the N.W. edge of the *Hûleh* (Merom); more probably (so Mr. Grove) *Chaifa* or *Haifa*, under Mt. Carmel, an important town, but not mentioned in the Scriptures, unless as Achshaph.

Ach'zib [ak-] (Heb. *false*, Ges.). **1.** A city of Judah in the low country (Valley 5), named with Keilah and Mareshah (Josh. xv. 44; Mic. i. 14); probably = Chezib and Chozeba. In Mic. i. 14 is a play on the name: "the houses of Achzib shall be (Heb. *achzab*) a lie."—**2.** A town of Asher (Josh. xix. 29), from which the Canaanites were not expelled (Judg. i. 31); afterward Ecdippa. It is now *ez-Zib*, a village on the sea-shore at the mouth of the *Nahr el-Kurn*, two and one-third hours N. of Acre (Rbn. iii. 628). After the return from Babylon Achzib was considered by the Jews as the northern limit of the Holy Land.

Ac'i-pha [as-] (1 Esd. v. 31) = Hakupha.

Ac'i-tho [as-] (Jd. viii. 1); probably = Achitob or Ahitub.

Ac-ra-bat'ti-ne. Arabattine; Akrabbim.

* **A-crab'bim** (Josh. xv. 3, marg.) = Akrabbim.

* **A'cre.** In 1 Sam. xiv. 14, occurs the expression, "within as it were a half-acre of land, *which* a yoke *of oxen might plough*" (marg. "half a furrow of an acre of land"), and in Is. v. 10, we have "ten acres." The Heb. *tsemed* (here translated "acre") is literally *a yoke*, and as a measure of land denotes as much as a yoke of oxen can plough in a day (Ges.), i. e. probably about two-thirds of an acre. Comp. L. *jugerum*.

Acts of the A-pos'tles, a second treatise by the author of the third Gospel (Luke). The identity of the writer of both books is shown by their great similarity in style and idiom, and the usage of particular words and compound forms. It is, at first sight, somewhat surprising that notices of the author are so entirely wanting, not only in the book itself, but also, generally, in the epistles of St. Paul, whom he must have accompanied for some years. But the habit of the apostle with regard to mentioning his companions was very various and uncertain, and no epistles were, strictly speaking, written by him while our writer was in his company, before his Roman imprisonment; for he does not seem to have joined him at Corinth (Acts xviii.), where 1st and 2d Thessalonians were written, nor to have been with him at Ephesus (xix.), whence, perhaps, Galatians was written; nor again to have wintered with him at Corinth (xx. 3) at the time of his writing Romans, and, perhaps, Galatians.—The book commences with an inscription or dedication to Theophilus; but it was evidently intended for the members of the Christian Church, whether Jews or Gentiles; for its contents are of the utmost consequence to the whole Church. They are *The fulfilment of the promise of the Father by the descent of the Holy Spirit, and the results of that outpouring, by the dispersion of the Gospel among Jews and Gentiles.* Immediately after the Ascension, St. Peter becomes the prime actor under God in founding the Church. He is the centre of the first great group of sayings and doings. He opens the doors to Jews (ii.) and Gentiles (x.). The preparation of Saul of Tarsus for preaching the Gospel to the cultivated Gentile world, the progress, in his hand, of that work, his journeyings, preachings, and perils, his stripes and imprisonments, his testifying in Jerusalem and being brought to testify in Rome,—these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul. Probably the book was written at Rome, A. D. 63, about two years after St. Paul's arrival there (xxviii. 30). (Luke, Gospel of.) Had any considerable alteration in the apostle's circumstances taken place before the publication, it would naturally have been noticed. Besides, the arrival in Rome was an important period in the apostle's life: the quiet which succeeded it was favorable to the publication of the historical material collected in Judea, and during the various missionary journeys. Or, taking another and not less probable view, Nero was beginning to undergo that change for the worse, which disgraced the latter portion of his reign, and brought on the bitter persecution of the Christians. —The genuineness of the Acts has ever been recognized in the Church. It is mentioned (Euseb. *Hist. Eccles.*) among the acknowledged divine writings. It is first directly quoted in the epistles of the churches of Lyons and Vienne to those of Asia and Phrygia (A. D. 177); then repeatedly and expressly by Irenæus, Clement of Alexandria, Tertullian, &c. It was rejected by the Marcionites (cent. iii.) and Manicheans (cent. iv.) as contradicting some of their notions. In modern Germany Baur and some others have attempted to throw discredit on it; but their view has found no favor. (CANON; GOSPELS; INSPIRATION; JOHN, GOSPEL OF.)—The text of the Acts is very full of various readings; more so than any other book of the N. T. To this several causes may have contributed; e. g. attempts of copyists to assimilate the statements and expressions in this book to those in the Gospels and Epistles, to suit the views of after-times in respect to ecclesiastical order or usage, to save the dignity of the apostles, to produce verbal accordance in different accounts of the same event, &c. There are in this book an unusual number of those remarkable interpolations of considerable length, which are found in the Codex Bezæ (D) and its cognates. (NEW TESTAMENT.) Bornemann has published an edition in which these interpolations are inserted in full. But, while some of them appear genuine, the greater part are unmeaning and absurd.

Ac'u-a (1 Esd. v. 30), prob. = AKKUB 3.

Ac'ub (1 Esd. v. 31), prob. = BAKBUK.

Ad'a-dah (Heb. *festival*, Ges.), a city in the extreme S. of Judah named with Dimonah and Kedesh (Josh. xv. 22); site unknown.

A'dah (Heb. *ornament, beauty.*) **1.** The first mentioned of the two wives of LAMECH 1, and mother of Jabal and Jubal (Gen. iv. 19).—**2.** A Hittitess, Elon's daughter, one of the three wives of Esau, mother of his first-born son Eliphaz (Gen. xxxvi. 2, 10 ff., 15 ff.); called BASHEMATH in Gen. xxvi. 34.

A-da'i-ah [ah-da'yah] or **Ad-a-i'ah** (Heb. whom *Jehovah* has *adorned*). **1.** Maternal grandfather of king Josiah, and native of Boscath in Judah (2 K. xxii. 1).—**2.** A Gershonite Levite, ancestor of Asaph (1 Chr. vi. 41); = IDDO in ver. 21.—**3.** A Benjamite, son of Shimhi (1 Chr. viii. 21).—**4.** A priest, son of Jeroham (1 Chr. ix. 12; Neh. xi. 12).—**5.** Ancestor of Maaseiah, captain under Jehoiada (2 Chr. xxiii. 1).—**6.** A son of Bani and husband of a foreign wife in Ezra's time (Ezr. x. 29); = JEDEUS in Esd. ix. 30.—**7.** A son of another Bani, or another son (descendant) of the same (see BANI 3), who had also taken a foreign wife (Ezr. x. 39).—**8.** A man of Judah, of the line of Pharez, (Neh. xi. 5); perhaps = No. 5.

A-da'li-a (L. form of Heb.; fr. Pers. = *fire belonging to Ized*, or a fire-god, Fü.), a son of Haman (Esth. ix. 8).

Ad'am (Heb.), the name of the first man, apparently from the ground (Heb. *ădâmâh*) of which he was formed. The idea of *redness of color* seems to be inherent in the word. The CREATION of man was the work of the sixth day. It was with reference to him that all things were designed by the Creator. In Gen. i.–x. there appear to be three distinct histories relating more or less to the life of Adam. The 1st (i. 1.–ii. 3) records the creation; the 2d (ii. 4–iv. 26) gives an account of paradise, the original sin of man, and the immediate posterity of Adam; the 3d (v.–ix.) contains mainly the history of Noah, referring it would seem to Adam and his descendants principally in relation to that patriarch. (GENESIS.) —The Mosaic accounts declare Adam created in the image and likeness of God, which probably (so Prof. Leathes, the original author of this article) points to the Divine pattern and archetype after which man's intelligent nature was fashioned; reason, understanding, imagination, volition, &c., being attributes of God. Man alone of the animals of the earth is a spirit, created to reflect God's righteousness and truth and love, and capable of holding direct communion with him. As long as his will moved in harmony with God's will, he fulfilled the purpose of his Creator. When he refused submission to God, he broke the law of his existence and fell. Comp. Gen. ix. 6; 1 Cor. xi. 7; Jas. iii. 9, with Col. iii. 10. —The name Adam was not confined to the father of the human race, but like the Latin *homo* was applicable to *woman* as well as *man;* e. g. Gen. v. 1, 2, "This is the book of the 'history' (A. V. "generations") of Adam in the day that God created 'Adam' (A. V. "man"), in the likeness of God made He him; male and female created He them; and blessed them, and called *their* name Adam in the day when they were created."—Adam was placed in a garden which the Lord God had planted "eastward in EDEN," "to dress it and to keep it" (Gen. ii.). He was permitted to eat of the fruit of every tree in the garden but one, the "tree of the knowledge of good and evil." What this was, it is impossible to say. Its name seems to indicate that it had the power of bestowing the consciousness of the difference between good and evil; in the ignorance of which man's innocence and happiness consisted. The prohibition to taste the fruit of this tree was enforced by the menace of death. Another tree was called "the tree of life." Some suppose this to have acted as a kind of medicine, and that by the continual use of it our first parents, not created immortal, were preserved from death. (Abp. Whately.) While Adam was in Eden, he exercised the power of naming animals and objects of sense, a faculty which is generally considered as indicating mature and extensive intellectual resources. There being no companion suitable for Adam, the Lord God caused a deep sleep to fall upon him, and took one of his ribs from him, which He fashioned into a woman and brought her to the man (EVE). At this time they were both naked, without the consciousness of shame. The first man is a true man before the Fall, with the powers of a man and the innocence of a child. He is "the figure of Him that was to come," the second Adam, Christ Jesus (Rom. v. 14). By the subtlety of the SERPENT, Eve was beguiled into a violation of the command imposed upon them. She took of the fruit of the forbidden tree and gave it to her husband. Then their eyes were opened, and they knew that they were naked. The Scriptures teach that in consequence of sin Adam and all mankind suffer the death of the body as well as other manifold evil (Gen. iii. 16–19; Rom. v. 12; 1 Cor. xv. 22); yet it is a disputed point among theologians whether this death of the body, &c., which come upon all under an economy of grace and upon Jesus Christ, "the second Adam," properly constitute either wholly or in part the threatened penalty (Gen. ii. 17) of DEATH. The very prohibition to eat of the tree of life after his transgression was probably a manifestation of Divine mercy, because the greatest malediction of all would have been to have the gift of indestructible life superadded to a state of wretchedness and sin.—In the middle ages discussions were raised as to the period of Adam's sinlessness in Eden; Dante supposed Adam to have been in the earthly paradise not more than seven hours; but, of course, all this is conjectural.—Adam lived nine hundred and thirty years. (CHRONOLOGY.) His sons mentioned in Scripture are Cain, Abel, and Seth; it is implied, however, that he had other sons as well as daughters. MAN; TONGUES, CONFUSION OF.

Ad'am (Heb. *earth*; see above; *firmness*, Fü.), a city on the Jordan "beside Zaretan," in the time of Joshua (Josh. iii. 16). It is not elsewhere mentioned.

Ad'a-mah (Heb. *earth*, Ges.), "a fenced city" of Naphtali, named between Chinnereth and Ramah (Josh. xix. 36); probably N.W. of the sea of Galilee.

Ad'a-mant, the translation of the Heb. *shâmîr* in Ez. iii. 9 and Zech. vii. 12. In Jer. xvii. 1, *shâmîr* is translated "diamond." In these three passages the word = some stone of excessive hardness, and is used metaphorically. Our English *adamant* is derived from the Greek, and signifies "the unconquerable," in allusion perhaps to the hard nature of the substance indicated, or because it was supposed to be indestructible by fire. The Greek writers generally apply the word to some very hard metal, perhaps *steel*, though they do also use it for a mineral. In English, *adamant* sometimes = the *diamond*,[1] but often any substance of impenetrable hardness. That some hard-cutting stone is intended in the Bible is evident from Jer. xvii. 1:—"The sin of Judah is written with a pen of iron and with the point of a diamond." Since the Hebrews appear to have been unacquainted with the true diamond, it is very probable from Ez. iii. 9 ("adamant *harder than flint*"), that *shâmîr* = some variety of *corundum*, a mineral inferior only to the diamond in hardness. Of this mineral there are two principal groups—the crystalline and the granular; to the crystalline varieties belong the indigo-blue sapphire, the red oriental ruby, the yellow oriental topaz, the green oriental emerald, the violet oriental amethyst, the brown adamantine spar. But the *shâmîr* or "adamant" of the Scriptures most probably = the granular or massive variety of corundum, known by the name of *emery*, and extensively used for polishing and cutting gems and other hard substances. The Greek name for the emery-stone or the emery-powder is *smyris* or *smiris*, and the Hebrew lexicographers derive this word from the Hebrew *shâmîr*. SHAMIR; THORNS.

Ad'a-mi (Heb. *human*, Ges.), a place on the border of Naphtali (Josh. xix. 33); connected by some with the next name (NEKEB); called in the post-biblical times Damin.

A'dar (Heb. *Addar* = *height*, *top*, Fü.), a place on the southern boundary of Judah (Josh. xv. 3);= HAZAR-ADDAR.

A'dar. MONTH.

Ad'a-sa (Gr. = HADASHA, Wr.), a place in Judea, a day's journey from Gazera, and thirty stadia from Bethhoron (Jos. xii. 10, § 5). Here Judas Maccabeus encamped before the battle in which Nicanor was killed (1 Mc. vii. 40, 45).

Ad'be-el (Heb. *miracle of God?* Ges.), a son of Ishmael (Gen. xxv. 13; 1 Chr. i. 29), and probably the progenitor of an Arab tribe.

Ad'dan (Heb. *strong*, Fü.), a place from which some of the captivity returned with Zerubbabel who could not show their pedigree as Israelites (Ezr. ii. 59); = ADDON (Neh. vii. 61) and AALAR (1 Esd. v. 36). EDEN 2.

Ad'dar (Heb. *mighty one*, *lord*, Fu.), son of Bela (1 Chr. viii. 3). ARD.

Ad'der. This is used in the A. V. as the representative of four Hebrew names of poisonous serpents, viz., *'achshûb*, *pethen*, *tsepha'* or *tsiph'ônî*, and *shĕphîphôn*. The word "adder" occurs five times in the text of the A. V., viz., Gen. xlix. 17 (marg. *arrow-snake*); Ps. lviii. 4 (marg. *asp*), xci. 13 (marg. *asp*), cxl. 3; Prov. xxiii. 32 (marg. *cockatrice*);—and three times in the margin, with *cockatrice* in the text, viz., Is. xi. 8, xiv. 29, lix. 5.—**1.** *'Achshûb* is found only in Ps. cxl. 3: "They have sharpened their tongues like a serpent; adder's poison is under their lips." "Asp" is used in the quotation of this from the LXX. in Rom. iii. 13. The poison of venomous serpents is often employed by the sacred writers figuratively to express the evil tempers of ungodly men. The Jews were probably acquainted with only five or six species of poisonous serpents (SERPENT); and as *Pethen* and *Shĕphîphôn* were probably the Egyptian Cobra and the Horned Viper, *'Achshûb* may be the *Toxicoa* of Egypt and northern Africa, called by naturalists the *Echis arenicola*. At any rate the Jews were probably acquainted with this species, which is common in Egypt and probably in Syria.—**2.** *Pethen.* (ASP.)—**3.** *Tsepha'*, or *Tsiph'ônî*, occurs five times in the Hebrew Bible. In Prov. xxiii. 32, it is translated *adder* (marg. *cockatrice*), and in the text (see above) of Is. xi. 8, xiv. 29, lix. 5; Jer. viii. 17, it is translated *cockatrice*. From Jeremiah we learn that it was of a hostile nature, and from the parallelism of Is. xi. 8, it appears that it was considered even more dreadful than the *Pethen*. Bochart makes *Tsiph'ônî* = the *Basilisk* of the Greeks (the representative of *Pethen* [ASP] used by the LXX. in Ps. xci. 13), which was sup-

Toxicoa of Egypt. (*Echis arenicola.*)

Horned Cerastes (*Cerastes Hasselquistii*).—(From specimen in Brit. Mus.)

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[1] Our English *diamond* is merely a corruption of *adamant*. Compare the French *diamante* and German *demant*.

posed to destroy life, burn up grass, and break stones by the pernicious influence of its breath. Possibly the *Tsiph'ônî* may be the Algerine adder (*Clotho mauritanica*), but this is mere conjecture.—**4.** *Shĕphîphôn* occurs only in Gen. xlix. 17: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward." The habit of lurking in the sand and biting at the horse's heels, here alluded to, suits the character of a well-known species of venomous snake, and helps us to identify it with the celebrated horned viper, the asp of Cleopatra (*Cerastes Hasselquistii*), which is found abundantly in the dry sandy deserts of Egypt, Syria, and Arabia. The Cerastes is extremely venomous; Bruce compelled one to scratch eighteen pigeons upon the thigh as quickly as possible, and they all died nearly in the same interval of time. The species averages from twelve to fifteen inches in length, but is occasionally found larger.

Ad'di (Gr., prob. fr. Heb. = *ornament*). **1.** Son of Cosam, and father of Melchi, in our Lord's genealogy (Lk. iii. 28); probably contracted from ADIEL or ADAIAH.—**2.** The name occurs in a very corrupt verse (1 Esd. ix. 31); comp. Ezr. x. 30.

Ad'do = IDDO (1 Esd. vi. 1).

Ad'don (Heb. *strong*, Fü.) = ADDAN.

Ad'dus (L. fr. Gr.) **1.** Ancestor of a family enumerated among the children of Solomon's servants in 1 Esd. v. 34; not in Ezr. ii. or Neh. vii.—**2.** Ancestor of a family removed from their priesthood in Ezra's time for being unable to establish their priestly genealogy (1 Esd. v. 38). He is there said to have married Augia, daughter of Berzelus, or Barzillai. In Ezra and Nehemiah he is called BARZILLAI.

A'der (Heb. EDER = *flock*, Ges.), a Benjamite, son of Beriah (1 Chr. viii. 15).

Ad'i-da (Gr. fr. Heb.), a town on an eminence overlooking the low country of Judah, fortified by Simon Maccabeus in his wars with Tryphon (1 Mc. xii. 38, xiii. 13); probably = HADID and ADITHAIM.

A'di-el (Heb. = *ornament of God*, Ges.). **1.** A prince of Simeon, participant in the murderous raid upon the shepherds of Gedor in the reign of Hezekiah (1 Chr. iv. 36).—**2.** A priest, ancestor of Maasiai (1 Chr. ix. 12).—**3.** Ancestor of Azmaveth, David's treasurer (1 Chr. xxvii. 25).

A'din (Heb. *effeminate, voluptuous*, Ges.), ancestor of a family of whom 454 (Ezr. ii. 15), or 655 (Neh. vii. 20), returned with Zerubbabel, and 51 with Ezra (Ezr. viii. 6). They (or one of this name) joined with Nehemiah in a covenant to separate themselves from the heathen (Neh. x. 16).

Ad'i-na (Heb. *slender, pliant*, Ges.; *a luxurious, effeminate one*, Fü.), a Reubenite chief, one of David's captains beyond the Jordan (1 Chr. xi. 42). According to the A. V. and the Syriac he had the command of thirty men; but the passage should be rendered "and over him were thirty," i. e. the thirty before enumerated were his superiors, just as Benaiah (1 Chr. xxvii.) was "above the thirty."

Ad'i-no (Heb. = ADINA, Fü.) **the Ez'nite,** 2 Sam. xxiii. 8. EZNITE; JASHOBEAM.

Ad'i-nus = JAMIN, the Levite (1 Esd. ix. 48).

Ad-i-tha'im (Heb. *double ornament*, Ges.), a city of Judah, in the low country (VALLEY 5); named, between Sharaim and Gederah, in Josh. xv. 36 only; probably = HADID and ADIDA.

Ad-ju-ra'tion. EXORCISM; OATH.

Ad'lai (Heb. *God's justice*, Ges.), ancestor of Shaphat, David's herdsman (1 Chr. xxvii. 29).

Ad'mah (Heb. *earth*, Ges.; *fortress*, Fü.), one of the "cities of the plain," always coupled with Zeboim (Gen. x. 19, xiv. 2, 8; Deut. xxix. 23; Hos. xi. 8). It had a king of its own. SODOM.

Ad'ma-tha or **Ad-ma'tha** (Heb. fr. Pers. = *given by the Highest Being*, Fü.), one of the seven princes of Persia (Esth. i. 14).

Ad'na (Heb. *pleasure*, Ges.) **1.** One of the family of Pahath-Moab who married a foreign wife in Ezra's time (Ezr. x. 30).—**2.** A priest, descendant of Harim in the days of high-priest Joiakim (Neh. xii. 15).

Ad'nah (Heb. *pleasure*, Ges.). **1.** A Manassite captain who deserted from Saul and joined David on his road to Ziklag (1 Chr. xii. 20).—**2.** The captain over 300,000 men of Judah in Jehoshaphat's army (2 Chr. xvii. 14).

* **A-do'nai** (Heb. pl. of excellence) = LORD.

A-don-i-be'zek (Heb. *lord of Bezek*), the Canaanite king of BEZEK, vanquished by the tribe of Judah (Judg. i. 3–7), who cut off his thumbs and great toes, and brought him prisoner to Jerusalem, where he died. He confessed that he had inflicted the same cruelty upon seventy conquered kings.

Ad-o-ni'jah (fr. Heb., *my Lord is Jehovah*). **1.** The fourth son of David, by Haggith, born at Hebron (2 Sam. iii. 4). On the death of his three brothers, Amnon, Chileab, and Absalom, he became eldest son; and when his father was visibly declining, put forward his pretensions to the crown. David had promised Bath-sheba in accordance with the appointment of Jehovah (1 Chr. xxii. 9, 10, xxviii. 5) that SOLOMON should inherit the succession (1 K. i. 30). Adonijah's cause was espoused by Abiathar and Joab, with many captains of the royal army belonging to the tribe of Judah (comp. 1 K. i. 9 and 25); and these, with all the princes except Solomon, were entertained by Adonijah at a great sacrificial feast held "by the stone ZOHELETH, which is by EN-ROGEL." Nathan and Bath-sheba apprised David of these proceedings, who immediately gave orders that Solomon should be conducted on the royal mule in solemn procession to GIHON 2. Here he was anointed and proclaimed king by Zadok, and joyfully recognized by the people. This decisive measure struck terror into the opposite party, and Adonijah fled to the sanctuary, but was pardoned by Solomon on condition that he should "show himself a worthy man," with the threat that "if wickedness were found in him he should die" (i. 52). The death of David quickly followed; and Adonijah begged BATH-SHEBA (QUEEN) to procure Solomon's consent to his marriage with ABISHAG (1 K. i. 3). This was regarded as a fresh attempt on the throne (ABSALOM; ABNER); and therefore Solomon ordered him to be put to death by Benaiah, in accordance with the terms of his previous pardon.—**2.** A Levite in the reign of Jehoshaphat (2 Chr. xvii. 8).—**3.** A chief who sealed the covenant (Neh. x. 16); according to Ges., &c. = ADONIKAM.

Ad-o-ni'kam (Heb. *lord of the enemy*, Ges.; *lord is assisting*, Fü.), ancestor of a family of whom 666 or 667 returned from Babylon with Zerubbabel (Ezr. ii. 13; Neh. vii. 18; 1 Esd. v. 14), others with Ezra (Ezr. viii. 13; 1 Esd. viii. 39); = (so Ges., &c.) ADONIJAH 3.

Ad-o-ni'ram (Heb. *lord of altitude*, Ges.), by contraction ADORAM, also HADORAM, chief receiver of the tribute during the reigns of David (2 Sam. xx. 24), Solomon (1 K. iv. 6), and Rehoboam (1 K. xii. 18; 2 Chr. xii. 18). This last monarch sent him to collect the tribute from the rebellious Israelites, who stoned him to death.

A-don-i-ze'dek (Heb. *lord of justice*), the Amorite king of Jerusalem, who with four other Amorite kings having laid siege to Gibeon, Joshua marched to the relief of his new allies and put the besiegers to flight. The five kings took refuge in a cave at MAKKEDAH, whence they were taken and slain, their bodies hung on trees, and then buried in the cave (Josh. x. 1–27).

A-dop'tion, an expression metaphorically used by St. Paul in reference to the present and prospective privileges of Christians (Rom. viii. 15, 23; Gal. iv. 5; Eph. i. 5). He probably alludes to the Roman custom of adoption, by which a person, not having children of his own, might adopt as his son one born of other parents. By it the adopted child was entitled to the name and sacred rites of his new father, and ranked as his heir-at-law: while the adopter was entitled to the property of the son, and exercised toward him all the rights and privileges of a father. In short, the relationship was to all intents and purposes the same as between a real father and son. The selection of a person to be adopted implied a decided preference and love on the part of the adopter: and St. Paul aptly transfers the well-known feelings and customs connected with the act to illustrate the position of the Christianized Jew or Gentile. The Jews themselves had no process of adoption (ESTHER; MOSES): indeed, it would have been inconsistent with the regulations of the Mosaic law affecting the inheritance of property: the instances occasionally adduced as referring to the custom (Gen. xv. 3, xvi. 2, xxx. 5–9) are evidently not cases of adoption proper.

A-do'ra (Gr.), or **A'dor** (L.). ADORAIM.

Ad-o-ra'im (Heb. *two mounds*, Ges.), a fortified city built by Rehoboam (2 Chr. xi. 9), in Judah, apparently in or near the low country (VALLEY 5), since it is by Josephus almost uniformly coupled with Mareshah; probably = Adora or Ador (1 Mc. xiii. 20), unless that be Dor, on the sea-coast below Carmel. Robinson (ii. 215) identifies it with *Dúra*, a large village on a rising ground, 2½ hours W. of Hebron.

A-do'ram. ADONIRAM.

Ad-o-ra'tion. The acts and postures by which the Hebrews expressed adoration were similar to those still in use among Oriental nations. To rise up and suddenly prostrate the body was the most simple method; but generally the prostration was more formal, the person falling upon the knee and then gradually inclining the body until the forehead touched the ground. Such prostration was usual in the worship of Jehovah (Gen. xvii. 3; Ps. xcv. 6); it was also the formal mode of receiving visitors (Gen. xviii. 2), of doing obeisance to superiors (2 Sam. xiv. 4), and of showing respect to equals (1 K. ii. 19). Occasionally it was repeated three times (1 Sam. xx. 41), and even seven times (Gen. xxxiii. 3). It was accompanied by such acts as a kiss (Ex. xviii. 7), laying hold of the knees or feet of the person to whom the adoration was paid (Mat. xxviii. 9), and kissing the ground on which he stood (Ps. lxxii. 9; Mic. vii. 17). Similar adoration was paid to idols (1 K. xix. 18): sometimes, however, prostration was omitted, and the act consisted simply in kissing the hand to the object of reverence (Job xxxi. 27), and in kissing the statue itself (Hos. xiii. 2). The same customs prevailed in our Saviour's time, as appears not only from their being often practised toward Himself, but also from the parable of the unmerciful servant (Mat. xviii. 26), and from Cornelius's reverence to St. Peter (Acts x. 25), to which the apostle objected, as implying too great honor, especially as coming from a Roman, to whom prostration was not usual. IDOLATRY; PRAYER; SACRIFICE.

Adoration. Ancient Egyptian.—(Wilkinson.)

Adoration. Modern Egyptian.—(Lane.)

*** A-dorn'ing.** DRESS; HAIR; ORNAMENTS, PERSONAL.

A-dram'me-lech [-lek] (Heb.). **1.** An idol worshipped in Samaria by the colonists from Sepharvaim (2 K. xvii. 31) with rites resembling those of Moloch, children being burnt in his honor. Gesenius explains Adrammelech as from Hebrew *eder hammelech* = *splendor of the king*. Reland makes the word = *fire-king*, and regards Adrammelech as the sun-god. Sir H. Rawlinson regards Adrammelech as the male power of the sun, and ANAMMELECH, mentioned with Adrammelech as a companion-god, as the female power of the sun.—**2.** Son of the Assyrian king Sennacherib, whom Adrammelech, in conjunction with his brother Sharezer, murdered in the temple of Nisroch at Nineveh, after the failure of the Assyrian attack on Jerusalem. The parricides escaped into Armenia (2 K. xix. 37; 2 Chr. xxxii. 21; Is. xxxvii. 38).

Ad-ra-myt'ti-um [ad-dra-mit'te-um] (fr. Gr.; said to have been named from Adramys, brother of Crœsus, king of Lydia), a seaport in the province of ASIA, in the district anciently called Æolis, and also Mysia (see Acts xvi. 7). Adramyttium gave name to a deep gulf on this coast, opposite to the opening of which is the island of Lesbos. (MITYLENE.) St. Paul was never at Adramyttium, except perhaps during his second missionary journey, on his way from Galatia to Troas (Acts xvi.); but his voyage from Cesarea was in a ship belonging to this place (Acts xxvii. 2). Adramyttium was in St. Paul's time a Roman assize-town, and a place of considerable traffic, on the great Roman road between Assos, Troas, and the Hellespont on one side, and Pergamus, Ephesus, and Miletus on the other, and connected by similar roads with the interior of the country. The modern *Adramyti* is a poor village, but a place of some trade and ship-building.

A'dri-a, more properly **A'dri-as** (Gr.), probably derived from the town of Adria, near the Po, at first denoted the part of the gulf of Venice which is in that neighborhood, afterward the whole of that gulf. Subsequently it obtained a much wider extension, and in the apostolic age denoted that natural division of the Mediterranean which Humboldt names the Syrtic basin (see Acts xxvii. 17), and which had the coasts of Sicily, Italy, Greece, and Africa for its boundaries. This definition is explicitly given by almost a contemporary of St. Paul, the geographer Ptolemy, who also says that Crete is bounded on the W. by Adria. Later writers state that Malta divides the Adriatic sea from the Tyrrhenian sea, and the isthmus of Corinth the Ægean from the Adriatic. Thus the ship in which Josephus started for Italy about the time of St. Paul's voyage foundered in Adria (*Life*, 3), and there he was picked up by a ship from Cyrene and taken to Puteoli (see Acts xxviii. 13). The apostle also thus passed through Adria (Acts xxvii. 27) before his shipwreck at Malta. Melita.

A'dri-el (Heb. *flock of God*, Ges.), son of Barzillai the Meholathite, to whom Saul gave his daughter Merab, previously promised to David (1 Sam. xviii. 19). His five sons were among the seven descendants of Saul whom David surrendered to the Gĭbeonites (2 Sam. xxi. 8). Rizpah.

Ad'u-el (fr. Gr. = Adiel ?), an ancestor of Tobit (Tob. i. 1).

A-dul'lam (Heb. *justice of the people*, Sim., Ges.), in the Apocrypha Odollam, a city of Judah in the lowland (Valley 5; Josh. xv. 35; comp. Gen. xxxviii. 1, "Judah *went down*," and Mic. i. 15, where it is named with Mareshah and Achzib); the seat of a Canaanite king (Josh. xii. 15), and evidently a place of great antiquity (Gen. xxxviii. 1, 12, 20); fortified by Rehoboam (2 Chr. xi. 7), reoccupied by the Jews after their return from Babylon (Neh. xi. 30), and still a city in the time of the Maccabees (2 Mc. xii. 38).—The city of Adullam may have been near *Deir Dubbân*, five or six miles N. of Eleutheropolis. The limestone cliffs of the whole of that locality are pierced with extensive excavations, some one of which (so Mr. Grove, with Stl., V. de V., &c.) may have been the "cave of Adullam," the refuge of David (1 Sam. xxii. 1; 2 Sam. xxiii. 13; 1 Chr. xi. 15). Monastic tradition (with which Kit., Fbn., Bonar, Ayre, Thn., &c., coincide) places the cave of Adullam at *Khŭreitûn*, where is an immense natural cavern in the side of a precipice, about two hours S. E. of Bethlehem (Rbn. i. 481).

A-dul'lam-ite = a native of Adullam (Gen. xxxviii. 1, 12, 20).

A-dul'ter-y. The parties to this crime were a married woman and a man who was not her husband. The toleration of polygamy, indeed, renders it nearly impossible to make criminal a similar offence committed by a married man with a woman not his wife. In the patriarchal period the sanctity of marriage is noticeable from Abraham's fear, not that his wife will be seduced from him, but that he may be killed for her sake, and especially from the scruples ascribed to Pharaoh and Abimelech (Gen. xii., xx.). The woman's punishment, as commonly among Eastern nations, was no doubt capital, and probably death by fire (xxxviii. 24). The Mosaic penalty was that both the guilty parties should be stoned, and it applied as well to the betrothed as to the married woman, provided she were free (Deut. xxii. 22–24). A bondwoman so offending was to be scourged, and the man was to make a trespass offering (Lev. xix. 20–22; Punishments).—The system of inheritances, on which the polity of Moses was based, was threatened with confusion by the doubtful offspring caused by this crime, and this secured popular sympathy on the side of morality until a far advanced stage of corruption was reached. Probably, when that territorial basis of polity passed away—as it did after the captivity—and when the marriage tie became a looser bond, public feeling in regard to adultery changed, and the penalty of death was seldom or never inflicted. Thus, in the case of the woman brought to our Lord (Jn. viii. 3–11), it is likely that no one then thought of stoning her in fact, though there remained the written law ready for the caviller. It is likely also that a divorce, in which the adulteress lost her dower and rights of maintenance, &c., was the usual remedy, suggested by a wish to avoid scandal and the excitement of commiseration for crime. The expression (Mat. i. 19) "to make her a public example," probably means to bring the case before the local Sanhedrim, which was the usual course, but which Joseph did *not* propose to take, preferring repudiation, because that could be managed privately.—Concerning the famous trial by the water of jealousy (Num. v. 11–31), it has been questioned whether a husband was, in case of certain facts, bound to adopt it. The more likely view is, that it was meant as a relief to the vehemence of Oriental jealousy (so Mr. Hayman). The ancient strictness of the nuptial tie gave room for intense feeling: and in that intensity probably arose this strange custom, which no doubt Moses found prevailing, and which is said to be paralleled by a form of ordeal called the "red water" in western Africa. The forms of Hebrew justice (see Talmud) all tended to limit the application of this test. 1. By prescribing certain facts presumptive of guilt, to be established on oath by two witnesses. 2. By technical rules of evidence which made proof of those presumptive facts difficult. 3. By exempting certain large classes of women (all indeed, except a pure Israelitess married to a pure Israelite, and some even of them) from the liability. 4. By providing that the trial could only be before the great Sanhedrim. 5. By investing it with a ceremonial at once humiliating and intimidating, yet which still harmonized with the spirit of the whole ordeal in Num. v. But, 6. Above all, by the conventional and even mercenary light in which the nuptial contract was latterly regarded.—When adultery ceased to be capital, as no doubt it did, and divorce became a matter of mere convenience, this trial was doubtless discontinued. And when adultery became common, as the Jews themselves confess, it would have been impious to expect the miracle which it supposed. If ever the Sanhedrim were constrained to adopt this trial, no doubt every effort was used, nay, was prescribed to overawe the culprit and induce confession. Besides, however, the intimidation of the woman, the man was likely to be repelled from the public exposure of his suspicions. Divorce was a ready and quiet remedy.—Adultery is also used in the Scriptures in a wider sense to include fornication and all lewdness (Ex. xx. 14; Mat. v. 27, 28; 2 Pet. ii. 14), and often figuratively to denote unfaithfulness to covenant obligations toward God, or idolatry, apostasy, &c. (Jer. iii. 8, 9, comp. 20; Ez. xxiii. 37; Rev. ii. 22, &c.). Concubine; Divorce; Harlot; Marriage.

A-dum'mim, the go'ing up to or of (Heb. *ma'alêh ădummîm = the pass of the red*); a landmark of the boundary of Benjamin, a rising ground or pass "over against Gilgal," and "on the S. side of the 'torrent'" (Josh. xv. 7, xviii. 17), where is still the road leading up from Jericho and the Jordan to Jerusalem, on the southern face of the gorge of the *Wady Kelt.* Jerome (*Onom.*) ascribes the name to the blood shed there by the robbers who infested the pass in his day, as they do still, and as they did in the days of our Lord, of whose parable of the Good Samaritan this is the scene. But the name is probably derived from some ancient tribe of "red men" in the country.

* **Ad'ver-sa-ry.** SATAN; TRIAL; WAR.

* **Ad'vo-cate** (Gr. *paraklêtos* = *called to one's aid, assisting;* hence an *advocate*, a *comforter*, Rbn. *N. T. Lex.*) = one who pleads another's cause before a judge; applied to Jesus Christ (1 Jn. ii. 1; JUDGE; TRIAL). The same Greek word is also applied to the Holy Ghost, and translated "Comforter." SPIRIT, THE HOLY.

A-e-di'as (1 Esd. ix. 27), probably a corruption of ELIAH.

Æ'gypt [ee'jipt] = EGYPT.

Æ'ne-as [ee'ne-ɐs: in L. pron. ee-nee'as] = ENEAS.

Æ'non [ee'non] = ENON.

Æ'ra [ee'rɐ], now written ERA. CHRONOLOGY.

Æ-thi-o'pi-a [ee-the-o'pe-ɐ] = ETHIOPIA.

Af-fin'i-ty. MARRIAGE.

Ag'a-ba (1 Esd. v. 30) = HAGAB.

Ag'a-bus (L. fr. Heb. = *locust*, Drusius; fr. Heb. = to *love*, Grotius, &c.), a Christian prophet in the apostolic age (Acts xi. 28, xxi. 10). He predicted (Acts xi. 28) a famine in the reign of CLAUDIUS "throughout all the world." This expression may take a narrower or a wider sense, either of which confirms the prediction. As Greek and Roman writers used "the world" of the Greek and the Roman world, so a Jewish writer could use it naturally of the Jewish world or Palestine. Ancient writers give no account of any universal famine in the reign of Claudius, but they speak of several severe famines in particular countries. Josephus (xx. 2, § 5, and 5, § 2) mentions one at that time in Judea, which swept away many of the inhabitants. This probably is the famine to which Agabus refers. It took place (Jos. xx. 5, § 2) when Cuspius Fadus and Tiberius Alexander were procurators; i. e. it may have begun about the close of A. D. 44, and lasted three or four years. Fadus was sent into Judea on the death of Agrippa, which occurred A. D. 44. If we attach the wider sense to "world," the prediction may be of a famine throughout the Roman empire during the reign of Claudius (the year is not specified), not necessarily in all parts at the same time. We find mention of three other famines during this reign: one in Greece, and two in Rome.

A'gag (Heb. fr. Ar. root = *to burn*, Ges.), possibly the title of the kings of Amalek, like Pharaoh of Egypt. One king of this name is mentioned in Num. xxiv. 7, and another in 1 Sam. xv. The latter Saul spared with the best of the spoil, although the Amalekites were by divine command to be extirpated (Ex. xvii. 14; Deut. xxv. 17-19). For this disobedience SAMUEL was commissioned to declare to Saul his rejection, and he himself sent for Agag and cut him in pieces. Haman is called the AGAGITE (Esth. iii. 1, 10, viii. 3, 5). The Jews considered Haman a descendant of Agag, the Amalekite, and hence account for his hatred to their race.

A'gag-ite. AGAG.

A'gar = HAGAR.

A-gar-enes' [ay-gar-eenz'] (Bar. iii. 23) = HAGARENES.

Ag'ate is mentioned four times in the A. V. (Ex. xxviii. 19, xxxix. 12; Is. liv. 12; Ez. xxvii. 16). In Ex. where the Heb. word *shĕbô* is used to denote the second stone in the third row of the high-priest's breastplate, commentators are generally agreed that *agate* is intended; in Isaiah and Ezekiel the Heb. word is *cadcôd*, probably = the *ruby* (Ges.). In Ez. xxvii. 16, where the text has *agate*, the margin has *chrysoprase.* Our English *agate* derives its name from the river Achates, in Sicily, on the banks of which, according to Theophrastus and Pliny, it was first found; but as *agates* are met with in almost every country, this stone was doubtless from the earliest times known to the Orientals. It is a variety of quartz with stripes or bands of different colors or shades, and is met with generally in rounded nodules, or in veins in trap-rocks; specimens are often found on the sea-shore, and in the beds of streams, the rocks in which they had been embedded having been decomposed by the elements, when the agates have dropped out.

Age, Old. (For distinctions or exemptions on account of age, see Lev. xxvii. 7; Num. viii. 25.) In early stages of civilization, when experience is the only source of practical knowledge, old age has its special value and honors. Besides, the Jew was taught to consider old age as a reward for piety, and a token of God's favor. In *private* life the aged were looked up to as the depositaries of knowledge (Job. xv. 10): the young rose up in their presence (Lev. xix. 32): they gave their opinion first (Job xxxii. 4): gray hairs were a "crown of glory" and the "beauty of old men" (Prov. xvi. 31, xx. 29). The attainment of old age was regarded as a special blessing (Job v. 26), not only on account of the prolonged enjoyment of life to the individual, but also because it indicated peaceful and prosperous times (Zech. viii. 4; 1 Mc. xiv. 9; Is. lxv. 20). In *public* affairs age carried weight with it, especially in the infancy of the state: under Moses the old men or elders acted as the representatives of the people in all matters of difficulty and deliberation, and thus became a class, the title gradually ceasing to convey the notion of age, and being used in an official sense, like the L. *Patres* (= *Fathers*, the official title of Roman senators), *Senatores* (= *senators*, fr. *senex* = *old*), &c. (CONGREGATION; ELDER.) On the description of old age in Eccl. xii. 1-7, see under MEDICINE.

A'gee [*g* as in *get*] (Heb. *fugitive*, Ges.), a Hararite, father of SHAMMAH 3 (2 Sam. xxiii. 11).

Ag-ge'us [*g* as in *get*] (1 Esd. vi. 1, vii. 3; 2 Esd. i. 40) = HAGGAI.

* **Ag'o-ny** (fr. Gr., lit. *a contest, struggle for victory*, L. & S.), used in 2 Mc. iii. 14, 16, 21, and Lk. xxii. 44, to denote an inward struggle or conflict, extreme mental anguish. GETHSEMANE; JESUS CHRIST; SWEAT, BLOODY.

Ag'ri-cul-ture. This, though prominent in the lives of Adam, Cain, and Noah, was little cared for by the patriarchs; more so, however, by Isaac and Jacob than by Abraham (Gen. xxvi. 12, xxxvii. 7), in whose time, probably, if we except the lower Jordan valley (xiii. 10), there was little regular culture in Canaan. Thus in Gerar and Shechem pastoral wealth apparently predominated (xxxiv. 28). The herdmen strove with Isaac about his wells; about his crops there was no contention (xxvi. 12-22). In Joshua's time (Num. xiii. 23, 24), Canaan was in a much more advanced agricultural state than when Jacob left it (Deut. viii. 8), resulting probably from the severe experience of famines, and the example of Egypt, to which its people were thus led. The pastoral life kept the sacred family distinct from mixture and locally unattached, especially in Egypt.

Afterward agriculture became the basis of the Mosaic commonwealth. It tended to check not only the contaminating influence of foreign nations, which commerce would have favored, but also the freebooting and nomad life, and made a numerous offspring profitable, as it was already honorable by natural sentiment and by law. Taken in connection with the inalienable character of inheritances (HEIR), it gave each man and each family a stake in the soil and nurtured a hardy patriotism. Every family felt its own life with intense keenness, and had its divine tenure to guard from alienation (Lev. xxv. 23). The prohibition of culture in the SABBATICAL YEAR formed, under this aspect, a kind of rent reserved by the Divine Owner. Landmarks were sacred (Deut. xix. 14), and the heritage reverted to the owner in the year of jubilee. (JUBILEE, YEAR OF.)—*Agricultural Calendar.*—The Jewish calendar, as fixed by the three great FESTIVALS, turned on the seasons of green, ripe, and fully-gathered produce. The year ordinarily consisting of twelve months (MONTH) was divided into six agricultural periods as follows:—

I. SOWING TIME.

Tisri, latter half	beginning about autumnal equinox	Early rain due.
Marcheshvan		
Chisleu, former half		

II. UNRIPE TIME.

Chisleu, latter half.
Tebeth.
Sebat, former half.

III. COLD SEASON.

Sebat, latter half	Latter rain due.
Adar	
(Veadar)	
Nisan, former half	

IV. HARVEST TIME.

Nisan, latter half	Beginning about vernal equinox. Barley green. Passover.
Ijar.	
Sivan, former half	Wheat ripe. Pentecost.

V. SUMMER.

Sivan, latter half.
Tammuz.
Ab, former half.

VI. SULTRY SEASON.

Ab, latter half.	
Elul.	
Tisri, former half	Ingathering of fruits.

Thus the six months from mid Tisri to mid Nisan were mainly occupied with the process of cultivation, and the rest with the gathering of the fruits. The ancient Hebrews had little notion of green or root-crops for fodder. BARLEY supplied food both to man and beast, and "MILLET" was grazed while green, and its ripe grain made into bread. MOWING (Am. vii. 1; Ps. lxxii. 6) and hay-making were familiar processes. (GRASS; HAY.)—*Climate and Soil.*—A change in the climate of Palestine, caused by increase of population and the clearance of trees, must have taken place before the period of the N. T. A further change caused by the decrease of skilled agricultural labor, e. g. in irrigation and terrace-making, has since ensued. Yet wherever industry is secure, the soil still asserts its old fertility. (For the varieties in climate, soil, surface, &c., see PALESTINE.) *Timber.*—The Israelites probably found in Canaan a fair proportion of woodland, which their necessities must have led them to reduce (Josh. xvii. 18; FOREST). But even in early times timber seems to have been far less used for building material than among Western nations. (ARCHITECTURE.) No store of wood-fuel seems to have been kept: ovens were heated with dung, hay, &c. (Ez. iv. 12, 15; Mat. vi. 30); and, in any case of sacrifice on an emergency, some source of supply is mentioned for the wood (1 Sam. vi. 14; 2 Sam. xxiv. 22; 1 K. xix. 21; comp. Gen. xxii. 3, 6, 7; BREAD; COAL; COOKING, &c.). *Rain and Irrigation.*—The abundance of water in Palestine, from natural sources, made Canaan a contrast to rainless Egypt (Deut. viii. 7, xi. 8–12). RAIN was commonly expected soon after the autumnal equinox or mid Tisri; and if by the first of Chisleu none had fallen, a fast was proclaimed. (DEW; FAMINE.) The peculiar Egyptian method of irrigation supposed to be alluded to in Deut. xi. 10—"where thou wateredst it with thy foot"—was not unknown, though less prevalent in Palestine. That peculiarity seems to have consisted in making in the fields square shallow beds, like our salt-pans, surrounded by a raised border of earth to keep in the water, which was then turned from one square to another by pushing aside the mud, to open one and close the next with the foot. Others (Niebuhr, Ros., &c.) think Deut. xi. 10 refers to some laborious method of raising water to the level of gardens, &c., by a machine turned by the foot. (See EGYPT.) In Palestine irrigation was essential; and for this the large extent of rocky surface, easily excavated for cisterns and ducts, was most useful. Even the plain of Jericho is watered not by canals from the Jordan, since the river lies below the land, but by rills converging from the mountains. In these features of the country lay its expansive resources to meet the wants of a multiplying population. The lightness of agricultural labor in the plains set free an abundance of hands for terracing and watering; and the result gave the highest stimulus to industry. *Crops.*—The cereal crops of constant mention are WHEAT and BARLEY, and more rarely RYE (?) and MILLET. The VINE, OLIVE, FIG, CUMMIN, FITCHES (?), BEANS, LENTILES, may also be named among the staple produce. To these, later writers add many garden plants, e. g. kidney-beans, peas, lettuce, endives, leeks, garlics, onions, melons, cucumbers, cabbages, &c. (GARDEN.) The produce which formed Jacob's present would keep, and had been preserved during the famine (Gen. xliii. 11; FLAX).—*Ploughing and Sowing.*—The plough probably was like the Egyptian, and the ploughing light, usually with one yoke of oxen. Such is still used in Asia Minor, and its parts are shown in fig. 1; *a* is the pole to which one of the yokes, *b*, is attached; *c*, the share; *d*, the handle; *e* represents three modes of arming the share; and *f* is a goad with a scraper at the other end, probably for cleaning the share. (GOAD; HARROW.) Mountains and steep places were hoed. (MATTOCK.) New ground (broken up in the spring and ploughed a

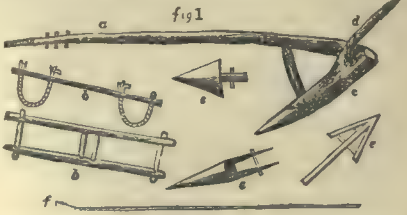


Fig. 1.—Plough, &c., as still used in Asia Minor.—(From Fellows's *Asia Minor.*)

second time; see Is. xxviii. 24) and fallows (Jer. iv. 3; Hos. x. 12) were cleared of stones and of thorns (Is. v. 2) early in the year, sowing or gathering from "among thorns" being a proverb for slovenly husbandry (Job v. 5; Prov. xxiv. 30, 31). Sowing often took place *without* previous ploughing. In highly irrigated spots the seed was trampled in by cattle (Is. xxxii. 20), as in Egypt by goats. Sometimes, however, the sowing was by patches only in well-manured spots, as in fig. 4, from Surenhusius on the Mishna.

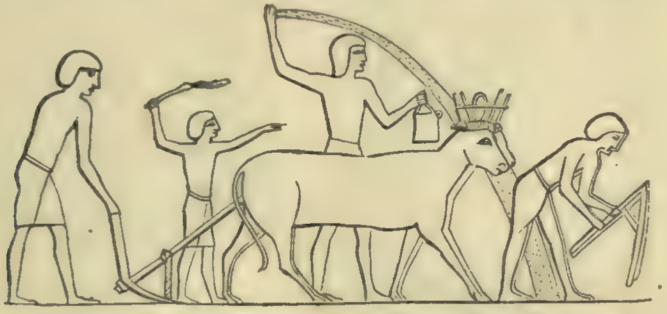


Fig. 2.—Ploughing, Hoeing, and Sowing.—Description de l'Egypte. (Fbn.)

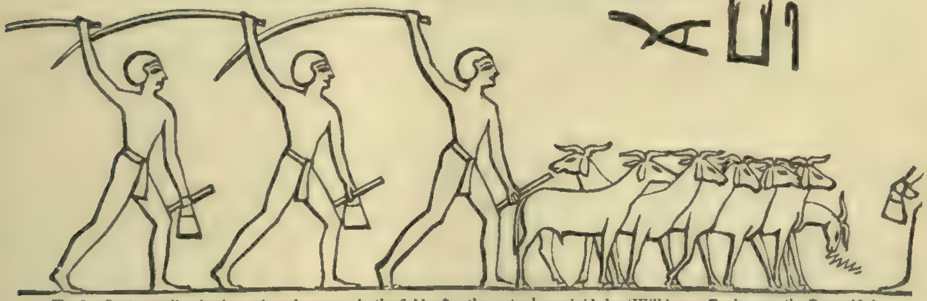


Fig. 3.—Goats treading in the grain, when sown in the field, after the water has subsided.—(Wilkinson, *Tombs*, near the Pyramids.)

Where the soil was heavier, the ploughing was best done dry; but the formal routine of heavy Western soils was not the standard of the naturally fine tilth of Palestine generally. Seventy days before the passover was the time prescribed for sowing for the "wave-sheaf," and probably, therefore, for that of barley generally. (Barley; First Fruits; Palestine; Wheat.)

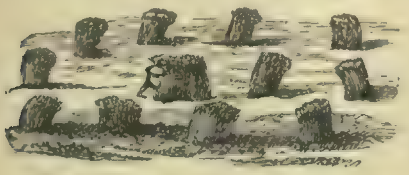


Fig. 4.—Grain growing in patches.—(Surenhusius.)

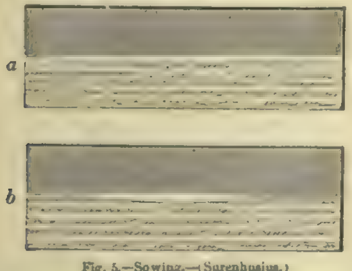


Fig. 5.—Sowing.—(Surenhusius.)

The custom of watching ripening crops and threshing floors against theft or damage, is probably ancient (Ru. iii. 4, 7; Is. i. 8).—The rotation of crops, familiar to the Egyptians, was probably known to the Hebrews. Sowing a field with divers seeds was forbidden (Deut. xxii. 9), and minute directions are given by the rabbis for arranging a seeded surface with great variety, as in figs. 5, 6, yet avoiding juxtaposition of different kinds.

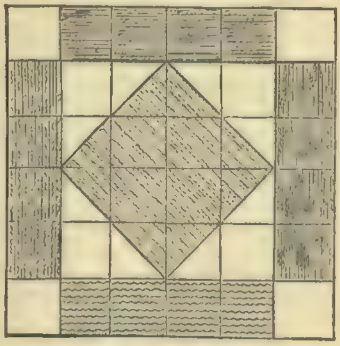


Fig. 6.—Sowing.—(Surenhusius.)

Three furrows' interval was the prescribed margin. The blank spaces in fig. 5, *a* and *b*, represent such margins, tapering to save ground. Wide spaces were often left round vines and olive-trees, and the rest of the ground cropped, as in fig. 7. *Reaping and Threshing.*—The wheat, &c., was reaped by the Sickle, or was pulled up by the roots. It was bound in sheaves or heaped, as in fig. 9. The sheaves

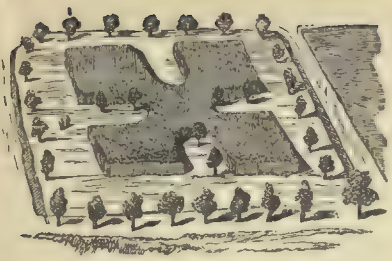


Fig. 7.— Wheat -field with Olives.—(Surenhusius.)

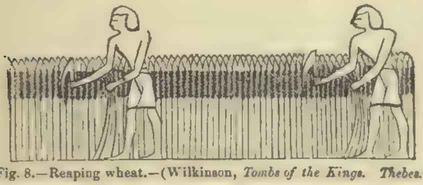


Fig. 8.—Reaping wheat.—(Wilkinson, *Tombs of the Kings. Thebes.*)

or heaps were carted (Am. ii. 13) to the floor—a circular spot of hard ground, probably, as now, from fifty to eighty or a hundred feet in diameter. Such floors were probably permanent, and became well-known spots (Gen. l. 10, 11; 2 Sam. xxiv. 16, 18). On these the oxen, &c., forbidden to be muzzled (Deut. xxv. 4), trampled out the grain. At a later time the Jews used a threshing sledge, called *morag* (Is. xli. 15; 2 Sam. xxiv. 22; 1 Chr. xxi. 23), probably resembling the *nôreg*, still employed in Egypt—a stage with three rollers ridged with iron, which, aided by the driver's weight, crushed out, often injuring, the grain, and cut or tore the STRAW. (CHAFF.) Lighter grains were beaten out with a stick (Is. xxviii. 27). Barley was sometimes soaked and then parched before treading out, which separated the pellicle of the grain. The use of animal manure is proved frequent by such expressions as "DUNG upon the face of the earth," &c. (Ps. lxxxiii. 10; 2 K. ix. 37; Jer. viii. 2, &c.; see FORKS). *Winnowing.*—The "shovel" and "fan" (Is. xxx. 24), the precise difference of which is doubtful, indicate the process of winnowing—an important part of ancient husbandry (Ps. i. 4, xxxv. 5; Job xxi. 18; Is. xvii. 13). Evening was the favorite time (Ru. iii. 2), when there was mostly a breeze. The "fan" (Mat. iii. 12) was perhaps a broad shovel which threw the grain up against the wind. The last process was the shaking in a sieve to separate dirt and refuse (Am. ix. 9; BARN; EGYPT; MILL).—Fields and floors were not commonly enclosed; vineyards mostly were with a tower and other buildings (Num. xxii. 24; Ps. lxxx. 13; Is. v. 5; Mat. xxi. 33; comp. Judg. vi. 11). Banks of mud from ditches were also used.—*Rent, &c.*—A tenant might pay a fixed money rent (Cant. viii. 11), or a stipulated share of the fruits (2 Sam. ix. 10; Mat. xxi. 34), one-half, one-third, &c., as local custom prescribed. A passer-by might eat any quantity of corn or grapes, but not reap or carry off fruit (Deut. xxiii. 24, 25; Mat. xii. 1). ALMS; CORNER; GLEANING; POOR; TITHE.

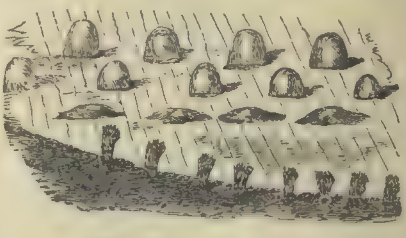


Fig. 9.—Reaping.—(Surenhusius.)

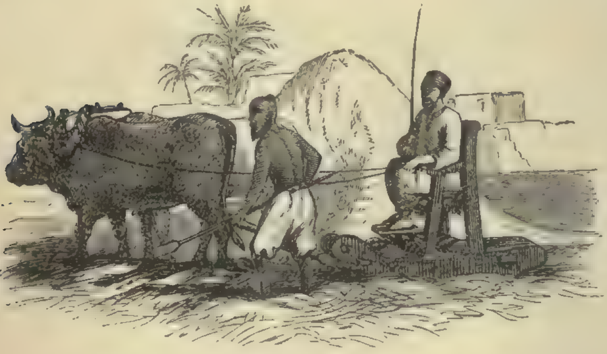


Fig. 10.—The *Nôreg*, a threshing machine used by the modern Egyptians.—(Fbn.)

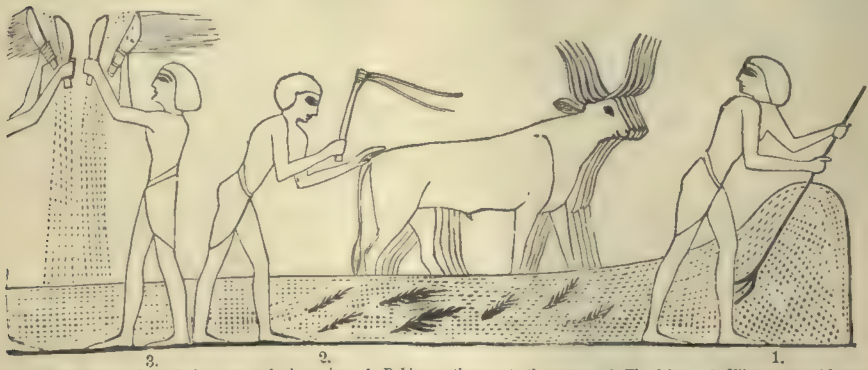


Fig. 11.—Treading out the grain by oxen, and winnowing. 1. Raking up the ears to the centre. 2. The driver. 3. Winnowing, with wooden shovels.—(Wilkinson, *Thebes.*)

A-grip'pa (L. *born with difficulty*, Gellius, Schl.). HEROD.

* **A'gue, Burn'ing.** FEVER.

A'gur (Heb. perhaps = *an assembler*, *one of the assembly*, sc. of wise men, Ges.), the son of JAKEH; an unknown Hebrew sage, who uttered or collected the sayings of wisdom recorded in Prov. xxx. Ewald attributes to him the authorship of Prov. xxx. 1–xxxi. 9, in consequence of the similarity of style exhibited in the three sections therein contained, and places him not earlier than the end of the seventh or beginning of the sixth century B. C. The Rabbins, according to Rashi, and Jerome after them, interpreted the name symbolically of Solomon, who "collected understanding" and is elsewhere called "Koheleth" (A. V. "the Preacher"). Bunsen makes Agur an inhabitant of Massa, and probably a descendant of one of the five hundred Simeonites, who drove out the Amalekites from Mt. Seir (1 Chr. iv. 42, 43). Hitzig makes him the son of the Queen of Massa and brother of Lemuel.

A'hab (Heb. *father's brother*, Ges.). **1.** Son of Omri; seventh king of the separate kingdom of Israel (ISRAEL, KINGDOM OF), and second of his dynasty. The great lesson from his life (1 K. xvi.–xxii.) is the depth of wickedness into which a weak man may fall, even though not devoid of good feelings and amiable impulses, when he abandons himself to the guidance of another person, resolute, unscrupulous, and depraved. The cause of his ruin was his marriage with JEZEBEL, daughter of Ethbaal, king of Tyre. Ahab's reign was distinguished by the ministry of ELIJAH, who was brought into direct collision with Jezebel when she introduced into Israel on a grand scale the impure worship of BAAL and of Astarte (ASHTORETH; ASHERAH), and proceeded systematically to hunt down and put to death God's prophets (OBADIAH 10). How the worship of God was restored, and the idolatrous priests slain, in consequence of "a sore famine in Samaria," is related under ELIJAH. But heathenism and persecution were not the only crimes into which Jezebel led her yielding husband. One of his chief tastes was for splendid architecture, which he showed by building an ivory house and several cities. (HIEL; JERICHO.) The beautiful city of JEZREEL he adorned with a palace and park for his own residence, though Samaria remained the capital of his kingdom. Desiring to add to his pleasure-grounds there the vineyard of NABOTH, he proposed to buy it or give land in exchange for it; and when this was refused by Naboth, in accordance with the Mosaic law (Lev. xxv. 23), a false accusation of blasphemy was brought against him, and he and his sons were stoned to death. Elijah now declared that the entire extirpation of Ahab's house was appointed for his long course of wickedness, crowned by this atrocious crime. The execution, however, of the sentence was delayed in consequence of Ahab's humbling himself. Ahab was engaged in two defensive campaigns against Ben-hadad II., king of Damascus, and in one offensive. In the first, Ben-hadad laid siege to Samaria; and Ahab, encouraged by God's prophets, made a sudden attack on him whilst in the plenitude of arrogant confidence he was banqueting in his tent with his thirty-two vassal kings. The Syrians were totally routed, and fled to Damascus. Next year Ben-hadad, believing that his failure was owing to some peculiar power of the God of Israel over the hills, invaded Israel by way of APHEK 5. Yet Ahab's victory was so complete that Ben-hadad himself fell into his hands; but was released (contrary to the will of God as announced by a prophet) on condition of restoring all the cities of Israel which he held, and making "streets" for Ahab in Damascus; i. e. admitting into his capital permanent Hebrew officers, in an independent position, with special dwellings for themselves and their retinues, to watch over the commercial and political interests of Ahab and his subjects. A similar privilege had been exacted by Ben-hadad's predecessor from Omri in Samaria. After this great success Ahab enjoyed peace for three years, when, in conjunction with JEHOSHAPHAT, king of Judah, he attacked RAMOTH IN GILEAD, which was held by the Syrians, but claimed by Ahab as belonging to Israel. But God's blessing did not rest on the expedition, and Ahab was told by the prophet MICAIAH that it would fail. For giving this warning Micaiah was imprisoned; but Ahab was led by it to disguise himself, so as not to offer a conspicuous mark to the archers of Ben-hadad. But he was slain by a "certain man who drew a bow at a venture;" and, though staid up in his chariot for a time, he died toward evening, and his army dispersed. When he was brought to be buried in Samaria, and his chariot was washed in the pool of Samaria (1 K. xxii. 37, 38), the dogs licked up his blood; a partial fulfilment of Elijah's prediction (1 K. xxi. 19), which was more literally accomplished in the case of his son (2 K. ix. 26).—**2.** A lying prophet, who deceived the captive Israelites in Babylon, and was burnt to death by Nebuchadnezzar (Jer. xxix. 21).

A'ha-rah (Heb. *after the brother*, Ges.), third son of Benjamin (1 Chr. viii. 1). AHER; AHIRAM.

A-har'hel (Heb. *behind the breastwork*, sc. born, Ges.), ancestor of certain families of Judah, apparently descended through Coz from Ashur, the posthumous son of Hezron. The Targum of Rabbi Joseph on Chronicles identifies him with "Hur the first-born of Miriam" (1 Chr. iv. 8).

A'ha-sai (Heb. = AHAZIAH? Ges.; *holder*, *protector*, Fü.), a priest, ancestor of Amashai (Neh. xi. 13). JAHZERAH.

A-has'bai (Heb. *I take refuge with Jehovah*, Sim., Ges.; *blooming*, *shining*, sc. Jah is, Fü.), father of Eliphelet, David's captain (2 Sam. xxiii. 34); = UR in 1 Chr. xi. 35.

* **A-hash-ve'rosh** (Heb.) = AHASUERUS (Ezr. iv. 6, marg.).

A-has-u-e'rus (fr. Heb. *Ahashvêrôsh* [see above] or *Achashvêrôsh* = Sansc. *kshatra*, "king," = *kshêrshê* in the arrow-headed inscriptions of Persepolis = Gr. Xerxes; see ARTAXERXES), the name of one Median and two Persian kings in the O. T. In the following chronological table of the Medo-Persian kings from Cyaxares to Artaxerxes Longimanus, according to their ordinary classical names, their supposed Scriptural names are added in italics by Bishop Cotton, the original author of this article:—1. Cyaxares, king of Media, and conqueror of Nineveh (son of Phraortes and grandson of Deioces), began to reign B. C. 634; = *Ahasuerus*. 2. Astyages (his son), last king of Media, B. C. 594; = *Darius the Mede*. 3. Cyrus (son of his daughter Mandane and Cambyses, a Persian noble), first king of Persia, 559; = *Cyrus*. 4. Cambyses (his son), 529; = *Ahasuerus*. 5. A Magian usurper (who personated Smerdis, younger son of Cyrus), 521; = *Artaxerxes*. 6. Darius Hystaspis (raised to the throne on the overthrow of the Magi), 521; = *Darius*. 7. Xerxes (his son), 485; = *Ahasuerus*. 8. Artaxerxes Longimanus (Gr. Artaxerxes Macrocheir) (his son), 495–465; = *Artaxerxes*.—**1.** In Dan. ix. 1, Ahasuerus is said to be the father of Darius the Mede. Now Cyaxares almost certainly = Ahasuerus, Grecized into Axares with the prefix Cy- or Kai-, common to the Kaianian dynasty of kings (Malcolm's *Persia*, ch. iii.); compare Kai Khosroo, the Persian name of Cyrus. Darius the Mede was probably Astyages (son of this Cyaxares), perhaps set over Babylon as viceroy by his grandson Cyrus, and allowed to live there in royal state. This first Ahasuerus, then, is Cyaxares, the conqueror of Nineveh. Accordingly Tob. xiv. 15, says that Nineveh was taken by Nabuchodonosor and Assuerus, i. e. Cyaxares.—**2.** In Ezr. iv. 6, the enemies of the Jews, after the death of Cyrus, desirous to frustrate the building of Jerusalem, send accusations against them to Ahasuerus, king of Persia. This must be Cambyses. For their opposition continued from the time of Cyrus to that of Darius (iv. 5), and Ahasuerus and Artaxerxes (i. e. Cambyses and the pseudo-Smerdis) reigned between them (iv. 6–24). (But see Ezra, Book of.) Xenophon calls the brother of Cambyses Tanyoxares (i. e. the younger Oxares), whence we infer that the elder Oxares or Axares, or Ahasuerus was Cambyses. His constant wars probably prevented him from interfering in the concerns of the Jews. He was plainly called after his grandfather, who was not a king, and therefore it is very likely that he also assumed the kingly name or title of Axares or Cyaxares, which had been borne by his most illustrious ancestor.—**3.** The Ahasuerus of Esth. i.–x. Having divorced his queen Vashti for refusing to appear in public at a banquet, he married four years after, the Jewess Esther, cousin and ward of Mordecai. Five years after this, Haman, having been slighted by Mordecai, prevailed upon Ahasuerus to order the destruction of all the Jews in the empire. But before the day appointed for the massacre, Esther and Mordecai destroyed Haman's influence with the king, who put Haman to death, and gave the Jews the right of self-defence. The Jews then killed several thousands of their opponents. Now, from the extent assigned to the Persian empire (Esth. i. 1), "from India even unto Ethiopia," Darius Hystaspis is the earliest king to whom this history can apply, and it is hardly worth while to consider the claims of any after Artaxerxes Longimanus. But Darius's wives were the daughters of Cyrus and Otanes, and he differs from Ahasuerus both in name and character. The character of Artaxerxes Longimanus is also very unlike that of Ahasuerus. Besides, in Ezr. vii. 1–7, 11–26, Artaxerxes, in the seventh year of his reign, issues a decree very favorable to the Jews, and it is unlikely, therefore, that in the 12th (Esth. iii. 7), Haman could speak to him of them as if he knew nothing about them, and persuade him to sentence them to an indiscriminate massacre. Ahasuerus therefore = Xerxes (the names being identical): and this conclusion is fortified by the resemblance of character, and by certain chronological indications. As Xerxes scourged the sea, and put to death the engineers of his bridge because their work was injured by a storm, so Ahasuerus repudiated Vashti because she would not violate the decorum of her sex, and ordered the massacre of the whole Jewish people to gratify Haman. In the third year of the reign of Xerxes was held an assembly to arrange the Grecian war (Hdt. vii. 7 ff). In the third year of Ahasuerus was held a great feast and assembly in Shushan the palace (Esth. i. 3). In the seventh year of his reign Xerxes returned defeated from Greece, and consoled himself by the pleasures of the harem (Hdt. ix. 108). In the seventh year of his reign (Esth. ii. 16) Ahasuerus replaced Vashti by marrying Esther, one of the fair young virgins sought for the king (ii. 2). The tribute he "laid upon the land and upon the isles of the sea" (x. 1) may well have been the result of the expenditure and ruin of the Grecian expedition.

A-ha'va (Heb. prob. = *water*, Ges.; *river*, *stream*, Fü), a place (Ezr. viii. 15), or a river (viii. 21), on the banks of which Ezra collected the second expedition which returned with him from Babylon to Jerusalem; called Theras in 1 Esd. viii. 41, 61. Various have been the conjectures as to its locality; but Rawlinson considers Ahava = Ava and Ivah, the modern *Hit*, on the Euphrates, due E. of Damascus.

A'haz (Heb. *possessor*; in the N. T. Achaz) **1.** The eleventh king of Judah (Judah, Kingdom of; Israel, Kingdom of), son of Jotham, ascended the throne in his twentieth (some say twenty-fifth; see Hezekiah) year (2 K. xvi. 2). At his accession, Rezin, king of Damascus, and Pekah, king of Israel, were leagued against Judah, and they proceeded to lay siege to Jerusalem. (Tabeal.) Upon this Isaiah gave advice and encouragement to Ahaz, and the allies failed in their attack on Jerusalem (Is. vii.–ix.). But the allies took a vast number of captives, who, however, were restored on the remonstrance of the prophet Oded; and they also inflicted a severe injury on Judah by the capture of Elath, on the Red Sea; while the Philistines invaded the W. and S. (2 K. xvi.; 2 Chr. xxviii.). Ahaz sought deliverance of Tiglath-pileser, king of Assyria, who invaded Syria, took Damascus, killed Rezin, and deprived Israel of its northern and trans-Jordanic districts. But Ahaz purchased this help at a costly price: he became tributary to Tiglath-pileser, sent him all the treasures of the Temple and his own palace, and even appeared before him in Damascus as a vassal. He also sought for safety in heathen ceremonies; making his son pass through the fire to Moloch, consulting wizards and necromancers (Is. viii. 19), sacrificing to the Syrian gods, introducing a foreign altar from Damascus, and probably the worship of the heavenly bodies from Assyria and Babylon, as he seems to have set up the horses of the sun mentioned in 2 K. xxiii. 11; and "the altars on the top (or roof) of the upper chamber of Ahaz" (2 K. xxiii. 12) were connected with the adoration of the stars. We see another and blameless result of this intercourse with an astronomical people in the "sundial of Ahaz." (Is. xxxviii. 8; Dial). He died after a reign of sixteen years.—**2.** Son of Micah the grandson of Jonathan through Meribbaal or Mephibosheth (1 Chr. viii. 35, 36, ix. 42).

A-ha-zi'ah (fr. Heb. = *whom Jehovah sustains.* **1.** Son of Ahab and Jezebel, and eighth king of Israel. (Israel, Kingdom of.) After the battle of Ramoth in Gilead the Syrians had the command of the country E. of Jordan, and cut off all communication between the Israelites and Moabites, so that the vassal king of Moab refused his yearly tribute of 100,000 lambs and 100,000 rams with their wool (comp. Is. xvi. 1). Before Ahaziah could enforce his claim, he was seriously injured by a fall through a lattice in his palace at Samaria. In his health he had worshipped his mother's gods, and now he sent to inquire of the oracle of Baal-zebub in the Philistine city of Ekron whether he should recover his health. But Elijah rebuked him for this impiety, and announced to him his approaching death. He reigned two years. For his endeavor to join the king of Judah in trading to Ophir, see Jehoshaphat (1 K. xxii. 49–53; 2 K. i.; 2 Chr. xx. 35–37).—**2.** Fifth king of Judah (Judah, Kingdom of; Israel, Kingdom of), son of Jehoram 2 and Ahab's daughter

Athaliah, and therefore nephew of Ahaziah 1. He is called AZARIAH, 2 Chr. xxii. 6, probably by a copyist's error, and JEHOAHAZ, 2 Chr. xxi. 17. 2 K. viii. 26, correctly makes him twenty-two years old at his accession, though 2 Chr. xxii. 2 has his age at that time forty-two; for (2 Chr. xxi. 5, 20) his father Jehoram was forty when he died, so that a transcriber must have made a mistake in the numbers. Ahaziah was an idolater, and allied himself with his uncle JEHORAM 2, king of Israel, against HAZAEL, the new king of Syria. The two kings were, however, defeated at RAMOTH GILEAD, where Jehoram was so severely wounded that he retired to Jezreel to be healed. The revolution carried out in Israel by JEHU under the guidance of Elisha broke out while Ahaziah was visiting his uncle at Jezreel. As Jehu approached the town, Jehoram and Ahaziah went out to meet him; but both the kings were slain. The apparent discrepancy between 2 K. ix. 27–29 and 2 Chr. xxii. 9, Keil (*Comm. on 2 K.* l. c.) removes thus: When Ahaziah saw Jehoram slain by Jehu, he fled first by the way to the garden-house and escaped to Samaria; but was here, where he had hid himself, taken by Jehu's men who followed him, brought to Jehu, who was still at or near Jezreel, and at his command slain at the hill Gur, beside Ibleam, in his chariot, i. e. mortally wounded with an arrow, so that he, again fleeing, expired at Megiddo; and as a corpse he was carried by his servants to Jerusalem and buried there. The account in 2 Chr. is much curtailed. Ahaziah reigned one year (2 K. viii. 26, ix. 29). The difference between 2 K. viii. 45, "in the twelfth year of Joram," and ix. 29, "in the eleventh year of Joram," is most simply explained by a different computation of the beginning of the years of his reign (Keil).

Ah'ban (Heb. *brother of the wise*, or *brotherly*, Ges.), son of Abishur of the tribe of Judah (1 Chr. ii. 29).

A'her (Heb. *after*, *next*, *another*, Ges.), ancestor of HUSHIM (1 Chr. vii. 12); by some translated "another;" not improbably = AHIRAM, AHARAH, AHOAH, EHI.

A'hi (Heb. = AHIJAH, Ges.). **1.** A Gadite, chief of a family in Bashan (1 Chr. v. 15). The LXX. translates Ahi "brother," the Vulgate "brethren." —**2.** An Asherite, son of Shamer (1 Chr. vii. 34).

A-hi'ah (fr. Heb. = *brother* [i. e. *friend*] *of Jehovah*, Ges.; = AHIJAH). **1.** Son of AHITUB 1. He was the Lord's priest in Shiloh, wearing an ephod (1 Sam. xiv. 3, 18). There is a difficulty in reconciling the statement in 1 Sam. xiv. 18, concerning the ark being used for inquiring by Ahiah at Saul's bidding, and the statement that they inquired not at the ark in the days of Saul (1 Chr. xiii. 3). But all difficulty will disappear if we apply the expression in 1 Chr. xiii. 3, only to all the latter years of Saul, when the priestly establishment was at Nob, and not at Kirjath-jearim, where the ark was. The narrative in 1 Sam. xiv. is entirely favorable to the mention of the ark (comp. 2 Sam. vi. 3). (GIBEAH 2, 3, 4.) Ahiah probably = AHIMELECH the son of Ahitub. However, Ahimelech may have been, as Gesenius supposes, brother to Ahiah.—**2.** One of the sons of Shisha, Solomon's scribes (1 K. iv. 3).—**3.** Son of Bela (1 Chr. viii. 7); = AHOAH.

A-hi'am (Heb. *father's brother*, Ges.), one of David's thirty valiant men (2 Sam. xxiii. 33; 1 Chr. xi. 35).

A-hi'an (Heb. *brotherly*, Ges.), a Manassite, son of Shemidah (1 Chr. vii. 19).

A-hi-e'zer (Heb. *brother of help*, Ges.). **1.** Son of Ammishaddai, and chieftain of Dan under Moses (Num. i. 12, ii. 25, vii. 66, 71, x. 25.—**2.** A Benjamite chief of a body of archers that came to David at Ziklag (1 Chr. xii. 3).

A-hi'hud (Heb. *brother* [i. e. *friend*] *of the Jews*, Ges.). **1.** Son of Shelomi, and prince of Asher; assistant in the division of Canaan (Num. xxxiv. 27). —**2.** (Heb. *brother* or *friend of union*, Ges.). A Benjamite, of the sons of Ehud (1 Chr. viii. 7).

A-hi'jah (fr. Heb. = AHIAH). **1.** A prophet of Shiloh (1 K. xiv. 2), hence called the Shilonite (xi. 29), of whom we have two remarkable prophecies extant: the one in 1 K. xi. 31–39, addressed to JEROBOAM, announcing the rending of the ten tribes from Solomon, and the transfer of the kingdom to Jeroboam; the other in 1 K. xiv. 6–16, delivered in the prophet's extreme old age to Jeroboam's wife, in which he foretold the death of Jeroboam's sick son (ABIJAH 2), the destruction of Jeroboam's house on account of the images which he had set up, and the captivity of Israel "beyond the river" Euphrates. Jeroboam's speech concerning Ahijah (1 K. xiv. 2, 3) shows the estimation in which he held his truth and prophetic powers. In 2 Chr. ix. 29, reference is made to a record of Solomon's reign in the "prophecy of Ahijah the Shilonite."—**2.** Father of Baasha, king of Israel (1 K. xv. 27, 33).—**3.** Son of Jerahmeel (1 Chr. ii. 25); in the LXX. translated "his brother."—**4.** One of David's valiant men, a Pelonite (1 Chr. xi. 36; ELIAM 2).—**5.** A Levite in David's reign, who was over the treasures of the house of God (1 Chr. xxvi. 20); in the LXX. translated "their brethren."—**6.** A chief who sealed the covenant with Nehemiah (Neh. x. 26).

A-hi'kam (Heb. *brother of the enemy*, Ges.), son of Shaphan the scribe, and an influential officer at the courts of Josiah, and of Jehoiakim. He was one of the delegates sent by Josiah to consult Huldah (2 K. xxii. 12–20; 2 Chr. xxxiv. 20–28). In the reign of Jehoiakim he protected the prophet Jeremiah (Jer. xxvi. 24). His son Gedaliah was made governor of Judah by Nebuchadnezzar.

A-hi'lud (Heb. *brother of one born*, Ges.). **1.** Father of Jehoshaphat, the recorder under David and Solomon (2 Sam. viii. 16, xx. 24; 1 K. iv. 3; 1 Chr. xviii. 15).—**2.** Father of Baana, one of Solomon's commissaries (1 K. iv. 12); = No. 1?

A-him'a-az (Heb. *brother of anger*, Ges.). **1.** Father of Saul's wife, Ahinoam (1 Sam. xiv. 50).—**2.** Son of the high-priest ZADOK 1, and celebrated for his swiftness of foot. When David fled from Jerusalem, on account of Absalom's rebellion, Zadok and Abiathar, accompanied by their sons, Ahimaaz and Jonathan, and HUSHAI, remained behind at his bidding. Ahimaaz and Jonathan stayed outside the walls of the city at EN-ROGEL. A message soon came to them from Zadok and Abiathar through a maid-servant, that Ahithophel had counselled an immediate attack upon David, and that the king must cross the Jordan without delay. They started at once on their errand, but a lad went and told Absalom, who ordered a hot pursuit. In the mean time, they reached BAHURIM, where a woman hid them in a well in the court-yard, and covered the well's mouth with ground or bruised corn. (COURT; WELL.) Absalom's servants coming up searched for them in vain; and as soon as they were gone, Ahimaaz and Jonathan hasted on to David, and told him Ahithophel's counsel. David with his whole company crossed the Jordan that night (2 Sam. xv. 24–37, xvii. 15–22). After Absalom was killed, Ahimaaz was very urgent with Joab to be employed as the messenger to run and carry the tidings to David. Joab at first would not allow him to bear such tidings; but after Cushi had started with the tidings, Ahimaaz was so importunate to be allowed to run too that at length Joab consented. Taking another way by the plain Ahimaaz outran Cushi, and, arriving first, reported to the king the good news of the victory, suppressing his knowledge of Absalom's death, and leaving to Cushi the task of announcing it (2 Sam. xviii. 19–33). This is the last we hear of Ahimaaz. The assertion of Josephus (x. 8, § 6), that he filled the office of high-priest, may be merely an inference from his coming between Zadok and Azariah in the genealogy of the high-priests (1 Chr. vi. 8, 9). From comparing 1 K. iv. 2 with 1 Chr. vi. 10, we should conclude that Ahimaaz died before Zadok, and that Zadok was succeeded by his grandson Azariah.—**3.** Solomon's son-in-law and commissary in Naphtali; husband of Basmath (1 K. iv. 15).

A-hi'man (Heb. *brother of a gift*, Ges.). **1.** One of the three giant Anakim of Hebron (Num. xiii. 22, 33), seen by Caleb and the spies, and afterward slain by the tribe of Judah (Judg. i. 10).—**2.** A Levite, porter at the king's gate (1 Chr. ix. 17).

A-him'e-lech [-lek] (Heb. *brother of the king*, Ges.). **1.** Son of Ahitub (1 Sam. xxii. 11, 12), and high-priest at Nob in the days of Saul. He gave David the shewbread to eat, and the sword of Goliath; and for so doing was, upon the accusation of Doeg the Edomite, put to death with his whole house by Saul's order. Eighty-five (the LXX. read 305) priests were thus cruelly slaughtered; Abiathar alone escaped. On Ahimelech's identity with Ahiah, see Ahiah 1. On the confusion between *Ahimelech* and *Abiathar* in 1 Chr., see Abiathar.—**2.** A Hittite, one of David's companions while he was persecuted by Saul; called in the LXX. *Abimelech* (1 Sam. xxvi. 6).

A-hi'moth (Heb. *brother of death*, Ges.), a Kohathite Levite of the house of the Korhites (1 Chr. vi. 25). = Mahath in verse 35.

A-hin'a-dab (Heb. *liberal* or *noble brother*, Ges.), son of Iddo, and commissary of Solomon in the district of Mahanaim (1 K. iv. 14).

A-hin'o-am (Heb. *brother of grace*). **1.** The daughter of Ahimaaz and wife of Saul (1 Sam. xiv. 50).—**2.** A Jezreelitess, married to David during his wandering life (1 Sam. xxv. 43), with him and his other wife Abigail at the court of Achish (xxvii. 3), taken prisoner with her by the Amalekites at Ziklag (xxx. 5), but rescued by David (18), again mentioned as with him in Hebron (2 Sam. ii. 2); mother of his eldest son Amnon (iii. 2; 1 Chr. iii. 1).

A-hi'o (Heb. *brotherly*, Ges.). **1.** Son of Abinadab, who accompanied the ark when it was brought out of his father's house (2 Sam. vi. 3, 4; 1 Chr. xiii. 7).—**2.** A Benjamite, son of Beriah 3 (1 Chr. viii. 14).—**3.** A Benjamite, son of Jehiel, the father of Gibeon (1 Chr. viii. 31, ix. 37).

A-hi'ra (Heb. *brother of evil*, Ges.), chief of Naphtali under Moses (Num. i. 15, ii. 29, vii. 78, 83, x. 27).

A-hi'ram (Heb. *brother of the high*, Ges.), son of Benjamin, and ancestor of the Ahiramites (Num. xxvi. 38). In Gen. xlvi. 21, for Ahiram appears "Ehi and Rosh," the former being probably the true reading, of which the latter was an easy corruption. Aher.

A-hi'ram-ites = the descendants of Ahiram (Num. xxvi. 38).

A-his'a-mach [-mak] (Heb. *brother of help*, Ges.), a Danite, father of Aholiab (Ex. xxxi. 6, xxxv. 34, xxxviii. 23).

A-hish'a-har (Heb. *brother of the dawn*, Ges.), a Benjamite, son of Bilhan (1 Chr. vii. 10).

A-hi'shar (Heb. *brother of the singer*, or *brother of the upright*, Ges.), the controller of Solomon's household (1 K. iv. 6).

A-hith'o-phel [-fel] (Heb. *brother of folly*, Ges.), a native of Giloh, in Judah, and privy councillor of David, whose advice had the authority of a divine oracle (2 Sam. xvi. 23). He was, according to many, the grandfather of Bath-sheba. (Eliam.) Absalom on revolting sent for him, and when David heard that Ahithophel had joined the conspiracy, he prayed Jehovah to turn his counsel to foolishness (xv. 31), alluding possibly to the signification of his name. David's grief at the treachery of his confidential friend found expression in Ps. xli. 9, lv. 12–14. To show to the people that the breach between Absalom and his father was irreparable, Ahithophel persuaded him to take possession of the royal harem (2 Sam. xvi. 21). David, in order to counteract his counsel, sent Hushai to Absalom. Ahithophel had recommended an immediate pursuit of David; but Hushai advised delay. When Ahithophel saw that Hushai's advice prevailed, he despaired of success, and returning to his own home, "put his household in order and hanged himself" (xvii. 1–23).

A-hi'tub (Heb. *brother* or *friend of goodness*, Ges.). **1.** A priest of the house of Eli and family of Ithamar; son of Phinehas, and elder brother of Ichabod, also father of Ahimelech 1 or Ahiah 1 (1 Sam. xiv. 3, xxii. 9, 11). There is no record that he ever was high-priest.—**2.** A priest of the house of Eleazar; son of Amariah, and father (or grandfather; see Meraioth) of Zadok the high-priest (1 Chr. vi. 7, 8; 2 Sam. viii. 17; Ezr. vii. 2). From 1 Chr. ix. 11, where he is styled "the ruler of the house of God," like the high-priest Azariah (2 Chr. xxxi. 13), it is probable that Ahitub was high-priest. See also Neh. xi. 11. It is difficult to determine the exact time of Ahitub's high-priesthood. If he was father to Zadok he must have been high-priest with Ahimelech; but if grandfather, his age coincided with No. 1.—**3.** In 1 Chr. vi. 11, 12, a priest or high-priest, son of another Amariah, and father of another Zadok. (Zadok 2.)

Ah'lab (Heb. *fatness*, *fertility*, Ges.), a city of Asher from which the Canaanites were not driven out (Judg. i. 31): supposed by Bertheau = Achshaph; more probably the place known in later history as Gush Chaleb or Gush Halab (Giscala), identified with the modern village of *el-Jish*, near *Safed*, in the hilly country N. W. of the sea of Galilee (Robinson, ii. 446, iii. 73).

Ah'lai (Heb. = *O that!* Ges.), daughter of Sheshan, and wife of Jarha (1 Chr. ii. 31, 35); foundress of an important branch of the Jerahmeelites (xi. 41).

A-ho'ah (Heb. prob. = Ahiah), son of Bela, the son of Benjamin (1 Chr. viii. 4); = Ahiah 3. Aher; Ahiram; comp. Gera; Naaman 2.

A-ho'hite = descendant of Ahoah (2 Sam. xxiii. 9, 28; 1 Chr. xi. 12, 29, xxvii. 4).

A-ho'lah (Heb. [she has] *her tent*, or *her tabernacle*, Ges.), a harlot, used by Ezekiel as the symbol of Samaria (Ez. xxiii. 4, 5, 36, 44).

A-ho'li-ab (Heb. *tent of his father*, Ges.), a Danite of great skill as a weaver and embroiderer, whom Moses appointed with Bezaleel to erect the tabernacle (Ex. xxxi. 6, xxxv. 30, 35, xxxvi. 1, 2, xxxviii. 23).

A-hol'i-bah (Heb. *my tabernacle is in her*, Ges.), a harlot, used by Ezekiel as the symbol of Judah (Ez. xxiii. 4, 11, 22, 36, 44).

A-hol-i-ba'mah (Heb. *tent of the height*, Ges.), one (probably the second) of Esau's three wives; daughter of Anah, a descendant of Seir the Horite (Gen. xxxvi. 2, 25), and mother of three of Esau's sons, Jeush, Jaalam, Korah (ver. 5, 14, 18). In Gen. xxvi. 34, Aholibamah is called JUDITH, daughter of BEERI, the Hittite. Probably Judith was her proper personal name, and the name Aholibamah which she received as the wife of Esau and foundress of three tribes of his descendants; she is therefore in the narrative called Judith, and in the genealogical table Aholibamah. This is confirmed by the recurrence of the name Aholibamah in the concluding list of the table (Gen. xxxvi. 40–43; see also 1 Chr. i. 51–54), which we must regard as a list of names of places and not of persons. The district named from Aholibamah, or perhaps rather from which she received her married name, was no doubt (as the name indicates) in the heights of the mountains of Edom, probably therefore near Mount Hor and Petra.

A-hu'mai (Heb. *brother of* [i. e. *dwelling near*] *water*, Ges.), son of Jahath, and head of a family of Zorathites (1 Chr. iv. 2).

A-hu'zam (Heb. *Ahuzzam* = *their possession*, Ges.), son of Ashur, the father of Tekoa, by his wife Naarah (1 Chr. iv. 6).

A-huz'zath (Heb. *possession*. Ges.), a friend of the Philistine king Abimelech, who accompanied him at his interview with Isaac (Gen. xxvi. 26).

A'i (Heb. *heap of ruins*, Ges.). **1.** A royal city (comp. Josh. viii. 23, 29, x. 1, xii. 9) of Canaan, already existing in the time of Abraham (Gen. xii. 8; HAI), and lying E. of Bethel (comp. Josh. xii. 9), and "beside Bethaven" (Josh. vii. 2, viii. 9). The Israelites, after destroying JERICHO, attempted to take Ai, but were at first unsuccessful. (ACHAN.) Afterward the city was taken by an ambuscade, and was "utterly destroyed" (Josh. vii., viii., ix., 3, x. 1, 2, xii. 9). However, the name AIATH (probably = AI) was still attached to the locality at the time of Sennacherib's march on Jerusalem (Is. x. 28). The "men of Bethel and Ai" (223 in Ezr. ii. 28; 123 in Neh. vii. 32) returned from the captivity with Zerubbabel; and "Michmash, AIJA (probably = AI), and Bethel," with their "daughters," were among the places reoccupied by the Benjamites (Neh. xi. 31). Travellers differ as to the site of the city which Joshua doomed to be a "heap and a desolation forever." Robinson (ii. 573–5) supposes it on a low hill with ruins, about three miles S. S. E. of BETHEL; Van de Velde (ii. 278–9), on an isolated hill with a great heap of stones, about one mile and a half E. S. E. of Bethel. It is the opinion of some that AVIM in Josh. xviii. 23, and GAZA in 1 Chr. vii. 28 are corruptions of AI.—**2.** A city of the Ammonites, probably attached to Heshbon (Jer. xlix. 3).

Ai'ah [like Isaiah] (Heb. = *cry*, *clamor*, Ges.). **1.** Son of Zibeon, and brother of ANAH (1 Chr. i. 40); called in Gen. xxxvi. 24, AJAH.—**2.** Father of Rizpah, the concubine of Saul (2 Sam. iii. 7, xxi. 8, 10, 11).

Ai'ath (fr. Heb.), probably = AI (Is. x. 28).

Ai'ja (fr. Heb.), probably = AI (Neh. xi. 31).

Ai'ja-lon (fr. Heb. = *a place of deer* or *gazelles* = *Deerfield*, Ges.). **1.** A city of the Kohathites (Josh. xxi. 24; 1 Chr. vi. 69), originally allotted to Dan (Josh. xix. 42; A. V. "Ajalon"), which tribe, however, could not dispossess the Amorites of the place (Judg. i. 35). Aijalon was fortified by Rehoboam (2 Chr. xi. 10) during his conflicts with the new kingdom of Ephraim (1 K. xiv. 30), and we last hear of it as in the hands of the Philistines (2 Chr. xxviii. 18, A. V. "Ajalon;" see also 1 Chr. viii. 13). Being on the frontier of the two kingdoms, Aijalon is spoken of sometimes (1 Chr. vi. 69, comp. with 66) as in Ephraim, and sometimes (2 Chr. xi. 10; 1 Sam. xiv. 31) as in Judah and Benjamin. Aijalon is identified with the modern *Yâlo*, a village a little N. of the Jaffa road, about fourteen miles W. N. W. of Jerusalem, on the side of a long hill which forms the southern boundary of a fine valley of wheat and barley fields. This valley, now *Merj Ibn 'Omeir*, was undoubtedly "the valley of Ajalon" (Josh. x. 12), which witnessed the defeat of the Canaanites by Joshua (Rbn. ii. 253, iii. 145).—**2.** A place in Zebulun, the burial-place of Elon, one of the judges (Judg. xii. 12).

Ai'je-leth Sha'har (fr. Heb. = *the hind of the morning dawn*), found only in the title of Ps. xxii., and variously interpreted. Some take it for the name of a musical instrument: others suppose it to express allegorically the argument of Ps. xxii.; the Chaldee Paraphrast translates "the power of the continual morning sacrifice," implying a direction to the chief musician respecting the *time* of chanting the psalm; but the weight of authority predominates in favor of the interpretation which assigns to the phrase the sole purpose of describing to the musician the melody (not now extant, but well known in David's time and afterward) to which the psalm was to be played.

A'in (Heb. *'ayin*) = an *eye*, and also, in the simple but vivid imagery of the East, a *spring* = FOUNTAIN, or natural burst of living water, the well or tank of artificial formation being always designated by the Hebrew words *Bĕĕr* and *Bôr*. *Ain* oftenest occurs in combination (in the form of *En* = Heb. *'êyn*), as in EN-GEDI, EN-GANNIM, &c. It occurs alone in three cases:—**1.** One of the landmarks on the eastern boundary of Palestine, as described by Moses (Num. xxxiv. 11), RIBLAH being "on the E. side of the spring" (A. V. "Ain"). This is probably *'Ain el-'Azy*, the main source of the Orontes, and a fountain remarkable for its force and magnitude, about nine miles S. W. of the modern *Ribleh* (Rbn. iii. 534; Ptr. ii. 335–6, 358).—**2.** One of the southernmost cities of Judah (Josh. xv. 32), afterward allotted to Simeon (Josh. xix. 7; 1 Chr. iv. 32), and given to the priests (Josh. xxi. 16). In 1 Chr. vi., ASHAN takes the place of AIN. (EN-RIMMON.)—**3.** The sixteenth letter of the Hebrew alphabet (Ps. cxix.). NUMBER; WRITING.

* **Air**, the translation in the A. V. of—**1.** Hebrew *shâmayim* (= HEAVEN) only in Prov. xxx. 19, and in the phrases "bird of the air" (2 Sam. xxi. 10; Eccl. x. 20), "fowl of the air" (Gen. i. 26 ff., &c.).—**2.** Hebrew *rûah* or *rûach* (Job xli. 14 only); usually translated "breath" (Gen. vi. 17, &c.), "wind" (Gen. viii. 1, &c.) or "spirit" (Gen. i. 2, &c.).—**3.** Greek *ouranos* (= HEAVEN), only in the phrases "birds of the air" (Mat. viii. 20, &c.), and "fowls of the air" (Jd. xi. 7; Mat. vi. 26, &c.); in LXX. = No. 1.—**4.** Greek *pneuma* (= *breath*, *spirit*), once in Wis. v. 11, where "the light air . . . . is passed through" by a bird; in LXX. = No. 2.—**5.** Greek *aêr* (in Homer, &c. = *the lower air*, *atmosphere*, *the thick air* or *haze* that surrounds the earth; opposed to Greek *aithêr*, i. e. *the pure upper air*; hence, *misty darkness*, *mist*, *gloom*; in later writers, *air*, L. & S.), uniformly translated "air" in N. T. (Acts xxii. 23; 1 Cor. ix. 26, xiv. 9; Eph. ii. 2; 1 Th. iv. 17; Rev. ix. 2, xvi. 17), also in Apocrypha (Wis. ii. 3, v. 11, 12, vii. 3, xvii. 10 [Gr. 9]; 2 Mc. v. 2).—"The prince of the power of the air" (Eph. ii. 2) = SATAN.

A-i'ram, one of the "servants of the Temple," or Nethinim, whose sons came up with Zorobabel (1 Esd. v. 31); perhaps = REAIAH.

A'jah = AIAH 1 (Gen. xxxvi. 24).

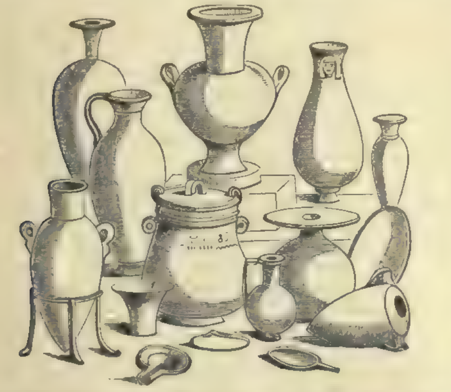
Aj'a-lon (Josh. x. 12, xix. 42; 2 Chr. xxviii. 18) = AIJALON 1, the Hebrew being the same in both.

A'kan (Heb. *twist, turn*, Ges.; *criminal*, Fü.), son of Ezer, and descendant of Seir (Gen. xxxvi. 27); = JAKAN and JAAKAN.

Ak'kub (Heb. *insidious*, Ges.). **1.** A descendant of Zerubbabel and son of Elioenai (1 Chr. iii. 24).—**2.** A Levite, porter or doorkeeper at the E. gate of the Temple; = DACOBI (1 Esd. v. 28). His descendants succeeded to his office, and appear among those who returned from Babylon (1 Chr. ix. 17; Ezr. ii. 42; Neh. vii. 45, xi. 19, xii. 25).—**3.** One of the Nethinim, whose family returned with Zerubbabel (Ezr. ii. 45); probably = ACUA in 1 Esd. v. 30.—**4.** A Levite who assisted Ezra in expounding the law to the people (Neh. viii. 7); = JACUBUS in 1 Esd. ix. 48.

A-krab'bim (Heb. *scorpions*, Ges.), **the as-cent' of,** and **the go'ing up to**; also "MA'A-LEH-A-CRAB'BIM" (Heb. *the scorpion pass*). A pass between the S. end of the Dead Sea and Zin, on the southern boundary of Judah (Josh. xv. 3) and of the Holy Land (Num. xxxiv. 4). Also the northern (?) boundary of the Amorites (Judg. i. 36). Judas Maccabeus gained here a great victory over the Edomites (1 Mc. v. 3; "ARABATTINE"). Perhaps Akrabbim is the steep pass *es-Sufâh*, by which the final step is made from the desert to the level of the actual land of Palestine. (ZEPHATH.) Robinson (ii. 120) identifies Akrabbim with the line of chalk cliffs, seven or eight miles long, and from fifty to one hundred and fifty feet high, which cross the ARABAH in an irregular curve from N. W. to S. E., six or eight miles S. of the Dead Sea. Akrabbim must not be confounded with Akrabattene, a district or toparchy, under the Romans, between Neapolis and Jericho (Jos. *B. J.* ii. 12, § 4, &c.; Rbn. iii. 296). ARBATTIS.

Al'a-bas-ter (Gr. *alabastron* or *alabastros*, originally [so Stephanus] the name of the vessels, of peculiar shape [see cut], in which ointments were kept, hence applied to the material of which the vessels were commonly made) occurs in the N. T. only in the notices of the *alabaster-box* of ointment with which a woman anointed our Lord when he sat at meat (Mat. xxvi. 7; Mk. xiv. 3; Lk. vii. 37; MARY MAGDALENE). The modern *alabaster* includes both a granular variety of *gypsum* and the *oriental alabaster*. *Gypsum* is a hydrous sulphate of lime, and forms, when calcined and ground, the well-known *plaster of Paris*. The *oriental alabaster*, so much valued on account of its translucency, and for its variety of colored streakings, red, yellow, gray, &c., is a carbonate of lime, known in mineralogy as *stalagmite*. The ancient *alabaster* principally, if not solely = the *oriental alabaster* (Dana). Both these kinds of alabaster, but especially the latter, are and have been long used for various ornamental purposes, such as in the fabrication of vases, boxes, &c. The ancients considered alabaster (carbonate of lime) the best material in which to preserve their ointments. "Unguents," says Pliny, "keep best in alabaster." In Mk. xiv. 3, the woman who brought "the alabaster-box of ointment of spikenard" is said to *break* the box before pouring out the ointment, which probably only means *breaking the seal* which kept the essence of the perfume from evaporating.



Alabaster Vessels.—From the British Museum. The inscription on the centre vessel denotes the quantity it holds.

Al'a-meth (Heb. *covering*, Ges.), a son of Becher, the son of Benjamin (1 Chr. vii. 8).

A-lam'me-lech [-lek] (Heb. *king's oak*), a place in Asher, named between Achshaph and Amad (Josh. xix. 26 only); site unknown.

Al'a-moth (Heb.; Ps. xlvi. title; 1 Chr. xv. 20), supposed by some to be a musical instrument, by others a particular melody (comp. AIJELETH SHAHAR). Gesenius interprets the Hebrew *'al 'ălâmôth* (A. V. "upon Alamoth") to mean *after the manner of virgins*, i. e. with the female voice = our treble or soprano. So also Prof. J. A. Alexander (*on Ps.* xlvi.).

Al'ci-mus [-se-] (fr. Gr. = *valiant*, a name, assumed, according to the prevailing fashion, as representing ELIAKIM), a Jewish priest of the Hellenizing party. On the death of Menelaus, Alcimus, though not of the pontifical family, was appointed high-priest by the influence of Lysias, to the exclusion of Onias, the nephew of Menelaus. When Demetrius Soter obtained the kingdom of Syria he paid court to that monarch, who confirmed him in his office, and through his general BACCHIDES established him at Jerusalem. His cruelty, however, was so great that, in spite of the force left in his command, he was unable to withstand the opposition which he provoked, and he again fled to Demetrius, who immediately took measures for his restoration. The first expedition under NICANOR proved unsuccessful; but upon this Bacchides marched a second time into Judea with a large army, routed Judas (MACCABEES), who fell in the battle (161 B. C.), and reinstated Alcimus. After his restoration, Alcimus seems to have attempted to modify the ancient worship, and as he was pulling down "the wall of the inner court of the sanctuary" (i. e. which separated the court of the Gentiles from it) he was "plagued" (by paralysis), and "died at that time," 160 B. C. (1 Mc. vii. ix.; comp. 2 Mc. xiv. xv.).

Al'e-ma (fr. Gr.), a large and strong city in Gilead in the time of the Maccabees (1 Mc. v. 26); site unknown.

Al'e-meth (Heb. *covering*, Ges.), a Benjamite, descended from Jonathan the son of Saul (1 Chr. viii. 36, ix. 42).

Al'e-meth (Heb. *'Allemeth* = *concealment*, Ges. & Fü.), a city of the priests in Benjamin (1 Chr. vi. 60); = ALMON; probably at *'Almît*, a low, naked hill about one mile N. E. of *'Anâta* (Anathoth).

* **A'leph** (fr. Phenician = *ox*, Ges.), the first letter of the Hebrew alphabet (Ps. cxix.). ALPHA; NUMBER; WRITING.

Al-ex-an'der (L. fr. Gr. *Alexandros* = *the helper of men*) **III.**, king of Macedon, surnamed **the Great,**

"the son of Philip" (1 Mc. i. 1–9, vi. 2) and Olympias, was born at Pella, B. C. 356. On his mother's side he claimed descent fr. Achilles. At an early age he was placed under the care of Aristotle; and while still a youth, he turned the fortune of the day at Chæronea, B. C. 338. On the murder of Philip (B. C. 336) Alexander put down the disaffection and hostility by which his throne was menaced. In B. C. 334 he crossed the Hellespont to carry out the plans of his father, and execute the mission of Greece to the civilized world. The battle of the Granicus was followed by the subjugation of western Asia, and the next year the fate of the East was decided at Issus. Tyre and Gaza, the only cities in western Syria which offered Alexander any resistance, were reduced and treated with unusual severity (B. C. 332). Egypt next submitted to him; in B. C. 331 he founded ALEXANDRIA, and finally defeated Darius at Gaugamela; and in B. C. 330 his unhappy rival was murdered by Bessus, satrap of Bactria. The next two years Alexander was consolidating his Persian conquests and reducing Bactria. In B. C. 327 he crossed the Indus, penetrated to the Hydaspes, and was there forced by the discontent of his army to turn West. He reached Susa, B. C. 325, and then proceeded to Babylon, B. C. 324, which he chose as the capital of his empire. There (B. C. 323) he died in the midst of his gigantic plans; and those who inherited his conquests left his designs unachieved and unattempted (comp. Dan. vii. 6, viii. 5, xi. 3).—The famous tradition of Alexander's visit to Jerusalem during his Phenician campaign (Jos. xi. 8, § 1 ff.) has been a fruitful source of controversy. The Jews, it is said, had provoked his anger by refusing to transfer their allegiance to him, and after the reduction of Tyre and Gaza he turned toward Jerusalem. Jaddua (Jaddus) the high-priest (Neh. xii. 11, 22), who had been warned in a dream how to avert the king's anger, calmly awaited his approach, and when he drew near went out to meet him, clad in his robes of hyacinth and gold, and accompanied by a train of priests and citizens arrayed in white. Alexander was so moved by the solemn spectacle that he did reverence to the holy name inscribed upon the tiara of the high-priest; and when Parmenio expressed surprise, he replied that "he had seen the god whom Jaddua represented in a dream at Dium, encouraging him to cross over into Asia, and promising him success." After this, it is said, he visited Jerusalem, offered sacrifice there, heard the prophecies of Daniel which foretold his victory, and conferred important privileges upon the Jews in Judea, Babylonia, and Media, which they enjoyed under his successors. The narrative is repeated in the Talmud and in later Jewish writers. On the other hand, no mention of the event occurs in Arrian, Plutarch, Diodorus, or Curtius. But though the details as given by Josephus may be incorrect, the main fact harmonizes with statements made by Justin and Curtius, and with the subsequent actual possession by the Jews of important privileges; and internal evidence is decidedly in favor of the story even in its details. From policy or conviction Alexander delighted to represent himself as chosen by destiny for the great act which he achieved. The siege of Tyre arose professedly from a religious motive. The battle of Issus was preceded by the visit to Gordium; the invasion of Persia by the pilgrimage to the temple of Ammon. And the silence of the classical historians, who notoriously disregarded and misrepresented the fortunes of the Jews, cannot be conclusive against the occurrence of an event which must have appeared to them trivial or unintelligible. The tradition, whether true or false, presents an important aspect of Alexander's character. Orientalism (ALEXANDRIA) was a necessary deduction from his principles. His final object was to "unite and reconcile the world." The first and most direct consequence of his policy was the weakening of nationalities, and this prepared the way for the dissolution of the old religions. The spread of commerce followed the progress of arms; and the Greek language and literature became practically universal. The Jews were at once most exposed to the powerful influences thus brought to bear upon the East (ANTIOCHUS II.–VII.), and most able to support them. Their powerful hierarchy, their rigid ritualism, and their great doctrine of the unity of God, combined to keep them faithful to the God of their fathers. (DISPERSION, JEWS OF THE.) Alexander's conquest furnished them the occasion and the power of fulfilling their mission to the world.—In the prophetic visions of DANIEL the influence of Alexander is necessarily combined with that of his successors. But some traits of "the first mighty king" (Dan. viii. 21, xi. 3) are given with vigorous distinctness. The he-goat by which he is typified suggests the notions of strength and speed; and the universal extent (Dan. viii. 5, ... *from the west on the face of the whole earth*) and marvellous rapidity of his conquests (Dan. l. c., *he touched not the ground*) are brought forward as the characteristics of his power, which was directed by the strongest personal impetuosity (Dan. viii. 6, *in the fury of his power*). He ruled with great dominion, and did according to his will (xi. 3), "and there was none that could deliver . . . out of his hand" (viii. 7).

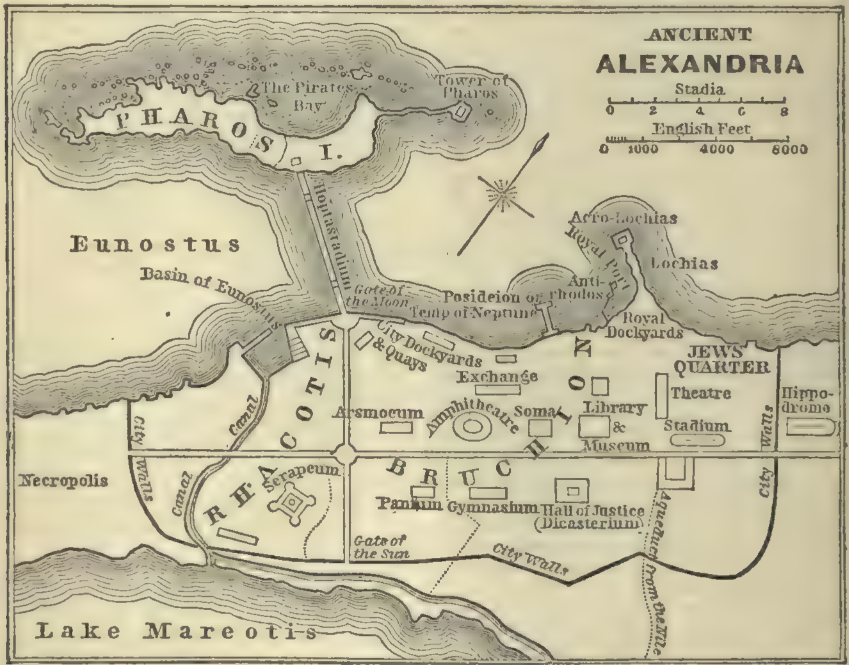
Tetradrachm (Attic talent) of Lysimachus, King of Thrace. Obverse, Head of Alexander the Great as a young Jupiter Ammon. Reverse, *Basileōs Lusimachou — of King Lysimachus.* In field, monogram and Σ = S, Pallas seated to left, holding a Victory.

Al-ex-an'der Ba'las (L. *Alexander*, see above; *Balas = lord*, fr. Aram.?), according to some, a natural son of ANTIOCHUS IV. EPIPHANES, but more generally regarded as an impostor who falsely assumed the connection. He claimed the throne of Syria, 152 B. C., in opposition to DEMETRIUS SOTER. After landing at Ptolemais Alexander gained the warm support of Jonathan (MACCABEES); and though at first unsuccessful, in 150 B. C. he completely routed the forces of Demetrius, who himself fell in the retreat. Afterward Alexander married Cleopatra, daughter of Ptolemy VI. Philometor; and appointed Jonathan governor of Judea. But after obtaining power he gave himself up to a life of indulgence; and DEMETRIUS NICATOR, son of Demetrius Soter, having landed in Syria 147 B. C., found powerful support. At first Jonathan defeated and slew Apollonius, the governor of Celosyria, who had joined the party of Demetrius, for which exploit he received fresh favors from Alexander; but shortly afterward (B. C. 146) Ptolemy entered Syria with a large force, and after he had placed garrisons in the chief cities on the coast, which received him by Alexander's commands, suddenly pronounced himself in favor of

Demetrius, alleging, probably with truth, the existence of a conspiracy against his life. Alexander, who had been forced to leave Antioch, was in Cilicia when he heard of Ptolemy's defection. He hastened to meet him, but was defeated, and fled to Abae in Arabia, where he was murdered, B. C. 146. 1 Mc. x. xi. and Jos. xiii. show clearly the partiality of the Jews for Alexander "as the first that entreated of true peace with them," and the same feeling was exhibited afterward in the zeal with which they supported his son ANTIOCHUS VI.

Al-ex-an'der (L. fr. Gr.; see above), in N. T. **1.** Son of Simon the Cyrenian; mentioned with his brother Rufus probably as well known among early Christians (Mk. xv. 21).—**2.** A kinsman of Annas the high-priest (Acts iv. 6), apparently in some high office; supposed by some = Alexander the Alabarch at Alexandria, brother of Philo Judæus, and an old friend of the Emperor Claudius (Jos. xviii. 8, § 1, xix. 5, § 1).—**3.** A Jew at Ephesus, put forward during the tumult raised by Demetrius the silversmith (Acts xix. 33), to plead with the mob for the Jews, as being unconnected with the attempt to overthrow the worship of DIANA. Or (so Calvin, &c., suppose) a Jewish convert to Christianity, whom the Jews were willing to expose as a victim to the mob. —**4.** An Ephesian Christian, reprobated by St. Paul (1 Tim. i. 20) as having made shipwreck concerning the faith. This may be the same with—**5.** Alexander, the coppersmith, who had done the apostle many mischiefs, and of whom Timothy was exhorted to beware (2 Tim. iv. 14).

Al-ex-an dri-a [in L. Al-ex-an-dri'a] (L. fr. Gr.; named fr. ALEXANDER; 3 Mc. iii. 1; Acts xviii. 24), the Hellenic, Roman, and Christian capital of Egypt, was founded by Alexander the Great, B. C. 332, who himself traced the ground-plan of the city, which he designed to make the metropolis of his Western empire. The work thus begun was continued after the death of Alexander by the Ptolemies. Every natural advantage contributed to its prosperity. The climate and site were singularly healthy. The harbors, formed by the island of Pharos on which was the magnificent light-house, one of the seven wonders of the ancient world, and the headland Lochias, were safe and commodious, alike for commerce and for war; and the Lake Mareotis was an inland haven for the merchandise of Egypt and India. Under the despotism of the later Ptolemies the trade of Alexandria declined, but its population and wealth were enormous. After the victory of Augustus (B. C. 31) it suffered for its attachment to the cause of Antony; but its importance as one of the chief corn-ports of Rome[1] secured for it the general favor of the first emperors. In later times the seditious tumults for which the Alexandrians had always been notorious, desolated the city, and religious feuds aggravated the popular distress. Yet even thus, though Alexandria suffered greatly from constant dissensions and the weakness of the Byzantine court, the splendor of "the great city of the West" amazed Amrou, its Arab conqueror (A. D. 640); and after centuries of Mohammedan misrule and the loss of trade consequent on the discovery of the route to India by the Cape of Good Hope, it promises again to justify the wisdom of its founder.—The population of Alexandria was mixed from the first; and this fact formed the groundwork of the Alexandrian character. The three regions into which the city was divided (*Regio Judæorum, Brucheium, Rhacotis*) corresponded to the three chief classes of its inhabitants, Jews, Greeks, Egyptians; but it had also representatives of almost



Plan of Alexandria.—(From Fbn.)

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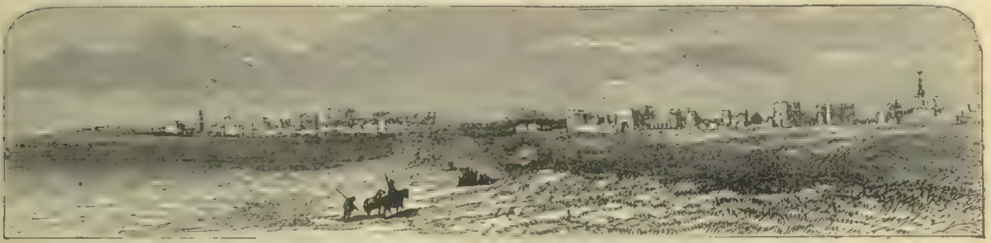
[1] The Alexandrian corn-vessels were large and handsome. They generally sailed direct to Puteoli; but from stress of weather often kept close under the Asiatic coast (Acts xxvii. xxviii). SHIP.

every nation. According to Josephus, Alexander himself assigned to the Jews a place in his new city; "and they obtained equal privileges with the Macedonians," in consideration "of their services against the Egyptians." Ptolemy I., after the capture of Jerusalem, removed a considerable number of its citizens to Alexandria. Many others followed of their own accord; and all received the full Macedonian franchise, as men of known and tried fidelity. The numbers and importance of the Egyptian Jews rapidly increased under the Ptolemies. Philo estimates them in his time at little less than a million; and adds, that two of the five districts of Alexandria were called "Jewish districts;" and that many Jews lived scattered in the remaining three. Julius Cesar and Augustus confirmed to them their previous privileges, and they retained them, with various interruptions, during the tumults and persecutions of later reigns. They were represented, at least from the time of Cleopatra to the reign of Claudius, by their own officer (called "ethnarch," "alabarch," &c.), and Augustus appointed a council (i. e. *Sanhedrim*) "to superintend the affairs of the Jews" according to their own laws. The establishment of Christianity altered the civil position of the Jews, but they maintained their relative prosperity, and when Alexandria was taken by Amrou, forty thousand tributary Jews were reckoned among the marvels of the city.—For some time the Jews both in Alexandria and Jerusalem were subject to the civil power of the first Ptolemies, and acknowledged the high-priest as their religious head. The persecution of Ptolemy Philopator (217 B. C.; MACCABEES, 3d BOOK OF) first alienated the Jews of Palestine, who from that time were connected with Syria (ANTIOCHUS III.); and the same policy which alienated them, gave unity and decision to the Jews of Alexandria. The SEPTUAGINT translation, and the temple of Leontopolis (161 B. C.; ONIAS 5), widened the breach thus opened. Yet at the beginning of the Christian era the Egyptian Jews still paid the contributions to the temple-service. Jerusalem was still the Holy City, and the Alexandrians had a synagogue there (Acts vi. 9). The internal administration of the Alexandrian church was independent of the Sanhedrim at Jerusalem; but respect survived submission.—The religion and PHILOSOPHY of Alexandria, however, combined with other causes to produce there a distinct form of the Jewish character and faith, of which Philo is the most distinguished representative. (WISDOM OF SOLOMON.) Alexander the Great symbolized the spirit with which he wished to animate his new capital by founding a temple of Isis side by side with the temples of the Grecian gods. The creeds of the East and West were to coexist in kindly union; and afterward the mixed worship of Serapis was characteristic of the Greek kingdom of Egypt. The monarchs who favored the worship of Serapis founded and embellished the museum and the celebrated Library; and part of the Library was in the temple of Serapis. The Egyptian Jews imbibed the spirit which prevailed around them. ARISTOBULUS 1 and other Jews wrote in Greek. The histories of the O. T. were adapted to classical models. The precepts of Leviticus were versified, and the Exodus was dramatized. Aristobulus endeavored to show that the Pentateuch was the real source of Greek philosophy, and it became a chief object of Jewish speculation to trace out the subtle analogies between these. The facts of the Scriptures were supposed to be essentially symbolic, and the language a veil over the truths there contained. Thus the Supreme Being might be withdrawn from immediate contact with the world, and the Biblical narratives might be applied to the phenomena of the soul. In the time of Philo (B. C. 20–A. C. 50) the theological and interpretative systems of the Alexandrian Jews, both of which have an important bearing upon the Apostolic writings, were evidently fixed even in many of their details. This Alexandrian teaching powerfully furthered the *reception* of Apostolic truth, while the doctrine of the Word (*Memra*) and the system of mystical interpretation, which, through the influence of Greek literature and philosophy grew up within the Rabbinic schools of Palestine, had a closer connection with the *expression* of this truth in the language of St. John and the "allegories" of St. Paul. Philo's phraseology is strikingly like that of St. John, while the idea is dissimilar. Thus he represents the *Logos* (= WORD) as divine, at one time as the reason of God in which the archetypal ideas of things exist, at another as the Word of God by which He makes Himself known to the outward world; but he nowhere realizes the notion of one who is at once Revealer and the Revelation. The allegoric method of Philo also prepared for the spiritual interpretation of the Scriptures, but did not anticipate it. While Philo regarded that which was positive in Judaism as the mere symbol of abstract truths, in the Epistle to the Hebrews, it appears as the shadow of blessings realized (x. 1) in a personal Saviour. The speculative doctrines which thus worked for the general reception of Christian doctrine were also embodied in a form of society which was afterward transferred to the Christian church. Numerous bodies of ascetics (*Therapeutæ*), especially near Lake Mareotis, devoted themselves to discipline and study, abjuring society and labor, and often forgetting, it is said, the simplest wants of nature in contemplating the hidden wisdom of the Scriptures. Eusebius (*H. E.* ii. 16) even claimed them as Christians; and some of the forms of monasticism were evidently modelled after the Therapeutæ. According to the common legend St. Mark first "preached the Gospel in Egypt, and founded the first church in Alexandria." At the be


Alexandria from the Southwest.—Description de l'Egypte.—(From Fbn.)

ginning of the second century the number of Christians at Alexandria must have been very large, and the great leaders of Gnosticism who arose there (Basilides, Valentinus) exhibit an exaggeration of the tendency of the church. APOLLOS, Clement of Alexandria, and Origen have been among the distinguished Christians born at Alexandria. The Bishop (afterward Patriarch) of Alexandria had for ages great influence in the Christian Church. NEW TESTAMENT; OLD TESTAMENT.

Al-ex-an′dri-ans. 1. The Greek inhabitants of Alexandria (3 Mc. ii. 30, iii. 21).—**2.** The Jewish colonists of that city, who were admitted to the privileges of citizenship, and had a synagogue at Jerusalem (Acts vi. 9). ALEXANDRIA.

Al′gum or **Al′mug** (both Heb.) **Trees;** the former occurring in 2 Chr. ii. 8, ix. 10, 11, the latter in 1 K. x. 11, 12. These words are undoubtedly identical. From 1 K. x. 11, 12; 2 Chr. ix. 10, 11, we learn that these trees were brought in great plenty from Ophir, together with gold and precious stones, by the fleet of Hiram, for Solomon's Temple and house, and for the construction of musical instruments. In 2 Chr. ii. 8, Solomon is represented as desiring Hiram to send him "cedar-trees, fir-trees, and algum-trees out of Lebanon." From 1 K. it seems clear that the almug-trees came from Ophir; and as it is improbable that Lebanon should also have been a locality for them, the passage which appears to ascribe the growth of them to Lebanon (so Mr. Houghton) must be an interpolation of some transcriber, or else it must bear a different interpretation. Perhaps the wood had been brought from Ophir to Lebanon, and Solomon instructed Hiram to send on to Jerusalem the timber imported from Ophir that was lying at the port of Tyre, with the cedars which had been cut in Mount Lebanon. The algum or almug tree may have been the red sandal-wood (*Pterocarpus santalinus*). This tree is a native of India and Ceylon. The wood is very heavy, hard, and fine grained, and of a beautiful garnet color. Dr. Royle (in Kit.) favors the white sandal-wood (*Santalum album*). This tree grows in the mountainous parts of the coast of Malabar, &c., and is deliciously fragrant in the parts near the root. It is much used in the manufacture of work-boxes, cabinets, and other ornaments, and by the Chinese as incense.

A-li′ah = ALVAH.

A-li′an = ALVAN.

* **Al′ien** (ale′yen). STRANGER.

Al′le-go-ry, a figure of speech, defined by Bishop Marsh, in accordance with its etymology, as "a representation of one thing which is intended to excite the representation of another thing;" the first representation being consistent with itself, but requiring, or capable of admitting, a moral or spiritual interpretation over and above its literal sense. An allegory has been considered by some as a lengthened or sustained metaphor, or a continuation of metaphors, as by Cicero, thus standing in the same relation to metaphor as parable to simile; but the interpretation of allegory differs from that of metaphor, in having to do not with words but things. In every allegory there is a twofold sense: the immediate or historic, which is understood from the words, and the ultimate or allegorical, which is concerned with the things signified by the words. Thus in Gal. iv. 24, the apostle gives an allegorical interpretation to the historical narrative of Hagar and Sarah; not treating that narrative as an allegory in itself, as our A. V. would lead us to suppose, but drawing from it a deeper sense than is conveyed by the immediate representation. For an example of pure allegory, see Lk. xv. 11–32; for examples of mixed allegory (i. e. with more or less of application), see Ps. lxxx.; Jn. xv. 1–8.

Al-le-lu′ia [-yah] (L. from Heb.; Rev. xix. 1 ff.)= HALLELUJAH.

Al-li′an-ces. The Israelites in Palestine at first formed no connections with the surrounding nations. (GIBEONITES; NETHINIM.) But under the kings they were brought more into contact with foreigners (compare also ABRAHAM, ISAAC, JACOB.) Solomon concluded two important commercial treaties: (1.) with Hiram, king of Tyre, originally to obtain materials and workmen for the Temple, and afterward for the supply of ship-builders and sailors (1 K. v. 2–12, ix. 27); (2.) with a Pharaoh, king of Egypt, by which he secured a monopoly of the trade in horses and other products of that country (1 K. x. 28, 29; COMMERCE). After the division of the kingdom, the alliances were offensive and defensive. The kings of Judah and Israel both sought a connection with Syria, on which side Israel was particularly assailable (1 K. xv. 19); but Asa ultimately secured the active coöperation of Ben-hadad against Baasha (1 K. xv. 16–20). An alliance between Israel and Judah was formed under Ahab and Jehoshaphat, which was maintained until the end of Ahab's dynasty: it occasionally extended to commercial operations (2 Chr. xx. 36). When war broke out between Amaziah and Jeroboam II. a coalition was formed between Rezin, king of Syria, and Pekah on the one side, and Ahaz and Tiglath-pileser, king of Assyria, on the other (2 K. xvi. 5–9). By this means an opening was afforded to the advances of the Assyrian power: and the kingdoms of Israel and Judah, as they were successively attacked, sought the alliance of the Egyptians. Thus Hoshea made a treaty with So, and rebelled against Shalmaneser (2 K. xvii. 4). Hezekiah adopted the same policy in opposition to Sennacherib (Is. xxx. 2); but in neither case was the alliance productive of much good; though afterward, when Egypt itself was threatened, the Assyrians were defeated, and a temporary relief was afforded thereby to Judah (2 K. xix. 9, 36). On the restoration of independence Judas Maccabeus sought an alliance with the Romans as a counterpoise to Syria (1 Mc. viii.; AMBASSADOR). This alliance was renewed by Jonathan (1 Mc. xii. 1) and by Simon (1 Mc. xv. 17). On the last occasion the independence of the Jews was recognized and formally notified to the neighboring nations, B. C. 140 (1 Mc. xv. 22, 23). Treaties of a friendly nature were at the same period concluded with the Lacedemonians under an impression that they came of a common stock (1 Mc. xii. 2, xiv. 20). The Roman alliance was again renewed by Hyrcanus, B. C. 128, but it ultimately proved fatal to Jewish independence: the rival claims of Hyrcanus and Aristobulus having been referred to Pompey, B. C. 63, he availed himself of the opportunity to place the country under tribute. Finally, Herod was made king by the Roman Senate.—The formation of an alliance was attended with various religious rites (COVENANT; OATH), a feast, &c. Presents were also sent by the parties soliciting the allia[illegible] (1 K. xv. 18; 2 K. xvi. 8; 1 Mc. xv. 18). [illegible] RIAGE.

Al′lom = AMI = AMON (1 Esd. v. 34; comp. Ezr. ii. 57; Neh. vii. 59).

Al′lon (Heb. *oak*, Ges.), a Simeonite, ancestor of Ziza (1 Chr. iv. 37).

Al′lon (Heb. *allôn* or *êlôn* = *an oak*, Ges.). 1. A place named among the cities of Naphtali (Josh. xix.

33). Probably it should be taken with the following word, i. e. "the oak by Zaanannim," or "the oak of the loading of tents," as if named from some nomad tribe frequenting the spot. (Zaanaim.)—**2. Al'lon-ba'chuth** [-kuth] (Heb. *oak of weeping*), the tree under which Rebekah's nurse, Deborah, was buried (Gen. xxxv. 8). Deborah 1, 2; Tabor, the Plain of.

***Al-might'y** (Heb. *Shaddai;* Gr. *pantokratór*), a title of God from his boundless might or power (Gen. xlix. 25; Num. xxiv. 4, 16; Ru. i. 20, 21; Job v. 17, vi. 4; Wis. vii. 25; Ecclus. l. 14; Rev. i. 8, &c.). Jehovah.

Al-mo'dad (Heb. *the extension* or *measure*, Fü. ?), the first, in order of the sons of Joktan (Gen. x. 26; 1 Chr. i. 20), and the progenitor of an Arab tribe. His name appears to be preserved in that of *Mudâd*, a famous personage in Arabian history, the reputed father of Ishmael's Arab wife, and chief of the Joktanite tribe of Jurhum.

Al'mon (Heb. *concealment*, Ges.), a city of the priests in Benjamin (Josh. xxi. 18); = Alemeth.

Al'mon-Dib-la-tha'im (fr. Heb. = *concealment of the two cakes*, prob. fr. the shape of the city, Ges.), a station of the Israelites between Dibon-gad and the mountains of Abarim (Num. xxxiii. 46, 47); probably = Beth-diblathaim.

Al'mond-tree, Al'mond [ah'mund]. This word is found in Gen. xliii. 11; Ex. xxv. 33, 34, xxxvii. 19, 20; Num. xvii. 8; Eccles. xii. 5; Jer. i. 11, in the text of the A. V. It is invariably represented by the Hebrew *shâkêd*, which sometimes stands for the whole tree, sometimes for the fruit or nut; e. g. in Gen. xliii. 11, Jacob commands his sons to take as a present to Joseph "a little honey, spices and myrrh, nuts and almonds;" here the fruit is clearly meant. In Exodus the "bowls made like unto almonds," which were to adorn the golden candlestick, seem to allude to the nut also. Aaron's rod, that miraculously budded, yielded *almond-nuts*. In Ecclesiastes and Jeremiah the Hebrew is translated *almond-tree*, which from the context it certainly represents. It is clearly then a mistake to suppose with some writers that *shâkêd* exclusively = almond-nuts, and that *lûz* (translated "hazel" in Gen. xxx. 37, A. V.) = the tree. Probably this tree, conspicuous as it was for its early flowering and useful fruit, was known by these *two* different names. *Shâkêd* is derived from a root which signifies "to be wakeful," "to hasten," for the almond-tree blossoms very early in the season, the flowers appearing before the leaves. Hence it was regarded by the Jews as a welcome harbinger of the spring, reminding them that the winter was passing away, that the flowers would soon appear on the earth, that the time of the singing of birds was come, and the voice of the turtle would soon be heard in the land (Cant. i. 11, 12). The word *shâkêd*, therefore, or the tree which *hastened* to put forth its blossoms, was a very beautiful and fitting synonyme for the *lûz*, or almond-tree, in the language of a people so fond of imagery and poetry as were the Jews. The almond-tree has been noticed in flower at Sidon as early as the 9th of January; the 18th, 19th, and 23d are also recorded dates at other places in Palestine. This fact will explain Jer. i. 11, 12, "The word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see the rod of an almond-tree (*shâkêd*). Then said the Lord unto me, Thou hast well seen, for I will *hasten* (*shôkêd*) my word to perform it." The expression in Eccl. xii. 5, "the almond-tree shall flourish," is generally understood as emblematic of the hoary locks of old age thinly scattered on the head, as the white blossoms appear on the yet leafless boughs of this tree. Gesenius translates "the almond is rejected," because the flowers are generally pink or rose-colored, though they are sometimes nearly white. But all the old versions agree with the A. V., and the allusion may refer to the *hastening* of old age in the case of him who remembered not his Creator in the days of his youth. (See also under Medicine.)—The almond-tree has always been regarded by the Jews with reverence, and even to this day the English Jews on their great feast-days carry a bough of flowering almond to the synagogue, just as the Jews of old presented palm branches in the temple. The almond-tree (*Amygdalus communis*) is a native of Asia and northern Africa, but it is cultivated in the milder parts of Europe, &c. The tree is about twelve or fourteen feet high; the flowers are pink, and arranged mostly in pairs; the leaves are long, ovate, with a serrated margin, and an acute point. The covering of the fruit is downy and succulent, enclosing the hard shell which contains the kernel. It is curious to observe, in connection with the almond-bowls of the golden candlestick, that, in the language of lapidaries, *Almonds* are pieces of rock-crystal, even now used in adorning branch-candlesticks.

Almond-tree and blossoms.

Alms [ahmz]. This word is not found in our version of the O. T., but it occurs repeatedly in the N. T., and in Tobit and Ecclesiasticus. Instead of "righteousness" the LXX. have "alms" in Deut. xxiv. 13, and Dan. iv. 24 (27 A. V.); while some manuscripts read with the Vulgate in Mat. vi. 1, "righteousness." Almsgiving is strictly enjoined by the law. (Blind; Corner; Gleaning; Loan; Poor; Tithe; Widow.) For the theological estimate of it among the Jews see Job xxxi. 17; Esth. ix. 22; Ps. cxii. 9; Acts ix. 36, x. 2; also Tob. iv. 10, 11, xiv. 10, 11; and Ecclus. iii. 30, xl. 24. And the Talmudists interpret *righteousness* by almsgiving in Gen. xviii. 19; Ps. xvii. 15; Is. liv. 14, &c.—In the women's court of the Temple were thirteen receptacles for voluntary offerings (Mk. xii. 41), one of which was devoted to alms for the education of poor children of good family.—After the Captivity, but at what time is unknown, a definite system of almsgiving was introduced and even enforced under penalties. Collectors received money for the poor of the city in a chest or box every Sabbath in the synagogue, and distributed it in the evening; and also collected food and money for the poor in general in a dish every day from house to house which they distributed. Special collections and distributions were made on fast-days. The Pharisees were zealous and ostentatious in almsgiving (Mat. vi. 2). The expression "do not sound a trumpet" is probably only a mode of denouncing their display, by a figure drawn from the frequent and well-known use of trumpets in religious and other celebrations, Jewish as well as heathen.—The duty of relieving the poor was not neglected by the Christians (Mat. vi. 1–4; Lk. xiv. 13; Acts xx. 35; Gal. ii. 10). Every Christian was exhorted to lay by on the first day of each week some portion of his profits, to be applied to the wants of the needy (Acts xi. 30; Rom. xv. 25–27; 1 Cor. xvi. 1–4).

Al'mug-trees = Algum-trees.

Al'na-than or **Al-na'than** (Gr.) = Elnathan 2 (1 Esd. viii. 44).

Al'oes [al'oze], **Lign-Al'oes** [lig-nal'oze, or line-al'oze] (in Heb. *ăhâlîm, ăhâlôth*), the name of a costly and sweet-smelling wood mentioned in Num. xxiv. 6; Ps. xlv. 8; Prov. vii. 17; Cant. iv. 14. The word "aloes" occurs once in the N. T. (Gr. *aloé*, Jn. xix. 39), when Nicodemus brings "a mixture of myrrh and aloes, about a hundred pound weight," for anointing the body of our Lord. It is usually identified with the *agallochum* or aloes-wood of commerce, much valued in India for fumigation and for incense on account of its aromatic qualities. The tree which produces this wood, the *Aquilaria agallochum* of northern India, grows to the height of one hundred and twenty feet, being twelve feet in girth. It is, however, uncertain whether the *ăhâlîm* or *ăhâlôth* is in reality the aloes-wood of commerce, which in its turn must not be confounded with the aloes used in medicine; some kind of odoriferous cedar may be the tree denoted by these Hebrew terms.

Aquilaria agallochum.

A'loth (Heb. *ascents?*) a place or district, forming with Asher the jurisdiction of Baanah, Solomon's commissary (1 K. iv. 16). The LXX. and later scholars read "Bealoth" as one word, instead of "in (= Heb. *bĕ*) Aloth" (A. V.).

Al'pha (see Aleph), the first letter of the Greek alphabet, as Omega is the last. Its significance is plainly indicated in the context, "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. xxii. 13, i. 8, 11, xxi. 6; comp. Is. xli. 4, xliv. 6). Both Greeks and Hebrews employed the letters of the alphabet as numerals. Number; Writing.

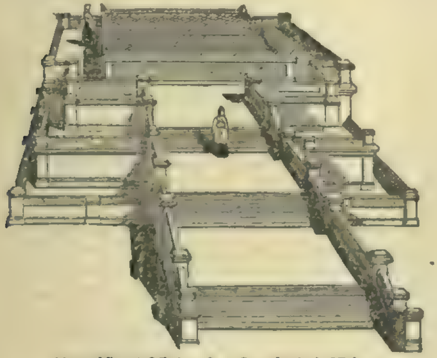
Al'pha-bet. Writing.

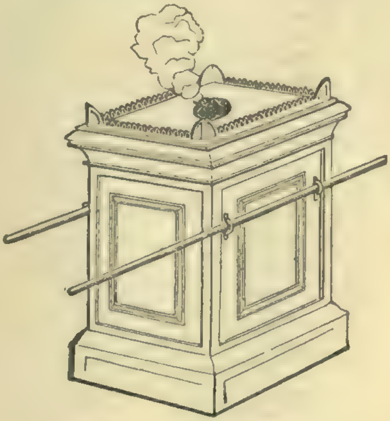
Al-phæ'us [-fee-] (L.) = Alpheus.

Al-phe'us [-fee-] (L. *Alphæus*; fr. Aram. *Halpai* or *Chalpai* = *exchange?*), the father of the apostle James the Less (Mat. x. 3; Mk. iii. 18; Lk. vi. 15; Acts i. 13), and husband of that Mary who, with the mother of Jesus and others, was standing by the cross during the crucifixion (Jn. xix. 25; Mary of Cleophas). In this latter place he is called "Clopas" in the margin (text of A. V. "Cleophas"); a variation arising from the double pronunciation of the Hebrew letter Cheth; and found also in the rendering of Hebrew names by the LXX. Whether Alpheus = the Cleopas of Lk. xxiv. 18, can never be satisfactorily determined. If, as commonly, we read in Lk. vi. 16, Acts i. 13, "Judas *the brother* of James," then the apostle (Judas, the Brother of James) was another son of Alpheus. And in Mk. ii. 14, Levi (or Matthew) is also said to have been the son of Alpheus. For further particulars see James.

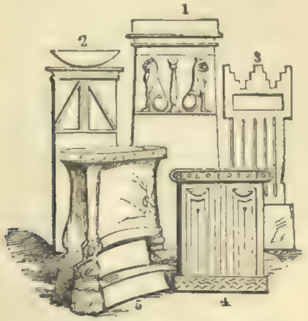
Al-ta-ne'us (fr. Gr.; 1 Esd. ix. 33) = Mattenai 1.

Al'tar [awl'tar]. **A.** The first altar of which we have any account is that built by Noah when he left the ark (Gen. viii. 20). In the early times altars were usually built in certain spots hallowed by religious associations, e. g. where God appeared (Gen. xii. 7, xiii. 18, xxvi. 25, xxxv. 1). Generally of course they were erected for offering sacrifice (Sacrifice); but in some instances they appear to have been only memorial, e. g. that built by Moses, and called Jehovah-Nissi (Ex. xvii. 15, 16), and that built by the Reubenites, &c., "in the borders of Jordan," to be "a witness" between them and the rest of the tribes (Josh. xxii. 10–29). Altars were probably originally made of earth. The Law of Moses allowed them to be made either of earth or unhewn stones (Ex. xx. 24, 25); any iron tool would profane the altar—but this could only refer to the body of the altar, and that part on which the victim was laid, as directions were given to make a casing of shittim-wood overlaid with brass for the altar of burnt-offering. (See below.) In later times they were frequently built on high places, especially in idolatrous worship (Deut. xii. 2; High Places; Tabernacle; Temple). The sanctity attaching to the altar led to its being regarded as a place of refuge or asylum (Ex. xxi. 14; 1 K. i. 50, ii. 28).—**B.** The Law of Moses directed that two altars should be made, the Altar of Burnt-offering (called also simply "the Altar"), and the Altar of Incense.—I. The Altar of Burnt-offering, or "brazen altar" (Ex. xxxviii. 30), called in Mal. i. 7, 12, "the table of the Lord," perhaps also in Ez. xliv. 16. It differed in construction at different times.—(1). In the Tabernacle (Ex. xxvii. 1 ff., xxxviii. 1 ff.) it was portable, square, five cubits long, five broad, and three high, made of planks of shittim-wood (Shittah-tree) overlaid with brass. The interior was hollow, and probably filled up with earth (so Rashi) whenever the tabernacle was set up. At the four corners were four projections called horns, also made of shittim-wood overlaid with brass (Ex. xxvii. 2). They probably were of one piece with the altar, and projected upward; and to them the victim was bound when about to be sacrificed (Ps. cxviii. 27). At the consecration of priests (Ex. xxix. 12) and the offering of the sin-offering (Lev. iv. 7 ff.) the blood of the victim was sprinkled on the horns of the altar. Round the altar, midway between the top and bottom, ran a projecting ledge (A. V. "compass"), on which perhaps the priests stood when they officiated. To the outer edge of this ledge a grating or net-work of brass was affixed, and reached to the bottom of the altar, which thus appeared larger below than above. At the four corners of the net-work were four brazen rings, into which were inserted the staves of shittim-wood by which the altar was carried. As the priests were forbidden to ascend the altar by steps (Ex. xx. 26), it has been conjectured that a slope of earth led gradually up (Jewish tradition says on the S. side) to the ledge from which they officiated. The place of the altar was at "the door of the tabernacle of the tent of the congregation" (Ex. xl. 29). The various utensils for the service of the altar (Ex. xxvii. 3) were: (*a.*) *Pans* to clear away the fat and ashes with. (PAN.) (*b.*) *Shovels* for removing ashes. (*c.*) *Basins*, in which the blood of the victims was received, and from which it was sprinkled. (BASIN.) (*d.*) *Flesh-hooks* (three-pronged, see 1 Sam. ii. 13, 14), by which the flesh was removed from the caldron or pot. (HOOK.) (*e.*) *Fire-pans*, or *censers* ("snuffdishes" in Ex. xxv. 38), for taking coals from the fire on the altar (Lev. xvi. 12), or for burning incense (Num. xvi. 6, 7; FIRE-PAN). All these utensils were of brass.—(2.) In Solomon's TEMPLE the altar as well as the building was considerably larger, square as before, but twenty cubits long, twenty broad, and ten high (2 Chr. iv. 1), made entirely of brass (1 K. viii. 64; 2 Chr. vii. 7). It had no grating: and the ascent to it was probably by three successive platforms, with steps leading to each, as in the figure annexed. The Law indeed positively forbade the use of steps (Ex. xx. 26), and Josephus asserts that in Herod's Temple the ascent was by an inclined plane. On the other hand steps are introduced in the Temple of Ezekiel (Ez. xliii. 17), and Ex. xx. 26, has been interpreted as prohibiting a *continuous* flight of stairs, and not a broken ascent. But the Biblical account is so brief that we cannot determine the question. Asa "renewed" this altar (2 Chr. xv. 8), i. e. *repaired* it, or more probably perhaps *reconsecrated* it after it had been polluted by idol-worship. Subsequently Ahaz had it removed to the N. side of the new altar which Urijah had made by his direction (2 K. xvi. 14). It was "cleansed" by command of Hezekiah (2 Chr. xxix. 18), and Manasseh, after the repentance, either repaired or rebuilt it (xxxiii. 16). It may have been broken up, and the brass carried to Babylon, but this is not mentioned (Jer. lii. 17 ff.).—(3.) The altar in the second (Zerubbabel's) Temple was built before the foundations of the Temple were laid (Ezr. iii. 2), on the same spot (so Jos. xi. 4, § 1) on which that of Solomon had stood. It was constructed, as we may infer from 1 Mc. iv. 47, of unhewn stones. Antiochus Epiphanes desecrated it (1 Mc. i. 54); and (so Jos. xii. 5, § 4) removed it altogether. Judas Maccabeus built a new altar of unhewn stone (1 Mc. iv. 47).—(4.) The altar erected by Herod is thus described (Jos. *B. J.* v. 5, § 6): "In front of the Temple stood the altar, fifteen cubits in height, and in breadth and length of equal dimensions, viz. fifty (Rufinus says forty) cubits; it was built foursquare, with horn-like corners projecting from it; and on the S. side a gentle acclivity led up to it. Moreover it was made without any iron tool, neither did iron ever touch it at any time." The dimensions given in the Mishna are different. In connection with the horn on the S. W. was a pipe to receive the blood of the victims sprinkled on the left side of the altar, and carry it by a subterranean passage into the brook Kidron. Under the altar was a cavity into which the drink-offerings passed. It was covered with a slab of marble, and emptied from time to time. On the north side of the altar were a number of brazen rings, to secure the animals brought for sacrifice. Round the middle of the altar ran a scarlet thread to mark where the blood was to be sprinkled, whether above or below it. According to Lev. vi. 12, 13, a perpetual fire was to be kept burning on the altar. This was the symbol and token of the perpetual worship of Jehovah. It was essentially different from the perpetual fires of the Persians and of Vesta, which were not sacrificial fires at all. (FIRE.) This perpetual fire was one of the five things in the first temple which Jewish tradition declares to have been wanting in the second.—II. The Altar of INCENSE, called also the "golden altar" (Ex. xxxix. 38; Num. iv. 11), to distinguish it from No. I. Probably this is the "altar of wood" (Ez. xli. 22), described as the "table that is *before the Lord*." The name "altar" was not strictly appropriate, as no sacrifices were offered upon it; but once in the year, on the great day of atonement, the high-priest sprinkled upon its horns the blood of the sin-offering


Altar of Burnt-Offering, from Surenhusius's *Mishna.*


Supposed form of the Altar of Incense.

(Ex. xxx. 10).—(1.) That in the Tabernacle was of shittim-wood, overlaid with pure gold, a cubit in length and breadth, and two cubits in height. Like the Altar of Burnt-offering it had horns at the four corners. It had also a *top* or *roof*, on which the incense was laid and lighted. Many, following the Vulgate (*craticulam ejus*), have supposed a kind of grating to be meant; but for this there is no authority. Round the altar was a border or wreath ("crown," A. V.). Below this were two golden rings "for places for the staves to bear it withal." The staves were of shittim-wood overlaid with gold. Its appearance may be illustrated by the preceding figure. This altar stood in the Holy Place, "before the veil that is by the ark of the testimony" (Ex. xxx. 6, xl. 5).—(2.) The altar in Solomon's Temple was similar (1 K. vii. 48; 1 Chr. xxviii. 18), but was made of cedar overlaid with gold (1 K. vi. 20, 22).—(3.) The Altar of Incense is mentioned as removed from the Temple of Zerubbabel by Antiochus Epiphanes (1 Mc. i. 21). Judas Maccabeus restored it, with the holy vessels, &c. (1 Mc. iv. 49). On the arch of Titus no Altar of Incense appears. But that it existed in the last Temple, and was richly overlaid, we learn from the Mishna. As the sweet incense was burnt upon it every day, morning and evening (Ex. xxx. 7, 8), and the blood of atonement was sprinkled upon it (v. 10), this altar had a special importance attached to it. It is the only altar which appears in the Heavenly Temple (Is. vi. 6; Rev. viii. 3, 4).—**C.** Other Altars. (1.) Altars of brick. There seems to be an allusion to such in Is. lxv. 3, though Rosenmüller (and so Gesenius and Maurer) supposes the allusion is to some Babylonish custom of burning incense on bricks covered with magic formulæ or cuneiform inscriptions.—(2.) An Altar to an Unknown God (Acts xvii. 23). St. Paul mentions in his speech on Mars' Hill that he had himself seen such an altar in Athens. Pausanias and Philostratus mention "altars of unknown gods" at Athens. It is not probable that such an inscription referred to the God of the Jews, as One whose Name it was unlawful to utter, as some have supposed. Diogenes Laertius says that in the time of a plague, when the Athenians knew not what god to propitiate in order to avert it, Epimenides caused black and white sheep to be let loose from the Areopagus, and wherever they lay down, to be offered to the respective divinities. It was probably on this or similar occasions that altars were dedicated to an Unknown God, since they knew not what god was offended and required to be propitiated.



Various Altars.

1, 2. Egyptian, from bas-reliefs.—(Rosellini.)
3. Assyrian, found at Khorsabad.—(Layard.)
4. Bab lonian, *Bibliotheque Nationale.*—(Layard.)
5. Assyrian, from Khorsabad.—(Layard.)

Al-tas'chith [-kith] (fr. Heb. = *destroy not*), in the title of Ps. lvii., lviii., lix., lxxv., probably the beginning of some song or poem to the tune of which those psalms were to be chanted. Comp. Aijeleth Shahar, &c.

A'lush (Heb. *a crowd of men*, Talmud), a station of the Israelites on their journey to Sinai, the last before Rephidim (Num. xxxiii. 13, 14); given in the Seder Olam as eight miles from Rephidim. Wilderness of the Wandering.

Al'vah (Heb. *evil*, Ges.), a duke of Edom (Gen. xxxvi. 40); = Aliah in 1 Chr. i. 51.

Al'van (Heb. *tall*, *thick*, Ges.), a Horite, son of Shobal (Gen. xxxvi. 23); = Alian in 1 Chr. i. 40.

A'mad (Heb. *people of duration*, Ges.), an unknown place in Asher, between Alammelech and Misheal (Josh. xix. 26 only.)

A-mad'a-tha (Esth. xvi. 10, 17), and **A-mad'a-thus** (Esth. xii. 6); = Hammedatha.

A'mal (Heb. *labor*, Ges.), an Asherite, son of Helem (1 Chr. vii. 35).

Am'a-lek (Heb. *a people that licks up?* Fbn., Ayre, &c.). **1.** Son of Eliphaz by his concubine Timna; grandson of Esau, and a chieftain ("duke," A.V.) of Edom (Gen. xxxvi. 12, 16; 1 Chr. i. 36).—**2.** "Amalek" often = Amalekites, as in Ex. xvii.; Num. xxiv. 20; Deut. xxv. 17–19, &c.

Am'a-lek-ites (fr. Amalek), a nomadic tribe which occupied the peninsula of Sinai and the wilderness between the southern hill-ranges of Palestine and the border of Egypt (Num. xiii. 29; 1 Sam. xv. 7, xxvii. 8). Arab historians represent them as originally dwelling on the shores of the Persian Gulf, whence they were pressed W. by the growth of the Assyrian empire, and spread over a portion of Arabia before its occupation by the descendants of Joktan. This account of their origin harmonizes with Gen. xiv. 7, where the "country" of the Amalekites is mentioned several generations before the birth of the Edomite Amalek, though the passage does not assert that the Amalekites were then in that "country": it throws light on the traces of a permanent occupation of central Palestine in their passage W., as indicated by the names "Amalek" and "Mount of the Amalekites" (Judg. v. 14, xii. 15): and it accounts for the silence of Scripture as to any relationship between the Amalekites and the Edomites or the Israelites. That a mixture of the two former races occurred at a later period, would in this case be the only inference from Gen. xxxvi. 16, though many writers have considered that passage to refer to the origin of the whole nation, explaining Gen. xiv. 7, as a case of *prolepsis* or anticipation. The physical character of the district, which the Amalekites occupied, necessitated a nomadic life, and they took their families with them even on a military expedition (Judg. vi. 5). Their wealth consisted in flocks and herds. Mention is made of a "town" (1 Sam. xv. 5), but their towns could have been little more than stations, or nomadic enclosures. The kings or chieftains perhaps had the hereditary title Agag (Num. xxiv. 7; 1 Sam. xv. 8). Two important routes led through the Amalekite district, viz., from Palestine to Egypt by the *Isthmus of Suez*, and to southern Asia and Africa by the Elanitic arm of the Red Sea. It has been conjectured that the expedition of the four kings (Gen. xiv.) had for its object the opening of the latter route; and it was by the former that the Amalekites first came in contact with the Israelites, whose progress they attempted to stop by a guerilla warfare (Deut. xxv. 18), but were signally defeated at Rephi-

DIM (Ex. xvii.). In union with the Canaanites they again attacked the Israelites on the borders of Palestine, and defeated them near Hormah (Num. xiv. 45). Afterward they were at one time in league with the Moabites (Judg. iii. 13) defeated by Ehud near Jericho; at another time with the Midianites (Judg. vi. 3) defeated by Gideon. Saul overran their whole district from Havilah to Shur, and inflicted an immense loss upon them (1 Sam. xv.); and an Amalekite in turn claimed to have slain Saul (2 Sam. i.). Their power was thenceforth broken, and they degenerated into a horde of banditti. Their contests with David and destruction of Ziklag ended in their signal defeat (1 Sam. xxvii., xxx.). The last notice of the Amalekites is that the Simeonites in the days of Hezekiah smote "the rest" or the remnant of them (1 Chr. iv. 43). The words of Moses (Deut. xxv. 19) and of Balaam (Num. xxiv. 20) seem to have been fulfilled in their complete destruction. HAMAN.

A'mam (Heb. *gathering-place*, Fü.), a city in the S. of Judah, named with Shema and Moladah in Josh. xv. 26 only. KERIOTH 1.

A'man = HAMAN (Tob. xiv. 10; Esth. x. 7, xii. 6, xiii. 3, 12, xiv. 17, xvi. 10, 17).

Am'a-na (fr. Heb. = *confirmation*, Ges.; *the established, determined*, Fü.), a mountain (Cant. iv. 8); commonly regarded as the part of Anti-Lebanon in which the river ABANA (2 K. v. 12; written "Amana" in marg. of A. V., Heb. Keri, &c.) has its source.

Am-a-ri'ah (Heb. whom *Jehovah said*, i. e. *promised*, Ges.). **1.** Father of AHITUB 2, and son of Meraioth, in the line of the high-priests (1 Chr. vi. 7, 52; HIGH-PRIEST; ZADOK).—**2.** High-priest in the reign of Jehoshaphat (2 Chr. xix. 11); son of Azariah, and the seventh in descent from No. 1 (1 Chr. vi. 11).—**3.** Head of a family of Kohathite Levites (1 Chr. xxiii. 19, xxiv. 23).—**4.** A priest in Hezekiah's time (2 Chr. xxxi. 15); supposed by Lord A. C. Hervey to be a family name = IMMER 1.—**5.** A son of Bani in Ezra's time; husband of a foreign wife (Ezr. x. 42).—**6.** A priest who returned with Zerubbabel (Neh. x. 3, xii. 2, 13).—**7.** A descendant of Pharez, the son of Judah (Neh. xi. 4); probably = IMRI in 1 Chr. ix. 4.—**8.** An ancestor of Zephaniah the prophet (Zeph. i. 1).

Am-a-ri'as (Gr.; 1 Esd. viii. 2; 2 Esd. i. 2) = AMARIAH 1.

Am'a-sa (Heb. *burden*). **1.** Son of Ithra or Jether, by Abigail, David's sister (2 Sam. xvii. 25). He was Absalom's commander-in-chief (ABSALOM), and was totally defeated by JOAB (xviii.). Afterward he was forgiven by DAVID, recognized by him as his nephew, and appointed Joab's successor (xix. 13). Joab afterward, when they were both in pursuit of the rebel Sheba, pretending to salute Amasa, stabbed him with his sword (xx. 10), which he held in his left hand.—**2.** One of the princes of Ephraim in Pekah's reign, who succored the captives from Judah (2 Chr. xxviii. 12).

Am'a-sai (Heb. *burdensome*, Ges.). **1.** A Kohathite, father of Mahath and ancestor of Samuel and Heman the singer (1 Chr. vi. 25, 35).—**2.** Chief of the captains of Judah and Benjamin, who joined David at Ziklag (1 Chr. xii. 18); whether = Amasa, David's nephew, is uncertain.—**3.** One of the priests who blew trumpets before the ark, when David brought it from the house of Obed-edom (1 Chr. xv. 24).—**4.** Another Kohathite, father of another Mahath, in the reign of Hezekiah (2 Chr. xxix. 12), unless the name is that of a family.

Am'a-shai (fr. Heb. = AMASAI), son of Azareel, and priest in the time of Nehemiah (Neh. xi. 13); apparently = MAASIAI (1 Chr. ix. 12).

Am-a-si'ah (Heb. whom *Jehovah bears in his arms*, Ges.), son of Zichri, and captain of 200,000 warriors of Judah under Jehoshaphat (2 Chr. xvii. 16).

A'math. HAMATH.

*** Am'a-thas.** AMATHIS.

Am-a-the'is (1 Esd. ix. 29). ATHLAI.

Am'a-this (or AM'A-THAS), "the land of" = the region or district of HAMATH (1 Mc. xii. 25).

Am-a-zi'ah (fr. Heb. whom *Jehovah strengthens*, Ges.), son of JOASH 1, and eighth king of Judah (JUDAH, KINGDOM OF; ISRAEL, KINGDOM OF), succeeded to the throne at the age of twenty-five, on the murder of his father, and punished the murderers, but spared their children, in accordance with Deut. xxiv. 16 (2 K. xiv. 6). He made war on the Edomites, defeated them in the valley of salt (SALT, VALLEY OF), and took their capital, which he named JOKTHEEL. We read in 2 Chr. xxv. 12–14, that the victorious Jews threw 10,000 Edomites from the cliffs, and that Amaziah worshipped the gods of the country; an exception to the general character of his reign (comp. 2 K. xiv. 3, with 2 Chr. xxv. 2). In consequence of this he was overtaken by misfortune. Having already offended the Hebrews of the northern kingdom by sending back, in obedience to a prophet, 100,000 troops whom he had hired from it, he had the foolish arrogance to challenge JOASH 2, king of Israel, to battle. But Judah was completely defeated, and Amaziah himself was taken prisoner, and conveyed by Joash to Jerusalem, which opened its gates to the conqueror (so Josephus). A portion of the northern wall of Jerusalem was broken down, and treasures and hostages were carried off to Samaria. Amaziah lived fifteen years after the death of Joash; and in the twenty-ninth year of his reign was murdered by conspirators at Lachish, whither he had retired for safety from Jerusalem. This is recorded as a consequence of his turning away from Jehovah (2 Chr. xxv. 27).—**2.** A descendant of Simeon (1 Chr. iv. 34).—**3.** A Levite, ancestor of Ethan the singer (vi. 45).—**4.** Priest of the golden calf at Bethel, who endeavored to drive the prophet Amos from Israel (Am. vii. 10, 12, 14).

Am-bas'sa-dor = an official representative of one sovereign or people at the court or seat of government of another sovereign or people. Examples of ambassadors occur in the cases of Edom, Moab, and the Amorites (Num. xx. 14, xxi. 21; Judg. xi. 17–19), afterward in that of the fraudulent Gibeonites (Josh. ix. 4, &c.), and in the instances mentioned Judg. xi. 12, 14, and xx. 12. They are alluded to more frequently during and after the contact of the great monarchies of Syria, Babylon, &c., with those of Judah and Israel, as in the invasion of Sennacherib. They were usually men of high rank (2 Sam. viii. 10; 2 K. xviii. 17, 18; Is. xxx. 4). Ambassadors were employed, not only on occasions of hostile challenge or insolent menace (2 K. xiv. 8; 1 K. xx. 2, 5, 6; 2 K. xix. 9, 14), but of friendly compliment, of request for alliance or other aid, of submissive deprecation, and of curious inquiry (2 Sam. x. 2; 2 K. xvi. 7, xviii. 14; 2 Chr. xxxii. 31; Lk. xiv. 32; ALLIANCES). See also Is. xviii. 2; Ez. xvii. 15, &c. —The apostle Paul claims for himself and Timothy in preaching the Gospel the deference due to ambassadors of the Lord Jesus Christ (2 Cor. v. 20; Eph. vi. 20).

Am'ber (Heb. *hashmal* or *chashmal*) occurs only in Ez. i. 4, 27, viii. 2. (COLORS.) It is usually supposed by biblical critics, but by no means certain, that the

Hebrew word denotes a metal, and not the fossil resin called *amber.* The LXX. and Vulgate afford no certain clew to identification, for the Greek word *electron* (L. *electrum*) employed as its equivalent, was used to express both *amber* and a certain *metal,* which was composed of four parts of gold to one of silver, and held in very high estimation by the ancients.

* **Am'bush, Am'bush-ment.** WAR.

A'men' (Heb. *firm, true, truth;* often used in Gr. of N. T., and at the beginning of a sentence usually in A. V. translated "verily," i. e. *in truth, certainly,* in other positions usually not translated, and then = *so be it, let it be true*), a word used in strong asseverations, fixing as it were the stamp of truth upon the assertion which it accompanied, and making it binding as an oath (comp. Num. v. 22). In Deut. xxvii. 15–26, the people were to say "Amen," as the Levites pronounced each of the curses upon Mount Ebal, signifying by this their assent to the conditions under which the curses would be inflicted. So among the Rabbins, "Amen" involves the ideas of swearing, acceptance, and truthfulness. The first two are illustrated by the passages already quoted; the last by 1 K. i. 36; Jn. iii. 3, 5, 11 (A. V. "verily"), in which the assertions are made with the solemnity of an oath, and then strengthened by the repetition of "Amen." "Amen" was the proper response of the person to whom an oath was administered (Neh. v. 13, viii. 6; 1 Chr. xvi. 36; Jer. xi. 5, marg., text of A. V. "so be it"), and the Deity to whom appeal is made on such occasions is called "the God of *Amen*" (Is. lxv. 16, A. V. "truth"), as being a witness to the sincerity of the implied compact. With a similar significance Christ is called "the *Amen,* the faithful and true witness" (Rev. iii. 14; comp. Jn. i. 14, xiv. 6; 2 Cor. i. 20). It is matter of tradition that in the Temple the "Amen" was not uttered by the people, but that, instead, at the conclusion of the priest's prayers, they responded, "Blessed be the name of the glory of his kingdom for ever and ever." Of this a trace is supposed to remain in the concluding sentence of the Lord's Prayer (comp. Rom. xi. 36). But in the synagogues and private houses it was customary for the people or members of the family who were present to say "Amen" to the prayers offered by the minister or the master of the house, and the custom remained in the early Christian Church (Mat. vi. 13; 1 Cor. xiv. 16). And not only public prayers, but those offered in private, and doxologies were appropriately concluded with "Amen" (Rom. ix. 5, xi. 36, xv. 33, xvi. 27; 2 Cor. xiii. 14, &c.).

* **A-merce', to,** = to punish by inflicting a fine (Deut. xxii. 19). PUNISHMENTS.

Am'e-thyst (Heb. *ahlâmâh* or *achlâmâh;* Gr. *amethustos,* the origin of *amethyst,* generally regarded as thus named from its supposed power of dispelling drunkenness in those who wore it). Mention is made of this precious stone, which formed the third in the third row of the high-priest's breastplate, in Ex. xxviii. 19, xxxix. 12, "And the third row a ligure, an agate, and an amethyst." It occurs also in the N. T. (Rev. xxi. 20; Gr. *amethustos*) as the twelfth stone which garnished the foundations of the wall of the heavenly Jerusalem. Modern mineralogists by the term *amethyst* usually understand the amethystine variety of *quartz,* or *rose quartz,* which is crystalline, highly transparent, and of a violet or purplish-violet color. The *oriental amethyst* is a variety of corundum, of a violet color. (ADAMANT; SAPPHIRE.) The Hebrew and Greek terms doubtless denoted one or both of these two minerals.

A'mi (Heb. prob. corrupted from AMON), one of "Solomon's servants" (Ezr. ii. 57); = AMON 3, and ALLOM.

A-min'a-dab (Gr. and L.; Mat. i. 4; Lk. iii. 33) = AMMINADAB 1.

A-mit'tai (Heb. *true, veracious,* Ges.), father of the prophet Jonah (2 K. xiv. 25; Jon. i. 1).

Am'mah (Heb. *beginning, head,* Ges.; *waterfall,* Fü.), **the hill of,** a hill "facing" Giah by the way of the wilderness of Gibeon; the point to which Joab's pursuit of Abner extended (2 Sam. ii. 24); site unknown. METHEG-AMMAH.

Am'mi (Heb. *my people*), a figurative name, applied to the kingdom of Israel in token of God's reconciliation with them (Hos. ii. 1), in contrast with LO-AMMI. Comp. RUHAMAH and LO-RUHAMAH.

Am'mi-doi (Gr.), in some copies **Am-mid'i-oi** (Gr.; 1 Esd. v. 20). "They of Chadias and Ammidoi" are named here, not in Ezra or Nehemiah, among those who came up from Babylon with Zorobabel.

Am'mi-el (Heb. *kindred* [i. e. *servants* or *worshippers*] *of God,* Ges.). **1.** The spy selected by Moses from the tribe of Dan (Num. xiii. 12).—**2.** Father of Machir of Lodebar (2 Sam. ix. 4, 5, xvii. 27).—**3.** Father of Bath-sheba (1 Chr. iii. 5); called ELIAM in 2 Sam. xi. 3.—**4.** Sixth son of Obed-edom (1 Chr. xxvi. 5), and a doorkeeper of the Temple.

Am'mi-hud (Heb. *kindred of Judah,* Ges.). **1.** An Ephraimite, father of Elishama, the chief of the tribe under Moses (Num. i. 10, ii. 18, vii. 48, 53, x. 22; 1 Chr. vii. 26), and ancestor of Joshua.—**2.** A Simeonite, father of Shemuel, a prince of the tribe (Num. xxxiv. 20) at the division of Canaan.—**3.** Father of Pedahel, a prince of Naphtali at the same time (xxxiv. 28).—**4.** (Heb. text and A. V. marg. *Ammihur = kindred of nobles,* Ges.; Keri, *Ammihud.*) Father of Talmai, the king of Geshur (2 Sam. xiii. 37).—**5.** A descendant of Pharez, son of Judah (1 Chr. ix. 4).

* **Am'mi-hur** = AMMIHUD 4.

Am-min'a-dab (Heb. *kindred of the prince,* Ges.; *man of generosity,* Fü.). **1.** In N. T. AMINADAB. Son of Ram or Aram, and father of Nahshon, who was the prince of Judah under Moses (Num. i. 7, ii. 3; Ru. iv. 19, 20; 1 Chr. ii. 10), and of Elisheba Aaron's wife (Ex. vi. 23). He probably died in Egypt before the Exodus.—**2.** A Kohathite Levite, chief of the one hundred and twelve sons of Uzziel, summoned by David, with other chief Levites and priests, to bring the ark of God to Jerusalem (1 Chr. xv. 10–12).—**3.** In 1 Chr. vi. 22 = IZHAR.

Am-min'a-dib (Heb.). In Cant. vi. 12, it is uncertain whether we ought to read, *Amminadib,* with the A. V., or *my willing people* (= Heb. *'ammi nâdîb*), as in the margin.

Am-mi-shad'da-i or **Am-mi-shad'dai** (Heb. *kindred* [i. e. *servant*] *of the Almighty,* Ges.), father of Ahiezer, the prince of Dan at the Exodus (Num. i. 12, ii. 25, vii. 66, 71, x. 25).

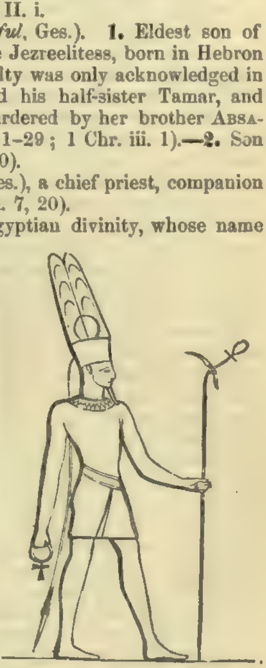
Am-miz'a-bad (Heb. *kindred of the Giver,* i. e. of Jehovah, Ges.), son of Benaiah, and apparently Benaiah's lieutenant in the third division of David's army (1 Chr. xxvii. 6).

Am'mon (Heb. = BEN-AMMI, Ges.), **Am'mon-ites, Chil'dren of Am'mon,** a people descended from Ben-Ammi, the son of Lot by his younger daughter (Gen. xix. 38; comp. Ps. lxxxiii. 7, 8), as Moab was by the elder; and dating from the destruction of Sodom. The near relation between the two peoples indicated in their origin continued through their existence (comp. Judg. x. 6; 2 Chr. xx. 1; Zeph. ii. 8, &c.). Indeed, so close was their union that each appears to be occasionally spoken of under the name of the other. See Deut. ii. 19; xxiii. 4; Judg. xi., &c. Unlike Moab, the precise position of the territory of the Ammonites is not ascertainable. In the earliest mention of them (Deut. ii. 20) they are said to have destroyed the Zamzummim, and to have dwelt in their place, Jabbok being their border (Num. xxi. 24; Deut. ii. 37, iii. 16). "Land" or "country" is, however, rarely ascribed to them, nor is there any reference to those habits and circumstances of civilization, which so constantly recur in the allusions to Moab (Is. xv., xvi.; Jer. xlviii.). On the contrary we find everywhere traces of the fierce habits of marauders in their incursions (1 Sam. xi. 2; Am. i. 13), and a very high degree of crafty cruelty to their foes (Jer. xl. 14; Jd. vii. 11, 12). Probably Moab was the settled and civilized half of the nation of Lot, and Ammon its predatory and nomad section. On the W. of Jordan they never obtained a footing. In the times of the Judges they passed over once with Moab and Amalek, and seized Jericho (Judg. iii. 13), and a second time "to fight against Judah and Benjamin, and the house of Ephraim" (x. 9); but they quickly returned to the freer pastures of Gilead. (CHEPHAR HA-AMMONAI.) The hatred of the Israelites toward the Ammonites arose partly from their opposition or denial of assistance to the Israelites on their approach to Canaan, but mainly from their share in the affair of Balaam (Deut. xxiii. 4; Neh. xiii. 1). The command, "distress not the Moabites . . . . distress not the children of Ammon, nor meddle with them" (Deut. ii. 9, 19; and comp. 37), is followed by a sentence excluding Moab and Ammon from the congregration for ten generations (Deut. xxiii. 3). This animosity continued in force to the latest date. Subdued by Jephthah who smote twenty cities (Judg. xi. 33), and scattered with great slaughter by Saul (1 Sam. xi. 11, xiv. 47), they enjoyed under his successor a short respite, probably from the connection of Moab with David (1 Sam. xxii. 3). But this was soon brought to a close by their king's shameful treatment of the friendly messengers of David (2 Sam. x. 4; 1 Chr. xix. 4), for which he destroyed their city, and inflicted on them the severest blows (2 Sam. xii.; 1 Chr. xx.; RABBAH). In the days of Jehoshaphat they made an incursion into Judah with the Moabites and the Maonites (MEHUNIM), but were signally repulsed, and so many killed that three days were occupied in spoiling the bodies (2 Chr. xx. 1–25). Before Amos prophesied, they made incursions, and committed atrocities in Gilead (Am. i. 13); they paid tribute to Uzziah (2 Chr. xxvi. 8; the LXX. ascribe this to the MEHUNIM); Jotham had wars with them, and exacted from them a heavy tribute of "silver (comp. "jewels," 2 Chr. xx. 25), wheat, and barley" (2 Chr. xxvii. 5). They took possession of the cities of Gad, from which the Jews had been removed by Tiglath-pileser (Jer. xlix. 1–6); and other incursions are elsewhere alluded to (Zeph. ii. 8, 9). At the captivity many Jews took refuge among the Ammonites from the Assyrians (Jer. xl. 11), but on the return from Babylon, Tobiah the Ammonite and Sanballat (probably a Moabite) were foremost among the opponents of Nehemiah's restoration. The Ammonites are mentioned in Jd. v., vi., vii. and 1 Mc. v. 6, 30–43. (AMMONITESS.)—The tribe was governed by a king (NAHASH 1; Judg. xi. 12, &c.; 1 Sam. xii. 12; 2 Sam. x. 1; Jer. xl. 14), and by "princes" (2 Sam. x. 3; 1 Chr. xix. 3).—The divinity of the tribe was MOLECH, also written MILCOM and MALCHAM.

Am'mon-i-tess [*i* as in *Ammonite*] = an Ammonite woman. NAAMAH 2, the mother of Rehoboam (1 K. xiv. 21, 31; 2 Chr. xii. 13), and SHIMEATH, the mother of one of the murderers of Joash (2 Chr. xxiv. 26) were of the race of AMMON. For allusions to these mixed marriages see 1 K. xi. 1; Ezr. ix. 1 ff.; Neh. xiii. 23 ff. MARRIAGE, II. i.

Am'non (Heb. *faithful*, Ges.). **1.** Eldest son of David, by Ahinoam the Jezreelitess, born in Hebron while his father's royalty was only acknowledged in Judah. He dishonored his half-sister Tamar, and was in consequence murdered by her brother ABSALOM (2 Sam. iii. 2, xiii. 1–29; 1 Chr. iii. 1).—**2.** Son of Shimon (1 Chr. iv. 20).

A'mok (Heb. *deep*, Ges.), a chief priest, companion of Zerubbabel (Neh. xii. 7, 20).


Amon.—From Sculptures, British Museum (Ayre).

A'mon (Heb.), an Egyptian divinity, whose name occurs in NO-AMON (Nah. iii. 8, marg.), or Thebes. The Greeks called this divinity Ammon. The ancient Egyptian name is *Amen* = "the hidden." Amen was one of the eight gods of the first order, and chief of the triad of Thebes. He was worshipped at that city as *Amen-Ra* (= "Amen the sun"), represented as a man wearing a cap with two high plumes, and *Amen-Ra ka mutef* (= "Amen-Ra, who is both male and female"), represented as the generative principle. The Greeks identified Amen with Zeus, and he was therefore called Zeus Ammon and Jupiter Ammon.

A'mon (Heb. *architect*, Ges.; others say, *son* or *foster-child*, Ges.). **1.** King of Judah, son and successor of Manasseh (2 K. xxi. 18–26; 2 Chr. xxxiii. 20–25; Mat. i. 10; JUDAH, KINGDOM OF; ISRAEL, KINGDOM OF). Following his father's example, Amon devoted himself wholly to the service of false gods, but was killed in a conspiracy after a reign of two years. The people avenged him by putting all the conspirators to death, and made his son Josiah king. To Amon's reign we must refer the terrible picture of idolatry supported in Jerusalem by priests and prophets (Zeph. i. 4, iii. 4), the poor ruthlessly oppressed (iii. 3), and shameless indifference to evil (iii. 11).—**2.** Prince or governor of Samaria in the reign of Ahad (1 K. xxii. 26; 2 Chr. xviii. 25). The precise nature of his office is not known. Perhaps the prophet Micaiah was intrusted to his custody as captain of the citadel.—**3.** See AMI.

Am'o-rite, the Am'o-rites (fr. Heb. = the *dwellers on the summits, mountaineers*), one of the chief nations who possessed the land of Canaan before its conquest by the Israelites. "Amorite" (so Mr. G. Grove) was a local term, and not the name of a distinct tribe. Gesenius says the name is sometimes taken in a wide sense, so as to include all the other Canaanitish tribes (Gen. xv. 16, xlviii. 22, &c.). In Gen. x. 16, "the Amorite" is given as the fourth son of Canaan. The Amorites as dwelling on the elevated portions of the country, are contrasted with the Canaanites, who dwelt in the lowlands; and the two thus formed the main broad divisions of the Holy Land. "The Hittite, and the Jebusite, and the Amorite, dwell in the mountain (of Judah and Ephraim), and the Canaanite dwells by the sea (the lowlands of Philistia and Sharon) and by the 'side' of Jordan" (in the Arabah)—was the report of the spies (Num. xiii. 29; and see Josh. v. 1, x. 6, xi. 3; Deut. i. 7, 20, "mountain of the Amorites," 44). In the earliest times (Gen. xiv. 7) they occupied the barren heights W. of the Dead Sea. (EN-GEDI; HAZEZON-TAMAR.) From this point they stretched W. to Hebron, where Abram was then dwelling (Gen. xiv. 13). We next meet them on the high table-lands E. of the Jordan. Sihon, their king, had taken the rich pasture-land S. of the Jabbok, and driven the Moabites across the Arnon (Num. xxi. 13, 26). The Israelites apparently approached from the S. E., keeping "on the other (i. e., E.) side" of the upper part of the Arnon, which there bends S., so as to form the eastern boundary of Moab. Their request to pass through his land was refused by Sihon; he "went out" against them, was killed with his sons and his people, and his land, cattle, and cities were taken by Israel (Num. xxi. 21–31; Deut. ii. 26–36). This rich tract, bounded by the Jabbok on the N., the Arnon on the S., Jordan on the W., and "the wilderness" on the E., was, perhaps, especially the "land of the Amorites" (Num. xxi. 31; Josh. xii. 2, 3, xiii. 9; Judg. xi. 21, 22); but their possessions extended to Hermon (Deut. iii. 8, iv. 48), embracing "all Gilead and all Bashan" (iii. 10), with the Jordan valley on the E. of the river (iv. 49), and forming together the land of the "two kings of the Amorites," Sihon and Og (Deut. xxxi. 4; Josh. ii. 10, ix. 10, xxiv. 12). After the passage of the Jordan the Amorites disputed with Joshua the conquest of the W. country (Josh. x. 5, &c., xi. 3, &c.). After the conquest of Canaan the Bible scarcely mentions the Amorites, except in designating the early inhabitants of the country (Judg. i. 34–36; 1 Sam. vii. 14; 1 K. ix. 20, 21; 2 K. xxi. 11, &c.).

A'mos (Heb. *a burden*). **1.** A native of Tekoa in Judah, originally a shepherd and dresser of sycamore-trees, called by God to be a prophet, although not trained in any of the regular prophetic schools (Am. i. 1, vii. 14, 15). He travelled from Judah into the kingdom of Israel or Ephraim, and there exercised his ministry, probably not for any long time. His date cannot be later than the death of Jeroboam II. (about 784 B. C.; see ISRAEL, KINGDOM OF), for he prophesied "in the reigns of Uzziah, king of Judah, and Jeroboam the son of Joash, king of Israel, two years before the EARTHQUAKE" (i. 1). But his ministry probably took place earlier, perhaps about the middle of Jeroboam's reign, for Amos speaks of his conquests as completed (vi. 13; comp. 2 K. xiv. 25), yet the Assyrians, who toward the end of his reign were approaching Palestine (Hos. x. 6, xi. 5), do not seem as yet to have caused any alarm. Amos predicts indeed that Israel and other neighboring nations will be punished by certain wild conquerors from the N. (i. 5, v. 27, vi. 14), but does not name them. Israel was now at the height of power, wealth, and security; but the poor were oppressed (viii. 4), the ordinances of religion thought burdensome (viii. 5), and idleness, luxury, and extravagance were general (iii. 15). The source of these evils was IDOLATRY—that of the golden calves. CALF-worship was specially practised at BETHEL, also at Gilgal, Dan, and Beersheba in Judah (iv. 4, v. 5, viii. 14), and was offensively united with the true worship of the Lord (v. 14, 21–23; comp. 2 K. xvii. 33). Amos went to rebuke this at Bethel, but the high-priest AMAZIAH 2 complained of him to Jeroboam, and endeavored to drive him from the northern kingdom. The book of the prophecies of Amos seems divided into four principal portions closely connected together. (1.) From i. 1 to ii. 3 he denounces the sins of the nations bordering on Israel and Judah; (2.) from ii. 4 to vi. 14, he describes the state of these two kingdoms, especially the former; (3.) in vii. 1 to ix. 10, after reflecting on the previous prophecy, he relates his visit to Bethel, and sketches the impending punishment of Israel which he predicted to Amaziah; (4.) he rises to a loftier strain, looking forward to the time when the hope of the Messiah's kingdom will be fulfilled, and His people forgiven and established in the enjoyment of God's blessings to all eternity. The chief peculiarity of the style consists in the number of allusions to natural objects and agricultural occupations, as might be expected from the early life of the author. See i. 3, ii. 13, iii. 4, 5, iv. 2, 7, 9, v. 8, 19, vi. 12, vii. 1, ix. 3, 9, 13, 14. The references to it in the N. T. are two: v. 25, 26, 27 is quoted in Acts vii. 42, 43, and ix. 11 in Acts xv. 16. As the book is not a series of detached prophecies, but logically and artistically connected in its several parts, it was probably written by Amos as we now have it after his return to Tekoa from his mission to Bethel. (CANON.)—**2.** Son of Naum, and ancestor of Jesus Christ (Lk. iii. 25).

A'moz (Heb. *ámôts = strong*, Ges.), father of the prophet Isaiah, and, according to Rabbinical tradition, brother of Amaziah, king of Judah (2 K. xix. 2, 20, xx. 1; 2 Chr. xxvi. 22, xxxii. 20, 32; Is. i. 1, ii. 1, xiii. 1, xx. 2, xxxvii. 2, 21, xxxviii. 1).

Am-phip'o-lis [-fip-] (Gr. *round the city*; for the river Strymon flowed almost round Amphipolis), a city of Macedonia, through which Paul and Silas passed on their way from Philippi to Thessalonica (Acts xvii. 1). It was thirty-three Roman miles from Philippi. It stood upon an eminence on the left or E. bank of the Strymon, just below the lake Cercinitis, and about three miles from the sea. It was a colony of the Athenians, and was memorable in the Peloponnesian war for the battle fought under its walls, in which both Brasidas and Cleon were killed. On its site is now a village called *Neokhório*, in Turkish *Jeni-Keui*, or "New Town."

Am'pli-as (Gr. fr. L. = *extended*, *enlarged*, Schleusner), a Christian at Rome, styled by the Apostle Paul "my beloved in the Lord" (Rom. xvi. 8).

Am'ram (Heb. *kindred of the High*, i. e. of *God*, Ges.). **1.** A son of Kohath, and grandson of the patriarch Levi; husband of Jochebed, his father's sister; father of Moses, Aaron, and Miriam (Ex. vi. 18, 20; Num. iii. 19, xxvi. 58, 59; 1 Chr. vi. 2, 3, 18). Mr. Wright and others suppose that in this genealogy several generations have been omitted; for from Joseph to Joshua ten generations are recorded (Gen. xlvi. 20; 1 Chr. vi. 22–27), while from Levi to Moses there are but three; and again, the Kohathites in the time of Moses mustered 8,600 males, from a month old and upward (Num. iii. 28). But Jochebed, Amram's wife, is described as a daughter of Levi, born to him in Egypt (Num. xxvi. 59); though the suggestion has been made that "Levi" here may = the tribe of Levi instead of the individual. (CHRONOLOGY II.; GENEALOGY.) The faith and firmness of Amram and his wife are favorably noticed (Heb. xi. 23).—**2.** (Heb. *Hamran* or *Chamran*, prob. an error for HEMDAN, Ges.) A son of

Dishon and descendant of Seir (1 Chr. i. 41); = HEMDAN.—**3.** A son of Bani in Ezra's time, husband of a foreign wife (Ezr. x. 34); = OMAERUS in 1 Esd. ix. 34.

Am'ram-ites = descendants of AMRAM 1; a branch of the Kohathite Levites (Num. iii. 27; 1 Chr. xxvi. 23).

Am'ra-phel (Heb. fr. Sanscrit = *keeper of the gods*, Ges.), a king of Shinar or Babylonia, who joined the incursion of CHEDORLAOMER against the kings of Sodom, Gomorrah, &c. (Gen. xiv.).

Am'u-lets were ornaments, gems, scrolls, &c., worn as preservatives against enchantments, and generally inscribed with mystic forms or characters. The word does not occur in the A. V., but the "ear-rings" in Gen. xxxv. 4, were probably amulets taken from the slain Shechemites. They were among the spoils of Midian (Judg. viii. 24), and perhaps their objectionable character was the reason why Gideon asked for them. In Hos. ii. 13, "decking herself with ear-rings" is mentioned as one of the signs of the "days of Baalim." The "ear-rings" in Is. iii. 20, were also amulets. (EAR-RINGS; ENCHANTMENTS 3; EPHESUS; FRONTLETS.) The Jews were particularly addicted to amulets, and the only restriction placed by the Rabbis on their use was, that none but *approved* amulets (i. e. such as were known to have cured three persons) were to be worn on the Sabbath. DIVINATION; EPHESUS; FRONTLETS; MAGIC; TERAPHIM.

Am'zi (fr. Heb.*= *strong*, Ges.). **1.** A Levite of the family of Merari, and ancestor of Ethan the singer (1 Chr. vi. 46).—**2.** A priest, ancestor of Adaiah in Nehemiah's time (Neh. xi. 12).

A'nab (Heb. = *place of clusters?* Ges.), a town in the mountains of Judah (Josh. xv. 50), once belonging to the Anakim (Josh. xi. 21). It has retained its ancient name, and lies among the hills six or eight miles S. S. W. of Hebron (Rbn. i. 494).

An'a-el (Gr. = HANIEL ?), brother of Tobit (Tob. i. 21).

A'nah (Heb. *answer*, sc. to prayer, Ges.), son of Zibeon, the son of Seir the Horite, and father of Aholibamah, one of Esau's wives (Gen. xxxvi. 2, 14, 18, 24, 25, 29; 1 Chr. i. 40, 41). Anah was probably the head (A. V. "duke") of a tribe independent of, and equal with, his father's tribe; and Anah is therefore mentioned (Gen. xxxvi. 20; 1 Chr. i. 38) among the sons of Seir who were heads of tribes. In Gen. xxxvi. 2, Aholibamah is described as "the daughter of Anah, the daughter ('son' LXX. and Sam.) of Zibeon the Hivite;" "daughter" in the second case (here = descendant, grand-daughter) referring still to Aholibamah, and not to Anah, as is evident from verse 25. But in Gen. xxvi. 34, the same wife of Esau is called Judith, the daughter of Beeri the Hittite. If therefore Judith = Aholibamah, Beeri the Hittite apparently = Anah the Hivite, and on this supposition there seems to arise a twofold discrepancy. Anah was a Horite (Gen. xxxvi. 20); but "Hivite," in verse 2, is probably a mistake of the transcriber for "Horite" (and the Alexandrian MS. of the LXX. actually reads "Horite" here), or, as Hengstenberg supposes, Anah may have belonged to that branch of the Hivites, who from living in caves were called Horites or Troglodytes. Hengstenberg conjectures that from his discovering the hot springs in the wilderness (MULE 3), Anah obtained the name BEERI (= *the man of the wells*), and that the "Hittite," in Gen. xxvi., is a general term = "Canaanite" (comp. Gen. xxvii. 46 with xxviii. 1).

An-a-ha'rath (Heb. *hollow way or pass*, Fü.), a place in Issachar, named with Shihon and Rabbith (Josh. xix. 19); site unknown.

A-nai'ah [ah-nay'yah] or **An-a-i'ah** (Heb. *whom Jehovah answers*, Ges.). **1.** Probably a priest; one who stood on Ezra's right hand as he read the law to the people (Neh. viii. 4); = ANANIAS in 1 Esd. ix. 43.—**2.** A chief of the people who sealed the covenant with Nehemiah (Neh. x. 22).

A'nak. ANAKIM.

An'a-kim or **An'a-kims** (Heb. *'anâkîm*, fr. *'anâk* = *length of neck*, Ges.), a race of giants, descendants of Arba (Josh. xv. 13, xxi. 11), dwelling in the southern part of Canaan, particularly at Hebron, or Kirjath-Arba. They are also called *sons of Anak* (Num. xiii. 33), *descendants of Anak* (Num. xiii. 22), and *sons of Anakim* (Deut. i. 28). These designations show "Anak" to be the name of the race rather than that of an individual, and accordingly Arba, their progenitor, "was a great man among the Anakim" (Josh. xiv. 15). The race appears to have been divided into three tribes or families, bearing the names Sheshai, Ahiman, and Talmai. Though the warlike appearance of the Anakim had struck the Israelites with terror (Num. xiii. 28; Deut. ix. 2), they were dispossessed by Joshua, and utterly driven from the land, except a small remnant that found refuge in Gaza, Gath, and Ashdod (Josh. xi. 21, 22). Hebron became the possession of Caleb, who drove out from it the three sons of Anak mentioned above, i. e. the three families or tribes of the Anakim (Josh. xv. 14; Judg. i. 20). GIANTS.

An'a-mim (Heb.), a Mizraite people or tribe, settled probably in or near Egypt (Gen. x. 13; 1 Chr. i. 11). MIZRAIM.

A-nam'me-lech (Heb. prob. = *image of the king*, or [so Hyde] *head of the king*, i. e. the constellation Cepheus, Ges.), an idol of the colonists introduced into Samaria from Sepharvaim (2 K. xvii. 31); the companion-god to ADRAMMELECH.

A'nan (Heb. *covering*, *cloud*, Ges.). **1.** A chief of the people who sealed the covenant with Nehemiah (Neh. x. 26).—**2.** HANAN 4 (1 Esd. v. 30).

A-na'ni (Heb. = ANANIAH, Ges.), seventh son of Elioenai, and descendant of Zerubbabel (1 Chr. iii. 24).

An-a-ni'ah (fr. Heb. = whom *Jehovah covers*, i. e. protects, Ges.), probably a priest, and ancestor of AZARIAH 19 (Neh. iii. 23).

An-a-ni'ah (see above), a place, named between Nob and Hazor, in which the Benjamites lived after the captivity (Neh. xi. 32).

An-a-ni'as (Gr. fr. Heb = ANANIAH or HANANIAH). **1.** Ancestor of a family of 101 (Vulgate 130) under Zorobabel (1 Esd. v. 16); not in Ezra and Nehemiah. —**2.** HANANI 3 (1 Esd. ix. 21).—**3.** HANANIAH 9 (1 Esd. ix. 29).—**4.** ANAIAH 1 (1 Esd. ix. 43).—**5.** HANAN 5 (1 Esd. ix. 48).—**6.** Father of the Azarias personated by Raphael (Tob. v. 12, 13). In the LXX. he appears to be Tobit's elder brother.—**7.** Ancestor of Judith (Jd. viii. 1).—**8.** HANANIAH 7, or SHADRACH (Sg. 3 H. Ch. 66; 1 Mc. ii. 59).—**9.** A high-priest in Acts xxiii. 2–5, xxiv. 1. He was the son of Nebedæus, succeeded Joseph son of Camydus, and preceded Ismael son of Phabi. (HIGH-PRIEST.) He was nominated to the office by Herod, king of Chalcis, in A. D. 48; and in A. D. 52 sent to Rome by the prefect Ummidius Quadratus to answer before the Emperor Claudius a charge of oppression brought by the Samaritans. He appears, however, not to have lost his office, but to have resumed it on his return. He was deposed shortly before Felix left the province; but still had great power, which he used violently and lawlessly. He was assassinated by the sicarii (or robbers) at the beginning of the last Jewish war.—**10.** A disciple of Jerusalem, husband of SAPPHIRA (Acts v. 1–11). Having sold his goods for the benefit of the church, he kept back a part of the price, bringing to the apostles the remainder, as if it were the whole, his wife also being privy to the scheme. St. Peter, being enabled by the Spirit to see through the fraud, denounced him as having lied to the Holy Ghost, i. e. having attempted to pass upon the Spirit resident in the apostles an act of deliberate deceit. On hearing this, Ananias fell down and expired. That this incident was no mere physical consequence of St. Peter's severity of tone, as some German writers have maintained, distinctly appears by the direct sentence of a similar death pronounced by the same apostle upon Sapphira a few hours after. Ananias's death may indeed have been unlooked for by the apostle, who was in this matter only the organ and announcer of the divine justice which was pleased by this act of deserved severity to protect the morality of the infant church and strengthen its power for good.—**11.** A Jewish disciple of Damascus (Acts ix. 10–17), "a devout man according to the law, having a good report of all the Jews which dwelt there" (Acts xxii. 12). Being ordered by the Lord in a vision, he sought out Saul (PAUL) during the blindness and dejection which followed his conversion, and announced to him his future commission as a preacher of the Gospel, conveying to him at the same time, by the laying on of his hands, the restoration of sight, and commanding him to arise, and be baptized, and wash away his sins, calling on the name of the Lord. Tradition makes him afterward bishop of Damascus, and a martyr.

A-nan'i-el (Gr. prob. = HANANEEL), forefather of Tobit (Tob. i. 1).

A'nath (Heb. *answer*, sc. to prayer, Ges.), father of Shamgar (Judg. iii. 31, v. 6).

A-nath'e-ma (Gr.), literally a thing *suspended*, in N. T. generally translated "accursed," = Hebrew *hêrem* or *chêrem*, signifying a thing or person *devoted*. Any object so devoted to the Lord was irredeemable: if an inanimate object, it was to be given to the priests (Num. xviii. 14); if a living creature, it was to be slain (Lev. xxvii. 28, 29). Generally such a vow respected only the idolatrous nations marked out for destruction by the special decree of Jehovah (Num. xxi. 2; Josh. vi. 17; but occasionally the vow was made indefinitely (Judg. xi. 31; 1 Sam. xiv. 24; JEPHTHAH; JONATHAN 1). The breach of such a vow by any one directly or indirectly participating in it was punished with death (Josh. vii. 25; ACHAN). When applied to the extermination of idolatrous nations, according to God's positive command (Ex. xxii. 20; 1 Sam. xv. 3, 21), the idea of a vow appears to be dropped, although a vow was occasionally superadded to the command (Num. xxi. 2; Josh. vi. 17; HORMAH; JERICHO). *Anathema* is translated "accursed" in N. T. four times (Rom. ix. 3, comp. Ex. xxxii. 32; 1 Cor. xii. 3; Gal. i. 8, 9); once it is not translated (1 Cor. xvi. 22; see MARANATHA), and once (Acts xxiii. 14) it occurs with its kindred verb *anathematizô* (= *to anathematize, to make an anathema, to declare accursed*), and the two are translated "we have bound (ourselves) under a great curse," literally *we have anathematized* ourselves *with an anathema*. The Greek verb *anathematizô* also occurs in Mk. xiv. 71 (A. V. "to curse"), Acts xxiii. 12 (A. V. "bound under a curse"), 21 (A. V. "have bound with an oath"), and in 1 Mc. v. 5 (A. V. "destroyed utterly"). CURSE; EXCOMMUNICATION; VOWS.

An'a-thoth (Heb. *answers*, sc. to prayers, Ges.). **1.** Son of Becher, a son of Benjamin (1 Chr. vii. 8).—**2.** A chief of the people who sealed the covenant with Nehemiah (Neh. x. 19); or perhaps = "the men of Anathoth" in Neh. vii. 27.

An'a-thoth (see above), a priests' city, in the tribe of Benjamin (Josh. xxi. 18; 1 Chr. vi. 60), the native place of ABIATHAR, ABIEZER 2, JEHU 5, and JEREMIAH the prophet. The "men" of Anathoth returned from the captivity with Zerubbabel (Ezr. ii. 23; Neh. vii. 27; 1 Esd. v. 18). Anathoth lay on or near the great road from the N. to Jerusalem (Is. x. 30), and is placed by Eusebius and Jerome at three miles from the city. Its position has been discovered (Robinson) at *'Anâta*, on a broad ridge an hour and a quarter N. N. E. from Jerusalem. The cultivation of the priests survives in tilled fields of grain, with figs and olives. There are the remains of walls and strong foundations; and the quarries still supply Jerusalem with building stone.

Anch'or. SHIP.

*** An'cient** [ane'shent]. (AGE, OLD; ELDER.) "The Ancient of Days" (Dan. vii. 9, 13, 22) is a title of the Supreme King and Judge, i. e. God (comp. "the Eternal").

An'drew (fr. Gr. *Andreas = manly*), one among the first called of the apostles of our Lord (Jn. i. 40; Mat. iv. 18); brother (whether elder or younger is uncertain) of Simon Peter. He was of Bethsaida, and had been a disciple of John the Baptist. On hearing Jesus a second time designated by him as the Lamb of God, he left his former master, and, with another of John's disciples, attached himself to our Lord. He brought his brother Simon to Jesus (Jn. i. 41). The apparent discrepancy with Mat. iv. 18 ff., Mk. i. 16 ff., where the two appear to have been called together, is no real one; St. John relating the first introduction of the brothers to Jesus, the other evangelists their formal call to follow Him in His ministry. In the catalogue of the apostles, Andrew appears, in Mat. x. 2, Lk. vi. 14, second, next after Peter; but in Mk. iii. 16, Acts i. 13, fourth, after Peter, James, and John, and in company with Philip. And this appears to have been his real place of dignity among the apostles; for in Mk. xiii. 3, we find Peter, James, John, and Andrew, inquiring privately of our Lord about His coming; and in Jn. xii. 22, when certain Greeks wished for an interview with Jesus, they applied through Andrew, who consulted Philip, and with him made the request known to our Lord. This last circumstance, with the Greek character of both their names, may perhaps point to some slight Hellenistic connection on the part of the two apostles; though it is extremely improbable that any of the twelve were Hellenists in the proper sense. When the five thousand in the wilderness want food, Andrew points out the little lad with the five barley loaves and two fishes (Jn. vi. 8 ff.). Scripture relates nothing of him beyond these scattered notices. Traditions about him are various. Eusebius makes him preach in Scythia; Jerome and Theodoret in Achaia (Greece); Nicephorus in Asia Minor and Thrace. He is said to have been crucified at Patræ in Achaia on a cross decussate (= X), hence called "St. Andrew's cross." (CROSS 2.) Some ancient writers speak of an apocryphal Acts of Andrew.

An-dro-ni'cus (L. fr. Gr. = *man-conquering*). **1.** An officer left as viceroy (A. V. "deputy," 2 Mc. iv. 31) in Antioch by Antiochus Epiphanes (B. C. 171). At the instigation of MENELAUS, Andronicus put to death the high-priest ONIAS 3. This murder excited general indignation; and on the return of Antiochus, Andronicus was publicly degraded and executed (2 Mc. iv. 31-38).—**2.** Another officer of Antiochus Epiphanes left by him on Garizim (2 Mc. v. 23), probably in occupation of the temple there. (GERIZIM.)—**3.** A Christian at Rome, saluted by St. Paul (Rom. xvi. 7), together with Junias (JUNIA), both being called "kinsmen" and "fellow-prisoners," and "of note among the apostles" (Dr. Alford takes "apostles" here in the wider sense of this term = Christian messengers and teachers; Prof. Stuart, Conybeare and Howson, and many others take "apostle" in the common meaning, and "of note" as = *well known*), and described as converted to Christ before himself. One tradition makes him bishop of Pannonia; another, of Spain.

A'nem (Heb. *two fountains*, Ges.), a city of Issachar, allotted to the Gershonites (1 Chr. vi. 73); perhaps = EN-GANNIM 2.

A'ner (Heb. *boy*, Ges.; *juvenility*, Fü.), a city of Manasseh W. of Jordan, allotted to the Kohathites (1 Chr. vi. 70); = TAANACH?

A'ner (see above), one of the three Amorite chiefs of Hebron who aided Abraham in pursuing and routing the four invading kings (Gen. xiv. 13, 24). CHEDORLAOMER.

* **A-ne'thon** (Gr.; Mat. xxiii. 23, marg.). ANISE.

An'e-thoth-ite (2 Sam. xxiii. 27), **An'e-toth-ite** (1 Chr. xxvii. 12), and **An'toth-ite** (1 Chr. xi. 28, xii. 3) = an inhabitant of Anathoth in Benjamin.

An'e-toth-ite = ANETHOTHITE.

An-ga-reu'o (Gr.). COMPEL.

An'gels [ane'jelz] (fr. Gr. = *messengers* = Heb. *malâchim*). A race of spiritual beings, exalted above man, although infinitely below God, whose office is "to do Him service in heaven, and by His appointment to succor and defend men on earth." I. *Scriptural use of the word.*—In many passages "the angel of God," "the angel of Jehovah," is a manifestation of God himself. Compare Gen. xxii. 11 with 12, and Ex. iii. 2 with 6 and 14; where the "angel of Jehovah" is called "God," and "Jehovah," and accepts the worship due to God alone. (Contrast Rev. xix. 10, xxii. 9.) See also Gen. xvi. 7, 13, xxxi. 11, 13, xlviii. 15, 16; Num. xxii. 22, 32, 35, and comp. Is. lxiii. 9 with Ex. xxxiii. 14, &c., &c. Side by side with these expressions, we read of God's being manifested in the form of *man*; as to Abraham at Mamre (Gen. xviii. 2, 22, comp. xix. 1), to Jacob at Peniel (Gen. xxxii. 24, 30), to Joshua at Gilgal (Josh. v. 13, 15), &c. Apparently both sets of passages refer to the same kind of manifestation of the Divine Presence. Now, since "no man hath seen God" (the Father) "at any time," and "the only-begotten Son, which is in the bosom of the Father, He hath revealed Him" (Jn. i. 18), the "Angel of the Lord" in such passages must be He, who is from the beginning the "Word," i. e. the Manifester or Revealer of God, and these appearances must be "foreshadowings of the Incarnation." Besides this highest application of "angel" or "messenger," it is used of any messengers of God, as the prophets (Is. xlii. 19; Hag. i. 13; Mal. iii. 1), the priests (Mal. ii. 7), and the rulers of the Christian churches (Rev. i. 20). Compare APOSTLE, and see SYNAGOGUE. Rev. I. Jennings, of Ongar, England, maintains that "the angels of the seven churches" (Rev. i. 20, &c.) = the messengers of the churches to which the epistles were addressed (ii., iii.), whom he supposes those churches sent to the apostle in Patmos (*B. S.* xii. 346 ff.).—II. *Nature of Angels.*—Little is said of their nature as distinct from their office. They are termed "spirits" (as in Heb. i. 14). The word is the same (Gr. *pneuma*) as that used of the soul of man, when separate from the body (e. g. Mat. xiv. 26; Lk. xxiv. 37, 39; 1 Pet. iii. 19). Many of the Christian Fathers and of the philosophers of the middle ages as well as some modern theologians have maintained the corporeality or materiality of the angelic nature. But their arguments—that the word *pneuma* denotes only the supersensuous and rational, yet not necessarily immaterial, element of man's nature, that there is a "spiritual (Gr. *psuchikon*) body" (1 Cor. xv. 44), that men, after the resurrection, having this spiritual body, are yet "like the angels" (Gr. *isanggeloi*, Lk. xx. 36), and that there is a general resemblance in titles (e. g. "sons of God," "gods") and appearance (Gen. xviii., xix; Lk. xxiv. 4; Acts i. 10, &c.) between angels and men, and that therefore the angels are now both in nature and character what mankind will be in heaven—are all fairly met by arguments drawn from the use of the same word to denote the nature of God (Jn. iv. 24) and designate the Holy Ghost (SPIRIT, THE HOLY), from the known fact that angels are not ordinarily visible or perceptible to human sense, and hence must be, when they become visible, different in some important respect from what they usually are, from the fact that the spiritual or glorified bodies of the redeemed are represented as like Christ's (Phil. iii. 21) and not as angelic, and from the acknowledged imperfection of the figurative human language which the sacred writers must use in attempting to describe all invisible things, including the human soul and God Himself. (See Prof. Stuart in *B. S.* for 1843, pp. 88–154, or in *Comm. on Apocalypse*, ii. 397–409.)—The angels are revealed to us as finite, created beings, holy and lovely, happy and immortal, endowed with power and might, knowledge and wisdom, desires and sympathies, affections and wills; in short, as superhuman moral agents, beings who think and feel and choose, and are capable of unlimited progress, the proper and glorious inhabitants of heaven (Ps. viii. 5, ciii. 20; Mat. vi. 10, xviii. 10, xxiv. 36; Mk. xiii. 32; Lk. xv. 10; Eph. iii. 10; Col. i. 16; 2 Th. i. 7; 1 Pet. i. 12; 2 Pet. ii. 11; Rev. vii. 11, &c.).—The angels are very numerous (Dan. vii. 10; Heb. xii. 22; Rev. v. 11, &c.), and are called the "holy angels," "angels of God," "elect angels," "angels of light," "holy ones," &c. (Gen. xxviii. 12; Dan. iv. 13, 23, viii. 13; Mat. xxv. 31; Lk. ix. 26; 2 Cor. xi. 14; 1 Tim. v. 21, &c.), in distinction from the angels which "kept not their first estate," or "the devil and his angels," &c. (APOLLYON; DEMON; DEVIL; SATAN.)—III. *Office of the angels.*—Of their office *in heaven*, we have only vague prophetic glimpses (1 K. xxii. 19; Is. vi. 1–3; Dan. vii. 9, 10; Rev. v. 11, &c.), which show us nothing but a never-ceasing adoration. Their office *toward man* is far more fully described. They are represented as, in the widest sense, agents of God's providence, *natural and supernatural*, to the body and to the soul. The operations of nature are spoken of, as under angelic guidance fulfilling the will of God. Thus the pestilences which slew the first-born (Ex. xii. 23; Heb. xi. 28), the disobedient people in the wilderness (1 Cor. x. 10), the Israelites in the days of David (2 Sam. xxiv. 16; 1 Chr. xxi. 16), and the army of Sennacherib (2 K. xix. 35; 2 Chr. xxxii. 21), as also the plague which cut off Herod (Acts xii. 23), are plainly spoken of as the work of the "angel of the Lord." Nor can the numerous declarations of the Apocalypse be resolved into mere poetical imagery. (See especially Rev. viii. and ix.) More particularly, however, angels are spoken of as ministers of the *supernatural* (or *spiritual*) providence of God; as agents in the spiritual redemption and sanctification of man. In Job (i. 6, ii. 1, xxxviii. 7) they are spoken of vaguely, as surrounding God's throne above, and rejoicing in the completion of His creative work, without any hint of their direct and visible appearance to man. In Genesis, after the call of Abraham, the angels mingle with and watch over the *chosen family*, entertained by Abraham and by Lot (Gen. xviii., xix.), guiding Abraham's servant to Padan-aram (xxiv. 7, 40), seen by the fugitive Jacob at Bethel (xxviii. 12), and welcoming his return at Mahanaim (xxxii. 1). Their ministry hallows domestic life, and is closer, more familiar, and less awful than in after-times. (Contrast Gen. xviii. with Judg. vi. 21, 22, xiii. 16, 22.) In the subsequent history of the *chosen nation*, the records of their appearance belong especially to the periods of the Judges, and of the Captivity, the former one destitute of direct revelation or prophetic guidance, the latter one of special trial and unusual contact with heathenism. In Judges angels appear to rebuke idolatry (ii. 1–4), to call Gideon (vi. 11, &c.) and consecrate Samson (xiii. 3, &c.) to the work of deliverance. During the prophetic and kingly period, angels appear when needed by the prophets themselves (1 K. xix. 5; 2 K. vi. 17), and are (as noticed above) ministers of God in the operations of nature. But in the Captivity, angels are revealed as watching, not only over Jerusalem, but also over heathen kingdoms, under the providence, and to work out the designs, of the Lord. (See Zech.; also Dan. iv. 13, 23, x. 10, 13, 20, 21, &c.) The Incarnation marks a new epoch of angelic ministration. "*The* angel of Jehovah," the lord of all created angels, having now descended from heaven to earth, it was natural that His servants should continue to do Him service there. Whether to predict and glorify His birth itself (Mat. i. 20; Lk. i., ii.), to minister to Him after His temptation and agony (Mat. iv. 11; Lk. xxii. 43), or to declare His resurrection and triumphant ascension (Mat. xxviii. 2; Jn. xx. 12; Acts i. 10 11) they seem now to be indeed "ascending and descending on the Son of man," almost as though transferring to earth the ministrations of heaven. The N. T. is the history of the *Church of Christ*, every member of which is united to Him. Accordingly, the angels are revealed now, as "ministering spirits" to each *individual* member of Christ for His spiritual guidance and aid (Heb. i. 14). The records of their visible appearance are unfrequent (Acts v. 19, viii. 26, x. 3, xii. 7, xxvii. 23); but their presence and aid are referred to familiarly ever after the Incarnation. They watch over Christ's little ones (Mat. xviii. 10), rejoice over a penitent sinner (Lk. xv. 10), are present in the worship of Christians (1 Cor. xi. 10) and, perhaps, bring their prayers before God (Rev. viii. 3, 4), and bear the souls of the redeemed into Paradise (Lk. xvi. 22). In one word, they are Christ's ministers of grace now, as they shall be of judgment hereafter (Mat. xiii. 39, 41, 49, xvi. 27, xxiv. 31, &c.). The mode of their action is not made known to us. (For the evil angels, see Demon; Demoniac; Devil; Satan.) That there are degrees of the angelic nature, fallen and unfallen, and special titles and agencies belonging to each, is clearly declared (Eph. i. 21; Rom. viii. 38). Archangel; Cherubim; Seraphim; Michael; Gabriel.

An'gling. Fishing.

A'ni-am (Heb. *sighing of the people*, Ges.), a Manassite, son of Shemidah (1 Chr. vii. 19).

A'nim (Heb. *fountains*, Ges.), a city in the mountains of Judah, named with Eshtemoh and Goshen (Josh. xv. 50); probably at the ruined village *el-Ghuwein*, about ten miles south of Hebron (Wln. i. 354; Rbn. ii. 204).

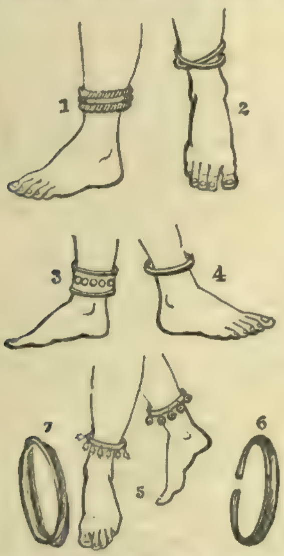
An'ise [an'nis] (Gr. *anêthon*). This word occurs only in Mat. xxiii. 23, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise (marg. "Gr. *anethon*, dill") and cummin." It is by no means certain whether the anise (*Pimpinella Anisum*, Linn.) or the dill (*Anethum graveolens*) is here intended, but more probably the latter. Both the dill and the anise are umbelliferous plants, and

Anise (*Pimpinella Anisum.*)

Common Dill (*Anethum graveolens.*)

are much alike in external character; the seeds of both, moreover, are aromatic, and have been long employed in medicine and cookery, as condiments and carminatives. Both are cultivated, but dill is said to be more a plant of Eastern cultivation than anise.

Ank'let. This word does not occur in the A. V., but the thing denoted by it is mentioned in the plural (Is. iii. 18, Heb. *'achâsîm*, A. V. "tinkling ornaments about their feet;" see also Is. iii. 16). Anklets were fastened to the ankle-band of each leg, were as common as bracelets and armlets, and made of much the same materials; the pleasant jingling and tinkling which they made as they knocked against each other, was no doubt a reason why they were admired. They are still worn in the East, and Lane (*Mod. Egypt*) quotes from a song, in allusion to the pleasure caused by their sound, "the ringing of thine anklets has deprived me of reason." Hence Mohammed forbade them in public; "let them not make a noise with their feet, that their ornaments which they hide may (thereby) be discovered" (*Koran*, xxiv. 31). Bells; Chain; Ornaments, Personal.



Anklets (fr. Ayre).
1, 2, 3, 4. Egyptian from paintings. 5. Modern, worn by dancing-girls. 6, 7. Assyrian, of iron and bronze, from originals in the Nineveh Collection, British Museum.

An'na (G. and L. fr. Heb. = Hannah), the name in Punic of Dido's sister (Virgil, *Æneid*, iv.); used in the LXX. and Vulgate for Hannah (1 Sam. i. 2 ff.) and in the Vulgate for Edna (Tob. vii. 2 ff.). **1.** The wife of Tobit (Tob. i. 9 ff.).—**2.** An aged widow and "prophetess" in Jerusalem at the time of our Lord's presentation in the Temple (Lk. ii. 36). She was of the tribe of Asher.

An'na-as (1 Esd. v. 23) = Senaah.

An'nas (Gr.). **1.** Harim (1 Esd ix. 32).—**2.** (fr. Heb. = Hanan, Fü.). A high-priest of the Jews. He was son of one Seth, and was appointed high-priest a. d. 7, by Quirinus, imperial governor of Syria; but was obliged by Valerius Gratus, procurator of Judea, to give way to Ismael, son of Phabi, at the beginning of the reign of Tiberius, a. d. 14. But soon Ismael was succeeded by Eleazar, son of Annas; then followed, after one year, Simon, son of Camithus, and then, after another year, (about a. d. 25), Joseph Caiaphas, son-in-law of Annas (Jn. xviii. 13). But in Lk. iii. 2, Annas and Caiaphas are both called high-priests, Annas being mentioned first. Our Lord's first hearing (Jn. xviii. 13) was before Annas, who then sent him bound to Caiaphas. In Acts iv. 6, Annas is plainly called the high-priest, and Caiaphas merely named with others of his family. Winer supposes that Annas retained the title from his former enjoyment of the office. Wieseler and Selden maintain that the two, Annas and Caiaphas, were together at the head of the Jewish people, Caiaphas as actual high-priest, Annas as president of the Sanhedrim. Others again suppose that Annas held the office of *sagan*, or substitute of the high-priest, mentioned by the later Talmudists. (Comp. Abiathar.) He lived to old age, having had five sons high-priests.

An-nu'us (fr. Gr.; 1 Esd. viii. 48). Probably a corruption of the Hebrew word *ittô*, A. V. "with him" (Ezr. viii. 19).

A-noint'ing in the Scriptures is either I. *Material*, with oil, or II. *Spiritual*, with the Holy Ghost.—I. *Material.*—1. *Ordinary.* Anointing the body or head with oil was a common practice with the Jews, as with other Oriental nations (Deut. xxviii. 40; Ru. iii. 3; Mic. vi. 15; Bath). Abstinence from it was a sign of mourning (2 Sam. xiv. 2; Dan. x. 3; Mat. vi. 17). Anointing the head with oil or ointment seems also to have been a mark of respect sometimes paid by a host to his guests (Lk. vii. 46 and Ps. xxiii. 5; see also Jn. xi. 2, xii. 3), and was an ancient Egyptian custom at feasts. From the discontinuance of anointing in times of sorrow and disaster, to "be anointed with oil" = to enjoy success or prosperity (Ps. xcii. 10; comp. Eccl. ix. 8; Oil; Ointment).—2. *Official* (Messiah). (*a*) *Prophets* were occasionally anointed to their office (1 K. xix. 16), and are called messiahs, or anointed (1 Chr. xvi. 22; Ps. cv. 15). (*b*) *Priests*, at the institution of the Levitical priesthood, were all anointed to their offices, Aaron's sons as well as Aaron himself (Ex. xl. 15; Num. iii. 3); but afterward anointing seems to have been especially reserved for the high-priest (Ex. xxix. 29; Lev. xvi. 32); so that "the priest that is anointed" (Lev. iv. 3) probably = the high-priest (so the LXX. and most). See also Lev. iv. 5, 16, and vi. 22. (*c*) The Hebrews were familiar with anointing *kings* before they had any (Judg. ix. 8, 15). Anointing was the principal and divinely-appointed ceremony in the inauguration of their kings (1 Sam. ix. 16, x. 1; 1 K. i. 34, 39); indeed, "the Lord's anointed" was a common designation of the theocratic king (1 Sam. xii. 3, 5; 2 Sam. i. 14, 16; xix. 21). David was thrice anointed to be king: (1.) privately by Samuel, before Saul's death, to confer on him a right to the throne (1 Sam. xvi. 1, 13); (2.) over Judah at Hebron (2 Sam. ii. 4); (3.) over the whole nation (2 Sam. v. 3). After the separation, the kings both of Judah and of Israel seem still to have been anointed (2 K. ix. 3, xi. 12). So late as the Captivity the king is called "the anointed of the Lord" (Ps. lxxxix. 38, 51; Lam. iv. 20). Some, however, think, that after David, subsequent kings were not anointed, except when, as in the cases of Solomon, Joash, and Jehu, the right of succession was disputed or transferred (Jahn, *Bib. Archæology*). Hazael was to be anointed king over Syria (1 K. xix. 15). Cyrus also is called the Lord's anointed, as raised by God to the throne to deliver the Jews out of captivity (Is. xlv. 1). (*d*) *Inanimate objects* were anointed with oil as set apart for religious service. Thus Jacob anointed a pillar at Bethel (Gen. xxxi. 13); the tabernacle and all its furniture were consecrated by anointing (Ex. xxx. 26–28).—3. *Ecclesias-*

dical. Anointing with oil in the name of the Lord is prescribed by St. James to be used together with prayer, by the elders of the church, for the recovery of the sick (Jas. v. 14). Analogous to this is the anointing with oil practised by the twelve (Mk. vi. 13), and our Lord's anointing the eyes of a blind man with clay made from saliva, in restoring him miraculously to sight (Jn. ix. 6, 11).—II. *Spiritual.*—1. In the O. T. a deliverer is promised under the title of MESSIAH, or Anointed (Ps. ii. 2; Dan. ix. 25, 26); and his anointing is described to be with the Holy Ghost (Is. lxi. 1; see Lk. iv. 18). As anointing with oil betokened prosperity, and produced a cheerful aspect (Ps. civ. 15), so this spiritual unction is figuratively described as anointing "with the oil of gladness" (Ps. xlv. 7; Heb. i. 9). In the N. T. Jesus of Nazareth is shown to be the Messiah, or Christ, or Anointed of the O. T. (Jn. i. 41; Acts ix. 22, xvii. 2, 3, xviii. 5, 28); and his being anointed with the Holy Ghost is asserted and recorded (Jn. i. 32, 33; Acts iv. 27, x. 38).—2. Spiritual anointing with the Holy Ghost is conferred also upon Christians by God (2 Cor. i. 21; 1 Jn. ii. 20, 27; SPIRIT, THE HOLY). To anoint the eyes with eye-salve figuratively denotes the process of obtaining spiritual perception (Rev. iii. 18).

A'nos (fr. Gr.), a son of Maani or Bani; perhaps = VANIAH (1 Esd. ix. 34).

Ant (Heb. *nĕmâlâh*). This insect is mentioned twice in the O. T.: in Prov. vi. 6, "Go to the ant, thou sluggard; consider her ways, and be wise;" in xxx. 25, "The ants are a people not strong, yet they prepare their meat in the summer." In the former passage the unforced *diligence* of this insect is instanced as an example worthy of imitation; in the latter the ant's *wisdom* is especially alluded to, for these insects, though "little upon the earth, are exceeding wise." It is well known that the ancient Greeks and Romans believed that the ant stored up food, which it collected in the summer, ready for the winter's consumption; but this is now considered by most naturalists an error. Ants are carnivorous, or rather omnivorous, in their habits of living. They eat sweet fruits, crumbs of bread, animal food of various kinds &c.; but their favorite food is the saccharine secretion from the bodies of the aphides or plant-lice. The European species of ants are all dormant in the winter, and consequently require no food; but until we know more accurately the habits of ants in Palestine and other warm countries "it would be rash to affirm that no ants have magazines for provisions" (Kirby and Spence, *Introd. to Entomology*, ii. 46). "They are great robbers; and the farmer must keep a sharp eye to his floor in harvest, or they will abstract a large quantity of grain in a single night" (Thn. i. 520–1).—The words of Solomon do not *necessarily* teach that ants store up food for future use, though they have been commonly so understood. Kirby and Spence say: "He does not affirm that the ant, which he proposes to the sluggard as an example, laid up in her magazine stores of grain against winter, but that, with considerable prudence and foresight, she makes use of *proper seasons* to collect a supply of provisions sufficient for her purposes. She prepares her bread and gathers her food (viz., such food as is suited to her) in summer and harvest (i. e. when it is most plentiful), and thus shows her wisdom and prudence by using the advantages offered to her." The accuracy of Solomon may also be vindicated, if, as is not improbable, the Heb. *nĕmâlâh* includes the termites, or "white ants," which, although belonging to a different order of insects, are yet popularly associated with "ants." "White ants" are especially abundant in tropical regions, but one or more among the numerous species may be found in most temperate climes. They form populous societies, and their habitations often contain large stores of vegetable food.

An'ti-christ (fr. Gr. = *against Christ* or *instead of Christ*). This term is employed only by the Apostle John in his second and third Epistles. Nevertheless, by an almost universal consent, the term has been applied to the Man of Sin in 2d Thessalonians, to the Little Horn and to the fierce-countenanced King in Daniel, and to the two Beasts of Revelation, as well as to the false Christ spoken of in Mat. xxiv.—I. In Mat. xxiv. 3–31, our Lord is not speaking of any one individual (or polity), but rather of those forerunners of the Antichrist who are his servants and actuated by his spirit. This passage does not therefore elucidate for us the characteristics of the Antichrist.—II. The Antichrist is mentioned in several passages in the Epistles of John (1 Jn. ii. 18–23, iv. 1–3; 2 Jn. 5–7). The whole teaching here with regard to the Antichrist himself seems to be confined to the words twice repeated, "Ye have heard (i. e. by oral teaching from the apostle) that the Antichrist shall come." The rest appears to be rather a practical application of the doctrine of the Antichrist than a formal statement of it. The apostle warns his readers that the spirit of the Antichrist could exist even then, though the coming of the Antichrist himself was future, and that all who denied the Messiahship and Sonship of Jesus were Antichrists, as being wanting in that divine principle of love which is the essence of Christianity, and thus being types of the final Antichrist who was to come.—III. St. Paul (2 Th. ii. 1–12; 1 Tim. iv. 1–3; 2 Tim. iii. 1–5) does not employ the term Antichrist, but there can be no hesitation in identifying with the Antichrist who was to come "that Man of Sin, the Son of Perdition, who opposeth and exalted himself above all that is called God or that is worshipped." He also refers to his previous oral teaching, and says that "the mystery of iniquity (i. e. the spirit of Antichrist or Antichristianism) doth already work." He adds an assurance that the Antichrist should not be revealed in person until some present obstacle to his appearance should have been taken away, and until the predicted "falling away" or apostasy should have occurred. From St. John and St. Paul together we learn (1.) that the Antichrist would come; (2.) that he would not come until a certain obstacle to his coming (supposed by the early Christian writers to be the power of secular law existing in the Roman empire) was removed; (3.) nor till the time of, or rather till after the "falling away;" (4.) that his characteristics would be (*a*) open opposition to God and religion, (*b*) a claim to the incommunicable attributes of God, (*c*) iniquity, sin, and lawlessness, (*d*) a power of working lying miracles, (*e*) marvellous capacity of beguiling souls; (5.) that he would be actuated by Satan; (6.) that his spirit was already at work, manifesting itself, partially, incompletely, and typically, in the teachers of infidelity and immorality already abounding in the Church. This last is considered as referring to such as Cerinthus, Simon Magus, the Gnostics, &c.—IV. The fierce-countenanced King of Dan. viii. 8–25, xi. 36–39, is universally recognized to be ANTIOCHUS EPIPHANES, who is regarded as the chief prototype of the Antichrist; and the prophecy may therefore be considered as typically descriptive of the Antichrist.—V. In the prophecy of the Little Horn (Dan. vii. 7–27) the four beasts represent four kings, i. e. four kingdoms or empires (= the Assyrian, Persian, Grecian, and Roman empires), and the last (the Roman) breaks up into ten kingdoms, among which grows up another (the Little Horn) which gets the mastery over three of the ten. This Little Horn is not an individual, but a kingdom or polity, and therefore cannot be identified with the Antichrist of St. John's and St. Paul's Epistles.—VI. The Apocalyptic Beast of St. John (Rev. xiii. 1–8, xvii. 1–18) is clearly identical with the Little Horn of Daniel, and therefore is not the Antichrist. But it is evident that the two former sustain some relation to the Antichrist. There are four classes of writers on the Antichrist:—(1.) those who regard him as an individual yet future, among whom are most of the early Christian Fathers, the early Waldenses, &c.; (2.) those who regard him as a polity now present, among whom are the Waldenses of the fourteenth century, Wickliffites, Hussites, Luther, Calvin, Cranmer, &c., all regarding the system of Popery as the Antichrist; (3.) those who regard him as an individual already past, among whom are Roman Catholics on one side, and Grotius, Eichhorn, Hug, Ewald, Stuart, Davidson, &c., on the other, their general view being that the Apocalypse describes the triumph of Christianity over Judaism in the first century and over Heathenism in the third; (4.) those who consider the Antichrist as an antichristian and lawless principle not embodied either in an individual or in a special polity, e. g. Koppe, Storr, Nitzsch, Pelt. Of these four opinions the first two appear to contain the truth between them (so Mr. Meyrick). The Apocalyptic Beast may be identified with "the falling away" (2 Th. ii. 3; not "a falling away," as in A. V.), and the antitype of both may be found in the corrupted Church of Christ, in which there has been a falling away from her purity and first love into unfaithfulness to God, exhibited especially in idolatry and creature-worship. As a religious defection grows up by degrees, we cannot point to its precise commencement. Cyril of Jerusalem (fourth century) considered it already existing. The decrees of the second Council of Nice, A. D. 787, and the theory of the Papal Supremacy put forth by Pope Gregory VII. (eleventh century) and subsequently prevalent to the sixteenth century and onward, are noticeable in this connection. According to the view here presented, the fall of BABYLON (i. e. of Rome) would be as yet future, as well as the still subsequent destruction of the corrupted Church, on the day of the coming of Christ. The period of the three and a half times would continue down to this destruction.—VII. The Apocalyptic Beast from the Earth (Rev. xiii. 11–18), or the False Prophet (xix. 11–21; comp. xvi. 13), apparently represent the Antichrist, if the Antichrist appears at all in the Apocalypse. The characteristics of this Beast are (1.) miracle-working, (2.) a special power of beguiling, (3.) an outward resemblance to the Messiah ("horns like a lamb"), (4.) the title "The False Prophet," our Lord being emphatically "The Prophet." Compare 2 Th. ii. 1–12, and III. 4 above. The antitype of this might be an individual person who will at some future time arise, and ally himself with the corrupted Church, represent himself as her minister and vindicator (Rev. xiii. 12), compel men by violence to pay her reverence (14), breathe a new life into her decaying frame by his use of the secular arm in her behalf (15), forbidding civil rights to those who renounce her authority and reject her symbols (17), and putting them to death by the sword (15), while personally he is an atheistical blasphemer (1 Jn. ii. 22), and sums up in himself the evil spirit of unbelief which has been working in the world from St. Paul's days to his (2 Th. ii. 7). The Antichrist would thus combine the forces, generally and happily separated, of Infidelity and Superstition. In this would consist the special horror of his reign. Hence also the special sufferings of the faithful believers until Christ Himself once again appears to vindicate the cause of Truth and Liberty and Religion.

* **An'ti-lib'a-nus** (L. *over against Lebanon;* Jd. i. 7), the range of mountains E. of LEBANON, also called Anti-Lebanon. Mount HERMON is its southern and highest summit. CŒLESYRIA or CELOSYRIA lies between Antilibanus and Lebanon.

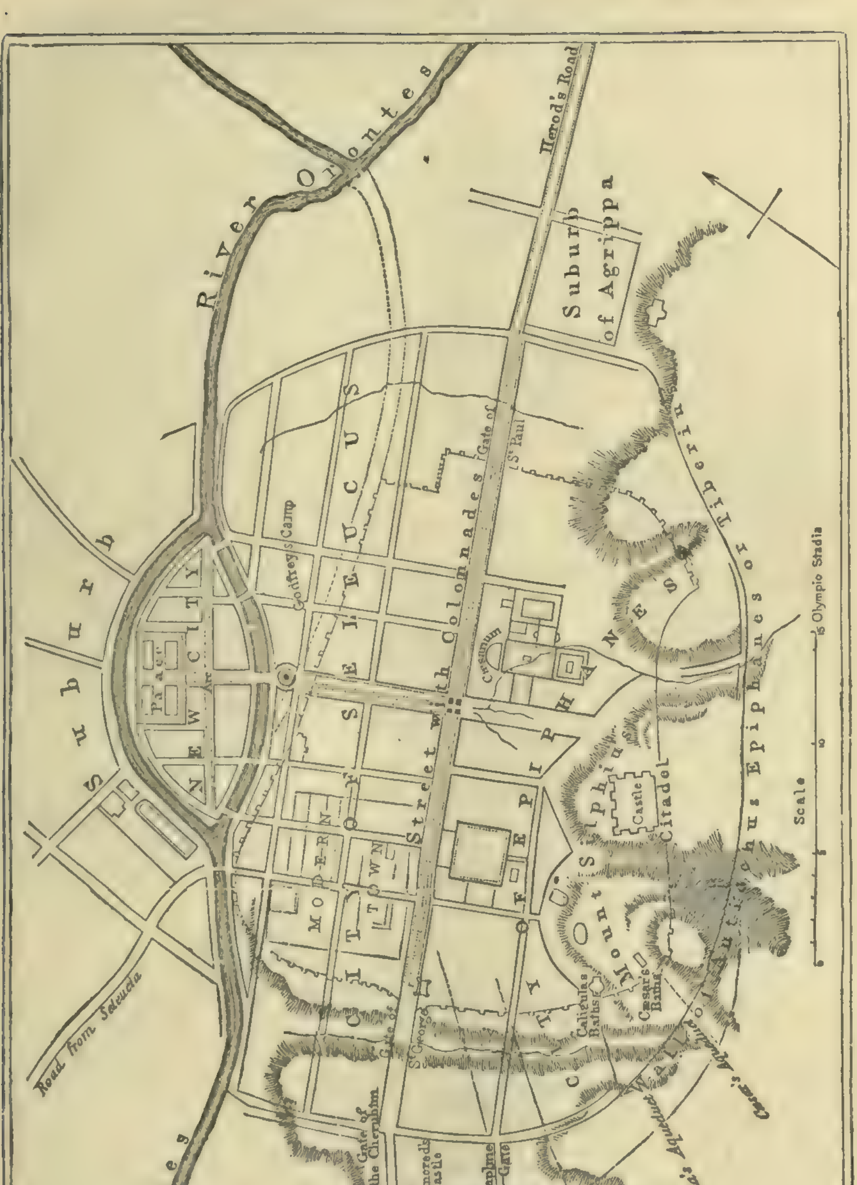
An'ti-och [-te-ok] (fr. Gr.; named from Antiochus, father [son, so some] of the founder). **1.** In SYRIA. The capital of the Grecian kings of Syria, and afterward the residence of the Roman governor of the province of Syria; situated where the chain of Lebanon running N., abruptly meets that of Taurus running E. Here the Orontes breaks through the mountains, and Antioch was placed at a bend of the river, partly on an island, partly on the level which forms the left bank, and partly on the steep and craggy ascent of Mount Silpius, which rose abruptly on the S. In the immediate neighborhood was Daphne, the celebrated sanctuary of Apollo, with its temple and fountains and grove of laurels and cypresses, a nursery of heathenish pollution (2 Mc. iv. 33); whence the city was sometimes called "ANTIOCH by Daphne." Antioch was founded 300 B. C., by Seleucus Nicator. Jews were settled there from the first in large numbers, were governed by their own ethnarch, and allowed to have the same political privileges with the Greeks. Antioch grew under the Seleucid kings, till it became a city of great extent and of remarkable beauty. Some of the most magnificent buildings were on the island. One feature, apparently characteristic of the great Assyrian cities—a vast street with colonnades, intersecting the whole from end to end—was added by Antiochus Epiphanes. For some notices of the Antioch of this period, and of its relation to Jewish history, see 1 Mc. iii. 37, xi. 13; 2 Mc. iv. 7–9, v. 21, xi. 36. It is the Antioch of the Roman period with which we are concerned in the N. T. By Pompey it had been made a free city, and such it continued till the time of Antoninus Pius. The early emperors raised there some large and im-

Gate of St. Paul, Antioch.

portant structures, such as aqueducts, amphitheatres, and baths. Herod the Great contributed a road and a colonnade. The citizens of Antioch under the Empire were noted for scurrilous wit and the invention of nicknames. This perhaps was the origin of the name CHRISTIAN.—No city, after Jerusalem, is so intimately connected with the history of the apostolic church. These two cities were closely associated in certain points. One of the seven deacons appointed at Jerusalem, was Nicolas, a proselyte of Antioch (Acts vi. 5). The Christians, dispersed from Jerusalem at Stephen's death, preached the Gospel at Antioch (xi. 19). From Jerusalem, Agabus, who foretold the famine, and other prophets, came to Antioch (xi. 27, 28); and Barnabas and Saul were consequently sent on a mission of charity from Antioch to Jerusalem (xi. 30, xii. 25). From Jerusalem the Judaizers came, who disturbed the church at Antioch (xv. 1); and at Antioch St. Paul rebuked St. Peter for conduct into which he had been betrayed through the influence of emissaries from Jerusalem (Gal. ii. 11, 12).—At Antioch the first Gentile church was founded (Acts xi. 20, 21); here the disciples of Jesus Christ were first called Christians (xi. 26); here St. Paul exercised his ministerial work (xi. 22–26, xiv. 26–28, xv. 35, and xviii. 22, 23); here he began and ended his first and second missionary journeys (xiii. 1–3, xiv. 26, xv. 36, xviii. 22), and entered upon the third (23). To the Gentile converts at Antioch were especially addressed the letters from the apostles, &c., at Jerusalem (xv. 23). Antioch was afterward an important centre for Christian progress. Ignatius, who suffered martyrdom under Trajan at Rome, was bishop of Antioch forty years; Chrysostom, the eloquent preacher, was born at Antioch. The bishop has been styled patriarch of Antioch since the fourth century; and this title is now borne by prelates of three Oriental churches (Greek, Syriac, and Maronite), though for a long time none of them have resided at Antioch. The nominal Christians at Antioch (mod. *Antakia*) were estimated at 2,000, and the whole population at 20,000, in 1856, when American Protestant missionaries began to preach the Gospel there. Antioch has suffered greatly from wars and earthquakes. It was a principality under the Crusaders A. D. 1098–1269. In 1269 its churches were destroyed by its captor, the Sultan Bibars.—**2.** In PISIDIA (Acts xiii. 14, xiv. 19, 21; 2 Tim. iii. 11), on the borders of Phrygia, at the modern *Yalobatch*, which is distant

Antakia, the modern representative of Antioch in Syria.—From Smith's Smaller Dictionary.

Antioch in Pisidia.—From Arundell's *Discoveries in Asia Minor*.—(Fbn.)



PLAN OF ANCIENT ANTIOCH AFTER MÜLLER.

from *Ak-sher* (now known to be the ancient Philomelium, but formerly supposed to be the site of Antioch in Pisidia) six hours over the mountains. The ruins are very considerable. This city, like No. 1, was founded by Seleucus Nicator. Under the Romans it became a colony, and was also called Cesarea. When St. Paul first visited the city, (Acts xiii. 14), in his first missionary journey with Barnabas, his preaching in the synagogue led to the reception of the Gospel by many Gentiles: and this resulted in a violent persecution by the Jews, who first drove him from Antioch to Iconium (50, 51), and subsequently followed him even to Lystra (xiv. 19). St. Paul, on his return from Lystra, revisited Antioch to strengthen the disciples (21). He probably visited Antioch again at the beginning of his second journey, when Silas was his associate, and Timotheus (TIMOTHY), a native of this neighborhood, had just been added to the party. PHRYGIA; PISIDIA.

An-ti-o-chi'a [-ki'ah] (1 Mc. iv. 35, vi. 63; 2 Mc. iv 33, v. 21) = ANTIOCH 1.

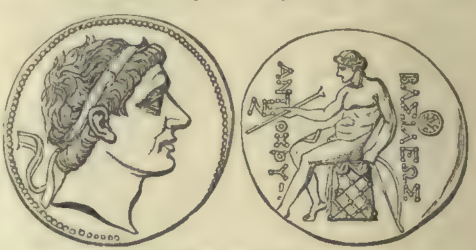
An-ti-o'chi-ans [-ke-anz], partisans of Antiochus Epiphanes (2 Mc. iv. 9, 19).

An-ti'o-chis [-kis] (Gr.) concubine of Antiochus Epiphanes (2 Mc. iv. 30).

An-ti'o-chus [-kus] (L. fr. Gr. = *the withstander*), father of Numenius, ambassador from Jonathan to the Romans (1 Mc. xii. 16, xiv. 22).

An-ti'o-chus (see above) **II.**, king of Syria, surnamed **The'os** (Gr. *the God*), succeeded his father Antiochus Soter, B. C. 261. During the earlier part of his reign he was engaged in a fierce war with Ptolemy Philadelphus, king of Egypt, in the course of which Parthia and Bactria revolted and became independent kingdoms. At length (B. C. 250) peace was made, and the two monarchs "joined themselves together," and Ptolemy ("the king of the South") gave his daughter Berenice in marriage to Antiochus ("the king of the North"), who set aside his former wife, Laodice, to receive her. When Ptolemy died (B. C. 247), Antiochus recalled Laodice and her children Seleucus and Antiochus to court. Thus Berenice was "not able to retain her power;" and Laodice, in jealous fear lest she might again lose her ascendency, poisoned Antiochus (him "that strengthened her," i. e. Berenice), and caused Berenice and her infant son to be put to death, B. C. 246. After the death of Antiochus, Ptolemy Euergetes, brother of Berenice ("out of a branch of her roots"), who succeeded his father Ptolemy Philadelphus, avenged his sister's death by an invasion of Syria, in which Laodice was killed, her son Seleucus Callinicus driven for a time from the throne, and the whole country plundered. The hostilities thus renewed continued many years; and on the death of Seleucus, B. C. 223, after his "return into his own land," his sons Alexander (Seleucus) Ceraunus and Antiochus "assembled a multitude of great forces" against Ptolemy Philopator, the son of Euergetes, and one of them (Antiochus) threatened to overthrow the power of Egypt (Dan. xi. 6–10).

An-ti'o-chus III. (see above), surnamed **the Great**, succeeded his brother Seleucus Ceraunus, who was assassinated after a short reign B. C. 223. He prosecuted the war against Ptolemy Philopator with vigor, and at first with success. B. C. 218 he drove the Egyptian forces to Sidon, conquered Samaria and Gilead, and wintered at Ptolemais, but was defeated next year at Raphia, near Gaza (B. C. 217), with immense loss, and in consequence made a peace with Ptolemy, in which he ceded to him the disputed provinces of Celosyria, Phenicia, and Palestine. During the next thirteen years Antiochus was strengthening his position in Asia Minor, and on the frontiers of Parthia, and by his successes gained his surname of *the Great*. B. C. 205, Ptolemy Philopator died, and left his kingdom to his son Ptolemy Epiphanes, who was only five years old. Antiochus then united with Philip III. of Macedon to conquer and divide the Egyptian dominions. The Jews, exasperated by the conduct of Ptolemy Philopator both in Palestine and Egypt, openly espoused his cause, under the influence of a short-sighted policy ("the factious among thy people shall rise," i. e. against Ptolemy). Antiochus occupied the three disputed provinces, but was recalled to Asia by a war with Attalus, king of Pergamus; and his ally Philip was embroiled with the Romans. Then Ptolemy, by the aid of Scopus, again made himself master of Jerusalem, and recovered the territory which he had lost. B. C. 198, Antiochus reappeared in the field and gained a decisive victory "near the sources of the Jordan;" and afterward captured Scopus and the remnant of his forces in Sidon. The Jews, who had suffered severely during the struggle, welcomed Antiochus as their deliverer, and "he stood in the glorious land which by his hand was to be consumed." His further designs against Egypt were frustrated by Roman intervention; and his daughter Cleopatra, whom he gave in marriage to Ptolemy Epiphanes, with the Phenician provinces for her dower, favored the interests of her husband rather than those of her father. From Egypt Antiochus turned again to Asia Minor, and after various successes, crossed over to Greece, and by the advice of Hannibal entered on a war with Rome. His victorious course was checked at Thermopylæ (B. C. 191), and he was finally defeated at Magnesia in Lydia, B. C. 190. By the peace concluded B. C. 188, he was forced to cede all his possessions "on the Roman side of Mount Taurus," and to pay an enormous sum to defray the expenses of the war. This last condition led to his ignominious death. B. C. 187 he attacked a rich temple of Belus in Elymais, and was slain by the people who rose in its defence. Thus "he stumbled and fell, and was not found" (Dan. xi. 11–19).—Antiochus not only assured to the Jews perfect freedom and protection in their worship, but made splendid contributions toward the support of the temple ritual, and gave various immunities to the priests and other inhabitants of Jerusalem. He also transported two thousand families of Jews from Mesopotamia to Lydia and Phrygia, to repress the tendency to revolt manifested in those provinces. Two sons of Antiochus succeeded him, first SELEUCUS PHILOPATOR, then ANTIOCHUS IV.



Tetradrachm (Attic talent) of Antiochus III.
Obverse, Head of King to right. Reverse, *Basileōs Antiochou* (Gr. — *of King Antiochus*). In field, two monograms. Apollo, naked, seated on *cortina* (L. — *a tripod in the form of a caldron*) to left.

An-ti'o-chus (see above) **IV., E-piph'a-nes** [e-pif'a-neez] (Gr. *the Illustrious*), the youngest son of ANTIO-

CHUS THE GREAT. He was given as a hostage to the Romans (B. C. 188) after his father's defeat at Magnesia. B. C. 175 he was released by the intervention of his brother SELEUCUS, who substituted his own son Demetrius in his place. Antiochus was at Athens when Seleucus was assassinated by Heliodorus. By the assistance of Eumenes and Attalus, he easily expelled the usurper Heliodorus, and himself "obtained the kingdom by flatteries," to the exclusion of his nephew Demetrius. The accession of Antiochus was immediately followed by desperate efforts of the Hellenizing party at Jerusalem to assert their supremacy. JASON 4 persuaded the king to transfer the high-priesthood from his brother ONIAS III. to him, and bought permission to carry out his design of habituating the Jews to Greek customs; but three years afterward MENELAUS, who offered the king a larger bribe, was appointed high-priest, while Jason took refuge among the Ammonites. From these circumstances, and from the marked honor with which Antiochus was received at Jerusalem very early in his reign (about B. C. 173), it appears that he easily regained the border provinces given as the dower of his sister Cleopatra to Ptolemy Epiphanes. But his ambition led him to undertake four campaigns against Egypt, B. C. 171, 170, 169, 168, and his complete conquest of the country was prevented only by Roman interference. The exhaustion of his treasury, and the armed conflicts of the rival high-priests whom he had appointed, furnished the occasion for an assault upon Jerusalem on his return from his second Egyptian campaign (B. C. 170), which he had probably planned with Ptolemy Philometor, who was at that time in his power. The Temple was plundered, a terrible massacre took place, and a Phrygian governor was left with Menelaus in charge of the city. At the close of the fourth Egyptian expedition, two years afterward, Antiochus detached a force under Apollonius to occupy Jerusalem and fortify it, and availed himself of the assistance of the ancestral enemies of the Jews. The decrees then followed which have rendered his name infamous. The Temple was desecrated, and the observance of the law was forbidden. "On the 15th day of Casleu the Syrians set up the ABOMINATION OF DESOLATION (i. e. an idol altar) upon the altar." Ten days afterward an offering was made upon it to Jupiter Olympius. At Jerusalem all opposition appears to have ceased; but Mattathias and his sons organized a successful resistance ("holpen with a little help"). (MACCABEES.) Meanwhile Antiochus turned his arms toward Parthia and Armenia. Hearing not long afterward of the riches of a temple of NANEA in Elymais (comp. ANTIOCHUS III.), he resolved to plunder it. The attempt was defeated; and the event hastened his death. He retired to Babylon, and thence to Tabæ in Persia, where he died, B. C. 164, the victim of superstition, terror, and remorse, having first heard of the successes of the Maccabees in restoring the Temple-worship at Jerusalem (1 Mc. i.–vi.; 2 Mc. i., iv., v.). "He came to his end and there was none to help him."—The reign of Antiochus was the last great crisis in Jewish history before the coming of our Lord. The prominence given to it in prophecy (Dan. vii. 8, 25, viii. 11 ff., xi. 21–45) fitly accords with its typical and representative character. (ANTICHRIST.) The conquest of ALEXANDER THE GREAT (ALEXANDRIA) had introduced Greek thought and life into the Jewish nation; and now, after one hundred and fifty years, an outward struggle must decide whether Judaism was to be merged in a rationalized Paganism, or to become purer and more vigorous. The exposed position of Judea between Syria and Egypt, the terrible crimes of the wars of "the N. and S." and the persecutions first from Egypt and then from Syria, all betokened the approaching struggle. Politically the Jews must now either be independent, or abandon every prophetic hope. Nor was their social and religious position less perilous. Foreign influence had made itself felt in daily life; and before the rising of the Maccabees no opposition was offered, even by the priests, to the execution of the king's decrees. (JASON 4.) Antiochus at first imitated the liberal policy of his predecessors; and the occasion for his attacks was furnished by the Jews themselves. Able, energetic, and liberal to profusion, Antiochus was reckless and unscrupulous in the execution of his plans. He had learned at Rome to court power and to dread it. He gained an empire, and remembered that he had been a hostage. Regardless himself of the gods of his fathers, he did not appreciate religion in others; and he became a type of the enemy of God (ANTICHRIST) by the disregard of every higher feeling. "He magnified himself above all." His real deity was the Roman war-god; and fortresses were his most sacred temples. Confronted with such a persecutor, the Jew realized the spiritual power of his faith. The evils of heathenism were seen concentrated in a personal shape. The outward forms of worship became invested with a sacramental dignity. Common life was purified and ennobled by heroic devotion. An independent nation asserted the integrity of its hopes in the face of Egypt, Syria, and Rome.

Tetradrachm (Attic talent) of Antiochus IV. Epiphanes.
Obverse, Head of King to right. Reverse, *Basileōs Antiochou Theou Epiphanous Nikēphorou* (Gr. — *of King Antiochus Theos Epiphanes Nicephorus*, i. e. bringing victory). Jupiter seated, to left, holding a victory. In field, monogram.

An-ti'o-chus (see above) **V., Eu'pa-tor** (Gr. *of noble descent*), succeeded his father ANTIOCHUS IV., B. C. 164, while still a child, under the guardianship of Lysias, though Antiochus had on his death-bed assigned this office to Philip, his own foster-brother. Shortly after his accession he marched against Jerusalem with a large army, accompanied by Lysias, to relieve the Syrian garrison. He repulsed Judas (MACCABEES) at Bethzacharias, and took Bethsura. But when the Jewish force in the Temple was on the point of yielding, Lysias persuaded Antiochus to make peace that he might advance to meet Philip, who had made himself master of Antioch. Philip was speedily overpowered; but the next year (B. C. 162) Antiochus and Lysias fell into the hands of DEMETRIUS SOTER, who caused them to be put to death in revenge for his own wrongs from Antiochus Epiphanes (1 Mc. iii. 32, 33, vi., vii. 2–4; 2 Mc. ix. 29, xiv. 1, 2).

An-ti'o-chus (see above) **VI.** was the son of ALEXANDER BALAS and Cleopatra. After his father's death (146 B. C.) he remained in Arabia; but though still a child, he was soon brought forward by TRYPHON (about 145 B. C.) as a claimant to the throne of Syria against DEMETRIUS NICATOR. Tryphon succeeded in gaining Antioch; and afterward the most of Syria submitted to Antiochus. Jonathan (MACCABEES), confirmed by him as high-priest and ruler of Judea, &c., contributed greatly to his success, occupying Ascalon and Gaza, reducing the country as far as Damascus, and defeating the troops of Demetrius. (NASOR.) Tryphon having now gained the supreme power in Antiochus's name, took Jonathan by treachery and put him to death, B. C. 143; and afterward murdered Antiochus, and ascended the throne (1 Mc. xi. 39–xiii. 31).

An-ti'o-chus (see above) **VII., Si-de'tes** [-teez] (Gr. *of Side*, in Pamphylia), king of Syria, was the second son of DEMETRIUS I. When his brother, DEMETRIUS NICATOR, was taken prisoner (about 141 B. C.) by the king of Parthia (ARSACES VI.), he married his wife Cleopatra and took the throne (137 B. C.) from the usurper TRYPHON. At first he made a very advantageous treaty with Simon (MACCABEES), but afterward violated it and sent against him a force under Cendebeus, who occupied CEDRON 1, and harassed the surrounding country. After the defeat of Cendebeus by Simon's sons, Antiochus undertook an expedition against Judea in person. He laid siege to Jerusalem, but (so Josephus) granted honorable terms to John Hyrcanus (B. C. 133), who had made a vigorous resistance. Antiochus next turned his arms against the Parthians, and Hyrcanus accompanied him in the campaign. But after some successes he was entirely defeated by Phraortes II. (Arsaces VII.), and fell in the battle, about B. C. 127–6 (1 Mc. xv., xvi.).

An'ti-pas (Gr. = ANTIPATER, Rbn. *N. T. Lex.*; *against all*, Fbn.). **1.** See HEROD 2.—**2.** A martyr at Pergamos (Rev. ii. 13); according to tradition, the bishop of Pergamos; said to have suffered martyrdom under Domitian by being cast into a burning brazen bull.

An-tip'a-ter (L. fr. Gr. = *over against* [i. e. *like*] *his father*), son of Jason; Jewish ambassador to the Lacedemonians (1 Mc. xii. 16, xiv. 22).

An-tip'a-tris (Gr.; named fr Antipater, Herod's father), a town to which the soldiers conveyed St. Paul by night on their march from Jerusalem to Cesarea (Acts xxiii. 31); anciently named Capharsaba; rebuilt and named Antipatris by Herod. It was (Itin. Hier.) forty-two miles from Jerusalem and twenty-six from Cesarea. The modern village *Kefr-Sâba* answers to the ancient name, and its position is in sufficient harmony with what Josephus says of the position of Antipatris, in a well-watered and well-wooded plain, near a hilly ridge, and with his notices of a trench dug from thence for military purposes to the sea near Joppa by one of the Asmonean princes.

An-to'ni-a (L.), a fortress (A. V. "castle," Acts xxi. 34, &c.), built by Herod on the site of the more ancient Baris, N. W. of the Temple, and named by him after his friend Antony. (JERUSALEM.) The word nowhere occurs in the Bible.

An-to-thi'jah (Heb. *answers from Jehovah*, Ges.), a Benjamite, son of Shashak (1 Chr. viii. 24).

An'to-thite (fr. ANATHOTH), a dweller at Anathoth (1 Chr. xi. 28, xii. 3); = ANETHOTHITE.

A'nub (Heb. *bound together*, Ges.), son of Coz and descendant of Judah (1 Chr. iv. 8).

A'nus, a Levite (1 Esd. ix. 48); = BANI 7.

* **An'vil**, a smith's iron block (Is. xli. 7; Ecclus. xxxviii. 28). HANDICRAFT.

Ap'a-me (Gr.), concubine of Darius, and daughter of Bartacus (1 Esd. iv. 29).

A-pel'les [-leez] (Gr. *given by Apollo*, A. F. Pott), a Christian saluted by St. Paul (Rom. xvi. 10) as "approved in Christ." Tradition makes him bishop of Smyrna or Heraclea.

Apes (Heb. *kôphîm*), occur in 1 K. x. 22, "once in three years came the navy of Tharshish (TARSHISH 2), bringing gold, and silver, ivory, and apes, and peacocks," and in the parallel passage of 2 Chr. ix. 21. Probably the Hebrew word here used was not intended to refer to any one particular species of ape, but may have denoted any animals of the monkey tribe, including apes, baboons, and monkeys proper.

A-phar'sath-chites [-kites], **A-phar'sites, A-phar'sa-chites** [a-far'sa-kites] (all fr. Heb.), certain tribes, colonies from which had been planted in Samaria by Asnapper (Ezr. iv. 9, v. 6). The first and last are regarded as the same, and have been supposed to be the Parætacæ or Parætaceni (= *mountaineers*), a tribe on the borders of Media and Persia; the second has been referred to the Parrhasii, and by Gesenius to the Persians.

A'phek [-fek] (Heb. *strength*, *fortress*, *a strong city*, Ges.). 1. A royal city of the Canaanites, the king of which was killed by Joshua (Josh. xii. 18); probably = APHEKAH.—**2.** A city, apparently in the extreme N. of Asher (Josh. xix. 30); probably = APHIK, and the city on the N. "border of the Amorites," apparently beyond Sidon, identified with the Aphaca of classical times, famous for its temple of Venus, the ruins of which are the modern *Afka* on the N.W. slopes of Lebanon, midway between Baalbek and Byblus (*Jebeil*).—**3.** A place at which the Philistines encamped, before the battle in which Eli's sons were killed and the ark taken (1 Sam. iv. 1); apparently N.W. of, and not far from Jerusalem.—**4.** The scene of another encampment of the Philistines, before the defeat and death of Saul (1 Sam. xxix. 1); possibly = No. 3.—**5.** A walled city on the military road from Syria to Israel, apparently a common spot for engagements with Syria (1 K. xx. 26 ff.; 2 K. xiii. 17). It was situated in "the plain" (1 K. xx. 25; PLAIN 4) E. of the Jordan, where is the modern village of *Fîk*, at the head of the *Wady Fîk*, six miles E. of the sea of Galilee, the great road between Damascus, *Nâbulus*, and Jerusalem still passing through it.

A-phe'kah (Heb. *strong place*, Ges.), a city of Judah, in the mountains (Josh. xv. 53); probably = APHEK 1.

A-pher'e-ma (fr. Gr.), one of the three "governments," "Apherema, and Lydda, and Ramathem," added to Judea from Samaria by Demetrius Soter, and confirmed by Nicanor (1 Mc. xi. 34); probably = EPHRAIM and OPHRAH 1.

A-pher'ra (Gr.) ancestor of some of the sons of Solomon's servants who returned with Zerubbabel (1 Esd. v. 34); not in Ezra and Nehemiah.

A-phi'ah (Heb. *rekindled*, *refreshed*, Ges.), ancestor of King Saul (1 Sam. ix. 1); supposed by Lord A. C. Hervey = ABIAH 1 (?).

A'phik (Heb. *strong*, Ges.), a city of Asher (Judg. i. 31); probably = APHEK 2.

Aph'rah (Heb. *female fawn*, Ges.), **the House of**, a place (Mic. i. 10), supposed by some = OPHRAH 1.

Aph'ses [af'seez] (L. fr. Heb. *the dispersion*, Ges.), chief of the eighteenth course of priests (1 Chr. xxiv. 15).

A-poc'a-lypse [-lips] (fr. Gr. = *revelation*). REVELATION OF ST. JOHN.

A-poc'ry-pha (fr. Gr.; primarily = *hidden*, *secret*, sc. books; apparently associated, toward the end of the second century, with the idea of *spurious*;

afterward = *spurious*), a term popularly applied to the following fourteen books: 1 Esdras; 2 Esdras; Tobit; Judith; Esther x. 4–xvi.; Wisdom; Ecclesiasticus; Baruch; Song of the Three Holy Children; History of Susanna; Bel and the Dragon; Prayer of Manasses; 1 Maccabees; 2 Maccabees. These books are treated of under their titles. For their relation to the canonical books of the O. T. see CANON. (INSPIRATION.) These books represent the period of transition and decay after the return of the Jews from Babylon, and most (perhaps all) were probably written B. C. 300–30. We may notice in them (1.) the absence of the prophetic element; (2.) the almost total disappearance of the power shown in the poetry of the O. T.; (3.) the appearance of works of fiction resting or purporting to rest on an historical foundation; (4.) the growth of a purely legendary literature; (5.) the tendency to pass off supposititious books under the cover of illustrious names; (6.) the insertion of unauthenticated formal documents as authentic; (7.) abundant errors and anachronisms; (8.) some peculiarities connected with the religious and ethical development of Judaism, as the manifest influences of the struggle against idolatry under Antiochus, the growing hostility to the Samaritans, the prominence assigned in Tobit to alms-giving, with the growing belief in the individual guardianship of angels and the germs of a grotesque demonology there apparent, and (in Wisdom) the teachings in respect to wisdom, to the kingdom of God and its eternal blessings, and to the love and righteousness of God.

Ap-ol-lo'ni-a (Gr. fem. = *of* or *from Apollo*), a city of Macedonia, through which Paul and Silas passed in their way from Philippi and Amphipolis to Thessalonica (Acts xvii. 1). It was thirty Roman miles from Amphipolis, and thirty-seven from Thessalonica (Itin. Ant.).

Ap-ol-lo'ni-us (L. fr. Gr. masc. = *of* or *from Apollo*). **1.** Son of Thraseas, governor of Celesyria and Phenice, under SELEUCUS IV. PHILOPATOR, B. C. 187 ff., a bitter enemy of the Jews (2 Mc. iv. 4), who urged the king at the instigation of SIMON 8, to plunder the Temple at Jerusalem (iii. 5 ff.; HELIODORUS).—**2.** An officer of Antiochus Epiphanes, and governor of Samaria, who led out a large force against Judas Maccabeus, but was defeated and slain, B. C. 166 (1 Mc. iii. 10–12); probably the same who was chief commissioner of the revenue of Judea, spoiled Jerusalem, taking advantage of the Sabbath, and occupied a fortified position there, B. C. 168 (1 Mc. i. 29 ff.; 2 Mc. v. 24–26.—**3.** Son of Menestheus (possibly = No. 2); an envoy sent (B. C. 173) by Antiochus Epiphanes to congratulate Ptolemy Philometor on his being enthroned (2 Mc. iv. 21).—**4.** Son of Genneus; a Syrian general under Antiochus V. Eupator, about B. C. 163 (2 Mc. xii. 2).—**5.** *Apollonius Daus* of Josephus (= Apollonius of the Dahæ or Daï, a people of Sogdiana; comp. DEHAVITES), a governor of Celosyria under Alexander Balas, who embraced the cause of Demetrius Nicator, and was appointed to a chief command. Apollonius with a large force attacked Jonathan (MACCABEES), but was entirely defeated by him (B. C. 147) near Azotus (1 Mc. x. 69–87).

Ap-ol-loph'a-nes [-lof'a-neez] Gr. *revealed by* or *as Apollo*), a companion of TIMOTHEUS 2, killed by Judas Maccabeus at Gazara (2 Mc. x. 37).

A-pol'los (Gr. = APOLLONIUS, or Apollodorus, i. e. *given by Apollo*), a Jew from Alexandria, "eloquent" (the Gr. may = *learned*) and mighty in the Scriptures: one instructed in the way of the Lord, according to the imperfect view of the disciples of John the Baptist (Acts xviii. 25), but on his coming to Ephesus during a temporary absence of St. Paul, A. D. 54, more perfectly taught by Aquila and Priscilla. After this he became a preacher of the Gospel, first in Achaia and then in Corinth (Acts xviii. 27, xix. 1), where he watered that which Paul had planted (1 Cor. iii. 6). When the apostle wrote 1 Corinthians, Apollos was with or near him (1 Cor. xvi. 12), probably at Ephesus in A. D. 57, unwilling at that time to journey to Corinth, but proposing to do so when he should have convenient time. In Tit. iii. 13, Titus is desired to "bring Zenas the lawyer and Apollos on their way diligently, that nothing may be wanting to them." After this nothing is known of him. Tradition makes him bishop of Cesarea. Another tradition, credited by Jerome, made him at last bishop of Corinth; others still, bishop of Colophon, of Iconium, &c.—Apollos's exact part in the missionary work of the apostolic age can never be ascertained. After the entire amity between St. Paul and him which appears in 1 Corinthians, it is hardly possible to imagine any important difference in the doctrines which they taught. There may have been difference enough in the outward character and expression of the two to attract the lover of eloquence and philosophy rather to Apollos, somewhat perhaps to the disparagement of St. Paul. Luther and others supposed Apollos the author of the epistle to the Hebrews.

A-poll'yon [in L. pron. A-pol'ly-on] (Latinized Gr. = *destroyer* = Heb. ABADDON), in Rev. ix. 11, "the angel of the bottomless pit." The Hebrew ABADDON, here a synonyme of Apollyon, is really abstract = "destruction" (Job xxvi. 6, xxviii. 22; Prov. xv. 11, &c.). The angel Apollyon is further described as the king of the locusts which rose from the smoke of the bottomless pit at the sounding of the fifth trumpet. From the occurrence of the Hebrew word in Ps. lxxxviii. 11, the Rabbins made Abaddon the nethermost of the two regions into which they divided the lower world. But in Rev. ix. 11, Abaddon and Apollyon are names of the angel and not of the abyss. There is no authority for connecting it with "the destroyer" in 1 Cor. x. 10. ASMODEUS, the king of the demons in Jewish mythology, is probably connected with Apollyon as "the destroyer" or destroying angel. See also Wis. xviii. 22, 25. SATAN.

A-pos'tle [a-pos'l] (fr. Gr. = *one sent forth*), in the N. T., originally the official name of those twelve of the disciples whom Jesus chose to send forth first to preach the Gospel, and to be with Him during His ministry on earth (Lk. vi. 13). Afterward it was extended to others (MATTHIAS; PAUL) who, though not of the twelve, yet were equal with them in office and dignity (1 Cor. ix., &c.). The word also appears to have been used in a non-official sense to designate a much wider circle of Christian messengers and teachers (see 2 Cor. viii. 23; Phil. ii. 25; A. V. "messenger" in these passages). It is once applied to the Lord Jesus Christ, the one *sent* from God (Heb. iii. 1; comp. Mal. iii. 1; Jn. iii. 34; Ex. iii. 10–15; ANGELS). This article, abridged from one by Dr. Alford, treats only of those who were officially designated apostles. The original qualification of an apostle, as stated by St. Peter (Acts i. 21, 22), on occasion of electing a successor to the traitor Judas, was, that he should have been personally acquainted with the whole ministerial course of our Lord, from His baptism by John till the day when He was taken up into heaven. He Himself describes them as "they that had continued with Him in His temptations" (Lk. xxii. 28). By this close personal intercourse with Him, they were peculiarly fitted to give testimony to the facts of redemption; and we gather, from His own words (Jn. xiv. 26, xv. 26, 27, xvi. 13), that by an especial bestowal of the Spirit's influence their memories were quickened, and their power of reproducing what they had heard from Him increased above the ordinary measure of man. The apostles were from the lower ranks of life, simple and uneducated; some of them were related to Jesus according to the flesh; some had been disciples of John the Baptist. Our Lord chose them early in His public career, though it is uncertain precisely at what time. (Jesus Christ.) Some of them had certainly partly attached themselves to Him before; but after their call as apostles they appear to have been continuously with Him or in His service. They seem to have been all on an equality, both during and after the ministry of Christ on earth. We find one indeed (Peter), from fervor of personal character, usually prominent among them, and distinguished by having the first place assigned him in founding the Jewish and Gentile churches (Mat. xvi. 18; Acts ii. 14, 42, xi. 11; comp. Rev. xxi. 14; Eph. ii. 20); but we never find the slightest trace in Scripture of any superiority or primacy being in consequence accorded to him. We also find that he and two others, James and John, the sons of Zebedee, are admitted to the inner privacy of our Lord's acts and sufferings on several occasions (Mat. xvii. 1–9, xxvi. 37; Mk. v. 37); but this is no proof of superiority in rank or office. Early in our Lord's ministry, He sent them out two and two to preach repentance and perform miracles in His name (Mat. x.; Lk. ix.). This mission was of the nature of a solemn call to the children of Israel, to whom it was confined (Mat. x. 5, 6). The apostles were early warned by their Master of the solemn nature and the danger of their calling (x. 17). They accompanied Him in His journeys of teaching and to the Jewish feasts, saw His wonderful works, heard His discourses addressed to the people (Mat. v.–vii., xxiii.; Lk. vi. 13–49), or those which He held with learned Jews (Mat. xix. 13 ff.; Lk. x. 25 ff.), made inquiries of Him on religious matters, sometimes concerning His own sayings, sometimes of a general nature (Mat. xiii. 10 ff., xv. 15 ff., xviii. 1 ff., xxiv. 3 ff., Lk. viii. 9 ff., xii. 41; Jn. ix. 2 ff., xiv. 5, 22, &c.): sometimes they worked miracles (Mk. vi. 13; Lk. ix. 6), sometimes attempted to do so without success (Mat. xvii. 16). They recognized their Master as the Christ of God (Mat. xvi. 16; Lk. ix. 20), and ascribed to Him supernatural power (Lk. ix. 54); but in the recognition of the spiritual teaching and mission of Christ, they made very slow progress, held back as they were by weakness of apprehension and by national prejudices (Mat. xv. 16, xvi. 22, xvii. 20, 21; Lk. ix. 54, xxiv. 25; Jn. xvi, 12): they were compelled to ask of Him the explanation of even His simplest parables (Mk. viii. 14 ff.; Lk. xii. 41 ff.), and openly confessed their weakness of faith (xvii. 5). Even at the removal of our Lord from the earth they were yet weak in their knowledge (xxiv. 21; Jn. xvi. 12), though He had so long been carefully preparing and instructing them. And at His apprehension by the chief priests and Pharisees, of which He had so often forewarned them, they all forsook Him and fled (Mat. xxvi. 56). They left His burial to one who was not of their number, and to the women, and were only convinced of His resurrection on the very plainest proofs furnished by Himself. It was first when this fact became undeniable that light seems to have entered their minds, and not even then without His special aid, opening their understandings that they might understand the Scriptures. Even after that, many of them returned to their common occupations (Jn. xxi. 3 ff.), and it required a new direction from the Lord to recall them to their mission, and reunite them in Jerusalem (Acts i. 4). Before the descent of the Holy Spirit on the Church, Peter, at least, seems to have been specially inspired by Him to declare the prophetic sense of Scripture respecting the traitor Judas, and direct his place to be filled up. On the feast of Pentecost, ten days after our Lord's ascension, the Holy Spirit came down on the assembled church (Acts ii.); and from that time the apostles became altogether different men, giving witness with power of the life and death and resurrection of Jesus as He had declared they should (Lk. xxiv. 48; Acts i. 8, 22, ii. 32, iii. 15, v. 32, xiii. 31). First of all the mother-church of Jerusalem grew up under their hands (iii.–vii.), and their superior dignity and power were universally acknowledged by the rulers and the people (v. 12 ff.). Even the persecution which arose about Stephen, and put the first check on the spread of the Gospel in Judea, does not seem to have brought peril to the apostles (viii. 1). Their first mission out of Jerusalem was to Samaria (viii. 5–25), where the Lord Himself had, during His ministry, sown the seed of the Gospel. Here ends, properly speaking (or rather perhaps with the general visitation hinted at in Acts ix. 31, 32), the first period of the apostles' agency, during which its centre is Jerusalem, and the prominent figure is St. Peter. The centre of the second period of the apostolic agency is Antioch, where a church soon was built up, consisting of Jews and Gentiles; and the central figure of this and of the subsequent period is St. Paul, not originally of the twelve, but wonderfully prepared and miraculously won for the high office. This period, whose history (all that we know of it) is related in Acts xi. 19–30, xiii. 1–5, was marked by the united working of Paul and the other apostles, in the coöperation and intercourse of the two churches of Antioch and Jerusalem. From this time the third apostolic period opens, marked by the almost entire disappearance of the twelve from the sacred narrative, and the exclusive agency of St. Paul, the great apostle of the Gentiles. The remaining narrative of the Acts is occupied with his missionary journeys; and when we leave him at Rome, all the Gentile churches from Jerusalem round about unto Illyricum owe to him their foundation, and look to him for supervision. Of the missionary agency of the rest of the twelve, we know absolutely nothing from the sacred narrative. Some notices of their personal history will be found under their respective names, together with the principal legends which have come down to us respecting them. (See Peter, James, John especially.)—The *apostolic office* seems to have been preeminently to found the churches, and uphold them by supernatural power specially bestowed for that purpose. It ceased, as a matter of course, with its first holders: all continuation of it, from the very conditions of its existence (comp. 1 Cor. ix. 1), being impossible. The bishops of the ancient churches coexisted with, and did not in any sense succeed, the apostles; and when it is claimed for bishops or any church officers that they are their successors, it can be understood only chronologically, and not officially. Acts of the Apostles.

* **A-pos'tle-ship** [-pos'l-], the office of an apos-

TLE (Acts i. 25; Rom. i. 5; 1 Cor. ix. 2; Gal. ii. 8).

* **A-poth'e-ca-ry.** MEDICINE; OINTMENT.

Ap'pa-im (Heb. *the two nostrils*, *face*, Ges.; *face*, i. e. presence, sc. of God, Fü.), son of Nadab, and descendant of Jerahmeel (1 Chr. ii. 30, 31).

* **Ap-par'el.** DRESS.

Ap-peal'. The principle of appeal was recognized by the Mosaic law in the establishment of a central court under the presidency of the judge or ruler for the time being, before which all cases too difficult for the local courts were to be tried (Deut. xvii. 8, 9; JUDGE; TRIAL). Thus the appeal lay in the time of the Judges to the judge (Judg. iv. 5), and under the monarchy to the king, who appears to have deputed certain persons to inquire into the facts of the case, and record his decision thereon (2 Sam. xv. 3). Jehoshaphat delegated his judicial authority to a court permanently established for the purpose (2 Chr. xix. 8). These courts were reëstablished by Ezra (Ezr. vii. 25). After the institution of the SANHEDRIM the final appeal lay to them. A Roman citizen under the republic had the right of appealing in criminal cases from the decision of a magistrate to the people; and as the emperor succeeded to the power of the people, there was an appeal to him in the last resort. St. Paul, as a Roman citizen, exercised a right of appeal from the local court at Jerusalem to the emperor (Acts xxv. 11). But as no decision had been given, there could be no appeal, properly speaking, in his case: the language used (ver. 9) implies the right on the part of the accused of electing to be tried either by the provincial magistrate, or by the emperor. Since the procedure in the Jewish courts at that period was of a mixed and undefined character, the Roman and Jewish authorities coexisting and carrying on the course of justice between them, Paul availed himself of his undoubted privilege to be tried by the pure Roman law.

Ap'phi-a [af'fe-ah] (Gr. form of L. *Appia*), a Christian woman addressed jointly with Philemon and Archippus in Phn. 2; apparently a member of Philemon's household, and not improbably his wife.

Ap'phus [af'fus] (L. fr. Heb. = *the wary*, Michaelis), surname of Jonathan Maccabeus (1 Mc. ii. 5).

Ap'pi-i Fo'rum (L. *market-place of Appius*, i. e. probably of Appius Claudius), a well-known station on the Appian Way or great road from Rome to the neighborhood of the bay of Naples. St. Paul, having landed at Puteoli (Acts xxviii. 13) on his arrival from Malta, proceeded under the charge of the centurion along the Appian Way toward Rome, and found at Appii Forum, forty-three miles from Rome (*Itin. Ant.*; *Itin. Hier.*), a group of Christians who had gone to meet him (ver. 15). Horace describes Appii Forum as full of taverns and boatmen. This arose from its being at the N. end of a canal which ran parallel with the road, through a considerable part of the Pomptine or Pontine Marshes. The site is at some ruins near *Treponti*. THREE TAVERNS.

Ap'ple-Tree, Ap'ple (Heb. *tappúah* or *tappûach*). The A. V. mentions the apple-tree in the following passages. Cant. ii. 3: "As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste." Cant. viii. 5: "I raised thee up under the apple-tree: there thy mother brought thee forth." Joel i. 12, where the apple-tree is named with the vine, fig, pomegranate, and palm trees, as withering under the desolating effects of the locust, palmer-worm, &c. The fruit of this tree is mentioned in Prov. xxv. 11: "A word fitly spoken is like apples of gold in pictures of silver." In Cant. ii. 5: "Comfort me with apples, for I am sick of love;" vii. 8, "The smell of thy nose (shall be) like apples." Celsius and others maintain that the *quince* rather than the *apple* is meant in the above passages. The quince was sacred to Venus, and its fragrance was held in high esteem by the ancients. "Its scent," says an Arabian author, "cheers my soul, renews my strength, and restores my breath." On the other hand, Dr. Royle (in Kit.) thinks that the *citron* is meant, and says, "The rich color, fragrant odor, and handsome appearance of the tree, whether in flower or in fruit, are particularly suited to all the above passages of Scripture." Yet neither the quince nor the citron is "sweet to the taste." Thomson (ii. 328-9) favors the A. V. in its translation of "apples." He says of Askelon, "It is especially celebrated for its apples, which are the largest and best I have ever seen in this country. When I was here in June, quite a caravan started for Jerusalem loaded with them, and they would not have disgraced even an American orchard. The Arabic word for *apple* is almost the same as the Hebrew, and it is as perfectly definite, to say the least, as our English word, as much as the word for grape, and just as well understood; and so is that for *citron*. . . . As to the smell and color, all the demands of the biblical allusions are fully met by these apples of Askelon; and no doubt, in ancient times and in royal gardens, their cultivation was far superior to what it is now, and the fruit larger and more fragrant." Most travellers assert that the apples of Palestine are generally of a very inferior quality. It is questionable (so Mr. Houghton) whether the apple would merit the Scriptural character for excellent fragrance. The *orange* would answer all the demands of the Scriptural passages, and orange-trees are found in Palestine; but there is not sufficient evidence that this tree was known in the earlier times to the inhabitants of Palestine, the tree having been probably introduced at a later period. Tristram (p. 605) maintains that the *apricot*, which abounds in Palestine, a "deliciously perfumed fruit,"—"golden fruit" on a tree of "bright yet pale foliage,"—is the "apple" of the Scriptures. The question of identification, therefore, is still an open one. As to the apples of Sodom, see VINE OF SODOM. The expression "*apple* of the eye" occurs in Deut. xxxii. 10; Ps. xvii. 8; Prov. vii. 2; Lam. ii. 18; Zech. ii. 8. The English word here is the representative of the Hebrew word *íshôn*, i. e. "little man" = the English *pupil*, Latin *pupillus*.

* **Ap-pre-hend', to.** GAMES; OFFICER; TRIAL.

* **A'pron** [a'purn], the A. V. translation of—1. Hebrew *hăgôrâh* or *chăgôrâh* (Gen. iii. 7, marg. "things to gird about);" usually translated "GIRDLE" (2 Sam. xviii. 11, &c.).—2. Hebrew *mitpahath* or *mitpachath* (Ru. iii. 15 marg. "vail" in text); see DRESS, III.—3. Greek *simikinthion* (Acts xix. 12); see HANDKERCHIEF.

Aq'ui-la [ak'we-lah] (L. *eagle*), a Jew whom St. Paul found at Corinth on his arrival from Athens (Acts xviii. 2). He was a native of Pontus, but had fled, with his wife Priscilla, from Rome in consequence of an order of CLAUDIUS commanding all Jews to leave the city. He became acquainted with St. PAUL, and they abode together, and wrought at their common trade of making the Cilician tent or hair cloth. On the apostle's departure from Corinth, one and a half years afterward, Priscilla and Aquila accompanied him to Ephesus on his way to Syria.

There they afterward taught APOLLOS the way of the Lord more perfectly. At what time they became Christians is uncertain. When 1 Corinthians xvi. 19 was written, Aquila and his wife were still in Ephesus; but in Rom. xvi. 3 ff. we find them again at Rome, and their house a place of assembly for the Christians. They are there described as having endangered their lives for that of the apostle. In 2 Tim. iv. 19, they are saluted as with Timotheus, probably at Ephesus. There is a vague tradition that they were afterward beheaded.

Ar (Heb. *city*, Ges.), or **Ar of Mo'ab,** one of the chief places of Moab (Is. xv. 1; Num. xxi. 28); = RABBAH 2; known in the time of Eusebius and Jerome as Areopolis and Rabbath-Moab. The site, still called *Rabba*, lies about half way between *Kerak* (ancient Kir of Moab) and the *Wady Môjeb* (ancient Arnon), ten or eleven miles from each, the Roman road passing through it. The remains are not important. In the books of Moses, Ar appears = the whole nation of Moab; see Deut. ii. 9, 18, 29; Num. xxi. 15.

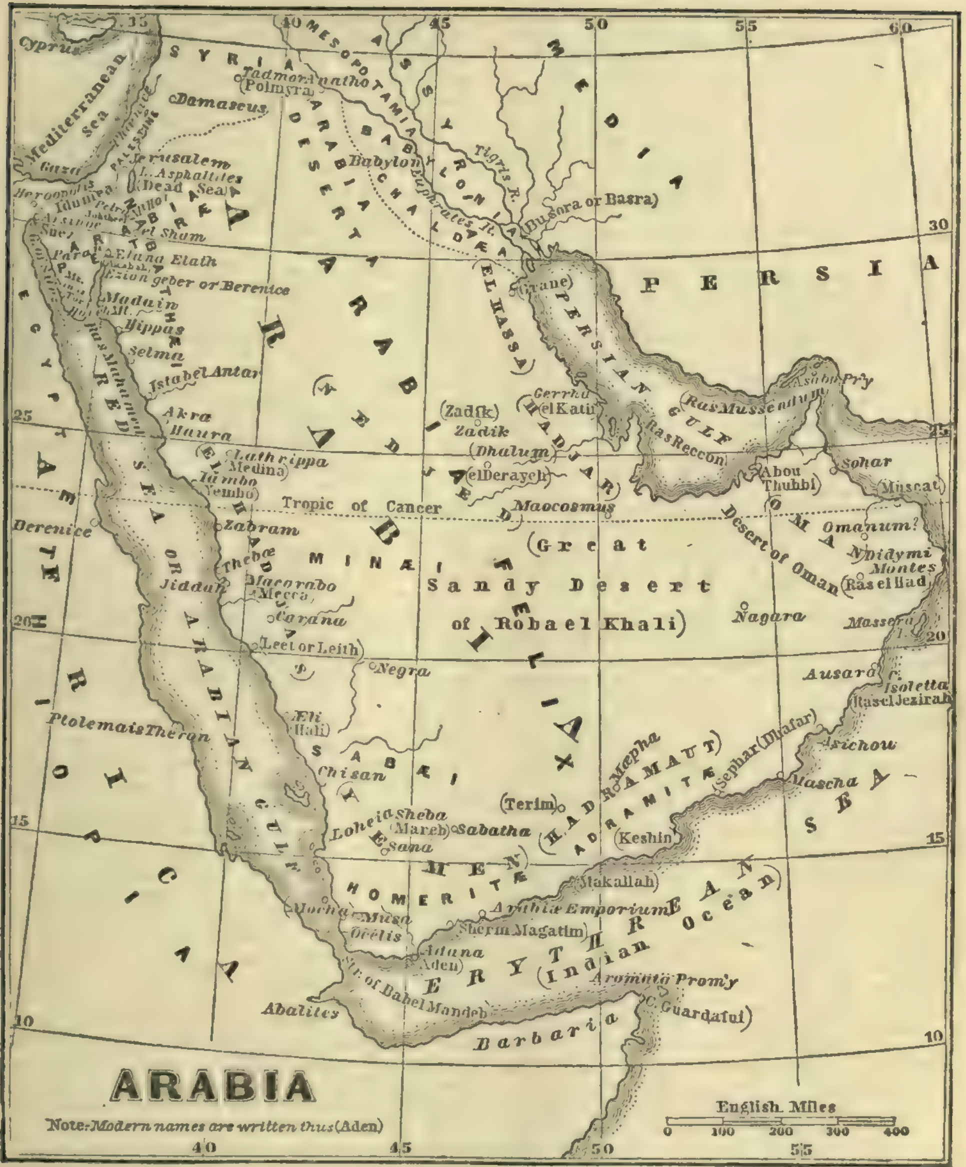
A'ra (Heb. = *lion?* Ges.), a son of Jether, of the tribe of Asher (1 Chr. vii. 38).

A'rab (Heb. *ambush*, Ges.), a city in the mountains of Judah, probably near Hebron (Josh. xv. 52).

Ar'a-bah (Heb. *'ărâbâh = arid tract, sterile region,* Ges.), a word of frequent occurrence in the Hebrew, though only in Josh. xviii. 18 in the A. V. It is used generally to indicate a barren, uninhabitable district (translated "wilderness" in the A. V. in Job xxiv. 5, xxxix. 6; Is. xxxiii. 9; Jer. li. 43; "desert" in Is. xxxv. 1, 6, xl. 3, xli. 19, li. 3; Jer. xvii. 6, l. 12; "deserts" in Jer. ii. 6, v. 6, marg.); but *the Arabah* (tr. in the A. V. "plain" in Deut. i. 1, 7, ii. 8, iii. 17, twice, iv. 49; Josh. iii. 16, viii. 14, xi. 16, xii. 1, 3, twice; 1 Sam. xxiii. 24; 2 Sam. ii. 29, iv. 7; 2 K. xiv. 25, xxv. 4; Jer. xxxix. 4, lii. 7; "plains" in Josh. xi. 2, xii. 8; "champaign" in Deut. xi. 30; "desert" in Ez. xlvii. 8; "wilderness" in Am. vi. 14) indicates more particularly the deep-sunken valley or trench which extends from the slopes of HERMON to the Elanitic Gulf (*Gulf of 'Akabah*) of the RED SEA; the most remarkable depression known to exist on the surface of the globe. Through the N. portion of this the JORDAN rushes through the lakes of *Hûleh* and Gennesaret down its tortuous course to the Dead Sea. (SEA, THE SALT.) This portion, about one hundred and fifty miles in length, called by Jerome (*Onom.*) *Aulôn* (Gr. *channel*), is known among the Arabs as *el-Ghôr*. (PALESTINE; PLAIN 5.) The S. boundary of the *Ghôr* is the wall of cliffs which crosses the valley about six or eight miles S. of the Dead Sea. (AKRABBIM.) From their summits, S. to the Gulf of *'Akabah*, the valley changes its name, or rather retains its old name of *Wady el-'Arabah*. This S. portion is rather more than one hundred miles long, varying in width from two (or four, so some) miles at the Gulf of *'Akabah* to fourteen or sixteen miles at about seventy miles N. of this. It lies between the long and desolate limestone ranges of the *Tîh* on the W. (WILDERNESS OF THE WANDERING) and the mountains of EDOM on the E. Its surface is dreary and desolate, and the heat is terrible. The drainage of the N. part (probably to about sixty miles S. from the Dead Sea) is by the *Wady el-Jeib* into the Dead Sea, that of the remainder into the Gulf of *'Akabah*.—In the Bible, in the times of the conquest and the monarchy the name Arabah was applied to the valley in the entire length of both its S. and N. portions. Thus in Deut. i. 1 (prob.) and ii. 8 (A. V. "plain" in both cases), the allusion is to the S. portion, while the other passages, in which the name occurs, points to the N. portion. See Deut. iii. 17, iv. 49; Josh. iii. 16, xi. 2, xii. 3; and 2 K. xiv. 25. The allusions in Deut. xi. 30; Josh. viii. 14, xii. 1, xviii. 18; 2 Sam. ii. 29, iv. 7; 2 K. xxv. 4; Jer. xxxix. 4, lii. 7, become intelligible with this meaning of the Arabah. In Josh. xi. 16 and xii. 8 the Arabah ("plain" or "champaign" A. V.) is one of the great natural divisions of the conquered country.

Ar-a-bat'ti-ne, in Idumea (1 Mc. v. 3). AKRABBIM.

A-ra'bi-a (Gr. and L.; see below), a country known in the O. T. under two designations.—1. *The East Country*, Heb. *erets kedem* (see EAST; Gen. xxv. 6): or perhaps *the East*, Heb. *kedem* (x. 30; Num. xxiii. 7; Is. ii. 6; the last two passages relate to Mesopotamia and Babylonia, Ges.); and *Land of the sons* ("people" A. V.) *of the East* (Gen. xxix. 1); gentile name, Heb. *bĕney kedem = sons* ("children" or "men," A. V.) *of the East* (Judg. vi. 3, 33, vii. 12; 1 K. iv. 30; Job i. 3; Is. xi. 14; Jer. xlix. 28; Ez. xxv. 4). From these passages it appears that the *Land of the East* and *Sons of the East* indicate, primarily, the country E. of Palestine and N. of the Arabian peninsula, and the tribes descended from Ishmael and from Keturah; and that this original signification may have become gradually extended to Arabia and its inhabitants generally, though without any strict limitation.—2. *'Arâb* and *'Arab* (Heb. = *arid, sterile*, Ges.), whence "Arabia" (2 Chr. ix. 14; Is. xxi. 13; Jer. xxv. 24; Ez. xxvii. 21). This name seems to have the same geographical reference as the former. Among geographers in general, however, both classical and modern, "Arabia" designates the whole of the extensive region which occupies the S. W. corner of the continent of Asia. According to this prevalent usage, Arabia reaches from 12½° to 34½° N. latitude, and from 32½° to 60° E. longitude from Greenwich, or from 109½° to 137° E. longitude from Washington. This region is bounded on the N. by Palestine and Syria; on the E. by the Euphrates (or ancient Babylonia, Chaldea, &c.), the Persian Gulf, and the Sea of Arabia; on the S. by the Sea of Arabia or Indian Ocean, and the Strait of Bab-el-Mandeb; on the W. by the Red Sea, or Arabian Gulf, and Egypt. The name Erythrean Sea was anciently applied to the Arabian and Persian Gulfs (especially the former; see RED SEA), as well as to the sea or ocean on the S. of Arabia. According to the above description, the greatest length of Arabia, from Egypt to the Sea of Arabia, is about 1,650 miles; its greatest width, from near ancient Palmyra to a point on the coast E. of the Strait of Bab-el-Mandeb, is about 1,450 miles. Its area would thus be nearly 1,100,000 square miles. Geographers have differed greatly in their estimates of the extent of Arabia, some making it embrace an area equal to more than one-third of that contained in the whole United States, and others reducing it to about one-fourth of the area of the United States. Much of this discrepancy is due to the unsettled boundary of North Arabia (see II. below), which spreads out in that direction into deserts that meet those which may be considered as belonging to the neighboring countries, and are occupied by roving tribes of Arabs having scarcely a nominal subjection to any superior authority. Arabia is indeed one of the few countries of the south where the descendants of the aboriginal inhabitants have neither been extirpated nor expelled by northern invaders.—"There is no people," says Ritter, "who are less circumscribed to the territory



usually assigned to them than the Arabs; their range outstrips geographical boundaries in all directions" (Morren, in Kit.). Arabia was divided by the ancient classical geographers into *Arabia Felix* (L., *Happy Arabia*), *Arabia Deserta* (L., *Desert Arabia*), and *Petræa* (L., *Stony Arabia*, or [so some] named from its chief city Petra; see SELA). It may be more conveniently divided into *Arabia Proper*, *Northern Arabia*, and *Western Arabia*.—1. *Arabia Proper*, or the Arabian peninsula, consists of high table-land, declining toward the N.; its most elevated portions being the chain of mountains nearly parallel to the Red Sea, and the territory E. of the S. part of this chain. The high land is encircled from the Gulf of 'Akabah to the head of the Persian Gulf by a belt of low littoral country. So far as the interior has been explored it consists of mountain and desert tracts, relieved by large districts under cultivation, well peopled, watered by wells and streams, and enjoying periodical rains. There are no navigable rivers. The desert of Ahkaf, according to Mr. W. G. Palgrave, extends from about 23½° to 17° N. latitude. The most fertile tracts are those on the S. W. and S. Arabia Proper may be subdivided into five principal provinces: the Yemen in the S. W., on the Red Sea and Indian Ocean; the districts of Hadramäwt, Mahreh, and 'Omân, on the Indian Ocean, and the entrance of the Persian Gulf; El-Bahreyn, toward the head of the Persian Gulf; the great central country of Nejd and Yemâmeh; and the Hijâz and Tihâmeh on the Red Sea. The modern Yemen is especially productive and picturesque. The deserts afford pasturage after the rains. The products mentioned in the Bible as coming from

Arabia will be found described under their respective heads. (ASS; CAMEL; FRANKINCENSE; GOLD; HORSE; LOCUST; OSTRICH; SERPENT; SHITTAH-TREE; SPICE; STONES, PRECIOUS, &c.)—II. *Northern Arabia* or the Arabian Desert—divided by the Arabs (who do not consider it as strictly belonging to their country) into the Deserts of Mesopotamia, Syria, and El-'Irâk—is a high, undulating, parched plain, of which the Euphrates forms the natural boundary from the Persian Gulf to the frontier of Syria, whence it is bounded by the latter country and the desert of Petra on the N. W. and W., the peninsula of Arabia forming its southern limit. It has few oases, the water of the wells is generally either brackish or unpotable, and it is visited by the *Simoom.* (WINDS.) The Arabs find pasture for their flocks and herds after the rains, and in the more depressed plains; and the desert generally produces prickly shrubs, &c., on which the camels feed. The inhabitants, principally descendants of ISHMAEL and of KETURAH, were known to the ancients as "dwellers in tents," L. *Scenitæ* (compare Is. xiii. 20; Jer. xlix. 31; Ez. xxxviii. 11); and they extended from Babylonia on the E. (compare Num. xxiii. 7; 2 Chr. xxi. 16; Is. ii. 6, xiii. 20), to the borders of Egypt on the W. Their predatory habits are mentioned in 2 Chr. xxi. 16, 17, xxvi. 7; Job i. 15; Jer. iii. 2. They conducted a considerable trade of merchandise of Arabia and India from the shores of the Persian Gulf (Ez. xxvii. 20–24), whence a chain of oases still forms caravan-stations; and they likewise with the Idumeans traded from the western portions of the peninsula, probably in the products of Southern Arabia and Ethiopia (Gen. xxxvii. 25, 28; 1 K. x. 15, 25; 2 Chr. ix. 14, 24; Is. lx. 6; Jer. vi. 20).—III. *Western Arabia* includes the peninsula of SINAI, and the desert of Petra, corresponding generally with the ancient Arabia Petræa. It was in the earliest times inhabited by the HORITES. Its later inhabitants were in part the same as those of Northern Arabia, but mostly descendants of Esau, and it was called the land of EDOM, or Idumea, also the desert of SEIR, or Mount Seir. The common origin of the Idumeans from Esau and Ishmael is found in Esau's marriage with Ishmael's daughter (Gen. xxviii. 9, xxxvi. 3). The Nabatheans (see NEBAIOTH) succeeded to the Idumeans, and Idumea is mentioned only as a geographical designation after the time of Josephus. Petra was in the great route of the western caravan-traffic of Arabia, and of the merchandise brought up the Elanitic Gulf. (See *Northern Arabia;* EDOM; ELATH; EZION-GEBER, &c.)—*Inhabitants.* The Arabs, like every other ancient nation of any celebrity, have traditions representing their country as originally inhabited by races which became extinct at a very remote period. These were the tribes of 'Âd, Thamood, Umeiyim, 'Abeel, Tasm, Jedees, 'Emleek (Amalek?), Jurhum (the first of this name), and Webâri: some omit the fourth, eighth, and ninth, but add Jâsim. The majority of their historians derive these tribes from Shem; but some, from Ham, though *not* through Cush. Their traditions refer the origin of the existing nation (1.) to Kahtân, whom they and most European scholars identify with Joktan; and (2.) to Ishmael, who, they say, married a descendant of Kahtân. They are silent respecting Cushite settlements in Arabia; but certain passages in the Bible seem to agree with modern research, that Cushites were among its early inhabitants. (CUSH; DEDAN; EDEN 1; ETHIOPIA; HAVILAH; NIMROD; RAAMAH; SABTAH; SABTECHA; SEBA; SHEBA.) 1. The descendants of JOKTAN occupied the principal portions of the S. and S. W. of the peninsula, with colonies in the interior. (MESHA; SEPHAR.)—The principal Joktanite kingdom, and the chief state of ancient Arabia, was that of the Yemen, founded (according to the Arabs) by Yaarub, son (or descendant) of Kahtân (Joktan). Its most ancient capital was probably *San'â,* formerly called *Azâl.* (UZAL.) The other capitals were *Ma-rib,* or *Sebâ,* and *Zafâri.* (SEPHAR.) This was the Bible kingdom of SHEBA. Its rulers, and most of its people, were descendants of Sebâ (= Sheba), whence the classical *Sabæi.* The dominant family was apparently that of Himyer, son (or descendant)of Sebâ. A member of this family founded the more modern kingdom of the Himyerites, the latter appellation apparently superseding the former only shortly before the Christian era, i. e. after the foundation of the later kingdom. The rule of the Himyerites (whence the *Homeritæ* of classical authors) probably extended over the modern *Yemen*, *Hadramáwt*, and *Mahreh.* Their kingdom lasted until A. D. 525, when it fell before an Abyssinian invasion. Already, about the middle of the fourth century, the kings of Axum appear to have become masters of part of the Yemen, adding to their titles the names of places in Arabia belonging to the Himyerites. After four reigns they were succeeded by Himyerite princes, vassals of Persia, the last of whom submitted to Mohammed. Kings of Hadramäwt (= HAZARMAVETH, the classical *Chatramotitæ*) are also enumerated by the Arabs. The Greek geographers mention a fourth people in conjunction with the *Sabæi*, *Homeritæ*, and *Chatramotitæ*,—the *Minæi*, who have not been identified with any biblical or modern name. Some place them as high as Mecca; but Fresnel places them in Hadramäwt. The other chief Joktanite kingdom was that of the Hijâz, founded by Jurhum (= HADORAM 1?), brother of Yaarub, who left the Yemen and settled near Mecca. The Arab lists of its kings are inextricably confused; but the name of their leader and of two of his successors was Mudâd (or El-Mudâd), probably = ALMODAD. Ishmael, according to the Arabs, married a daughter of the first Mudâd, whence sprang 'Adnân the ancestor of Mohammed. This kingdom merged, by intermarriage and conquest, into the tribes of Ishmael. Other Joktanite kingdoms were founded in Northern Arabia, as that of El-Heereh in El-Irâk (afterward Ishmaelitic) and that of Ghassân on the confines of Syria (many of whose rulers were named El-Hârith, perhaps = ARETAS). The history of all the Arabs for more than a thousand years past has been closely connected with Mohammedanism. (See *Religion*, below.)—2. The ISHMAELITES appear to have entered the peninsula from the N. W. That they have spread over the whole of it (except one or two districts on the S. coast which are said to be still inhabited by unmixed Joktanite peoples), and that the modern nation is predominantly Ishmaelite, is asserted by the Arabs. (See the articles on ISHMAEL and his sons, also HAGARENES.) They extended N. from the Hijâz into the desert, where they mixed with Keturahites and other Abrahamic peoples: and W. to Idumea, where they mixed with Edomites, &c. The tribes sprung from Ishmael have always been governed by petty chiefs or heads of families (sheikhs and emeers); they have generally followed a patriarchal life and have not originated kingdoms, though they have in some instances succeeded to those of Joktanites, the principal one of these being that of El-Heereh (see above).—3. The descendants of KETURAH appear to have settled chiefly N. of the peninsula in Desert Arabia, from Palestine to the Persian Gulf. (DEDAN; SHEBA, &c.).—4. In Northern and Western Arabia are other peoples, sometimes classed with the Arabs. (AMALEK; ESAU, &c.).—*Religion.* The most ancient idolatry of the Arabs must have been fetichism, of which there are striking proofs in the sacred trees and stones of historical times, and in the worship of the heavenly bodies, or Sabeism. (IDOL; IDOLATRY.) The objects of the earlier fetichism, the stone-worship, tree-worship, &c., of various tribes, are too numerous to mention. Manâb, the goddess worshipped between Mecca and Medina, has been compared with MENI (Is. lxv. 11), A. V. "number." Magianism (MAGI) never had very numerous followers. Christianity was introduced in southern Arabia toward the close of the second century. It flourished chiefly in the Yemen, where many churches were built. It also rapidly advanced in other portions of Arabia through the kingdom of *Heereh*, *Ghassân*, &c. The persecutions of the Christians brought about the fall of the Himyerite dynasty (see above) by the invasion of the Christian ruler of Abyssinia. Judaism was propagated in Arabia, principally by Karaites, at the Captivity, but it was introduced before that time: it became very prevalent in the Yemen, and in the Hijâz, especially at Kheybar and Medina, where there are said to be still tribes of Jewish extraction. Mohammedanism has almost wholly superseded other religions in Arabia. Its fundamental principle is, "There is one God, and Mohammed is his prophet." Mohammed, born near Mecca in or about A. D. 570, assumed the prophetic office in his fortieth year as the restorer of the pure religion revealed by God to Abraham, and afterward promulgated his doctrines in the Koran. His religion (Islam, or Islamism) is made up of Christianity, Judaism, and Paganism. In 622 a plot against his life constrained him to flee from Mecca to Medina. This *flight* (called the *Hegira*, from the Arabic) is the era from which Mohammedans reckon time by lunar years of 354 days each. The citizens of Medina embraced the prophet's cause, and from this time his religion was propagated by the sword. Before his death at Medina in 632, he had brought all Arabia under his dominion. Medina was the capital of Mohammed's successors, who were styled caliphs, about twenty-five years; Ali, fourth caliph, Mohammed's son-in-law, removed to Kufa on the Euphrates, and was there assassinated (661) after reigning five years; then Damascus was the seat of the caliphs till 752; afterward Bagdad for several centuries. About 934 the caliphate became a mere nominal dignity, and various Mohammedan countries had their own absolute rulers. Syria and Palestine came under Arab sway between 632 and 639; Egypt in 640; Persia, Mesopotamia, and Armenia about 640; northern Africa within the seventh century; Spain was invaded in 709, and a kingdom established there, which lasted till 1492, though the progress of the Arabs (also called Saracens and Moors) in western Europe was stopped by the victory gained over them in 732 by Charles Martel of France. In one hundred years from the Hegira the dominion, faith, and language of the Arabs overspread the regions between the Atlantic and the Indus. Afterward various tribes of Tartars embraced Mohammedanism, and made it the state religion in their empires in India, Turkey, &c. The present number of Mohammedans in the world is probably 160,000,000, principally in Arabia, Turkey, Persia, and neighboring countries in Asia, and in northeastern and central Africa. The three holy cities of Mohammedans are Mecca, Medina, and Jerusalem. Mohammedans are divided into sects: the great majority are Sonnites or Sunnites, who receive the *sunna* (Ar. = *tradition*) as well as the Koran; while the Shiites (Persians and Kurds) reject the *sunna* and maintain that Ali, fourth caliph, was the first lawful successor of Mohammed. The Wahabees or followers of Abd-el-Wahab (born in Eastern Arabia between 1720 and 1730, died 1787), who aimed to restore Mohammedanism to its original purity, and founded a kingdom in 1770, were at one time masters of nearly all Arabia, held Mecca and Medina, but were defeated in 1818, and their power was supposed to be broken; but Mr. W. G. Palgrave in 1862 found their kingdom extending from 26½° to 23½° N. Lat., and from the Persian Gulf on the E. to the province of Hijâz on the W., and now stronger than ever, its new capital Riadh being a very beautiful and populous town. (See the articles ARABIA, MOHAMMEDANISM, and WAHABEES in the New Amer. Cyc., and EXPLORATION AND DISCOVERY in the Annual Cyc. for 1864.)—*Language.* Arabic, the language of Arabia, and generally regarded as the language of the Ishmaelites, is the vernacular tongue through southwestern Asia and northern Africa, and the language of religion wherever Mohammedanism prevails. (See above.) It is the most developed and the richest of the Shemitic languages, and the only one of which we have an extensive literature: it is, therefore, of great importance to the study of Hebrew. Probably in Jacob's time (Gen. xxxi. 47) and Gideon's (Judg. vii. 9–15) the Shemitic languages differed much less than in after-times. But it appears from 2 K. xviii. 26, that in the eighth century B. C. only the educated Jews understood Aramaic. Apparently, the Himyeritic is to be regarded as a sister of the Hebrew, and the Arabic (commonly so called) as a sister of the Hebrew and Aramaic, or, *in its classical phasis*, as a descendant of a sister of these two; but the Himyeritic probably is mixed with an African language. Respecting the Himyeritic, the ancient language of Southern Arabia, until lately little was known; but monuments bearing inscriptions in this language have been discovered, principally in Hadramäwt and the Yemen, and some of the inscriptions have been published. (SHEMITIC LANGUAGES; VERSIONS, ARABIC.)—For several centuries after A. D. 800 the Arabs (or Saracens) were preëminent in mathematics, philosophy, geography, astronomy, medicine, architecture, poetry, romance, &c. The court at Bagdad was then the world's centre of learning and civilization, while Europe was in darkness.—The *manners* and *customs* of the Arabs are of great value in illustrating the Bible. No one can mix with this people without being constantly and forcibly reminded either of the early patriarchs or of the settled Israelites. (AGE, OLD; BEARD; DRESS; FATHER; FRONTLETS; ORNAMENTS, PERSONAL; RING; SANDAL; SEAL; SHEPHERD; VEIL; WRITING, &c.)—References in the Bible to the Arabs themselves are still more clearly illustrated by the manners of the modern people in their predatory expeditions, mode of warfare, caravan-journeys, &c. To the interpretation of the book of Job, an intimate knowledge of this people and their language and literature is essential.—*Commerce.* While the Ishmaelite tribes have been caravan-merchants, the Joktanites of Southern Arabia have been the chief traders of the Red Sea, carrying their commerce to the shores of India as well as of Africa. See passages in the Scriptures relating to Solomon's fleets and the maritime trade. (SHIP.)

The commerce of Southern Arabia with Palestine was evidently by the two great caravan routes from the head of the Red Sea and from that of the Persian Gulf: the former especially taking with it African produce; the latter, Indian. All testimony goes to show that from the earliest ages the people of Arabia have travelled and formed colonies in distant lands.

A-ra'bi-ans (in the Scriptures: see ARABIA), the nomadic tribes inhabiting the country E. and S. of Palestine, who in the early Hebrew history were known as Ishmaelites and descendants of Keturah. Their roving pastoral life in the desert is alluded to in Is. xiii. 20; Jer. iii. 2; 2 Mc. xii. 11; their country is associated with that of the Dedanim, the travelling merchants (Is. xxi. 13), with Dedan, Tema, and Buz (Jer. xxv. 24), and with Dedan and Kedar (Ez. xxvii. 21), all of which were probably in the N. part of the peninsula later known as Arabia. During the reign of Jehoshaphat, the Arabians, with the Philistines, were tributary to Judah (2 Chr. xvii. 11); but in the reign of his successor they revolted, ravaged the country, plundered the royal palace, slew all the king's sons except the youngest, and carried off the royal harem (2 Chr. xxi. 16, xxii. 1). The Arabians of Gur-baal were again subdued by Uzziah (xxvi. 7). On the return from Babylon they were among the foremost in hindering Nehemiah's work of restoration, and plotted with the Ammonites and others for that end (Neh. iv. 7). Geshem, or Gashmu, a leader of the opposition, was of this race (ii. 19, vi. 1). In later times the Arabians served under Timotheus against Judas Maccabeus, but were defeated (1 Mc. v. 39; 2 Mc. xii. 10). The Zabadeans, an Arab tribe, were routed by Jonathan, brother and successor of Judas (1 Mc. xii. 31). Zabdiel, the assassin of Alexander Balas (xi. 17), and Simalcue who brought up Alexander Balas's young son Antiochus (xi. 39), afterward Antiochus VI., were both Arabians. The "Arabians" in Acts ii. 11, were Jews or Jewish proselytes from Arabia (compare ver. 5–10).

A'rad (Heb. *wild ass*, Ges., Fü.), a Benjamite, son of Beriah (1 Chr. viii. 15).

A'rad (Heb. see above), a royal city of the Canaanites, named with Hormah and Libnah (Josh. xii. 14). The wilderness of Judah was to "the S. of Arad" (Judg. i. 16). It is also undoubtedly named in Num. xxi. 1 (comp. Hormah in ver. 3), and xxxiii. 40, translated properly "the Canaanite king of Arad," A. V. "king Arad the Canaanite." The site of Arad has been identified (Rbn. ii. 101) with "a barren-looking eminence," *Tell 'Arâd*, one hour and a half N. E. by E. from *Milh* (Moladah), and eight hours from Hebron.

Ar'a-dus (fr. Gr.) = ARVAD (1 Mc. xv. 23).

A'rah (Heb. perhaps = *wayfaring*, Ges.). **1.** An Asherite, of the sons of Ulla (1 Chr. vii. 39).—**2.** Ancestor of a family of 775 (Ezr. ii. 5) or 652 (Neh. vii. 10) who returned with Zerubbabel. One, Shechaniah, was father-in-law of Tobiah the Ammonite (Neh. vi. 18). Arah = ARES in 1 Esd. v. 10.

A'ram (Heb. *high region*, highlands, Ges.). **1.** The name by which the Hebrews designated, generally, the country lying to the N. E. of Palestine; the high table-land which stretches from the Jordan to the Euphrates; also the region beyond the Euphrates, especially the mountainous region and high plain between it and the Tigris N. of 35°, called in Hebrew *Aram-naharaim* = *the highland of the two rivers* (see HARAN; Ps. lx. title; also in Heb., A. V. "MESOPOTAMIA," in Gen. xxiv. 10; Deut. xxiii. 5 [4]; Judg. iii. 8; 1 Chr. xix. 6), PADAN-ARAM (Gen. xxv. 20, &c.), *Aram* simply (Num. xxiii. 7; Judg. iii. 10, marg.; comp. 2 Sam. x. 16, A. V. "Syrians [Heb. *Aram*] beyond the river"). Aram is usually translated, as in the Vulgate and LXX., "SYRIA" or "SYRIANS." The Hebrew derivative *Arammi* = *the Aramite*, translated "Syrian" in A. V., is used in Gen. xxv. 20, and other parts of the Pentateuch, to designate a dweller in *Aram-naharaim;* in 2 K. v. 20, &c., an inhabitant of that part of Syria which had Damascus for its capital. (See *Aram-dammesek* below.) The shortened Hebrew plural *Rammim* for *Arammim*, A. V. "Syrians," occurs in 2 Chr. xxii. 5; compare RAM 3. (See SHEMITIC LANGUAGES.) Besides *Aram-naharaim* and Padan-aram, we meet with the following small nations or kingdoms forming parts of the general land of Aram:—1. *Aram-zobah* (Ps. lx. title; also in Heb., A. V. "Syrians of Zoba," 2 Sam. x. 6, 8), or simply ZOBAH (1 Sam. xiv. 47, &c.). 2. *Aram beth-rehob*, A. V. "Syrians of Beth-rehob" (2 Sam. x. 6), or REHOB (x. 8). 3. *Aram-maachah*, A. V. "Syria-maachah" (1 Chr. xix. 6), or Maacah only (2 Sam. x. 6; MAACAH 2). 4. GESHUR, "in Aram," A. V. "in Syria" (2 Sam. xv. 8). 5. *Aram-dammesek* (Damascus) (2 Sam. viii. 5, 6; 1 Chr. xviii. 5, 6). The whole of these petty states are spoken of collectively as "Aram" (2 Sam. x. 9 ff.), but Damascus gradually absorbed the smaller powers (1 K. xx. 1), and took the name of "Aram" alone (Is. vii. 8; also 1 K. xi. 25, xv. 18, &c.). See also HAMATH; HAMATH-ZOBAH; ISH-TOB.—According to Gen. x., Aram was a son of SHEM, and his brethren were Elam, Asshur, Arphaxad, and Lud.—**2.** Son of Kemuel, and descendant of Nahor (Gen. xxii. 21); probably = RAM 3.—**3.** An Asherite, son of Shamer (1 Chr. vii. 34).—**4.** Son of Esrom, or Hezron; = RAM 1 (Mat. i. 3, 4; Lk. iii. 33).

A'ram-i-tess [*i* as in *vine*] (fr. Heb.) = a female inhabitant of Aram; a Syrian woman (1 Chr. vii 14).

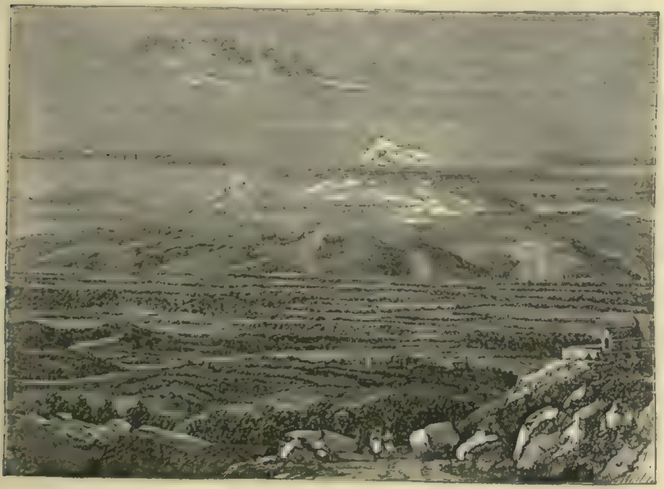
A'ram–na-ha-ra'im (Heb.; Ps. lx. title). ARAM 1

A'ram–zo'bah (Heb.; Ps. lx. title). ARAM 1.

A'ran (Heb. *wild goat*, Ges.), a Horite, son of Dishan (Gen. xxxvi. 28; 1 Chr. i. 42).

* **Ar-a-ni'ah** (fr. Heb.; 2 Sam. xxiv. 18, marg.) = ARAUNAH.

Ar'a-rat (Heb. fr. Sansc. = *holy land*, Bohlen, Ges.), a mountainous district of Asia mentioned in the Bible—(1.) as the resting-place of the Ark after the Deluge (Gen. viii. 4): (2.) as the asylum of the sons of Sennacherib (2 K. xix. 37, marg; Is. xxxvii. 38, marg.; A. V. "the land of Armenia"): (3.) as the ally, and probably the neighbor, of Minni and Ashchenaz (Jer. li. 27; ARMENIA). In Gen. xi. 2, "from the E." A. V., apparently indicating its position as E. of Mesopotamia, is more correctly in the margin "eastward," as in Gen. ii. 8, xii. 8, xiii. 11, with reference to the writer's own country rather than to Ararat. The name Ararat, though unknown to Greek and Roman geographers and to the modern Armenians, was an indigenous and an ancient name for a portion of Armenia, for Moses of Chorene gives *Araratia* as the designation of the central province. In its biblical sense Ararat = generally the Armenian highlands—the lofty plateau which overlooks the plain of the Araxes on the N., and of Mesopotamia on the S. Various opinions have been put forth as to the spot where the ark rested, as described in Gen. viii. 4. Josephus (i. 3, § 6) quotes a tradition from Berosus the Chaldean, fixing the spot on the mountains of *Kurdistan*. Local tradition still points to the *Jebel Judi*, in this range, as the scene of the event, and reports, with Berosus, that fragments of the ark exist on its summit. Josephus also (l. c.) gives another tradition from Nicolaus Damascenus that a mountain in Armenia named Baris, beyond Minyas, was the spot. Josephus states himself (i. 3, § 5) that the spot where Noah left the ark had received an Armenian name which he renders Apobaterion (= *the place of descent*), and which seems identical with *Nachdjevan*, on the banks of the Araxes. To this neighborhood native Armenians now assign all the associations connected with Noah, and Europeans have so far indorsed this last opinion as to give the name Ararat exclusively to the mountain called *Massis* by the Armenians, *Agri-Dagh* (= *Steep Mountain*) by the Turks, and *Kuh-i-Nuh* (= *Noah's Mountain*) by the Persians. This mountain, the loftiest and most imposing in the region, rises immediately out of the plain of the Araxes, and terminates in two conical peaks, named the Great and Less Ararat, about seven miles apart, the former of which is 17,260 feet above the level of the sea and about 14,000 above the plain of the Araxes, while the latter is lower by 4,000 feet. The summit of the higher rises about 3,000 feet above the limit of perpetual snow. It is of volcanic origin. The summit of Ararat was first ascended in 1829 by Parrot, who describes a secondary summit about 400 yards from the highest point, and on the gentle depression between the two eminences he surmises that the ark rested. The region immediately below the limit of perpetual snow is barren and unvisited by beast or bird. *Arguri*, the only village known to have been built on its slopes, was the spot where, according to tradition, Noah planted his vineyard. Lower down, in the plain of Araxes, is *Nachdjevan*, where the patriarch is reputed to have been buried. —Taking the Armenian plateau from the base of *Ararat* in the N. to the range of *Kurdistan* in the S. as = "the mountains of Ararat" (Gen. viii. 4), we notice—(1.) Its *elevation*. It rises to a height of from 6,000 to 7,000 feet above the sea, presenting a surface of extensive plains, whence spring lofty mountain ranges, having a generally parallel direction from E. to W., and connected with each other by transverse ridges of moderate height. (2.) Its *geographical position*. It is equidistant from the Euxine and the Caspian seas on the N., and between the Persian Gulf and the Mediterranean on the S. Viewed with reference to the dispersion of the nations, Armenia is the true centre of the world: and Ararat is now the great boundary-stone between the empires of Russia, Turkey, and Persia. (3.) Its *physical character*. Though of volcanic origin, Armenia differs materially from other regions of similar geological formation, for it does not rise to a sharp well-defined central crest, but expands into plains separated by a graduated series of subordinate ranges. It is far more accessible, both from without, and within its own limits, than other districts of similar elevation. The fall of the ground in the centre of the plateau is not decided in any direction; for the Araxes, which flows into the Caspian, rises W. of either branch of the Euphrates, and runs N. at first; while the Euphrates, which flows to the S. rises N. of the Araxes, and runs W. at first. (4.) The *climate*. Winter lasts from October to May, and is succeeded by a brief spring and summer of intense heat. In April the Armenian plains are still covered with snow; and in the early part of September it freezes keenly at night. (5.) The *vegetation*. Grass grows luxuriantly on the plateau, and furnishes abundant pasture during the summer to the flocks of the nomad Kurds. Wheat, barley, and vines ripen at far higher altitudes than on the Alps and the Pyrenees; and the harvest is brought to maturity with wonderful speed. These observations show that, while the elevation of the Armenian plateau constituted it the natural resting-place of the ark after the Deluge, its geographical position and physical character secured an impartial distribution of mankind to the various quarters of the world. The climate furnished a powerful inducement to seek the more tempting regions on all sides of it. At the same time the character of the vegetation was remarkably adapted to the nomad state in which Noah's early descendants probably lived.



Ararat.

Ar'a-rath (Tob. i. 21) = Ararat.

A-rau'nah (fr. Heb. variously written; = *Jah is strong*, Fü.), a Jebusite who sold to David a site for an altar to Jehovah (2 Sam. xxiv. 18–24); = Ornan. Keil (*on* 1 *Chr.* xxi. 25, Eng. tr.) says of the apparent discrepancy between 1 Chronicles and 2 Samuel in regard to the price, &c.; "in 1 Chr. xxi. 25, it is stated that David gave to Ornan for the *place* (probably the hill, Mount Moriah) 600 shekels of gold. On the other hand, in 2 Sam. xxiv. 24, we read that David bought the *threshing-floor and the oxen* for 50 shekels of silver. The very words of the two passages show that the authors were writing of different things, and, therefore, there is no reason to suppose that there is any error." From 2 Sam. xxiv. 23, "these things did Araunah the king, give unto the king," it has been inferred that he was one of the royal race of the Jebusites.

Ar'ba (Heb. *giant-Baal* or *Baal-Hercules*, Fü.), the progenitor of the Anakim, from whom Hebron was called Kirjath-arba (Josh. xiv. 15, xv. 13, xxi. 11).

Ar'bah (= Arba), **the cit'y of** = Kirjath-arba or Hebron Gen. xxxv. 27).

Ar'bath-ite (fr. Heb.), **the,** = a native of the ARABAH or *Ghôr.* Gesenius makes Arbathite = one from BETH-ARABAH. Abi-albon the Arbathite was one of David's valiant men (2 Sam. xxiii. 31; 1 Chr. xi. 32).

Ar-bat'tis (fr. Gr.), a district of Palestine (1 Mc. v. 23 only); according to Ewald, the district N. of the sea of Galilee, part of which is still called *Ard el-Batihah;* but perhaps a corruption of Acrabattine = the toparchy between Neapolis and Jericho. AKRABBIM.

Ar-be'la (Gr. fr. Heb. = *citadel of God,* Wr.), only in 1 Mc. ix. 2, defining the situation of MASALOTH, which was besieged and taken by Bacchides and Alcimus. According to Josephus this Arbela was a city of Galilee near the lake of Gennesaret, and remarkable for certain impregnable caves, the resort of robbers and insurgents, and the scene of more than one desperate encounter. Arbela is identified with the existing *Irbid,* a site with a few ruins W. of *Medjel* (MAGDALA), on the S. E. side of the *Wady el-Hamâm,* in a small plain at the foot of the hill of *Kurûn Hattin.* The caverns are in the opposite face of the ravine, and bear the name of *Kula'at Ibn Maân.* Arbela may be the BETH-ARBEL of Hos. x. 14.

Ar'bite, the (fr. Heb. = *native of* ARAB, Ges.). PAARAI the Arbite was one of David's heroes (2 Sam. xxiii. 35); called in 1 Chr. xi. 37, NAARAI the son of EZBAI.

Ar-bo'nai (Gr. *Abronas*), a torrent, apparently near Cilicia; possibly the *Nahr Abraim* or *Ibrahim* (ancient Adonis), which rises in Lebanon at *Afka* (ancient Aphek), and falls into the Mediterranean at *Jebeil* (Byblos); or a corruption of the Hebrew *'éber hannâhâr = beyond the river,* i. e. Euphrates (Jd. ii. 24).

* **Arch.** The arch was used by the Egyptians at Thebes as early as B. C. 1540 (Wilkinson), and by the ancient Assyrians (Rawlinson). It was therefore probably known to the Israelites. The plural of the Hebrew *êylâm* is translated "arches" in Ez. xl. 16 ff. A. V. (margin, "galleries" or "porches"); but the real meaning is doubtful. The Targums, LXX., Vulgate, Fairbairn (*on Ezekiel*), &c., translate *porches;* but Gesenius says they were carried round an edifice, and are distinguished from the porches. Fürst defines it *a sort of hall-like space that recedes and projects.* TEMPLE.

* **Arch-an'gel** [ark-ane'jel] (fr. Gr. = *a chief of the angels*) 1 Th. iv. 16; Jude 9. ANGEL; GABRIEL; MICHAEL; RAPHAEL; URIEL.

Ar-che-la'us [-ke-] (L. fr. Gr. = *leading the people, a chief,* L. & S.), son of Herod the Great, by a Samaritan woman, Malthace, and, with his brother Herod Antipas, brought up at Rome. At the death of Herod (B. C. 4) his kingdom was divided between his three sons, Herod Antipas, Archelaus, and Philip. Herod by will gave to Archelaus "the kingdom," but Augustus, though he confirmed the will in general, appointed Archelaus ethnarch, promising him the dignity of king afterward, if he governed well. He received half of what had been subject to Herod, including Idumea, Judea, Samaria, with the cities of Cesarea, Sebaste, Joppa, and Jerusalem, the whole yielding him six hundred talents' income (Jos. xvii. 8, § 1, and 11, § 4). In the tenth year of his reign (ninth, so Dion Cassius), A. D. 6, a complaint was preferred against him by his brothers and his subjects on the ground of his tyranny, in consequence of which he was banished to Vienne in Gaul, where he is generally said to have died. But Jerome relates that he was shown the sepulchre of Archelaus near Bethlehem. He seems to have been guilty of great cruelty and oppression (Mat. ii. 22). Josephus relates that he put to death three thousand Jews in the Temple not long after his accession. Archelaus wedded illegally Glaphyra, once the wife of his brother Alexander, who had had children by her.

Arch'e-ry. ARMS.

Ar'che-vites [-ke-] (fr. Heb.), perhaps = inhabitants of ERECH, placed as colonists in Samaria (Ezr. iv. 9).

Ar'chi [-ki] (Heb.) Josh. xvi. 2. ARCHITE.

Ar-chip'pus [-kip-] (L. fr. Gr. = *ruling horses*), a Christian teacher in Colosse (Col. iv. 17), called by St. Paul his "fellow-soldier" (Phn. 2); probably a member of Philemon's family. Some suppose him to have been overseer of the church at Colosse; others (improbably) a teacher at Laodicea. There is a legend that he was one of the seventy disciples, and suffered martyrdom at Chonæ, near Laodicea.

Ar'chite [-kite] (fr. Heb. as if from a place named Erech), **the,** the usual designation of David's friend Hushai (2 Sam. xv. 32, xvii. 5, 14; 1 Chr. xxvii. 33). The same word (in the Hebrew) occurs in Josh. xvi. 2, where "the borders of Archi" (i. e. "the Archite") are named as somewhere near Bethel.

Ar'chi-tec-ture [-ke-]. Gen. iv. 17, 20, 22, appears to divide mankind into the "dwellers in tents" and the "dwellers in cities." (CITY; FENCED CITY.) The race of Shem (Gen. x. 11, 12, 22, xi. 2–9) founded the cities in the plain of Shinar, Babylon, Nineveh, &c., one of which, Resen, is called "a great city." We have in Gen. xi. 3–9, an account of the earliest recorded building, and of the materials employed in its construction. (BABEL, TOWER OF.) In Esth. i. 2, mention is made of the palace at Susa (SHUSHAN), the spring residence of the kings of Persia (Esth. iii. 15); and in Tobit and Judith, of ECBATANA, to which they retired during the heat of summer (Tob. iii. 7, xiv. 14; Jd. i. 14). In Egypt the Israelites appear first as builders of cities (Pithom and Raamses), compelled to labor at the buildings of the Egyptian monarchs (Ex. i. 11). The Israelites were by occupation shepherds, and by habit dwellers in tents (Gen. xlvii. 3). They had therefore originally, speaking properly, no architecture. In Canaan they became dwellers in towns and in houses of stone (Lev. xiv. 34, 45; 1 K. vii. 10); but these were not all, nor indeed in most cases, built by themselves (Deut. vi. 10; Num. xiii. 19, 22; Josh. xiv. 15). The peaceful reign and vast wealth of Solomon gave great impulse to architecture; for besides the Temple and his other great works, he built fortresses and cities in various places, Baalath, Tadmor, &c. (1 K. ix. 15–24). Subsequent kings are recorded as builders: Asa (1 K. xv. 23), Baasha (xv. 17), Omri (xvi. 24), Ahab (xvi. 32, xxii. 39), Hezekiah (2 K. xx. 20; 2 Chr. xxxii. 27–30), Jehoash, and Josiah (2 K. xii. 11, 12, xxii. 6); and Jehoiakim, whose winter palace is mentioned (Jer. xxii. 14, xxxvi. 22; see also Am. iii. 15). On the return from captivity the chief care of the rulers was to rebuild the Temple and the walls of Jerusalem in a substantial manner, with stone, and with timber from Lebanon (Ezr. iii. 8, v. 8; Neh. ii. 8, iii.). Under Herod and his successors not only was the Temple magnificently rebuilt, but the fortifications and other public buildings of Jerusalem were enlarged and embellished (Lk. xxi. 5). Herod also built the town of Cesarea; enlarged Samaria, and named it Sebaste; built the cities of Agrippeum and Phasaëlis; and even adorned with buildings many foreign cities. His sons built or rebuilt Cesarea Philippi, Tiberias, Bethsaida, &c. These great works were undoubtedly splendid, and probably formed on Greek and Roman models. For details in regard to the palace of Solomon, the temples, &c., at Jerusalem, see JERUSALEM; MARBLE; PALACE; TEMPLE, &c. For the domestic architecture of the Jews, see HANDICRAFT; HOUSE.

Arc-tu'rus (L. fr. Gr. = *bear's tail*). The Hebrew words *'âsh* and *'ayish* (=*a barrow bearer*, the Arabic name of the Great Bear, Ges.), rendered "Arcturus" in the A. V. of Job ix. 9, xxxviii. 32, in conformity with the Vulgate of the former passage, are now generally believed to be identical, and to represent the constellation Ursa Major, known commonly as the Great Bear, or Charles's Wain. The star now known as Arcturus is a star of the first magnitude in the constellation Bootes, and is nearly in a line with two bright stars in the tail of the Great Bear. The ancient versions differ greatly in their renderings. The LXX. render *'âsh* by the "Pleiades" in Job ix. 9 (unless the text which they had before them had the words in a different order), and *'ayish* by "Hesperus," the evening star, in Job xxxviii. 32. In the former they are followed or supported by the Chaldee, in the latter by the Vulgate.

Ard (Heb. *fugitive*), son of Bela and grandson of Benjamin (Num. xxvi. 40); ancestor of the ARDITES; probably = Ard, the "son" of Benjamin in Gen. xlvi. 21; = ADDAR in 1 Chr. viii. 3. BECHER; NAAMAN 2.

Ar'dath—"the field called Ardath" (2 Esd. ix. 26).

Ard'ites = the descendants of ARD (Num. xxvi. 40).

Ar'don (Heb. *fugitive*, Ges.), son, by Azubah, of Caleb the son of Hezron (1 Chr. ii. 18).

A-re'li (Heb. *son of a hero*, Ges.; see ARIEL), a son of Gad (Gen. xlvi. 16; Num. xxvi. 17); ancestor of the ARELITES.

* **A-re'lites** = a family descended from ARELI (Num. xxvi. 17).

A-re-op'a-gite [-jite] = a member of the court of AREOPAGUS (Acts xvii. 34).

A-re-op'a-gus (L. fr. Gr. = *hill of Ares*; the Gr. Ares = L. Mars; Acts xvii. 19; literally translated MARS' HILL in verse 22), a rocky height in ATHENS, opposite the W. end of the Acropolis, from which it is separated only by an elevated valley. It rises gradually from the N. end, and terminates abruptly on the S., over against the Acropolis, at which point it is about fifty or sixty feet above the valley already mentioned. Tradition derives its name from the legendary trial, before the gods assembled here, of Mars for murdering Neptune's son Halirrhothius. This spot was the place of meeting of the celebrated Council of Areopagus, often called simply "the Areopagus," the most ancient and venerable of the Athenian courts. This court consisted of those who had held the office of Archon, and they were Areopagites for life, unless disqualified by misconduct. At first the court tried only cases of wilful murder, wounding, poison, and arson; but Solon gave it extensive censorial and political powers. It continued to exist under the Roman emperors. Its meetings were held on the S. E. summit of the rock. There are still sixteen stone steps cut in the rock, leading up to the hill from the valley of the Agora or "market" below; and immediately above the steps is a bench of stones excavated in the rock, forming three sides of a quadrangle, and facing the S. Here the Areopagites sat as judges in the open air. On the E. and W. side are raised blocks, probably those described by Euripides as assigned, one to the accuser, the other to the accused.—The Areopagus was the spot from which St. Paul delivered his memorable address to the men of Athens (Acts xvii. 22-31). Some commentators suppose that St. Paul was brought before the Council of Areopagus; but there is no trace in the narrative of any judicial proceedings. He "disputed daily" in the "market" (ver. 17), which was S. of the Areopagus in the valley. Attracting more and more attention, "certain philosophers of the Epicureans and Stoics" brought him up from the valley, probably by the stone steps already mentioned, to the Areopagus above, that they might listen to him more conveniently. Here the philosophers probably took their seats on the stone benches usually occupied by the members of the Council, while the multitude stood on the steps and in the valley below.

A'res (L.) = ARAH 2 (1 Esd. v. 10).

Ar'e-tas (Gr. fr. Ar. = *a cutter*, *graver*, Pococke, Wr.), a common appellation of many of the Arabian kings or chiefs. (ARABIA; EDOM; NEBAIOTH.) Only two require mention here.—**1.** A contemporary of Antiochus Epiphanes (B. C. 170) and Jason (2 Mc. v. 8).—**2.** The father-in-law of HEROD ANTIPAS, and king of Arabia Petræa, whose ethnarch ("governor," A. V.) kept the city of Damascus with a garrison, desirous to apprehend St. Paul (2 Cor. xi. 32). There is a somewhat difficult chronological question respecting the subordination of Damascus to this Aretas. Under Augustus and Tiberius the city was attached to the province of Syria; and it is probable that a change in the rulership took place after the death of Tiberius. There had been war for some time between Aretas and Herod Antipas. A battle was fought, and the army of Antipas destroyed. Vitellius, governor of Syria, was sent to his aid against Aretas; but while on his march he heard of the death of Tiberius (A. D. 37), and remained at Antioch. By this change of affairs at Rome a complete reversal took place in the situation of Antipas and Aretas. The former was (A. D. 39) banished to Lyons, and his kingdom given to his nephew and enemy Herod Agrippa, who was intimate with the new emperor Caligula. It would be natural that Aretas should be received into favor; and the more so as Vitellius had an old grudge against Antipas, which, Josephus says, he concealed till he obtained revenge under Caligula. Now in A. D. 38, Caligula is known to have made several changes in the E.; and these facts, coupled with the non-existence of any Damascene coins of Caligula or Claudius, make it probable that about this time Damascus, which had belonged to the predecessor of Aretas, was granted to him by Caligula. The other hypotheses, that the ethnarch was only visiting the city, or that Aretas had seized Damascus on Vitellius's giving up the expedition against him, are very improbable (so Dr. Alford).

A-re'us (fr. Gr.), a king of the Lacedemonians, whose letter to the high-priest Onias is given in 1 Mc. xii. 20-23. There were two Spartan kings of the name of Areus, of whom the first reigned B. C. 309-265, and the second, grandson of the former, died at eight years old, B. C. 257. The first high-priest of the name of ONIAS held the office B. C. 323-300, and probably wrote the letter to Areus I. between 309 and 300.

Ar'gob (Heb. *the stony*), a tract of country on the E. of the Jordan, in BASHAN, containing sixty great and fortified cities. Argob was in the portion allotted to the half-tribe of Manasseh, and was taken possession of by Jair. (Havoth-Jair.) It afterward formed one of Solomon's commissariat districts under an officer at Ramoth-Gilead (Deut. iii. 4, 13, 14; 1 K. iv. 13). In later times Argob was called Trachonitis, apparently a mere translation of the older name; and it is now apparently identified with the *Lejah*, a very remarkable district S. of Damascus, and E. of the Sea of Galilee. This extraordinary region—about twenty-two miles from N. to S. by fourteen from W. to E., and of a regular, almost oval, shape—has been described as an ocean of basaltic rocks and bowlders, tossed about in the wildest confusion, and intermingled with fissures and crevices in every direction. "Strange as it may seem, this forbidding region is thickly studded with deserted cities and villages, all solidly built and of remote antiquity" (Ptr. ii. 241). The peculiar Hebrew word constantly attached to Argob (*hebel*, or *chebel*, literally = *rope*, A. V. "region") accurately designates the remarkably defined boundary of the *Lejah*, "sweeping round in a circle clearly defined as a rocky shore line;" "resembling a Cyclopean wall in ruins" (Ptr. ii. 219).

Ar′gob (Heb.; see above), a man killed with Pekahiah, king of Israel (2 K. xv. 25); perhaps a Gileadite officer, who was governor of Argob; according to some, an accomplice of Pekah in the murder of Pekahiah. Sebastian Schmid makes Argob and Arieh = two princes of Pekahiah, whom Pekah slew with the king. Rashi makes Argob = the royal palace, near which was the castle in which the murder took place.

A-ri-a-ra′thes [-theez] (Gr., probably fr. Sansc. = *great*, or *honorable*, *master*) (properly Mithridates) **VI. Phi-lop′a-tor** (Gr. *loving* his *father*), king of Cappadocia, B. C. 163–130. He was educated at Rome, and his subservience to the wishes of the Romans (B. C. 158) cost him his kingdom; but he was shortly afterward restored by the Romans to a share in the government; and on the capture of his rival Olophernes by Demetrius Soter, regained the supreme power. He fell, B. C. 130, in the war of the Romans against Aristonicus. Letters were addressed to him from Rome in favor of the Jews (1 Mc. xv. 22), who, in after-times, seem to have been numerous in his kingdom (Acts ii. 9; compare 1 Pet. i. 1).

A-rid′a-i or **A-ri′dai** (Heb. fr. Pers. = *the strong?* Ges.; perhaps fr. Zend = *giving what is worthy*, Fü.), ninth son of Haman (Esth. ix. 9).

A-rid′a-tha or **Ar-i-da′tha** (etymology = Aridai, Ges.), sixth son of Haman (Esth. ix. 8).

A′ri-eh (Heb. *the lion*, probably from his daring as a warrior), either an accomplice of Pekah in his conspiracy against Pekahiah, king of Israel; or (so Sebastian Schmid) a prince of Pekahiah, who was put to death with him (2 K. xv. 25). Rashi explains it literally of a golden lion which stood in the castle. Argob.

A′ri-el (Heb. *lion*, i. e. hero, *of God*, or *hearth of God*; see below). **1.** One of the "chief men" under Ezra in the caravan from Babylon to Jerusalem (Ezr. viii. 16).—The Hebrew word occurs also in reference to two Moabites slain by Benaiah (2 Sam. xxiii. 20; 1 Chr. xi. 22). Many with Gesenius and A. V. regard the word as an epithet, "lion-like;" but Thenius, Winer, Fürst, &c., make it a proper name, and translate "two (sons) of Ariel" (comp. Areli).—**2.** A designation of the city of Jerusalem (Is. xxix. 1, 2, 7). Gesenius, Ewald, Hävernick, and many others make it = *lion of God*; Umbreit, Knobel, and most ancient Jewish expositors make it = *hearth of God*, tracing the first part to the Arabic. The latter meaning is suggested by the use of the word in Ez. xliii. 15, 16 (where, however, the reading is doubtful), as a synonyme for the altar of burnt-offering, though Hävernick makes it even here = *lion of God*.

Ar-i-ma-thæ′a (L.) = Arimathea.

Ar-i-ma-the′a (L. *Arimathæa*, fr. Heb. Ramathaim), "a city of Judea;" the birthplace or residence of Joseph of Arimathea (Mat. xxvii. 57; Mk. xv. 43; Lk. xxiii. 51; Jn. xix. 38); probably = the Ramah of 1 Sam. i. 1, 19. Ramah 2.

A′ri-och [-ok] (Assyrio-Chal. fr. Sansc. = *venerable*, Bohlen, Ges.; *noble*, Fü.). **1.** The king of Ellasar, an ally of Chedorlaomer in his expedition against Sodom, &c. (Gen. xiv. 1, 9).—**2.** The captain of Nebuchadnezzar's body-guard (Dan. ii. 14, &c.).—**3.** King of the Elymeans (Jd. i. 6). Junius and Tremellius make him = Deioces, king of part of Media.

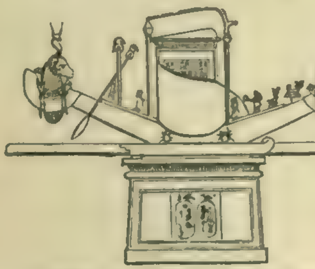
A-ris′a-i or **A-ri′sai** (Pers. fr. Sansc. = *Vishnu's arrow*, Bohlen), eighth son of Haman (Esth. ix. 9).

Ar-is-tar′chus [-kus] (L. fr. Gr. = *excellent ruler*, L. & S.), a Thessalonian, who accompanied St. Paul on his third missionary journey, and with Gaius was seized in the tumult at Ephesus (Acts xix. 29). He was with the apostle on his return to Asia (xx. 4); and again (xxvii. 2) on his voyage to Rome. He was afterward St. Paul's fellow-prisoner and fellow-laborer in Rome (Col. iv. 10; Phn. 24). Tradition makes him bishop of Apamea.

Ar-is-to-bu′lus (L. fr. Gr. = *best advised*, or *best advising*, L. & S.). **1.** A Jewish priest, who resided in Egypt in the reign of Ptolemy VI. Philometor. In a letter of Judas Maccabeus he is addressed (165 B. C.) as the representative of the Egyptian Jews, and "the master" (i. e. counsellor?) of the king (2 Mc. i. 10). He was probably the peripatetic philosopher who dedicated to Ptolemy Philometor his allegoric exposition of the Pentateuch. Considerable fragments of this work have been preserved by Clemens Alexandrinus and Eusebius, but the authenticity of the quotations, though now generally conceded, has been vigorously contested. The object of Aristobulus was to prove that the peripatetic doctrines were based on the Law and the Prophets. (Alexandria.)—**2.** A resident at Rome, some of whose household are greeted in Rom. xvi. 10. Tradition makes him one of the seventy disciples, and afterward a preacher of the Gospel in Britain.

* **Ark**, the A. V. translation of the Heb. *ârôn* (see Ark of the Covenant; Chest 1), and *têbâh*, and the Gr. *kibôtos*. The Heb. *têbâh* is used of both Noah's "ark" (Gen. vi.–viii.; see Noah), and the "ark" in which Moses was put (Ex. ii. 3, 5; see Reed 2). The Gr. *kibôtos* in N. T. and Apocrypha denotes both Noah's "ark" (Mat. xxiv. 38, &c.) and the "ark" of the covenant (2 Mc. ii. 4, 5; Heb. ix. 4, &c.).

Ark of the Cov′e-nant [kuv-]. The first piece of the tabernacle's furniture, for which precise directions were delivered (Ex. xxv.).—I. It appears to have been an oblong chest (Ark) of shittim (acacia) wood, two and a half cubits long, by one and a half broad and deep. Within and without gold was overlaid on the wood, and on the upper side or lid, which was edged with gold, the Mercy Seat (Cherubim) was placed. The ark had a ring at each of the four corners, and through these were passed staves of the same wood similarly overlaid, by which it was carried by the Kohathites (Num. vii. 9, x. 21). The ends of the staves were visible without the veil in the holy place of the temple of Solomon (1 K. viii. 8). The ark, when transported, was enveloped in the "veil" of the dismantled Tabernacle, in the curtain of badger's skins, and in a blue cloth over all, and was therefore not seen (Num. iv. 5, 20).—II. Its purpose or object was to contain inviolate the Divine autograph of the two tables, that "covenant" from which it derived its title. It was also probably a reliquary for the pot of manna and the rod of Aaron. 1 K. viii. 9 says "there was nothing in the ark save the two tables of stone which Moses put there at Horeb." Yet Heb. ix. 4 asserts that, besides the two tables of stone, the "pot of manna" and "Aaron's rod that budded" were inside the ark; probably by Solomon's time these relics had disappeared. The A. V. in 1 Chr. xiii. 3, "we inquired not at it," seems to imply a use of the ark for an oracle; but the LXX. translate "we sought it not." (Ahiah 1.)—Occupying the most holy spot of the sanctuary, it tended to exclude any idol from the centre of worship. It was also the support of the mercy seat, materially symbolizing, perhaps, the "covenant" as that on which "mercy" rested. Jer. iii. 16 predicts the time when even "the ark should be no more remembered," as the climax of spiritualized religion.—III. For the chief facts in the earlier history of the ark, see Josh. iii. and vi. In the decline of religion in a later period a superstitious security was attached to its presence in battle (1 Sam. iv.). Yet, though this was rebuked by its permitted capture, its sanctity, when captured, was vindicated by miracles, in its avenging progress through the Philistine cities (v.). Afterward it came back, first to Beth-shemesh (vi.); then it sojourned among several, probably Levitical, families (vii. 1, 2; 2 Sam. vi. 3, 11; 1 Chr. xiii. 13, xv. 24, 25) in the border villages of E. Judah, and did not take its place in the tabernacle, but dwelt in curtains, i. e. in a separate tent pitched for it in Jerusalem by David. Its bringing up by David thither was a national festival. Subsequently the Temple, when completed, received, in the installation of the ark in its shrine, the signal of its inauguration by the effulgence of Divine glory instantly manifested. Several Psalms contain allusions to these events, e. g. xxiv., xlvii., cv., cxxxii.—When idolatry became more shameless in Judah, Manasseh placed "a carved image" in the "house of God," and probably removed the ark to make way for it. This may account for its being reinstated by Josiah (2 Chr. xxxiii. 7, xxxv. 3). It was probably taken or destroyed by Nebuchadnezzar (2 Esd. x. 22). Prideaux's argument that there *must* have been an ark in the second temple is of no weight against express testimony, such as that of Josephus, &c. According to the Rabbins, a sacred stone, the "stone of drinking," stood in its stead.—The ancient Egyptians, Etruscans, Greeks, Romans, &c., had also mystic chests or arks.



Egyptian Ark.—(Wilkinson, *Ancient Egyptians.*)

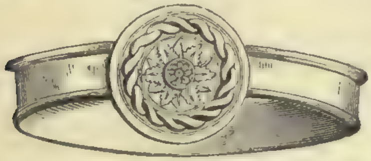
Ark'ite (fr. Heb. = *inhabitant of Arca* or *of Arce*, Ges.), **the**, one of the families of the Canaanites (Gen. x. 17; 1 Chr. i. 15), located in the N. of Phenicia. The city of Arce or Arca is mentioned by Josephus, Pliny, Ptolemy, &c. From Ælius Lampridius we learn that it contained a temple dedicated to Alexander the Great. It was the birthplace of Alexander Severus, and was thence called Cæsarea Libani. The Crusaders besieged it, A. D. 1099, for two months in vain, but afterward took it. In 1202 it was destroyed by an earthquake. The site, now *'Arka*, lies on the coast, two to two and a half hours from the shore, about twelve miles N. of Tripoli, and five S. of the *Nahr el-Khebir*. A rocky hill rises to the height of one hundred feet close above the *Nahr 'Arka;* on the top of this is an area of about two acres, on which and on a plateau to the N. the ruins of the former town are scattered.

* **Arm**, one of the upper limbs of the human body (2 Sam. i. 10, &c.), often figuratively = *strength, might, power* (Ex. xv. 16; Ps. xliv. 3; Jn. xii. 38, &c.). Hence "to break one's arm" = *to destroy his power* (Ps. x. 15, &c.). "With a stretched-out arm" (Ex. vi. 6, &c.), and "to make bare the arm" (Is. lii. 10), refer to the position of an ancient warrior ready for battle and prepared to use his strength to the best advantage. Dress.

Ar-ma-ged don [g hard] (fr. Heb. = *hill of* Megiddo), a place (Rev. xvi. 16). The locality implied in the Hebrew term is the great battle-field of the O. T. In a similar passage in Joel (iii. 2, 12), the sense of the Divine judgments is spoken of as the "valley of Jehoshaphat," the fact underlying the image being Jehoshaphat's great victory (2 Chr. xx. 26; see Zech. xiv. 2, 4). So here the scene of the struggle of good and evil is suggested by that battle-field, the plain of Esdraelon, which was famous for two great victories, of Barak over the Canaanites (Judg. iv., v.), and of Gideon over the Midianites (vii.); and for two great disasters, the deaths of Saul (1 Sam. xxxi. 8), and of Josiah (2 K. xxiii. 29, 30; 2 Chr. xxxv. 22). The same figurative language is used in Zech. xii. 11.

Ar-me'ni-a (L. and Gr., fr. Heb. = *mountains of* Minni; see below) is not in the Hebrew, though it occurs in A. V. (2 K. xix. 37; Is. xxxvii. 38) for *Ararat* (comp. marg.). The Hebrew writers use the names Ararat, Minni, and Togarmah to describe certain districts of Armenia (see below).—The limits of the region called Armenia have varied greatly, but are described in general under Ararat. The Armenians claim descent from Haig or Haik, son of Thorgom (= Togarmah). The ancient kingdom of Armenia fell before the Macedonian power B. C. 328. Afterward it was sometimes independent, sometimes under the Syrian or other foreign rule. Lesser Armenia (the part W. of the Euphrates) became a Roman province under Vespasian. Greater Armenia (E. of the Euphrates) was an independent kingdom 190–34 B. C., and was afterward for centuries an object of contention between the Romans and Parthians, who by turns appointed and deposed its rulers. Many of the Armenians became Christians in the fourth century, and the W. part of Armenia was attached to the Roman empire A. D. 387; the E. part was then assigned by compact to Persia, and soon became a field of heathenish persecution. The Armenians are now widely scattered through Turkey and other countries; all nominally Christians; everywhere, like the Jews, a distinct trading people, but nowhere an independent nation. The Armenian is one of the chief Oriental churches; and in its forms, &c., is much like the Greek church.—The acquaintance of the Hebrews with this country was probably derived from the Phenicians. In the prophets, Armenia is one of the extreme N. nations known to the Jews. (1.) Ararat, properly the central district of Armenia, whither the sons of Sennacherib fled (2 K. xix. 37, marg.; Is. xxxvii. 38, marg.), is summoned in Jer. li. 27, with Minni and Ashchenaz, to the destruction of Babylon. (2.) Minni, only in Jer. li. 27, is probably = the district Minyas, in the upper valley of the *Murad-su* branch of the Euphrates. (3.) Togarmah is noticed in two passages of Ezekiel, in both of which it apparently = Armenia. In xxvii. 14, he speaks of Togarmah in connection with Meshech and Tubal; in xxxviii. 6, it is described as "of the N. quarters" in connection with Gomer. These particulars, the known relationship between Togarmah, Ashkenaz, and Riphath (Gen. x. 3), and the traditional belief of the Armenians that they are descendants from Togarmah, unite to establish the conclusion that Togarmah = Armenia. Tongues, Confusion of; Versions, Ancient (Armenian).

Arm'let, an ornament universal in the East, especially among women; used by princes as one of the insignia of royalty, and by distinguished persons in general. The word is not used in the A. V.; in Num. xxxi. 50, the Hebrew *ets'âdâh* is translated "chains;" in 2 Sam. i. 10, "the bracelet on his arm." Sometimes only one was worn, on the right arm (Ecclus. xxi. 21). From Cant. viii. 6, it appears that the signet sometimes consisted of a jewel on the armlet. These ornaments were worn by most ancient princes. They are frequent on the sculptures of Persepolis and Nineveh, and were worn by the kings and people of Persia, by the old British chiefs, &c. In the Egyptian monuments kings are often represented with armlets and bracelets. They are still worn among the most splendid regalia of modern oriental sovereigns, and it is even said that those of the king of Persia are worth a million pounds sterling. Now, as in ancient times, they are sometimes made plain, sometimes enchased; sometimes with the ends not joined, and sometimes a complete circle. Their enormous weight may be conjectured from Gen. xxiv. 22. Bracelet; Gold; Ornaments, Personal.



Assyrian Armlet.—(From Nineveh Marbles, British Museum.)

Ar-mo'ni (Heb. *of a fortress, palatine*, Ges.), son of Saul by Rizpah (2 Sam. xxi. 8).

* **Ar'mor.** Arms.

* **Ar'mor-bear'er,** one who bears another's shield, &c.; one who carries the arms or armor of a king or military chief. Abimelech (Judg. ix. 54), Saul (1 Sam. xvi. 21, xxxi. 4 ff.; 1 Chr. x. 4 f.), Jonathan his son (1 Sam. xiv. 1 ff.), Goliath (1 Sam. xvii. 7, 41), and Joab (2 Sam. xxiii. 37; 1 Chr. xi. 39), are mentioned as having had each his armor-bearer. David was armor-bearer to Saul, and Naharai to Joab. Joab had ten armor-bearers at Absalom's death (2 Sam. xviii. 15).

* **Ar'mo-ry,** a building for receiving arms or armor, or for suspending them within or upon it (Neh. iii. 19; Cant. iv. 4; compare 1 K. x. 17; 2 Chr. xi. 12; Ez. xxvii. 10, 11). It is used figuratively in Jer. l. 25.

Arms, Ar'mor. The subject naturally divides itself into—

I. Offensive weapons: Arms.

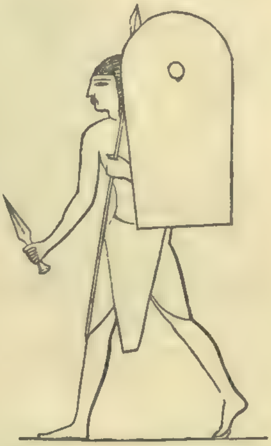
II. Defensive weapons: Armor.

Gr. heavy-armed Warrior.—From Hope's *Costume of the Ancients.*—(Fbn.)

I. *Offensive weapons.*—1. The "Sword" (Heb. *hereb* or *chereb*) is frequently mentioned (Gen. iii. 24, xxvii. 40, xxxi. 26, xxxiv. 25, 26, &c.); but very little can be gathered as to its shape, size, material, or mode of use. Ehud's sword ("dagger," A. V., but the same in Hebrew, as above) was only a cubit long, concealed under his garment, and we do not know that it was shorter than usual. But even if it was, the narratives in 2 Sam. ii. 16, and xx. 8–10, and the ease with which David used the sword of Goliath (1 Sam. xvii. 51; xxi. 9), go to show that the Hebrew sword was both lighter and shorter than the modern sword It was carried in a sheath (Heb. *ta'ar* in 1 Sam. xvii. 51, &c.; *nâdân* in 1 Chr. xxi. 27), slung by a girdle (1 Sam. xxv. 13), and resting upon the thigh (Ps. xlv. 3; Judg. iii. 16), or upon the hips (2 Sam. xx. 8). The common Greek sword (Gr. *xiphos*, A. V. "sword," only in 2 Mc. xiv. 41; = Heb. *hereb* in LXX., in Josh. x. 28 ff., &c.) had a short cut-and-thrust blade, diminishing gradually from hilt to point, made in early times of bronze, afterward of iron, and was worn on the left side. A long and broad sword (Gr. *rhomphaia*; see Rbn. *N. T. Lex.*), like that used by the Thracians, and carried on the right shoulder = "sword" in Ecclus. xxi. 3, xxii. 21, xxvi. 28, xxxix. 30, xl. 9, xlvi. 2; Bar. ii. 25; 1 Mc. ii. 9, iii. 3, iv. 33, vii. 38, viii. 23, ix. 73; 2 Mc. xv. 15, 16; Lk. ii. 35; Rev. i. 16, ii. 12, 16, vi. 8, xix. 15, 21: also in the LXX. in Gen. iii. 24; Ex. v. 21, xxxii. 27, &c. = Heb. *hereb*. The Gr. *machaira* (originally [so L. & S.] *a large knife* or *dirk*; as a weapon, *a short sword* or *dagger*; afterward *a sabre* or *bent sword*; compare *xiphos*, above) is translated "sword" in Ecclus. xxviii. 18; 1 Mc. iii. 12, x. 85; Mat. x. 34, xxvi. 47 ff., and often in the N. T.; and very often in the LXX. = Heb. *hereb* (Gen. xxvii. 40, &c.). "Girding on the sword" symbolically = commencing war; and a similar expression denotes those able to serve (Judg. viii. 10; 1 Chr. xxi. 5). We read of swords with two edges (Judg. iii. 16; Ps. cxlix. 6; Ecclus. xxi. 3; Heb. iv. 12; Rev. i. 16,

Roman Soldier.—Bartoli's Arch of Severus.—(Fbn.)

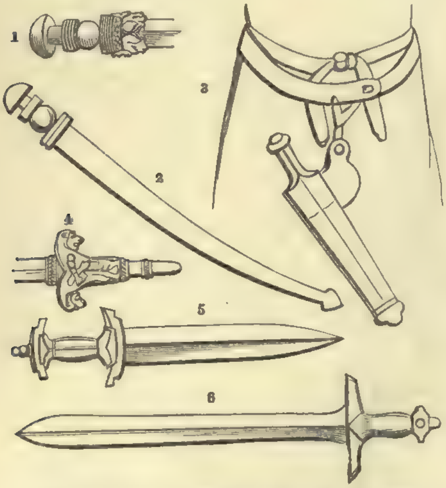
Assyrian Spearman.—(Fbn.)



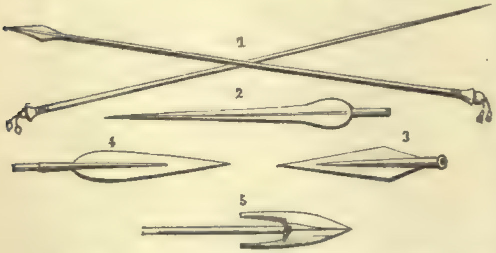
Egyptian heavy-armed Soldier.—(Fbn.)

Persian Sword, or Acinaces.

ii. 12), and "whetting" the sword (Deut. xxxii. 41; Ps. lxiv. 3; Ez. xxi. 9). Doubtless it was of metal, for it was bright and "glittering;" but Josh. v. 2, 3 ("swords of rock," A. V. "sharp knives") perhaps implies that in early times the material was flint. (Axe; Knife.)—2. The "Spear," of which there were at least three distinct kinds. *a.* The "Spear" (Heb. *hanîth* or *chanîth*), apparently of the largest kind. It was the weapon of Goliath (1 Sam. xvii. 7, 45; 2 Sam. xxi. 19; 1 Chr. xx. 5), and of other giants (2 Sam. xxiii. 21; 1 Chr. xi. 23) and mighty warriors (2 Sam. ii. 23, xxiii. 18; 1 Chr. xi. 11, 20). It was the habitual companion of King Saul (1 Sam. xxii. 6, xxvi. 7 ff.; 2 Sam. i. 6). This heavy weapon (not the lighter "javelin," A. V.) he cast at David (1 Sam. xviii. 10, 11, xix. 9, 10), and at Jonathan (xx. 33). The "hinder end" of this, Abner drove through the body of Asahel (2 Sam. ii. 23). It is mentioned also in 1 Sam. xiii. 19, 22, xxi. 8; 2 K. xi. 10; 1 Chr. xii. 34; 2 Chr. xxiii, 9, and numerous poetical passages.—*b.* The "Javelin" (Heb. *cîdôn*), apparently lighter than the preceding. It was appropriate for such manœuvring as in Josh. viii. 14–27, and could be held outstretched for a considerable time (18, 26; A. V. "spear"). When not in action it was carried on the warrior's back (1 Sam. xvii. 6, A. V. "target"). In Job xxxix. 23, the A. V. inconsistently, with the Vulgate, translates "shield," as, with the Vulgate and LXX., in 1 Sam. xvii. 45; in xli. 29 (Heb. 21) "spear," as in Jer. vi. 23; in Jer. l. 42, "lance."—*c.* Another kind of spear (Heb. *rômah* or *rômach*). This occurs in Num. xxv. 7 (A. V. "javelin"); Judg. v. 8; 1 K. xviii. 28 (A. V. "lancets;" of 1611, "lancers"); often in the later books, especially in the phrase "shield and spear" (= arms); 1 Chr. xii. 8 (A. V. "buckler"), 24 ("spear"), 2 Chr. xi. 12, xiv. 8 (Heb. 7), xxv. 5; Neh. iv. 13, 16, 21 (Heb. 7, 10, 15); Ez. xxxix. 9, &c.—*d.* Probably a lighter missile or "dart" (Heb. *shelah* or *shelach* = something *sent*); translated in A. V. in 2 Chr. xxiii. 10, "weapon," xxxii. 5, "darts;" Neh. iv. 17 (Heb. 11) "weapon," 23 (Heb. 17, "weapon" in marg.); Job xxxiii. 18, xxxvi. 12, "sword" in both; Joel ii. 8, "sword," "dart" in margin. The Gr. *belos* (Eph. vi. 16) and *bolis* (Heb. xii. 20), both translated "dart" in A. V., = *shelah* or *hêts* (*arrow*, No. 3, below) in LXX.—*e.* The Heb. *shebet*, ordinarily = a *rod* (Ex. xxi. 20, &c.), or *staff* (2 Sam. xxiii. 21, &c.), and hence a *bâton* or *sceptre* (Gen. xlix. 10, &c.), is used once for the "darts" with which Joab dispatched Absalom (2 Sam. xviii. 14). The plural of the Gr. *xulon*, translated "staves" in Mat. xxvi. 47, 55; Mk. xiv. 43, 48; Lk. xxii. 52, literally = *wood*, hence things of wood, clubs, staves, &c.—*f.* The Heb. *makkél yád*, literally translated in LXX., Vulgate, A. V., &c., "hand-staves" (Ez. xxxix. 9), according to Gesenius = *dart*, or *javelin.*—*g.* The Heb. *kayin* (= *spear*, *lance*, Ges.) occurs once (2 Sam. xxi. 16), and is translated "spear" in the A. V., as in the LXX. and Vulgate.—*h.* The Heb. *tóthâh*

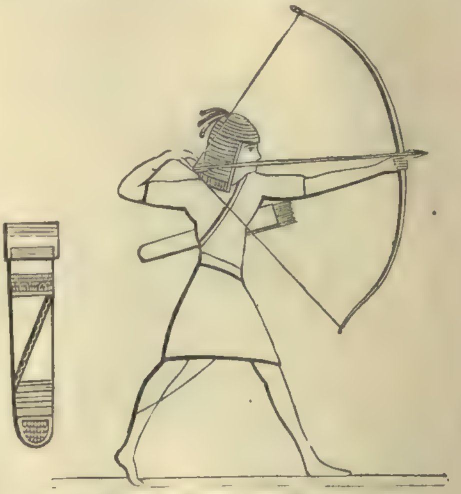


Swords, various, from Layard, Botta, Ker Porter, &c.—(Fbn.)
1, Assyrian Sword-hilt. 2, Assyrian curved Sword. 3, Persian Acinaces. 4, End of Assyrian Sword-sheath. 5, Roman Sword. 6, Greek Sword.



Egyptian Javelins, Spear and Dart beads, from Wilkinson.—(Fbn.)
1, Javelins. 2, Javelin-head. 3, 4, Spear-heads. 5, Dart head.

or *tôthâch*, translated in A. V. "darts" in Job xli. 29 (Heb. 21), but in the LXX. and Vulgate "hammer," "mallet," or "maul," = *club*, *bludgeon*, Gesenius.—*i.* The Heb. *massâ*, translated "dart" in A. V. in Job xli. 26 (Heb. 18), = *dart*, *arrow*, Gesenius.—"Spear" occurs in the N. T. only in Jn. xix. 34, and there = the Gr. *longchê*, which the LXX. use in 1 Sam. xvii. 7 as = Goliath's "spear's head" (its proper meaning), but in Judg. v. 8, &c., as = Heb. *rômah*. In the Apocrypha "spear" is the translation of the Gr. words *longchê* (2 Mc. xv. 11), *doru* (Jd. xi. 2; Ecclus. xxix. 13), and *gaisos* (Jd. ix. 7). Of these the third is used in the LXX. as = Heb. *cîdôn* in Josh. viii. 18. The second (*doru*) is the common translation of the Heb. *hanîth*, also of *rômah* in 2 Chr. xi. 12, xiv. 8, xxvi. 14, &c., and of *kayın* in 2 Sam. xxi. 16. "Darts" in Jd. i. 15 = plural of Gr. *zibunê*, which the LXX. use for *hanîth* ("spear") in Is. ii. 4, and for *cîdôn* ("spear") in Jer. vi. 23.—"Pikes" in 2 Mc. v. 3 = the plural of Gr. *kamax* (= *any long piece of wood*, *shaft of a spear*, &c., L. & S.).—3. The "Bow" (Heb. *kesheth*; Gr. *toxon*) is met with in the earliest history, in use both for the chase (Gen. xxi. 20, xxvii. 3) and war (xlviii. 22). In later times archers accompanied the Philistine (1 Sam. xxxi. 3; 1 Chr. x. 3) and Syrian armies (1 K. xxii. 34). Hebrew common soldiers, captains high in rank (2 K. ix. 24), and even kings' sons (1 Sam. xviii. 4), carried the bow, and were expert in its use (xx. 20, 36; 2 Sam. i. 22). The tribe of Benjamin seems to have been especially addicted to archery (1 Chr. viii. 40, xii. 2; 2 Chr. xiv. 8, xvii. 17); but there were also bowmen among Reuben, Gad, Manasseh (1 Chr. v. 18), and Ephraim (Ps. lxxviii. 9).



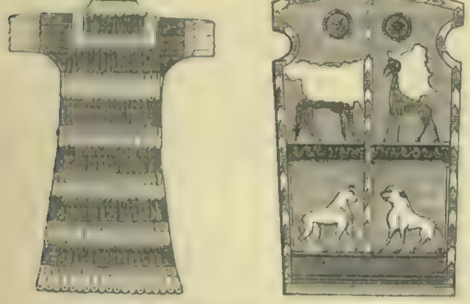
Egyptian Archer and Quiver.—From Wilkinson.—(Fbn.)

The bow seems to have been bent by the aid of the foot, the Hebrew being literally *treaders of the bow*, &c., in 1 Chr. v. 18, viii. 40; 2 Chr. xiv. 8; Is. v. 28; Ps. vii. 12, &c. Bows of "STEEL" (?) are mentioned as if specially strong (2 Sam. xxii. 35; Job xx. 24; Ps. xviii. 34). It is possible that in 1 Chr. xii. 2, a kind of bow for shooting bullets or stones is alluded to (Wis. v. 22, "stone-bow"). The "Arrows" (Heb. *hêts* or *chêts*, plural *hitstsîm* or *chitstsîm*) were carried in a QUIVER. The bow and arrows are called "artillery" (1 Sam. xx. 40; marg. "instruments"), i. e. weapons. (FURNITURE 1.) From Job vi. 4, they seem to have been sometimes poisoned; and Ps. cxx. 4, may point to a practice of using arrows with some burning material attached to them. (DIVINATION 10; MAGOG.)—4. The "Sling" (Heb. *kela'*; Greek *sphendonê*) consists of two strings of sinew or some fibrous substance, attached to a leathern receptacle for the stone in the centre; it is swung once or twice round the head, and the stone is then discharged by letting go one of the strings. The sling is first alluded to in Judg. xx. 16, in noticing the seven hundred Benjamites who with their left hand could "sling stones at an hairbreadth and not miss" (comp. 1 Chr. xii. 2). David killed Goliath with this common weapon of a Hebrew or Syrian shepherd (1 Sam. xvii. 40 ff.),

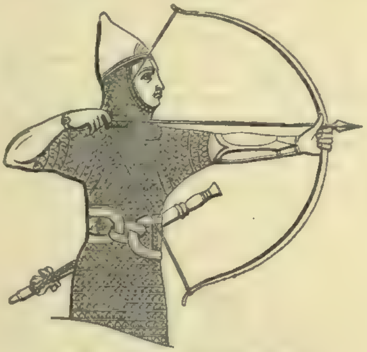
Roman Slinger.—From Column of Antoninus.—(Fbn.)

who by using it kept at a distance and drove off any thing attempting to molest his flocks. Abigail's bold metaphor—"the souls of thine enemies, them shall God sling out, as out of the middle of a sling" (1 Sam. xxv. 29)—was natural for the wife of a man whose possessions in flocks were so great as those of Nabal. The sling was advantageously used among the Syrians as well as the Hebrews in attacking and defending towns, and in skirmishing (1 Mc. ix. 11). In action the stones were carried in a bag round the neck (1 Sam. xvii. 40) or were heaped up at the feet of the combatant. Under the monarchy, slingers formed part of the regular army (2 K. iii. 25), though the slings with which they could break down the fortifications of Kir-haraseth must have been more ponderous than in early times, and more like the engines which king Uzziah contrived to "shoot great stones" (2 Chr. xxvi. 15; ENGINE). In 2 Chr. xxvi. 14, mention is made of stones especially adapted for slings (i. e. smooth stones; compare 1 Sam. xvii. 40):—"Uzziah prepared . . . . shields and spears . . . bows and sling-stones" (see margin; A. V. "slings *to cast* stones").

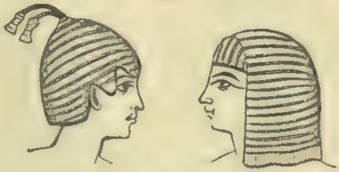
II. *Armor.*—1. The "Breastplate" occurs in 1 Sam. xvii. 5, in describing Goliath's equipments, Heb. *shiryôn kaskassim*, A. V. "*coat* of mail," literally *breastplate of scales*, and further (38), where *Shiryôn* alone is translated "coat of mail." This passage contains the most complete inventory of the furniture of a warrior to be found in the sacred history. The Heb. *shiryôn* (A. V. "harness;" margin, "breastplate") occurs in 1 K. xxii. 34, and 2 Chr. xviii. 33, in the phrase translated in A. V., after the Syriac, "between the joints of the harness," where the real meaning is probably "between the joints and the breastplate." One of the three forms, *shiryôn*, *shiryon*, *shiryâh*, is also found in 2 Chr. xxvi. 14 and Neh. iv. 16 (Heb. 10, translated in A. V. "habergeons" in both); in Job xli. 26 (Heb. 18; A. V. "habergeon;" margin, "breastplate"), and Is. lix. 17 (A. V. "breastplate"). (SIRION.)—A kindred word (Heb. *siryôn* = *coat of mail*, Ges.) is translated "brigandine" in the A. V. of Jer. xlvi. 4, li. 3. The Gr. *thôrax* occurs in Rev. ix 9, 17; figuratively in Eph. vi. 14; 1 Th. v. 8; in LXX. for *shiryôn*, &c. The "breastplate" or cuirass, covered the body from the neck to the thighs, and consisted of two parts, one covering the front, the other the back (Rbn. *N. T. Lex.*). It was of bronze (BRASS), iron, sometimes of gold, &c. (HIGH-PRIEST.)—2. The Heb. *tahrâ* or *tachrâ*, in A. V. "habergeon" (i. e. a quilted shirt or doublet put on over the head), is mentioned but twice—in reference to the gown of the high-priest (Ex. xxviii. 32, xxxix. 23). Gesenius defines the Hebrew "a military garment, properly of linen, strong and thickly woven, and furnished round the neck and breast with a breastplate or coat of mail."—3. The "Helmet" (Heb. *côba'* or *kôba'*; Gr. *perikephalaia*; 1 Sam. xvii. 5, 38; 2 Chr. xxvi. 14; Ez. xxvii. 10; Eph. vi. 17, &c.), for covering and defending the head, was originally made of leatner or skin, frequently strengthened or adorned with bronze or gold, with or without a crest, sometimes wholly of metal, or of wood, of cloth in many folds, &c.—4. "Greaves" (Heb. *mitshâh* or *mitschâh*), or defences for the feet (so Mr. Grove), or for the legs (so Ges., Kit., Fbn., &c.), made of brass, are named in 1 Sam. xvii. 6, only.—5. Two or more kinds of "Shield" are distinguishable. *a.* The large shield (Heb. *tsinnâh*), encompassing (Ps. v. 12, xxxv. 2, A. V. "buckler," xci. 4) and protecting the whole person. When not in actual conflict, it was carried before the warrior (1 Sam. xvii. 7, 41). The word is used in the formula "shield and spear," &c., in 1 Chr. xii. 8, 24, 34; 2 Chr. xi. 12, &c., to denote weapons generally (see "Spear," *a*, *b*, above). *b.* Of smaller dimensions was the buckler or target (Heb. *mâgên*), probably for use in hand-to-hand fighting. The difference in size between this and the *tsinnâh* is evident from 1 K. x. 16, 17; 2 Chr. ix. 15, 16, where a much larger quantity of gold is used for the *tsinnâh* (A. V. "target") than for the *mâgên* (A. V. "shield"). The *mâgên* is mentioned in 2 Sam. i. 21, xxii. 31 (A. V. "buckler"); 2 Chr. xii. 9, 10; Job xv. 26 (A. V. "bucklers"); Ps. iii. 3 (Heb. 4, A. V. "shield"); xviii. 2 (Heb. 3, A. V. "buckler"), &c. It also occurs in a formula for weapons of war, with the bow (2 Chr. xiv. 8 [Heb. 7, A. V. "shields"], xvii. 17), darts (2 Chr. xxxii. 5). The ordinary shield consisted of a frame-work of wood covered with leather, and thus might be burned (Ez. xxxix.



Egyptian Cuirasses.—From Wilkinson.—(Fbn.)



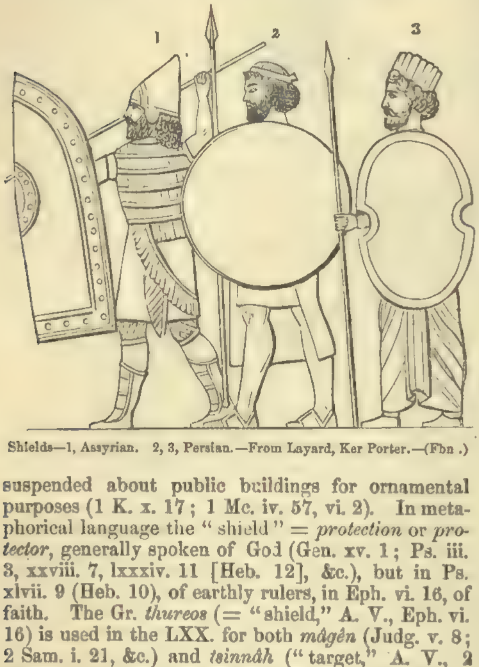
Assyrian Cuirass.—From Layard.—(Fbn.)



Egyptian Helmets.—From Wilkinson.—(Fbn.)

Assyrian Greaves.—From Layard.—(Fbn.)

9). The "boss" (Job xv. 36) was the exterior convex part or back (Ges.). The *mâgên* was frequently cased with metal, either brass or copper; its appearance in this case resembled gold, when the sun shone on it (1 Mc. vi. 39), and to this rather than to the practice of smearing blood on the shield, we may refer the redness in Nah. ii. 3. Shields were anointed (OIL), and protected from the weather by being kept covered, except in actual conflict (Is. xxii. 6). The shield was worn on the left arm, to which it was attached by a strap. Shields of state were covered with beaten gold. Solomon made such for use in religious processions (1 K. x. 16, 17). Shields were suspended about public buildings for ornamental purposes (1 K. x. 17; 1 Mc. iv. 57, vi. 2). In metaphorical language the "shield" = *protection* or *protector*, generally spoken of God (Gen. xv. 1; Ps. iii. 3, xxviii. 7, lxxxiv. 11 [Heb. 12], &c.), but in Ps. xlvii. 9 (Heb. 10), of earthly rulers, in Eph. vi. 16, of faith. The Gr. *thureos* (= "shield," A. V., Eph. vi. 16) is used in the LXX. for both *mâgên* (Judg. v. 8; 2 Sam. i. 21, &c.) and *tsinnâh* ("target," A. V., 2 Chr. ix. 15, &c.). So the Gr. *aspis* (= "shield," A. V., in Jd. ix. 7; Ecclus. xxix. 13; 1 Mc. xv. 18, 20; 2 Mc. v. 3) in the LXX. = *mâgên* (1 Chr. v. 18; 2 Chr. ix. 16, &c.) and *tsinnâh* once (Jer. xlvi. 3, xxvi. 3 Gr.). The plural of the Gr. *aspidiskê* (= *small shields*) is once used (1 Mc. iv. 57, "shields," A. V.). The Gr. *hoplon*, a general term for arms (used in the LXX. for "weapons" in Ez. xxxix. 9), is translated in the plural "shields" in 1 Mc. vi. 2, and in the LXX. = *mâgên* (1 K. x. 17, xiv. 26, 27, &c.), both *shelah* (see I. 2, *d*, above) and *mâgên* (A. V. "darts and shields," 2 Chr. xxxii. 5), *shelet* (see 6, below; A. V. "weapon," 2 Chr. xxiii. 9), and both *tsinnâh* and *sôhêrâh* (see *c*, below; A. V. "shield and buckler," Ps. xci. 4, xc. 4 Gr.).—*c*. The Heb. *sôhêrâh* or *sôchêrâh*, a poetical term occurring only in Ps. xci. 4, = "shield," A. V., and so Gesenius.—6. The Heb. *shelet* is translated by some (after Rashi) "quiver," by some "weapons" generally, by others (Kimchi, Ges., A. V., and most) a "shield." It denoted certain weapons of gold taken by David from Hadadezer, king of Zobah (2 Sam. viii. 7; 1 Chr. xviii. 7), and dedicated in the Temple (2 K. xi. 10; 2 Chr. xxiii. 9; Cant. iv. 4). In Jer. li. 11; Ez. xxvii. 11, the word refers to foreign armor. EGYPT; PERSIANS.



Shields—1, Assyrian. 2, 3, Persian.—From Layard, Ker Porter.—(Fbn .)

Army. I. *Hebrew army.*—The military organization of the Hebrews commenced with their departure from Egypt. Every man above twenty years of age was a soldier (Num. i. 3): each tribe formed a regiment with its own banner and leader (ii. 2, x. 14): their positions in the camp or on the march were accurately fixed (ii. x.; ENCAMPMENT): the whole army started and stopped at a given signal (x. 5, 6): thus they came up out of Egypt ready for the fight (Ex. xiii. 18). On the approach of an enemy, a conscription was made from the general body under the direction of a muster-master (A. V. "officer" or "scribe of the host," Deut. xx. 5; 2 K. xxv. 19; 2 Chr. xxvi. 11), by whom also the officers were appointed (Deut. xx. 9). The army was then divided into thousands and hundreds under their respective captains (Num. xxxi. 14), and still further into families (ii. 34; 2 Chr. xxv. 5, xxvi. 12). From the time the Israelites entered Canaan until the establishment of the kingdom, little progress was made in military affairs; their wars resembled *border forays*. (WAR.) No general muster was made at this period; but the combatants were summoned on the spur of the moment.—With the kings arose the custom of maintaining a body-guard, which formed the *nucleus* of a standing army. Thus Saul had 3,000 select warriors (1 Sam. xiii. 2, xiv. 52, xxiv. 2), and DAVID, before his accession to the throne, 600 (xxiii. 13, xxv. 13). This band he retained after he became king, and added the CHERETHITES and PELETHITES (2 Sam. xv. 18, xx. 7), together with another class (called in Hebrew *shâlîshîm*, literally *third men;* hence *chariot-warriors*, so Gesenius, because each chariot contained three soldiers; the *thirty* officers of the guard, so Ewald, see 2 Sam. xxiii. 23 ff), officers of high rank (A. V. "captains" in 1 K. ix. 22; 2 K. x. 25; 1 Chr. xi. 11, &c.), the chief of whom (2 K. vii. 2, A. V. "lord;" 1 Chr. xii. 18, A. V. "chief of the captains") was immediately about the king's person. David further organized a national militia, divided into twelve regiments, each serving under its own officers a year (1 Chr. xxvii. 1); at the head of the army when in active service he appointed a commander-in-chief (A. V. "captain of the host," 1 Sam. xiv. 50; 2 Sam. xix. 13; or "general," 1 Chr. xxvii. 34).—Hitherto the army had consisted entirely of infantry (A. V. "footmen," 1 Sam. iv. 10, xv. 4), the use of horses having been restrained by divine command (Deut. xvii. 16); but David reserved 100 chariots from the spoil of the Syrians (2 Sam. viii. 4): these probably served as the foundation of the force which Solomon afterward enlarged to 1,400 chariots and 12,000 horsemen (1 K. x. 26; 2 Chr. i. 14; CHARIOT; HORSE).—It does not appear that the system established by David was maintained by the kings of Judah; but in Israel the proximity of Syria necessitated the maintenance of a standing army. The militia was occasionally called out in time of peace (2 Chr. xiv. 8, xxv. 5, xxvi. 11); but such cases were exceptional. On the other hand the body-guard appears to have been regularly kept up (1 K. xiv. 28; 2 K. xi. 4, 11). Occasional reference is made to war-chariots and horsemen (viii. 21, xviii. 23, 24, &c.).—Of the arrangement and manœuvring of the army in the field, we know but little. A division into three bodies is frequently mentioned (Judg. vii. 16, ix. 43; 1 Sam. xi. 11; 2 Sam. xviii. 2). Jehoshaphat divided his army into five bodies (2 Chr. xvii. 14–18). The maintenance and equipment of the soldiers at the public expense dates from the establishment of a standing army. It is doubtful whether the soldier ever received pay even under the kings (the only recorded instance of pay applies to mercenaries, 2 Chr. xxv. 6): but he was maintained, while on active service, and provided with arms (1 K. iv. 27, x. 16, 17; 2 Chr. xxvi. 14). At the Exodus the number of the warriors was 600,000 (Ex. xii. 37) or 603,550 (xxxviii. 26; Num. i. 46); at the entrance into Canaan 601,730 (xxvi. 51). In David's time the army amounted, according to 2 Sam. xxiv. 9, to 1,300,000, viz. 800,000 for Israel and 500,000 for Judah; but according to 1 Chr. xxi. 5, 6 to 1,570,000, viz. 1,100,000 for Israel and 470,000 for Judah. (NUMBER.) The militia in service, a division for each month of the year, then amounted to 24,000 × 12 = 288,000 (1 Chr. xxvii. 1 ff.). Afterward the army of Judah under ABIJAH is stated at 400,000, and that of Israel under Jeroboam at 800,000 (2 Chr. xiii. 3). Still later, Asa's army, derived from Judah and Benjamin alone, is put at 580,000 (xiv. 8) and Jehoshaphat's at 1,160,000 (xvii. 14 ff.; CENSUS). The system adopted by Judas Maccabeus was in strict conformity with the Mosaic law (1 Mc. iii. 55): and though he maintained a standing army (iv. 6; 2 Mc. viii. 16), yet the custom of paying the soldiers appears to have originated afterward with Simon (1 Mc. xiv. 32). The introduction of mercenaries commenced with John Hyrcanus; the intestine commotions in the reign of Alexander Jannæus obliged him to increase the number to 6,200 men; and the same policy was followed by Alexandra and by Herod the Great, who had in his pay Thracian, Germanic, and Gallic troops. The discipline and arrangement of the army was gradually assimilated to that of the Romans, and the titles of the officers borrowed from it.—II. *Roman Army.*—This was divided into legions, the number of which varied considerably, each under six tribunes ("chief captain," Acts xxi. 31), who commanded by turns. The legion was subdivided into ten cohorts ("band," Acts x. 1), the cohort into three maniples, and the maniples into two centuries, containing originally a hundred men, as the name implies, but subsequently from fifty to a hundred, according to the strength of the legion. There were thus in a legion sixty centuries, each under a centurion (Acts x. 1, 22; Mat. viii. 5, xxvii. 54). In addition to the legionary cohorts, independent cohorts of volunteers served under the Roman standards. One of these cohorts was named the Italian (Acts x. 1), as consisting of volunteers from Italy. The cohort named "Augustus'" (xxvii. 1) may have been an independent cohort, known as the Augustan or imperial, because it held some such relation to the procurator as the imperial life-guard at Rome held to the emperor. It may have been = the Italian cohort above (Hackett, *on Acts*, l. c.). The headquarters of the Roman forces in Judea were at Cesarea. CAPTAIN; ENSIGN; QUATERNION; SPEARMEN.

Ar'na (L.), an ancestor of Ezra (2 Esd. i. 2); = ZERAHIAH 1, or ZARAIAS 1.

Ar'nan (Heb. *active, nimble*, Ges.), a man whose sons are in Zerubbabel's genealogy (1 Chr. iii. 21); according to the LXX., Vulgate, and Syriac versions, son of Rephaiah.

Ar'non (Heb. *a rushing, roaring*, i. e. *a roaring stream*, Ges.), the river or torrent which formed the N. boundary of Moab, separating Moab from the Amorites (Num. xxi. 13 ff.; Judg. xi. 22), and afterward from Israel (Reuben) (Deut. ii. 24, 36, iii. 8, 12, 16, iv. 48; Josh. xii. 1, 2, xiii. 9, 16; Judg. xi. 18, 26; 2 K. x. 33; Jer. xlviii. 20). From Judg. xi. 18, it seems to have been also the E. border of Moab. Its fords are mentioned in Is. xvi. 2; its HIGH PLACES in Num. xxi. 28. By Josephus it is described as rising in the mountains of Arabia and flowing through all the wilderness till it falls into the Dead Sea. The modern *Wady el-Môjeb* undoubtedly = the Arnon. Its principal source is near *Katrâne*, on the route of the Mecca pilgrims. Thence it flows N.W. under several names, and takes that of *Wady el-Môjeb* one hour E. of *'Arâ'ir* (AROER), whence it flows W. to the Dead Sea. On the S. edge of the ravine through which it flows are some ruins called *Mehatet el Haj*, and on the N. edge, directly opposite, those of *'Arâ'ir*. Burckhardt judged the width across the ravine here to be about two miles; the descent on the S. side to the water is extremely steep and almost impassable. The stream (in June and July) runs through a level strip of grass some forty yards in width, with a few oleanders and willows on the margin. It enters the Dead Sea through a chasm about one hundred feet wide and a low delta at its mouth.

A-rod' (Heb. perhaps = *wild ass*, Ges.), a son of Gad; ancestor of the ARODITES (Num. xxvi. 17); called ARODI in Gen. xlvi. 16.

A-ro'di (Heb.) = AROD.

A'rod-ites. AROD.

A-ro'er (Heb. *ruins, places whose foundations are laid bare*, Ges.), the name of several towns of E. and W. Palestine. **1.** A city "by the brink" or "on the bank of," or "by" the torrent Arnon, the S. point of the territory of Sihon, king of the Amorites, and afterward of the tribe of Reuben (Deut. ii. 36, iii. 12, iv. 48; Josh. xii. 2, xiii. 9, 16; Judg. xi. 26; 2 K. x. 33; 1 Chr. v. 8), but later again in possession of Moab (Jer. xlviii. 19). The description of Aroer by Eusebius and Jerome agrees with that of Burckhardt, who found ruins named *'Arâ'ir* on the old Roman road, upon the very edge of the precipitous N. bank of the *Wady Môjeb*. Burckhardt found also between the Arnon and *Wady Lejûm*, one hour E. of Aroer, a hill with ruins, perhaps "the city that is in the midst of the river" (Josh. xiii. 9, 16, &c.; ARNON).—**2.** Aroer "that is 'facing' (A. V. "before") RABBAH 1," a town built by and belonging to Gad (Num. xxxii. 34; Josh. xiii. 25; 2 Sam. xxiv. 5); probably the place mentioned in Judg. xi. 33; perhaps at *Ayra*, a ruined site, two and a half hours S. W. of *es-Salt* (Ritter).—**3.** Aroer, in Is. xvii. 2, if a place at all, must be still further N. than No. 2, and dependent on Damascus. Rosenmüller, Gesenius (formerly), &c., however took it to be = No. 2: Gesenius (*Lex.* 1854, ed. by Rbn.) translated "Aroer" here *ruins*.—**4.** A town in Judah (1 Sam. xxx. 28 only), identified (Rbn. ii. 199) with some ruins called *Ar'ârah*, in *Wady 'Ar'ârah*, on the road from Petra to Gaza, about eleven miles E. S. E. of Beer-sheba.

A-ro'er-ite (fr. Heb. = *one from* AROER), a designation of Hothan (1 Chr. xi. 44).

A'rom (Gr.), ancestor of thirty-two men, said to have returned with Zorobabel (1 Esd. v. 16); possibly = HASHUM 1.

* **Ar-pach'shad** [-pak-] (Heb.; Gen. x. 22, marg.) = ARPHAXAD.

Ar'pad (Heb. *prop, support*, i. e. *fortified city*, Ges.), a city or district in Syria, apparently dependent on Damascus (Jer. xlix. 23); invariably named with HAMATH, but otherwise unknown (2 K. xviii. 34, xix. 13; Is. x. 9); = A. V. "Arphad" in Is. xxxvi. 19, xxxvii. 13. Some have supposed Arpad = ARVAD, but the similarity of names does not prove this.

Ar'phad [-fad] = ARPAD.

Ar-phax'ad (Gr. and L.; Heb. *Arpachshad = the* *stronghold of the Chaldees*, Ewald). **1.** Son of Shem and ancestor of Eber (Gen. x. 22, 24, xi. 10–13; Lk. iii. 36). Bochart supposed the name preserved in that of the province Arrapachitis in N. Assyria.—**2.** A king "who reigned over the Medes in Ecbatana, and strengthened the city by vast fortifications," and was afterward entirely defeated, taken, and slain by "Nabuchodonosor, king of Assyria" (Jd. i.); frequently identified with Deioces, the founder of Ecbatana; but more like his son Phraortes, who fell in a battle with the Assyrians, 663 B. C. Niebuhr endeavors to identify the name with Astyages. JUDITH.

Ar-ray′. DRESS; ORNAMENTS, PERSONAL.

Ar′rows. ARMS.

* **Ar′row–snake** (Gen. xlix. 17, marg.) ADDER.

Ar-sa′ces [-seez] (L. fr. Armenian, &c.; = [so Rln.] *the venerable?*) **VI.**, a king of Parthia who assumed the royal title *Arsaces* in addition to his proper name, MITHRIDATES I. He made great additions to the empire by successful wars; defeated and captured DEMETRIUS II. NICATOR, B. C. 138 (1 Mc. xiv. 1–3); treated him with respect and gave him his daughter in marriage, but kept him in confinement till his own death, about B. C. 130.

Ar′sa-reth, a region beyond the Euphrates, apparently of great extent (2 Esd. xiii. 45).

Ar-tax-erx′es [ar-tag-zerk′seez] (Gr.; Heb. *Artah-* or *Artach-shashta* or *-shast;* fr. old Pers. = *great king*), the name probably of *two* different kings of Persia mentioned in the O. T. **1.** The Artaxerxes in Ezr. iv. 7, who stopped the rebuilding of the temple, appears = Smerdis, the Magian impostor, and pretended brother of Cambyses (AHASUERUS 2), who usurped the throne B. C. 522, and reigned eight months. The name Artaxerxes may have been adopted or conferred on him as a title.—**2.** The Artaxerxes of Neh. ii. 1, who permits Nehemiah to spend twelve years at Jerusalem, in order to settle affairs there, may be identified with Artaxerxes Longimanus, the son of Xerxes, who reigned B. C. 464–425, and is probably the same king who had allowed Ezra to go to Jerusalem for a similar purpose (Ezr. vii. 1). Some have supposed the Artaxerxes of Ezr. vii. 1 = Xerxes. AHASUERUS 3.

Ar′te-mas (Gr. *given by Artemis;* see DIANA), a companion of St. Paul (Tit. iii. 12). According to tradition he was bishop of Lystra.

* **Ar-tif′i-cer.** HANDICRAFT.

* **Ar-til′le-ry** in 1 Sam. xx. 40 = *weapons;* see ARMS I. 3; FURNITURE, 1: in 1 Mc. vi. 51 = engines to cast missiles; see ENGINE.

* **Arts.** See AGRICULTURE; ARCHITECTURE; HANDICRAFT; MEDICINE, &c. "Curious Arts" (Acts xix. 19); see MAGIC.

Ar′u-both (fr. Heb. = LATTICES, *windows*, Ges.; *court*, Fü.), the third of Solomon's commissariat districts (1 K. iv. 10). It included Sochoh, and therefore probably = the rich corn-growing lowland country. SEPHELA; VALLEY 5.

A-ru′mah (Heb. *height*, Fü.), a place apparently near Shechem, at which Abimelech resided (Judg. ix. 41); possibly = RUMAH.

Ar′vad (Heb. prob. = *a wandering*, Ges.), a place in Phenicia, the men of which are named with those of Zidon as the navigators and defenders of Tyre in Ez. xxvii. 8, 11. In agreement with this, "the Arvadite" in Gen. x. 18, and 1 Chr. i. 16, is a son of Canaan. Arvad is undoubtedly the island of *Ruwâd* (anciently Aradus), which lies off Tortosa (*Tartûs*), two or three miles from the Phenician coast, some distance above the mouth of the river Eleutherus, now the *Nahr el-Kebîr*. The island is high and rocky, but very small, hardly one mile in circumference.

Ar′vad-ite (fr. Heb.) = a native of ARVAD.

Ar′za (Heb. *earth*, Ges.), prefect of the palace at Tirzah under Elah, king of Israel, who was assassinated at a banquet in Arza's house by Zimri (1 K. xvi. 9).

A′sa (Heb. *curing*, *physician*). **1.** Son of Abijah, and third king of Judah, conspicuous for his earnestness in supporting the worship of God and rooting out idolatry, and for the vigor and wisdom of his government (1 K. xv. ff.; 2 Chr. xiv. ff.; Mat. i. 7, 8; HIGH PLACES). In his zeal against heathenism he did not spare his grandmother MAACHAH, the "King's Mother." (MOTHER; QUEEN.) Asa burnt the symbol of her religion (1 K. xv. 13; IDOL 4), and threw its ashes into the brook Kidron, and then deposed Maachah from her dignity. He also placed in the Temple certain gifts which his father had dedicated, and renewed the great altar which the idolatrous priests apparently had desecrated (2 Chr. xv. 8). Besides this, he fortified cities on his frontiers, and raised an army, amounting, according to 2 Chr. xiv. 8, to 580,000 men (comp. ABIJAH 1; NUMBER). Thus Asa's reign marks the return of Judah to a consciousness of the high destiny to which God had called her. The good effects of this were visible in the enthusiastic resistance of the people to ZERAH 5, the Ethiopian. At the head of an enormous host (a million of men, 2 Chr. xiv. 9) Zerah attacked MARESHAH. There he was utterly defeated, and driven back with immense loss to Gerar. As Asa returned, laden with spoil, he was commended and encouraged by a prophet (AZARIAH 9), and then in the fifteenth year of his reign convoked an assembly of his own people with many from Israel, and solemnly renewed the national covenant with God (2 Chr. xv.). The peace which followed this victory was broken by the attempt of Baasha of Israel to fortify RAMAH, "that he might not suffer any to go out or come in unto Asa, king of Judah" (xvi. 1). To stop this Asa purchased the help of Ben-hadad I., king of Damascus, by a large payment of treasure, forced Baasha to abandon his purpose, and destroyed the works at Ramah, using the material to fortify GEBA 1 and Mizpeh. (MIZPAH 6) The wells which he sunk at Mizpeh were famous in Jeremiah's time (Jer. xli. 9). The means by which he obtained this success were censured by the prophet Hanani, who seems even to have excited some discontent in Jerusalem, in consequence of which he was imprisoned, and suffered other punishments (2 Chr. xvi. 10). In his old age Asa suffered from the gout, and "he sought not to the Lord, but to the physicians." He died greatly loved and honored in the forty-first year of his reign. There are some difficulties connected with its chronology. Thus, in 2 Chr. xvi. 1, we read that Baasha fortified Ramah in the thirty-sixth year of Asa's reign, while from 1 K. xv. 33, Baasha appears to have died in the twenty-sixth. The former number is supposed by the marginal note of A.V., by Clinton, &c., to refer to the year of the separate kingdom of Judah = Asa's sixteenth year and Baasha's thirteenth. So in 2 Chr. xv. 19, the "thirty-fifth year of Asa's reign" may = thirty-fifth year of the kingdom of Judah. (ISRAEL, KINGDOM OF; JUDAH, KINGDOM OF.)—**2.** A Levite, ancestor of BERECHIAH 3 (1 Chr. ix. 16).

As-a-di′as (Gr.; prob. = HASADIAH), son of Chelcias, or Hilkiah, and ancestor of Baruch (Bar. i. 1).

A′sa-el, an ancestor of Tobit (Tob. i. 1); = JAHZEEL or JAHZIEL?

A'sa-hel (Heb. whom *God made*, or *constituted*, Ges.). **1.** A nephew of David; youngest son of his sister Zeruiah, and brother of Abishai and Joab; one of David's thirty valiant men; celebrated for his swiftness of foot; slain at Gibeon by ABNER (2 Sam. ii. 18 ff., xxiii. 24; 1 Chr. ii. 16, xi. 26).—**2.** One of the Levites sent by Jehoshaphat to teach in Judah (2 Chr. xvii. 8).—**3.** A Levite in Hezekiah's reign; overseer of tithes, &c. (xxxi. 13).—**4.** Father of JONATHAN 7 (Ezr. x. 15); called AZAEL in 1 Esd. ix. 14.

As-a-hi'ah (fr. Heb. = ASAIAH), a servant of king Josiah, sent with Hilkiah, &c., to inquire of Jehovah respecting the book of the law found in the Temple (2 K. xxii. 12, 14); also called ASAIAH (2 Chr. xxxiv. 20).

A-sai'ah [ah-sa'yah] or **As-a-i'ah** (fr. Heb. = whom *Jehovah made* or *constituted*). **1.** A prince of the Simeonites in Hezekiah's reign, participant in the extermination of the Hamite shepherds of Gedor (1 Chr. iv. 36).—**2.** A Levite, chief of the 220 sons of Merari, summoned by David with other Levites and priests, to bring the ark of God to Jerusalem (vi. 30, xv. 6, 11).—**3.** The firstborn of the SHILONITES, resident with his family in Jerusalem after the return from Babylon (ix. 5); supposed by some = MAASEIAH 9.—**4.** ASAHIAH (2 Chr. xxxiv. 20).

As'a-na (L.) = ASNAH (1 Esd. v. 31).

A'saph (Heb. *collector*, Ges.). **1.** A Levite, son of Berechiah, and one of the leaders of David's choir (1 Chr. vi. 39, xv. 17, xxv. 6, 9). Psalms l. and lxxiii.–lxxxiii. are attributed to him (PSALMS); and he was in after-times celebrated as a seer (PROPHET) as well as a musical composer (2 Chr. xxix. 30; Neh. xii. 46). The office appears to have remained hereditary in his family, unless he was the founder of a school of poets and musical composers, who were called after him "the sons of Asaph," as the Homeridæ from Homer (1 Chr. xxv. 1 f.; 2 Chr. xx. 14, xxix. 13; Ezr. ii. 41, iii. 10; Neh. vii. 44, xi. 22).—**2.** Father or ancestor of Joah, the recorder under Hezekiah (2 K. xviii. 18, 37; Is. xxxvi. 3, 22); not improbably = No. 1.—**3.** Keeper of the royal forest or "paradise" of Artaxerxes (Neh. ii. 8), probably a Jew.—**4.** Ancestor of MATTANIAH 2 (1 Chr. ix. 15; Neh. xi. 17); probably = No. 1 and 2.—**5.** In 1 Chr. xxvi. 1, Asaph probably = ABIASAPH or EBIASAPH.

A-sa're-el (Heb. whom *God hath bound*, sc. by a vow, Ges.), a son of Jehaleleel in the genealogies of Judah (1 Chr. iv. 16).

As-a-re'lah (fr. Heb. = *upright toward God*, Ges.), one of the sons of ASAPH 1 (1 Chr. xxv. 2); = JESHARELAH in verse 14.

* **As'a-rites**, a misprint in some copies for ATARITES in 1 Chr. ii. 54, marg.

As'ca-lon (L.) = ASHKELON.

* **As-cen'sion.** BETHANY 1; JESUS CHRIST.

A-se'as (L.) = ISHIJAH (1 Esd. ix. 32).

A-seb-e-bi'a (Gr.) = SHEREBIAH (1 Esd. viii. 47).

As-e-bi'a = HASHABIAH 7 (1 Esd. viii. 48).

As'e-nath (Heb ; fr Egyptian = *she who is of Neith* [the Egyptian Neith = Rom. Minerva], Ges.; perhaps rather [comp. BITHIAH], a Hebrew name received on her marriage to Joseph, = [comp. ASNAH] *storehouse* or *bramble*), daughter of POTIPHERAH, priest, or prince, of On; wife of JOSEPH (Gen. xli. 45), and mother of Manasseh and Ephraim (xli. 50, xlvi. 20).

A'ser or **As'er** (L. fr. Heb.) = ASHER (Tob. i. 2; Lk. ii. 36; Rev. vii. 6).

As'e-rer = SISERA 2 (1 Esd. v. 32).

* **Ash** (Heb.), Job ix. 9, marg. ARCTURUS.

Ash (Heb. *ôren*) occurs only in Is. xliv. 14, as one of the trees out of the wood of which idols were carved: "He heweth him down cedars, and taketh the cypress and the oak which he strengtheneth for himself among the trees of the forest; he planteth an *ash* and the rain doth nourish it." It is impossible (so Mr. Houghton) to determine the tree denoted by the Hebrew word; the LXX. and the Vulgate understand some species of pine-tree. The translation in A. V. ("ash") was probably adopted from the similarity of the L. *ornus* (= *ash*) to the Heb. *ôren*, and Dr. Royle (in Kitto) says the Manna Ash (*Ornus Europæa*) is found in Syria, but being cultivated it may have been introduced.

A'shan (Heb. *smoke*, Ges.), a city in the low country of Judah, named in Josh. xv. 42, with LIBNAH and Ether; in Josh. xix. 7, and 1 Chr. iv. 32, with Ain and Rimmon, as belonging to Simeon; in 1 Chr. vi. 59, as a priests' city, occupying the same place as AIN 2, in Josh. xxi. 16; perhaps = CHORASHAN in 1 Sam. xxx. 30. Wilton (in Fbn., art. Libnah) identifies Ashan with *Sehân* near Gaza.

Ash-be'a (Heb. *I adjure*, Ges.), a proper name, but whether of a person or place is uncertain (1 Chr. iv. 21). Houbigant makes it a place, and would render "the house of Ashbea" by Beth-ashbea. The whole clause is obscure. The Targum of Rabbi Joseph paraphrases it "and the family of the house of manufacture of the fine linen for the garments of the kings and priests, delivered to the house of Eshba."

Ash'bel (Heb. *determination of God*, Ges.; = ESHBAAL, Fü.), son of Benjamin and ancestor of the ASHBELITES (Gen. xlvi. 21; Num. xxvi. 38; 1 Chr. viii. 1).

Ash'bel-ites = descendants of ASHBEL (Num. xxvi. 38).

Ash'che-naz [-ke-] (1 Chr. i. 6; Jer. li. 27) = ASHKENAZ.

Ash'dod (Heb. *stronghold*, *castle*, Ges.), **A-zo'tus** (L. fr. Heb.) in Acts viii. 40; one of the five confederate cities of the Philistines, situated about thirty miles from the S. frontier of Palestine, three from the Mediterranean, and nearly midway between Gaza and Joppa. It stood on an elevation overlooking the plain, was strongly fortified, and was one of the seats of the worship of Dagon (1 Sam. v. 5). It was assigned to Judah (Josh. xv. 47), but was never subdued by the Israelites, though Uzziah broke down the wall of the town, and established forts on the adjacent hills; and even down to Nehemiah's age it preserved its distinctiveness of race and language (Neh. xiii. 23, 24). It occupied a commanding position on the high-road from Palestine to Egypt, and was besieged by Tartan about B. C. 716, apparently to frustrate Hezekiah's league with Egypt (Is. xx. 1). The effects of its siege of twenty-nine years by Psammetichus (B. C. 630) are incidentally referred to in Jer. xxv. 20. It apparently recovered from this blow, and was allied with the Arabians, &c. against Jerusalem (Neh. iv. 7). It was destroyed by the Maccabees (1 Mc. v. 68, x. 84), and lay in ruins until the Roman conquest of Judea, when it was restored by Gabinius (B. C. 55). The only notice of it in the N. T. is in connection with Philip's return from Gaza (Acts viii. 40). It is now an insignificant village called *Esdûd*. (See cut on next page.)

Ash'dod-ites = the inhabitants of ASHDOD (Neh. iv. 7); called ASHDOTHITES in Josh. xiii. 3.

Ash'doth Pis'gah (Heb. *outpourings of torrents* [or *ravines*] *of Pisgah*, Ges.); only in Deut. iii. 17; Josh. xii. 3, xiii. 20; and in Deut. iv. 49, A. V. "springs of PISGAH." In Deuteronomy the words form part of

Ashdod.

a formula (A. V. "under Ashdoth Pisgah eastward," "eastward under the springs of Pisgah"), apparently defining the mountains which enclose the Dead Sea on the E. The same intention is evident in Josh. xii. 3 and xiii. 20; and in Josh. x. 40 and xii. 8, Ashdoth (A. V. "the springs") is used alone to denote one of the main natural divisions of the country. A kindred word (Heb. *eshed*, A. V. "stream") is used in Num. xxi. 15, which also refers to the E. of the Dead Sea.

Ash'doth-ites (Josh. xiii. 3) = Ashdodites.

Ash'er (Heb. *happy*, *blessed*, Ges.). **1.** (In Apoc. and N. T. Aser). Eighth son of Jacob, by Zilpah, Leah's handmaid (Gen. xxx. 13). This passage is full of paronomastic turns: "And Leah said, 'In my happiness am I, for the daughters will call me happy,' and she called his name Asher" (i. e. "happy"). A similar play occurs in the blessing of Moses (Deut. xxxiii. 24).—Asher is in the lists of the tribes in Gen. xxxv., xlvi.; Ex. i.; Num. i., ii., xiii., &c. During the march through the desert Asher's place was between Dan and Naphtali on the N. side of the tabernacle (ii. 27).—The territory assigned to Asher was on the sea-shore from Carmel northward, with Manasseh on the S., Zebulun and Issachar on the S. E., and Naphtali on the N. E. The boundaries and towns are given in Josh. xix. 24–31, xvii. 10, 11; and Judg. i. 31, 32. The S. boundary was probably one of the streams which enter the Mediterranean S. of Dor (modern *Tantûra*)—either *Nahr el-Defneh* or *Nahr Zurka*. The tribe had the maritime portion of the rich plain of Esdraelon, probably for eight or ten miles from the shore. The boundary then appears to have run N., possibly bending to the E. to embrace Ahlab, and reaching Zidon by Kanah, whence it turned and came down by Tyre to Achzib. This territory contained some of the richest soil in Palestine; and to this fact, as well as to their proximity to the Phenicians, the degeneracy of the tribe may be attributed (Judg. i. 31, v. 17). At the numbering of Israel at Sinai, Asher was more numerous than Ephraim, Manasseh, or Benjamin (Num. i. 32–41); but in the reign of David, its name is altogether omitted from the list of the chief rulers (1 Chr. xxvii. 16–22). Some from Asher came to Jerusalem to attend Hezekiah's Passover (2 Chr. xxx. 11). Simeon and Asher have been said to be the only tribes W. of the Jordan which furnished no hero or judge to the nation. "One name alone shines out of the general obscurity—the aged widow 'Anna the daughter of Phanuel of the tribe of Asher,' who in the very close of the history departed not from the Temple, but 'served God with fastings and prayers night and day'" (Stl. 261).—**2.** A place on the S. boundary of the tribe of Manasseh (Josh. xvii. 7); placed by Eusebius on the road from Shechem to Bethshan or Scythopolis, about fifteen miles from the former; supposed by Porter (*Handbook*, p. 348) to have been at the modern hamlet of *Teyâsir*, three-quarters of an hour from *Tûbâs* (anciently Thebez).

A-she'rah (Heb. prob. fr. a root signifying *to be straight*, *direct*), the name of a Phenician goddess, or rather of the idol itself; translated in A. V. "Grove," after the LXX. and Vulgate. Asherah is very closely connected with Ashtoreth and her worship, and with Baal (Judg. iii. 7, comp. ii. 13; vi. 25; 1 K. xviii. 19; 2 K. xxiii. 13–15). Many critics have regarded Asherah and Ashtoreth as identical; but Bertheau's view appears to be correct, that Ashtoreth is the proper name of the goddess, whilst Asherah is the name of her image or symbol. This symbol seems in all cases to have been of wood (see Judg. vi. 25–30; 2 K. xxi. 7, xxiii. 6, 14).

Ash'er-ites = descendants of Asher 1, and members of his tribe (Judg. i. 32).

Ash'es. The ashes on the altar of burnt-offering were gathered into a cavity in its surface. On the days of the three solemn festivals the ashes were not removed, but the accumulation was taken away afterward in the morning, the priests casting lots for the office. The ashes of a red heifer burnt entire (Num. xix.), ceremonially purified the unclean (Heb. ix. 13), but polluted the clean. (Purification.) Ashes about the person, especially on the head, were a sign of sorrow. (Mourning.) "Ashes" figuratively = any thing *light*, *worthless*, *fallacious* (Job

xiii. 12; Is. xliv. 20). "Dust and ashes" (Gen. xviii. 27, &c.) is a proverbial expression for the lowness and frailty of human nature (Ges.).

Ash'i-ma (Heb.; according to the Talmudists, a *goat without hair*, or rather *with short hair*), a god worshipped by the Hamathite colonists in Samaria (2 K. xvii. 30). Ashima has been regarded as = the Mendesian god of the Egyptians, the Pan of the Greeks. It has also been identified with the Phenician god Esmûn, to whom belong the characteristics both of Pan and of Æsculapius.

Ash'ke-lon (Heb., perhaps = *migration*, Ges.), also written **As'ke-lon**, in the Apocrypha **As'ca-lon**, one of the five cities of the lords of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17), on the shore of the Mediterranean, W. S. W. from Jerusalem, on the main road from Egypt through Gaza to central and northern Palestine. The village near the ruined site retains its ancient name. Samson went down from Timnath to Ashkelon (Judg. xiv. 19), as if to a remote place whence his slaying thirty men and taking their spoil was not likely to be heard of. Ashkelon is also mentioned in Judg. i. 18; 2 Sam. i. 20; Jer. xxv. 20, xlvii. 5, 7; Am. i. 8; Zeph. ii. 4, 7; Zech. ix. 5; in the Apocrypha in Jd. ii. 28; 1 Mc. x. 86, xi. 60, xii. 33. In post-biblical times Ashkelon rose to considerable importance. Near the town were the temple and sacred lake of Derceto, the Syrian Venus. (ATARGATIS.) The soil around was remarkable for its fertility. The "Eschalot" or "Shallot," a kind of onion, was first grown there. Ashkelon was a famous stronghold in the Crusades. By the Mohammedan geographers it was called "the bride of Syria." Its position is naturally very strong, and a small harbor toward the E. advanced a little way into the town.

Ash'ke-naz (Heb.; see below), one of the three sons of Gomer, son of JAPHETH (Gen. x. 3), i. e. one of the peoples or tribes belonging to that part of the Japhetic division of the human race which bears the name of GOMER. The original seat of the people of Ashkenaz was undoubtedly in the neighborhood of ARMENIA, since they are connected (Jer. li. 27; A. V. "Ashchenaz") with the kingdoms of ARARAT and MINNI. We may probably recognize the tribe of Ashkenaz afterward on the N. shore of Asia Minor, in the name of Lake Ascanius, and in Europe in the name *Scand*-ia, *Scand*-inavia. Knobel regards Ashkenaz as a compound (*Ash-kenaz* = the *As*-race; perhaps the origin of the name ASIA), and considers Ashkenaz = the German race.

Ash'nah (Heb. *the strong*, *fortified*, Ges.), the name of two cities, both in the Lowland of Judah: (**1.**) named between Zoreah and Zanoah, and therefore probably W. of Jerusalem (Josh. xv. 33); and (**2.**) between Jiphtah and Nezib, and therefore S. W. of Jerusalem (xv. 43). Wilton (in Fbn. under Libnah) identifies this Ashnah with *Deir Esneid*, a village about six miles N. E. of Gaza.

Ash'pe-naz (Heb.; fr. Pers. and Sansc. = *nose of the horse*, Rödiger, Ges.), Nebuchadnezzar's master of the eunuchs (Dan. i. 3).

Ash'ri-el (1 Chr. vii. 14), properly ASRIEL.

Ash'ta-roth. **1.** Hebrew plural of ASHTORETH (Judg. ii. 13; 1 Sam. vii. 3, xxxi. 10); associated with the plural BAALIM (Judg. x. 6; 1 Sam. vii. 4, xii. 10). Gesenius maintains that these plurals = statues of Ashtoreth and Baal; but probably (so Movers) they indicate different modifications of the divinities themselves.—**2.** A city on the E. of Jordan, in Bashan, in the kingdom of Og, doubtless so called from being a seat of the worship of the goddess Ashtaroth or ASHTORETH. It is generally mentioned in describing Og (Deut. i. 4; Josh. ix. 10, xii. 4, xiii. 12). It fell to the half tribe of Manasseh (Josh. xiii. 31), and was given with its suburbs to the Gershonites (1 Chr. vi. 71, Heb. 56). Jerome states that in his time it lay six miles from Adra, which again was twenty-five from Bostra. Eusebius and Jerome speak of two villages or castles, nine miles apart, between the cities Adara and Abila. One of these was possibly Ashtaroth; the other may have been ASHTEROTH-KARNAIM. The only trace of the name yet recovered in these districts is *Tell-Ashterah*, or *Asherah*, a large mound or hill about six miles W. of *Edr'a* (ancient Edrei ?). Ashtaroth is also written ASTAROTH, and probably = BEESHTERAH.

Ash'te-rath-ite = a native or inhabitant of ASHTAROTH (1 Chr. xi. 44) beyond Jordan. Uzzia the Ashterathite was one of David's valiant men.

Ash'te-roth Kar-na'im (Heb. *Ashtaroth of the two horns or peaks*), a place of very great antiquity, the abode of the Rephaim at the incursion of Chedorlaomer (Gen. xiv. 5). The name reappears as CARNAIM or CARNION (1 Mc. v. 26, 43, 44; 2 Mc. xii. 21, 26), "a strong and great city" in "the land of Galaad." It is usually assumed (probably incorrectly) = ASHTAROTH 2. *Es-Sanamein* (= *the two idols*), by which the word is rendered in the Arabic version of Saadiah, is now an important place on the route of the Mecca pilgrims, about twenty-five miles S. of Damascus, and to the N. W. of the *Lejah*.

Ash'to-reth (Heb. = *star*, Ges., Fü., Movers, &c.), the principal female divinity of the Phenicians, as BAAL was the principal male divinity. (ASHTAROTH.) The name Ishtar (undoubtedly = Ashtoreth of the O. T. and the Greek and Roman Astarte) appears to

Figure of Astarte found in Etruria, from Rawlinson's Herodotus, ii. 449.

be clearly identified in the list of the great gods of Assyria. The worship of Astarte seems to have extended wherever Phenician colonies were founded. The character and attributes of Ashtoreth are involved in considerable perplexity. There can be no doubt that the general notion symbolized is that of productive power, as Baal symbolizes that of generative power; and it would be natural to conclude that as the sun is the great symbol of the latter, and therefore = Baal, so the moon is the symbol of the former and must = Astarte. That this goddess was so typified can scarcely be doubted (compare the name ASHTEROTH-KARNAIM). It is certain that she was by some ancient writers identified with the moon. On the other hand the Assyrian Ishtar appears to have been not the moon-goddess, but the planet Venus: and it is certain that Astarte was by many ancient writers identified with the goddess Venus (or Aphrodite), and also with the planet of that name. Movers distinguishes two Astartes, one Carthaginian-Sidonian, a virgin goddess symbolized by the moon, the other Syro-Phenician symbolized by the planet Venus. Whether this be so or not, it is certain that the worship of Astarte became identified with that of Venus, and that this worship was connected with the most impure rites is apparent from the close connection of this goddess with ASHERAH (1 K. xi. 5, 33; 2 K. xxiii. 13).

Ash′ur (fr. Heb. perhaps = *blackness*, Ges.), posthumous son of Hezron by his wife Abiah (1 Chr. ii. 24, iv. 5); "father" or founder of TEKOA.

Ash′ur-ites (fr. Heb.), a people named among Ishbosheth's subjects (2 Sam. ii. 9). The Arabic, Syriac, and Vulgate versions, and Ewald take Ashurites = the Geshurites (ARAM; GESHUR); but Geshur had a king of its own, Talmai, David's father-in-law (1 Chr. iii. 2, compare 4; 2 Sam. xiii. 37), and was too remote. It may therefore be safer to follow the Targum of Jonathan, which has Beth-Asher (= *house of Asher*), and is supported by several MSS. of the original text. "The Asherites" will then = the inhabitants of the country W. of the Jordan above Jezreel. BOX-TREE.

Ash′vath (Heb. *firmer*, *stronger*, Fü.), an Asherite, son of Japhlet (1 Chr. vii. 33).

A′sia [in Gr. or L. pron. a′she-ah, but in English usually a′shah] (Gr. and L.; fr. a root denoting *aurora, orient, the East*, Pott; see ASHKENAZ). In the N. T. this occurs in Acts ii. 9, vi. 9, xvi. 6, xix. 10, 22, 26, 27, xx. 4, 16, 18, xxi. 27, xxvii. 2; Rom. xvi. 5 (in A. V., &c., "Achaia"); 1 Cor. xvi. 19; 2 Cor. i. 8; 2 Tim. i. 15; 1 Pet. i. 1; Rev. i. 4, 11. ("Chief of Asia": see ASIARCAS.) In all these passages the word = not "the continent of Asia," nor what we commonly understand by "Asia Minor," but a Roman province which embraced the W. part of the peninsula of Asia Minor, and of which Ephesus was the capital. This province originated in the bequest of Attalus, king of Pergamus, or king of Asia, who left by will to the Roman Republic his hereditary dominions in the W. of the peninsula (B. C. 133). In the division made by Augustus of senatorial and imperial provinces, it was placed in the former class, and was governed by a proconsul. It contained many important cities, among which were the seven churches of the Apocalypse, and was divided into assize districts for judicial business. It included the territory anciently subdivided into Æolis, Ionia, and Doris, and afterward into MYSIA, LYDIA, and CARIA. (LYCIA; BITHYNIA; PHRYGIA; GALATIA.) The title "King of Asia" was used by the Seleucid monarchs of Antioch (1 Mc. xi. 13).

A′si-archs [a′she-arks] (fr. Gr. = *rulers of Asia;* "chief of Asia," A. V.; Acts xix. 31), officers chosen annually by the cities of that part of the province of Asia, of which Ephesus was, under Roman government, the metropolis. They had charge of the public GAMES and religious theatrical spectacles, the expenses of which they bore. Their office was thus, in great measure at least, religious, and they are consequently sometimes called "high-priests." The office of Asiarch was annual, and subject to the approval of the proconsul, but might be renewed; and the title appears to have been continued to those who had at any time held the office.

As-i-bi′as (fr. Gr.), a son of Phoros or Parosh (1 Esd. ix. 26); apparently = MALCHIJAH 3.

A′si-el (Heb. *created of God*, Ges.). **1.** A Simeonite, ancestor of JEHU 4 (1 Chr. iv. 35).—**2.** One of the five swift writers taken by Esdras to write the law and the history of the world (2 Esd. xiv. 24).

As′i-pha (1 Esd. v. 29) = HASUPHA.

As′ke-lon (Judg. i. 18; 1 Sam. vi. 17) = ASHKELON.

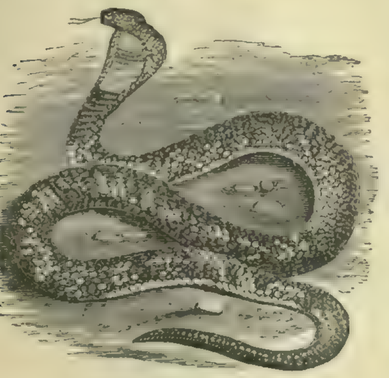
As-mo-de′us (L., fr. Heb. root = *to destroy*, or [so Reland] fr. Pers. = *to tempt*) = ABADDON or APOLLYON (Tob. iii. 8, 17). Since the Talmud calls him "king of the demons," some identify him with Beelzebub, and others with Azrael. In Tobit this evil spirit is represented as loving Sara, the daughter of Raguel, and causing the death of seven husbands; but Tobias, instructed by Raphael, having burnt the heart and liver of a fish on "the ashes of the perfumes," "the evil spirit fled into the utmost parts of Egypt, and the angel bound him" (Tob. viii. 1–3).

As′nah (Heb. *storehouse* or *thornbush*, Ges.), ancestor of certain Nethinim under Zerubbabel (Ezr. ii. 50); = ASANA.

As-nap′per (Heb. *Asnappar*, fr. Sansc. = *leader of an army?* Bohlen), in Ezr. iv. 10, the "great and noble" person who settled the Cutheans and others in the cities of Samaria. He has been variously identified with Shalmaneser, Sennacherib, and Esarhaddon, but was more probably a general of the latter king.

A′som (Gr. and L.) = HASHUM (1 Esd. ix. 33).

Asp. **1.** The Heb. *pethen* occurs in Deut. xxxii. 33; Job xx. 14, 16; Ps. lviii. 5 (4, A. V.), xci. 13; Is. xi. 8; and is translated in A. V. in Psalms "adder" (margin, "asp"), elsewhere "asp." "Asp" among the ancients (Gr. and L. *aspis*) probably stood for several different kinds of venomous serpents; in modern zoology it generally = an Alpine species, the *Vipera aspis* of Linnæus. The "adder" ("asp," margin) of Ps. lviii. 5, was a snake upon which the serpent-charmers practised their art. In this passage the wicked are compared to "the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely." From Is. xi. 8, "the sucking child shall play on the hole of the asp," it would appear that this serpent dwelt in holes of walls, &c. The true explanation of Ps. lviii. 5, is that some serpents defy all the attempts of the charmer: in the language of Scripture such may be termed *deaf*. The point of the rebuke consists in the fact that this serpent could hear the charmer's song, but would not. The individual case in question was an exception to the rule. Serpents, though comparatively deaf to ordinary sounds, are no doubt capable of hearing the sharp, shrill sounds which the charmer produces either by his voice or by an instrument; and this comparative deafness is probably *the very reason* why such sounds as the charmer makes produce the desired effect in the subject under treatment. (SERPENT-CHARMING.) As the Egyptian cobra is more frequently used than any other species by the serpent-charmers of the Bible lands, is fond of concealing itself in walls and in holes, and as the probable derivation of the Hebrew word *pethen* (from a root signifying *to distend* or *expand*) may refer to the expanding powers of this serpent's neck when irritated, it appears to have the best claim to represent the "asp" of the A. V.—**2.** The Gr. *aspis*, translated "asp," occurs in Rom. iii. 13, and in the LXX. of Ps. cxl. 3, as = Heb. *'achshûb*. (ADDER 1.) See above under No. 1.



Egyptian Cobra.—(*Naia Haje.*)

As-pal'a-thus (L. fr. Gr.), a sweet perfume mentioned in Eccl. xxiv. 15. Theophrastus enumerates it with cinnamon, cassia, and many other articles used for ointments. Probably at least two kinds or varieties of plants were anciently known by this name; one was white, inodorous, and inferior; the other had red wood under the bark, and was highly aromatic. The plant was of so thorny a nature that Plato says cruel tyrants were punished with it in the lower world. The *Lignum Rhodianum* is by some supposed to be the substance indicated by the *aspalathus;* the plant which yields it is the *Convolvulus scoparius* of Linnæus, a native of the Canary Islands.

As'pa-tha or **As-pa'tha** (Pers., prob. fr. Sansc. = *given by a horse*, i. e. by Bramah under the form of a horse, Benfey, Pott, Ges., Fü.), third son of Haman (Esth. ix. 7).

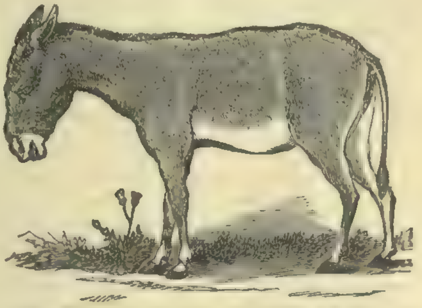
As'phar, the pool in "the wilderness of Thecoe" (1 Mc. ix. 33). Can this name (Gr. *lakkos Asphar*) = *lacus Asphaltites*, i. e. DEAD SEA?

As-phar'a-sus (1 Esd. v. 8) = MISPERETH or MIZPAR.

As'ri-el (Heb. *vow of God*, Ges.), son of Gilead, and great-grandson of Manasseh (Num. xxvi. 31; Josh. xvii. 2); ancestor of the ASRIELITES; erroneously ASHRIEL in the A. V. of 1 Chr. vii. 14. According to 1 Chr. vii. 14 in the LXX., Asriel was the son of Manasseh by his Syrian concubine.

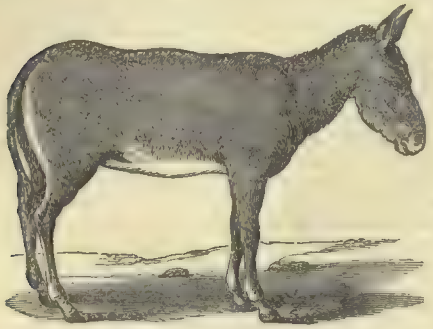
As'ri-el-ites = a family of Manassites, descended from ASRIEL (Num. xxvi. 31).

Ass. Five Hebrew names of the genus *Asinus* (= the "Ass" kind) occur in the O. T. 1. *Hamór* or *Chamór* (A. V. "ass," "he-ass") = the male domestic ass, also in a general sense any ass whether male or female. The ass is frequently mentioned in the Bible: it was used for carrying burdens, for riding, for ploughing, for grinding at the mill, and for carrying baggage in wars. Issachar was compared to a strong ass (Gen. xlix. 14), not reproachfully, but because the ass is "a patient, drudging animal, capable of enduring the severest labor without suffering any diminution of strength or hardihood" (Bush, *in loc.*). The ass in Eastern countries is a very different animal from what he is in Western Europe or America. The most noble and honorable among the Jews were wont to be mounted on asses: and in this manner our Lord Himself made his triumphant entry into Jerusalem (Mat. xxi. 2). He came indeed "meek and lowly," but it is a mistake to suppose that the fact of His riding on the ass had aught to do with his meekness; although thereby, doubtless, He meant to show the peaceable nature of His kingdom, as horses were used only for war purposes. In illustration of Judg. v. 10, "Speak ye that ride on white asses" (the Hebrew here is plural of *athôn* = *she-ass;* see below), it may be mentioned that Buckingham tells us that one of the peculiarities of Bagdad is its race of white asses, which are saddled and bridled for the conveyance of passengers. . . . that they are large and spirited, and have an easy and steady pace. In Deut. xxii. 10 "ploughing with an ox and an ass together" was forbidden, probably because they could not pull pleasantly together on account of the difference in size and strength; perhaps also this prohibition may have some reference to the law given in Lev. xix. 19 (compare 2 Cor. vi. 14). The ass was not used for food. The Mosaic law considered it unclean, as "not dividing the hoof and chewing the cud." In extreme cases, however, as in the great famine of Samaria, when "an ass's head was sold for eighty pieces of silver" (2 K. vi. 25), the flesh was eaten.—2. *Athôn* (A. V. "she-ass," "ass") = the common domestic she-ass (Gen. xii. 16, xlix. 11, A. V. "ass," &c.). Balaam rode on a she-ass (Num. xxi. 23, &c.). The asses of Kish which Saul sought were she-asses (1 Sam. ix. 3, &c.). The Shunammite (2 K. iv. 22, 24) rode on one when she went to seek Elisha. She-asses formed the special charge of one of David's officers (1 Chr. xxvii. 30).—3. *'Ayir* (A. V. "foal," "ass colt," "young ass," "colt") = a young ass (Gen. xxxii. 16, A. V. 15, "foals," xlix. 11, A. V. "foal;" Judg. x. 4, xii. 14; Job xi. 12; Is. xxx. 6, 24; Zech. ix. 9). Sometimes this is spoken of as being old enough for riding upon, for carrying burdens, and for tilling the ground.—4. *Pere* (A. V. "wild ass") = a species of wild ass (Gen. xvi. 12, A. V. "wild man," literally "wild-ass man;" Ps. civ. 11; Job vi. 5, xi. 12, xxiv. 5, xxxix. 5, first clause; Hos. viii. 9; Jer. ii. 24, xiv. 6; Is. xxxii. 14). Hosea compared Israel to a wild ass of the desert.—5. *'Arôd* (A. V. "wild ass") occurs only in the latter clause of Job xxxix. 5; but in what respect it differs from the *Pere* (mentioned in the former



Syrian Wild Ass (*Asinus Hemippus*).—Specimen in Zoological Gardens, London.

clause; see above) is uncertain. The Chaldee plural *'Arâdayyâ* (A. V. "wild asses") occurs in Dan. v. 21. Bochart, Gesenius, &c., suppose No. 4 = No. 5; but they may be different animals.—The species of the Ass kind known to the ancient Jews and represented by the preceding Hebrew words and by the Greek words *onos*, *hupozugion* (= *beast of burden*), and *onagros* (= "wild ass," Ecclus. xiii. 19) in the N. T. and Apocrypha, are the *Asinus Hemippus*, a wild ass which inhabits the deserts of Syria, Mesopotamia, and N. Arabia; the *Asinus vulgaris* of the N. E. of Africa, the true onager or aboriginal wild ass, whence the domesticated breed has sprung; and probably the *Asinus Onager*, the Koulan or Ghorkhur, which is found in Western Asia from 48° N. latitude S. to Persia, Beluchistan, and Western India. Mr. Layard remarks that in fleetness the wild ass (*Asinus Hemippus*) equals the gazelle, and to overtake them is a feat which only one or two of the most celebrated mares have been known to accomplish. Compare Job xxxix. 5–8.



Ghor-khur or Koulan (*Asinus Onager*).—Specimen in British Museum.

As-sa-bi'as (1 Esd. i. 9) = Hashabiah 6.

As-sal'i-moth (1 Esd. viii. 36) = Shelomith 6.

As-sa-ni'as (1 Esd. viii. 54) = Hashabiah 8.

* **As-say, to** =*to essay*, *to attempt*, *to try* (Deut. iv. 34; 1 Sam. xvii. 39; Job iv. 2; 2 Mc. ii. 23; Acts ix. 26, xvi. 7; Heb. xi. 29).

* **As-sem'bly,** the A. V. translation of—1. Heb. *mô'êd* (from a verb signifying *to point out* or *appoint*, hence to *meet by appointment*, Ges.) (Lam. i. 15; Ez. xliv. 24); often translated "congregation" (Num. xvi. 2, &c.), once "synagogue" (Ps. lxxiv. 8); also translated variously "set time" (Gen. xvii. 21, &c.), "time appointed" (Gen. xviii. 14, &c.), "appointed season" (Num. ix. 2 ff.), "season" (Gen. i. 14, &c.), "time" (Dan. xii. 7), "solemn day" (Num. x. 10, &c.), "solemn feast" (xv. 3, &c.), "set feast" (xxix. 39, &c.), "solemnity" (Deut. xxxi. 10, &c.), "solemn assembly" (Zeph. iii. 18), "feast" (2 Chr. xxx. 22), "place of the assembly" (Lam. ii. 6).—2. Heb. *môshâb* (Ps. cvii. 32 only); elsewhere translated "dwelling" (Gen. x. 30, &c.), "habitation" (xxxvi. 43, &c.), or "seat" (1 Sam. xx. 18, 25, &c.).—3. Heb. *mikrâ* (Is. i. 13, iv. 5); elsewhere translated "CONVOCATION" (Ex. xii. 16, &c.), "calling" (Num. x. 2), "reading" (Neh. viii. 8).—4. Heb. *sôd* (Ps. lxxxix. 7, Heb. 8, cxi. 1; Jer. vi. 11, xv. 17; Ez. xiii. 9); also translated "secret" (Gen. xlix. 6, &c.), "counsel" (Ps. lv. 14, Heb. 15, &c.), "secret counsel" (Ps. lxiv. 2, Heb. 3), &c.—5. Heb. *'êdâh* (Num. x. 2, 3, &c.); usually translated "congregation" (Ex. xii. 3, 6, 19, 47, &c.).—6. Heb. *'ătsârâh* or *'ătsereth* (Jer. ix. 2, Heb. 1, only); elsewhere translated "solemn assembly" (Lev. xxiii. 36, &c.), "solemn meeting" (Is. i. 13).—7. Heb. *kâhâl* (Gen. xlix. 6; Ex. xii. 6, xvi. 3; Lev. iv. 13, &c.); usually translated "congregation" (iv. 14, 21, &c.), sometimes "company" (Num. xxii. 4, &c.), once "multitude" (Gen. xxviii. 3).—8. Heb. *kĕhillâh* (Neh. v. 7 only); elsewhere translated "congregation" (Deut. xxxiii. 4 only).—9. Gr. *ekklêsia* (literally = what is *called out* or *summoned*) (Jd. vi. 16, 21, vii. 29, xiv. 6; Acts xix. 32, 39, 41); also translated "congregation" (Ecclus. xxiv. 2, xxxi. 11 [xxxiv. 11, Gr.], xxxiii. 18 [Gr. 19], xxxviii. 33, l. 13, 20; 1 Mc. ii. 56, iv. 59, xiv. 19); uniformly translated "church" in N. T. except in Acts xix.; in LXX. = Heb. *kâhâl* (No. 7 above) in Deut. ix. 10, xviii. 16, xxiii. 1, 2, 3, 8, xxxi. 30; Josh. viii. 35.—10. Gr. *sunagôgê* (literally = *a bringing together*, *a gathering*, *a collection*, see Sus. 41, 60; Jas. ii. 2); translated "congregation" (Ecclus. i. 30, iv. 7, xxi. 9, xxiv. 23, xlv. 18; 1 Mc. xiv. 28; Acts xiii. 43); elsewhere in N. T. translated "synagogue;" in LXX. = Heb. *'êdâh* and *kâhâl* (No. 5 and 7) usually; also = Heb. *sôd* (No. 4) in Jer. vi. 11; also = Heb. *kĕhillâh* in Deut. xxxiii. 4.—11. Gr. *sustrophê* (literally = *a turning together*, *a rolling up together*, *a gathering* or *union in a mass*) (1 Mc. xiv. 44); translated "concourse" (Acts xix. 40). In Acts xxiii. 12, "banded together" in A. V. (Gr. *poiêsantes sustrophên*) = *having made a gathering*, viz., in secret, i. e. formed a combination or conspiracy. Compare use of the word in the LXX. = Heb. *sôd* (No. 4 above) in Ps. lxiv. 2 (3, Heb.; lxiii. 3, Gr.).—12. Gr. *panêguris*, translated "general assembly" (Heb. xii. 23 only); = in Herodotus, &c., *an assembly of a whole nation*, especially for a public festival such as the Olympic games, &c., *a high festival*, *a solemn assembly at a high festival* (L. & S.). Church; Congregation; Synagogue.

As'shur [ash'ur] (Heb.). Asshurim; Assyria.

As-shu'rim [ash-shu'rim] (Heb. *steps?* see Asshur, under Assyria), a tribe descended from Dedan, the grandson of Abraham and Keturah (Gen. xxv. 3); not identified with certainty. Knobel considers them = the Asshur of Ez. xxvii. 23, and connected with S. Arabia.

As-si-de'ans [as-se-dee'anz] (fr. Heb. *Hăsîdîm* or *Chăsîdîm* = *the pious*, *puritans* = "saints" in Ps. lxxix. 2, and "Chasidim," the name adopted by a Jewish sect originating in Poland about A. D. 1740), the name assumed by a section of the orthodox Jews (1 Mc. ii. 42, vii. 13; 2 Mc. xiv. 6) as distinguished from the Hellenizing faction (A. V. "the ungodly" and "the wicked"). They appear to have existed as a party before the Maccabean rising, and were probably bound by some peculiar vow to the external observance of the Law. Frankel has shown that both the Essenes and the Pharisees are sections of the Assideans, and that all three orders are frequently spoken of under the same name (Ginsburg in Kitto, art. Essenes).

As'sir (Heb. one *bound*, a *captive*, Ges.). **1.** Son of Korah (Ex. vi. 24; 1 Chr. vi. 22).—**2.** Son of Ebiasaph, and ancestor of Samuel (vi. 23, 37).—**3.** Son of Jeconiah (iii. 17), unless "Jeconiah the captive" be the true rendering.

As'sos (Gr.) or **As'sus** (L.), a seaport of the Roman province of Asia, in the district anciently called Mysia. It was situated on the N. shore of the gulf of Adramyttium, about seven miles from the opposite coast of Lesbos, near Methymna. A good Roman road, connecting the central parts of the province with Alexandria Troas (Troas) passed through Assos, which was about twenty miles from

Troas. These geographical points illustrate St. Paul's rapid passage through the town (Acts xx. 13, 14). The ship in which he was to accomplish his voyage from Troas to Cesarea, went round Cape Lectum, while he took the much shorter journey by land. Thus he was able to join the ship without difficulty, and in sufficient time for her to anchor off Mitylene at the close of the day on which Troas had been left. Assos was entirely a Greek city. The remains are numerous and remarkably well preserved, partly because many of the buildings were of granite.—The Greek word *asson* (A. V. "close by") in Acts xxvii. 13, is translated in the Vulgate as a proper name, and was erroneously supposed to be a city in Crete. The Rhemish Testament translates "when they had loosed from Asson, they sailed close by Crete."

Assos. The Acropolis.

As-su-e'rus (L.) = AHASUERUS (Tob. xiv. 15).

As'sur (L.). **1.** ASSHUR or ASSYRIA (Ezr. iv. 2; Ps. lxxxiii. 8; 2 Esd. ii. 8; Jd. ii. 14, v. 1, vi. 1, 17, vii. 20, 24, xiii. 15, xiv. 3, xv. 6, xvi. 4).—**2.** HARHUR (1 Esd. v. 31).

* **As-su'rance** [ash-shu'rans] = *a making secure* or *sure*, hence, *that which gives security* or *sureness, a state of security* or *of being sure* (Deut. xxviii. 66; Is. xxxii. 17). In N. T. it is once (Acts xvii. 31) the translation of the Gr. *pistis* (which is almost uniformly and correctly translated "FAITH"). The Gr. *plêrophoria* (= *full conviction, certainty*, L. & S.) is once (1 Th. i. 5) translated "assurance," and three times (Col. ii. 2; Heb. vi. 11, x. 22) "full assurance."

As-syr'i-a (L. form), **As'shur** (Heb. *step*, Ges.; *hero, mighty* [as a man's name], and *level, plain* [as a name of the land], Fü.), a great and powerful country lying on the Tigris (Gen. ii. 14), the capital of which was NINEVEH (x. 11, &c.). It derived its name apparently from Asshur, the son of Shem (Gen. x. 22), who in later times was worshipped by the Assyrians as their chief god. The boundaries of Assyria differed greatly at different periods. Probably in the earliest times it was confined to a small tract of low country, lying chiefly on the left bank of the Tigris. Gradually its limits were extended, until it came to be regarded as comprising the whole region between the Armenian mountains (lat. 37° 30′) on the N., and the country about Bagdad (lat. 33° 30′) on the S. The E. boundary was the high range of Zagros, or mountains of *Kûrdistan*; the W. was, according to some, the Mesopotamian desert, according to others, the Euphrates. The greater part of the region embraced in ancient Assyria is now nominally subject to the Turkish sultan. It is peopled by Turks, who are found in the towns and larger villages; by Kûrds, who as well as the Turks are Mohammedans (ARABIA, *Religion*), but are much more numerous, and are some of them stationary in villages, while others are nomadic; and by Christians, including Chaldeans, Nestorians, Syrians, Armenians, &c., who are scattered over the whole region, though most numerous in the N.—1. *General character of the country.*—On the N. and E. the high mountain-chains of Armenia and Kûrdistan are succeeded by low ranges of limestone-hills of a somewhat arid aspect, with some rich plains and fertile valleys. To these ridges there succeeds at first an undulating country, well watered and fairly productive, which finally sinks down upon the great Mesopotamian plain, the modern district of *El-Jezireh*. (MESOPÓTAMIA.) This vast flat, two hundred and fifty miles in length, is interrupted only by the Sinjar range, a conspicuous and beautiful narrow limestone range rising abruptly out of the plain. Above and below this barrier is an immense level tract, not alluvial, in most places considerably above the rivers, scantily watered on the right bank of the Tigris, but abundantly supplied on the left. All over this vast flat, now mostly a wilderness, rise "grass-covered heaps, marking the site of ancient habitations," which serve to mark the extent of the real Assyrian dominion. They are numerous on the left bank of the Tigris, and on the right they thickly stud the entire country.—2. *Provinces.*—The classical geographers divided Assyria into a number of regions, which appear to be chiefly named from cities, as Arbelitis from Arbela; Calacine (or Calachene) from Calah or Halah; Apolloniatis from Apollonia: Sittacene from

Sittace, &c. Adiabene, however, the richest region of all, derived its appellation from the *Zab* (*Diab*) river on which it lay.—3. *Chief Cities.*—The chief cities of Assyria in the time of its greatness appear to have been—NINEVEH; CALAH or HALAH; Asshur (now *Kileh Sherghat*); Sargina, or Dur-Sargina (now *Khorsabad*); Arbela (still *Arbil*); Opis (at the junction of the *Diyaleh* with the Tigris); and Sittace (a little farther down the latter river, if this place should not rather be reckoned to Babylonia).—4. *Nations bordering on Assyria.*—On the N. lay Armenia; on the E. in the mountains were originally many independent tribes (now represented by the Kûrds, &c.), and beyond them was Media, which ultimately subjected the mountaineers, and was then brought into direct contact with Assyria; on the S. were Elam or Susiana, and Babylonia; on the W., Arabia, Syria, and the country of the Hittites.—5. *History of Assyria—original peopling.*—Scripture informs us that Assyria was peopled from Babylon (Gen. x. 11), and both classical tradition and the monuments of the country agree in this representation. In Herodotus (i. 7), Ninus, the mythic founder of Nineveh, is the son (descendant) of Belus, the mythic founder of Babylon—a tradition in which the derivation of Assyria from Babylon, and the greater antiquity and superior position of the latter in early times are shadowed forth sufficiently. Recent researches clearly show that Babylonian greatness and civilization was earlier than Assyrian, and that while the former was of native growth, the latter was derived from the neighboring country (see § 16, below).—6. *Date of the foundation of the kingdom.*—As a *country*, Assyria was evidently known to Moses (Gen. ii. 14, xxv. 18; Num. xxiv. 22, 24); but it does not appear in Jewish history as a *kingdom* till the reign of Menahem (about B. C. 770). Ctesias represents the empire as founded B. C. 2182; but his account is untrustworthy. Herodotus relates that the Assyrians were "lords of Asia" for 520 years, and then, after a period of anarchy, the Median kingdom was formed, 179 years before the death of Cyrus, or B. C. 708. He would thus, it appears, have assigned to the foundation of the Assyrian empire a date not much before B. C. 1228. Berosus, who made the empire last 526 years to the reign of Pul, would certainly have placed the rise of the kingdom within the thirteenth century. This is, perhaps, the utmost that can be determined with any approach to certainty. Dr. Brandis fixes B. C. 1273 as the date.—7. *Early kings, from the foundation of the kingdom to Pul.*—According to Rawlinson, whose views are given in this article, the residence of the earliest kings and of the previous Babylonian governors of the country, was at *Kileh-Sherghat*, on the right bank of the Tigris, sixty miles S. of the later capital. (But see NINEVEH.) The kings proved to have reigned there are fourteen, divisible into three groups, and reigning probably from B. C. 1273 to B. C. 930. The most remarkable of the series was called Tiglath-pileser, apparently king toward the close of the twelfth century, and thus contemporary with Samuel. The other monarchs of the *Kileh-Sherghat* series, both before and after Tiglath-pileser, are comparatively insignificant. Sardanapalus the first, probably the warlike Sardanapalus of the Greeks, transferred the seat of government from *Kileh-Sherghat* to *Nimrud*, where he built the first of those magnificent palaces recently exhumed (see Layard, *Nineveh and its Remains*, ii. ch. 11). He was a great conqueror, carrying his arms W. to Syria and the Mediterranean. His son Shalmaneser or Shalmanubar, was a still greater conqueror. He appears to have been opposed in his Syrian wars by Ben-hadad and Hazael, and to have taken tribute from Jehu, king of Israel. His son and grandson followed in his steps, but scarcely equalled his glory. The latter is thought = the biblical PUL, Phul, or Phaloch.—8. *The kings from Pul to Esar-haddon.*—The succession of the Assyrian kings from Pul almost to the close of the empire is rendered tolerably certain, not merely by the inscriptions, but also by the Jewish records. In 2 Kings we find PUL, TIGLATH-PILESER, SHALMANESER, SENNACHERIB, and ESAR-HADDON, following one another in rapid succession (2 K. xv. 19, 29, xvii. 3, xviii. 13, xix. 37); and in Isaiah (xx. 1) we have SARGON, a contemporary of the prophet, and evidently belonging to the same series. The inscriptions show us that Sargon was the father of Sennacherib, and give us for the last half of the eighth and the first half of the seventh century B. C. the (probably) complete list of Tiglath-pileser II., Shalmaneser II., Sargon, Sennacherib, and Esar-haddon.—9. *Lower Dynasty.*—It seems to be certain that at, or near, the accession of Pul, about B. C. 770, a great change occurred in Assyria. It was only twenty-three years later, that the Babylonians considered their independence to have commenced (B. C. 747). Tradition seems to show that about the middle of the eighth century B. C. there must have been a break in the line of Assyrian kings, and probably the Pul or Phaloch of Scripture was really the last king of the old monarchy, and Tiglath-pileser II., his successor, was the founder of what has been called the "Lower Empire."—10. *Supposed loss of the empire at this period.*—Many writers of repute (Clinton, Niebuhr, &c.) have been inclined to accept the statement of Herodotus with respect to the breaking up of the whole empire at this period. It is evident, however, from Scripture, that in the reigns of Tiglath-pileser, Shalmaneser, Sargon, Sennacherib, and Esar-haddon, Assyria was as great as at any former era. These kings all warred successfully in Palestine and its neighborhood; some attacked Egypt (Is. xx. 4); one was master of Media (2 K. xvii. 6); another had authority over Babylon, Susiana, and Elymais (xvii. 24; Ezr. iv. 9). The Assyrian annals also represent the empire as continually rising under these monarchs, and reaching its culminating point under Esar-haddon. This representation is fully borne out by the indications of greatness in the architectural monuments, and by the statements of the writers supposed to have drawn from Berosus. This second Assyrian kingdom was evidently greater and more glorious than the first. Herodotus may have supposed, erroneously, though naturally, that when Babylon became free (B. C. 747), there was a general dissolution of the empire. Yet even as regards Babylon, the Assyrian loss was not permanent. Sargon, Sennacherib, and Esar-haddon, all exercised full authority over that country.—11. *Successors of Esar-haddon.*—By the end of Esar-haddon's reign, the kingdoms of Hamath, of Damascus, and of Samaria, had been successively absorbed; Phenicia had been conquered; Judea had been made a feudatory; Philistia and Idumea had been subjected, Egypt chastised, Babylon recovered, cities planted in Media. A profound peace seems now to have followed. Esar-haddon's son, Sardanapalus II., occupied almost his whole time in the pleasures of the chase. In Scripture we hear nothing of Assyria after Esar-haddon, and profane history is equally silent until the attacks begin which brought about her downfall.—12. *Fall of Assyria.*—This was long before predicted (Is. x. 5–19). The first Median attack on Nineveh took place (so Herodotus) about B. C. 633. For some time their efforts were unsuccessful; but after a while, having won over the Babylonians to their side, they became superior to the Assyrians in the field, and about B. C. 625, or a little earlier, laid final siege to the capital. (MEDIA.) Saracus, the last king—probably grandson of Esarhaddon—after a stout and prolonged defence, collected his wives and treasures in his palace, and with his own hand setting fire to the building, perished in the flames.—13. *Fulfilment of prophecy.*—The prophecies of Nahum and Zephaniah (ii. 13–15) against Assyria were probably delivered shortly before the catastrophe. Ezekiel, writing afterward, bears witness (Ez. xxxi.) to the complete destruction of Assyria. In accordance with Nahum's announcement (Nah. iii. 19), Assyria never succeeded in maintaining a distinct nationality. Once only was revolt attempted, about a century after the Median conquest, but it failed signally, and the Assyrians were thenceforth submissive subjects of the Persian empire.—14. *General character of the empire.*—Like all the early monarchies of any great extent, it was composed of a number of separate kingdoms. The Assyrian monarchs bore sway over many petty kings (compare 2 Chr. ix. 26)—the native rulers of the several countries—who held their crowns by the double tenure of homage and tribute. Menahem (2 K. xv. 19), Hoshea (xvii. 4), Ahaz (xvi. 8), Hezekiah (xviii. 4), and Manasseh (2 Chr. xxxiii. 11–13), were certainly in this position, as were many native kings of Babylon. It is not quite certain how far Assyria required a religious conformity from the subject people. Her religion was a gross and complex polytheism, comprising the worship of thirteen principal and numerous minor divinities, at the head of all of whom stood the chief god, Asshur, who seems to be the deified patriarch of the nation (Gen. x. 22). (ASHTORETH; ATARGATIS; BAAL; DAGON; GROVE; IDOLATRY.) The inscriptions appear to state that in all conquered countries the Assyrians set up "the laws of Asshur," and "altars to the Great Gods." It was probably from this Assyrian requirement that Ahaz, on his return from Damascus, where he had made his submission to Tiglath-pileser, incurred the guilt of idolatry (2 K. xvi. 10–16). Yet Hezekiah, though tributary, was not an idolater.—15. *Its extent.*—The native mounments and the Scriptures indicate the following boundaries: on the W., the Mediterranean and the river Halys; on the N., a fluctuating line, never reaching the Euxine nor extending beyond the N. frontier of Armenia; on the E., the Caspian Sea and the Great Salt Desert; on the S., the Persian Gulf and the Desert of Arabia. The countries within these limits are—Susiana, Chaldea, Babylonia, Media, Matiene, Armenia, Assyria Proper, Mesopotamia, parts of Cappadocia and Cilicia, Syria, Phenicia, Palestine, and Idumea. Cyprus was also for a while a dependency of Assyria, as were perhaps at one time certain portions of Lower Egypt.—16. *Civilization of the Assyrians.*—This, as already observed, was derived originally from the Babylonians. The Assyrians were a Shemitic race, originally resident in Babylonia (then Cushite), who ascended the valley of the Tigris and established a separate nationality. Their modes of writing and building, the form and size of their bricks, their architectural ornamentation, their religion and worship, in a great measure, were drawn from Babylon, which they always regarded as a sacred land—the original seat of their nation, and the true home of all their gods, except Asshur. Still, as their civilization developed, it became in many respects peculiar. Their art is of home growth. The alabaster quarries in their neighborhood supplied them with a material unknown to the Babylonians. Their emblematical figures of the gods have a dignity and grandeur indicating the possession of some elevated feelings. Their pictures of war, and of the chase, and even sometimes of the more peaceful incidents of human life, have a fidelity, a spirit, a boldness, and an appearance of life which place them high among realistic schools. The advanced condition of the Assyrians in various other respects is abundantly evidenced by the sculptures and the remains discovered among their buildings. They attained to a very high degree of material comfort and prosperity. (ARCH; ARMLET; ARMS; BOTTLE; CHARIOT; CHERUB; ENGINE; GLASS; HORSE; METALS; SHEMITIC LANGUAGES, &c.) They were still, however, in the most important points barbarians. Their government was rude and inartificial; their religion coarse and sensual; their conduct of war cruel; even their art materialistic and so debasing; they had served their purpose when they had prepared the East for centralized government, and been God's scourge to Israel (Is. x. 5, 6); they were, therefore, swept away to allow the rise of that Aryan race (MEDES) which, with less appreciation of art, was to introduce into western Asia a more spiritual form of religion, a better treatment of captives, and a superior governmental organization.

* **As-syr'i-an** = a native or inhabitant of ASSYRIA (Is. x. 5, 24, &c.).

As'ta-roth (Deut. i. 4) = ASHTAROTH 2.

As-tar'te (Gr. and L.) = ASHTORETH.

As'tath (Gr.) = AZGAD (1 Esd. viii. 38).

* **As-ton'ied** [-id], an old English word = *astonished* (Ezr. ix. 3; Job xvii. 8, xviii. 20; Ez. iv. 17; Dan. iii. 24, iv. 19, v. 9).

* **As-trol'o-gers** [-jerz] (Is. xlvii. 13; Dan. i. 20, ii. 2, 10, 27, iv. 7, v. 7, 11, 15). ASTRONOMY.

* **As-tron'o-my** was especially cultivated among the ancient CHALDEANS. The Egyptians (EGYPT) made considerable progress in astronomical observations, and are supposed to have been the first instructors of the Greeks in this branch of knowledge. Both these nations connected astronomy with religious observances (ASHTORETH; BAAL; IDOLATRY; QUEEN OF HEAVEN) and the prediction of future events (DIVINATION; MAGI), as well as with the computation of time (CHRONOLOGY; DAY; DIAL; HOUR; MONTH; YEAR). The Hebrews are not known to have made much advance in astronomical science, though there are many allusions in the Scriptures to the visible heavens. (ARCTURUS; CREATION; DARKNESS; EARTH; FIRMAMENT; HEAVEN; LUCIFER; MAZZAROTH; MOON; ORION; PLEIADES; STAR OF THE WISE MEN; SUN.)

As-ty'a-ges [-jeez] (L. fr. Zend *Aj-dahak*, Sir H. C. Rawlinson; = *the biting snake*, the emblem of the Median power), the last king of the MEDES, B. C. 595–560, or B. C. 592–558, conquered by Cyrus (B. and D. 1).

A-sup'pim (Heb. *gatherings*), and **House of A-sup'pim** (= *house of the gatherings*) (1 Chr. xxvi. 15, 17); a proper name of chambers on the S. side of the Temple (so some); certain store-rooms (Gesenius and Bertheau); the council-chambers in the outer court of the Temple in which the elders held their deliberations (Fürst, after the Vulgate); "lintels" (Targum of Rabbi Joseph). The Hebrew word in Neh. xii. 25, A. V., is translated "thresholds," margin "treasuries," or "assemblies."

A-syn'cri-tus (L. fr. Gr. = *incomparable* or *unsocial*, L. & S.), a Christian at Rome, saluted by St. Paul (Rom. xvi. 14).

A'tad (Heb. *thorn*), **the thresh'ing-floor of,** a spot "beyond (i. e. W. of) Jordan," at which Joseph and his brethren, on their way from Egypt to Hebron, made their seven days' "great and very sore mourning" over the body of Jacob; in consequence of which it acquired from the Canaanites ("the inhabitants of the land" W. of Jordan; see Gen. l. 13; Canaan, &c.) the new name of Abel-Mizraim (Gen. l. 10, 11). According to Jerome it was in his day called Bethagla or Bethacla (Beth-Hogla); more probably it was S. of Hebron (Thn. ii. 385).

At'a-rah (Heb. *crown*, Ges.), a wife of Jerahmeel, and mother of Onam (1 Chr. ii. 26).

A-tar'ga-tis, or **Der'ce-to** (both L. fr. Gr.; orig. fr. Syr. = *an opening*, Michaelis; *a fish*, Ges.), a Syrian goddess, represented generally with the body of a woman and the tail of a fish (compare Dagon) Her most famous temples were at Hierapolis (Mabug) and Ascalon. Herodotus identified her with *Aphrodite* (= Roman Venus) *Urania.* Lucian compared her with Here (= Roman Juno), though he allowed that she combined traits of other deities. Plutarch says that some regarded her as "Aphrodite, others as Here, others as the cause and natural power which provides the principles and seeds for all things from moisture." This last view is pronounced an accurate description of the attributes of the goddess, and explains her fish-like form and popular identification with Aphrodite. A temple of Atargatis (2 Mc. xii. 26) at Carnion was destroyed by Judas Maccabeus (1 Mc. v. 44). Some have supposed that Atargatis was the tutelary goddess of the first Assyrian dynasty, and that the name appears in *Tiglath-* or *Tilgath-pileser.*

* **At'a-rites** (1 Chr. ii. 54, marg.) Ataroth 4.

At'a-roth (Heb. *crowns*). **1.** One of the towns in the "land of Jazer and land of Gilead" (Num. xxxii. 3), taken and built by the tribe of Gad (xxxii. 34). From its mention with places on the N. E. of the Dead Sea near *Jebel* (= mount) *Attarûs*, a connection has been assumed between Ataroth and that mountain. But this seems too far S. (Atroth.) —**2.** A place on the (S.?) boundary of Ephraim and Manasseh (Josh. xvi. 2, 7); = No. 3?—**3. At'a-roth–a'dar** or **At'a-roth–ad'dar** (Heb. *crowns of Addar*, Ges.), on the W. border of Benjamin, "near the hill that lieth on the S. side of the nether Beth-horon" (Josh. xvi. 5, xviii. 13). The *Onomasticon* mentions an Atharoth in Ephraim, in the mountains, four miles N. of Sebaste; also two places of the name not far from Jerusalem. The former cannot be the large village on a hill about fifteen miles N. of Jerusalem, now *'Atâra* (Rbn. ii. 265). Another *'Atâra*, ruins, six or seven miles N. of Jerusalem (Rbn. i. 575), is too far E. to be = No. 3, and too far S. to be = No. 2.—**4.** "Ataroth, the house of Joab," a place (?) occurring in the list of the descendants of Judah (1 Chr. ii. 54; margin "*Atarites*, or *crowns of the house of Joab*"). Gesenius, Kitto, &c., make it *Ataroth-beth-Joab*, a city of Judah. Beth.

A'ter (Heb. *shut up*, *bound*, perhaps *dumb*, Ges.). **1.** Ancestor of certain porters of the Temple who returned with Zerubbabel (Ezr. ii. 42; Neh. vii. 45); = Jatal in 1 Esd. v. 28.—**2.** "The children (descendants) of Ater of Hezekiah" (ninety-eight in number) returned with Zerubbabel (Ezr. ii. 16; Neh. vii. 21), and are supposed to have been among the chief of the people who sealed the covenant with Nehemiah (x. 17; A. V. "Ater, Hizkijah"). The name appears in 1 Esd. v. 15, as Aterezias.

A-ter-e-zi'as, a corruption of Ater of Hezekiah (1 Esd. v. 15). Ater 2.

A'thach [-thak] (fr. Heb. = *lodging-place*, Ges.), one of the places in Judah, which David and his men frequented during his residence at Ziklag (1 Sam. xxx. 30); supposed by some a copyist's error for Ether (Josh. xv. 42). In the Vatican LXX. it is written *Nombe.*

A-thai'ah [ah-tha'yah] or **Ath-a-i'ah** (Heb.; perhaps = Asaiah, Ges.), a descendant of Pharez and resident at Jerusalem after the return from Babylon (Neh. xi. 4); = Uthai in 1 Chr. ix. 4.

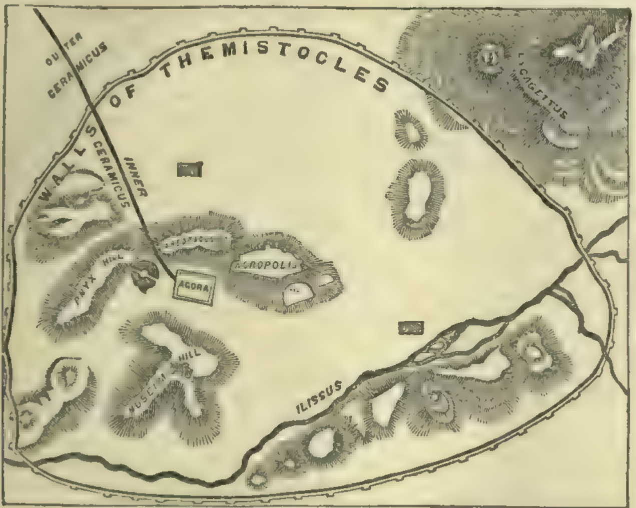
Ath-a-li'ah (fr. Heb. = whom *Jehovah afflicts*, Ges.). **1.** Daughter of Ahab and Jezebel, and wife of Jehoram 2, the son of Jehoshaphat, king of Judah. She probably introduced into the S. kingdom the worship of Baal. After the great revolution under Jehu in Samaria, she killed all the royal family of Judah who had escaped his sword (2 K. xi. 1; 2 Chr. xxii. 10), availing herself probably of her position as *King's Mother* (Mother; Queen) to perpetrate the crime. From the slaughter of the royal house Ahaziah's youngest son Joash 1 was rescued by his aunt Jehosheba, who had married Jehoiada 4, the high-priest. The child was brought up under Jehoiada's care, and concealed in the Temple six years, during which period Athaliah reigned over Judah. At length Jehoiada, communicating his design to five "captains of hundreds" (2 Chr. xxiii. 1), and securing the coöperation of the Levites and chief men in the country-towns, brought the young Joash into the Temple to receive the allegiance of the soldiers of the guard. It was customary on the Sabbath for one-third of them to do duty at the palace, while two-thirds restrained the crowd of visitors and worshippers at the Temple by occupying the gates. On the day fixed for the outbreak there was no change in the arrangement at the palace, lest Athaliah, who did not worship in the Temple, should form suspicions from missing her usual guard, but the other two-thirds, armed with King David's "spears and bucklers and shields" (Arms), protected the king's person in the Temple. Athaliah was first roused to a sense of her danger by the shouts and music at the inauguration of her grandson, and hurried into the Temple. She arrived, however, too late, and was immediately put to death by Jehoiada's commands, without the precincts. The only other recorded victim of this happy revolution, was Mattan 1, the priest of Baal. (Judah, Kingdom of; Israel, Kingdom of.)—**2.** A Benjamite chief, son of Jeroham, who dwelt at Jerusalem (1 Chr. viii. 26). —**3.** A son (descendant) of Elam, whose son Jeshaiah with seventy males returned with Ezra from Babylon (Ezr. viii. 7).

Ath-a-ri'as, a corruption of "the Tirshatha" (1 Esd. v. 40).

A-the'ni-ans = natives or citizens of Athens (Acts xvii. 21).

Ath-e-no'bi-us (L. fr. Gr. = *having life*, or *strength, from Minerva*; see Athens), "the king's friend," an envoy of Antiochus VII., Sidetes, to Simon Maccabeus (1 Mc. xv. 28–36).

Ath'ens [-enz] (fr. Gr. goddess *Athéna* = Roman Minerva), the capital of Attica, and the chief seat of Grecian learning and civilization during the golden period of the history of Greece; said to have been founded by Cecrops, B. C. 1556, and ruled by kings (one of whom, Theseus, is said to have united the twelve cities of Attica into one confederacy with Athens at its head) till the death of Codrus, B. C. 1069, then by archons, who through the influence of the popular assembly became at length simply municipal officers of high rank. The laws of Solon (about B. C. 594) were the foundation of the Athenian civil polity, though the ordinances of Draco, which punished capitally the smallest theft as well as murder, were retained in regard to many religious matters. Athens was captured by the Romans under Sylla B. C. 86, and its commerce was annihilated. It fell into the power of the Turks A. D. 1456, and was afterward twice (1467 and 1687) taken by the Venetians, and twice (1470 and 1688) recaptured by the Turks. During the war for Grecian independence, Athens was taken by the Greeks (1822) and retaken by the Turks (1827), who kept possession of it till 1832. Since 1835, it has been the capital of the kingdom of Greece (see *New Amer. Cyc.*, art. Athens).—Athens was the city of Pericles, Demosthenes, Socrates, Plato, &c.; long distinguished for its spirit of liberty and its culture of eloquence, philosophy and the fine arts. It has still in the Parthenon, &c., some of the noblest monuments of ancient art.—St. Paul visited Athens in his journey from Macedonia, and appears to have remained there some time (Acts xvii. 14–34; comp. 1 Th. iii. 1). During his residence he delivered his memorable discourse on the AREOPAGUS to the "men of Athens" (Acts xvii. 22–31). The Agora or "market," where St. Paul disputed daily, was situated in the valley between four hills, being bounded by the Acropolis on the N.E. and E., by the Areopagus on the N., by the Pnyx on the N. W. and W. and by the Museum on the S. The inquisitive character of the Athenians (Acts xvii. 21) is attested by the unanimous voice of antiquity. Demosthenes rebuked his countrymen for their love of constantly going about in the market, and asking one another, What news? The "superstitious" character of the Athenians (Acts xvii. 22) is also confirmed by the ancient writers. Thus Pausanias says that the Athenians surpassed all other states in attention to the worship of the gods; and hence the city was crowded in every direction with temples, altars, and other sacred buildings. On the "altar to the Unknown God," see ALTAR. Of the Christian church, founded by St. Paul at Athens, according to ecclesiastical tradition, DIONYSIUS THE AREOPAGITE was the first bishop.



Plan of Athens, showing the position of the Agora or "Market."

The Areopagus, or Mars' Hill, and Acropolis.—From a view by Bartlett.—(Fbn.)

Ath'lai (Heb. = ATHALIAH, Ges.), a son of Bebai, who put away his foreign wife (Ezr. x. 28); called AMATHEIS in 1 Esd. ix. 29.

At'i-pha (1 Esd. v. 32) = HATIPHA.

*** A-tone'ment,** in the O. T. and Apocrypha (see No. 6, below) is an expiation or satisfaction for sin by which forgiveness is obtained. (BLEMISH; SACRIFICE.) Several Hebrew and Greek words are thus translated in the A. V.—1. The Hebrew plural *cippurim* is translated "atonement" or "atonements" (Ex. xxix. 36, xxx. 10, 16; Lev. xxiii. 27, 28, xxv. 9 [ATONEMENT, DAY OF]; Num. v. 8, xxix. 11).—2. The Hebrew verb *câphar* (literally = *to cover over* sin, *to cover* sin, Ges.) is usually translated "to make atonement" (Ex. xxix. 33, 36, 37, xxx. 10, 15, 16, &c.), sometimes "to make reconciliation" (Lev. viii. 15; Dan. ix. 24, &c.), "to purge away" (Ps. lxv. 3 [4 Heb.], &c.), "to purge" (1 Sam. iii. 14, &c.), "to be merciful" (Deut. xxxii. 43, &c.), "to forgive" (Ps. lxxviii. 38; Jer. xviii. 23), &c.—3. The Hebrew noun *côpher* is translated "atonement" in the margin of Job xxxiii. 24, and "ransom" in the text (as in Ex. xxx. 12; Job xxxvi. 18, &c.). (CAMPHIRE; PITCH.)—4. The Greek compound verb *exilaskomai*

(= *to appease* or *win over*, L. & S.) is translated "to make atonement" in Ecclus. iii. 3, 30; usually in the LXX. = *câphar* (No. 2, above; compare No. 5, below).—5. The Greek *hilasmos* (= *a means of appeasing, a propitiation, a sacrifice*, L. & S.) is translated "atonement" in 2 Mc. iii. 33, and "propitiation" in 1 Jn. ii. 2, iv. 10; in the LXX. = *cippurîm* (No. 1, above) in Lev. xxv. 9 and Num. v. 8. The Greek verb *hilaskomai* (= *to reconcile to one's self*, sc. by expiation, *to propitiate*, Rbn. *N. T. Lex.*) in the LXX. = *câphar* (No. 2, above; comp. No. 4) in Ps. lxv. 3 (4, Heb., and lxiv. 4, Gr.), lxxviii. 38 (lxxvii. 38, Gr.); it is also used in the N. T. in Lk. xviii. 13 (A. V. "be merciful") and Heb. ii. 17 (A. V. "to make reconciliation"). The kindred Greek word *hilastêrion* is translated "propitiation" in Rom. iii. 25, and "Mercy-seat" in Heb. ix. 5, and is commonly used in the LXX. for the latter (Ex. xxv. 18 ff., &c.).—6. The Greek *katallagê* (literally *exchange, change*, sc. of feeling, &c.; hence *settlement of difficulties*), translated "atonement" in Rom. v. 11, is translated in the margin "reconciliation," as in the text of 2 Cor. v. 18, 19, and is translated "reconciling" in Rom. xi. 15. Jesus Christ; Saviour.

A-tone'ment, the Day of (called "the fast" in Acts xxix. 9, A.V), the great day of national humiliation, and the only one commanded in the Mosaic law. (Fasts.) The mode of its observance is described in Lev. xvi.; the victims offered, besides those strictly belonging to the special service of the day and to the usual daily sacrifice, are enumerated in Num. xxix. 7–11; and the conduct of the people is emphatically enjoined in Lev. xxiii. 26–32.—II. It was kept on the 10th day of Tisri, i. e. from the evening of the 9th to the evening of the 10th of that month, five days before the Feast of Tabernacles. (Festivals.)—III. The observances of the day are thus described in the law. It was to be kept by the people as a solemn sabbath. On this occasion only the high-priest was permitted to enter into the Holy of Holies. Having bathed his person and dressed himself entirely in the holy white linen garments, he brought a young bullock for a sin-offering and a ram for a burnt-offering, purchased at his own cost, for himself and his family, and two young goats for a sin-offering with a ram for a burnt-offering, which were paid for out of the public treasury, for the people. He then presented the two goats before the Lord at the door of the tabernacle and cast lots upon them. On one lot "for *Jehovah*" was inscribed, and on the other "for *Azazel*" ("for the scape-goat," A. V.). He next sacrificed the young bullock as a sin-offering for himself and his family. Taking with him some of the blood of the bullock, he filled a censer with burning coals from the brazen altar, took a handful of incense, and entered into the most holy place. He then threw the incense upon the coals and enveloped the mercy-seat in a cloud of smoke. Then, dipping his finger into the blood, he sprinkled it seven times before ("upon," A. V. and Ewald) the mercy-seat eastward. The goat upon which the lot "*for Jehovah*" had fallen was then slain, and the high-priest sprinkled its blood, like the bullock's, before the mercy-seat. He then purified the holy place, sprinkling some of the blood of both the victims on the altar of incense (see Ex. xxx. 10). At this time no one besides the high-priest was suffered to be present in the holy place. After the purification of the Holy of Holies, and of the holy place, the high-priest laid his hands upon the head of the goat on which the lot "*for Azazel*" had fallen, and confessed over it all the sins of the people. The goat was then led, by a man chosen for the purpose, into the wilderness, into "a land not inhabited," and was there let loose. The high-priest after this returned into the holy place, bathed himself again, put on his usual garments of office, and offered the two rams as burnt-offerings, one for himself and one for the people. He also burnt upon the altar the fat of the two sin-offerings, while their flesh was carried away and burned outside the camp. They who took away the flesh and the man who had led away the goat had to bathe their persons and wash their clothes as soon as their service was performed. The accessary burnt-offerings mentioned Num. xxix. 7–11, were a young bullock, a ram, seven lambs, and a young goat.—IV. Josephus, giving of course the practice in the second Temple, when the ark of the covenant had disappeared, states that the high-priest sprinkled the blood with his finger seven times on the ceiling and seven times on the floor of the most holy place, and seven times toward it (apparently outside the veil), and round the golden altar; then going into the court he either sprinkled or poured the blood round the great altar. The kidneys, the top of the liver, and the extremities of the victims were burned with the fat.—V. The Mishna (*Yoma*) professes to give the observances of the day according to the usage in the second Temple. 1. The high-priest himself, dressed in his colored official garments, performed on the Day of Atonement, all the duties of the ordinary daily service, lighting the lamps, presenting the daily sacrifices, &c. After this he bathed himself, put on the white garments, and commenced the special rites of the day. 2. The high-priest went into the Holy of Holies four times this day: (1.) with the censer and incense; (2.) with the bullock's blood; (3.) with the goat's blood; (4.) after the evening sacrifice, to bring out the censer and incense-plate. This is not opposed to Heb. ix. 7. Compare Lev. xvi. 12, 14, 15. 3. The blood of the bullock and that of the goat were each sprinkled eight times, once toward the ceiling and seven times on the floor (see above, IV.). 4. After he had gone into the most holy place the third time, and had returned into the holy place, the high-priest sprinkled the blood of the bullock (and so of the goat) eight times toward the veil. Having then mingled the blood of the two victims together and sprinkled the altar of incense with the mixture, he came into the court and poured out what remained at the foot of the altar of burnt-offering. 5. For seven days before the Day of Atonement the high-priest kept away from his own house, and dwelt in a chamber appointed for his use. To provide further for his incurring some uncleanness, a deputy was chosen who might act for him when the day came. Compare Jos. xvii. 6, § 4. During these seven days as well as on the Day of Atonement, the high-priest performed the ordinary duties of the daily service. On the third and seventh days he was sprinkled with the ashes of the red heifer to cleanse him if he had touched a dead body without knowing it. 6. The two goats of the sin-offering were to be of similar appearance, size, and value. The lots were put into a little box or urn, into which the high-priest put both his hands and took out a lot in each, while the two goats stood before him. The lot in each hand belonged to the goat in the corresponding position. The high-priest then tied a piece of scarlet cloth on the scape-goat's head, called "the scarlet tongue," from its shape. A prayer was then offered by the high-priest over the head of the goat, which was led away by the man appointed. As soon as it reached a certain spot, a signal was made to the high-priest, who waited for it. The man who led the goat is said to have taken him to the top of a high precipice and thrown him down backward, so as to dash him to pieces. Originally, however, the goat was set free (Lev. xvi. 22, 26). 7. The high-priest, on receiving the signal that the goat had reached the wilderness, read some lessons from the law, and offered up some prayers. He then bathed himself, resumed his colored garments, and offered either the whole, or a great part, of the accessary offering (Num. xxix. 7–11) with the regular evening sacrifice. After this, he washed again, put on the white garments, and entered the most holy place for the fourth time (see above, V. 2). 8. All (except invalids and children under thirteen years) are forbidden to eat any thing that day so large as a date, to drink, or to wash from sunset to sunset. In the law itself no express mention is made of abstinence from food.—VI. In regard to the Hebrew word Azazel ("scape-goat," A. V.), the opinions most worthy of notice are—1. A designation of the goat itself. The old interpreters in general, the Vulgate, Symmachus, Aquila, Luther, the A. V., &c., supposed it = *the goat sent away*, or *let loose*. But the application of Azazel to the goat itself involves the Hebrew text in difficulty. If one expression in Lev. xvi. 8, &c. = *for Jehovah*, the other naturally = *for Azazel*, with the preposition in the same sense. If this is admitted, taking Azazel = the goat itself, an inconsistency appears in Lev. xvi. 10, 26. 2. The name of the place to which the goat was sent. But the place is specified in Lev. xvi. 10, 21, 22 (Ges.). 3. A personal being to whom the goat was sent. (*a.*) Gesenius makes *Azazel* = *averter*, *expiator*, and supposes it to be some false deity who was to be appeased by a sacrifice of the goat. (*b.*) Others have regarded him as an evil spirit, or the devil himself. Spencer (*on the Heb. Ritual Laws*) supposes that the goat was given up to the devil. Hengstenberg, confidently affirming that Azazel = Satan, repudiates the conclusion that the goat was a sacrifice to Satan, and maintains that the goat was sent away laden with the sins of God's people, now forgiven, in order to mock their spiritual enemy. 4. An explanation of the word which seems less objectionable, if not wholly satisfactory, would render the designation of the lot (Lev. xvi. 8, &c., "for the scape-goat," A. V.) "for *complete* sending away" (Tholuck, Bähr, Winer, &c.).—VII. The Talmudists regarded the Day of Atonement as an opportunity afforded them of wiping off the score of their more heavy offences. Philo speaks of the day as an occasion for self-restraint in regard to bodily indulgence, and for bringing home to our minds the truth that man does not live by bread alone, but by whatever God is pleased to appoint. It cannot be doubted that what especially distinguished the symbolical expiation of this day from that of the other services of the law, was its broad and national character, with perhaps a deeper reference to the sin which belongs to the nature of man.—In the particular rites of the day, three points appear very distinctive. 1. The white garments of the high-priest. 2. His entrance into the Holy of Holies. 3. The scape-goat. Heb. ix. 7–25, teaches us to apply the first two particulars. The high-priest himself, with his person cleansed and dressed in white garments, was the type of that pure and holy One who was to purify His people from their sins. But the subject of the scape-goat is one of great doubt and difficulty. Of those who take Azazel = the Evil Spirit (VI. 3, above), some have supposed that the goat was a sort of bribe, or retaining fee, for the accuser of men. Spencer made it a symbol of the punishment of the wicked; while Hengstenberg considers it significant of the freedom of those who had become reconciled to God. Some few have supposed that the goat was taken into the wilderness to suffer there vicariously for the sins of the people. But it has been generally considered that it was dismissed to signify the carrying away of their sins, as it were, out of the sight of Jehovah. Since the two goats were parts of one and the same sin-offering, they form together but one symbolical expression. There may have been two, simply because a single material object could not symbolically embrace the whole truth to be expressed (compare Heb. ix.). Hence some, regarding each goat as a type of Christ, supposed that the one slain represented his death, and the one set free his resurrection. But we shall take a simpler, and perhaps a truer view (so Mr. Clark, the original author of this article), if we look upon the slain goat as setting forth the act of sacrifice, in giving up its own life for others "to Jehovah," in accordance with the requirements of the Divine law; and the goat which carried off its load of sin "for complete removal," as signifying the cleansing influence of faith in that sacrifice (compare Ps. ciii. 12).

At'roth (Heb. *crowns*, Ges.), a city of Gad (Num. xxxii. 35). No doubt the name should be taken with that following it, Shophan, to distinguish this place from ATAROTH 1, in the same neighborhood.

At'tai [-tay] (Heb. perhaps = *opportune*, Ges.). **1.** Grandson of Sheshan the Jerahmeelite through his daughter AHLAI the wife of Jarha (1 Chr. ii. 35, 36).—**2.** The sixth of the mighty Gadite captains, who forded the swollen Jordan, and joined David in the wilderness (1 Chr. xii. 11).—**3.** A son of King Rehoboam by Maachah (2 Chr. xi. 20).

At-ta-li'a (L. fr. Gr.), a coast-town of Pamphylia (Acts xiv. 25), from which Paul and Barnabas sailed on their return to Antioch from their missionary journey into Asia Minor. It was built by Attalus Philadelphus, king of Pergamus, about 150 B. C., and named after him. It was intended to command the trade with Egypt and Syria. It is still an important town, the modern *Adalia* or *Satalia*, on the gulf of the same name on the S. coast of Asia Minor (Leake; Spratt and Forbes).

At'ta-lus (L. fr. Gr.), the name of three kings of Pergamus who reigned respectively B. C. 241–197, 159–138 (Philadelphus), 138–133 (Philometor). It is uncertain whether the letters sent from Rome in favor of the Jews (1 Mc. xv. 22) were addressed to Attalus II. (Philadelphus), or Attalus III. (Philometor), as their date falls in B. C. 139–8 (LUCIUS), about the time when the latter succeeded his uncle.

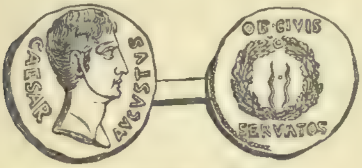
At-tha-ra'tes (Gr.), a corruption of "the Tirshatha" (1 Esd. ix. 49). ATHARIAS.

* **At-tire'.** DIADEM; DRESS.

Au'gi-a [aw'je-ah] (Gr.), daughter of Berzelus or Barzillai, and wife of ADDUS (1 Esd. v. 38); not in Ezra or Nehemiah.

Au-gus'tus Ce'sar or **Au-gus'tus Cæ'sar** [-see'zar] (L. *Augustus* [= *consecrated*, *august*, *majestic*] *Cæsar*; see CESAR), the first Roman emperor. During his reign Christ was born (Lk. ii. 1 ff.). Augustus was born A. U. C. 691, B. C. 63. His father was Caius Octavius; his mother Atia, daughter of Julia, the sister of Caius Julius Cæsar (= Julius Cesar, the dictator). He bore the same name as his father, Caius Octavius. He was principally educated by his great-uncle Julius Cesar, and was made his heir. After his murder, B. C. 44, the young Octavius, then

Caius Julius Cæsar Octavianus, was taken into the Triumvirate with Antony and Lepidus, and, after the removal of the latter, divided the empire with Antony. The struggle with Antony for the supreme power was terminated in favor of Octavianus by the battle of Actium, B. C. 31. On this victory, he was saluted emperor by the senate, who conferred on him the title Augustus (B. C. 27). He managed with consummate tact to consolidate his power by gradually uniting in himself all the principal state offices. After the battle of Actium, HEROD, who had espoused Antony's side, found himself pardoned, taken into favor and confirmed, nay even increased in his power. After Herod's death in A. D. 4, Augustus divided his dominions almost exactly according to his dying directions, among his sons, but afterward exiled ARCHELAUS. Augustus died at Nola in Campania, August 19, A. U. C. 767, A. D. 14, in his seventy-sixth year; but long before his death he had associated TIBERIUS with him in the empire.



Coin of Augustus.—(Fbn.)

Au-gus'tus' Band (Acts xxvii. 1). ARMY, II.

Au-ra'nus (L. fr. Gr.), leader of a riot at Jerusalem (2 Mc. iv. 40).

Au-te'as (1 Esd. ix. 48) = HODIJAH 1.

*** Au-thor'i-ty.** ARMY; CHAIN; ELDER; FATHER; GOVERNOR; JUDGE; KING; LAW; PRINCE; TRIAL, &c.

A'va (fr. Heb. = *overturning*, Ges.), a place in the empire of Assyria, from which colonists (AVITES 2) were brought to Samaria (2 K. xvii. 24); probably (so Rawlinson) = AHAVA and IVAH.

Av'a-ran (fr. Ar., in allusion to his killing the royal elephant; see 1 Mc. vi. 43–46), the surname of Eleazar, brother of Judas Maccabeus (1 Mc. ii. 5), erroneously SAVARAN in 1 Mc. vi. 43.

A'ven (Heb. *nothingness*). **1.** The "plain of Aven" ("Bikath-aven," margin), mentioned by Amos (i. 5) in his denunciation of Syria and the country N. of Palestine, has not been identified with certainty. The LXX. translate "the plain of On," i. e. of Heliopolis or Baalbek=the modern *el-Bukâ'a.* (PLAIN 2).—**2.** In Hos. x. 8, "the HIGH PLACES of Aven," the word clearly = BETH-AVEN, i. e. BETHEL.—**3.** In Ez. xxx. 17, "Aven" = ON, the sacred city of Heliopolis in Egypt.

*** A-ven'ger of Blood.** BLOOD, AVENGER OF.

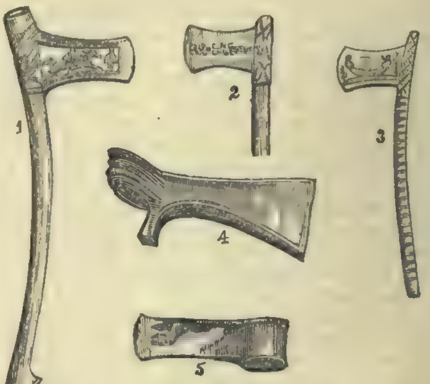
A'vim, A'vims, or **A'vites** (Heb. *Avvim* = *dwellers among ruins*, Ges.). **1.** A people among the early inhabitants of Palestine, dwelling in the S. W. corner of the sea-coast, whither they may have made their way N. from the desert. In Deut. ii. 23 we see them dwelling in the villages ("HAZERIM," A. V.) in the S. part of the great western lowland (PLAIN 6), "as far as Gaza." In these rich possessions they were attacked by "the Caphtorim which came forth out of Caphtor," and who after "destroying" them and "dwelling in their stead," appear to have pushed them further N. Possibly a trace of their existence is found in "Avim" (or "the Avim") among the cities of Benjamin (Josh. xviii. 23). Yet "Avim" here may = AI. It is a curious fact that both the LXX. and Jerome identified the Avim with the Hivites, and also that the town of Avim was in the actual district of the Hivites (Josh. ix. 7, 17, compare with xviii. 22–27).—**2.** "Avites," the people of AVA, sent as colonists into Samaria (2 K. xvii. 31). They were idolaters, worshipping Nibhaz and Tartak.

A'vith (Heb. *ruins*, Ges.), the city of Hadad, the son of Bedad, an early king of Edom (Gen. xxxvi. 36; 1 Chr. i. 46).

*** A-way' with** is several times used elliptically or peculiarly in the A. V. In Jn. xix. 15 and Acts xxi. 36, "away with him" = *go away with him*, i. e. take him away, or put him out of the way, viz., by killing him. So also in Lk. xxiii. 18; Acts xxii. 22.—In Is. i. 13, "I cannot away with" = *I cannot go with, I cannot be in fellowship with, I cannot endure.*

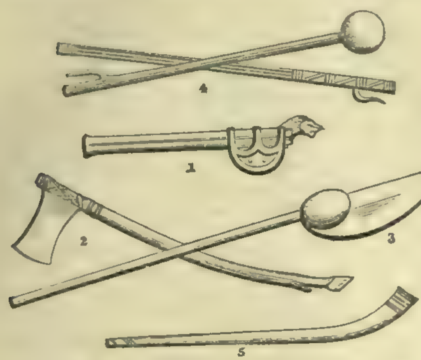
Awl, a tool for boring, only noticed in connection with boring the servant's ear (Ex. xxi. 6; Deut. xv. 17). The ancient Egyptian awl was much like the well-known modern instrument. MEDICINE.

Ax or **Axe.** Seven Hebrew words are translated "ax" (thus spelled in the English authorized editions) in the A.V.—1. *Garzen*, from a root signifying *to cut* or *sever.* It consisted of a head of iron (compare Is. x. 34), fastened, with thongs or otherwise, upon a handle of wood, and so liable to slip off (Deut. xix. 5; compare 2 K. vi. 5). It was used for felling trees (Deut. xx. 19; Is. x. 15), and also for shaping the wood when felled, perhaps like the modern adze (1 K. vi. 7).—2. *Hereb* or *chereb*, usually translated "sword" (ARMS), is used of other cutting instruments, as a "knife" (Josh. v. 2) or razor (Ez. v. 1), or a tool for hewing or dressing stones (Ex. xx. 25), and is once translated "ax" (Ez. xxvi. 9), evidently denoting a weapon for destroying buildings, a pick-axe.—3. *Cashshîl* occurs but once (Ps. lxxiv. 6), and is evidently a later word, denoting a large axe.—4. *Magzêrâh* (2 Sam. xii. 31), and, 5, *Megêrâh* (1 Chr. xx. 3) are found in the description of the punishments inflicted by David upon the Ammonites of Rabbah. The latter word is properly "a saw," and is probably a copyist's error for the former.—6. *Ma'ătsâd*, translated "ax" in Is. xliv. 12 (marg.), and Jer. x. 3, was an instrument employed both by the iron-smith and the carpenter, and is supposed to be a curved knife or bill, smaller than—7. *Kardôm*, which was a large axe used for felling trees (Judg. ix. 48; 1 Sam. xiii.



Ancient Egyptian and Assyrian Axes.—(Fbn.)
1, 2, 3, Egyptian.—Wilkinson. 4, 5, Assyrian.—British Museum.

20, 21; Ps. lxxiv. 5; Jer xlvi. 22).—The "battle-ax" (Heb. *mappêts*, Jer. li. 20) was probably a heavy mace or maul, like that which gave his French surname to Charles *Martel*.—The Gr. *axinè*, translated "ax" in the N. T. (Mat. iii. 10; Lk. iii. 9), is used in the LXX. for the Heb. *yarzen* (No. 1, above) in Deut. xix. 5 and Is. x. 15, and uniformly for *kardôm* (No. 7, above).—The Gr. *pelekus*, translated "ax" in Bar. vi. 15 (Ep. Jer. i. 14 in Gr.), and used in the LXX. for *garzen* once (1 K. vi. 7) and for *cashshil* (No. 3, above) in Ps. lxxiv. 6 (lxxiii. 6 in Gr.) = *an axe* or *hatchet*, usually *a carpenter's axe* (L. & S.).



Ancient Egyptian Battle-axes, Pole-axe, Maces, and Club.—(Fbn.)

* **Ax'le-tree** is the translation in the A. V. of—1. Heb. plural of *yâd* (literally, *hand*) (1 K. vii 32, 33). —2. Gr. *axôn* (Ecclus. xxxiii. 5). Cart; Chariot; Laver; Wagon.

A'za-el = Asahel 4.

Az-a-e'lus, probably merely a repetition of the preceding name Esril (1 Esd. ix. 34); perhaps = Azareel 4.

A'zal (fr. Heb. = *side*, *near*, Vulg., Henderson), a name mentioned (Zech. xiv. 5 only) as the limit to which the ravine of the Mount of Olives will extend when "Jehovah shall go forth to fight." Several commentators agree with the Vulgate in taking Azal as an appellative.

Az-a-li'ah (Heb. whom *Jehovah has reserved*, Ges.), father of Shaphan the scribe (2 K. xxii. 3; 2 Chr. xxxiv. 8).

Az-a-ni'ah (Heb. whom *Jehovah hears*, Ges.), a Levite, father of Jeshua in Nehemiah's time (Neh. x. 9).

A-za'phi-on (1 Esd. v. 33), possibly a corruption of Sophereth.

Az'a-ra, one of the "servants of the Temple" (1 Esd. v. 31); not in Ezra.

A-za'ra-el (Heb. = Azareel), a Levite-musician (Neh. xii. 36).

A-za're-el (Heb. whom *God helps*, Ges.). **1.** A Korhite who joined David at Ziklag (1 Chr. xii. 6). —**2.** A Levite musician in David's time; son of Heman (xxv. 18); called Uzziel in xxv. 4.—**3.** Son of Jeroham, and prince of Dan under David (xxvii. 22).—**4.** A son or descendant of Bani, who put away his foreign wife (Ezr. x. 41); probably = Esril or Azaelus in 1 Esd. ix. 34.—**5.** A priest, father of Amashai (Neh. xi. 13).

Az-a-ri'ah (fr. Heb. = whom *Jehovah helps*, Ges.; L. and Gr. Azarias). **1.** Son of Ahimaaz (1 Chr. vi. 9). He appears from 1 K. iv. 2, to have succeeded his grandfather Zadok as High-priest in Solomon's reign. To him probably (so Lord A. C. Hervey), instead of to his grandson (No. 6), belongs the notice in 1 Chr. vi. 10, "He it is that executed the priest's office in the temple that Solomon built at Jerusalem."—**2.** A chief officer of Solomon's, the son of Nathan; perhaps David's grandson (1 K. iv. 5).—**3.** Tenth king of Judah, more frequently called Uzziah (2 K. xiv. 21, xv. 1, 6, 7, 8, 17, 23, 27; 1 Chr. iii. 12).—**4.** Son of Ethan, and great-grandson of Judah (1 Chr. ii. 8).—**5.** A captain of Judah at the inauguration of Joash; son of Jehu, and grandson of Obed (1 Chr. ii. 38, 39; 2 Chr. xxiii. 1); compare No. 13.—**6.** Son of Johanan (1 Chr. vi. 10, 11); probably high-priest (see No. 1, above) in the reigns of Abijah and Asa, as his son Amariah was in the days of Jehoshaphat; but we know nothing of his character or acts.—**7.** Son of Hilkiah 2, the high-priest, and father of Seraiah 2 (1 Chr. vi. 13). This Azariah is by some considered different from the ancestor of Ezra in 1 Chr. ix. 11 and Ezr. vii. 1.—**8.** Son of Zephaniah, a Kohathite, and ancestor of Samuel the prophet (1 Chr. vi. 36).—**9.** Son of Oded (2 Chr. xv. 1), called simply Oded in ver. 8; a prophet, and a contemporary of Azariah 6, and of Hanani the seer. His brief but pithy exhortation (ver. 2–7) moved king Asa and the people of Judah and Benjamin to put away idolatry and renew the national covenant with Jehovah, in which reformation many from the northern kingdom joined them.—**10.** Son of Jehoshaphat, king of Judah (2 Chr. xxi. 2).—**11.** Another son of Jehoshaphat, and brother of No. 10 (ib.).—**12.** In 2 Chr. xxii. 6, Azariah = Ahaziah 2.—**13.** A captain of Judah in Athaliah's time; son of Jeroham (2 Chr. xxiii. 1); compare No. 5.—**14.** The High-priest in the reign of Uzziah, king of Judah (2 Chr. xxvi. 17–20). When King Uzziah, elated by his great prosperity and power, "transgressed against the Lord his God, and went into the Temple of the Lord to burn incense upon the altar of incense," Azariah the priest, with eighty of his brethren, went in boldly after him, withstood him, and thrust him out after he was smitten with leprosy. Azariah was contemporary with the prophets Isaiah, Amos, and Joel, and doubtless witnessed the great earthquake in Uzziah's reign (Am. i. 1; Zech. xiv. 5). —**15.** Son of Johanan; one of the Ephraimite princes in Pekah's time who succored and sent back the captives from Judah (2 Chr. xxviii. 12).—**16.** A Kohathite, father of Joel in Hezekiah's time (xxix. 12). —**17.** A Merarite in Hezekiah's time; son of Jehalelel (xxix. 12).—**18.** The high-priest in the days of Hezekiah (xxxi. 10, 13). He appears to have cooperated zealously with the king in the thorough purification of the Temple and restoration of the temple-services.—**19.** One who repaired part of the wall of Jerusalem in Nehemiah's time; son of Maaseiah (Neh. iii. 23, 24).—**20.** One of those who returned from Babylon with Zerubbabel (vii. 7); also called Seraiah (Ezr. ii. 2) and Zacharias (1 Esd. v. 8).—**21.** An expounder of the law with Ezra; = Azarias 3; probably a Levite (Neh. viii. 7).—**22.** A priest who sealed the covenant with Nehemiah (x. 2), and probably the same who assisted in the dedication of the city wall (xii. 33).—**23.** Jezaniah (Jer. xliii. 2.)—**24.** The original name of Abed-nego, one of Daniel's three friends (Dan. i.–iii.). (Meshach; Shadrach).—**25.** A priest, father of Amariah 1, and grandfather of Ahitub 2 (Ezr. vii. 3).

Az-a-ri'as (L. and Gr. = Azariah). **1.** Uzziah 3 (1 Esd. ix. 21).—**2.** Urijah 3 (ix. 43; compare Neh. viii. 4).—**3.** Azariah 21 (1 Esd. ix. 48).—**4.** Priest in the line of Esdras (2 Esd. i. 1); = Azariah 7 and

Ezerias.—**5.** Name assumed by the angel Raphael (Tob. v. 12, vi. 6, 13, vii. 8, ix. 2).—**6.** A captain under Judas Maccabeus (1 Mc. v. 18, 56, 60).—**7.** Azariah 24 (Sg. 3 H. Ch. 2, 26, 66).

A'zaz (Heb. *strong*, Ges.), a Reubenite, father of Bela (1 Chr. v. 8).

* **A-za'zel** (Lev. xvi. 8, marg.). Atonement, Day of, VI.

Az-a-zi'ah (Heb. whom *Jehovah strengthens*, Ges.). **1.** A Levite in the reign of David, appointed to play the harp when the ark was brought up from the house of Obed-edom (1 Chr. xv. 21).—**2.** Father of Hoshea, prince of Ephraim under David (xxvii. 20). —**3.** One of the Levites in Hezekiah's reign, who had charge of the tithes, &c. (2 Chr. xxxi. 13).

Az-baz'a-reth (L.), king of the Assyrians, probably a corruption of Esar-haddon (1 Esd. v. 69).

Az'buk (Heb. *strong devastation*, Ges.), father of Nehemiah 3 (Neh. iii. 16).

A-ze'kah (Heb. a field *dug over* or *broken up*, Ges.), a town of Judah with dependent villages, lying in the lowland (Plain 6) near Socoh 1 (Josh. xv. 35). Joshua's pursuit of the Canaanites after the battle of Beth-horon extended to Azekah (Josh. x. 10, 11). Between Azekah and Socoh the Philistines encamped before the battle in which Goliath was killed (1 Sam. xvii. 1). It was fortified by Rehoboam (2 Chr. xi. 9), was still standing at the invasion of Nebuchadnezzar (Jer. xxxiv. 7), and was reoccupied by the Jews after the Captivity (Neh. xi. 30). The site of Azekah is possibly (so Schwarz) at *Tell Zakariya*, a hill near *'Ain-shems* (Beth-shemesh).

A'zel (fr. Heb. = *noble*, Ges.), a descendant of Saul (1 Chr. viii. 37, 38, ix. 43, 44).

A'zem (fr. Heb. = *bone*, Ges.), a city in the extreme S. of Judah (Josh. xv. 29), afterward allotted to Simeon (xix. 3); = Ezem. Wilton (*The Negeb*) and Rowlands (in Fairbairn under "S. Country") connect Azem with the preceding word in xv. 29 as one name (*Iim-azem* or *Ije-azem*), which they identify with *el-'Aujeh* or *el-'Abdeh*, a site with extensive ruins, including a church, strong fortresses, &c., now the headquarters of the *Azâzimeh* Arabs, thirty to thirty-five miles S.W. of Beer-sheba. Robinson identifies this place with the Eboda of Ptolemy.

Az-e-phu'rith, or more properly **Ar-si-phu'rith,** a name which, in the LXX. of 1 Esd. v. 16, occupies the place of Jorah in Ezr. ii. 18, and of Hariph in Neh. vii. 24; perhaps a corrupt combination of these names.

A-ze'tas (Gr.). "Sons of Ceilan and Azetas" returned with Zorobabel according to 1 Esd. v. 15, but are not in Ezra and Nehemiah.

Az'gad (Heb. *strong in fortune*, Ges.), ancestor of a family, of whom 1,222 (2,322, so Neh. vii. 17) returned with Zerubbabel (Ezr. ii. 12); 110, with Johanan at their head, with Ezra (Ezr. viii. 12). With the other heads of the people they, or one of this name, joined in the covenant with Nehemiah (Neh. x. 15). The name is Sadas in 1 Esd. v. 13, and the number of the family is there given 3,222. In 1 Esd. viii. 38, it is Astath.

A-zi'a, a "servant of the temple" (1 Esd. v. 31), = Uzza 3.

A-zi'e-i (2 Esd. i. 2), ancestor of Esdras; = Azariah 25 and Ezias.

A'zi-el (Heb.) = Jaaziel (1 Chr. xv. 20).

A-zi'za (Heb. *strong*, Ges.), a son of Zattu in Ezra's time, husband of a foreign wife (Ezr. x. 27); = Sardeus in 1 Esd. ix. 28.

Az-ma'veth (Heb. *strong as death?* Ges.). **1.** One of David's "valiant men," a native of Bahurim (2 Sam. xxiii. 31; 1 Chr. xi. 33); probably a Benjamite.—**2.** A descendant of Mephibosheth, or Merib-baal (1 Chr. viii. 36, ix. 42).—**3.** Father of Jeziel and Pelet, Benjamite slingers and archers who joined David at Ziklag (1 Chr. xii. 3); perhaps = No. 1. Possibly "sons of Azmaveth" here denotes natives of the place of that name (see next article).—**4.** Overseer of the royal treasures in the reign of David (1 Chr. xxvii. 25).

Az-ma'veth (Heb.; see above), a place, probably in Benjamin; according to Mr. Finn, at the modern village of *Hizmeh* S. E. of *er-Râm*. (Ramah 1.) Forty-two of "the children of Azmaveth" (= "men of Beth-Azmaveth," in Neh.) returned from the Captivity with Zerubbabel (Ezr. ii. 24). The "sons of the singers" seemed to have settled round it (Neh. xii. 29).

Az'mon (fr. Heb. = *strong*), a place named on the S. boundary of Palestine, between Kadesh and "the river of Egypt" (*Wady el-Arish*) (Num. xxxiv. 4, 5; Josh. xv. 4); identified by Wilton (in Fairbairn, art. Karkaa) with *Wady el-Kusâimeh*, about forty-five miles S. S. W. of Beer-sheba.

Az'noth-ta'bor (Heb. *ears* [i. e. possibly, *summits*] *of Tabor*), a place on the boundary of Naphtali (Josh. xix. 34); not identified; mentioned by Eusebius as in the plain in the confines of Diocæsarea (Sepphoris).

A'zor (Gr. and L. fr. Heb. = Azur), son of Eliakim, in the line of our Lord (Mat. i. 13, 14).

A-zo'tus (L.) = Ashdod.

A-zo'tus (L. = Ashdod), **Mount.** In the battle in which Judas Maccabeus fell, he broke the right wing of Bacchides' army, and pursued them to Mount Azotus (1 Mc. ix. 15), which is supposed (Rbn. *Phys. Geog.*, p. 47) to be the low round hill on which Azotus (Ashdod) was, and still is, situated.

Az'ri-el (Heb., *help of God*, Ges.). **1.** A chieftain and warrior of Manasseh E. of Jordan (1 Chr. v. 24). —**2.** A Naphtalite, father of Jerimoth in David's time (1 Chr. xxvii. 19).—**3.** Father of Seraiah, an officer of Jehoiakim (Jer. xxxvi. 26).

Az-ri'kam, compare Ahikam (Heb. *help against the enemy*, Ges.). **1.** A descendant of Zerubbabel, and son of Neariah (1 Chr. iii. 23).—**2.** Eldest son of Azel, and descendant of King Saul (viii. 38, ix. 44). —**3.** A Levite, ancestor of Shemaiah in Nehemiah's time (ix. 14; Neh. xi. 15).—**4.** Governor of the house, or prefect of the palace to King Ahaz; slain by Zichri in Pekah's invasion of Judah (2 Chr. xxviii. 7).

A-zu'bah (Heb. *forsaken*, *deserted*, Ges.). **1.** Wife of Caleb, son of Hezron (1 Chr. ii. 18, 19).—**2.** Mother of King Jehoshaphat (1 K. xxii. 42; 2 Chr. xx. 31).

A'zur (Heb. Azzur = *helper*, Ges.). **1.** A Benjamite (priest? so Hitzig) of Gibeon, and father of Hananiah the false prophet (Jer. xxviii. 1).—**2.** Father of the Jaazaniah against whom Ezekiel prophesied (Ez. xi. 1).

A-zu'ran, ancestor of 432 enumerated in 1 Esd. v. 15, among those who returned from Babylon with Zorobabel; not in Ezr. ii. and Neh. vii., perhaps = Azzur.

Az'zah (Heb. *strong*, *fortified*, Ges.) = Gaza (Deut. ii. 23; 1 K. iv. 24; Jer. xxv. 20).

Az'zan (Heb. *strong* or *sharp*, Fü.), a man of Issachar; father of Paltiel (Num. xxxiv. 26).

Az'zur (Heb. *helper*, Ges.; = Azur), a chief who sealed the covenant with Nehemiah (Neh. x. 17); probably a family name.

B

Ba'al (Heb. *lord*, *master*, *possessor*, *owner*, Ges.), **1.** Father of the Reubenite prince Beerah (1 Chr. v. 5).—**2.** A Benjamite, son of Jehiel, the father or founder of Gibeon (viii. 30, ix. 36).

Ba'al (Heb.; see above), the supreme male divinity of the Phenician and Canaanitish nations, as ASHTORETH was their supreme female divinity. Both names are used in the plural to designate, not, as Gesenius maintains, statues of the divinities, but different modifications of the divinities themselves. The plural BAALIM is found frequently alone (Judg. ii. 11, x. 10; 1 K. xviii. 18; Jer. ix. 14; Hos. ii. 17), as well as in connection with ASHTAROTH (Judg. x. 6; 1 Sam. vii. 4) and with ASHERAH (A. V. "the groves," Judg. iii. 7; 2 Chr. xxxiii. 3). There can be no doubt of the very high antiquity of the worship of Baal. We find it established among the Moabites and their allies the Midianites in the time of Moses (Num. xxii. 41), and through these nations the Israelites were seduced to the worship of this god under the particular form of Baal-peor (Num. xxv. 3–18; Deut. iv. 3). Notwithstanding the fearful punishment which their idolatry then brought upon them, the succeeding generation returned to the worship of Baal (Judg. ii. 10–13), and, with the exception of the period when Gideon was judge (vi. 25, &c., viii. 33), this form of IDOLATRY seems to have prevailed among them up to the time of Samuel (x. 10; 1 Sam. vii. 4), at whose rebuke the people renounced the worship of Baalim. Yet afterward the worship of Baal spread greatly, and with that of Asherah became the religion of the court and people of the ten tribes under Ahab and Jezebel (1 K. xvi. 31–33, xviii. 19, 22; Rom. xi. 4). (ELIJAH.) And though this idolatry was occasionally put down (2 K. iii. 2, x. 28), it appears never to have been permanently abolished among them (xvii. 16). In the kingdom of Judah also Baal-worship extensively prevailed. During the reign of Ahaziah and the usurpation of his mother Athaliah, Ahab's sister, it appears to have been the religion of the court (viii. 27; comp. xi. 18), as afterward under Ahaz (xvi. 3; 2 Chr. xxviii. 2), and Manasseh (2 K. xxi. 3). The worship of Baal among the Jews seems to have been with much pomp and ceremonial. Temples were erected to him (1 K. xvi. 32; 2 K. xi. 18); his images were set up (x. 26); his altars were very numerous (Jer. xi. 13), were erected particularly on lofty eminences (1 K. xviii. 20; HIGH PLACES), and on the roofs of houses (Jer. xxxii. 29); there were priests in great numbers (1 K. xviii. 19), and of various classes (2 K. x. 19); the worshippers appear to have been arrayed in appropriate robes (x. 22); the worship was performed by burning incense (Jer. vii. 9) and offering burnt-sacrifices, occasionally of human victims (xix. 5). The officiating priests danced with frantic shouts around the altar, and cut themselves with knives to excite the attention and compassion of the god (1 K. xviii. 26–28). Through all the Phenician colonies we find traces of the worship of this god, in names, as Asdru-*bal*, Hanni-*bal*, &c., and in inscriptions; nor need we hesitate to regard the Babylonian Bel (Is. xlvi. 1) or Belus, as essentially = Baal, though perhaps under some modified form. The same perplexity occurs respecting the connection of this god with the heavenly bodies, as in regard to ASHTORETH. Creuzer and Movers declare Baal to be the Sun-god; on the other hand, Herodotus makes Bel = the Greek Zeus (= Roman JUPITER), and there seems to be no doubt that Bel-Merodach is the planet Jupiter. Probably the symbol of Baal as well as of Ashtoreth varied at different times and in different localities. Among the compounds of Baal in the O. T. are:—**1. Ba'al-be'rith** (Heb. *covenant-Baal*, the god who comes into covenant with the worshippers). This form of Baal was worshipped at Shechem by the Israelites after the death of Gideon (Judg. viii. 33, ix. 4).—**2. Ba'al-ze'bub** (Heb. *Baal*, or *Lord*, *of the fly*), worshipped at Ekron (2 K. i. 2, 3, 16). The Greeks gave a similar epithet to Zeus (JUPITER), and Pliny speaks of a Fly-god. The name in the N. T. is BEELZEBUB.—**3. Ba'al-ha'nan** (Heb. *Baal is gracious*). *a.* An early king of Edom (Gen. xxxvi. 38, 39; 1 Chr. i. 49, 50). *b.* David's superintendent of his olive and sycamore plantations (1 Chr. xxvii. 28); "the GEDERITE," perhaps of Canaanitish origin.—**4. Ba'al-pe'or** (Heb. *Lord of opening*, in obscene sense, Ges.). We have already referred to the worship of this god. The narrative (Num. xxv.) seems clearly to show that this form of Baal-worship was connected with licentious rites. Baal-peor was identified by the Rabbins and early Fathers with Priapus, the god of procreation.

Ba'al (see above), *geography*. This word, the prefix or suffix to the names of several places in Palestine, never seems to have become a naturalized Hebrew word (compare Hos. ii. 16); and such places called by this name or its compounds as can be identified, were either near Phenicia, or in proximity to some other acknowledged seat of heathen worship. The places in the names of which Baal forms a part are:—**1. Ba'al,** a town of Simeon (1 Chr. iv. 33 only), apparently = BAALATH-BEER.—**2. Ba'al-ah** (Hebrew fem. of BAAL). (*a.*) Another (probably the earlier or Canaanite) name for KIRJATH-JEARIM, or KIRJATH-BAAL. It is mentioned in Josh. xv. 9, 10; 1 Chr. xiii. 6. In Josh. xv. 11, it is called Mount Baalah, and in xv. 60, and xviii. 14, Kirjath-Baal. In 2 Sam. vi. 2, the name is "Baale (Heb. pl. of Baal; = Baalim) of Judah." Robinson (*Phys. Geog.*, p. 47) supposes Mount Baalah = a short line of hills, nearly parallel with the coast, and not far W. of Ekron. (*b.*) A town in the S. of Judah (Josh. xv. 29), called also (xix. 3) BALAH, and (1 Chr. iv. 29) BILHAH. (BIZJOTHJAH.)—**3. Ba'al-ath** (Heb. = BAALAH), a town of Dan named with Gibbethon, Gath-rimmon, and other Philistine places (Josh. xix. 44); probably = the Baalath afterward built or rebuilt by Solomon (1 K. ix. 18; 2 Chr. viii. 6).—**4. Ba'al-ath-be'er** (Heb. *Baal of the well = Holy-well*) = BAAL 1, a town in the S. part of Judah, given to Simeon, which also bore the name of RAMATH OF THE SOUTH.—**5. Ba'al-gad** (Heb. *Baal the Fortune bringer*), used to denote the most N. (Josh. xi. 17, xii. 7) or perhaps N. W. (xiii. 5) point to which Joshua's victories extended; probably a Phenician or Canaanite sanctuary of Baal under the aspect of GAD, or Fortune; supposed by some = Baalbek; more probable (so Schwarz, Rbn., &c.) at the modern *Bâniâs*. (CESAREA PHILIPPI.)—**6. Ba'al-ha'mon** (Heb. *Baal of multitude*), a place at which Solomon had a vineyard, evidently of great extent (Cant. viii. 11). The only clew to its situation is the mention in Jd. viii. 3, of a Belamôn or Balamôn (A. V. BALAMO) near Dothaim; and therefore in the mountains of Ephraim, not far N. of Samaria. Rosenmüller, Wilson, &c., suppose Baal-hamon = Baal-gad (above) and *Baalbek;* Ewald supposes it = HAMMON 1.—**7. Ba'al-ha'zor** (Heb. *Baal's village*), a place "by (A. V. "beside") Ephraim," where Absalom appears to have had a sheep-farm, and where Amnon was murdered (2 Sam. xiii. 23).—**8. Mount Ba'al-her'mon** (Judg. iii. 3), and simply Baal-hermon (1 Chr. v. 23). This is usually considered as a distinct place from Mount Hermon; but we know that this mountain had at least three names (Deut. iii. 9), and Baal-hermon may have been a fourth in use among the Phenician worshippers of Baal (so Mr. Grove). Gesenius and Robinson make Baal-hermon = Baal-gad (No. 5, above), and Mount Baal-hermon = an adjacent mountain near (or part of) Mount Hermon.—**9. Ba'al-me'on** (Heb.; *Meon = dwelling, habitation*, Ges.), one of the towns built or rebuilt by the Reubenites, named with Nebo (Num. xxxii. 38; 1 Chr. v. 8); probably = BETH-BAAL-MEON, BEON, and BETH-MEON. In the time of Ezekiel it was Moabite, one of the cities which were "the glory of the country" (Ez. xxv. 9). In the days of Eusebius and Jerome it was still called Balmano, nine miles from Heshbon, and reputed to be the native place of Elisha. The site is supposed to be at *Mâ'in*, a ruined place of considerable size, one hour S. of Heshbon (Rbn., *Phys. Geog.*, 61).—**10. Ba'al-per'a-zim** (Heb.; *Perazim = bursts* or *destructions*), the scene of a victory of David over the Philistines, and of a great destruction of their images (2 Sam. v. 20; 1 Chr. xiv. 11); perhaps previously the seat of a high place or sanctuary of Baal. (PERAZIM, MOUNT.)—**11. Ba'al-shal'i-sha** (fr. Heb.; see SHALISHA), a place named only in 2 K. iv. 42; apparently not far from Gilgal (compare ver. 38); possibly in the district, or "land," of SHALISHA.—**12. Ba'al-ta'mar** (Heb. *high place* [or *sanctuary*] *of the palm*), a place (Judg. xx. 33 only) near Gibeah of Benjamin. The palm-tree of Deborah (iv. 5) was in this region, and is possibly alluded to.—**13. Ba'al-ze'phon** (Heb. *place of Zephon*, i. e. *of a watch-tower*, R. S. Poole; *place of Typhon* or *sacred to Typhon*, Ges.), a place in Egypt near where the Israelites crossed the Red Sea (Ex. xiv. 2, 9; Num. xxxiii. 7). From the position of GOSHEN and the indications afforded by the narrative of the route of the Israelites, Mr. R. S. Poole places Baal-zephon on the W. shore of the Gulf of Suez, a little below its head, which at that time was about thirty or forty miles N. of the present head. (PI-HAHIROTH; RED SEA, PASSAGE OF.)

Ba'al-ah. BAAL, *geography*, 2.

Ba'al-ath. BAAL, *geography*, 3, 4.

Ba'al-e of Judah. BAAL, *geography*, 2, *a*.

* **Ba'al-i** (fr. Heb. = my BAAL, i. e. my husband) (Hos. ii. 16). ISHI.

Ba'al-im, Hebrew plural of BAAL.

Ba'a-lis (Heb. *son of exultation*, Ges.) king of the Ammonites when Jerusalem was destroyed by Nebuchadnezzar (Jer. xl. 14). ISHMAEL 6.

Ba'a-na (Heb. *son of affliction*, Ges.) **1.** Solomon's commissary in Jezreel and the N. of the Jordan valley W. of the river; son of Ahilud (1 K. iv. 12).—**2.** Father of Zadok in Nehemiah's time (Neh. iii. 4).—**3.** BAANAH 4 (1 Esd. v. 8).

Ba'a-nah (Heb. *son of affliction*, Ges.). **1.** Son of Rimmon; a Benjamite captain who with his brother Rechab murdered Ish-bosheth. For this they were killed by David, and their mutilated bodies hung up over the pool at Hebron (2 Sam. iv. 2, 5, 6, 9).—**2.** A Netophathite, father of David's warrior Heleb or Heled (xxiii. 29; 1 Chr. xi. 30).—**3.** Son of Hushai; Solomon's commissary in Asher (1 K. iv. 16).—**4.** A man who accompanied Zerubbabel on his return from the Captivity (Ezr. ii. 2; Neh. vii. 7); possibly the chief who sealed the covenant with Nehemiah (x. 27). BAANA 3.

Ba-a-ni'as (1 Esd. ix. 26) = BENAIAH 8, *a*.

Ba'a-ra (Heb. *brutish*, Ges.), one of the wives of the Benjamite Shaharaim (1 Chr. viii. 8).

Ba-a-sei'ah [-see'yah] (Heb. *work of Jehovah*, Ges.), a Gershonite Levite, ancestor of Asaph (1 Chr. vi. 40, Heb. 25).

Ba'a-sha (Heb.; from a root signifying *to be bad, offensive*, Ges.; *in the work*, or *he who seeks and lays waste*, Calmet), third sovereign of the separate kingdom of Israel, and the founder of its second dynasty. (ISRAEL, KINGDOM OF.) He was son of Ahijah of the tribe of Issachar, and conspired against King Nadab, son of Jeroboam, when he was besieging the Philistine town of Gibbethon (1 K. xv. 27), and killed him with his whole family. He appears to have been of humble origin (xvi. 2). It was probably in the thirteenth year of his reign that he made war on ASA, and began to fortify Ramah. He was defeated by the unexpected alliance of Asa with Ben-hadad I. of Damascus. Baasha died in the twenty-fourth year of his reign, and was honorably buried in the beautiful city of Tirzah, which he had made his capital (xvi. 6; 2 Chr. xvi. 1–6).

* **Babe.** CHILD.

Ba'bel (Heb. *confusion*, Ges.; Chal. *Babil = the gate of the god Il*, or *the gate of God*, Chaldee etymology, so Rawlinson), **Bab'y-lon** (L. form), is properly the capital city of the country, which is called in Genesis SHINAR, and in the later Scriptures CHALDEA, or the land of the Chaldeans. The architectural remains discovered in S. Babylonia, taken in conjunction with the monumental records, seem to indicate (Rawlinson's views are given in this article and the next; compare ASSYRIA and NINEVEH) that it was not at first the capital, nor, indeed, a town of very great importance. *Erech*, *Ur*, and *Ellasar* appear to have been all more ancient than Babylon, and were capital cities when *Babil* was a provincial village. The first rise of the Chaldean power was in the region close upon the Persian Gulf; thence the nation spread N. up the course of the rivers, and the seat of government moved in the same direction, being finally fixed at Babylon, perhaps not earlier than B. C. 1700.—I. *Topography of Babylon—Ancient Descriptions of the City.*—The descriptions of Babylon in classical writers are derived chiefly from Herodotus and Ctesias. According to Herodotus, the city, which was built on both sides of the Euphrates, formed a vast square, enclosed within a double line of high walls, the extent of the outer circuit being 480 stades, or about 56 miles. The entire area included would thus have been about 200 square miles. The houses, which were frequently three or four stories high, were laid out in straight streets crossing each other at right angles. In each division of the town there was a fortress or stronghold, consisting in the one case of the royal palace, in the other of the great temple of Belus. The two portions of the city were united by a bridge, composed of a series of stone piers with movable platforms of wood stretching from one pier to another. According to Ctesias, the circuit of the city was 360 stades, a little under 42 miles. It lay, he says, on both sides of the Euphrates, and the two parts were connected together by a stone bridge 5 stades (above 1,000 yards) long and 30 feet broad, of the kind described by Herodotus. At either extremity of the bridge was a royal palace, that in the E. city being the more magnificent. The two palaces were joined, not only by the bridge, but by a tunnel under the river! Ctesias's account of the temple of Belus has not come down to us.—In examining these descriptions, we shall most conveniently commence from the outer circuit of the town. All the ancient writers appear to agree that a district of vast size, more or less inhabited, was enclosed within lofty walls, and included under the name of Babylon. With respect to the exact extent of the circuit they differ. Herodotus and Pliny make it 480 stades, Strabo 385, Quintus Curtius 368, Clitarchus 365, and Ctesias 360 stades. Here we have merely the moderate variations to be expected in independent measurements, except in the first of the numbers. Perhaps (so Oppert) Herodotus spoke of the *outer* wall which could be traced in his time, while the later writers, who never speak of an inner and an outer barrier, give the measurement of Herodotus's *inner* wall, which may have alone remained in their day. Taking the lowest estimate of the extent of the circuit, we shall have for the space within the rampart an area of above 100 square miles: nearly five times the size of London! It is evident that this vast space cannot have been entirely covered with houses. Diodorus confesses that but a small part of the enclosure was inhabited in his own day, and Quintus Curtius says that as much as nine-tenths consisted, even in the most flourishing times, of gardens, parks, paradises, fields, and orchards. The height of the walls Herodotus makes 200 royal cubits, or $337\frac{1}{2}$ feet; Ctesias 50 fathoms, or 300 feet; Pliny and Solinus 200 royal feet; Strabo 50 cubits, or 75 feet. We are forced to fall back on the earlier authorities, who are also the only eye-witnesses; and, surprising as it seems, perhaps we must believe the statement, that the vast enclosed space above mentioned was surrounded by walls which have well been termed "artificial mountains," being nearly the height of the dome of St. Paul's! The thickness of the wall Herodotus makes 50 royal cubits, or nearly 85 feet; Pliny and Solinus, 50 royal, or about 60 common feet; and Strabo, 32 feet. The latter may belong properly to the inner wall, which was of less thickness than the outer. According to Ctesias the wall was strengthened with 250 towers, irregularly disposed to guard the weakest parts; and according to Herodotus it had 100 gates of brass, with brazen lintels and side-posts. The gates and walls are mentioned in Scripture; the height of the one and the breadth of the other being specially noticed (Jer. li. 58; compare l. 15, and li. 53). Herodotus and Ctesias both relate that the banks of the river as it flowed through the city were on each side ornamented with quays. Some remains of a quay or embankment (E) on the E. side of the stream still exist, upon the bricks of which is read the name of the last king. Perhaps a remarkable mound (K) which interrupts the long flat valley—evidently the ancient course of the river—may be a trace of the bridge which both these writers de-

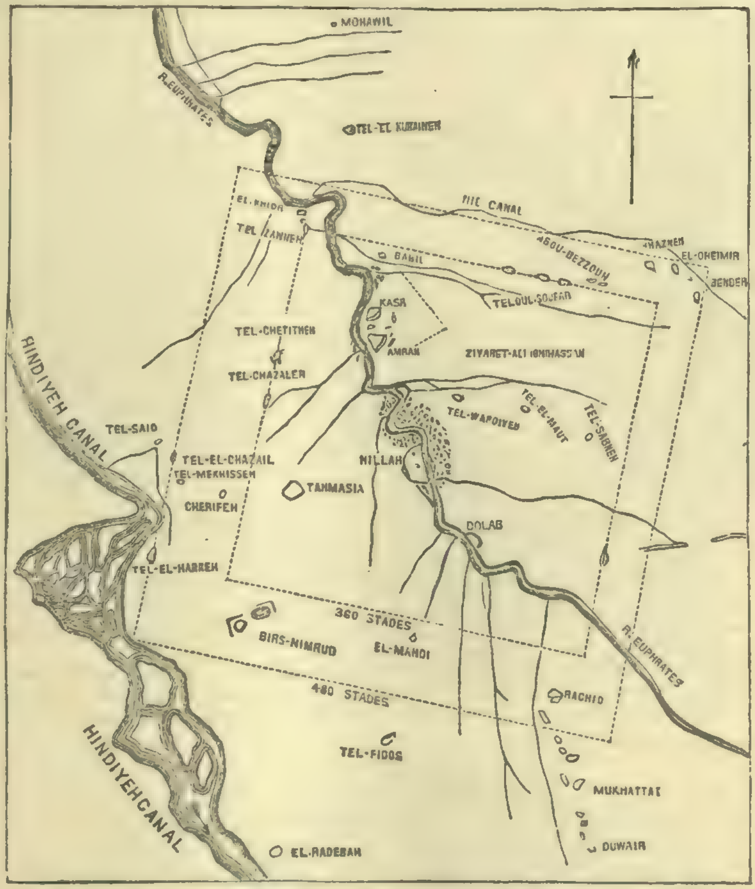
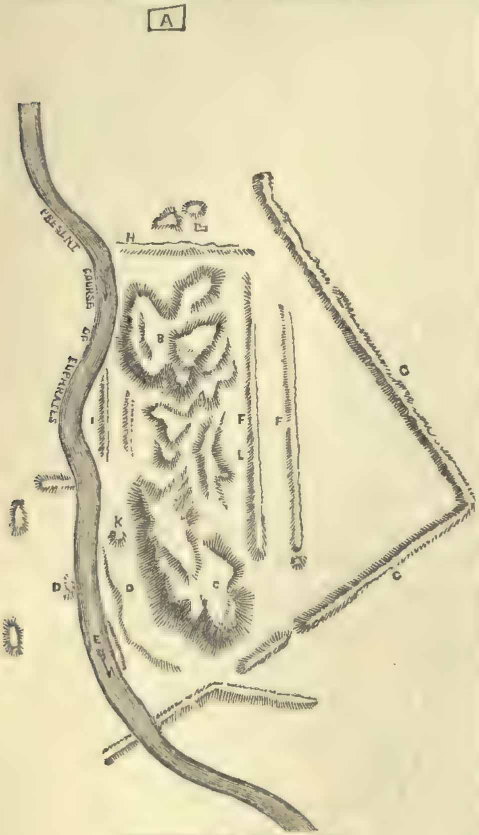
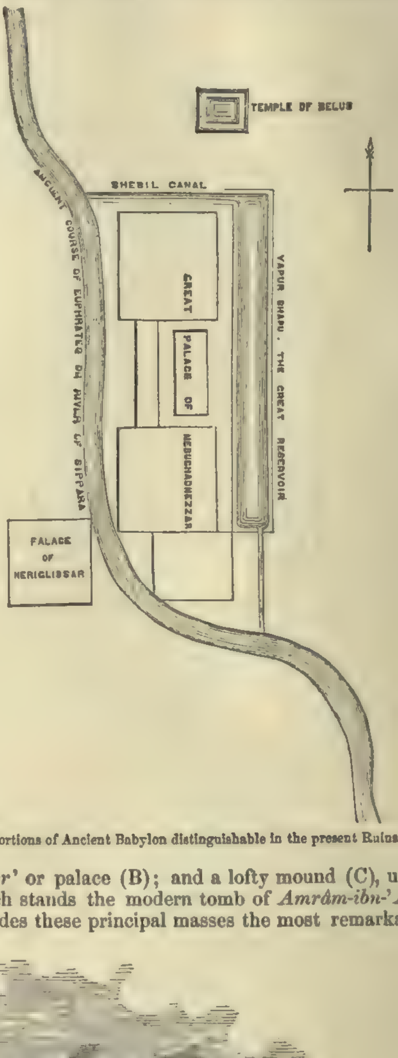


Chart of the Country round Babylon, with Limits of the Ancient City, according to Oppert.

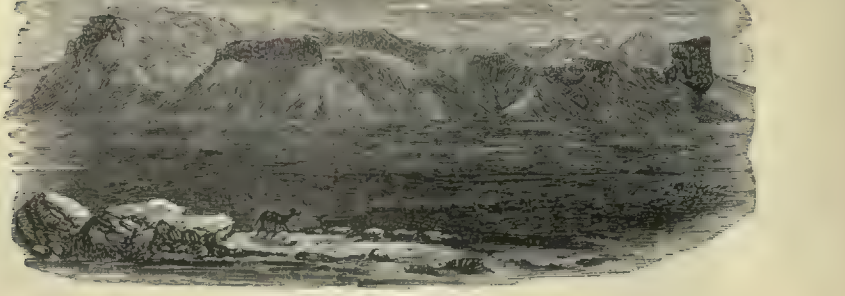


Present State of the Ruins of Babylon.


TEMPLE OF BELUS
SHEBIL CANAL
ANCIENT COURSE OF EUPHRATES OR RIVER OF SIPPARA
GREAT PALACE OF NEBUCHADNEZZAR
YAPUR SHAPU. THE GREAT RESERVOIR
PALACE OF NERIGLISSAR

Portions of Ancient Babylon distinguishable in the present Ruins.

scribe.—II. *Present State of the Ruins.*—About five miles above *Hillah*, on the opposite or left bank of the Euphrates, occurs a series of artificial mounds of enormous size. They consist chiefly of three great masses of building—the high pile (A) of unbaked brickwork called by Rich 'Mujellibe,' but known to the Arabs as '*Babil*'; the building denominated the '*Kasr*' or palace (B); and a lofty mound (C), upon which stands the modern tomb of *Amrâm-ibn-'Alb*. Besides these principal masses the most remarkable



View of Babil, from the West.

features are two parallel lines of rampart (FF) bounding the chief ruins on the E., some similar but inferior remains on the N. and W. (I I and H), an embankment along the river-side (E), a remarkable isolated heap (K) in the middle of a long valley, which seems to have been the ancient bed of the stream, and two long lines of rampart (G G), meeting at a right angle, and with the river forming an irregular triangle, within which all the ruins on this side (except *Babil*) are enclosed. On the W., or right bank, there is the appearance of an enclosure, and of a building of moderate size within it (D), but there are no other ruins near the river. Scattered over the country on both sides of the Euphrates, are a number of remarkable mounds, usually standing single, which are plainly of the same date with the great mass of ruins upon the river bank. Of these, by far the most striking is the vast ruin called the *Birs-Nimrud*. (BABEL, TOWER OF.)—III. *Identification of Sites.*—On comparing the existing ruins with the accounts of ancient writers, the great difficulty which meets us is the position of the remains almost exclusively on the left bank of the river. All the old accounts agree in representing the Euphrates as running through the town, and the principal buildings as placed on the opposite sides of the stream. Perhaps the most probable solution is to be found in the fact, that a large canal (called *Shebil*) intervened in ancient times between the *Kasr* mound (B) and the ruin now called *Babil* (A), which may easily have been confounded by Herodotus with the main stream. If this explanation be accepted as probable, we may identify the principal ruins as follows:—1. The great mound of *Babil* = the ancient temple of Belus. It is an oblong mass, about 200 yards long, 140 yards broad, and 140 feet high, composed chiefly of unbaked brick, but originally coated with fine-burnt brick laid in mortar. It formed the tower of the temple, and was surmounted by a chapel, but the main shrine, the altars, and no doubt the residences of the priests, were at the foot, in a sacred precinct. 2. The mound of the *Kasr* = the site of the great palace of NEBUCHADNEZZAR. It is an irregular square of about 700 yards each way, and apparently chiefly formed of the old palace-platform, on which are still standing certain portions of the ancient palace or "Kasr." The walls are of pale yellow burnt bricks of excellent quality, laid in fine lime cement. No plan of the palace is to be made out from the existing remains, which are tossed in apparent confusion on the highest point of the mound. 3. The mound of *Amrâm* is thought by M. Oppert = the "hanging gardens" of Nebuchadnezzar; but as they were only 400 feet each way, it is much too large for them; and most probably it = the ancient palace, coeval with Babylon itself, of which Nebuchadnezzar speaks in his inscriptions as adjoining his own more magnificent residence. 4. The ruins marked D D on either side of the Euphrates, together with all the other remains on the right bank, may = the lesser palace of Ctesias, which is said to have been connected with the greater by a bridge across the river, as well as by a tunnel under the channel of the stream. 5. The two long parallel lines of embankment on the E. (F F in the plan), may = the lines of an outer and inner enclosure, of which Nebuchadnezzar speaks as defences of his palace; or = the embankments of an enormous reservoir, which is often mentioned by that monarch as adjoining his palace toward the E. 6. The embankment (E) is composed of bricks marked with the name of Labynetus or *Nabunit*, and is undoubtedly a portion of the work which Berosus ascribes to the last king. The most remarkable fact connected with the magnificence of Babylon, is the poorness of the material with which such wonderful results were produced. With bricks (BRICK) made from the soil of the country, and at first only "SLIME for mortar" (Gen. xi. 3), were constructed edifices so vast that they still remain among the most enormous ruins in the world. —IV. *History of Babylon.*—Scripture represents the "beginning of the kingdom" as in the time of NIM

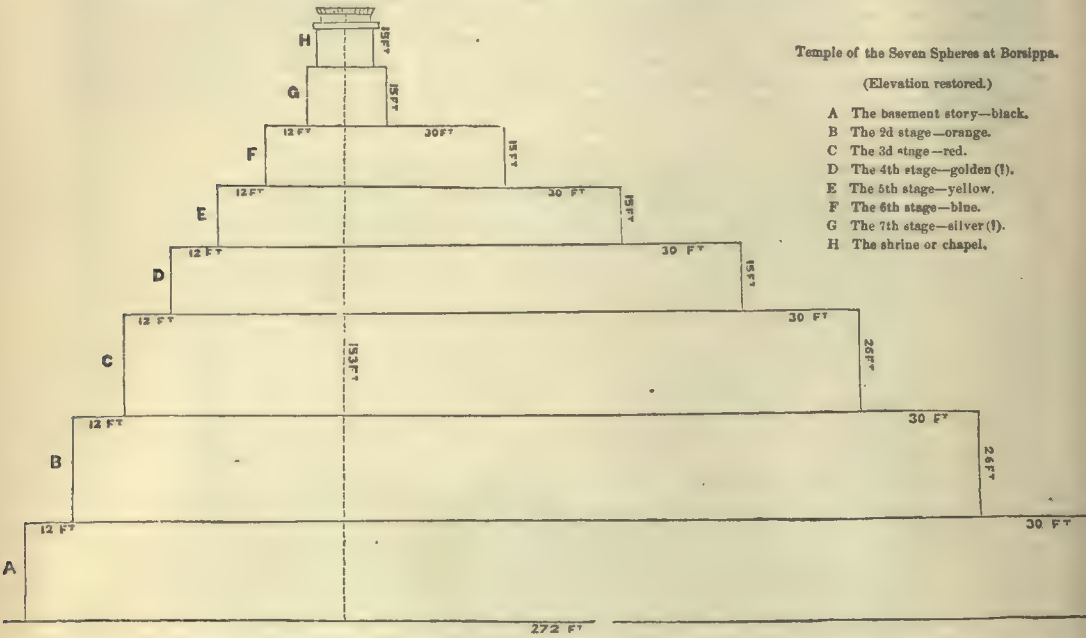
View of the Kasr.

ROD, the grandson of Ham (Gen. x. 6–10). The most ancient inscriptions appear to show that the primitive inhabitants of the country were really Cushite, i. e. identical in race with the early inhabitants of S. Arabia and of Ethiopia. The seat of government was then, as has been stated, in lower Babylonia, ERECH and UR being the capitals. The country was called SHINAR, and the people the *Akkadim*. (ACCAD.) Of the art of this period we have specimens in the ruins of the ancient capitals, which date from at least the twentieth century B. C. The early annals of Babylon are filled by Berosus, the native historian, with three dynasties; one of forty-nine Chaldean kings, who reigned 458 years; another of nine Arab kings, who reigned 245 years; and a third of forty-nine Assyrian monarchs, who held dominion for 526 years. It would appear then as if Babylon, after having had a native Chaldean dynasty (CHEDORLAOMER), fell wholly under Shemitic influence, becoming subject first to Arabia for two centuries and a half, and then to Assyria for above five centuries, and not regaining even a qualified independence till the time marked by the close of the Upper and the formation of the Lower Assyrian empire. But the statement is too broad to be exact; and the monuments show that Babylon was at no time absorbed into ASSYRIA, or even for very many years together a submissive vassal. The line of Babylonian kings becomes exactly known to us from the era of Nabonassar, B. C. 747. The "Canon of Ptolemy" gives us the succession of Babylonian monarchs, with the exact length of the reign of each, from B. C. 747, when Nabonassar mounted the throne, to B. C. 331, when the last Persian king was dethroned by Alexander. Of the earlier kings of the Canon, the only one worthy of notice is Mardocempalus (B. C. 721), the MERODACH-BALADAN of the Scriptures; but with Nabopolassar, Nebuchadnezzar's father, a new era in the history of Babylon commences. He was appointed to the government of Babylon by the last Assyrian king, when the Medes were about to make their final attack (NINEVEH): whereupon, betraying the trust reposed in him, he went over to the enemy, arranged a marriage between his son Nebuchadnezzar and the daughter of the Median leader, and joined in the last siege of the city. On the success of the confederates (B. C. 625) Babylon became not only an independent kingdom, but an empire. The Jews with others then passed from dependency on Assyria to dependency on Babylon. At a later date hostilities broke out with Egypt. Nechoh (PHARAOH 9) invaded the Babylonian dominions on the S. W. (2 K. xxiii. 29, &c., xxiv. 7; 2 Chr. xxxv. 20). Nabopolassar was now advanced in life; he therefore sent his son Nebuchadnezzar against the Egyptians, and the battle of Carchemish restored to Babylon the former limits of her territory (compare 2 K. xxiv. 7 with Jer. xlvi. 2–12). NEBUCHADNEZZAR, by far the most remarkable of all the Babylonian monarchs, was acknowledged king upon his father's death, B. C. 604. He died B. C. 561, having reigned forty-three years, and was succeeded by EVIL-MERODACH, his son, called in the Canon Illoarudamus. This prince was murdered two years afterward, by Neriglissar, his brother-in-law=the Nerigassolassar of the Canon =(apparently) the "NERGAL-SHAR-EZER, RAB-MAG" of Jer. xxxix. 3, 13. Neriglissar built the palace at Babylon, which seems to have been placed originally on the right bank of the river. He reigned but four years, and left the crown to his son, Laborosoarchod. This prince, when he had reigned nine months, became the victim of a conspiracy. Nabonidus (or Labynetus), one of the conspirators, succeeded B. C. 555, very shortly before the war broke out between CYRUS and Crœsus. Having entered into alliance with the latter of these monarchs against the former, he provoked the hostility of Cyrus, who, B. C. 539, advanced at the head of his irresistible hordes, but wintered upon the Diyaleh or Gyndes, making his final approaches in the ensuing spring. Nabonidus took the field in person at the head of his army, leaving his son BELSHAZZAR to command in the city. He was defeated and forced to shut himself up in Borsippa (marked now by the *Birs-Nimrud*), till after the fall of Babylon. Belshazzar guarded the city, but allowed the enemy to enter the town by the channel of the river. Babylon was thus taken by a surprise, as Jeremiah had prophesied (li. 31)—by an army of Medes and Persians, as intimated one hundred and seventy years earlier by Isaiah (xxi. 1–9), and, as Jeremiah had also foreshown (li. 39), during a festival. In the carnage which ensued upon the taking of the town, Belshazzar was slain (Dan. v. 30). According to Dan. v. 31, it would seem as if Babylon was taken, not by Cyrus, king of Persia, but by a Median king, named Darius. There is, however, sufficient indication that "DARIUS THE MEDE" was not the real conqueror, but a monarch with a certain delegated authority (see Dan. v. 31, and ix. 1). With the conquest by Cyrus commenced the decay and ruin of Babylon, though it continued a royal residence through the entire period of the Persian empire. The defences and public buildings suffered grievously from neglect during the long period of peace after the reign of Xerxes. After the death of Alexander the Great, the removal of the seat of empire to Antioch under the Seleucidæ gave the finishing blow to the prosperity of the place. Since then Babylon has been a quarry from which all the tribes in the vicinity have derived the bricks with which they have built their cities (Seleucia, Ctesiphon, Bagdad, Hillah, &c.). The "great city," "the beauty of the Chaldees' excellency," has thus emphatically "become heaps" (Jer. li. 37). Her walls have altogether disappeared—they have "fallen" (li. 44), been "thrown down" (l. 15), been "utterly broken" (li. 58). "A drought is upon her waters" (l. 39); for the system of irrigation, on which, in Babylonia, fertility altogether depends, has long been laid aside (CHALDEA); "her cities" are everywhere "a desolation" (li. 43); her "land a wilderness;" "wild beasts of the desert lie there;" and "owls dwell there" (compare Layard, *Nin. and Bab.*, p. 484, with Is. xiii. 21, 22, and Jer. l. 39): the natives regard the whole site as haunted, and neither will the "Arab pitch tent, nor the shepherd fold sheep there" (Is. xiii. 20).

Ba'bel (Heb.; see above), **Tow'er of.** The "tower of Babel" is only mentioned once in Scripture (Gen. xi. 4–9), and then as incomplete. (TONGUES, CONFUSION OF.) It was built of bricks, and the "slime" used for mortar was probably bitumen. (BRICK; MORTAR; SLIME.) A Jewish tradition declared that fire fell from heaven, and split the tower through to its foundation; while Alexander Polyhistor and the other profane writers who noticed the tower, said that it had been blown down by the winds. Such authorities therefore as we possess, represent the building as destroyed soon after its erection (so Rawlinson). When the Jews, however, were carried captive into Babylonia, they were struck with the vast magnitude and peculiar character of certain of the Babylonian temples in one or other of which they thought to recognize the very tower itself. The predominant opinion was in favor of the great temple of Nebo at Borsippa, the modern *Birs-Nimrud*, although the distance of that place from Babylon is an insuperable difficulty in the way of the identification (see below). The *Birs-Nimrud* appears to have been a sort of oblique pyramid built in seven receding stages. Upon a platform of crude brick, raised a few feet above the level of the alluvial plain, was built of burnt brick the first or basement stage—an exact square, 272 feet each way, and 26 feet in perpendicular height. Upon this stage was erected a second, 230 feet each way, and likewise 26 feet high; which, however, was not placed exactly in the middle of the first, but considerably nearer to the S. W. end or back of the building. The other stages were arranged similarly—the third being 188 feet, and again 26 feet high; the fourth, 146 feet square, and 15 feet high; the fifth, 104 feet square, and 15 feet high; the sixth, 62 feet square, and 15 feet high; and the seventh 20 feet square, and 15 feet high. On the seventh stage was probably placed the ark or tabernacle, which seems to have been again 15 feet high, and must have nearly, if not entirely, covered the top of the seventh story. The entire original height, allowing 3 feet for the platform, would thus have been 156 feet, or, without the platform, 153 feet. The whole formed a sort of oblique pyramid, the gentler slope facing the N. E., and the steeper inclining to the S. W. On the N. E. side was the grand entrance, and here stood the vestibule, a separate building, the ruins of which having joined those from the temple itself, fill up the intermediate space, and very remarkably prolong the mound in this direction. (See Rawlinson's *Hdt.* ii. 483.) The *Birs* temple, called the "Temple of the Seven Spheres," was ornamented with the planetary colors, but this was most likely a peculiarity. The other chief features of it seem to have been common to most, if not all of the Babylonian temple-towers.—To the preceding description, from Rawlinson, may here be added the following from Professor Oppert. The history of the confusion of languages was preserved at Babylon, as we learn from classical and Babylonian authorities. The Talmudists say that the true site of the Tower of Babel was at Borsif, the Greek Borsippa, the *Birs-Nimrud*, 7½ miles S. W. from *Hillah*, and nearly 11 miles from the N. ruins of Babylon. The Babylonian name of this locality is *Barsip* or *Barzipa = Tower of Tongues.* This building, erected by Nebuchadnezzar, and named the temple of the *Seven Lights of the Earth*, i. e. the planets, is the same that Herodotus describes as the Tower of Jupiter Belus. The temple consisted of a large substructure, a stade (600 Babylonian feet) in breadth, and 75 feet in height, over which were built seven other stages of 25 feet each. The top was the temple of Nebo. Nebuchadnezzar thus notices this building in the Borsippa inscription:—"We say for the other, i. e. this edifice, the house of the Seven Lights of the Earth, the most ancient monument of Borsippa: A former king built it (they reckon forty-two ages) but he did not complete its head. *Since a remote time people had abandoned it, without order expressing their words.* Since that time the earthquake and the thunder had dispersed its sun-dried clay; the bricks of the casing had been split, and the earth of the interior had been scattered in heaps. Merodach, the great lord, excited my mind to repair this building. I did not change the site, nor did I

Temple of Birs-Nimrud at Borsippa.

take away the foundation-stone . . . . . As it had been in former times, so I founded, I made it: as it had been in ancient days, so I exalted its summit."—It is not necessary (so Rawlinson) to suppose that any real idea of "scaling heaven" was present to the minds of those who raised the Tower of Babel or any other of the Babylonian temple-towers. The expression used in Gen. xi. 4, is a mere hyperbole for great height (compare Deut. i. 28; Dan. iv. 11, &c.), and should not be taken literally. Military defence was probably the primary object of such edifices in early times: but with the wish for this may have been combined further secondary motives, which remained when such defence was otherwise provided for. Diodorus states that the great tower of the temple of Belus was used by the Chaldeans as an observatory, and the careful emplacement of the Babylonian temples with the angles facing the four cardinal points, would be a natural consequence, and may be regarded as a strong confirmation of the reality of this application.



Temple of the Seven Spheres at Borsippa.

(Elevation restored.)

A The basement story—black.
B The 2d stage—orange.
C The 3d stage—red.
D The 4th stage—golden (?).
E The 5th stage—yellow.
F The 6th stage—blue.
G The 7th stage—silver (?).
H The shrine or chapel.

Ba'bl (1 Esd. viii. 37) = BEBAI.

Bab'y-lon (L. fr. Gr. *Babulôn;* see BABEL). **1.** The occurrence of this name in 1 Pet. v. 13 has given rise to a variety of conjectures, viz.—*a.* That Babylon tropically denotes Rome (so Œcumenius, Jerome, Grotius, Lardner, Cave, Whitby, Macknight, Hales, Horne, &c.). In support of this opinion is brought forward a tradition recorded by Eusebius (*H. E.* ii. 15), on the authority of Papias and Clement of Alexandria, that 1 Peter was composed at Rome. But there is nothing to indicate that the name is used figuratively, and the subscription to an epistle is the last place we should expect to find a mystical appellation.—*b.* Cappellus and others take Babylon, with as little reason, to mean Jerusalem.—*c.* Bar-Hebræus understands by it the house in Jerusalem where the apostles were assembled on the day of Pentecost.—*d.* Others place it on the Tigris, and identify it with Seleucia or Ctesiphon, but for this there is no evidence.—*e.* That Babylon = the small fort of that name which formed the boundary between Upper and Lower Egypt. Its site is marked by the modern *Baboul* in the Delta, a little N. of Fostat, or old Cairo. According to Strabo it derived its name from some Babylonian deserters who had settled there. In his time it was the headquarters of one of the three legions which garrisoned Egypt. Josephus (ii. 15, § 1) says it was built on the site of Letopolis, when Cambyses subdued Egypt. That this is the Babylon of 1 Peter is the tradition of the Coptic Church, and is maintained by Le Clerc, Mill, Pearson, &c. There is, however, no proof that the apostle Peter was ever in Egypt, and a very slight degree of probability is created by the tradition that his companion Mark was bishop of Alexandria. —*f.* The most natural supposition of all (adopted by Erasmus, Drusius, Beza, Lightfoot, Bengel, Wetstein, A. Clarke, Barnes, Davidson, Tregelles, Wordsworth, &c.) is that Babylon here = the old Babylon on the Euphrates (BABEL), which was largely inhabited by Jews at the time in question (Jos. xv. 3, § 1). The only argument against this view is the negative evidence supplied by the silence of historians as to St. Peter's having visited Babylon, but this cannot be allowed to have much weight. In support of it, Lightfoot suggests that this city "was one of the greatest knots of Jews in the world," and St. Peter was the minister of the circumcision.—**2.** In the Apocalypse, the symbolical name by which Rome is denoted (Rev. xiv. 8, xvii., xviii.). The power of Rome was regarded by the later Jews as that of Babylon by their forefathers (compare Jer. li. 7 with Rev. xiv. 8), and hence, whatever the people of Israel be understood to symbolize, Babylon represents the antagonistic principle. ANTICHRIST; REVELATION.

Bab-y-lo'ni-ans = inhabitants of Babylon (BABEL), who were among the colonists planted in the cities of Samaria by the conquering Assyrians (Ezr. iv. 9). Afterward, when the warlike Chaldeans acquired the predominance in the seventh century B. C., "Chaldean" and "Babylonian" became almost synonymous (Ez. xxiii. 14, 15, 17; compare Is. xlviii. 14, 20).

Bab-y-lo′nish Gar′ment, literally "robe of Shinar" (Josh. vii. 21). An ample robe, probably made of the skin or fur of an animal (compare Gen. xxv. 25), and ornamented with embroidery, or perhaps a variegated garment with figures inwoven in the fashion for which the Babylonians were celebrated. DRESS; EMBROIDERER.

Ba′ca (Heb. *weeping*, *lamentation*, Ges.), **the Val′ley of** (Heb. *'êmek;* see VALLEY 1), a valley somewhere in Palestine, through which the exiled Psalmist sees in vision the pilgrims passing in their march toward the sanctuary of Jehovah at Zion (Ps. lxxxiv. 6); translated by the Targum, GEHENNA (HINNOM, VALLEY OF), by the Vulgate, "vale of tears." The explanation of Baca, as = the Valley of MULBERRY-TREES (Heb. *bĕcâîm;* 2 Sam. v. 23, 24; 1 Chr. xiv. 13, 14) is now very commonly abandoned for the one given in the ancient versions, the "vale of weeping" or "of sorrow," a beautiful poetical description of the present life as one of suffering (J. A. Alexander *on Ps.* lxxxiv.).

Bac′chi-des (Gr. *son of Bacchus*), a friend of Antiochus Epiphanes and governor of Mesopotamia, commissioned by Demetrius Soter to investigate the charges which Alcimus preferred against Judas Maccabeus. After the defeat and death of Nicanor, he led a second expedition into Judea. Judas Maccabeus fell in battle (B. C. 161), and Bacchides reëstablished the supremacy of the Syrian faction. Bacchides next attempted to surprise Jonathan, but he escaped across the Jordan. Having completed the pacification of the country, Bacchides returned to Demetrius (B. C. 160). After two years he came back at the request of the Syrian faction, but, meeting with ill success, he turned against those who had induced him to undertake the expedition, and sought an honorable retreat. When this was known by Jonathan he sent envoys to Bacchides and concluded a peace, B. C. 158 (1 Mc. vii. ix.).

Bac-chu′rus [-ku-] (L. fr. Gr.), one of the "holy singers," who had taken a foreign wife (1 Esd. ix. 24); not in Ezr. x.

Bac′chus [-kus] (L. fr. Gr. *Bakchos;* also written in L. *Iacchus*, *Dionysus*, fr. Gr. *Iakchos*, *Dionusos*), properly the god of wine, in Roman and Greek mythology, said to have been the son of JUPITER and Semele. In later times the most varied attributes were centred in him as the source of luxuriant fertility of nature, and the god of civilization, gladness, and inspiration. His worship was greatly modified by the introduction of Eastern elements, and assumed the twofold form of wild orgies and mystical rites. "The feast of Bacchus" called Dionysia or Bacchanalia (2 Mc. vi. 7), was celebrated, especially in later times, with wild extravagance and licentious enthusiasm. Women, as well as men, joined in the processions, acting the part of Bacchantes, crowned with ivy and bearing the thyrsus. Before the persecution of Antiochus Epiphanes, 168 B. C., in which "the Jews were compelled to go in procession to Bacchus, carrying ivy," the secret celebration of the Bacchanalia in Italy had been revealed to the Roman senate (B. C. 186), and a decree was passed forbidding its observance in Rome or Italy. To the Jews Bacchus would necessarily appear as the embodiment of paganism in its most revolting shape, sanctioning the most tumultuous passions and the worst excesses. Nicanor is said to have threatened to erect a temple of Bacchus on the site of the Temple at Jerusalem (xiv. 33).

Ba-ce′nor [-see-] (L. fr. Gr.), apparently a captain of horse under Judas Maccabeus (2 Mc. xii. 35).

Bach′rites [bak-] (fr. Heb.), **the** = the family of BECHER, son of Ephraim (Num. xxvi. 35).

Bad′ger-skins. The Heb. *tahash* or *tachash*, which the A. V. renders *badger*, occurs with the Heb. *'ôr*, *'ôrôth* (= "skin," "skins"), in Ex. xxv. 5, xxvi. 14, xxxv. 7, 23, xxxvi. 19, xxxix. 34; Num. iv. 6, 8, 10, 11, 12, 14, and without *'ôr*, 25. In Ez. xvi. 10, it is mentioned as the substance out of which women's shoes were made; in the former passages the skins are named in relation to the tabernacle, ark, &c., and appear to have formed the exterior covering of these sacred articles. There is much obscurity as to the meaning of the Hebrew word; the ancient versions seem nearly all agreed that it denotes not an animal, but a color, either black or sky-blue; but this interpretation has no ground either in its etymology or in the cognate languages. Some versions, as the German of Luther and the A.V., have supposed that it denotes the badger, but the badger is a quadruped not found in the Bible lands. Whatever is the substance indicated by the Hebrew word, it evidently (Ex. xxxv. 23) was some material in frequent use among the Israelites during the Exodus, and the construction of the sentences where the name occurs seems to imply that the skin of some animal and not a color is denoted by it. The Arabian *duchash* or *tuchash* denotes a dolphin, but probably is not restricted in its application, but may refer to either a seal or a cetacean. The skin of the dugong, which is a cetacean, allied to the dolphins, from its hardness would be well suited for making soles for shoes, and the Arabs near Cape Mussendum employ the skins of these animals for a similar purpose. The "Dugong of the Red Sea" was named by Professor Rüppell *Halicore Tabernaculi*, under the impression that it was the animal whose skin was used to cover the tabernacle, &c. Perhaps the animal was a seal, the skin of which would suit all the demands of the Scriptural allusions (so Mr. Houghton), Colonel C. H. Smith (in Kitto), and Mr. P. H. Gosse (in Fairbairn) suppose it some species of antelope, probably of an iron-gray or slate color, and adduce the ceremonial uncleanness of seals and cetaceans (Lev. xi. 10–12) as an argument that their skins would not be used to cover the tabernacle and its holy vessels (compare ver. 31–47). PALESTINE, *Zoology*.

Bag is the A. V. rendering of several words. 1. Heb. *hărîtîm* or *chărîtîm*, the "bags" in which Naaman bound up the two talents of silver for Gehazi (2 K. v. 23), probably so called, according to Gesenius, from their long, cone-like shape. The word only occurs besides in Is. iii. 22 (A. V. "crisping-pins"), and there denotes the reticules carried by the Hebrew ladies. 2. Heb. *cîs*, a bag for carrying weights (Deut. xxv. 13; Prov. xvi. 11; Mic. vi. 11), also used as a purse (Prov. i. 14; Is. xlvi. 6). 3. Heb. *clî* or *cĕlî*, translated "bag," in 1 Sam. xvii. 40, 49, is a word of most general meaning, commonly translated "vessel" or "instrument." (FURNITURE 1.) In Gen. xlii. 25, it is the "sack" in which Jacob's sons carried the corn from Egypt, and in 1 Sam. ix. 7, xxi. 5 (Heb. 6), it denotes a bag, or wallet, for carrying food (A. V. "vessel;" compare Jd. x. 5, xiii. 10, 15). The shepherd's "bag" (marg. "vessel," 1 Sam. xvii. 40) of David seems to have been worn by him as necessary to his calling, and was probably (compare Zech. xi. 15, 16, where A. V. "instruments" is the same Hebrew word) for carrying the lambs which were unable to walk or were lost, and contained materials for healing such as were sick, and binding up those that were broken (compare Ez. xxxiv. 4, 16); so Mr. W. A. Wright; but see Arms I. 3; Scrip. 4. Heb. *tsĕrôr*, properly a "bundle" (Gen. xlii. 35; 1 Sam. xxv. 29), appears to have been used by travellers for carrying money during a long journey (Prov. vii. 20; Hag. i. 6; compare Lk. xii. 33; Tob. ix. 5). In such "bundles" the priests bound up the money contributed for the restoration of the Temple under Jehoiada (2 K. xii. 10, A. V. "put up in bags"). Job (xiv. 17) represents his sin as sealed up in a "bag," i. e. carefully put up and kept as treasure by the Almighty.—The Gr. *pêra*, translated "bag" in Jd. x. 5, xiii. 10, 15, is translated "SCRIP" in N. T. The Gr. *thulakion* (= *little bag*, L. and S.) occurs in the plural in Tob. ix. 5 (A. V. "bags") as used for holding money. The "bag" (Gr. *glôssokomon*, used for "chest" in LXX. in 2 Chr. xxiv. 8, 10, 11) which Judas carried was probably a small box or chest (Jn. xii. 6, xiii. 29). The Gr. *balantion*, translated in the plural "bags" (Lk. xii. 33), is elsewhere in the N. T. translated "Purse," and in the LXX. = *tsĕrôr* (No. 4 above; Job. xiv. 17), and = *cîs* (No. 2, above; Prov. i. 14).

Ba'go (Gr.) = Bigvai 1 (1 Esd. viii. 40).

Ba-go'as (Gr. fr. Pers. = *eunuch*, Pliny; *happy, fortunate*, Pott; *protected by the gods*, Oppert, Rln.), the eunuch in attendance upon Holofernes, who had charge of all that he had, and was the first to discover his master's assassination (Jd. xii. 11, 13, 15, xiii. 1, 3, xiv. 14).

Bag'o-i (Gr.) = Bigvai 1 (1 Esd. v. 14).

Ba-ha-ru'mite (fr. Heb.), **the.** Bahurim.

Ba-hu'rim (Heb. *young men's* village, Ges.), a village, apparently on, or close to the road leading up from the Jordan valley to Jerusalem. Shimei the son of Gera resided here (2 Sam. xvi. 5; 1 K. ii. 8). Here in the court of a house was the well in which Jonathan and Ahimaaz eluded their pursuers (2 Sam. xvii. 18). Here Phaltiel, the husband of Michal, bade farewell to his wife when on her return to King David at Hebron (iii. 16). Bahurim must have been very near the S. boundary of Benjamin, and Dr. Barclay conjectures that the place lay where some ruins still exist close to a *Wady Ruwaby*, which runs in a straight course for three miles from Olivet directly toward Jordan. Azmaveth "the Barhumite" (xxiii. 31), or "the Baharumite" (1 Chr. xi. 33), is the only native of Bahurim that we hear of except Shimei.

Ba'jith (fr. Heb. = *the house*), referring to the "temple" of the false gods of Moab, as opposed to the "high places" (Is. xv. 2; compare xvi. 12).

Bak-bak'kar (Heb., perhaps = *wasting of the mountain*, Ges.), a Levite, apparently a descendant of Asaph (1 Chr. ix. 15).

Bak'buk (Heb. *bottle*, Ges.), ancestor of certain Nethinim who returned with Zerubbabel (Ezr. ii. 51; Neh. vii. 53).

Bak-bu-ki'ah (Heb. *emptying* [i. e. *wasting*] *of Jehovah*, Ges.). **1.** A prominent Levite in Nehemiah's time (Neh. xi. 17, xii. 9).—**2.** A Levite porter, apparently = No. 1 (xii. 25).

Ba'king. Bread.

Ba'laam [-lam] (Heb., perhaps = *foreigner, stranger*, Ges.; *lord of the people*, Vitringa; *destruction of the people*, Sim.), the son of Beor, a man endowed with the gift of prophecy (Num. xxii. 5), and occupying a prominent place in O. T. history (xxii.-xxiv., xxxi. 8, 16, &c.). He was son of Beor (compare Bela 2), and seems to have lived at Pethor, a city of Mesopotamia (Deut. xxiii. 4). He himself speaks of being "brought from Aram out of the mountains of the E." (Num. xxiii. 7). Balaam is one of those instances in Scripture of persons dwelling among heathens but possessing a certain knowledge of the one true God. He was a poet and a prophet, apparently celebrated for wisdom and sanctity. At this time the Israelites were encamped in the plains of Moab. Balak, the king of Moab, having witnessed the discomfiture of his neighbors, the Amorites, by this people, entered into a league with the Midianites against them, and dispatched messengers to Balaam with the rewards of *divination* in their hands. (Magic.) When the elders of Moab and Midian told him their message, he seems to have had some misgivings as to the lawfulness of their request, for he invited them to tarry the night with him that he might learn how the Lord would regard it. These misgivings were confirmed by God's express prohibition of his journey. Balaam reported the answer, and the messengers of Balak returned. The king of Moab, however, not deterred by this failure, sent again more and more honorable princes to Balaam. The prophet again refused, but notwithstanding invited the embassy to tarry the night with him, that he might know what the Lord would say unto him further; and thus by his importunity he obtained from God the permission he desired, but was warned at the same time that his actions would be overruled according to the Divine will. Balaam therefore proceeded on his journey with the messengers of Balak. But God's anger was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. "The dumb ass, speaking with man's voice, forbade the madness of the prophet" (2 Pet. ii. 16). It is evident that Balaam, although acquainted with God, was desirous of throwing an air of mystery round his wisdom, from the instructions he gave Balak to offer a bullock and a ram on the seven altars he everywhere prepared for him. His religion, therefore, was probably the natural result of a general acquaintance with God not confirmed by any covenant. There is an allusion to Balaam in Mic. vi. 5, where Bishop Butler thinks that a conversation is preserved which occurred between him and the king of Moab upon this occasion. But such an opinion is hardly tenable. "The doctrine of Balaam" is spoken of in Rev. ii. 14, where an allusion has been supposed to Nicolas, the founder of the sect of the Nicolaitans, the two names being probably similar in signification. Balaam's love of the wages of unrighteousness and his licentious counsel are referred to in 2 Pet. ii. 15 and Jude 11; compare Rev. ii. 14. Though the utterance of Balaam was overruled so that he could not curse the children of Israel, he nevertheless suggested to the Moabites the expedient of seducing them to commit fornication. The effect of this is recorded in Num. xxv. A battle was afterward fought against the Midianites, in which Balaam sided with them and was slain by the sword of the people whom he had endeavored to curse (Num. xxxi. 8; Josh. xiii. 22). Messiah; Prophet.

Ba'lac (Rev. ii. 14) = Balak.

Bal'a-dan (Heb. *Bel* is his *lord*, *worshipper of Bel*, Ges.; *having power and riches*, Fü.). Merodach-Baladan.

Ba'lah (Heb.) = Baal, *geography*, 2, *b*, and Bilhah 2 (Josh. xix. 3).

Ba'lak (Heb. *empty*, *vacant*, Ges.), son of Zippor, king of the Moabites, at the time when the children of Israel were bringing their journeyings in the wilderness to a close. Balak entered into a league with Midian and hired BALAAM to curse the Israelites; but his designs were frustrated (Num. xxii.–xxiv.). He is mentioned also at Josh. xxiv. 9; Judg. xi. 25; Mic. vi. 5; Rev. ii. 14 ("Balac," A. V.).

Bal'a-mo (fr. Gr.). BAAL, *geography*, 6.

Bal'ance or **Bal'an-ces,** is the translation in the A. V. of two Hebrew and two Greek words. **1.** Heb. *môznayim*, the dual form of which points to the double scales (Lev. xix. 36; Job xxxi. 6, &c.). The balance in this form is found on the Egyptian monuments as early as Joseph's time. The weights used were at first probably stones, and hence "stone" = any weight whatever, though afterward made of lead (Lev. xix. 36; Deut. xxv. 13, 15; Prov. xi. 1, xx. 10, 23; Zech. v. 8). These weights were carried in a BAG. (MONEY.)—**2.** Heb. *kâneh*, translated "balance" in Is. xlvi. 6, generally = a measuring-rod, and it also = the tongue or beam of a balance.—**3.** Gr. *plastingx*, originally applied to the scale-pan alone, = "balance" in Wis. xi. 22 (Gr. 23); 2 Mc. ix. 8.—**4.** Gr. *zugos*, literally a *yoke*, is translated "a pair of balances" in Rev. vi. 5, "a balance" in Ecclus. xxi. 25, xxviii. 25. This (also the neuter *zugon*) is used in the LXX. as = No. 1. —The balance is a well-known symbol of strict justice (Job xxxi. 6; Dan. v. 27, &c.); but in Rev. vi. 5, many consider it a symbol of famine (compare ver. 6, and Lev. xxvi. 26). SCALES; WEIGHTS AND MEASURES.

Ba-las'a-mus (fr. Gr.) = MAASEIAH 6 (1 Esd. ix. 43).

Bald'ness. There are two kinds of baldness, viz., artificial and natural. The latter seems to have been uncommon, since it exposed people to public derision, and is perpetually alluded to as a mark of squalor and misery (2 K. ii. 23; Is. iii. 24, "instead of well-set hair, baldness, and burning instead of beauty;" Is. xv. 2; Jer. xlvii. 5; Ez. vii. 18, &c.). For this reason it seems to have been included under the disqualifications for priesthood (Lev. xxi. 20, LXX., Jewish interpretation). In Lev. xiii. 29, &c., very careful directions are given to distinguish "a plague upon the head and beard," from mere natural baldness which is pronounced to be clean, ver. 40. (LEPER.) Artificial baldness marked the conclusion of a Nazarite's vow (Acts xviii. 18; Num. vi. 9, 18), and was a sign of MOURNING. It is often alluded to in Scripture; as in Mic. i. 16; Am. viii. 10, &c.; and in Deut. xiv. 1, 2, the reason for its being forbidden to the Israelites is their being "a holy and peculiar people." (See Lev. xix. 27, and Jer. ix. 26, marg.) The practices alluded to in the latter passages were adopted by heathen nations in honor of various gods. BEARD; HAIR; IDOLATRY.

Balm [bahm] (Heb. *tsŏrî*, *tsĕrî*) occurs in Gen. xxxvii. 25, as one of the substances which the Ishmaelites were bringing from Gilead to take into Egypt; in Gen. xliii. 11, as one of the presents which Jacob sent to Joseph; in Jer. viii. 22, xlvi. 11, li. 8, where it appears that the balm of Gilead had a medicinal value; in Ez. xxvii. 17 (margin, "rosin") as an article of commerce brought by Judah into Tyre. It is impossible to identify it with any certainty. Perhaps it does not refer to an exudation from any particular tree, but was intended to denote any resinous substance which had a medicinal value. If the produce of any particular tree is intended by the word, it was probably either MASTICH, or the "Balm of Gilead," also known as balsam of Mecca, or opobalsam. (SPICE 1.) The latter is highly esteemed by the Arabs as a stomachic and as an external remedy for wounds.

Bal-nu'us (fr. Gr.) = BINNUI 2 (1 Esd. ix. 31).

Bal-tha'sar (fr. Gr.) = BELSHAZZAR (Bar. i. 11, 12).

Ba'mah (Heb. *high place*), appears in its Hebrew form only in one passage (Ez. xx. 29), very obscure, and full of paronomasia: "What is the *high*-place whereunto ye *hie* (A. V. "go")? and the name of it is called Bamah (= high place) unto this day." HIGH PLACES.

Ba'moth (Heb. *heights*, Ges.), a halting-place of the Israelites on their way to Canaan (Num. xxi. 18, 19), situated in the Amorite country N. of the Arnon, between Nahaliel and Pisgah; = BAMOTH-BAAL, and identified with a site marked by stone heaps on *Jebel Attârûs* (so Knobel).

Ba'moth-Ba'al (Heb. *high places of Baal*), a sanctuary of Baal in the country of Moab (Josh. xiii. 17); probably = the "high places" in Is. xv. 2, A. V., in the enumeration of the towns of Moab.

Ban (fr. Gr.) = TOBIAH 1 (1 Esd. v. 37).

Ba-nai'as (Gr.) = BENAIAH 8, *d* (1 Esd. ix. 35).

* **Band.** ARMY; CHAIN; CHILDREN; CORD; PUNISHMENTS; SHIP; TROOP, &c.

Ba'ni (Heb. *built*, Ges.). **1.** A Gadite, one of David's heroes (2 Sam. xxiii. 36; MIBHAR).—**2.** A Levite of the line of Merari, and ancestor of Ethan (1 Chr. vi. 46).—**3.** A man of Judah of the line of Pharez (ix. 4).—**4.** "Children (or "sons") of Bani" returned from captivity with Zerubbabel (Ezr. ii. 10, x. 29, 34; 1 Esd. v. 12); supposed by some to be represented collectively in Neh. x. 14. (BINNUI 4; MANI; MAANI.).—**5.** An Israelite "of the sons of Bani" (Ezr. x. 38; BANNUS).—**6.** A Levite, father of Rehum (Neh. iii. 17).—**7.** A Levite in Nehemiah's time (viii. 7; ix. 4, 5; x. 13); possibly = No. 6, if the name is that of a family. (ANUS.)—**8.** Another Levite, of the sons of Asaph (xi. 22).

Ba'nid (Gr. *Banias;* L. *Bania*), (1 Esd. viii. 36), represents a name which some suppose has escaped from the present Hebrew text (see Ezr. viii. 10).

* **Ban'ish-ment.** PUNISHMENTS.

* **Bank.** MONEY-CHANGERS; WAR.

Ban-nai'a (fr. Gr.) = ZABAD 5 (1 Esd. ix. 33).

* **Ban'ner.** ENSIGN.

Ban'nus (fr. Gr.) = BANI 5, or BINNUI 3 (1 Esd. ix. 34).

Ban'quets [bank'wets], among the Hebrews, were not only a means of social enjoyment, but were a part of the observance of religious festivity. At the three solemn FESTIVALS, when all the males appeared before the Lord, the family also had its domestic feast (Deut. xvi. 11). Probably both males and females went up (1 Sam. i. 9) together, to hold the festival. Sacrifices, both ordinary and extraordinary, as in heathen nations (Ex. xxxiv. 15; Judg. xvi. 23), included a banquet, and Eli's sons made this latter the prominent part. Besides religious celebrations, weaning a son and heir, a MARRIAGE, the separation or reunion of friends, sheep-shearing, &c., were customarily attended by a banquet or revel (Gen. xxi. 8, xxix. 22, xxxi. 27, 54; 1 Sam. xxv. 2, 36; 2 Sam. xiii. 23). Birthday-banquets are mentioned in the cases of Pharaoh and Herod (Gen. xl. 20; Mat. xiv. 6; BIRTHDAYS). The usual time of the banquet was the evening, and to begin early was a mark of excess (Is. v. 11; Eccl. x. 16). The most essential materials of the banqueting-room, next to the viands and wine, which last was often drugged with spices (Prov. ix. 2; Cant. viii. 2), were perfumed ointments, garlands or loose flowers, white or brilliant robes; after these, exhibitions of music, singers, and dancers, riddles, jesting and merriment (Is. xxviii. 1; Wis. ii. 7; 2 Sam. xix. 35; Is. xxv. 6, v. 12; Judg. xiv. 12; Neh. viii. 10; Eccl. x. 19; Am. vi. 5, 6; Mat. xxii. 11; Lk. xv. 25). Seven days was a not uncommon duration of a festival, especially for a wedding, but sometimes fourteen (Gen. xxix. 27; Judg. xiv. 12; Tob. viii. 19); but if the bride were a widow, three days formed the limit. There seems no doubt that the Jews of the O. T. period used a common table for all the guests. In Joseph's entertainment a ceremonial separation prevailed; but the common phrase to "sit at table," or "eat at any one's table," shows the originality of the opposite usage. The posture at table in early times was sitting, and the guests were ranged in order of dignity (Gen. xliii. 33; 1 Sam. ix. 22): the words which imply the recumbent posture belong to the N. T. In religious banquets the wine was mixed, by rabbinical regulation, with three parts of water, and four short forms of benediction were pronounced over it. Drink, Strong; Food; Meals; Passover; Rechabites; Wine.

Ban'u-as (1 Esd. v. 26), probably a corruption of Heb. *bĕnêy* = *sons* or "children" (of Hodaviah); compare Ezr. ii. 40 and Neh. vii. 43.

Bap'tism (fr. Gr.; see VII. below). I. It is well known that ablution or bathing was common in most ancient nations as a preparation for prayers and sacrifice or as expiatory of sin. There is a natural connection in the mind between the thought of physical and that of spiritual pollution. In warm countries this connection is probably even closer than in colder climates; and hence the frequency of ablution in the religious rites throughout the East.—II. The history of Israel and the Law of Moses abound with such lustrations (Gen. xxxv. 2; Ex. xix. 10; Lev. xiii., xiv., xv., xvi. 26, 28, xvii. 15, xxii. 4, 6; Num. xix.). Before great religious observances such purifications were especially solemn (Jn. xi. 55); and in the later times of the Jewish history there appear to have been public baths and buildings set apart for this purpose, one of which was probably the pool of Bethesda (v. 2). It was natural that, of all people, the priests most especially should be required to purify themselves in this manner. The consecration of the high-priest was first by baptism, then by unction, and lastly by sacrifice (Ex. xxix. 4, xl. 12; Lev. viii.). The spiritual significance of all these ceremonial washings was well known to the devout Israelite. "I will wash my hands in innocency," says the Psalmist, "and so will I compass thine altar" (Ps. xxvi. 6; compare li. 2, lxxiii. 13). The prophets constantly speak of pardon and conversion from sin under the same figure (Is. i. 16, iv. 4; Jer. iv. 14; Zech. xiii. 1). From the Gospel history we learn that at that time ceremonial washings had been greatly multiplied by traditions of the doctors and elders (Mk. vii. 3, 4), and the testimony of the Evangelist is fully borne out by that of the later writings of the Jews. The most important and probably one of the earliest of these traditional customs was the baptizing of Proselytes. There is a universal agreement among later Jewish writers (Talmud, Maimonides, &c.) that all the Israelites were brought into covenant with God by circumcision, baptism, and sacrifice, and that the same ceremonies were necessary in admitting proselytes (so Bishop E. H. Browne, the original author of this article).—III. *The Baptism of John.*—These usages of the Jews will account for the readiness with which all men flocked to the baptism of John the Baptist. Corresponding with the custom of cleansing by water from legal impurity and with the baptism of proselytes from heathenism to Judaism, it seemed to call upon them to come out from the unbelieving and sinful habits of their age, and to enlist themselves into the company of those who were preparing for the manifestation of the deliverance of Israel. John's baptism appears to have been a kind of transition from the Jewish baptism to the Christian. All ceremonial ablutions under the Law pictured to the eye that inward cleansing of the heart which can come only from the grace of God, and which accompanies forgiveness of sins. So John's baptism was a "baptism of repentance for remission of sins" (Mk. i. 4); it was accompanied with confession (Mat. iii. 6); it was a call to repentance; it conveyed a promise of pardon; and the whole was knit up with faith in Him that should come after, even Christ Jesus (Acts xix. 4). Jesus himself deigned to be baptized with it, and perhaps some of His disciples received no other baptism but John's until they received the special baptism of the Holy Ghost on the day of Pentecost. Yet John himself speaks of it as a mere baptism with water unto repentance, pointing forward to Him who should baptize with the Holy Ghost and with fire (Mat. iii. 11). And the distinction between John's baptism and Christian baptism appears in the case of Apollos (Acts xviii. 25–27), and of the disciples at Ephesus (xix. 1–6). We cannot but draw from this history the inference that there was a deeper spiritual significance in Christian baptism than in John's baptism, and that, as John was a greater prophet than any that before him had been born of women, and yet the least in the kingdom of heaven was greater than he (Mat. xi. 11), so his baptism surpassed in spiritual import all Jewish ceremony, but fell equally short of the sacrament ordained by Christ.—IV. *The Baptism of Jesus.*—Plainly the most important action of John as a baptist was his baptism of Jesus. No doubt it was the will of Christ in the first place, by so submitting to baptism, to set His seal to the teaching and the ministry of John. Again, as He was to be the Head of His Church and the Captain of our salvation, He was pleased to undergo that rite which He afterward enjoined on all His followers. And, once more, His baptism consecrated the baptism of Christians forever; even as afterward His own partaking of the Eucharist gave still further sanction to His injunction that His disciples ever after should continually partake of it. But, beyond all this, His baptism was His formal setting apart for His ministry, and was a most important portion of His consecration to be the High Priest of God. He was just entering on the age of thirty (Lk. iii. 23), the age at which the Levites began their ministry and the rabbis their teaching. It has been mentioned (II. above) that the consecration of Aaron to the high-priesthood was by *baptism*, *unction*, and *sacrifice* (Lev. viii.). All these were undergone by Jesus. First, He was baptized by John. Then, just as the high-priest was anointed immediately after his baptism, so when Jesus had gone up out of the water, the heavens were opened unto Him, and the Spirit of God descended upon Him (Mat. iii. 16); and thus "God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts x. 38). The sacrifice indeed was not till the end of His earthly ministry, when He offered up the sacrifice of Himself; and then at His resurrection and ascension He fully took upon Him the office of priesthood, entering into the presence of God for us, pleading the efficacy of His sacrifice, and blessing those for whom that sacrifice was offered. Baptism, therefore, was the beginning of consecration; unction was the immediate consequent upon the baptism; and sacrifice was the completion of the initiation, so that He was thenceforth perfected, or fully consecrated as a Priest for evermore (Heb. vii. 28).—V. *Baptism of the Disciples of Christ.*—Whether our Lord ever baptized has been doubted. The only passage which may distinctly bear on the question is Jn. iv. 1, 2, where it is said "that Jesus made and baptized more disciples than John, though Jesus Himself baptized not, but His disciples." We necessarily infer from it, that, as soon as our Lord began His ministry, and gathered to Him a company of disciples, He, like John the Baptist, admitted into that company by the administration of baptism. The making disciples and the baptizing them went together. After the resurrection, when the Church was to be spread and the Gospel preached, our Lord's own commission conjoins the making of disciples with their baptism (Mat. xxviii. 19; compare Acts ii. 38, viii. 12, 36, 38, ix. 18, x. 47, 48, xvi. 15, 33, &c.). Baptism then was the initiatory rite of the Christian Church, as circumcision was of Judaism. As circumcision admitted to the Jewish covenant—to its privileges and responsibility—so baptism, which succeeded it, was the mode of admission to the Christian covenant, to its graces and privileges, duties and service. —VI. *The Types of Baptism.*—1. In 1 Pet. iii. 21, the deliverance of Noah in the Deluge is compared to the deliverance of Christians in baptism. The connection in this passage between baptism and "the resurrection of Jesus Christ" may be compared with Col. ii. 12.—2. In 1 Cor. x. 1, 2, the passage of the Red Sea and the shadowing of the miraculous cloud are treated as types of baptism. The passage from the condition of bondmen in Egypt was through the Red Sea and with the protection of the luminous cloud. It is sufficiently apparent how this may resemble the enlisting of a new convert into the body of the Christian Church.—3. Another type of, or rather a rite analogous to, baptism was circumcision (Col. ii. 11). The obvious reason for the comparison is, that circumcision was the entrance to the Jewish Church and the ancient covenant, baptism to the Christian Church and to the new covenant.—4. In more than one instance *death* is called a baptism (Mat. xx. 22, 23; Mk. x. 38, 39; Lk. xii. 50). It is generally thought that baptism here = an inundation of sorrows, and that our Lord meant to indicate that He Himself had to pass through "the deep waters of affliction." Is it not probable that some deeper significance attaches to the comparison of death, especially of our Lord's death, to baptism, when we consider too that the connection of baptism with the death and resurrection of Christ is so much insisted on by St. Paul? —VII. *Names of Baptism.*—1. "Baptism" (Gr. *baptisma:* the Greek *baptismos* occurs only four times, viz.: Mk. vii. 4, 8; Heb. vi. 2, ix. 10). The Greek verb *baptizein* (fr. *baptein, to dip*), is the rendering by the LXX. in 2 K. v. 14 of the Heb. *tâbal* = "dip" in A. V. In Dan. iv. 33 (Gr. 30) *baptein* in the LXX. corresponds to "wet" in A. V. The Latin Fathers render *baptizein* by *tingere* (= *to wet, moisten, bathe* with or in any liquid, Andrews' *L. Lex.*), *mergere* (= *to dip, dip in, immerse*, Andrews' *L. Lex.*), and *mergitare* (= *to dip in, immerse*, Andrews' *L. Lex.*). By the Greek Fathers, the word *baptizein* is often used, frequently figuratively, for to immerse or overwhelm with sleep, sorrow, sin, &c. Hence *baptisma* properly and literally = *immersion* (so Bishop Browne).[1]—2. "The Water" (A. V. "water") is a name of baptism in Acts x. 47. With this phrase "the water," used of baptism, compare "the breaking of bread" as a title of the Eucharist (Acts ii. 42).—3. "The Washing of Water" (literally "the bath of the water") is another Scriptural term, by which baptism is signified (Eph. v. 26). There appears clearly in these words a reference to the bridal bath (MARRIAGE III.); but the allusion to baptism is clearer still.—4. "The washing of regeneration" (literally "the bath of regeneration") is a phrase (Tit. iii. 5) naturally connected with the foregoing. All ancient and most modern commentators have interpreted it of baptism. There is so much resemblance, both in the phraseology and in the argument, between Tit. iii. 5 and 1 Cor. vi. 11, that the latter ought by all means to be compared with the former. Another passage containing very similar thoughts, clothed in almost the same words, is Acts xxii. 16.—5. "Illumination" (Gr. *phôtismos*). It has been much questioned whether "enlightened" (Gr. *phôtizesthai*), in Heb. vi. 4, x. 32, be used of baptism or not. Justin Martyr, Clement of Alexandria, and almost all the Greek Fathers, use *phôtismos* as = *baptism.* This use is now very commonly considered entirely ecclesiastical, not Scriptural. But the Greek *phôtagôgia* (= *illumination*) was a term for admission into the ancient mysteries. Baptism was without question the initiatory rite in reference to the Christian faith. Now, that Christian faith is more than once called by St. Paul the Christian "mystery" (Eph. i. 9, iii. 4, vi. 19; Col. iv. 3). Hence, as baptism is the initiatory Christian rite, admitting us to the service of God and to the knowledge of Christ, it may not improbably have been called *phôtismos*, and afterward *phôtagôgia*, as having reference, and as admitting, to the *mystery* of the Gospel, and to Christ Himself, who is the *Mystery* of God (Col. i. 27, ii. 2).—VIII. *Other Prominent Texts referring to Baptism.*—1. The passage in Jn. iii. 5—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"—has been a well-established battle-field from the time of Calvin. Stier quotes with entire approbation the words of Meyer (on Jn. iii. 5):—"Jesus speaks here concerning a spiritual baptism, as in chapter vi. concerning a spiritual feeding; in both places, however, with reference to their visible auxiliary means."—2. The prophecy of John the Baptist, that our Lord should baptize with the Holy Ghost and with fire (Mat. iii. 11), may be interpreted (so Bp. Browne) by a hendiadys. The water of John's baptism could but wash the body; the Holy Ghost with which Christ was to baptize, should purify the soul as with fire. Many commentators, ancient and modern, understand this verse thus: He will either overwhelm (richly furnish) you with all spiritual gifts, or overwhelm with fire unquenchable (Rbn. *N. T. Lex.*).—3. Gal. iii. 27: "For as many of you as have been baptized into Christ, have put on Christ." The contrast is between the Christian and the Jewish church: one bond, the other free; one infant, the other adult. And the transition-point is naturally that at which by baptism the service of Christ is undertaken and the promises of the Gospel are claimed. This is represented as putting on Christ and in Him assuming the position of full-grown men. In this more privileged condition there is the power of obtaining justification by faith, a justification which the Law had not to offer.—4. 1 Cor. xii. 13: "For by one Spirit (*or*, in one spirit) we were all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." The resemblance of this passage to the last is very clear. In the old dispensation there was a marked division between Jew and Gentile (GREEK): under the Gospel there is one body in Christ. Possibly there is an allusion to both sacraments. Both our baptism and our partaking of the cup in the communion are tokens and pledges of Christian unity.—5. Rom. vi. 4 and Col. ii. 12, are so closely parallel that we may notice them together. Probably, as in the former passages St. Paul had brought forward baptism as the symbol of Christian unity, so in these he refers to it as the token and pledge of the spiritual death to sin and resurrection to righteousness; and of the final victory over death in the last day, through the power of the resurrection of Christ. —IX. *Recipients of Baptism.*—The command to baptize was co-extensive with the command to preach the Gospel. All nations were to be evangelized; and they were to be made disciples, admitted into the fellowship of Christ's religion, by baptism (Mat. xxviii. 19). Whosoever believed the Gospel was to be baptized (Mk. xvi. 16). On this command the apostles acted. Every one who received as truth the teaching of the first preachers of the Gospel, and was willing to enroll himself in the company of the disciples, appears to have been admitted to baptism on a confession of his faith. There is no distinct evidence in the N. T. that there was in those early days a body of catechumens gradually preparing for baptism, such as existed in the ages immediately succeeding the apostles. The great question has been, whether the invitation extended, not to adults only, but to infants also. The universality of the invitation, Christ's declaration concerning the blessedness of infants and their fitness for His kingdom (Mk. x. 14), the admission of infants to circumcision and to the baptism of Jewish proselytes, the mention of whole households, and the subsequent practice of the Church, have been principally relied on by the advocates of infant baptism. The silence of the N. T. concerning the baptism of infants, the constant mention of faith as a pre-requisite or condition of baptism, the great spiritual blessings which seem attached to a right reception of it, and the responsibility entailed on those who have taken its obligations on themselves, seem the chief objections urged against pedo-baptism. But here we must leave ground which has been so extensively occupied by controversialists.—X. *The Mode of Baptism.*—The language of the N. T. and of the primitive Fathers sufficiently points to immersion as the common mode of baptism. But in the case of the family of the jailer at Philippi (Acts xvi. 33), and of the 3,000 converted at Pentecost (Acts ii.), it seems hardly likely that immersion should have been possible. Moreover the ancient Church, which mostly adopted immersion, was satisfied with affusion in case of clinical baptism—the baptism of the sick and dying. —*Questions and Answers.*—In the early times of the Christian Church we find the catechumens required to renounce the devil and to profess their faith in the Holy Trinity and in the principal articles of the Creed. It is supposed by many that St. Peter (1 Pet. iii. 21) refers to a custom of this kind as existing from the first (compare 1 Tim. vi. 12; 2 Tim. i. 13).—XI. *The Formula of Baptism.*—It would seem from our Lord's own direction (Mat. xxviii. 19) that the words made use of in the administration of baptism should be those generally retained: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."—The expressions in Acts ii. 38, viii. 16, x. 48, xix. 5—"in the name of Jesus Christ," "of the Lord Jesus," "of the Lord"—mean only that those who were baptized with Christian baptism were baptized into the faith of Christ, not that the form of words was different from that enjoined in Matthew.—*Sponsors.*—There is no mention of sponsors in the N. T. In very early ages of the Church sponsors were in use both for children and adults.—XII. *Baptism for the Dead.*—1 Cor. xv. 29. "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" 1. Tertullian tells us of a custom of vicarious baptism as existing among the Marcionites; and Chrysostom relates of the same heretics, that, when one of their catechumens died without baptism, they used to put a living person under the dead man's bed, and asked whether he desired to be baptized; the living man answering that he did, they then baptized him in place of the departed. Epiphanius relates a similar custom among the Cerinthians, which, he said, prevailed from fear that in the resurrection those should suffer punishment who had not been baptized. The question naturally occurs, Did St. Paul allude to a custom of this kind, which even in his days had begun to prevail among heretics and ignorant persons? If so, he no doubt adduced it as an *argumentum ad hominem* (i. e. an argument founded on principles, right or wrong, which the reader admitted). "If the dead rise not at all, what benefit do they expect who baptize vicariously for the dead?" Perhaps the greater number of modern commentators have adopted this, as the simplest and most rational sense of the apostle's words. It is, however, equally conceivable that the passage in St. Paul gave rise to the subsequent practice among the Marcionites and Cerinthians. 2. Chrysostom (and so Tertullian, Theodoret, &c.) believes the apostle to refer to the profession of faith in baptism, part of which was "I believe in the resurrection of the dead." Robinson (*N. T. Lex.*) explains "baptized for the dead" as = baptized on account of the dead, i. e. into a belief of the resurrection of the dead; but says some explain it as = baptized (overwhelmed) with calamities for the dead, i. e. exposed to great suffering in the hope of a resurrection. —3. "What shall they do, who are baptized when death is close at hand?" (Epiphanius.)—4. "Over the graves of the martyrs." Vossius adopted this interpretation; but it is very unlikely that the custom prevailed in the days of St. Paul.—5. "On account of a dead Saviour."—6. "What shall they gain, who are baptized for the sake of the dead in Christ?"—7. "What shall they do, who are baptized in the place of the dead?" i. e. who, as the ranks of the faithful are thinned by death, come forward to be baptized, that they may fill up the company of believers (Le Clerc, Döderlein, Olshausen, Fairbairn, &c.).

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[1] It is unquestionable, however (so Bishop Browne), that in Mk. vii. 4, *baptizesthai* (translated "wash" A. V.) is used, where immersion of the whole body is not intended (compare Heb. vi. 2, ix. 10).

*** Bap'tist.** JOHN THE BAPTIST.

Bar-ab'bas (Gr. fr. Aram.; = *son of* ABBA, Sim., or *son of the father*, Rbn.), a robber, who had committed murder in an insurrection in Jerusalem, and was lying in prison at the time of the trial of Jesus before Pilate. He instead of Jesus was released by Pilate at the request of the Jewish multitude (Mat. xxvii. 16–26; Mk. xv. 7–15; Lk. xxiii. 18–25; Jn.

xviii. 40). His name in Mat. xxvii. 16, 17, according to many of the cursive, or later, MSS., was *Jesus Barabbas*. THIEVES, THE TWO.

Bar'a-chel [-kel] (Heb. whom *God hath blessed*, Ges.), "the Buzite," father of ELIHU 1 (Job xxxii. 2, 6). BUZ 1.

* **Bar-a-chi'ah,** in some editions for BERECHIAH (Zech. i. 1, 7).

Bar-a-chi'as (Gr.) = BARACHIAH or BERECHIAH (Mat. xxiii. 35). ZACHARIAS.

Ba'rak (Heb. *lightning*), son of Abinoam of Kedesh-naphtali (KEDESH 3), incited by DEBORAH 2 to deliver Israel from the yoke of JABIN (Judg. iv. 6 ff.; Heb. xi. 32). Accompanied, at his express desire, by Deborah, Barak led his rudely-armed force of 10,000 men from Naphtali and Zebulun to an encampment on the summit of Tabor, and utterly routed the unwieldy host of the Canaanites in the plain of Jezreel (Esdraelon), "the battle-field of Palestine." The victory was decisive, Harosheth taken (Judg. iv. 16), SISERA murdered, and Jabin ruined. The victors composed a splendid ode in commemoration of their deliverance (v.). Lord A. C. Hervey supposes the narrative to be a repetition of Josh. xi. 1–12, but there are geographical and other difficulties in the way. Compare Josh. xi. 7–9 with Judg. iv. 6, 7, 12–16 and v. 18–21.

Bar-ba'ri-an (fr. Gr.). "Every one not a Greek is a barbarian" is the common Greek definition, and in this strict sense the word is used in Romans i. 14, "I am debtor both to Greeks and barbarians." "Greeks and barbarians" is the constant division found in Greek literature, but Thucydides points out that this distinction is subsequent to Homer. It often retains this primitive meaning, as in 1 Cor. xiv. 11 (of one using an unknown tongue), and Acts xxviii. 2 ("barbarous people," A. V.), 4 (of the Maltese, who spoke a Punic dialect). The ancient Egyptians, like the modern Chinese, had an analogous word (Hdt. ii. 158). So completely was the term "barbarian" accepted, that even Josephus and Philo scruple as little to reckon the Jews among them, as the early Romans did to apply the term to themselves. Afterward only the savage nations were called barbarians. Compare GENTILES; HEATHEN.

* **Bar'ber.** HANDICRAFT; RAZOR.

Bar-hu'mite (fr. Heb.), **the.** BAHURIM.

Ba-ri'ah (Heb. *fugitive*, Ges.), a son of Shemaiah, a descendant of the royal family of Judah (1 Chr. iii. 22).

Bar–Je'sus (fr. Heb. = *son of* [*Jesus*, or] *Joshua*). ELYMAS.

Bar–Jo'na (fr. Heb. or Aram. = *son of Jonas* or *of Jonah*, Rbn. *N. T. Lex.*, &c.; others make it = *son of Joanna* or *of Johanan*). PETER.

Bar'kos (Heb. *painter*, Ges.), ancestor of certain Nethinim who returned with Zerubbabel (Ezr. ii. 53; Neh. vii. 55).

Bar'ley (Heb. *sĕ'ôrâh*), the well-known cereal, often mentioned in the Bible. It was grown by the Hebrews (Lev. xxvii. 16; Deut. viii. 8; Ru. ii. 17; 2 Chr. ii. 10, 15, &c.), who used it for baking into bread, chiefly amongst the poor (Judg. vii. 13; 2 K. iv. 42; Jn. vi. 9, 13): for making into bread by mixing it with wheat, beans, lentils, millet, &c. (Ez. iv. 9); for making into cakes (12); and as fodder for horses (1 K. iv. 28). The barley harvest is mentioned Ru. i. 22, ii. 23; 2 Sam. xxi 9, 10. It takes place in Palestine in March and April, and in the hilly districts as late as May; but the period of course varies according to the localities. The barley harvest always precedes the wheat harvest, in some places by a week, in others by fully three weeks (Rbn. i. 430, 551). In Egypt the barley is about a month earlier than the wheat, whence its total destruction by the hail-storm (Ex. ix. 31). Barley was sown at any time between November and March, according to the season. Barley bread is even to this day little esteemed in Palestine. This fact elucidates some passages in Scripture. Why, e. g., was *barley* meal, and not the ordinary meal-offering of *wheat* flour, to be the jealousy-offering (Num. v. 15)? Because thereby is denoted the low reputation in which the implicated parties were held. The homer and a half of barley, as part of the purchase-money of the adulteress (Hos. iii. 2), has doubtless a similar typical meaning. With this circumstance in remembrance, how forcible is the expression (Ez. xiii. 19), "Will ye pollute me among my people for handfuls of *barley?*" The knowledge of this fact aids to point out the connection between Gideon and the barley-cake, in the dream which the "man told to his fellow" (Judg. vii. 13). Gideon's "family was poor in Manasseh—and he was the least in his father's house;" and doubtless the Midianites knew it. "If the Midianites were accustomed in their extemporaneous songs to call Gideon and his band '*eaters of barley bread*,' as their successors the haughty Bedawin often do to ridicule their enemies, the application would be all the more natural" (Thn. ii. 166). AGRICULTURE; BREAD; FOOD.

* **Barn.** The words "barn," "garner," "storehouse," appear to be used indiscriminately in the A. V. to represent a number of Hebrew and Greek words. 1. Heb. *gôren*, usually translated "threshing-floor," is translated "barn" in Job xxxix. 12, and "barn-floor" in 2 K. vi. 27.—2. Heb. *mĕgûrâh* is translated "barn" (Hag. ii. 19).—3. Heb. plural *àsâmîm* is translated "storehouses" in Deut. xxviii. 8, and "barns" in the margin and in Prov. iii. 10.—4. Heb. plural *mamgurôth* is translated "barns" (Joel i. 17).—5. Heb. *ôtsâr*, usually translated "treasure" or "treasury" is in the plural translated "storehouses" (1 Chr. xxvii. 25, &c.), and "garners" (Joel i. 17).—6. Heb. *mezev* is in the plural translated "garners" (Ps. cxliv. 13).—7. Heb. *maăbùs* is in the plural translated "storehouses" (Jer. l. 26).—8. Heb. plural *miscnôth* or *miscĕnôth* (2 Chr. xxxii. 28) is translated "storehouses."—9. Gr. *apothékê* is translated "barn" (Mat. vi. 26, xiii. 30; Lk. xii. 18, 24) and "garner" (Mat. iii. 12; Lk. iii. 17); in LXX. = No. 7, above.—10. Gr. *tameion* is translated "storehouse" (Ecclus. xxix. 12; Lk. xii. 24), and in LXX. = No. 3 above.—Barns for storing HAY are unknown in the East, but buildings, chambers, cells, &c., for storing wheat and other produce, often under ground, are common. Domestic animals are often sheltered in the same room or enclosure with their master. AGRICULTURE; FOOD; GRASS; HOUSE; INN; MANGER; OX; STRAW, &c.

Bar'na-bas (Gr. fr. Heb. = *son of prophecy*, or *of exhortation*, or, but less probably, *of consolation*, as A. V.), a name given by the apostles (Acts iv. 36) to JOSES, a Levite of the island of Cyprus, who was early a disciple of Christ. He introduced (ix. 27) the newly-converted Saul to the apostles at Jerusalem, in a way which seems to imply previous acquaintance between the two. On tidings coming to the church at Jerusalem that men of Cyprus and Cyrene had been preaching to Gentiles at Antioch, Barnabas was sent thither (xi. 19–26), and went to Tarsus to seek Saul, as one specially raised up to preach to the Gentiles (xxvi. 17). Having brought Saul to Antioch, he was sent with him to Jerusalem with relief for the brethren in Judea (xi. 30). On their return to Antioch, they (xiii. 2) were solemnly set apart by the church for the missionary work, and sent forth (A. D. 45). From this time Barnabas and Paul enjoy the title and dignity of apostles (xiv. 14; 1 Cor. ix. 6; APOSTLE). Their first missionary journey (Acts xiii., xiv.) was confined to Cyprus and Asia Minor. After their return to Antioch (A. D. 47 or 48), they were sent (A. D. 50), with some others, to Jerusalem, to determine with the apostles and elders the difficult question respecting the necessity of circumcision for the Gentile converts (xv.; Gal. ii.). On that occasion Paul and Barnabas were recognized as the apostles of the uncircumcision. After another stay in Antioch on their return, a variance took place between Barnabas and Paul on the question of taking with them, on a second missionary journey, John Mark, sister's son to Barnabas (Acts xv. 36, ff). "The contention was so sharp, that they parted asunder," and Barnabas took Mark and sailed to Cyprus, his native island. He is mentioned afterward only in 1 Cor. ix. 6; Gal. ii. 1, 9, 13; Col. iv. 10. As to his further labors and death, traditions differ. Some say that he went to Milan, and became first bishop of the church there. There is extant an apocryphal work, probably of the fifth century, *Acta et Passio Barnabæ in Cypro;* and a still later encomium of Barnabas by a Cyprian monk Alexander. We have an epistle in twenty-one chapters called by the name of Barnabas. Its authenticity has been defended by some great writers; but it is very generally given up now, and the epistle is believed to have been written early in the second century (so Dr. Alford).

Ba-ro'dis (Gr.), a name inserted among those "servants of Solomon" whose "sons" returned with Zorobabel (1 Esd. v. 34); not in Ezra and Nehemiah.

* **Bar'rel,** the translation in four passages (1 K. xvii. 12, 14, 16, xviii. 33 (34 Heb.) of the Hebrew *cad*, usually translated "PITCHER."

* **Bar'ren-ness.** CHILDREN; PALESTINE.

Bar'sa-bas (fr. Heb. = *son of Sabas* or *of Saba*). JOSEPH BARSABAS; JUDAS BARSABAS.

Bar'ta-cus (fr. Gr.), father of Apame, the concubine of King Darius (1 Esd. iv. 29). "The admirable" was probably an official title belonging to his rank.

Bar-thol'o-mew (Gr. *Bartholomaios;* L. *Bartholomæus;* fr. Heb. = *son of Talmai* or *of Tolmai*), one of the twelve apostles of Christ (Mat. x. 3; Mk. iii. 18; Lk. vi. 14; Acts i. 13); probably = NATHANAEL 1. If this may be assumed, he was born at Cana, of Galilee: and is said to have preached the Gospel in India, i. e. probably Arabia Felix. Some allot Armenia to him as his mission-field, and report him to have been there flayed alive and then crucified with his head downward.

Bar-ti-mæ'us (L.) = BARTIMEUS.

Bar-ti-me'us (L. *Bartimæus;* fr. Heb. = *son of* TIMEUS, or *Timai*), a blind beggar of Jericho who (Mk. x. 46 ff.) sat by the wayside begging as our Lord was passing, and was miraculously healed by Him of his blindness. Mark may be reconciled with Mat. xx. 29 ff. and Lk. xviii. 35 ff., in several ways. Some suppose our Lord remained several days in Jericho, and healed Bartimeus while returning from an excursion out of the city; others translate in Lk. xviii. 35 "was nigh" instead of "was come nigh," and consider Lk. xix. 1, a mere passing announcement not defining the time of the miracle as previous or of the visit to Zaccheus as subsequent to his entering and passing through Jericho; others still suppose Bartimeus cried out to Jesus as He was entering the city and again as He was leaving it, and was healed perhaps a day or more after his first outcry upon a second more importunate one, &c. The mention of Bartimeus or of one beggar in Matthew and Mark is, of course, not inconsistent with the mention of two in Luke; the second may have been less prominent, or even absent altogether at the first outcry. JESUS CHRIST.

Ba'ruch [-ruk] (Heb. *blessed* = Benedict). **1.** Son of Neriah, the friend (Jer. xxxii. 12), amanuensis (xxxvi. 4–32), and faithful attendant of JEREMIAH (xxxvi. 10 ff.) in the discharge of his prophetic office. He was of a noble family (compare Jer. li. 59; Bar. i. 1), and of distinguished acquirements; and his brother Seraiah was a court officer of Zedekiah. His enemies accused him of influencing Jeremiah in favor of the Chaldeans (Jer. xliii. 3; compare xxxvii. 13); and he was thrown into prison with that prophet, where he remained till the capture of Jerusalem, B. C. 586. By the permission of Nebuchadnezzar he remained with Jeremiah at Mizpeh (Jos. x. 9, § 1); but was afterward forced to go down to Egypt (Jer. xliii. 6). According to one tradition he went after Jeremiah's death to Babylon, and died there; according to another (Jerome) Baruch and Jeremiah both died in Egypt.—**2.** Son of Zabbai; an earnest laborer with Nehemiah in rebuilding the walls of Jerusalem (Neh. iii. 20).—**3.** A priest, or family of priests, who sealed the covenant with Nehemiah (x. 6).—**4.** Son of Col-hozeh, a descendant of Judah through Perez, or Pharez (xi. 5).

Ba'-ruch, the Book of, is remarkable as the only book in the APOCRYPHA which is formed on the model of the prophets; and though wanting in originality, it presents a vivid reflection of the ancient prophetic fire. It may be divided into two main parts, (1.) i.–iii. 8, and (2.) iii. 9–end. The first consists of an introduction (i. 1–14), followed by a confession and prayer (i. 15–iii. 8). The second opens with an abrupt address to Israel (iii. 9–iv. 30), pointing out their sin in neglecting the divine teaching of Wisdom (iii. 9–iv. 8), and introducing a noble lament of Jerusalem over her children, through which hope still gleams (iv. 9–30); afterward the writer addresses Jerusalem in words of triumphant joy, and paints in glowing colors the return of God's chosen people and their abiding glory (iv. 30–v. 9).—1. The book at present exists in Greek, and in several translations made from the Greek. Of the two Old Latin versions which remain, that which is incorporated in the Vulgate is generally literal; the other is more free. The vulgar Syriac and Arabic follow the Greek text closely.—2. The assumed author is undoubtedly the companion of Jeremiah, but the details of the book are inconsistent with the assumption. It exhibits not only historical inaccuracies, but also evident traces of a later date than the beginning of the Captivity (iii. 9 ff., iv. 22 ff.; i. 3 ff; compare 2 K. xxv. 27).—3. The book was held in little esteem among the Jews; though it is stated in the Greek text of the Apostolical Constitutions that it was read, together with the Lamentations, "on the tenth day of the month Gorpiæus" (i. e. the Day of Atonement). From the time of Irenæus it was frequently quoted both in the East and in the West, and generally as the work of Jeremiah. It was, however, "obelized" throughout in the LXX. as deficient in the Hebrew. At the Council of Trent it was admitted into the Roman Catholic canon; but the Protestant churches have unanimously placed it among the Apocryphal books.—4. Considerable discussion has been raised as to the original language of the book. Those who advocated its authenticity generally supposed that it was first written in Hebrew. Others again have maintained that the Greek is the original text. The truth appears to lie between these extremes. The two divisions of the book are distinguished by marked peculiarities of style and language. The Hebraic character of the first part is such as to mark it as a translation and not as a work of a Hebraizing Greek. The second part, on the other hand, closely approaches the Alexandrine type. (ALEXANDRIA.)—5. The most probable explanation of this contrast is gained by supposing that some one thoroughly conversant with the Alexandrine translation of Jeremiah found the Hebrew fragment which forms the basis of the book already attached to the writings of that prophet, and wrought it up into its present form.—6. There are no certain data by which to fix the time of the composition. The Hebrew portion may be assigned to the close of the Persian period (4th cent. B. C.); but the present book must be placed considerably later, probably about the time of the war of liberation (B. C. 160), or somewhat earlier.—7. *The Epistle of Jeremiah*, which, according to the authority of some Greek MSS., stands in the A. V. as the sixth chapter of Baruch, is the work of a later period. It may be assigned probably to the first century B. C.—8. A Syriac first Epistle of Baruch "to the nine and a half tribes" is found in the London and Paris Polyglots. Fritzsche considers it to be the production of a Syrian monk.

Bar'ze-lai (1 Esd. v. 38, marg.). ADDUS 2; BARZILLAI 1, 2.

Bar-zil'la-i or **Bar-zil'lai** [Heb. *iron*]. **1.** A wealthy Gileadite who showed hospitality to David when he fled from Absalom (2 Sam. xvii. 27; 1 K. ii. 7). On the score of his age, and probably from a feeling of independence, he declined the king's offer of ending his days at court (2 Sam. xix. 31–39).—**2.** The husband of a daughter of No. 1, whose descendants were unable, after the captivity, to prove their priestly genealogy (Ezr. ii. 61; Neh. vii. 63). (ADDUS; AUGIA.)—**3.** A Meholathite, whose son Adriel married Michal, Saul's daughter (2 Sam. xxi. 8).

Bas'a-loth (1 Esd. v. 31) = BAZLITH.

Bas'ca-ma (L. fr. Gr.), a place in Gilead where Jonathan Maccabeus was killed by Tryphon (1 Mc. xiii. 23); site unknown.

Ba'shan (Heb. *light sandy soil*, Ges.; *basalt-land*, Fü.), an extensive district, embracing all the N. part of the land possessed by the Israelites on the E. of Jordan. It is sometimes spoken of as "the land of Bashan" (1 Chr. v. 11; compare Num. xxi. 33, xxxii. 33), and sometimes as "all Bashan" (Deut. iii. 10, 13; Josh. xii. 5, xiii. 11, 30), but most commonly as "Bashan" simply. It was taken by the children of Israel after their conquest of the land of Sihon from Arnon to Jabbok. They "turned" from their road over Jordan and "went up by the way of Bashan" to EDREI. Here they encountered Og, king of Bashan, who "came out," probably from the natural fastnesses of Argob, only to meet the entire destruction of himself, his sons, and all his people (Num. xxi. 33–35; Deut. iii. 1–3). The limits of Bashan are very strictly defined. It extended from the "border of Gilead" on the S. to Mount Hermon on the N. (Deut. iii. 3, 10, 14; Josh. xii. 5; 1 Chr. v. 23), and from the Jordan valley on the W. to Salchah and the border of the Geshurites, and the Maachathites on the E. (Josh. xii. 3–5; Deut. iii. 10). This important district was bestowed on the half tribe of Manasseh (Josh. xiii. 29–31), together with "half GILEAD." It is named in the list of Solomon's commissariat districts (1 K. iv. 13). It was devastated by Hazael in the reign of Jehu (2 K. x. 33). It was famous for its oaks (Is. ii. 13; Ez. xxvii. 6; Zech. xi. 2) and rich pasture lands and superior cattle (Ps. xxii. 12; Jer. l. 19; Ez. xxxix. 18, &c.). Stanley (114, n.) supposes "the hill (literally "mount") of Bashan" in Ps. lxviii. 15 = Antilibanus, of which Mount Hermon is the highest part. After the Captivity, Bashan was divided into four provinces—Gaulanitis (GOLAN), Auranitis (HAURAN), Trachonitis (ARGOB), and Batanæa, or *Ard-el-Bathanyeh*, which lies E. of the *Lejah* and N. of the range of *Jebel Hauran* or *ed-Druze*.

Ba'shan-ha'voth-ja'ir (fr. Heb. = *Bashan of the villages of Jair*), a name given to Argob after its conquest by Jair (Deut. iii. 14). HAVOTH-JAIR.

Bash'e-math (fr. Heb. = *fragrant*), daughter of Ishmael, and the third of Esau's three wives (Gen. xxxvi. 3, 4, 13), from whose son, Reuel, four tribes of the Edomites were descended. When first mentioned she is called MAHALATH (xxviii. 9); whilst, on the other hand, the name Bashemath is in the narrative (xxvi. 34) given to another of Esau's wives, the daughter of Elon the Hittite. (ADAH 2.) The Samaritan text seeks to remove this difficulty by reading Mahalath instead of Bashemath in the genealogy. We might with more probability suppose that this name (Bashemath) has been assigned to the wrong person in one or other of the passages; but if so it is impossible to determine which is erroneous. AHOLIBAMAH.

Ba'sin. Four Hebrew words (*mizrâk*, *aggân*, *cĕphôr* or *cphór* [see FROST 3], *saph*), and one Greek word (*niptêr*) are translated "basin," "basins," in the A. V.; but between the "basin," "BOWL," "CHARGER," "CUP," "DISH," "GOBLET," it is scarcely possible now to ascertain the precise distinction. Their form and material can only be conjectured from the analogy of ancient Assyrian and Egyptian specimens of works of the same kind, and from modern Oriental vessels for culinary or domestic purposes. Among the smaller vessels for the Tabernacle or Temple service, many must have been required to receive from the sacrificial victims the blood to be sprinkled for purification. Moses, on the occasion of the great ceremony of purification in the wilderness, put half the blood in "the basins," or bowls, and afterward sprinkled it on the people (Ex. xxiv. 6, 8). Among the vessels cast in metal, whether gold, silver, or brass, by Hiram, for Solomon, besides the laver and great sea, mention is made of basins, bowls, and cups. Of the first (margin, *bowls*) he is said to have made one hundred (2 Chr. iv. 8, 11, 22; 1 K. vii. 40, 45, 46, 50; compare Ex. xxv. 29 and 1 Chr. xxviii. 14, 17). The "basin" from which our Lord washed the disciples' feet (Gr. *niptêr*, Jn. xiii. 5), was probably deeper and larger than the hand-basin for sprinkling. WASHING THE HANDS AND FEET.

Bas'ket. The five following Hebrew terms = "basket," "baskets," in the A. V.: (1.) *Sal*, so called from the *twigs* of which it was originally made, specially used for holding bread (Gen. xl. 16 ff.; Ex. xxix. 3, 23; Lev. viii. 2, 26, 31; Num. vi. 15, 17, 19). The form of the Egyptian bread-basket is delineated in Wilkinson's *Ancient Egyptians*, iii. 226, after the specimens represented in the tomb of Rameses III. These were of gold, and hence the term *sal* must have passed from its strict etymological meaning to any vessel applied to the purpose. In Judg. vi. 19, meat is served up in a *sal*, which could hardly have been of wickerwork. The "white baskets" (Gen. xl. 16) are supposed to be baskets of white (peeled) twigs (so Rashi), or baskets of white bread (Ges.), or baskets "full of holes" (marg.), i. e. open-work baskets. (2.) *Salsillôth*, a word of kindred origin, applied to the basket used in gathering grapes (Jer. vi. 9). (3.) *Tene*, in which the first-fruits of the harvest were presented (Deut. xxvi. 2, 4). From its being coupled with the kneading-bowl (A. V. "store," Deut. xxviii. 5, 17), we may infer that it was also used for household purposes, perhaps to bring the corn to the mill. (4.) *Cĕlûb* or *clûb*, so called from its similarity to a bird-cage or trap, probably in regard to its having a lid: it was used for carrying fruit (Am. viii. 1, 2). Cage. (5.) *Dûd*, used for carrying fruit (Jer. xxiv. 1, 2), as well as on a larger scale for carrying clay to the brick-yard (Ps. lxxxi. 6; "pots," A. V.), or for holding bulky articles (2 K. x. 7).—In the N. T. the three Greek terms, *kophinos*, *spuris*, *sarganê* = "basket." The last occurs only in 2 Cor. xi. 33, in describing St. Paul's escape from Damascus, for which Acts ix. 25 uses the second. The first is exclusively used in the description of the miracle of feeding the five thousand (Mat. xiv. 20, xvi. 9; Mk. vi. 43; Lk. ix. 17; Jn. vi. 13); the second is used in that of the four thousand (Mat. xv. 37; Mk. viii. 8): the distinction between these is most definitely brought out in Mat. xvi. 9, 10 and Mk. viii. 19, 20. Handicraft.

Egyptian Baskets.—(From Wilkinson.)

Bas'math (Heb. *fragrant*), daughter of Solomon, married to his commissary, Ahimaaz (1 K. iv. 15).

* **Ba'son** = Basin.

Bas'sa (Gr.) = Bezai (1 Esd. v. 16).

Bas'tai (fr. Gr.) = Besai (1 Esd. v. 31).

Bas'tard. Among those who were excluded from entering the congregation, even to the tenth generation, was the one called in Heb. *mamzêr* (A. V. "bastard"), who was classed in this respect with the Ammonite and Moabite (Deut. xxiii. 2). The term is not, however, applied indefinitely to any illegitimate offspring, but, according to the rabbins, to one born of relations between whom marriage is forbidden, or one whose parents are liable to the punishment of "cutting off" by the hands of Heaven, or one whose parents are liable to death by the house of judgment, as, e. g. the offspring of adultery. The ancient versions (LXX., Vulgate, Syriac) add another class, the children of a harlot, and in this sense the term *manzer* or *manser* survived in the Latin Pontifical law. The child of a non-Israelite and a *mamzêr* was also reckoned by the Talmudists a *mamzêr*, as was the issue of a slave and a *mamzêr*, and of a *mamzêr* and female proselyte. The term also occurs in Zech. ix. 6, "a bastard shall dwell in Ashdod," where it seems to denote a foreign race of mixed and spurious birth. Dr. Geiger infers from this passage that *mamzêr* specially signifies the issue of such marriages between the Jews and the women of Ashdod as are alluded to in Neh. xiii. 23, 24, and applies it exclusively to the Philistine bastard.—"Bastards" (Gr. *nothoi*) in Heb. xii. 8, figuratively = those whom God regards as not His true children or people.

Bat (Heb. *'ătallêph*; Gr. *nukteris*). There is no doubt that the A. V. is correct in its rendering of these words. In the A. V. of Lev. xi. 19, and Deut. xiv. 18, the "bat" closes the lists of "*fowls* that shall not be eaten;" but it must be remembered that the ancients considered the bat to partake of the nature of a bird, and the Heb. *ôph* translated "fowls" (literally = *a wing*) might be applied to any winged creature (compare Lev. xi. 20). Besides the passages cited above, the bat is mentioned in Is. ii. 20: "In that day a man shall cast his idols . . . . to the moles and to the bats;" and in Bar. vi. 22, in the passage that so graphically sets forth the vanity of Babylonish idols: "Their faces are blacked through the smoke that cometh out of the temple. Upon their bodies and heads sit *bats*, swallows, and birds, and the cats also." Many travellers have noticed the immense numbers of bats found in caverns in the East, and Layard says that on the occasion of a visit to a cavern these noisome beasts compelled him to retreat.

Bat.—(*Taphozous perforatus.*)

Bath, Ba'thing. This was a prescribed part of the Hebrew ritual of purification in cases of accidental, leprous, or ordinary uncleanness (Lev. xv., xvi. 26, 28, xvii. 15, 16, xxii. 6; Num. xix. 7, 8, 19; 2 Sam. xi. 2, 4; 2 K. v. 10); as also after mourning, which always implied defilement (Ru. iii. 3; 2 Sam. xii. 20; Washing). The high-priest at his inauguration (Lev. viii. 6) and on the day of atonement, once before each solemn act of propitiation (xvi. 4, 24), was also to bathe. A bathing-chamber was probably included in houses even of no great rank in cities from early times (2 Sam. xi. 2); much more in those of the wealthy in later times; often in gardens (Sus. 15). With bathing, Anointing was customarily joined; the climate making both these essential alike to health and pleasure, to which luxury added the use of perfumes (Sus. 17; Jd. x. 3; Esth. ii. 12). The "pools," such as that of Siloam, and Hezekiah (Neh. iii. 15, 16; 2 K. xx. 20; Is. xxii. 11; Jn. ix. 7), often sheltered by porticoes (Jn. v. 2), are the first indications we have of public bathing accommodation.

Bath (Heb.). Weights and Measures.

Bath-rab'bim (Heb. *daughter of many*, Ges.), **the gate of,** one of the gates of the ancient city of Heshbon (Cant. vii. 4, 5 Heb.). The "Gate of Bath-rabbim" at Heshbon would, according to the Oriental custom, be the gate pointing to a town of that name. The only place in this neighborhood at all resembling Bath-rabbim in sound is Rabbah. Future investigations may settle this point.

Bath-she'ba (Heb. *daughter of the oath*, or *daughter of seven*, sc. years, Ges.; 2 Sam. xi. 3, &c.; also called Bath-shua in 1 Chr. iii. 5), the daughter of Eliam (2 Sam. xi. 3), or Ammiel (1 Chr. iii. 5), and wife of Uriah the Hittite. The child which was the fruit of her adulterous intercourse with David died; but after marriage she became the mother of four sons, Solomon, Shimea, Shobab, and Nathan. When Adonijah attempted to set aside in his own favor the succession promised to Solomon, Bath-sheba was employed by Nathan to inform the king of the conspiracy (1 K. i. 11–31). After the accession of Solomon, she, as queen-mother (Mother; Queen), requested permission of her son for Adonijah to take in marriage Abishag the Shunamite (1 K. ii. 13–22). —Jewish tradition ascribes Prov. xxxi. to Bath-sheba. Lemuel.

Bath-shu'a (Heb. *daughter of the oath*, Ges.) = Bath-sheba.

Bath-zach-a-ri'as (fr. Heb. = *house of Zechariah*), a place, named only in 1 Mc. vi. 32, 33, to which Judas Maccabeus marched from Jerusalem, and where he encamped for the relief of Bethsura. (Beth-zur.) The two places were seventy stadia apart, and the approaches to Bath-zacharias were intricate and confined. This description is met in every respect by the modern *Beit Sakârieh*, about eight English miles N. of *Beit Sûr*, the ancient Beth-zur (Rbn. iii. 283, 284).

* **Bat'ter-ing-Ram.** Ram, Battering.

* **Bat'tle.** Arms; Army; War.

Bat'tle-axe, Jer. li. 20. Axe; Maul.

* **Bat'tle-ments.** Fenced City; House.

* **Ba'tus** (Gr. *batos*, fr. Heb. *bath*). See Weights and Measures, at end.

Ba'vai or **Bav'a-i** (fr. Pers. = Bebai, Ges.), son of Henadad; ruler of the district of Keilah (Half-Part) in the time of Nehemiah (Neh. iii. 18).

* **Bay.** Colors.

Bay'-tree (Heb. *ezrâh* or *ezrâch*). Most of the Jewish doctors understand by this Hebrew word in Ps. xxxvii. 35 (instead of "bay-tree," A. V., which is a species of laurel, *Laurus nobilis*) "a tree which grows in its own soil"—one that has never been transplanted, and is consequently flourishing and vigorous; which is the interpretation given in the margin of the A. V. The Hebrew word literally = "a native," in contradistinction to "a stranger," or "a foreigner."

Baz'lith (fr. Heb. = *a stripping, nakedness*, Ges.), ancestor of certain Nethinim who returned with Zerubbabel (Neh. vii. 54); = Bazluth (Ezr. ii. 52), and Basaloth (1 Esd. v. 31).

Baz'luth (fr. Heb.) = Bazlith.

Bdell'ium [del'yum] (Heb. *bĕdôlah* or *bĕdôlach*), a precious substance, the name of which occurs in Gen. ii. 12, with "gold" and "onyx stone," as one of the productions of the land of Havilah, and in Num. xi. 7, where *manna* is in color compared to *bdellium*. It is impossible to say whether the Hebrew word denotes a mineral, or an animal production, or a vegetable exudation. Bochart, Gesenius, &c., make it = "pearls," but the balance of probabilities seems to favor the translation of the A. V. (so Mr. Houghton, with Josephus, Aquila, Celsius, Sprengel, &c.). Bdellium is an odoriferous exudation from a tree which is (so Kaempfer) the *Borassus flabelliformis*, Linnæus, of Arabia Felix.

Be-a-li'ah (Heb. whose *lord* [Baal] *is Jehovah*, Ges.), a Benjamite, who went over to David at Ziklag (1 Chr. xii. 5).

Be'a-loth (Heb. pl. fem. of Baal), a town in the extreme S. of Judah (Josh. xv. 24). Aloth; Telem.

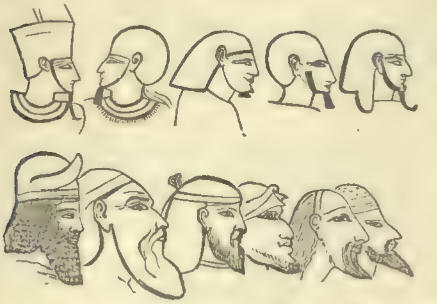
Be'an, Chil'dren of, a tribe, apparently of predatory Bedouin habits, destroyed by Judas Maccabeus (1 Mc. v. 4). The name perhaps = Beon.

Beans (Heb. *pôl;* 2 Sam. xvii. 28; Ez. iv. 9). Beans are cultivated in Palestine. (Agriculture.) Beans are in blossom in January; they have been noticed in flower at Lydda on the 23d, and at Sidon and Acre even earlier; they continue in flower till March. In Egypt beans are sown in November and reaped in the middle of February, but in Syria the harvest is later.

Bear (Heb. and Chal. *dôb;* Gr. *arktos* or *arkos*). The Syrian bear (*Ursus Syriacus*), which is without doubt the "bear" of the Bible, is still found on the higher mountains of Palestine. During the summer months these bears keep to the snowy parts of Lebanon, but descend in winter to the villages and gardens; it is probable also that at this period in former days they extended their visits to other parts of Palestine. We read of bears being found in a wood between Jericho and Bethel (2 K. ii. 24); it is not improbable therefore that the destruction of the forty-two children who mocked Elisha took place some time in the winter, when these animals inhabited the lowlands of Palestine. The ferocity of the bear when deprived of its young is alluded to in 2 Sam. xvii. 8; Prov. xvii. 12; Hos. xiii. 8; its attacking flocks in 1 Sam. xvii. 34, &c.; its craftiness in ambush in Lam. iii. 10, and its being a dangerous enemy to man in Am. v. 19. The passage in Is. lix. 11, would be better translated, "we *groan* like bears," in allusion to the animal's plaintive groaning noise. The bear is mentioned also in Dan. vii. 5; Wis. xi. 17; Ecclus. xlvii. 3; Rev. xiii. 2.

Syrian Bear.—(*Ursus Syriacus.*)

Beard. Western Asiatics have always cherished the beard as the badge of the dignity of manhood, and attached to it the importance of a feature. The Egyptians, on the contrary, sedulously, for the most part, shaved the hair of the face and head and compelled their slaves to do the like. They, however, wore a false beard of plaited hair, and of varying length and form, according to the wearer's rank. The enemies of the Egyptians, including probably many of the nations of Canaan, Syria, and Armenia, &c., are represented nearly always bearded. In the Ninevite monuments is a series of battle-views from the capture of Lachish by Sennacherib, in which the captives have beards like some of those in the Egyptian monuments. There is, however, an appearance of conventionalism both in Egyptian and Assyrian treatment of the hair and beard on monuments, which prevents our accepting it as characteristic. Nor is it possible to decide with certainty the meaning of the precept (Lev. xix. 27, xxi. 5) regarding the "corners of the beard." Probably the Jews retained the hair on the sides of the face between the ear and the eye, which the Arabs and others shaved away. Size and fulness of beard are said to be regarded, at the present day, as a mark of respectability and trustworthiness. The beard is the object of an oath, and that on which blessings, shame, &c., are spoken of as resting. The custom was and is to shave or pluck it and the hair out in mourning (Is. l. 6, xv. 2; Jer. xli. 5, xlviii. 37; Ezr. ix. 3; Bar. vi. 31); to neglect it in seasons of permanent affliction (2 Sam. xix. 24), and to regard any insult to it as the last outrage which enmity can inflict (x. 4; compare Is. vii. 20). The beard was the object of salutation (2 Sam. xx. 9). The dressing, trimming, anointing, &c., of the beard, was performed with much ceremony by persons of wealth and rank (Ps. cxxxiii. 2). The removal of the beard was a part of the ceremonial treatment proper to a leper (Lev. xiv. 9).



Beards. Egyptian, from Wilkinson (top row). Of other nations, from Rosellini and Layard.

Beast, the representative in the A. V. of the following Hebrew and Greek words: **1.** Heb. *bĕhêmâh*, the general name for *domestic cattle* of any kind, also = any *large quadruped*, as opposed to fowls and creeping things (Gen. i. 24, 25, A. V. "cattle" in both, vi. 7, 20, "cattle" A. V., vii. 2; Ex. ix. 25; Lev. xi. 2 [the latter "beasts"], 3; 1 K. iv. 33 [v. 13, Heb.]; Prov. xxx. 30, &c.); or = *beast of burden*, horse, mule, &c. (1 K. xviii. 5; Neh. ii. 12, 14, &c.); or = *wild beast* (Deut. xxxii. 24; Hab. ii. 17; 1 Sam. xvii. 44).—**2.** Heb. *bĕ'îr* denotes all kinds of *cattle*, like the L. *pecus* (Ex. xxii. 5 [4, Heb.]; Num. xx. 4, "cattle" A. V., 8, 11; Ps. lxxviii. 48, "cattle" A. V.), or specially *beast of burden* (Gen. xlv. 17).—**3.** Heb. *hayyâh* or *chayyâh* (properly fem. adj. = *living*, Ges.) = any *animal* (Gen. i. 24, 25, 30, ii. 19; Lev. xi. 2 [the former "beasts"], &c.). It, however, very frequently = *wild beast*, when the meaning is often more fully expressed by the addition of the Hebrew word *hassâdeh* = "of the field" (Gen. iii. 1; Ex. xxiii. 11; Lev. xxvi. 22; Deut. vii. 22; Hos. ii. 12 [14, Heb.], xiii. 8; Jer. xii. 9, &c.).—**4.** Heb. *zîz*, translated "wild beasts" (Ps. l. 11), "wild beast" (lxxx. 13, Heb. 14); = any *moving thing*, Ges.—**5.** Heb. plural *tsîyîm*, translated "wild beasts of the desert" (Is. xiii. 21, xxxiv. 14, margin "ziim" in both; Jer. l. 39); = *inhabitants of the desert* (so Gesenius), whether men (A. V. "they that dwell in the wilderness," Ps. lxxii. 9 and Is. xxiii. 13; "the people inhabiting the wilderness," Ps. lxxiv. 14), or animals, i. e. jackals, ostriches, wild beasts (see above, and compare No. 6).—**6.** Heb. plural *îyîm*, translated "wild beasts of the islands" (Is. xiii. 22, margin, "Iim," xxxiv. 14, margin, "Ijim;" Jer. l. 39); = *howlers*, i. e. *jackals*, Ges. (compare No. 5).—**7.** Heb. plural of adj. *mĕrî* (= *fat*, *fatted*, Ges.), translated "fat beasts" (Am. v. 22), "fed beasts" (Is. i. 11); elsewhere translated "fatlings," "fat cattle," and in singular, "fatling." (See Ox.)—**8.** Heb. *recesh*. (Dromedary.)—**9.** Heb. plural *circârôth*, translated "swift beasts" (Is. lxvi. 20); = *dromedarics*, or *swift camels*, Bochart, Gesenius, &c. (Camel.)—**10.** Gr. *ktênos* (literally, *possession*, *property*) = a "beast," a *domestic animal* as bought or sold (Rev. xviii. 13), as yielding meat (1 Cor. xv. 39), as used for riding, burdens, &c. (Lk. x. 34; Acts xxiii. 24); in LXX. = No. 1 and 2 above (Rbn. *N. T. Lex.*)—**11.** Gr. *thêrion* = "beast," "wild beast," any *wild animal* (Wis. xii. 9, xvi. 5, xvii. 19 [Gr. 18]; 1 Mc. vi. 35 ff.; 2 Mc. xv. 20, 21; Mk. i. 13; Acts x. 12, xi. 6, xxviii. 4, 5; Heb. xii. 20; Jas. iii. 7; Rev. vi. 8); used figuratively and symbolically (Tit. i. 12; Rev. xi. 7, xiii. 1 ff., xiv. 9, 11, &c.); in LXX. = No. 1 and 3. The Greek primitive *thêr* occurs in Wis. xi. 18 (Gr. 19) in the plural = "wild beasts."—**12.** Gr. plural *tetrapoda* = "four-footed beasts," *quadrupeds* (Acts x. 12, xi. 6; Rom. i. 23); in LXX. = No. 1 and 3.—**13.** Gr. *sphagion* = a "slain beast," a *victim slaughtered* in sacrifice (Acts vii. 42).—**14.** Gr. *zóon*, a "beast," properly a *living thing*, an *animal* (Wis. xi. 15 [Gr. 16], xiii. 14, xv. 18, 19, xvii. 19 [Gr 18]; Ecclus. xiii. 15; Heb. xiii. 11; 2 Pet. ii. 12; Jude 10); used symbolically (Rev. iv. 6–9, v., vi., vii. 11, xiv. 3, xv. 7, xix. 4); in LXX. = No. 3 (Rbn. *N. T. Lex.*).—**15.** Gr. *knódalon* = "beast," a *wild animal*, especially one that is dangerous or harmful (Wis. xi. 15 [Gr. 16], xvi. 1, xvii. 9).

* **Beat'ing.** Punishments.

* **Beau'ti-ful Gate** (Acts iii. 2, 10). Temple.

Be'bai or **Beb'a-i** (Heb. fr. Pehlvi *bab* = *father*, Ges.).—**1.** Ancestor of 623 (Ezr. ii. 11; 1 Esd. v. 13; 628 in Neh. vii. 16) who returned with Zerubbabel; of 28 who returned with Ezra (Ezr. viii. 11); of 4 who had taken foreign wives (x. 28; 1 Esd. ix. 29). The name either of the family or of an individual occurs also among those who sealed the covenant (Neh. x. 15).—**2.** Father of the Zechariah who was leader of the 28 mentioned above (Ezr. viii. 11).

Be'bai or **Beb'a-i** (Gr.), a place named only in Jd. xv. 4.

Be'cher [-ker] (Heb. *first-born; young camel*, Ges.). **1.** The second son of Benjamin, according to Gen. xlvi. 21, and 1 Chr. vii. 6; but omitted in 1 Chr. viii. 1. Lord A. C. Hervey regards the Hebrew *bĕchôrô* (translated in A. V. "his first-born") in 1 Chr. viii. 1, as a corruption of *Becher*, so that the genuine reading would be *Benjamin begat Bela, Becher, and Ashbel*, in exact agreement with Gen. xlvi. 21. He suggests another view as possible, viz., that 1 Chr. viii. 1, is right, and that in Gen. xlvi. 21, and 1 Chr. vii. 8, *Becher*, as a proper name, is a corruption of *bĕchôr* (= *first-born*), so that Benjamin had no son Becher. But, he thinks, it can scarcely be doubted, that Becher was one of Benjamin's three sons (Bela, Becher, Ashbel), and came down to Egypt with Jacob, being one of the fourteen descendants of Rachel who settled in Egypt (Gen. xlvi. 20, 21). As no Becher or family named after Becher appears among the Benjamites in Num. xxvi.

38–41, Lord A. C. Hervey supposes the Becher and Bachrites among the sons of Ephraim (ver. 35) to be the same person and his family, and thus explains: The slaughter of the sons of Ephraim by the men of Gath, who came to steal their cattle out of the land of Goshen, in that border affray related in 1 Chr. vii. 21, had sadly thinned the house of Ephraim of its males. The daughters of Ephraim must therefore have sought husbands in other tribes, and in many cases must have been heiresses. Probably, therefore, Becher, or his heir and head of his house, married an Ephraimitish heiress, daughter of SHUTHELAH (1 Chr. vii. 20, 21), and so his house was reckoned in the tribe of Ephraim, just as JAIR, the son of Segub, was reckoned in the tribe of Manasseh (ii. 22; Num. xxxii. 40, 41). Dr. P. Holmes, in Kitto, edition 1866, however, maintains that neither Becher the Benjamite nor his heir could become an heir of Ephraim by marriage (compare Num. xxxvi.); but that the clause "of Becher the family of the Bachrites" should be transferred from Num. xxvi. 35 to ver. 38, and that Becher's family became insignificant or extinct at or before the Captivity, and for this reason Becher is not mentioned in 1 Chr. viii. The junior branches of Becher's family (1 Chr. vii. 8) would, of course, according to Lord A. C. Hervey, continue in the tribe of Benjamin.—**2.** Son of Ephraim (Num. xxvi. 35); perhaps = BERED 2; see No. 1 above.

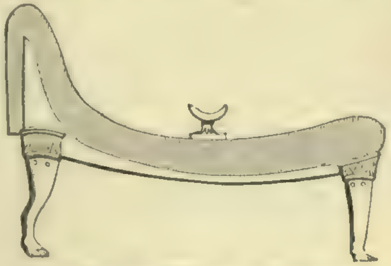
Be-cho'rath [-ko-] (Heb. *first-birth, first-born*, Ges.), a Benjamite, son of APHIAH, and ancestor of King SAUL (1 Sam. ix. 1).

Bec'ti-leth (fr. Syr. = *house of slaughter*), **the plain of**, mentioned in Jd. ii. 21, as lying between Nineveh and Cilicia. The name has been compared with Baktaïalla, a town of Syria named by Ptolemy, Bactiali in the Peutinger Tables, which place it twenty-one miles from Antioch. Perhaps, if an historical word, it is a corruption of Hebrew *bik'ah*. PLAIN 2.

Bed and **Bed'chamber** [-chame-]. We may distinguish in the Jewish bed five principal parts:—1. the mattress; 2. the covering; 3. the pillow; 4. the bedstead or support for one; 5. the ornamental portions.

Beds.—(From Fellows, *Asia Minor.*)

—1. This portion of the bed was limited to a mere mat, or one or more quilts.—2. A quilt finer than those used in No. 1. In summer a thin blanket or the outer garment worn by day (1 Sam. xix. 13) sufficed. The latter often, in the case of the poor, formed No. 1 and 2. The common bed or couch in modern Palestine is merely a thickly-padded quilt (Thn. ii. 7; compare Mat. ix. 2 ff.; Mk. ii. 4 ff.; Lk. v. 18 ff.; Jn. v. 8 ff.). Hence the law provided that it should not be kept in pledge after sunset, that the poor man might not lack his needful covering (Deut. xxiv. 13).—3. The only material mentioned for this is that named in 1 Sam. xix. 13, and the word used is of doubtful meaning, probably = some fabric woven or plaited of goat's-hair. It is clear, however, that it was something hastily adopted to serve as a pillow, and is not decisive of the ordinary use. In Ez. xiii. 18, occurs the Hebrew word *ceseth*, which seems to be the proper term. Such pillows are common to this day in the East, formed of sheep's fleece or goat's-skin, with a stuffing of cotton, &c.—4. The bedstead was not always necessary, the divan, or platform along the side or end of an Oriental room, sufficing as a support for the bedding, and the same article being used for a covering by night and a garment by day. Yet some slight and portable frame seems implied among the senses of the Hebrew *mittâh*, which is used for a "bier" (2 Sam. iii. 31), for the ordinary bed (1 Sam. xix. 13; 2 K. iv. 10), for the litter on which a sick person might be carried (1 Sam. xix. 15; compare Cant. iii. 7), for Jacob's bed of sickness (Gen. xlvii. 31), and for the couch on which guests reclined at a banquet (Esth. i. 6; Ez. xxiii. 41.)—5. The ornamental portions were pillars and a CANOPY (Jd. xiii. 9), ivory carvings, gold and silver, and probably mosaic work, purple and fine linen (Esth. i. 6; Cant. iii. 9 ["CHARIOT," A. V.; "bed," marg.], 10). The ordinary furniture of a bedchamber in private life is given in 2 K. iv. 10. The "bedchamber" in the Temple where Joash was hidden, was, probably, a store-chamber for keeping beds (2 K. xi. 2; 2 Chr. xxii. 11). The position of the bedchamber in the most remote and secret parts of the palace seems marked in Ex. viii. 3; 2 K. vi. 12.



Bed and Head-rest.—(Wilkinson, *Ancient Egyptians.*)

Be'dad (Heb. *separation, part*, Ges.), father of Hadad king of Edom (Gen. xxxvi. 35; 1 Chr. i. 46).

Be'dan (Heb. *son of Dan*, viz. Samson, Chaldee and Rabbins; *servile* = ABDON, Ges., Ewald). **1.** In 1 Sam. xii. 11, a judge of Israel between Jerubbaal (Gideon) and Jephthah. Some make Bedan = the Jair of Judg. x. 3. The LXX., Syriac, and Arabic all have Barak, a very probable correction except for the order of the names.—**2.** A Manassite, son of Ulam (1 Chr. vii. 17).

Be-dei'ah [-dee'yah] (Heb. probably = *servant of Jehovah*, Ges.), a son of Bani in Ezra's time, husband of a foreign wife (Ezr. x. 35).

Bee (Heb. *dĕbôrâh*; Deut. i. 44; Judg. xiv. 8; Ps. cxviii. 12; Is. vii. 18). That Palestine abounded in bees is evident, for it was a land "flowing with milk and HONEY." (WAX.) Modern travellers (Maundrell, Hackett, &c.) allude to the bees of Palestine. Thomson (i. 460) speaks of immense swarms of bees which made their home in a gigantic cliff of *Wady Kurn*. "The people of M'alia, several years ago," he says, "let a man down the face of the rock by ropes. He was entirely protected from the assaults of the bees, and extracted a large amount of honey; but he was so terrified by the prodigious swarms of bees that he could not be induced to repeat the exploit." This forcibly illustrates Deut. xxxii. 13, and Ps. lxxxi. 16, as to "honey out of the rock," and the two passages from Psalms and Judges quoted above, as to the fearful nature of the attacks of these insects when irritated. English naturalists know little of the species of bees found in Palestine. Mr. F. Smith, our best authority on the Hymenoptera, who has described seventeen species of true honey-bees (the genus *Apis*), is inclined to believe that the honey-bee of Palestine is distinct from the honey-bee (*A. mellifica*) of this country (so Mr. Houghton, original author of this article). There can be no doubt that the attacks of bees in Eastern countries are more to be dreaded than in more temperate climates. Swarms in the East are far larger than with us, and, on account of the heat of the climate, one can readily imagine that their stings must give rise to very dangerous symptoms. We can well, therefore, understand the full force of the Psalmist's complaint, "They compassed me about like bees." The passage about the swarm of bees and honey in the lion's carcass (Judg. xiv. 8) admits of easy explanation. The lion which Samson slew had been dead some little time before the bees took up their abode in the carcass, for it is expressly stated that "after a time" Samson returned and saw the bees and honey in the lion's carcass, so that "if any one here represents to himself a corrupt and putrid carcass, the occurrence ceases to have any true similitude, for it is well known that in these countries at certain seasons of the year, the heat will in the course of twenty-four hours so completely dry up the moisture of dead camels, and that without their undergoing decomposition, that their bodies long remain, like mummies, unaltered and entirely free from offensive odor" (Oedmann). Probably, also, ants would help to consume the carcass, and soon leave little but the skeleton. Is. vii. 18, "the Lord shall hiss for the bee that is in the land of Assyria," has been understood by some to refer to the practice of "calling out the bees from their hives by a hissing or whistling sound to their labor in the fields, and summoning them again to return" in the evening; but probably it has reference "to the custom of the people in the East of calling the attention of any one by a significant *hiss* or rather *hist*" (Mr. Denham, in Kitto).

Be-e-li'a-da (Heb. *known by Baal;* whom *the Lord knows* and cares for, Ges.), son of David, born in Jerusalem (1 Chr. xiv. 7); = ELIADA.

Be-el'sa-rus (fr. Gr.) = BILSHAN (1 Esd. v. 8).

Be-el-teth'mus (fr. Gr.; see below), an officer of Artaxerxes residing in Palestine (1 Esd. ii. 16, 25). The name is a corruption of the Chaldee title of Rehum (= *lord of judgment*, A. V. "chancellor," Ezr. iv. 8).

* **Be-el'ze-bub** (L.). BEELZEBUL.

Be-el'ze-bul (see below), the title of a heathen deity, to whom the Jews ascribed the sovereignty of the evil spirits (Mat. x. 25, xii. 24, 27; Mk. iii. 22; Lk. xi. 15 ff.). The correct reading is without doubt *Beelzebul*, and not *Beelzebub* as given in the Syriac, Vulgate, A. V., &c. 1. The explanations offered in reference to the change of the final letter of the name BAAL-ZEBUB (see under BAAL; but some disbelieve this supposed connection between Beelzebul and Baal-zebub) may be ranged into two classes, according as they are based on the *sound*, or the *meaning* of the word. The former proceeds on the assumption that the name Beelzebub was for some reason offensive to the Greek ear. The second class of explanations carries the greatest weight of authorty with it; these proceed on the ground that the Jews intentionally changed the pronunciation of the word, so as either to give a significance to it adapted to their own ideas, or to cast ridicule upon the idolatry of the neighboring nations (compare Sychar for Sychem, Bethaven for Bethel). Some connect the term with the Hebrew *zebûl* = *habitation*, thus making Beelzebul = *the lord of the dwelling* (A. V. "the master of the house," Mat. x. 25), whether as the "prince of the power of the air" (Eph. ii. 2), or as the prince of the lower world, or as inhabiting human bodies, or as occupying a mansion in the seventh heaven, like Saturn in Oriental mythology. Others derive it from the Hebrew *zebel* = *dung*, thus making Beelzebul, literally = *the lord of dung*, or *the dunghill;* and in a secondary sense (as *zebel* was used by the Talmudical writers as = *idol* or *idolatry*) = *the lord of idols, prince of false gods.* It is generally held that the former of these two senses is more particularly referred to in the N. T.: the latter, however, is adopted by Lightfoot and Schleusner. Hug ingeniously conjectures that the fly, under which Baal-zebub was represented, was the *Scarabæus pillularius* or *dunghill beetle*, in which case Baal-zebub and Beelzebul might be used indifferently.—2. The Jewish reference to Baal-zebub in Mat. x. 25 may have originated in a fancied resemblance between the application of Ahaziah to Baal-zebub, and that of the Jews to our Lord for the ejection of the unclean spirits. The title, "prince of the devils," may have special reference to the nature of the disease in question as incurable by any human power, or it may have been educed from the name itself by a fancied or real etymology. The notices of Beelzebul are exclusively connected with the subject of DEMONIACS, a circumstance which may account for the subsequent disappearance of the name.

Be'er (Heb. *well;* compare AIN). **1.** One of the latest halting-places of the Israelites, lying beyond the Arnon, and so called from the well there dug by the "princes" and "nobles" of the people, and celebrated in a fragment of poetry (Num. xxi. 16–18); possibly = BEER-ELIM.—**2.** A place to which Jotham, the son of Gideon, fled for fear of his brother Abimelech (Judg. ix. 21); according to Eusebius and Jerome, ten miles N. of Eleutheropolis. Here is now a deserted village *el-Bîreh* near *'Ain-Shems* (Beth-shemesh). But perhaps Beer = BEEROTH (Rbn. i. 452).

Be'e-ra (Heb. *well*, Ges.), son of Zophah, of the tribe of Asher (1 Chr. vii. 37).

Be'er-ah (Heb. *well*, Ges.), prince of the Reubenites, carried away by Tiglath-pileser (1 Chr. v. 6).

Be'er–e'lim (Heb. *well of heroes*, Ges.), a spot named in Is. xv. 8 as on the "border of Moab." BEER 1.

Be'er-i (Heb. *of*, or *from, a well*, Ges.; *illustrious*, Fü.). **1.** Father of Esau's wife, Judith (Gen. xxvi. 34; ANAH).—**2.** Father of the prophet Hosea (Hos. i. 1).

Be'er–la-hai'–roi [-hay'roy] (Heb. *well of the living and seeing*, sc. God; *well of life of vision*, i. e. of life after a vision of God, Ges.), a well, or rather a living spring (A. V. "fountain," Gen. xvi. 7), between Kadesh and Bered, in the wilderness, "in the way to Shur," and therefore in the "S. country," which was so named by Hagar, because God saw her there (Gen. xvi. 14). By this well Isaac dwelt both before and after the death of his father (xxiv. 62, xxv. 11). In both these passages the A. V. has "the well Lahai-roi." Mr. Rowlands announces the discovery of the well Lahai-roi at *Moyle* or *Moilahi* (Ar. *el-Muweileh = salt-places*, Rbn.), a station on the road to Beer-sheba, ten hours S. W. of *Ruhaibeh* (ancient Rehoboth ?), and about fifty miles S. W. from Beer-sheba; near which is a hole or cavern bearing the name of *Beit Hagar* (Ritter, *Sinai*, 1086, 7); but this requires confirmation.

Be′er-oth (Heb. *wells*), one of the four cities of the Hivites who deluded Joshua into a treaty of peace with them; the other three being Gibeon, Chephirah, and Kirjath-jearim (Josh. ix. 17). Beeroth was with the rest of these allotted to Benjamin (xviii. 25), in whose possession it continued at the time of David, the murderers of Ish-bosheth belonging to it (2 Sam. iv. 2). It is again named with Chephriah and Kirjath-jearim in the list of those who returned from Babylon (Ezr. ii. 25; Neh. vii. 29; BEROTH). Beeroth was probably at the modern *el-Bîreh*, a village about ten miles N. of Jerusalem by the great road to *Nâblus*, just below a ridge which bounds the prospect N. from the Holy city. As this is the first halting-place of caravans going N. from Jerusalem, it is not improbably, as is claimed by monastic tradition, the place where the "parents" of Jesus "sought Him," and whence "they turned back again to Jerusalem, seeking Him" (Lk. ii. 44, 45; Stl. 210). Naharai "the Beerothite" (2 Sam. xxiii. 37), or "the Berothite" (1 Chr. xi. 29), was one of David's valiant men.

Be′er-oth (Heb. *wells*, Ges.) **of the Chil′dren of Ja′a-kan** = the wells of the tribe descended from JAAKAN; one of the halting-places of the Israelites in the desert (Deut. x. 6). In Num. xxxiii., the name is BENE JAAKAN only.

Be′er-oth-ite (fr. Heb.) = one from BEEROTH.

Beer-she′ba (Heb. *well of swearing*, or *of seven*), one of the oldest places in Palestine, forming the S. limit of the country. There are two not inconsistent accounts of the origin of the name.—1. ABRAHAM dug the well, and gave the name, because there he and Abimelech, the king of the Philistines, "sware" both of them (Gen. xxi. 31). But the compact was ratified by the setting apart of "seven ewe lambs;" and as the Hebrew word for "seven" is *Sheba*, some suppose that this is the meaning of the name. In chapters xxi., xxii. it is spelt in the Heb. *Beer-shaba.*—2. In an occurrence almost precisely similar, a Philistine king, ABIMELECH, and a PHICHOL, his chief captain, are again concerned, but with ISAAC instead of Abraham (xxvi. 31–33; SHEBAH). In xxvi. 18, we are told, "Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them."—There are at present on the spot two principal wells, and five smaller ones (Bonar). The two principal wells are on or close to the N. bank of the *Wady es-Seba'*. They lie just 100 yards apart, and are visible from a considerable distance. The E., and larger of the two is, according to the careful measurements of Robinson (i. 204), 12½ feet in diameter, and at the time of his visit (April 12) was 44½ feet to the surface of the water: the masonry which encloses the well reaches downward for 28½ feet. The other well is 5 feet in diameter, and was 42 feet to the water. The curb-stones round the mouth of both wells are worn into deep grooves by the action of the ropes of so many centuries, and "look as if frilled or fluted all round." The five lesser wells are in a group in the bed of the wady (V. de V. ii. 136). On some low hills N. of the large wells are scattered the foundations and ruins of a town of moderate size. There are no trees or shrubs near the spot.—From the time of Jacob (Gen. xxviii. 10, xlvi. 1, 5) till the conquest of the country we only catch a momentary glimpse of Beer-sheba in the lists of the cities in the extreme S. of Judah (Josh. xv. 28) given to the tribe of Simeon (xix. 2; 1 Chr. iv. 28). Samuel's sons were judges there (1 Sam. viii. 2). There Elijah halted on his way to Horeb, and left his servant (1 K. xix. 3). "From Dan to Beer-sheba" (Judg. xx. 1, &c.), or "from Beer-sheba to Dan" (1 Chr. xxi. 2; compare 2 Sam. xxiv. 2) = the whole of the promised land; just as "from Geba to Beer-sheba" (2 K. xxiii. 8), or "from Beer-sheba to Mount Ephraim" (2 Chr. xix. 4) = the S. kingdom after the disruption. After the return from the Captivity the formula is narrowed still more, and becomes "from Beer-sheba to the Valley of Hinnom" (Neh. xi. 30). In the time of Amos, Beer-sheba, like Bethel and Gilgal, was the seat of an idolatrous worship, apparently connected in some intimate manner with the N. kingdom (Am. v. 5, viii. 14). After this, with the mere mention that Beer-sheba and the villages round it were reinhabited after the Captivity (Neh. xi. 30), the name dies entirely out of the Bible record. In the time of Jerome it was still a considerable place; and later it is mentioned as an episcopal city under the bishop of Jerusalem. It retains its ancient name as nearly in sound as an Arabic signification will permit—*Bîr es-Seba'* = the "well of the lion," or "of seven."—"The wilderness of Beer-sheba" (Gen. xxi. 14) "probably denotes the desert country S. of Beer-sheba toward the wilderness of PARAN" (Bush *on Gen.* l. c.).

Be-esh′te-rah (Heb. *house*, or *temple, of Ashtoreth*, Ges.), one of the two cities allotted to the sons of Gershom, out of the tribe of Manasseh beyond Jordan (Josh. xxi. 27); apparently = ASHTAROTH 2.

Bee′tle. LOCUST 3.

* **Beeves.** BULL; OX.

* **Beg′gar.** ALMS; POOR.

* **Be-got′ten.** The phrases "only-begotten" (Jn. i. 14, 18, iii. 16, 18; 1 Jn. iv. 9) and "first-begotten" (Heb. i. 6; Rev. i. 5) especially designate the Lord JESUS CHRIST, the SON OF GOD.

Be-head′ing. PUNISHMENTS.

Be′he-moth or **Be-he′moth** (Heb. pl. of majesty [fr. *bĕhêmâh*; see BEAST 1] = *the great beast*, Ges.). There can be little or no doubt, that by this word (Job xl. 15–24) the hippopotamus (L. fr. Gr. = *river-horse*) is intended, since *all* the details descriptive of the *behemoth* accord entirely with the ascertained habits of that animal (so Mr. Houghton, with Bochart, Shaw, Rosenmüller, Harmer, Gesenius, Fürst, most English commentators, &c.). The hippopotamus is an aquatic African quadruped, larger than

Hippopotamus (*Hippopotamus amphibius*).

the ox, but more closely allied to the rhinoceros and hog. Since in the first part of Jehovah's discourse (Job xxxviii., xxxix.) *land animals and birds* are mentioned, it suits the general purpose of that discourse better to suppose that *aquatic or amphibious* creatures are spoken of in the last half of it; and since the "leviathan," by almost universal consent = the crocodile, the "behemoth" seems clearly = the hippopotamus, anciently (see EGYPT) his associate in the Nile. The description of the animals lying under "the shady trees," amongst the "reeds" and willows, is peculiarly applicable to the hippopotamus. It has been argued that such a description is equally applicable to the elephant; but this is hardly the case, for though the elephant is fond of frequent ablutions, and is *frequently* seen near the water, yet the *constant* habit of the hippopotamus, as implied in verses 21, 22, seems to be especially made the subject to which the attention is directed.

Be'kah (Heb. *a part*, *half*, Ges.). WEIGHTS AND MEASURES.

Bel. BAAL.

Bel and Drag'on. DANIEL, APOCRYPHAL ADDITIONS TO.

Be'la (Heb. *a swallowing up*, or *destruction*). **1.** One of the five cities of "the plain" (PLAIN 3), which was spared at the intercession of Lot, and named ZOAR (Gen. xiv. 2, 8, xix. 22). The king of Bela is the only one of the five confederates whose name is not given, and this suggests the probability of *Bela* having been his own name, as well as the name of his city, which may have been so called from him.—**2.** Son of Beor, and king of Edom, eight generations before Saul, king of Israel, or about the time of the Exodus (Gen. xxxvi. 32 ff.; 1 Chr. i. 43 ff.). Bernard Hyde, following some Jewish commentators (Sim. *Onom.* 142, n.), identifies this Bela with Balaam the son of Beor; but the evidence from the name does not prove more than identity of family and race. There is nothing to guide us as to the age of Beor, or Bosor, the founder of the house from which Bela and Balaam sprung. The name Beor is of a decidedly Chaldee or Aramean form; and we are expressly told that Balaam the son of Beor dwelt in Pethor, which is by the river of the land of the children of his people, i. e. the river Euphrates; and he himself describes his home as being in Aram (Num. xxii. 5, xxiii. 7). Hence not improbably Bela the son of Beor, who reigned over Edom in the city of Dinhabah, was a Chaldean by birth, and reigned in Edom by conquest. He may have been contemporary with Moses and Balaam.—**3.** Eldest son of Benjamin (Gen. xlvi. 21; A. V. "Belah;" Num. xxvi. 38, 40; 1 Chr. vii. 6, viii. 1), and head of the family of the BELAITES.—**4.** Son of Azaz, a Reubenite (1 Chr. v. 8).

Be'lah. BELA 3.

Be'la-ites, the (Num. xxvi. 38) = descendants of BELA 3.

Bel'e-mus (1 Esd. ii. 16) = BISHLAM.

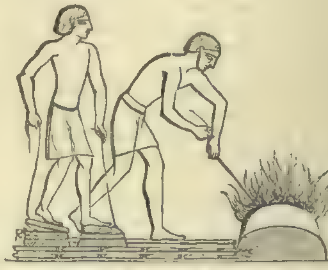
Be'li-al (fr. Heb., see below). The A. V., following the Vulgate, frequently treats this word as a proper name in the O. T., particularly where it is connected with *man of*, or *son of*: in other instances it is translated "wicked," "evil," "naughty," "ungodly" (Deut. xv. 9; Ps. xli. 8, ci. 3; Prov. vi. 12, xvi. 27, xix. 28; Nah. i. 11, 15); "ungodly men" (Ps. xviii. 4, A. V.). Unquestionably, however, the word is not a proper name in the O. T.; it = *worthlessness*, and hence *recklessness*, *lawlessness*. A *son* or *man* or *child of Belial* = a worthless, lawless fellow: it occurs frequently in this sense in the historical books (Judg. xix. 22, xx. 13; 1 Sam. i. 16 ["daughter of Belial" = worthless, or wicked woman, Ges.], ii. 12, x. 27, xxv. 17, 25, xxx. 22; 2 Sam. xvi. 7, xx. 1; 1 K. xxi. 10; 2 Chr. xiii. 7), only once in the earlier books (Deut. xiii. 13). In 2 Sam. xxiii. 6, and Job xxxiv. 18 (A. V. "wicked"), Belial stands by itself, as a term of reproach. In 2 Cor. vi. 15, the term in the Greek, according to Griesbach and others, is *Beliar*, a Syriac form (Rbn. *N. T. Lex.*), not, as in the A. V., Belial; and here it is generally considered an appellative of SATAN, as the personification of all that was bad: Bengel explains it of Antichrist, as more strictly the opposite of Christ.

* **Be'lieve, to,** in the N. T., especially denotes *to exercise faith in the Lord Jesus Christ, to be a Christian* (Acts xiii. 35, xxi. 20, 25; Rom. x. 4, 10; 1 Cor. i. 21, &c.). FAITH.

* **Be-liev'ers** = Christians (Acts v. 14; 1 Tim. iv. 12). BELIEVE.

* **Bell.** BELLS.

Bel'lows (Heb. *mappuah* or *mappuach*). The word occurs only in Jer. vi. 29, "The bellows are burned;" where their use is to heat a smelting furnace. A picture of two different kinds of bellows, both ingeniously constructed, may be found in Wilkinson, *Ancient Egyptians*, iii. 338. "They consisted," he says, "of a leather, secured and fitted into a frame, from which a long pipe extended for carrying the wind to the fire. They were worked by the feet, the operator standing upon them, with one under each foot, and pressing them alternately while he pulled up each exhausted skin with a string he held in his hand. In one instance we observe from the painting, that when the man left the bellows, they were raised as if inflated with air; and this would imply a knowledge of the valve. The pipes even in the time of Thothmes II., (supposed to be) the contemporary of Moses, appear to have been simply of reed, tipped with a metal point to resist the action of the fire." HANDICRAFT.



Egyptian Bellows. (F. Cailliard, *Recherches sur les Arts des Anciens Egyptiens.*)

Bells. There are two Hebrew words thus translated in the A. V., viz. *pa'ămôn* (Ex. xxviii. 33, 34, xxxix. 25, 26) and *mĕtsillôth* (Zech. xiv. 20; A. V. margin, "bridles"). In Exodus the bells were golden, according to the Rabbis seventy-two in number, which alternated with the three-colored pomegranates round the hem of the high-priest's ephod. The object of them was that his sound might be heard when he went in unto the holy place, and when he came out, that he die not (Ex. xxviii. 34; Ecclus. xlv. 9). No doubt they answered the same purpose as the bells used by the Brahmins in the Hindoo ceremonies, and by the Roman Catholics during the celebration of mass. To this day bells are frequently attached to the anklets of women. (ANKLET.) The little girls of Cairo wear strings of them round their feet. In Zech. xiv. 20 the "bells of the horses" (A. V.) probably = concave or flat pieces of brass, which were sometimes attached to horses for ornament.

Bel'ma-im (see Belmen), a place apparently S. of Dothaim (Jd. vii. 3); possibly = Belmen.

Bel'men (apparently fr. Abel-maim), a place named among the towns of Samaria, as lying between Beth-horon and Jericho (Jd. iv. 4).

Bel-shaz'zar (fr. Chal.; prob. = Belteshazzar, Ges., Fü.; *Bel has formed a king*, Dr. E. Hincks), the last king of Babylon. During a splendid feast in his palace he was affrighted by a mysterious handwriting on the wall. After applying in vain to other wise men, he sent for Daniel, who boldly rebuked him for his pride and impiety, and then interpreted the Divine message to him. Belshazzar was slain the same night (see Dan. v.) Xenophon also tells us that Babylon was taken by Cyrus in the night, while the inhabitants were engaged in feasting and revelry, and that the king was killed. On the other hand, the narratives of Berosus in Josephus and of Herodotus differ from the above account in some important particulars. Berosus calls the last king of Babylon Nabonnedus or Nabonadius, and says that in the seventeenth year of his reign Cyrus took Babylon, the king having retired to the neighboring city of Borsippus or Borsippa. Being blockaded in that city Nabonnedus surrendered, his life was spared, and a principality or estate given to him in Carmania, where he died. According to Herodotus the last king was called Labynetus, a name easy to reconcile with the Nabonnedus of Berosus, and the Nabannidochus of Megasthenes. Cyrus, after defeating Labynetus in the open field, appeared before Babylon, within which the besieged defied attack and even blockade. But he took the city by drawing off for a time the waters of the Euphrates, and then marching in with his whole army along its bed during a great Babylonian festival. These discrepancies have lately been cleared up by the discoveries of Sir Henry Rawlinson. From the inscriptions on some cylinders found at *Mugheir* (see Ur), it appears that the eldest son of Nabonnedus was called Bel-shar-ezar, contracted into Belshazzar, and admitted by his father to a share in the government. Sir Henry Rawlinson says, "We can now understand how Belshazzar, as joint king with his father, may have been governor of Babylon, when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed; while Nabonnedus leading a force to the relief of the place was defeated, and obliged to take refuge in Borsippa, capitulating after a short resistance, and being subsequently assigned, according to Berosus, an honorable retirement in Carmania." Belshazzar's position as joint ruler with his father harmonizes with Daniel's being the "third ruler in the kingdom" (Dan. v. 16, 29), the highest position then tenable by a subject (G. Rawlinson, *Hist. Evidences*, 442). In Dan. v. 2, Nebuchadnezzar is called the father of Belshazzar. This, of course, need only mean grandfather or ancestor. Rawlinson connects Belshazzar with Nebuchadnezzar through his mother, thinking it probable that Nabunahit (= Nabonnedus) would strengthen his position by marrying the daughter of that king, who would thus be Belshazzar's maternal grandfather. A totally different view is taken by Marcus Niebuhr, who considers Belshazzar to be another name for Evil-merodach, the son of Nebuchadnezzar. On Rawlinson's view, Belshazzar died B. C. 538; on Niebuhr's, B. C. 559.

* **Bel-te-shaz'zar,** an Assyrio-Babylonish name (= *Bel's prince*, i. e. whom Bel favors, Ges.; *Bel*, or *maintainer*, *of the lord*, Fü.) given to Daniel (Dan. i. 7, &c.).

Ben (Heb. *son*), a Levite "of the second degree," one of the porters appointed by David for the ark (1 Chr. xv. 18).

* **Ben–a-bin'a-dab** (Heb.) = "son of Abinadab" (1 K. iv. 11, marg.). Abinadab 4.

Be-nai'ah [-na'yah] (fr. Heb. whom *Jehovah hath built*, Ges.). **1.** Son of Jehoiada the chief priest (1 Chr. xxvii. 5), and therefore of the tribe of Levi, though a native of Kabzeel (2 Sam. xxiii. 20; 1 Chr. xi. 22) in the S. of Judah; set by David (xi. 25) over his body-guard of Cherethites and Pelethites (2 Sam. viii. 18; 1 Chr. xviii. 17; 2 Sam. xx. 23), and occupying a middle rank between the first three of the "mighty men," and the thirty "valiant men of the armies" (2 Sam. xxiii. 22, 23; 1 Chr. xi. 25, xxvii. 6.) The exploits which gave him this rank are narrated in 2 Sam. xxiii. 20, 21; 1 Chr. xi. 22 ff. He was captain of the host for the third month (1 Chr. xxvii. 5). Benaiah remained faithful to Solomon during Adonijah's attempt on the crown (1 K. i.); he put to death, at the king's command, Adonijah, Joab, and Shimei; and was raised into the place of Joab as commander-in-chief of the whole army (ii., iv. 4). He appears to have had a son, called after his grandfather, Jehoiada, who succeeded Ahithophel about the person of the king (1 Chr. xxvii. 34). But this is possibly a copyist's mistake for "Benaiah the son of Jehoiada."—**2.** "Benaiah the Pirathonite;" an Ephraimite, one of David's thirty "valiant men" (2 Sam. xxiii. 30; 1 Chr. xi. 31), and captain of the eleventh monthly course (xxvii. 14).—**3.** A Levite in David's time, who "played with a psaltery on Alamoth" (xv. 18, 20, xvi. 5).—**4.** A priest in David's time, appointed to blow the trumpet before the ark (xv. 24, xvi. 6).—**5.** A Levite of the sons of Asaph (2 Chr. xx. 14).—**6.** A Levite in Hezekiah's time, one of the "overseers of offerings" (xxxi. 13).—**7.** A prince of Simeon in Hezekiah's time, participant in the extermination of the shepherds of Gedor (1 Chr. iv. 36).—**8.** Four laymen in Ezra's time, who had taken strange wives:—*a*. A descendant of Parosh (Ezr. x. 25). Baanias.—*b*. A descendant of Pahath-moab (x. 30). Naidus.—*c*. A descendant of Bani (x. 35). Mabdai.—*d*. A descendant of Nebo (x. 43). Banaias.—**9.** Father of Pelatiah 4 (Ez. xi. 1, 13).

Ben–am'mi (Heb. *son of my kindred*), son of Lot by his younger daughter, and progenitor of the Ammonites (Gen. xix. 38).

* **Bench'es,** the A. V. translation in Ez. xxvii. 6 of the Hebrew *keresh* (margin "hatches"; literally = a "*board*" or *plank*, Ex. xxvi. 15 ff. &c.). Hitzig, Fairbairn (*on Ez.*), &c., suppose the proper translation in Ezekiel to be "thy deck." Box-tree.

* **Ben–de'kar** (Heb. *lance-bearer*, Fü.) = "son of Dekar" (1 K. iv. 9, margin).

Be'ne–be'rak (Heb. *sons of lightning*, Ges.), a city of the tribe of Dan (Josh. xix. 45 only); at the modern *Ibn Abrak*, a few miles from *el-Yehûdîyeh* (Jehud)? (Scholz, Kitto).

* **Ben-e-fac'tor** (L. *a doer of good* = Gr. *euergetês*), a title of honor given to kings, &c. (Lk. xxii. 25). Thus Vespasian was styled by the people of Tiberias (Jos. *B. J.* iii. 9, § 8). Euergetes.

Be'ne–ja'a-kan (Heb. *sons of Jaakan*), a tribe who gave their name to certain wells in the desert which formed one of the halting-places of the Israelites on their journey to Canaan (Num. xxxiii. 31, 32); also called Beeroth of the Children of Jaakan. See Deuteronomy, B., I., 5.

Be'ne-ke'dem (Heb.) = "the children of the East."

* **Ben-ge'ber** (Heb.) = "son of Geber" (1 K. iv. 13, margin).

Ben-ha'dad or **Ben'-ha-dad** (Heb. *son* [i. e. worshipper] *of Hadad*, a Syrian god), the name of three kings of Damascus. (For their dates, compare Israel, Kingdom of.)—**1.** Ben-hadad I. was either son or grandson to Rezon, and in his time Damascus was supreme in Syria. His alliance was courted both by Baasha of Israel and Asa of Judah (1 K. xv. 18 ff.; 2 Chr. xvi. 2 ff.). He finally closed with the latter on receiving a large amount of treasure, and conquered a great part of the N. of Israel, thereby enabling Asa to pursue his victorious operations in the S. From 1 K. xx. 34, it would appear that he continued to make war upon Israel in Omri's time, and forced him to make "streets" in Samaria for Syrian residents. (Ahab.)—**2.** Ben-hadad II., son of the preceding, and also king of Damascus. Long wars with Israel characterized his reign (1 K. xx., &c.), of which the earlier campaigns are described under Ahab. His power and the extent of his dominion are proved by the thirty-two vassal kings who accompanied him to his first siege of Samaria. Some time after Ahab's death, Ben-hadad renewed the war with Israel (2 K. vi., &c.), attacked Samaria a second time, and pressed the siege so closely that there was a terrible famine in the city. But the Syrians broke up in the night in consequence of a sudden panic. Soon after Ben-hadad fell sick, and sent Hazael to consult Elisha as to the issue of his malady. On the day after Hazael's return Ben-hadad was murdered, as is commonly thought, by Hazael (viii. 15). Ewald thinks that one or more of Ben-hadad's own servants were the murderers. Ben-hadad probably reigned some thirty years.—**3.** Ben-hadad III., son of Hazael, and his successor on the throne of Syria (xiii. 3, &c.). His reign was disastrous for Damascus, and the vast power wielded by his father sank into insignificance. When he succeeded to the throne, Jehoash recovered the cities which the Syrians had taken from Jehoahaz, and beat him in Aphek (xiii. 17, 25). Jehoash gained two more victories, but did not restore the dominion of Israel on the E. of Jordan. This glory was reserved for his successor. His misfortunes in war are noticed, Am. i. 4.

Ben-ha'il (Heb. *son of the host*, i. e. *warrior*), one of the princes whom Jehoshaphat sent to teach in the cities of Judah (2 Chr. xvii. 7).

Ben-ha'nan (Heb. *son of one gracious*, Ges.), son of Shimon, in the line of Judah (1 Chr. iv. 20).

* **Ben-he'sed** (Heb.) = "son of Hesed" (1 K. iv. 10, margin).

* **Ben'-hur** (Heb.) = "son of Hur" (1 K. iv. 8, margin). Hur 5.

Be-ni'nu (Heb. *our son*, Ges.), a Levite who sealed the covenant with Nehemiah (Neh. x. 13, Heb. 14).

Ben'ja-min (Heb. *Binyâmîn* = *son of the right hand*, i. e. fortunate, dexterous, Vulgate, A. V. margin, Ges.; *Binyâmîm* = *son of days*, i. e. son of my old age [compare Gen. xliv. 20], Sam. Codex, Philo, Aben-ezra, &c.). **1.** The youngest of Jacob's children, and the only one of the thirteen who was born in Palestine. His birth took place on the road between Bethel and Bethlehem, a short distance from the latter, and his mother Rachel died in giving him birth, naming him with her last breath Ben-oni (= *son of my sorrow*). This was by Jacob changed into Benjamin (Gen. xxxv. 16–18). In 1 Sam. ix. 1, margin, the name appears as Jemini. Until the journeys of Jacob's sons and of Jacob himself into Egypt, we hear nothing of Benjamin, and as far as he is concerned those well-known narratives (Gen. xlii.–xlv.) disclose nothing beyond the very strong affection entertained toward him by his father and his whole-brother Joseph, and the relation in which he stood, as if a mere darling child to the whole of his family. Even the harsh natures of the elder patriarchs relaxed toward him. But Benjamin can hardly have been the "lad" which we commonly imagine him to be, for, at the time that the patriarchs went down to reside in Egypt, when "every man with his house went with Jacob," ten sons are ascribed to Benjamin—a larger number than to any of his brothers—and two of these (Muppim, Huppim), from the plural formation of their names, were themselves apparently families (xlvi. 21). Jacob's prophecy in respect to the tribe was, "Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil" (xlix. 27). Benjamin is in the lists of the tribes in Ex. i.; Num. i., ii., xiii., xxvi., xxxiv.; Deut. xxvii., xxxiii.; 1 Chr. ii., viii., &c. The proximity of Benjamin to Ephraim during the march to the Promised Land (Num. ii. 18–24) was maintained in the territories allotted to each (Josh. xviii. 11 ff.). Benjamin lay immediately to the S. of Ephraim, between him and Judah. The situation of this territory was highly favorable. It formed almost a parallelogram, of about twenty-six miles in length by twelve in breadth. Its E. boundary was the Jordan, and from thence it extended to the wooded district of Kirjath-jearim, about eight miles W. of Jerusalem, while in the other direction it stretched from the valley of Hinnom, under the "Shoulder of the Jebusite" (A.V. "side of Jebusi") on the S., to Bethel on the N. Thus Dan intervened between Benjamin and the Philistines, while the communications with the valley of the Jordan were in their own power. On the S. the territory ended abruptly with the steep slopes of the hill of Jerusalem,—on the N. it melted imperceptibly into the possessions of the friendly Ephraim. The smallness of this district (=less than one-fourth of the State of Rhode Island) was, according to Josephus, compensated for by the excellence of the land.—(1.) The general level of this part of Palestine is very high, not less than 2,000 feet above the maritime plain of the Mediterranean on the one side, or than 3,000 feet above the deep valley of the Jordan on the other; and besides, this general level or plateau is surmounted, in this district, by a large number of eminences, almost every one of which has borne some part in the history of the tribe.—(2.) No less important than these eminences are the torrent-beds and ravines by which the upper country breaks down into the deep tracts on each side of it. They formed then, as they do still, the only mode of access from the plains of Philistia and Sharon on the W., or the deep valley of the Jordan on the E.—The passes on the E. side are much more difficult and intricate than those on the W. The principal one, which, now unfrequented, was doubtless in ancient times the main ascent to the interior, leaves the Arabah behind the site of Jericho, and breaking through the barren hills with many a wild bend and steep slope, extends to and indeed beyond the very central ridge of the table-land of Benjamin, to the foot of the eminence on which stand the ruins of *Birch*, the ancient Beeroth. Another of these passes is that which, since the time of our Saviour, has been the regular road between Jericho and Jerusalem, the scene of the parable of the Good Samaritan.—Such were the limits and the character of the possession of Benjamin as fixed by those who originally divided the land. But in 1 Chr. viii. 12, 13, we find mention of Benjamites who built Lod and Ono, and of others who were founders of Aijalon, all which towns were beyond the spot named above as the W. point in their boundary. These places too were in their possession after the return from the Captivity (Neh. xi. 35).—The contrast between the warlike character of the tribe and the peaceful image of its progenitor comes out in many scattered notices. Benjamin was the only tribe which seems to have pursued archery to any purpose, and their skill in the bow and the sling was celebrated. Ehud the son of Gera accomplished his purpose on Eglon with less risk, owing to his proficiency in using his left hand, a practice apparently confined to Benjamites (Judg. iii. 15, and see xx. 16; 1 Chr. xii. 2). Baanah and Rechab, "the sons of Rimmon the Beerothite of the children of Benjamin" (2 Sam. iv. 2), are the only Israelites W. of the Jordan named in the whole history as captains of marauding predatory bands. (ROBBERY; THIEVES.) The dreadful deed recorded in Judg. xix., though repelled by the whole country, was unhesitatingly adopted and defended by Benjamin with an obstinacy and spirit truly extraordinary. That frightful transaction was indeed a crisis in the history of the tribe: the six hundred who took refuge in the cliff Rimmon were the only survivors. A long interval must have elapsed between so abject a condition and the culminating point at which we next meet with the tribe. Several circumstances may have conduced to its restoration to that place which it was now to assume. The Tabernacle was at Shiloh in Ephraim during the time of the last Judge; but the Ark was in Benjamin at Kirjath-jearim. Ramah, the official residence of Samuel, and containing a sanctuary greatly frequented (1 Sam. ix. 12, &c.),—Mizpeh, where the great assemblies of "all Israel" were held (vii. 5),—Bethel, perhaps the most ancient of all the sanctuaries of Palestine, and Gibeon, "the great high place" (1 K. iii. 4), were all in the land of Benjamin. The people who resorted to these various places must gradually have been accustomed to associate the tribe with power and sanctity. The struggles and contest which followed Saul's death arose from the natural unwillingness of the tribe to relinquish its position at the head of the nation, especially in favor of Judah. Had it been Ephraim, the case might have been different, but Judah had as yet no connection with the house of Joseph, and was besides the tribe of David, whom Saul had pursued with such unrelenting enmity. The tact and sound sense of Abner, however, succeeded in overcoming these difficulties. Still the insults of Shimei and the insurrection of Sheba are indications that the soreness still existed, and we do not hear of any cordial coöperation or firm union between the two tribes until the disruption of the kingdoms (1 K. xii. 21; 2 Chr. xi. 1). The alliance was further strengthened by a covenant solemnly undertaken (xv. 9), and by the employment of Benjamites in high positions in the army of Judah (xvii. 17). But what above all must have contributed to strengthen the alliance was the fact that the Temple was the common property of both tribes. Henceforward the history of Benjamin becomes merged in that of the S. kingdom. (JUDAH, KINGDOM OF.) Not only SAUL 2, the king, but MORDECAI and ESTHER and Saul ("who also is called PAUL") the apostle, were Benjamites.—**2.** A man of the tribe of Benjamin, son of Bilhan, and the head of a family of warriors (1 Chr. vii. 10).—**3.** A son of Harim in Ezra's time, husband of a foreign wife (Ezr. x. 32).—**4.** A contemporary of Nehemiah (Neh. iii. 23, xii. 34).

Ben'ja-min, Gate of, a gate on the N. side of Jerusalem; probably = the gate of Ephraim (so Ges.) (Jer. xxxvii. 13, xxxviii. 7; Zech. xiv. 10). "The high gate of Benjamin" (Jer. xx. 2) may have been a corresponding gate of the temple (compare 2 K. xv. 35), (Henderson *on Jer.* l. c.).

* **Ben'ja-mite** (for Benjaminite; fr. Heb.) = descendant of BENJAMIN 1 (Judg. iii. 15, xix. 16; 1 Sam. ix. 1, 4, 21, &c.).

Be'no (Heb. *his son*), a Levite of the sons of Merari (1 Chr. xxiv. 26, 27).

Ben-o'ni (Heb. *son of my sorrow*, A. V. marg., or *son of my strength*, i. e. of my last effort, Hiller), the name given by the dying Rachel to her newly-born son, but changed by his father into BENJAMIN (Gen. xxxv. 18).

Ben-zo'heth (Heb. *son of Zoheth*), a name occurring among the descendants of Judah (1 Chr. iv. 20).

Be'on (Heb.), a place on the E. of Jordan (Num. xxxii. 3), doubtless a contraction of BAAL-MEON (compare ver. 38).

Be'or (Heb. *torch, lamp*, Ges.). **1.** Father of the Edomite king BELA 2 (Gen. xxxvi. 32; 1 Chr. i. 43). —**2.** Father of Balaam (Num. xxii. 5, xxiv. 3, 15, xxxi. 8; Deut. xxiii. 4; Josh. xiii. 22, xxiv. 9; Mic. vi. 5); = No. 1?; called BOSOR in the N. T.

Be'ra (Heb. *son of evil*, Ges.), king of Sodom at the invasion of Chedorlaomer (Gen. xiv. 2; also 17 and 21).

Ber'a-chah [-kah] (Heb. *blessing*, Ges.), a Benjamite, who joined David at Ziklag (1 Chr. xii. 3).

Ber'a-chah [-kah] (Heb. *blessing*), **Val'ley of,** a valley so named because there Jehoshaphat and his people assembled to "bless" Jehovah after the overthrow of the hosts of Moabites, Ammonites, and Mehunim, who had come against them (2 Chr. xx. 26). The name of *Bereikût* (probably = Berachah) is now attached to ruins in a valley of the same name lying between Tekoa and the main road from Bethlehem to Hebron.

Ber-a-chi'ah [-ki-] (fr. Heb. = BERECHIAH), a Gershonite Levite (1 Chr. vi. 39); = BERECHIAH 6.

Be-rai'ah or **Ber-a-i'ah** (Heb. whom *Jehovah created*, Ges.), a Benjamite chief, son of Shimhi (1 Chr. viii. 21).

Be-re'a (L. *Berœa*, fr. Gr. *Beroia;* named from the abundance of its waters? Conyb. and H. i. 339). **1.** A city of Macedonia, to which St. Paul retired with Silas and Timotheus, in the course of his first visit to Europe, on being persecuted in Thessalonica, and from which, on being again persecuted by emissaries from Thessalonica, he withdrew to the sea for the purpose of proceeding to Athens (Acts xvii. 10 ff.). The community of Jews must have been considerable in Berea, and their character is described in very favorable terms (11). Sopater, one of St. Paul's missionary companions, was from Berea (Acts xx. 4). Berea, now *Verria* or *Kara-Verria*, is forty-five miles W. S.W. from Thessalonica, on the E. slope of the Olympian mountain-range, commanding an extensive view of the plain of the Axius and Haliacmon, and had in 1854 about six thousand inhabitants, one-quarter Turks, about two hundred Jews, and the rest Greeks (Rev. E. M. Dodd in *B. S.* xi. 833). A few ancient remains, Greek, Roman, and Byzantine, still exist here.—**2.** A city of Syria, the modern *Aleppo* (2 Mc. xiii. 4).—**3.** A place in Judea, apparently not very far from Jerusalem (1 Mc. ix. 4).

Ber-e-chi'ah [-ki-] (fr. Heb. = whom *Jehovah hath blessed*, Ges.). **1.** Son of ZERUBBABEL (1 Chr. iii. 20).—**2.** Father of MESHULLAM 13 (Neh. iii. 4, 30; vi. 18).—**3.** A Levite of the line of Elkanah (1 Chr. ix. 16).—**4.** A doorkeeper for the ark (1 Chr. xv. 23).—**5.** A prince of Ephraim in Pekah's reign, who with others succored the captives from Judah (2 Chr. xxviii. 12).—**6.** Father of Asaph the singer (1 Chr. xv. 17); = BERACHIAH.—**7.** Father of Zechariah the prophet (Zech. i. 1, 7).

Be'red (Heb. *hail*, Ges.). **1.** A place in the S. of Palestine, between which and Kadesh lay the well Lahai-roi (Gen. xvi. 14); according to some = Elusa, now *el-Khulasah* (BETHUL).—**2.** A son or descendant of Ephraim (1 Chr. vii. 20); supposed by Lord A. C. Hervey = BECHER (?).

Ber-e-ni'ce = BERNICE.

Be'ri (Heb. = BEERI, Ges.), son of Zophah, of the tribe of Asher (1 Chr. vii. 36).

Be-ri'ah (Heb. *in evil*, or *a gift;* see below). **1.** Son of Asher (Gen. xlvi. 17; Num. xxvi. 44, 45), from whom descended the "family of the Beriites" (44).—**2.** Son of Ephraim, so named on account of the state of his father's house when he was born (see 1 Chr. vii. 20–23). This notice refers to a period of Hebrew history, respecting which the Bible affords us no other like information—the time between Jacob's death and the beginning of the oppression. Apparently some of Ephraim's sons had attained to manhood, and the Hebrews were still free. (SHUTHELAH.) The men of Gath were probably born in the E. part of Lower Egypt, if not in Goshen itself. At this time very many foreigners must have been settled in Egypt (compare Gen. xlvi. 34). Or these men of Gath may have been mercenaries like the Cherethim (in Egyptian *Shayratana*, see PELETHITES), who were in the Egyptian service at a later time, as in David's, and to whom lands were probably allotted as to the native army.—**3.** A Benjamite. He and his brother Shema were ancestors of the inhabitants of Ajalon, and expelled the inhabitants of Gath (1 Chr. viii. 13, 16).—**4.** A Gershonite Levite, son of Shimei (1 Chr. xxiii. 10, 11).

Be-ri'ites (fr. Heb.) = descendants of BERIAH 1.

Be'rites (Heb. *Bêrim* = *wells*, a place or district, Ges.; or *descendants of* BERI ?), **the,** = a tribe or people named with Abel and Beth-maachah—and therefore doubtless situated in the N. of Palestine—mentioned only as visited by Joab in his pursuit after Sheba the son of Bichri (2 Sam. xx. 14).

Be'rith, the god (Judg. ix. 46) = BAAL-BERITH. See under BAAL 1.

Ber-ni'ce [as an Eng. word usually pron. ber'nis] (L. fr. Gr. = *carrying off victory, victorious*, L. & S.), also written BERENICE, eldest daughter of Herod Agrippa I. She was first married to her uncle Herod, king of Chalcis, and after his death (A. D. 48) she lived under circumstances of great suspicion with her own brother Agrippa II., in connection with whom she is mentioned (Acts xxv. 13, 23, xxvi. 30) as having visited Festus on his appointment as Procurator of Judea. She was a second time married, to Polemon, king of Cilicia, but soon left him, and returned to her brother. She afterward became the mistress of Vespasian, and of his son Titus.

Be-ro'dach-Bal'a-dan [-dak] (Heb.) = MERODACH-BALADAN (2 K. xx. 12).

Be'roth (1 Esd. v. 19) = BEEROTH.

Be-ro'thah (Heb. *wells*, Fü.), **Be-ro'thai** (Heb. *my wells*, Ges.; *wells of Jehovah*, Sim.; *the deity worshipped in the cypress*, Fü.). The first of these two names, each of which occurs once only, is given (Ez. xlvii. 16) in connection with Hamath and Damascus as forming part of the N. boundary of the promised land. The second is mentioned (2 Sam. viii. 8) as a city of Zobah taken by David, also in connection with Hamath and Damascus. The well-known city *Beirût* (ancient Berytus) naturally suggests itself as identical with one at least of the names; but in each instance the circumstances of the case seem to require a position further E. Fürst regards Berothah and Berothai as distinct places, and makes Berothah = Berytus. Van de Velde suggests Tell *el-Byruth*, between Tadmor and Hamath (Kitto).

Be-roth'ite, the (1 Chr. xi. 39) = one from Berоth or BEEROTH.

* **Ber'ries** are mentioned in the A. V. only in Is. xvii. 6 and Jas. iii. 12 as the fruit of the olive-tree. OLIVE.

Ber'yl (Heb. *tarshish*, supposed to be named fr. TARSHISH), occurs in Ex. xxviii. 20, xxxix. 13; Cant. v. 14; Ez. i. 16, x. 9, xxviii. 13 (marg. *chrysolite*); Dan. x. 6. There is little or nothing in these passages to lead us to any satisfactory conclusion as to its identity, except in Cant. v. 14: "His hands are orbs of gold adorned with the *tarshish* stone" (A. V. "gold rings set with the beryl"). The orbs or rings of gold refer not to rings on the fingers, but to the fingers themselves, as they gently press upon the thumb and thus form the figure of an orb or a ring. The latter part is the causal expletive of the former. In this passage not only are the hands called orbs of gold, but the reason why they are thus called is immediately added—specially on account of the beautiful chrysolites with which the hands were adorned. Pliny says of the ancient chrysolite, "it is a transparent stone with a refulgence like that of gold." Since then the *golden stone* (= *chrysolite*) is admirably suited to the above passage in Canticles, the ancient *chrysolite*, which is the modern yellow *topaz*, appears to have a better claim than any other gem to represent the Heb. *tarshish.*—The Greek *bêrullos*, from which "beryl" is derived, is found in Tob. xiii. 17 and Rev. xxi. 20. Tob. xiii. 17 declares "the streets of Jerusalem shall be paved with beryl and carbuncle and stones of Ophir." In Rev. xxi. 20 "beryl" is the eighth foundation of the wall of the New Jerusalem. The beryl is identical with the EMERALD except in its color, which is green or bluish-green.

Ber-ze'lus (1 Esd. v. 38) = BARZILLAI 1.

Be'sal (Heb. fr. Sansc. = *victory?* Ges.), ancestor of certain Nethinim who returned with Zerubbabel (Ezr. ii. 49; Neh. vii. 52). BASTAI.

* **Be-sieged' Pla'ces.** The Heb. *mâtsôr*, thus translated in 2 K. xix. 24 and Is. xxxvii. 35, also translated "defence" in Is. xix. 6, and "fortified cities" in Mic. vii. 12, is supposed = Mizraim, i. e. EGYPT (Boch., Ges., Keil, &c.). FENCED CITY.

Bes-o-dei'ah [-dee'yah] (fr. Heb. = *in the intimacy of Jehovah*, i. e. *confidant of Jehovah*, Ges.), father of MESHULLAM 14 (Neh. iii. 6).

* **Be'som** [-zum], a broom or brush of twigs, used figuratively in Is. xiv. 23. The instrument is mentioned in this passage only, but sweeping is spoken of in Mat. xii. 44; Lk. xi. 25, xv. 8.

Be'sor (Heb. *cool, cold*, Ges.), **the brook,** a torrent-bed or wady in the extreme S. of Judah (1 Sam. xxx. 9, 10, 21 only). It must have been S. of Ziklag, and is supposed (Rbn. *Phys. Geog.* 121–3) = *Wady Ar'âra*h running from *Ar'ârah* (AROER 4) to Beer-sheba.

* **Be-stead'** [-sted], an old English word compounded of the prefix *be* and *stead*, i. e. place; compare *belated*, *benighted*, *bestowed*, *bewitched*, &c. "Hardly bestead" (Is. viii. 21) = *in a state of hardship, in distressed circumstances, afflicted, oppressed.*

* **Be-stow'** [-sto], **to,** in the A. V., as now, = *to give*, *grant*, or *confer* (Ex. xxxii. 29, &c.); also *to stow away* or *lay up in store*, *to deposit* or *store* (2 K. v. 24; Lk. xii. 17, 18, &c.).

Be'tah (Heb. *trust*, *confidence*, Ges.), a city belonging to Hadadezer, king of Zobah, mentioned with Berothai (2 Sam. viii. 8); = TIBHATH; site unknown.

Bet'a-ne (Gr.), a place apparently S. of Jerusalem (Jd. i. 9); possibly = *Bethanin* of Eusebius, two miles from the Terebinth or Oak of Abraham and four from Hebron. This has been variously identified with Betharath, Bethainum (BETH-ANOTH), and Betaneh or Ecbatana in Syria, placed by Pliny on Carmel.

Be'ten (Heb. *belly*, perhaps = *valley*, Ges.), a city on the border of Asher (Josh. xix. 25); identified by Eusebius with a place then called Bebeten, eight miles E. of Ptolemais.

Beth, the English form of the Heb. *bêyth*, from *bayith*, which is the most general Hebrew word for a house or habitation. Strictly speaking it has the force of a settled dwelling, as in Gen. xxxiii. 17, where the building of a "house" marks the termination of a stage of Jacob's wanderings; but it is also employed for a dwelling of any kind, even for a tent, as in Gen. xxiv. 32, Judg. xviii. 31, 1 Sam. i. 7. From this general force the transition was natural to a "house" in the sense of a family. Like *Ædes* in Latin and *Dom* in German, Beth has the special meaning of a temple or house of worship. Beth is not found in the A. V., except (1.) as the name of the second letter of the Hebrew alphabet (Ps. cxix.; NUMBER; WRITING), and (2.) in combination with other words to form the names of places (see below).

Beth-ab'a-ra (Gr. fr. Heb. = *house of the ford* or *ferry*), a place beyond Jordan, in which, according to the Received Text of the N. T., John was baptizing (Jn. i. 28), apparently at the time that he baptized Christ (compare ver. 29, 39, 35). If this reading be correct, Bethabara may = BETH-BARAH (Rbn. *Phys. Geog.* 168; V. de V. ii. 271), or = BETHNIMRAH (Mr. Grove). But the oldest MSS. (A B, see NEW TESTAMENT) and the Vulgate have in Jn. i. 28 not Bethabara but Bethany.

Beth'-a-nath (L. fr. Heb. = *house of response*, perhaps, *of echo*, Ges.), one of the "fenced cities" of Naphtali, named with Beth-shemesh (Josh. xix. 38); from neither of them were the Canaanites expelled (Judg. i. 33). It is supposed = the modern village *'Ain'ata*, a half hour north of *Bint Jebail*, between Tyre and the waters of Merom (Thn. i. 315; V. de V. i. 170).

Beth'-a-noth (L. fr. Heb. = BETH-ANATH, Ges.), a town in the mountainous district of Judah, named with Halhul, Beth-zur, &c., in Josh. xv. 59 only; probably at the ruins called *Beit-'ainûn*, between Hebron and Halhul; compare BETANE.

Bethany.—(From Smith's Smaller Dictionary.)

Beth'a-ny (fr. Aram. = *house of dates*, Lightfoot, Reland). **1.** A village intimately associated with the most familiar acts and scenes of the last days of the life of Christ. Here He raised LAZARUS from the dead; from Bethany He commenced His triumphal entry into Jerusalem; at Bethany was His nightly resting-place during the time immediately preceding His passion; here at the houses of MARTHA and MARY and of SIMON THE LEPER we are admitted to view Him, more nearly than elsewhere, in the circle of His domestic life; somewhere here, on these wooded slopes beyond the ridge of Olivet, the apostles stood when "He was parted from them, and carried up into heaven" (Mat. xxi., xxvi.; Mk. xi., xiv.; Lk. xix., xxiv.; Jn. xi., xii.). Bethany was situated "at" the Mount of Olives (Mk. xi. 1; Lk. xix. 29), about fifteen stadia (A. V. "furlongs") from Jerusalem (Jn. xi. 18), on or near the usual road from Jericho to the city (Lk. xix. 29, compare 1; Mk. xi. 1, compare x. 46), and close by and W. (?) of BETHPHAGE, the two being several times mentioned together.—There never appears to have been any doubt as to the site of Bethany, which is now known by a name derived from Lazarus—*el-'Azarîyeh* or *Lazarieh*. It lies on the E. slope of the Mount of Olives, fully one mile beyond the summit, and not very far from the point at which the road to Jericho begins its more sudden descent toward the Jordan valley.—*El-'Azarîyeh* is a ruinous and wretched village, a wild mountain hamlet of some twenty families. In the village are shown the traditional sites of the house and tomb of Lazarus, and of the house of Simon the leper.—**2.** (fr. Heb.; see above; *house of shipping*, Tholuck; *boat-house*, Fbn.). A place beyond Jordan, known only from Jn. i. 28. BETHABARA.

Beth-ar'a-bah (fr. Heb. = *house of the desert*), one of the six cities of Judah in the ARABAH (Josh. xv. 61), on the N. border of the tribe, and apparently between Beth-hoglah and the high land W. of the Jordan valley (xv. 6); also included in the list of the towns of Benjamin (xviii. 22).

Beth-a'ram (L. fr. Heb. = *house of the height*, or *mountain-house*, Ges.), a town of Gad, E. of the Jordan, in "the VALLEY" 1 (Josh. xiii. 27), and no doubt = BETH-HARAN. Eusebius and Jerome report that in their day its appellation was Bethramphtha, and that, in honor of Augustus, Herod had named it Libias. Josephus says that Herod (Antipas), on taking possession of his tetrarchy, fortified Sepphoris and the city of Betharamphtha, building a wall round the latter, and calling it Julias in honor of the emperor's wife (viz. Julia; previously called Livia). Jerome describes it as between Jericho and Heshbon, and it is said there are ruins *er-Ram* a few miles E. of Jordan in this direction (Ptr. in Kit.). BETH-JESHIMOTH.

Beth-ar'bel (fr. Heb. = *house of God's ambush*, Ges.), the scene of a sack and massacre by Shalman or Shalmaneser (Hos. x. 14); supposed = the ancient stronghold of ARBELA in Galilee (so Gesenius, Robinson, &c.), or an Arbela near Pella (so Hitzig).

Beth-a'ven (L. fr. Heb. = *house of naught*, i. e. *badness*), a place on the mountains of Benjamin, E. of Bethel (Josh. vii. 2, xviii. 12), and lying between that place and Michmash (1 Sam. xiii. 5, xiv. 23). In Hos. iv. 15, v. 8, x. 5, the name is transferred, with a play on the word very characteristic of this prophet, to the neighboring Bethel—once the "house of God," but then the house of idols, of "naught."

Beth-az-ma'veth (fr. Heb.; see AZMAVETH) (Neh. vii. 28 only) = AZMAVETH, and BETHSAMOS.

Beth-ba'al-me'on (fr. Heb.; see BAAL-MEON, under BAAL), a city of Reuben, on the "PLAIN" 4, E. of Jordan (Josh. xiii. 17); = BAAL-MEON, BEON, and BETH-MEON. See BAAL-MEON, under BAAL, *Geog.*, 9.

Beth-ba'rah (fr. Heb. = *house of passage*, or *of the ford*), named only in Judg. vii. 24, as a point apparently S. of the scene of Gideon's victory. Beth-barah derives its chief interest from the possibility that its more modern representative may have been BETHABARA where John baptized. It was probably the chief ford of the district.

Beth-ba'si (fr. a Gr. form of Heb. ?), a town in which Jonathan and Simon Maccabeus took refuge from Bacchides (1 Mc. ix. 62, 64); probably in the Jordan valley not far from Jericho; possibly = "the valley of KEZIZ."

Beth-bir'e-i (fr. Heb. = *house of my creation*, Ges.), a town of Simeon (1 Chr. iv. 31), apparently = BETH-LEBAOTH.

Beth'-car (fr. Heb. = *house of lambs; house of pasture*, Ges.), a place named as the point to which the Israelites pursued the Philistines (1 Sam. vii. 11); perhaps at the ruined village *Beit-far* about three miles N. W. of *'Ain-Shems* or Beth-shemesh (Ptr. in Kit.). Josephus says that the stone EBENEZER was set up here.

Beth-da'gon (L. fr. Heb. = *house of* DAGON). **1.** A city in the low country of Judah (Josh. xv. 41), and therefore not far from the Philistine territory, with which its name implies a connection. Caphardagon existed as a very large village between Diospolis (Lydda) and Jamnia in the time of Jerome. A place called *Beit Dejan* has been found between Lydda and Jaffa (Rbn. iii. 298), but this appears too far N. (see No. 3).—**2.** A town, apparently near the coast, on the boundary of Asher (Josh. xix. 27); probably a Philistine colony.—**3.** A house or temple of Dagon at Ashdod (1 Mc. x. 83, 84). Dr. P. Holmes (in Kitto) supposes this Beth-dagon a city, perhaps = Caphardagon and *Beit Dejan* (see No. 1 above).

Beth-dib-la-tha'im (fr. Heb. = *house of the double cake*, sc. of figs), a town of Moab (Jer. xlviii. 22); apparently = ALMON-DIBLATHAIM.

* **Beth-e'den** (fr. Heb. = *house of pleasantness*, Ges.) (Am. i. 5, marg.). EDEN 3.

* **Beth-e'ked** (Heb.) = "SHEARING-HOUSE."

Beth'-el (fr. Heb. = *house of God*). **1.** A well-known city and holy place in central Palestine. Jacob twice solemnly gave this name after his meeting with God. (1.) Under the awe inspired by the nocturnal vision of God, when on his journey from his father's house at Beer-sheba to seek his wife in Haran (Gen. xxviii. 19). This verse indicates a distinction between the early Canaanite "city" Luz, and the "place," as yet marked only by the "stone," or the heap erected by Jacob to commemorate his vision.—(2.) After Jacob's return from Padan-aram, on the occasion of God's blessing him and confirming to him the name of Israel (xxxv. 14, 15).—In xii. 8, the name of Bethel is given to this spot by anticipation (so Bush, Kitto, &c.) in narrating the removal of Abram from the oaks of Moreh to "'the' mountain on the E. of Bethel," with "Bethel on the W. and Hai on the E." Here he built an altar; and hither he returned from Egypt with Lot before their separation (xiii. 3, 4).—No mention is made in the above narratives of any town or buildings at Bethel at that early period, and a marked distinction is drawn in them between the "city" of Luz and the consecrated "place" in its neighborhood (compare xxxv. 7). In the ancient chronicles of the conquest the two are still distinguished (Josh. xvi. 1, 2); and the appropriation of the name of Bethel to the city appears not to have been made till it was taken by the tribe of Ephraim; after which the name of Luz occurs no more (Judg. i. 22-26).—After the conquest Bethel is frequently heard of. In the troubled times when there was no king in Israel, the people went up in their distress to Bethel to ask counsel of God (xx. 18, 26, 31, xxi. 2; A. V. "house of God"). Here was the ark of the covenant under the charge of Aaron's grandson Phinehas (xx. 26-28, xxi. 4); and the mention of a regular road or causeway between it and the great town of Shechem is doubtless an indication that it was already in much repute. Later we find it named as one of the holy cities to which Samuel went in circuit (1 Sam. vii. 16). Here Jeroboam placed one of the two calves of gold (CALF; IDOLATRY), and built a "house of high places" and an altar of incense, by which he himself stood to burn (1 K. xii. 29 ff.); as we see him in the familiar picture of 1 K. xiii. Toward the end of Jeroboam's life Bethel fell into the hands of Judah (2 Chr. xiii. 19). Elijah visited Bethel, and we hear of "sons of the prophets" resident there (2 K. ii. 2, 3), two facts apparently incompatible with the active existence of the calf-worship. The mention of the bears so close to the town (iii. 23, 25), looks too as if the neighborhood were not much frequented at that time. But, after the destruction of the Baal worship by Jehu, Bethel comes once more into view (x. 29). Under the descendants of this king the place and the worship must have greatly flourished, for by the time of Jeroboam II. the rude village was again a royal residence with a "king's house" (Am. vii. 13) and altars (iii. 14). (Amos.)—How this prosperity came to its doom we are not told. After the desolation of the N. kingdom by the king of Assyria, Bethel still remained an abode of priests, who taught the wretched colonists "how to fear Jehovah," "the God of the land" (2 K. xvii. 28, 27). In the account of Josiah's iconoclasm (xxiii.) we catch one more glimpse of the altar of Jeroboam, with its last loathsome fire of "dead men's bones" burning upon it. It is curious that men of Bethel and Ai returned with Zerubbabel (Ezr. ii. 28; Neh. vii. 32); and that they returned to their ancestral place whilst continuing their relations with Nehemiah and the restored worship (Neh. xi. 31). In 1 Esdras the name appears as Betolius. In later times Bethel is only named once, amongst the strong cities in Judea repaired by Bacchides during the struggles of the times of the Maccabees (1 Mc. ix. 50).—Bethel receives a bare mention from Eusebius and Jerome, as twelve miles from Jerusalem on the right hand of the road to Sichem; and here its ruins still lie under the scarcely altered name of *Beitîn*. They cover a space of three or four acres, upon the front of a low hill between the heads of two hollow wadys which unite and run off into the main valley *es-Suweinit*. The round mount S. E. of Bethel must be the "mountain" on which Abram built the altar (Gen. xii. 8).—**2.** A town in the S. of Judah, named in Josh. xii. 16, and 1 Sam. xxx. 27; probably = Chesil, Bethul, and Bethuel.

Beth'-el-ite (fr. Heb.) = one from Bethel. Hiel the Bethelite rebuilt Jericho (1 K. xvi. 34).

Beth-e'mek (fr. Heb. = *house of the valley*), a place on or near the border of Asher, on the N. side of which was the ravine of Jiphthah-el (Josh. xix. 27). Robinson (iii. 103, 108) discovered an *'Amkah* about eight miles N. E. of *'Akka;* but if *Jefât* = Jiphthah-el, the site of Beth-emek must be farther S. than *'Amkah*.

Be'ther (Heb. *section*, i. e. a region *cut up* by mountains and valleys, rough, craggy, precipitous, Ges.), **the Moun'tains of.** Bether in Cant. ii. 17 ("division," margin) "may best be taken as an appellation." (See above from Ges.) If, however, it be a proper name, the position of the mountains of Bether is utterly unknown (Rbn. *Phys. Geog.* 69).

Be-thes'da [-thez-] (fr. Syr. = *house of mercy*, or fr. Heb. = *place of the flowing of water*), the Greek form of the Hebrew name of a reservoir or tank, with five "porches," close upon the sheep-gate or "market" (Sheep-market) in Jerusalem (Jn. v. 2). The porches—i. e. cloisters or colonnades—were extensive enough to accommodate a large number of sick and infirm people, whose custom it was to wait there for the "troubling of the water." Eusebius describes it as existing in his time as two pools, the one supplied by the periodical rains, while the water of the other was of a reddish color, due, as the tradition then ran, to the fact that the flesh of the sacrifices was anciently washed there before offering. See, however, the comments of Lightfoot on this view, in his *Exercit. on St. John*, v. 2. Eusebius's statement is partly confirmed by the Bordeaux Pilgrim (A. D. 333). The large reservoir called the *Birket Israil*, within the walls of the city, close by the St. Stephen's Gate, and under the N. E. wall of the Haram area, is generally considered to be the modern representative of Bethesda. Robinson (i. 342–3) suggests that Bethesda may = the "fountain of the Virgin," in the valley of the Kidron, a short distance above the Pool of Siloam.

Beth-e'zel (fr. Heb. = *house of firm root*, i. e. fixed dwelling, Ges.), a place (Mic. i. 11 only) doubtless in the plain of Philistia.

Beth-ga'der (L. fr. Heb. = *house of the wall*, Ges.), doubtless a place, though it occurs in the genealogies of Judah as if a person (1 Chr. ii. 51; compare Bethlehem and other names of places in the context); possibly = Geder.

Beth-ga'mul (L. fr. Heb. = *house of the weaned*, Ges.; *house of the camel?*), a town of Moab, in the "plain country" (Plain 4) E. of Jordan (Jer. xlviii. 23, compare 21); apparently a place of late date, since there is no trace of it in Num. xxxii. 34–38, and Josh. xiii. 16–20; supposed by Dr. Eli Smith (and so Porter and Winer) to have been at the modern *Um el-Jemâl*, eight or ten miles S. W. from Bostra. Bozrah 2.

Beth-hac'ce-rem [-hak'se] (fr. Heb. = *house of the vine*), a place (Part) with a ruler or prince in Nehemiah's time (Neh. iii. 14); situated near Tekoa, and used as a beacon-station (Jer. vi. 1). By Jerome a village named *Bethacharma* is said to have been on a mountain between Tekoa and Jerusalem, a position in which the eminence known as the Frank mountain (Herodium) stands conspicuous; and this has accordingly been suggested as Beth-haccerem.

Beth-hag'gan (Heb.) = "Garden House."

Beth-ha'ran (fr. Heb. = Beth-aram, Ges.), one of the fenced cities E. of the Jordan, built by the Gadites (Num. xxxii. 36); = Beth-aram.

Beth-hog'la and **Beth-hog'lah** (fr. Heb. = *partridge-house*, Ges.), a city of Benjamin on the border of Judah (Josh. xv. 6, xviii. 19, 21). A magnificent spring and a ruin between Jericho and the Jordan still bear the names of *'Ain-hajla* and *Kusr Hajla* (Rbn. i. 544–6), and are doubtless on or near the old site. Atad.

Beth-ho'ron (L. fr. Heb. = *house of caverns* or *holes; house of the hollow*, Ges.), the name of two towns or villages, an "upper" and a "nether" (Josh. xvi. 3, 5; 1 Chr. vii. 24), on the road from Gibeon to Azekah (Josh. x. 10, 11) and the Philistine plain (1 Mc. iii. 24). Beth-horon lay on the boundary-line between Benjamin and Ephraim (Josh. xvi. 3, 5, xviii. 13, 14), was counted to Ephraim (Josh. xxi. 22; 1 Chr. vii. 24), and given to the Kohathites (Josh. xxi. 22; 1 Chr. vi. 68, 53 Heb.). There is no room for doubt that the two Beth-horons still survive in the modern villages of *Beit' Ur, et-Tahta* (= *the lower*), and *el-Foka* (= *the upper*), which were first noticed by Dr. Clarke. The road connecting them is memorable for the victories of Joshua over the five kings of the Amorites (Josh. x.; Ecclus. xlvi. 6) and of Judas Maccabeus over the Syrians under Seron (1 Mc. iii.). The importance of this road, the main approach to the interior of the country from the hostile districts on both sides of Palestine, at once explains and justifies the frequent fortification of these towns at different periods of the history (1 K. ix. 17; 2 Chr. viii. 5; 1 Mc. ix. 50; Jd. iv. 4 ["Bethoron"]; compare 5). This road is still "the great road of communication and heavy transport between Jerusalem and the sea-coast." The Upper Beth-horon was twelve Roman miles (100 stadia, so Josephus) from Jerusalem (Rbn. ii. 252). From Gibeon to the Upper Beth-horon is a distance of about four miles of broken ascent and descent. The ascent, however, predominates, and this therefore appears to be the "going up" to Beth-horon which formed the first stage of Joshua's pursuit of the Amorites (Josh. x. 10). With the upper village the descent commences; the road rough and difficult even for the mountain-paths of Palestine. This rough descent from the upper to the lower *Beit-'Ur* is the "going down to Beth-horon" (x. 11).

Beth-jesh'i-moth or **Beth-jes'i-moth** (both fr. Heb. = *house of the wastes*), a town or place E. of Jordan, on the lower level at the S. end of the Jordan valley (Num. xxxiii. 49); named with Ashdoth-pisgah and Beth-peor (Josh. xiii. 20). It was one of the limits of the encampment of Israel before crossing the Jordan. It was allotted to Reuben (Josh. xii. 3, xiii. 20), but came afterward into the hands of Moab, and formed one of the cities which were "the glory of the country" (Ez. xxv. 9). Schwarz (228) quotes "a *Beth-jisimuth* as still known at the N. E. point of the Dead Sea half a mile from the Jordan;" but this requires confirmation. Tristram (525) supposes Beth-jeshimoth was at the ruins of *er-Rameh*, about five miles N. E. of the mouth of the JORDAN.

Beth-leb'a-oth (L. fr. Heb. = *house of lionesses*), a town of Simeon (Josh. xix. 6); probably = LEBAOTH, and BETH-BIREI.

Beth'le-hem (L. fr. Heb. = *house of bread*). **1.** One of the oldest towns in Palestine, especially celebrated as the birth-place of David and of the Lord Jesus Christ. Near it Benjamin was born, and RACHEL died (Gen. xxxv. 19; xlviii. 7). Its earliest name was EPHRATH or EPHRATAH, and it is not till long after the occupation of the country by the Israelites that we meet with it under its new name of Bethlehem (Ru. i. 19, 22, ii. 4, iv. 11; 1 Sam. xvi. 4, &c.). (HUR 2; SALMA.) It is called BETHLEHEM EPHRATAH (Ru. iv. 11; Mic. v. 2). It is frequently entitled BETHLEHEM-JUDAH (Judg. xvii. 7 ff., xix. 1 ff.; Ru. i. 1, 2; 1 Sam. xvii. 12), possibly, though hardly probably, to distinguish it from the small and remote place of the same name in Zebulun (see No. 2 below). Though not named as a Levitical city, it was apparently a residence of Levites, for from it came Jonathan, the son of Gershom, who became the first priest of the Danites at their new settlement (Judg. xvii. 7, xviii. 30), and from it also came the concubine of the other Levite whose death at Gibeah caused the destruction of the tribe of Benjamin (xix. 1 ff.). The Book of Ruth is a page from the domestic history of Bethlehem: the names, almost the very persons, of the Bethlehemites are there brought before us; we are allowed to assist at their most peculiar customs, and to witness the very springs of those events which have conferred immortality on the name of the place. The elevation of David to the kingdom does not appear to have affected the fortunes of his native town.—The residence of Saul acquired a new title specially from him (2 Sam. xxi. 6), but David did nothing to dignify Bethlehem, or connect it with himself. The only touch of recollection which he manifests for it, is that recorded in the well-known story of his sudden longing for the water of the well by the gate of his childhood (xxiii. 14 ff.; 1 Chr. xi. 16 ff.).—The few remaining casual notices of Bethlehem in the O. T. may be quickly enumerated. It was fortified by Rehoboam (2 Chr. xi. 6). By the time of the Captivity, the Inn of Chimham by Bethlehem appears to have become the recognized point of departure for travellers to Egypt (Jer. xli. 17)—a caravanserai or khan, perhaps the identical one which existed there at the time of our Lord, like those which still exist all over the East at the stations of travellers. Lastly, "Children of Bethlehem," to the number of one hundred and twenty-three, returned with Zerubbabel from Babylon (Ezr. ii. 21; Neh. vii. 26).—In the N. T. Bethlehem retains its distinctive title "Bethlehem of Judea," = Bethlehem-judah in O. T. (Mat. ii. 1, 5), and it is also styled the "city of David" (Lk. ii. 4, 11; compare Jn. vii. 42). The passages just quoted and the few which follow, exhaust the references to it in the N. T. (Mat. ii. 6, 8, 16; Lk. ii. 15). (ANGELS; HEROD; MAGI; MANGER; STAR OF THE WISE MEN.) After this nothing is heard of it till near the middle of the second century, when Justin Martyr speaks of our Lord's birth as having taken place "in a certain cave very close to the village." There is nothing in itself improbable in the supposition that the place in which Joseph and Mary took shelter, and where was the "manger" or "stall," was a cave in the limestone rock of which the eminence of Bethlehem is composed. But the step from the belief that the Nativity may have taken place in a cavern, to the belief that the present subterraneous vault or crypt is that cavern, is a very wide one. The Emperor Hadrian, among other desecrations, had actually planted a grove of Adonis at the spot. This grove remained at Bethlehem from A. D. 135 till 315. The Church of the Nativity was built here, it is said, by the Empress Helena in the fourth century. The Crusaders took possession of Bethlehem on their approach to Jerusalem. King Baldwin I. erected Bethlehem into a bishopric A. D. 1110. Like Jerusalem

Grotto of the Nativity, Bethlehem.—Laborde's Syria.—(Fairbairn.)

it was destroyed by the Kharismians in 1244 (Rbn. i. 471-2).—The modern town of *Beit Lahm* lies to the E. of the main road from Jerusalem to Hebron, six miles S. from the former. It covers the E. and N. E. parts of the ridge of a long gray hill of Jura limestone, which stands nearly due E. and W., and is about one mile in length. The hill has a deep valley on the N. and another on the S. The monks have fixed the spot where the angels appeared to the shepherds, in a valley about half an hour E. from Bethlehem (Rbn.). The village lies in a kind of irregular triangle, at about 150 yards from the apex of which, and separated from it by a vacant space on the extreme E. part of the ridge, spreads the noble Basilica of St. Helena, "half church, half fort," now embraced by its three convents—Greek, Latin, and Armenian. One fact of great interest is associated with a portion of the crypt of this church, viz., that here, "beside what he believed to be the cradle of the Christian faith," St. Jerome lived for more than thirty years, leaving a lasting monument of his sojourn in the Vulgate translation of the Bible.—The population of *Beit Lahm* is about three thousand souls, entirely nominal Christians. All travellers remark the good looks of the women, the substantial clean appearance of the houses, and the general air of comfort for an Eastern town which prevails.—**2.** A town of Zebulun (Josh. xix. 15 only); situated at the modern *Beit Lahm*, a miserable village about six miles W. of Nazareth (Rbn. iii. 113).

Bethlehem.—(From Smith's Smaller Dictionary.)

* **Beth'-le-hem Eph'ra-tah** (fr. Heb.)=Bethlehem 1, and Ephratah.

Beth'-le-hem-ite (fr. Heb.=one from Bethlehem) (1 Sam. xvi. 1, 18, xvii. 58; 2 Sam. xxi. 19).

* **Beth'-le-hem-ju'dah** (fr. Heb.) = Bethlehem 1.

Beth-lo'mon (1 Esd. v. 17) = Bethlehem 1.

Beth-ma'a-chah [-kah] (fr. Heb. = *house of Maachah*, Ges.), a place named only in 2 Sam. xx. 14, 15, in defining the position of Abel; perhaps = Maachah, or Aram-maachah, one of the petty Syrian kingdoms in the N. of Palestine. Beth-maachah is supposed by Thomson (i. 326) to have been at the modern *Hunin*, three or four miles from *Abil* (Abel). But see Beth-rehob.

Beth-mar'ca-both (fr. Heb.=*house of the chariots*), a town of Simeon, situated in the extreme S. of Judah, with Ziklag and Hormah (Josh. xix. 5; 1 Chr. iv. 31); perhaps = Madmannah. Rowlands (in Fairbairn, under "S. country") suggests that the name may be retained in *Wady el-Murtabeh*, about ten miles S. W. of Beer-sheba. But see Madmannah.

Beth-me'on (fr. Heb. = *house of habitation*, Ges.) (Jer. xlviii. 23), contracted from Beth-baal-meon.

* **Beth-mil'lo** (Heb.) (2 K. xii. 20, margin) = "house of Millo." Millo, the House of, 2.

Beth-nim'rah (fr. Heb.= *house of limpid and sweet waters*, Ges.), a fenced city E. of the Jordan taken and built by the tribe of Gad (Num. xxxii. 36), described as lying in the valley beside Beth-haran (Josh. xiii. 27); also called Nimrah; identified with the ruins of *Nimrîn*, at the lower end of the *Wady Sha'ib*, at the mouth of which, a few miles above Jericho, is one of the regular fords of the Jordan (Rbn. i. 551). Bethabara.

Beth-o'ron = Beth-horon (Jd. iv. 4).

Beth-pa'let (fr. Heb. = *house of flight*), a town in the extreme south of Judah, named (Josh. xv. 27) with Moladah and Beer-sheba; = Beth-phelet; at a ruin called *Jerrah?* (so Wilton in *Negeb*). Hazar-gaddah.

Beth-paz'zez (fr. Heb.= *house of dispersion*, Ges.), a town of Issachar named with En-gannim and En-haddah (Josh. xix. 21).

Beth-pe'or (fr. Heb. = *temple of Peor*, i. e. of Baal-peor, Ges.), a place, no doubt dedicated to the god Baal-peor, on the E. of Jordan, opposite Jericho, and six miles above Libias or Beth-haran. It was in the possession of Reuben (Josh. xiii. 20). One of the last halting-places of the children of Israel is designated—"the ravine ("valley," A. V.) over against Beth-peor" (Deut. iii. 29, iv. 46).

Beth'phage [-fa-je, or -faje] (L. fr. Heb. = *house of unripe figs*), a place on the mount of Olives, on the road between Jericho and Jerusalem; apparently close to Bethany (Mat. xxi. 1; Mk. xi. 1; Lk. xix. 29), and from its being named first in the narrative of a journey from E. to W., it has been supposed (Rbn., &c.) E. of Bethany. No remains, however, which could answer to this position have been found, and the traditional site is above Bethany, half-way between that village and the top of the mount. Schwarz (263, 4), Van de Velde (ii. 257), and Barclay, in his map, appear to agree in placing Bethphage on the S. shoulder of the "Mount of Offence," above the village of Siloam, and therefore W. of Bethany (for this compare Jn. xii. 1–12 with Mat. xxi. 1).

Beth-phe'let (fr. Heb. = Beth-palet) (Neh. xi. 26) = Beth-palet.

Beth-ra'pha (L. fr. Heb. = *house of Rapha*, or *of the giant*), a name which occurs in the genealogy of Judah as the son of Esh-ton (1 Chr. iv. 12).

Beth-re'hob (fr. Heb. = *house of Rehob*, or *of room*), a place mentioned as having near it the valley in which lay the town of Laish or Dan (Judg. xviii. 28). It was one of the little kingdoms of Aram or Syria (2 Sam. x. 6), also called Rehob. Robinson supposes (iii. 371) that Beth-rehob was at the modern *Hûnin*, a large ruined fortress commanding the plain of the *Hûleh*, in which the city of Dan (*Tell el-Kâdy*) lay; Thomson (i. 326, 376) supposes Beth-rehob to have been at the modern *Bânias*, where is also an ancient castle commanding the pass from the *Hûleh* over Hermon to Damascus and the E.

Beth-sa'i-da (L. fr. Heb. = *house of fish*). **1.** "Bethsaida of Galilee" (Jn. xii. 21), a city which was the native place of Andrew, Peter, and Philip (Jn. i. 44, xii. 21) in the land of Gennesaret (Mk. vi. 45; compare 53), and therefore on the W. side of the lake. It was evidently near to Capernaum, and Chorazin (Mat. xi. 21; Lk. x. 13; and compare Mk. vi. 45, with Jn. vi. 17), and, if the interpretation of the name is to be trusted, close to the water's edge. Robinson (ii. 405–6, iii. 359) places Bethsaida at *'Ain et-Tâbighah*, a small village with a copious stream and immense fountains, about two-thirds of a mile N. of *Khân Minyeh*, which he identifies with Capernaum.—**2.** By comparing the narratives in Mk. vi. 31–53, and Lk. ix. 10–17, in the latter of which "a desert place, belonging to the city called Bethsaida," is named as the spot at which the miracle of feeding the five thousand took place, while in the former the disciples are said to have been constrained by Jesus "to get into the ship and to go to the other side before unto Bethsaida" (verse 45), and then, after the gale, to have come (verse 53) "into the land of Gennesaret," Reland concluded that the Bethsaida mentioned in Lk. ix. 10 must have been a second place of the same name on the E. of the lake. Such a place there was at the N. E. extremity, formerly a village, but rebuilt and adorned by Philip the Tetrarch, and raised to the dignity of a town under the name of Julias, after the daughter of the emperor. Here in a magnificent tomb Philip was buried. Of this Bethsaida we have certainly one and probably two mentions in the Gospels:—(*a.*) That named above (Lk. ix. 10).—(*b.*) The other, most probably, in Mk. viii. 22.—Until the latter part of the eighteenth century there was supposed to be only one Bethsaida, viz. at the entrance of the Jordan into the lake or sea of Gennesaret. Reland's assumption of two Bethsaidas, given above, though now adopted by many (Robinson, Winer, Kitto, Fairbairn, Mr. Grove, &c.), is not accepted by some of the best investigators (Hug, Thomson, *B. S.* xviii. 251, &c.). There are remains of ancient buildings on both sides of the Jordan at and above its entrance into the lake of Gennesaret. Those on the W. side are supposed by Thomson (ii. 9) to mark that part of Bethsaida which was in Galilee; those on the E. side to belong to that part which Philip repaired and called Julias. The "desert place" where the five thousand were fed was probably the modern *Butaiha*, a smooth, grassy plain at the N.E. part of the lake (Thomson ii. 29). (See Map under Jordan.)

Beth'sa-mos (1 Esd. v. 18) = Beth-azmaveth.

Beth'san (L. form of Beth-shean) (1 Mc. v. 52; xii. 40, 41) = Beth-shean.

Beth'-shan (fr. Heb. = Beth-shean, Ges.) (1 Sam. xxxi. 10, 12; 2 Sam. xxi. 12) = Beth-shean.

Beth-she'an (fr. Heb. = *house of quiet*, Ges.), or in Samuel, Beth-shan, and in 1 Mc. Bethsan, a city, which, with its dependent towns, belonged to Manasseh (1 Chr. vii. 29), though within the limits of Issachar (Josh. xvii. 11), and therefore on the W. of Jordan (compare 1 Mc. v. 52)—but not mentioned in the lists of the latter tribe. The Canaanites were not driven out from the town (Judg. i. 27). In Solomon's time it seems to have given its name to a district extending from the town itself to Abel-meholah; and "all Beth-shean" was under charge of one of his commissariat officers (1 K. iv. 12). The corpses of Saul and his sons were fastened up to the wall of Beth-shean by the Philistines (1 Sam. xxxi. 10, 12) in the open "street" or space, which—then as now—fronted the gate of an Eastern town, and were taken away by the men of Jabesh-Gilead (2 Sam. xxi. 12). In connection with the Maccabees it is mentioned in a cursory manner (1 Mc. v. 52, xii. 40, 41). The name of Scythopolis (Jd. iii. 10; 2 Mc. xii. 29) has not survived to the present day; and the place is still called *Beisân*. The village and ruins are on the brow, just where the great plain of Jezreel descends, some three hundred feet, to the level of the *Ghôr* or Jordan valley, about twelve miles S. of the sea of Galilee, and four miles W. of the Jordan.

Beth'-she-mesh or **Beth-she'mesh** (fr. Heb. = *house of the sun*). **1.** A town on the N. boundary of Judah (Josh. xv. 10). It was between Kirjath-jearim and Timnah, and near the low-country of Philistia. Beth-shemesh was one of the cities of Judah allotted to the priests (Josh. xxi. 16; 1 Chr. vi. 59); and it is named in one of Solomon's commissariat districts (1 K. iv. 9). When the Philistines sent back the ark, it came from Ekron to Beth-shemesh, and the men of Beth-shemesh (probably the number 50,070 is erroneous; see Abijah) were smitten for looking into the ark (1 Sam. vi.). At Beth-shemesh Amaziah, king of Judah, was defeated and taken by Jehoash, king of Israel (2 K. xiv. 11, 13; 2 Chr. xxv. 21, 23). Beth-shemesh was taken and occupied by the Philistines in the days of Ahaz (2 Chr. xxviii. 18). Beth-shemesh probably = Ir-shemesh (compare Josh. xv. 10, xix. 41, 43; 1 K. iv. 9). Beth-shemesh is now *'Ain-Shems*, a ruined village about two miles from the great Philistine plain, and three and two-thirds hours = eleven miles S. E. from Ekron (Rbn. ii. 224–6, 573).—**2.** A city on the border of Issachar (Josh. xix. 22).—**3.** A "fenced city" of Naphtali, from which the Canaanites were not expelled; twice named (Josh. xix. 38; Judg. i. 33) with Beth-anath.—**4.** An idolatrous temple or place in Egypt (Jer. xliii. 13); = On, or Heliopolis, called by the Arabs in the middle ages *'Ain-Shems*.

Beth'-she-mite or **Beth-she'mite** (fr. Heb. = *one from* Beth-shemesh) (1 Sam. vi. 14, 18).

Beth-shit'tah (fr. Heb. = *house of the acacia*), one of the spots to which the flight of the host of the

Midianites extended after their discomfiture by Gideon (Judg. vii. 22); conjectured to have been at the modern *Shutta*, between Mount Tabor and Beth-shean (Rbn. ii. 356).

Beth-su'ra (L.) = BETH-ZUR (1 Mc. iv. 29, 61, vi. 7, 26, 31, 49, 50, ix. 52, x. 14, xi. 65, xiv. 7; 2 Mc. xi. 5, xiii. 19, 22).

Beth-tap'pu-ah (fr. Heb. = *house of the apple*, or *citron;* see APPLE), a town in the mountains of Judah, near Hebron (Josh. xv. 53; compare 1 Chr. ii. 43); at the modern village of *Teffûh*, an hour and three-quarters, or say five miles, W. of Hebron, on a ridge of high table-land. TAPPUAH.

Be-thu'el (Heb. *man of God*, Ges.), son of Nahor by Milcah; nephew of Abraham, and father of Rebekah (Gen. xxii. 22, 23, xxiv. 15, 24, 47, xxviii. 2). In xxv. 20, and xxviii. 5, he is called "Bethuel the Syrian." Though often referred to as above in the narrative, Bethuel only appears in person once (xxiv. 50). Prof. Blunt ingeniously conjectures (*Coincidences*, I. § iv.) that he was the subject of some imbecility or other incapacity.

Be-thu'el (Heb. *abode of God*, Ges.) = BETHUL (1 Chr. iv. 30). BETHEL 2.

Beth'ul (Heb. *abode of God*, Ges.), a town of Simeon in the S., named with El-tolad and Hormah (Josh. xix. 4); = CHESIL and BETHUEL; probably = BETHEL 2; supposed by Rowlands to have been at the ruins *el-Khulasah* (ancient Elusa), about twelve miles S.W. from Beer-sheba; by others at *Beit Ula*, six or eight miles E. from *Beit Jibrîn* (ancient Eleutheropolis).

Be-thu'li-a (L.; Gr. *Betuloua;* fr. Heb. = *the virgin of Jehovah*, Westcott), the city which was the scene of the chief events of the Book of JUDITH, in which book only the name occurs. Its position is described with very minute detail. It was near to Dothaim (iv. 6), on a hill which overlooked the plain of Esdraelon (vi. 11, 13, 14, vii. 7, 10, xiii. 10) and commanded the passes from that plain to the hill country of Manasseh (iv. 7, vii. 1), in a position so strong that Holofernes abandoned the idea of taking it by attack, and determined to reduce it by possessing himself of the two springs or wells which were "under the city," in the valley at the foot of the eminence on which it was built, and from which the inhabitants derived their chief supply of water (vi. 11, vii. 7, 13, 21). Notwithstanding this detail, however, the identification of the site of Bethulia is one of the greatest puzzles of sacred geography. Von Raumer (*Pal.* 135, 6) suggests *Sânûr*, which is perhaps the nearest to probability. This is a village with an old castle on a steep lofty rock, about two miles from *Dothan*, and seven from *Jenîn* (En-gannim) (V. de V. i. 366), which stand on the very edge of the great plain of Esdraelon.

Beth-zach-a-ri'as. BATHZACHARIAS.

Beth'-zur (fr. Heb. = *house of rock*), a town in the mountains of Judah, named between Halhul and Gedor (Josh. xv. 58); probably founded by the people of Maon (1 Chr. ii. 45), and fortified by Rehoboam (2 Chr. xi. 7). After the Captivity the ruler of the district (A. V. "half part;" see PART) of Beth-zur assisted Nehemiah in rebuilding the wall of Jerusalem (Neh. iii. 16). Before Beth-zur Judas Maccabeus gained one of his earliest victories over Lysias (1 Mc. iv. 29). It was strongly fortified by Judas and his brethren as a defence against Idumea (verse 61), and afterward was besieged and taken by Antiochus Eupator (vi. 31, 50), and Simon Maccabeus (xi. 65). (BETHSURA.) The recovery of the site of Beth-zur, under the almost identical name of *Beit-Sûr* (*B. S.* 1843, p. 56), explains its impregnability, and also the reason for the choice of its position, since it commands the road from Beer-sheba and Hebron, which has always been the main approach to Jerusalem from the S.

Be-to'li-us (1 Esd. v. 21) = BETHEL 1.

Bet-o-mes'tham and **Bet-o-mas'them** (fr. Gr.), a town "over against Esdraelon, facing the plain that is near Dothaim" (Jd. iv. 6, xv. 4). No attempt to identify it has been hitherto successful.

Bet'o-nim (Heb. = *pistachio nuts*), a town of Gad, apparently on the N. boundary (Josh. xiii. 26).

* **Be-tray', to,** in A. V. = *to deliver into an enemy's power by treachery or violation of obligation* (1 Chr. xii. 17; Mat. x. 4, &c.). JUDAS ISCARIOT.

Be-troth'ing. MARRIAGE.

Beu'lah [bu-] (Heb. *married*), the name which the land of Israel is to bear, when "the land shall be married" (Is. lxii. 4). The marriage relationship sets forth the covenant of grace (Fairbairn). MARRIAGE, V.

* **Be-wail', to.** MOURNING.

* **Be-witch', to.** DIVINATION; MAGIC.

* **Be-wray', to,** an old English verb = *to betray, expose*, or *make known* (Is. xvi. 3; Mat. xxvi. 73, &c.).

* **Be-yond'.** The phrase "beyond JORDAN" in the Pentateuch (written E. of Jordan) = *W. of Jordan* (Gen. l. 10, 11; Deut. iii. 25); in Is. ix. 1 and Mat. iv. 15 = *beyond the sources of the Jordan* (so Lange on *Mat.* l. c.; Galilee extended N. of the Jordan); elsewhere in A. V. usually = *E. of Jordan* (Josh. ix. 10, xiii. 8; Jn. i. 28, &c.). So also "on yonder side Jordan," "on the other side Jordan," &c., usually = *W. of Jordan* in the Pentateuch, but *E. of Jordan* elsewhere (Num. xxxii. 19; Deut. xi. 30; Josh. xii. 1; Mk. x. 1, &c.). To "go beyond" (Num. xxii. 18, xxiv. 13; 1 Th. iv. 6) = *to overpass* or *overgo, to transgress.*

Be'zai (Heb. prob. = BESAI, Ges.), ancestor of 323 (Ezr. ii. 17; 324 in Neh. vii. 23), who returned from captivity with Zerubbabel. (BASSA.) The name occurs again among those who sealed the covenant (Neh. x. 18).

Bez'a-leel (fr. Heb. = *in the shadow of God*, i. e. in his protection, Ges.). **1.** The artificer to whom was confided by Jehovah the design and execution of the works of art required for the tabernacle in the wilderness (Ex. xxxi. 1–6, xxxv. 30 ff., xxxvi., xxxvii., xxxviii.). His charge was chiefly in all works of metal, wood, and stone. AHOLIAB was associated with him for the textile fabrics. Bezaleel was of the tribe of Judah, the son of Uri the son of Hur (1 Chr. ii. 20).—**2.** A son of Pahath-moab who had taken a foreign wife (Ezr. x. 30); called SESTHEL in 1 Esdras.

Be'zek (Heb. *lightning*, Ges.). **1.** The residence of ADONI-BEZEK (Judg. i. 5); in the lot of Judah (verse 3), and inhabited by Canaanites and Perizzites (verse 4). This must have been distinct from—**2.** The place where Saul numbered the forces of Israel and Judah before going to the relief of Jabesh-Gilead (1 Sam. xi. 8). This cannot have been more than a day's march from Jabesh; and was therefore doubtless somewhere in the centre of the country, near the Jordan valley. Eusebius and Jerome mention two places of this name close together, seventeen miles from Neapolis (Shechem) on the road to Beth-shean; but neither has been identified in modern times.

Be'zer (fr. Heb. = *ore of gold and silver*, precious metals in the rude state as *cut* or *dug out* of mines, Ges.) **in the wil'der-ness,** a city of the Reubenites, with suburbs, set a part by Moses as one of the three cities of refuge E. of the Jordan, and allotted to the Merarites

(Deut. iv. 43; Josh. xx. 8, xxi. 36; 1 Chr. vi. 78); probably = BOSOR 1; probably situated S. E. of Heshbon on the borders of the desert (Porter in Kitto).

Be'zer (fr. Heb.; see above), son of Zophah; a chief of Asher (1 Chr. vii. 37).

Be'zeth (Gr.), a place at which Bacchides encamped after leaving Jerusalem (1 Mc. vii. 19). By Josephus the name is given as "the village Bethzetho" (compare Beth-Zaith, a Syriac name of the Mount of Olives). The name may thus refer either to the main body of the Mount of Olives, or to that branch of it N. of JERUSALEM, which at a later period was called Bezetha.

Bi'a-tas (1 Esd. ix. 48) = PELAIAH 2.

Bi'ble [-bl] (fr. the Gr. pl. *biblia* = *small books*). I. The application of the word *Biblia*, as a distinctive term, to the collected books of the O. T. and N. T. is not to be traced further back than the fifth century. Greek writers enumerate "the books" (*ta biblia*) of the O. T. and N. T.; and as these were contrasted with the apocryphal books circulated by heretics, there was a natural tendency to the appropriation of the word as limited by the article to the whole collection of the canonical Scriptures. (CANON; INSPIRATION; NEW TESTAMENT; OLD TESTAMENT; SCRIPTURE; WRITING.) The liturgical use of the Scriptures, as the worship of the Church became organized, would naturally favor this application. The MSS. from which they were read would be emphatically *the* books of each church or monastery. And when this use of the word was established in the East, it would naturally pass gradually to the Western Church. It is however worthy of note, as bearing on the history of the word in our own language, and on that of its reception in the Western Church, that "Bible" is not found in Anglo-Saxon literature. In R. Brunne (p. 290), Piers Ploughman (1916, 4271), and Chaucer (*Prol.* 437), it appears in its distinctive sense. From that time (fourteenth century) the higher use prevailed to the exclusion of any lower; and the choice of it, rather than of any of its synonymes, by the great translators of the Scriptures, Wickliffe, Luther, Coverdale, fixed it beyond all possibility of a change.—II. The history of the growth of the collections known as the O. T. and N. T. respectively, will be found under CANON. The two were looked on as of coördinate authority, and therefore as parts of one whole. (INSPIRATION.) The earliest records of the worship of the Christian Church indicate the liturgical use of writings of the N. T., as well as of the O. T. Theophilus of Antioch, Irenæus, Clement of Alexandria, Tertullian, all speak of the N. T. writings as making up with the O. T. the whole of SCRIPTURE.—III. The existence of a collection of sacred books recognized as authoritative, leads naturally to a more or less systematic arrangement. The Prologue to Ecclesiasticus mentions "the law and the prophets and the other Books." In the N. T. there is the same kind of recognition. "The Law and the Prophets" is the shorter (Mat. xi. 13, xxii. 40; Acts xiii. 15, &c.); "the Law, the Prophets, and the Psalms" (Lk. xxiv. 44), the fuller statement of the division popularly recognized. The arrangement of the books of the Hebrew text under these three heads requires, however, a further notice. —1. The *Tôrâh* (Heb. = Gr. *nomos* = "Law") naturally continued to occupy the position which it must have held from the first as the most ancient and authoritative portion (PENTATEUCH). In the Hebrew classification the titles of the five distinct portions of "the Law" (Genesis, Exodus, Leviticus, Numbers, Deuteronomy) were taken from the initial words of the books, or from prominent words in the initial verse: in that of the LXX., and so in the Vulgate and A.V., they were intended to be significant of the subject of each book.—2. The next group (Heb. *Nĕbîîm* = "the Prophets") presents a more singular combination. The arrangement stands as follows: *a.* The Elder or Former Prophets (Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings).—*b.* The Later Prophets, viz., the Major, i. e. Greater (Isaiah, Jeremiah, Ezekiel), and the Lesser, i. e. the twelve Minor Prophets (= Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi). The Hebrew titles of these books correspond to those of the English bibles. The grounds on which books simply historical were classed under the same name as those which contained the teaching of Prophets, in the stricter sense of the word, are not at first sight obvious, but the O. T. presents some facts which may suggest an explanation. The Sons of the Prophets (PROPHET; SAMUEL) (1 Sam. x. 5; 2 K. v. 22, vi. 1) living together as a society, almost as a caste (Am. vii. 14), trained to a religious life, cultivating sacred minstrelsy, must have occupied a position as instructors of the people, even in the absence of the special calling which sent them as God's messengers to the people. A body of men so placed become naturally, unless intellectual activity is absorbed in asceticism, historians and annalists. The references in the historical books of the O. T. show that they actually were so. Nathan the prophet, Gad, the seer of David (1 Chr. xxix. 29), Ahijah and Iddo (2 Chr. ix. 29), Isaiah (2 Chr. xxvi. 22, xxxii. 32), are cited as chroniclers.—3. Last in order came the group known as *Cĕthûbîm* (Heb. = *writings*; in Gr. *grapheîa* [= *writings*], *hagiographa* [a word transferred into Latin and English] = *sacred writings*), including the remaining books of the Hebrew Canon, arranged in the following order, and with subordinate divisions: (*a*) Psalms, Proverbs, Job. (*b*) Canticles, Ruth, Lamentations, Ecclesiastes, Esther, called "the five rolls" (Heb. *mĕgillôth*). (*c*) Daniel, Ezra, Nehemiah, 1 Chronicles, 2 Chronicles.—The LXX. placed "the Law" first, but did not recognize the distinctions between the Greater and Lesser Prophets, and between the Prophets and the Hagiographa. Daniel, with the apocryphal additions, follows Ezekiel; the Apocryphal first or third Esdras comes as a second, following the Canonical Ezra. Tobit and Judith are placed after Nehemiah; Wisdom and Ecclesiasticus after Canticles; Baruch before and the Epistle of Jeremiah after Lamentations; the twelve Lesser Prophets before the four Greater, and 1 and 2 Maccabees at the close of all. The Latin version follows nearly the same order, inverting the relative position of the Greater and Lesser Prophets. The separation of the APOCRYPHA then left the others in the order of the A. V. The history of the arrangement of the Books of the N. T. also presents some variations. The four GOSPELS (probably arranged according to their traditional dates) and the ACTS OF THE APOSTLES uniformly stand first. They are so far to the N. T. what the Pentateuch was to the O. T. The position of the Acts as an intermediate book, the sequel to the Gospels, the prelude to the Epistles, was obviously natural. After this we meet with some striking differences. The order in the Alexandrian, Vatican and Ephraem MSS. (A B C) (NEW TESTAMENT, I. 28) gives precedence to the Catholic or "General" Epistles (Jas., 1 Pet., 2 Pet., 1 Jn., 2 Jn., 3 Jn., Jude), and this appears to have been characteristic of the Eastern Churches. The Western Church, on the other hand, as represented by

Jerome, Augustine, &c., gave priority of position to the Pauline Epistles (PAUL), those addressed to churches being arranged according to their relative importance before those addressed to individuals. The Apocalypse (REVELATION OF ST. JOHN), as might be expected from the peculiar character of its contents, occupied a position by itself. Its comparatively late recognition *may* have determined the position which it has uniformly held as the last of the Sacred Books.—IV. *Division into Chapters and Verses.*—1. The Hebrew of the O. T. It is hardly possible to conceive of the liturgical use of the books of the O. T., without some kinds of recognized division. The references, however, in Mk. xii. 26 and Lk. xx. 37, Rom. xi. 2 and Acts viii. 32, indicate a division which had become familiar, and show that some at least of the sections were known popularly by titles taken from their subjects. In like manner the existence of a cycle of lessons is indicated by Lk. iv. 17; Acts xiii. 15, xv. 21; 2 Cor. iii. 14. The Talmudic division is on the following plan. "The Law" was in the first instance divided into fifty-four sections (Heb. *parshîyôth*) so as to provide a lesson for each Sabbath in the Jewish intercalary year. Coexisting with this there was a subdivision into lesser sections. The lesser sections themselves were classed under two heads—the *open* (Heb. *pĕthûhôth* or *pĕthûchôth*), which served to indicate a change of subject analogous to that between two paragraphs in modern writing, and began accordingly a fresh line in the MSS.; and the *shut* (Heb. *sĕthûmôth*), which corresponded to minor divisions, and were marked only by a space within the line. The sections (Heb. *haphtârôth*) of "the Prophets" were intended to correspond with the larger sections of "the Law," and thus furnish a lesson for every Sabbath; but the traditions of the German and the Spanish Jews present a considerable diversity in the length of the divisions. Of the traditional divisions of the Hebrew Bible, however, that which has exercised the most influence in the received arrangement of the text, was the subdivision of the larger sections into verses (Heb. *pĕsûkim*). These do not appear to have been used till the post-Talmudic recension of the text by the Masoretes of the ninth century. The chief facts that remain to be stated as to the verse divisions of the O. T. are, that it was adopted by Stephens in his edition of the Vulgate, 1555, and by Frellon in that of 1556; that it appeared for the first time in an English translation, in the Geneva Bible of 1560, and was thence transferred to the Bishop's Bible of 1568, and the Authorized Version of 1611. In Coverdale's Bible we meet with the older notation, which was in familiar use for other books, and retained in some instances (e. g. in references to Plato) to the present times. The letters A B C D are placed at equal distances in the margin of each page, and the reference is made to the page (or, in the case of Scripture, to the chapter) and the letter accordingly. A more systematic division into chapters was generally adopted in the thirteenth century, and is traditionally ascribed to Stephen Langdon, archbishop of Canterbury, or to Cardinal Hugo = Hugh de St. Cher. As regards the O. T., the present arrangements grows out of the union of Cardinal Hugo's capitular division and the Masoretic verses. The Apocryphal books, to which of course no Masoretic division was applicable, did not receive *a* versicular division till the Latin edition of Pagninus in 1528, nor *the* division now in use till Stephens's edition of the Vulgate in 1545.—2. In the N. T., as in the O. T., the system of notation grew out of the necessities of study The comparison of the Gospel narratives gave rise to attempts to exhibit the harmony between them. Of these, the first of which we have any record, was the *Diatessaron* of Tatian in the second century. This was followed by a work of like character from Ammonius of Alexandria in the third. The system adopted by Ammonius, however, was practically inconvenient. The search after a more convenient method of exhibiting the parallelisms of the Gospel led Eusebius to form the ten Canons which bear his name, and in which the sections of the Gospels are classed according as the fact narrated is found in 1, 2, 3, or 4 of the Evangelists. The Epistles of St. Paul were first divided in a similar manner by the unknown bishop to whom Euthalius assigns the credit of it (about 396), and he himself, at the instigation of Athanasius, applied the method of division to the Acts and the Catholic Epistles. Andrew, bishop of Cesarea in Cappadocia, completed the work by dividing the Apocalypse (about 500). With the N. T., however, as with the O. T., the division into chapters, adopted by Cardinal Hugo in the thirteenth century, superseded those that had been in use previously, appeared in the early editions of the Vulgate, was transferred to the English Bible by Coverdale, and so became universal. The notation of the verses in each chapter naturally followed on the use of the Masoretic verses for the O. T. The whole work of subdividing the chapters of the N. T. into verses was accomplished by Robert Stephens in 1548, during his journey from Paris to Lyons. While it was in progress men doubted of its success. No sooner was it known than it met with universal acceptance. The edition in which this division was first adopted was published in 1551; another came from the same press in 1555. It was used for the Vulgate in the Antwerp edition of Hentenius in 1559, for the English version published in Geneva in 1560, and from that time, with slight variations in detail, has been universally recognized. The convenience of this division for reference is obvious; but it may be questioned whether it has not been purchased at a great sacrifice of the perception by ordinary readers of the true order and connection of the narrative or thought of the sacred writers. The original is more faithfully represented in the Paragraph Bibles and in the Greek Testament as edited by Hahn, Lachmann, Tischendorf, &c.

Bich'ri [bik-] (Heb. *first-born*, Sim.; *youthful*, Ges., Fü.; perhaps *son of Becher*, Ld. A. C. H.), ancestor of Sheba (2 Sam. xx. 1, &c.).

Bid'kar (Heb. *son of stabbing*, i. e. *stabber*, Ges.), Jehu's "captain," originally his fellow-officer (2 K. ix. 25); who completed the sentence on Jehoram son of Ahab by casting his body into the field of Naboth.

Bier. BURIAL 2.

Big'tha (Heb. perhaps = *garden*, *gardener*, or fr. Pers. and Sansc. = *given by fortune*, Ges.; probably = ABAGTHA), one of the seven chamberlains or eunuchs of Ahasuerus (Esth. i. 10).

Big'than and **Big'tha-na** (both Heb. = BIGTHA, Ges.), a eunuch ("chamberlain," A. V.) in the court of Ahasuerus, one of those "who kept the door" and conspirator with Teresh against the king's life (Esth. ii. 21). The conspiracy was detected by Mordecai, and the eunuchs hung. Prideaux supposes that these officers had been partially superseded by the degradation of Vashti, and sought revenge by the murder of Ahasuerus.

Big'vai or **Big'va-i** (Heb. perhaps = *husbandman*, *gardener*, or [so Bohlen] fr. Sansc. = *happy*, Ges.). **1.** Ancestor of 2,056 (Neh. 2,067) who returned from the Captivity with Zerubbabel (Ezr. ii. 14; Neh. vii. 19), and of 72 with Ezra (Ezr. viii. 14). (BAGO; BAGOI.)—**2.** Apparently a chief of Zerubbabel's expedition (Ezr. ii. 2; Neh. vii. 7), who afterward signed the covenant (Neh. x. 16).

Bik'ath-A'ven (Heb.) (Am. i. 5, margin). AVEN 1.

Bil'dad (Heb. *son of contention*, Ges.), the second of Job's three friends; called "the SHUHITE" (Job ii. 11, &c.). JOB.

Bil'e-am (Heb. = BALAAM), a town in the western half of the tribe of Manasseh (1 Chr. vi. 70 only), given to the Kohathites. In Josh. xvii. and xxi. IBLEAM and GATH-RIMMON 2 are substituted for it.

Bil'gah (Heb. *cheerfulness*, Ges.). **1.** A priest in David's time; head of the fifteenth course for the Temple service (1 Chr. xxiv. 14).—**2.** A priest who returned from Babylon with Zerubbabel and Jeshua (Neh. xii. 5, 18); probably = BILGAI.

Bil'gai or **Bil'ga-i** (Heb. = BILGAH, Ges.), a priest who sealed the covenant with Nehemiah (Neh. x. 8). BILGAH 2.

Bil'hah (Heb. *bashfulness?* Ges.). **1.** Handmaid of Rachel (Gen. xxix. 29), and concubine of Jacob, to whom she bore Dan and Naphtali (Gen. xxx. 3–8, xxxv. 25, xlvi. 25; 1 Chr. vii. 13). Reuben afterward lay with her (Gen. xxxv. 22).—**2.** A town of the Simeonites (1 Chr. iv. 29); also called BAALAH and BALAH.

Bil'han (Heb. perhaps *bashful*, *modest*, Ges.). **1.** A Horite chief, son of Ezer, dwelling in Mount Seir (Gen. xxxvi. 27; 1 Chr. i. 42).—**2.** A Benjamite, son of Jediael (1 Chr. vii. 10).

* **Bill.** DIVORCE; LOAN; WRITING.

Bil'shan (Heb. *son of the tongue*, i. e. *eloquent*, Ges.), a companion of Zerubbabel on his expedition from Babylon (Ezr. ii. 2; Neh. vii. 7).

Bim'hal (Heb. *son of circumcision*, i. e. *circumcised*, Ges.), an Asherite, son of Japhlet (1 Chr. vii. 33).

Bin'e-a (Heb. *a gushing forth*, *fountain*, Sim., Ges.), son of Moza, descendant of Saul (1 Chr. viii. 37, ix. 43).

Bin'nu-i (Heb. *a building*, Ges.). **1.** A Levite, father of NOADIAH 1 (Ezr. viii. 33).—**2.** A son of Pahath-moab; husband of a foreign wife (Ezr. x. 30); = BALNUUS.—**3.** A son of Bani; husband of a foreign wife (Ezr. x. 38).—**4.** BANI 4 (Neh. vii. 15).—**5.** A Levite, son of Henadad, who assisted in repairing the wall of Jerusalem under Nehemiah (Neh. iii. 24, x. 9); possibly = Binnui in xii. 8, who sealed the covenant with Nehemiah.

Bird is the representative in the A. V. of the following:—1. Heb. *'ôph* (Gen. xl. 17, 19, &c.), literally *wing* = any winged animal; often translated "FOWL."—2. Heb. *tsippôr* (Gen. vii. 14, xv. 10; Lev. xlv. 4 ff.; Deut. xiv. 11, &c.) = a small bird, and generally any bird.—3. Heb. *'ayit* (Is. xlvi. 11; Jer. xii. 9; Ez. xxxix. 4) = a "ravenous bird."—4. Gr. *peteinon* (Ecclus. xxvii. 9, 19, xliii. 17; Mat. viii. 20, &c.); usually in pl. = "birds," winged animals; compare No. 1.—5. Gr. *ptêna*, pl. adj. fr. *ptênos* (1 Cor. xv. 39) = *winged* animals, "birds."—6. Gr. *orneon* (Wis. v. 11, xvii. 18, Gr. 17; Rev. xviii. 2) = "bird."—Most of the above Hebrew and Greek words are also translated "fowl."—In modern zoology, birds constitute a class of vertebrate animals, warm-blooded, oviparous, feathered, with beak, two feet, and two wings adapted more or less perfectly for flight. Birds are often noticed in the Scriptures. Ravenous birds and some others were accounted unclean by the Mosaic Law, while most graminivorous and granivorous birds appear to have been reckoned CLEAN (Lev. xi. 13–20; Deut. xiv. 11–20). BITTERN; CAGE; DOVE; FOOD; FOWL; GIN; HYENA; NEST; NET; OSTRICH; PARTRIDGE; PURIFICATION; QUAILS; SACRIFICE; SNARE; SPARROW; TURTLE, &c.

Bir'sha (Heb. *son of wickedness*, Ges.), king of Gomorrah at the invasion of Chedorlaomer (Gen. xiv. 2).

* **Birth.** CHILDREN.

Birth'day. The custom of observing birthdays is very ancient (Gen. xl. 20; Jer. xx. 15); and in Job i. 4, &c., we read that Job's sons "feasted every one his day." In Persia they were celebrated with peculiar honors and banquets, and in Egypt the kings' birthdays were kept with great pomp. (BANQUETS.) Probably in consequence of the ceremonies usual in their celebration, the Jews regarded their observance as an idolatrous custom (Lightfoot). Many suppose that in Mat. xiv. 6 and Mk. vi. 21 the feast to commemorate Herod's accession is intended, for such feasts were common, and were called "the day of the king" (Hos. vii. 5); but it is supposed by Robinson (*N. T. Lex.*), Kitto, Meyer, Barnes, &c., to have been on the anniversary of his birth.

Birth'right. FIRST-BORN.

Bir'za-vith (Heb. *holes, wounds*, or *well of olives?* Ges.), a name, probably of a place, occurring in the genealogies of Asher (1 Chr. vii. 31; compare ii. 50, 51, ix. 35, &c.). MALCHIEL.

Bish'lam (Heb. *son of peace*, Ges.), apparently an officer or commissioner of Artaxerxes in Palestine at the return of Zerubbabel from captivity (Ezr. iv. 7); called BELEMUS in 1 Esdras.

Bish'op (fr. Gr. *episkopos* = "overseer"; L. *episcopus*). The word *episkopos*, applied in the N. T. to the officers of the church who were charged with certain functions of superintendence, had been in use before as a title of office. The inspectors or commissioners sent by Athens to her subject-states were *episkopoi* (Aristoph. *Av.* 1022). The title was still current and beginning to be used by the Romans in the later days of the republic (Cic. *ad Att.* vii. 11). The Hellenistic Jews found it employed in the LXX., though with no very definite value, for officers charged with certain functions (Num. iv. 16 [of Eleazar's office], xxxi. 14 ["officers," A. V]; Ps. cix. 8 [Gr. *episkopê* = episcopate, "office" in A. V.]; Is. lx. 17 ["exactors," A.V.]). When the organization of the Christian churches in Gentile cities involved the assignment of the work of pastoral superintendence to a distinct order, the title *episkopos* presented itself as at once convenient and familiar, and was therefore adopted as readily as the word ELDER (Gr. *presbuteros*) had been in the mother church of Jerusalem. That the two titles were originally equivalent is clear from the following facts (so Professor Plumptre, original author of this article):—1. Bishops and elders are nowhere named together as orders distinct from each other.—2. Bishops and deacons are named as apparently an exhaustive division of the officers of churches addressed by St. Paul as an apostle (Phil. i. 1; 1 Tim. iii. 1, 8).—3. The same persons are described by both names (Acts xx. 17, 28; Tit. i. 5, 7).—4. Elders discharge functions essentially episcopal, i. e. involving pastoral superintendence (1 Tim. v. 17; 1 Pet. v. 1, 2 [Gr. *episkoporentes* = "taking the oversight," A. V.]).—Assuming as proved the identity of the bishops and elders of the N. T., we inquire into—I. The relation between the two titles. II. The functions and mode of appointment of the men to whom both titles were applied.—I. There can be no doubt that "elders" had the priority in order of time. The order itself is recognized in Acts xi. 30, and in Acts xv. It is transferred by Paul and Barnabas to the Gentile churches in their first missionary journey (Acts xiv. 23). The earliest use of "bishops," on the other hand, is in the address of St. Paul to the elders of Miletus (Acts xx. 28 ["overseers," A. V.]), and there it is rather descriptive of functions than given as a title. The earliest epistle in which it is formally used as = "elders" is Philippians, as late as the time of his first imprisonment at Rome.—II. Of the order in which the first elders were appointed, as of the occasion which led to the institution of the office, we have no record. From the analogy of the seven in Acts vi. 5, 6, it would seem probable that they were chosen by the members of the church collectively, and then set apart to their office by the laying on of the apostles' hands. In the case of Timothy (1 Tim. iv. 14; 2 Tim. i. 6) the "presbytery," probably the body of the elders at Lystra, had taken part with the apostle in this act of ordination. (Evangelist.) The conditions to be observed in choosing these officers, as stated in the pastoral epistles, are, blameless life and reputation among those "that are without" as well as within the church, fitness for the work of teaching, the wide kindliness of temper which shows itself in hospitality, the "being the husband of one wife" (i. e., most probably, not divorced and then married to another), showing powers of government in his own household as well as in self-control, not being a recent and, therefore, an untried convert. When appointed, the duties of the bishop-elders appear to have been as follows:—1. General superintendence over the spiritual well-being of the flock (1 Pet. v. 2). 2. The work of teaching, both publicly and privately (1 Th. v. 12; 1 Tim. v. 17; Tit. i. 9). 3. The work of visiting the sick appears in Jas. v. 14, as assigned to the elders of the church. 4. Among other acts of charity, that of receiving strangers occupied a conspicuous place (1 Tim. iii. 2; Tit. i. 8).—The mode in which these officers of the church were supported or remunerated varied probably in different cities. At Miletus St. Paul exhorts the elders of the church to follow his example and work for their own livelihood (Acts xx. 34). In 1 Cor. ix. 14, and Gal. vi. 6, he asserts the right of the ministers of the church to be supported by it. In 1 Tim. v. 17, he gives a special application of the principle in the assignment of a double allowance to those who have been conspicuous for their activity (so Professor Plumptre, &c.; Conybeare and Howson translate "twofold honor," implying reward; Bloomfield says, "no doubt *respect* is included, as well as *provision*;" Robinson [*N. T. Lex.*] translates "double [i. e. any greater relative amount of] honor;" compare the A. V. "double honor"). Collectively at Jerusalem, and probably in other churches, the body of bishop-elders took part in deliberations (Acts xv. 6–22, xxi. 18), addressed other churches (xv. 23), were joined with the apostles in the work of ordaining by the laying on of hands (1 Tim. iv. 14; 2 Tim. i. 16).—There is no doubt that after the apostolic age the "bishop" had authority over the "elders," but how far this ecclesiastical preëminence is sanctioned by the N. T. or by apostolic practice is a matter of controversy between the supporters and opposers of diocesan episcopacy, the discussion of which is foreign to the object of this Dictionary of the Bible. Apostle; Deacon; Elder; Evangelist; Minister; Ordain; Pastor.

* **Bi'son** (Deut. xiv. 5, marg.). Pygarg.

* **Bit.** Horse.

Bi-thi'ah (fr. Heb. = *daughter* [i. e. *worshipper*] *of Jehovah;* see Asenath), daughter of a Pharaoh, and wife of Mered, a descendant of Judah (1 Chr. iv. 18). The Scriptures, as well as the Egyptian monuments, show that the Pharaohs intermarried with foreigners; but such alliances seem to have been contracted with royal families alone. It may be supposed that Bithiah was taken captive.

Bith'ron (Heb. properly, *section*, i. e. *a region cut up* with mountains and valleys; or better, *a valley cutting into* mountains = *a craggy valley, mountain gorge, defile*, Ges.; compare Bether), probably a district in the Jordan valley (Plain 5), on the E. side of the river (2 Sam. ii. 29). Some take Bithron as a proper name; others (Gesenius, Robinson, &c.; see above) as an appellation of a rugged district, or of a ravine, e. g. *Wady Adjlûn.*

Bi-thyn'i-a (L. fr. Gr.; named from the *Bithyni*, a Thracian people from the Strymon), a province of Asia Minor mentioned only in Acts xvi. 7, and 1 Pet. i. 1. Bithynia, considered as a Roman province, was on the W. contiguous to Asia. On the E. its limits underwent great modifications. The province was originally inherited by the Roman republic (B. C. 74) as a legacy from Nicomedes III., the last of an independent line of monarchs, one of whom had invited into Asia Minor those Gauls who gave the name of Galatia to the central district of the peninsula. On the death of Mithridates, king of Pontus, B. C. 63, the W. part of the Pontic kingdom was added to the province of Bithynia, which again received further accessions on this side under Augustus, A. D. 7. Pliny the younger governed Bithynia as pro-consul when he wrote his celebrated letter to the Emperor Trajan respecting the persecution of Christians; and the Nicene creed owes its origin and name to the general Council held at Nice, the chief town in Bithynia, A. D. 325.

Bit'ter Herbs (Heb. *mĕrôrîm;* in Lam. iii. 15 translated "bitterness"). The Israelites were commanded to eat the Paschal lamb "with unleavened bread and with bitter herbs" (Ex. xii. 8; Num. ix. 11). According to Aben Ezra the ancient Egyptians always placed different kinds of herbs upon the table with mustard, and dipped morsels of bread into this salad. That the Jews derived this custom of eating herbs with their meat from the Egyptians is extremely probable. The "bitter herbs" probably = the various edible kinds of bitter plants, whether cultivated or wild, which the Israelites could obtain with facility, particularly bitter cresses and other cruciferous plants, or the chiccory group of the *compositæ*, the hawkweeds, sow-thistles, and wild lettuces which grow abundantly in the peninsula of Sinai, in Palestine, and in Egypt.

* **Bit'ter Wa'ter.** Adultery; Water of Jealousy.

Bit'tern (Heb. *kippôd*). The Hebrew word has been variously translated, the old versions generally (and so Gesenius, Winer, Fürst, &c.) sanctioning "hedgehog" or "porcupine;" "tortoise," "beaver," "otter," "owl," have also all been conjectured, but without reason. Philological arguments appear to be rather in favor of the "hedgehog" or "porcupine," for the Heb. *kippôd* appears = *kunfud*, the Arabic word for the hedgehog; but zoologically, the hedgehog or porcupine is quite out of the question. The word occurs in Is. xiv. 23, xxxiv. 11; Zeph. ii. 14. The former passage would seem to point to some solitude-loving aquatic bird, and so the A. V. translation "bittern" is probably correct. This bird has a habit of erecting and bristling out the feathers of the neck, which gives it some resemblance to a porcupine. Col. H. Smith, in Kitto, says, "though not building like the stork on the tops of houses, it resorts like the heron to ruined structures, and we have been informed that it has been seen on the summit of Tank Kisra at Ctesiphon." The bittern (*Botaurus stellaris*) belongs to the heron family of birds; it has a wide range, being found in Russia and Siberia as far N. as the river Lena, in Europe generally, in Barbary, S. Africa, Trebizond, and in the countries between the Black and Caspian Seas, &c.

Botaurus stellaris.

Bi-tu'men. Slime.

Biz-joth'jah (fr. Heb. = *contempt of Jehovah*, Ges.), a town in the S. of Judah named with Beer-sheba and Baalah (Josh. xv. 28). Wilton (*The Negeb*) and Rowlands (in Fairbairn under "S. Country") connect this with the following "Baalah" as a compound name. The former supposes it at the modern village *Deir el-Belâh*, on the coast, nine or ten miles S. W. from Gaza; the latter possibly at *Bawâty*, an ancient site in the plain fifteen or twenty miles nearly S. from Gaza.

Biz'tha (Heb prob. fr. Pers., denoting his condition as a eunuch, Ges.), the second of the seven eunuchs of King Ahasuerus (Esth. i. 10).

Black. Colors.

Blains (Heb. *ăba'bu'ôth*, fr. *bûa'*, *to boil up*), violent ulcerous inflammations. It was the sixth plague of Egypt (Ex. ix. 9, 10), and hence is called in Deut. xxviii. 27, 35, "the botch of Egypt." Medicine.

Blas'phe-my, in its technical English sense, signifies the speaking evil of God, and in this sense it is found Ps. lxxiv. 18; Is. lii. 5; Rom. ii. 24, &c. But according to its Greek derivation it may mean any species of calumny and abuse (or even an unlucky word, Euripides, *Ion.* 1187): see 1 K. xxi. 10; Acts xviii. 6; Jude 9, "railing," A. V., &c. Blasphemy was punished with stoning, which was inflicted on the son of Shelomith (Lev. xxiv. 11). On this charge both our Lord and St. Stephen were condemned to death by the Jews. When a person heard blasphemy he laid his hand on the head of the offender, to symbolize his sole responsibility for the guilt, and rising on his feet, tore his robe, which might never again be mended. "The blasphemy against the Holy Ghost" has been a fruitful theme for speculation and controversy (Mat. xii. 31; Mk. iii. 29). It consisted in attributing to the power of Satan those unquestionable miracles, which Jesus performed by "the finger of God," and the power of the Holy Spirit; nor have we any safe ground for *extending* it to include all sorts of *willing* (as distinguished from *wilful*) offences, besides this one limited and special sin.

* **Blast'ing** (Heb. *shiddâphôn*), a scorching or blight of grain by the influence of the E. wind, &c. (Deut. xxviii. 22; 1 K. viii. 37, &c.; compare Gen. xli. 6 ff.). Winds.

Blas'tus (L. fr. Gr. = *a bud, sprout*), the chamberlain of Herod Agrippa I., made by the people of Tyre and Sidon a mediator between them and the angry king (Acts xii. 20).

* **Blem'ish** (Heb. *mûm;* Gr. *mômos*). All officiating priests and all victims for sacrifice were required to be without blemish, i. e. without bodily defect (Lev. xxi. 17 ff., xxii. 17 ff.; Deut. xv. 21, 22, &c.). Both the Hebrew and Greek words are used figuratively of moral defects or faults (Deut. xxxii. 5, A. V. "spot," margin "blot;" Ecclus. xviii. 15; 2 Pet. ii. 13). Jesus Christ is compared to "a lamb without blemish (Gr. *a-mômos*) and without spot" (1 Pet. i. 19). Atonement; Priest; Sacrifice.

* **Bless'ing,** in the Scriptures, may come (1.) to men, &c., from God, when He confers on them any favor or benefit (Gen. i. 28; Ps. iii. 8, &c.); (2.) to God from men, &c., when they thankfully acknowledge His goodness and praise Him for His excellence (Ps. ciii. 1, 2, 20–22; Rev. v. 13, &c.); (3.) to man from man, when one prays for or declares God's favor toward the other (Gen. xxvii., xlviii., xlix.; Deut. xxxiii., &c.), or pronounces him favored (Ps. x. 3, &c.); (4.) to man from himself, when he prays for God's favor or pronounces himself prosperous or happy without reference to it (Deut. xxix. 19; Is. lxv. 16, &c.), &c. Prayer.

Blind'ing. Punishments.

Blind'ness is extremely common in the East from many causes. (Medicine.) Blind men figure repeatedly in the N. T. (Mat. ix. 27 ff., xi. 5, xii. 22, xx. 30 ff.; Mk. viii. 22 ff.; Lk. vii. 21; Jn. v. 3, ix. 1 ff. &c.), and "opening the eyes of the blind" is mentioned in prophecy as a peculiar attribute of the Messiah (Is. xxix. 18, &c.). (Miracles.) The Hebrews were specially charged to treat the blind with compassion and care (Lev. xix. 14; Deut. xxvii. 18). (Poor.) Blindness is several times mentioned in the Bible as miraculously sent upon enemies of God's people (Gen. xix. 11; 2 K. vi. 18–22; Acts ix. 9). Blindness wilfully inflicted for political or other purposes was common in the East (1 Sam. xi. 2; Jer. xxxix. 7). Punishments.

Blood. To blood is ascribed in Scripture the mysterious sacredness which belongs to life, and God reserves it to Himself when allowing man the dominion over and the use of the lower animals for food. Thus reserved, it acquires a double power: 1, that of sacrificial atonement (Sacrifice); and 2, that of becoming a curse when wantonly shed, unless duly expiated (Gen. ix. 4; Lev. vii. 26, xvii. 11–14). As regards 1, the blood of sacrifices was caught by the Jewish priest from the neck of the victim in a basin, then sprinkled seven times (in case of birds at once squeezed out on the altar, but that of the passover on the lintel and door-posts, Ex. xii.; Lev. iv. 5–7, xvi. 14–19). In regard to 2, it sufficed to pour the animal's blood on the earth, or to bury it, as a solemn rendering of the life to God; in case of human bloodshed (MURDER) a mysterious connection is observable between the curse of blood and the earth or land on which it is shed (Gen. iv. 10, ix. 4–6; Num. xxxv. 33; Deut. xxi. 1 ff.; Ps. cvi. 38). That "blood and water" came out from our Lord's side when the soldier pierced Him on the cross, is explained by Dr. W. A. Nicholson (in Kitto) on the supposition that some effusion had taken place in the cavity of the chest, and that the spear penetrated below the level of the fluid. On this supposition, the wound being inflicted shortly after death, blood would also have trickled down with the water, or, at any rate, have appeared at the mouth of the wound, though none of the large vessels had been wounded.

Blood, A-ven'ger of, or **Re-ven'ger of.** It was, and even still is, a common practice among nations of patriarchal habits, that the nearest of kin should, as a matter of duty, avenge the death of a murdered relative (MURDER). Compensation for murder is allowed by the Koran. Among the Bedouins, and other Arab tribes, should the offer of blood-money be refused, the 'Thar,' or law of blood, comes into operation, and any person within the fifth degree of blood from the homicide may be legally killed by any one within the same degree of consanguinity to the victim. Frequently the homicide will wander from tent to tent over the Desert, or even rove through the towns and villages on its borders with a chain round his neck and in rags, begging contributions from the charitable to pay the apportioned blood-money. Three days and four hours are allowed to the persons included within the 'Thar' for escape. The right to blood-revenge is never lost, except as annulled by compensation: it descends to the latest generation. Similar customs with local distinctions are found in Persia, Abyssinia, and among the Druses and Circassians. The law of Moses was very precise in its directions on the subject of Retaliation.—1. The wilful murderer was to be put to death without permission of compensation. The nearest relative of the deceased became the authorized avenger of blood (Heb. *gôêl;* Num. xxxv. 19), and was bound to execute retaliation himself if it lay in his power. The king, however, in later times, appears to have had the power of restraining this license. The shedder of blood was thus regarded as impious and polluted (Num. xxxv. 16–31; Deut. xix. 11–13; 2 Sam. xiv. 7, 11, xvi. 8, and iii. 29, with 1 K. ii. 31, 33; 2 Chr. xxiv. 22–25).—2. The law of retaliation was not to extend beyond the immediate offender (Deut. xxiv. 16; 2 K. xiv. 6; 2 Chr. xxv. 4; Jer. xxxi. 29, 30; Ez. xviii. 20).—3. The involuntary shedder of blood was permitted to take flight to one of six Cities of Refuge (Num. xxxv. 22 ff.; Deut. xix. 4–6). CITY OF REFUGE.

Blood, Is'sue of. The menstruous discharge or an unnatural discharge of blood from the womb (Lev. xv. 19–30; Mat. ix. 20; Mk. v. 25; Lk. viii. 43). (MEDICINE.) The latter caused a permanent legal uncleanness, the former a temporary one, mostly for seven days; after which the woman was to be purified by the customary offering. PURIFICATION.

Blood, Re-ven'ger of. BLOOD, AVENGER OF.

* **Blood'y Flux.** FLUX, BLOODY; MEDICINE.

* **Blood'y Sweat.** SWEAT, BLOODY.

* **Blot,** in A.V. fig. = *blame* or *blameworthiness* (Job xxxi. 7; Prov. ix. 7). To "blot out," fig. = *to cancel, remove, destroy* (Deut. ix. 14; Ps. li. 1; Rev. iii. 5, &c.). ATONEMENT.

Blue. COLORS.

Bo-an-er'ges [-jeez] (Gr. form of Aram. = *sons of thunder*), a name given by our Lord to the two sons of Zebedee, James and John (Mk. iii. 17). Probably the name had respect to the fiery zeal of the brothers, signs of which we may see in Lk. ix. 54; Mk. ix. 38; compare Mat. xx. 20 ff.

Boar. SWINE.

* **Boat.** EGYPT; SHIP.

Bo'az (Heb. *fleetness; alacrity*, Ges.). **1.** A wealthy Bethlehemite, kinsman to Naomi's husband, Elimelech (Ru. ii. 1, &c.). Finding that the kinsman of RUTH, who stood in a still nearer relation than himself, was unwilling to perform the office of the nearest kinsman (Heb. *gôêl*), he had those obligations publicly transferred with the usual ceremonies to his own discharge; and hence it became his duty by the "levirate law" to marry Ruth, and to redeem the estates of her deceased husband Mahlon (iv. 1 ff.) (MARRIAGE, II. ii. 1.) He gladly undertook these responsibilities, and their happy union was blessed by the birth of Obed from whom in a direct line our Lord was descended. Boaz is mentioned in the genealogy (Mat. i. 5; Lk. iii. 32; "Booz" in both), but there is great difficulty in assigning his date. If Boaz = IBZAN, as is stated with some shadow of probability by the Jerusalem Talmud and various Rabbis, several generations must be inserted. Even if we shorten the period of the Judges to 240 years (CHRONOLOGY; JUDGES), we must suppose that Boaz was the youngest son of Salmon, and that he did not marry till the age of sixty-five.—**2.** One of Solomon's brazen pillars erected in the Temple porch. (JACHIN; TEMPLE.) It stood on the left, and was 18 cubits high (1 K. vii. 15, 21; 2 Chr. iii. 15 ff.; Jer. lii. 21). The apparent discrepancies (18 and 35 cubits high) arise from including or excluding the ornament which united the shaft to the chapiter, &c.

Boc'cas (1 Esd. viii. 2) = BUKKI.

Boch'e-ru [bok-] (Heb. the *first-born* is *he*, Ges.), a Benjamite, son of Azel (1 Chr. viii. 38, ix. 44); translated in LXX. "his first-born."

Bo'chim [-kim] (Heb. = *the weepers; the weeping*, Ges.), a place W. of Jordan, above Gilgal (Judg. ii. 1, 5).

Bo'han (Heb. *thumb*, Ges.), a Reubenite, after whom was named a stone on the border of the territories of Benjamin and Judah, between Beth-arabah and Beth-hogla on the E., and Adummim and En-shemesh on the W. (Josh. xv. 6, xviii. 17).

Boil. MEDICINE.

* **Bolled** [*o* as in *hole*] = *formed into seed-vessels, going to seed* (Ex. ix. 31). Gesenius makes the Hebrew = *in flower.*

Bol'ster. BED; PILLOW.

* **Bond.** CHAIN; CORD; LAW; PUNISHMENTS; SLAVE; TRIAL.

Bond'age. SLAVE.

Bon'net. HEAD-DRESS.

Book. WRITING.

Booths. SUCCOTH; TABERNACLES, FEAST OF.

Boo'ty consisted of captives of both sexes, cattle, and whatever a captured city might contain, especially metallic treasures. Within the limits of Canaan no captives were to be made (Deut. xx. 14, 16). (ANATHEMA.) Beyond those limits, in case of warlike resistance, all the women and children were to be made captives, and the men put to death. The law of booty was that it should be divided equally between the army who won it and the people of

Israel, but of the former half one head in every five hundred was reserved to God, and appropriated to the priests, and of the latter one in every fifty was similarly reserved and appropriated to the Levites (Num. xxxi. 26–47). As regarded the army, David added a regulation that the baggage-guard should share equally with the troops engaged (1 Sam. xxx. 24, 25). WAR.

Bo'oz (Gr. fr. Heb.) = BOAZ 1 (Mat. i. 5; Lk. iii. 32).

Bo'rith (2 Esd. i. 2) = BUKKI.

Bor'row-ing. LOAN.

Bos'cath (fr. Heb.) = BOZKATH (2 K. xxii. 1).

* **Bo'som** [boo'zum]. ABRAHAM'S BOSOM; DRESS.

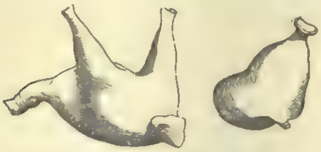
Bo'sor (Gr. and L. fr. Heb.). **1.** A large fortified city on the E. of Jordan in the land of Gilead (1 Mc. v. 26, 36); probably = BEZER.—**2.** The Aramaic pronunciation of BEOR, the father of Balaam (2 Pet. ii. 15).

Bos'o-ra, a strong city in Gilead taken by Judas Maccabeus (1 Mc. v. 26, 28); doubtless = Bostra. See BOZRAH 2.

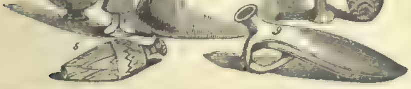
* **Boss.** ARMS, II. 5.

Botch. BLAINS; MEDICINE.

Bot'tle. Four Hebrew words (*hêmeth* or *chêmeth*, *nêbel* or *nebel*, *bakbûk*, *nôd*) and the Greek *askos* are translated "bottle" in the A.V. (CRUSE 2; PITCHER.) Bottles in Scripture are of two kinds, both of them capable of being closed from the air: 1. The skin bottle; 2. The bottle of earthen or glass ware.—1. The Arabs, and all that lead a wandering life, keep their water, milk, and other liquors, in leathern bottles. These are made of goatskins. When the animal is killed, they cut off its feet and head, and draw it in this manner out of the skin, without opening its belly. In Arabia they tan these skins with acacia-bark and the hairy part is left outside. They afterward sew up the places where the legs were cut off and the tail, and when it is filled they tie it about the neck. The great leathern bottles are made of the skin of a he-goat, and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin. Bruce gives a description of a vessel of the same kind, but larger, made of an ox's skin. Wine-bottles of skin are mentioned as used by Greeks, Romans, and Egyptians, by Homer (*Od.* vi. 78; *Il.* iii. 247); by Herodotus (ii. 121), as used in Egypt; and by Virgil (*Georg.* ii. 384). Skins for wine or other liquids are in use to this day in Spain, where they are called borrachas. The effect of external heat (rather, of smoke) upon a skin-bottle is indicated in Ps. cxix. 83, "a bottle in the smoke," and of expansion or strain produced by fermentation in Mat. ix. 17, "new wine in old bottles."—2. Vessels of metal, earthen, or glass ware for liquids were in use among the Greeks, Egyptians, Etruscans, and Assyrians, and also no doubt among the Jews, especially in later times. Thus Jer. xix. 1, "a potter's earthen bottle." The Jews probably borrowed their manufactures in this particular from Egypt, which was celebrated for GLASS work.



Skin Bottles.—(From the Museo Borbonico.)



Egyptian Bottles.—1 to 7 glass. 8 to 11 earthenware.—(From the British Museum Collection.)

Bow. ARMS, I. 3.

* **Bow'els,** in Scripture, = the inward parts, often particularly denoting the upper viscera, i. e. the heart, &c.; hence, figuratively, the inner man, the soul, thoughts, affections, tender feelings, love, mercy, &c. Compare the English *breast*, *heart*, &c.

* **Bow'ing.** ADORATION.

Bowl. The Hebrew words translated "bowl" in the A. V. are *mizrâk*, *saph*, *gullâh*, *sêphel*, *gĭbîa'*, *mĕnakkîth*; see also CUP; DISH; POT. On the uncertainty as to the precise form and material, see BASIN. Bowls would probably be used at meals for liquids, or broth, or pottage (2 K. iv. 40). Modern Arabs are content with a few wooden bowls. In the British Museum are several terra-cotta bowls with Chaldean inscriptions of a superstitious character, expressing charms against sickness and evil spirits, which may possibly explain the "divining cup" of Joseph (Gen. xliv. 5). The bowl was filled with some liquid which was drunk off as a charm against evil. On "the golden bowl" (Eccl. xii. 6), see under MEDICINE.

* **Box.** ALABASTER; VIAL.

Box'-tree or **Box,** the translation in the A. V. of the Hebrew *tĕashshûr* (Is. xli. 19, lx. 13). The Talmudical and Jewish writers generally, with the A.V. and other modern versions, Rosenmüller, Parkhurst, &c., are of opinion that the box-tree is intended. The Syriac and the Arabic version of Saadias, with Gesenius and Fürst, understand by it a species of cedar called *sherbin*, distinguished by its small cones and upright branches. Although the claim of the box-tree to represent the Hebrew *tĕashshûr* is far from being satisfactorily established, yet the evidence rests on a better foundation than that which supports the claims of the *sherbin* (so Mr. Houghton). Bochart, Rosenmüller, &c., suppose box-trees to be meant in Ez. xxvii. 6, where the A. V. has "the company of the Ashurites," and thus translate: "Thy BENCHES have they made of IVORY, inlaid with box-wood from the isles of Chittim." Box-wood writing tablets are alluded to in 2 Esd. xiv. 24.

Bo'zez (fr. Heb. = *shining*, *glittering*, Ges.), one of the two "sharp rocks" (Heb. = "teeth of the cliff") "between the passages" by which Jonathan entered the Philistine garrison at Michmash. It seems to have been that on the N. (1 Sam. xiv. 4, 5).

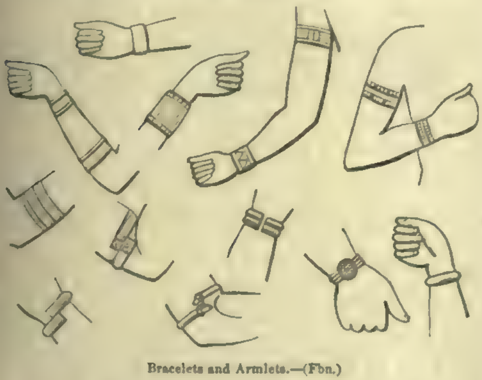
Boz'kath (fr. Heb. = *stony region*, *high*, Ges.), a city of Judah in the lowlands (VALLEY 5; Josh. xv. 39); the native place of King Josiah's mother (2 K. xxii. 1, A. V. "Boscath"); site unknown.

Boz'rah (fr. Heb. = *a fold*, *sheepfold*, *fortress*, *stronghold*, Ges.). **1.** In EDOM—the city of King Jobab the son of Zerah (Gen. xxxvi. 33; 1 Chr. i.

44); doubtless the place mentioned in later times in connection with Edom (Is. xxxiv. 6, lxiii. 1; Jer. xlix. 13, 22; Am. i. 12; Mic. ii. 12). There is no reason to doubt that the modern representative of Bozrah is *el-Busaireh*, a village first visited by Burckhardt, on the mountain district S. E. of the Dead Sea, between Tufileh and Petra, about half-way between the latter and the Dead Sea.—**2.** Among the cities of the land of Moab (Jer. xlviii. 24) is a Bozrah apparently in the "plain country" (PLAIN 4; ver. 21). Here lay Heshbon, Nebo, Kiriathaim, Diblathaim, and the other towns named in this passage, and probably here (so Mr. Grove) Bozrah should be sought, and not, as has been lately suggested (Ptr. ii. 162, &c.), at Bostra, the Roman city in Bashan full sixty miles from Heshbon. Yet Bostra (the modern *Busrah*, now mostly in ruins) was certainly at a later date an important city; it is in a fertile region; it is not elsewhere mentioned in the Scriptures; the catalogue in Jeremiah includes cities "far or near;" and this may have been a city of Moab at that time.

Busrah, the ancient Bostra = Bozrah!

Brace'let, the translation in the A. V. of the Heb. *ets'âdâh* (ARMLET), *tsâmîd* (Gen. xxiv. 22, 30, &c.), *shêrâ* (Is. iii. 19), and *pâthîl* (Gen. xxxviii. 18, 25; the Hebrew word here probably = "a string by which a seal-ring was suspended;" see LACE). Under ARMLET an account is given of these ornaments, the materials of which they were generally made, the manner in which they were worn, &c. Bracelets of fine twisted Venetian gold are still common in Egypt. Men as well as women wore bracelets. Layard says of the Assyrian kings: "The arms were encircled by armlets, and *the wrists by bracelets.*"


Bracelets and Armlets.—(Fbn.)

Bram'ble. THORNS.

* **Branch** = a limb or shoot of a tree, vine, &c. (Gen. xl. 10, 12; Ps. civ. 12, &c.); often figuratively = that which is closely united to something else, like a branch to a tree, as descendants to an ancestor, kindred to a family, Christians to Jesus Christ, &c. (Jn. xv. 5; Rom. xi. 16 ff., &c.). JESUS CHRIST himself, as a descendant of DAVID and the MESSIAH, is especially so called (Is. iv. 2, xi. 1; Jer. xxiii. 5, xxxiii. 15; Zech. iii. 8, vi. 12; NAZARENE). To "put the branch to the nose" (Ez. viii. 17) is supposed to refer to some idolatrous ceremony, and to indicate insolent or contemptuous feeling (Fairbairn).

Brass. The Heb. *nĕhôsheth* or *nĕchôsheth* is improperly translated "brass," since the Hebrews were not acquainted with the compound of copper and zinc known by that name. The Hebrew word is often translated "brazen" (Ex. xxxviii. 4, 30; 1 K. xiv. 27; Jer. xv. 20, &c.), once "COPPER" (Ezr. viii. 27, margin "brass"), once "STEEL" (Jer. xv. 12). The kindred Heb. adj. *nâhûsh* or *nâchûsh* is translated "of brass," margin "brazen" (Job vi. 12); the feminine *nĕhûshâh* or *nĕchûsâh* is translated "brass" (Lev. xxvi. 19; Job xxviii. 2, &c.), and "steel" (2 Sam. xxii. 35; Job xx. 24; Ps. xviii. 34, Heb. 35). In most places of the O. T. the correct translation would be *copper*, although it may sometimes = *bronze*, a compound of copper and tin. Indeed, a simple metal was obviously intended, as we see from Deut. viii. 9, xxxiii. 25, and Job xxviii. 2. Copper was known at a very early period, and the invention of working it is attributed to Tubal-cain (Gen. iv. 22). Its extreme ductility made its application almost universal among the ancients. The Gr. *chalkos* is translated "brass" (Mat. x. 9, here = Money; Rev. xviii. 12) and "money" (Mk. vi. 8, xii. 41). Two kindred words are also used, viz. *chalkeos*, A. V. "of brass" (Rev. ix. 20), and plural of *chalkion*, A. V. "brazen vessels" (Mk. vii. 4). "Sounding brass" (Gr. *chalkos*; 1 Cor. xiii. 1) = an instrument made of brass or copper, i. e. a trumpet or cymbal (Rbn. *N. T. Lex.*). It often occurs in metaphors, e. g. Lev. xxvi. 19; Deut. xxviii. 23; Job vi. 12; Jer. vi. 28. It is often used as an emblem of strength, Zech. vi. 1; Jer. i. 18. The Gr. *chalkolibanon* in Rev. i. 15, ii. 18 (A. V. "fine brass"), has excited much difference of opinion. Some suppose it = orichalcum, a mixed metal (see Amber) more valuable than gold. It *may* perhaps be deep-colored frankincense (so Mr. Farrar).

* **Bra'ver-y,** in Is. iii. 18, A. V. = *beauty, splendor.*

* **Bray, to** = *to make a harsh noise like an ass* (Job vi. 5, &c.); also, *to pound, mash,* or *break in pieces* (Prov. xxvii. 22). Punishments.

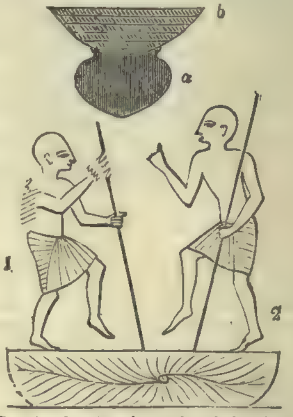
* **Bra'zen Sea.** Sea, Molten.

Bra'zen Ser'pent. Serpent, Brazen.

* **Breach'es,** in Judg. v. 17 (Heb. pl. of *miphrâts*, literally *a rent, breach, notch*, sc. in the coast, Ges.), probably = havens, harbors. See also Fenced City; House; War, &c.

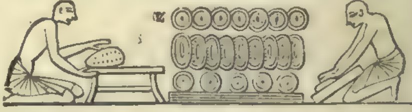
Bread (Heb. *lehem* or *lechem*; Gr. *artos*). The preparation of bread as an article of food dates from a very early period: the earliest undoubted instance of its use is found in Gen. xviii. 6. "Bread" in the Scriptures often = food in general (Gen. xviii. 5; Ex. xvi. 4, 15, 29; Lev. xxi. 8, 17; Neh. v. 18; Mat. vi. 11, xv. 26, &c.). "To eat bread" commonly in the Scriptures = to eat food, to take a meal (Gen. iii. 19, xxviii. 20, xxxi. 54; Ps. xli. 9, cii. 4; Mat. xv. 2; Jn. xiii. 18; 2 Th. iii. 8, 12, &c., &c.). The corn or grain employed for making bread was of various sorts: the best bread was made of wheat, which after being ground produced the "flour" or "meal" (Judg. vi. 19; 1 Sam. i. 24; 1 K. iv. 22, xvii. 12, 14), and when sifted the "fine flour" (Ex. xxix. 2; Gen. xviii. 6) usually employed in the sacred offerings (Ex. xxix. 40; Lev. ii. 1; Ez. xlvi. 14), and in the meals of the wealthy (1 K. iv. 22; 2 K. vii. 1; Ez. xvi. 13, 19; Rev. xviii. 13). Barley was used chiefly by the poor, or in times of scarcity (2 K. iv. 38, 42; Rev. vi. 6, &c.). "Spelt" (Rye) was also used both in Egypt (Ex. ix. 32) and Palestine (Is. xxviii. 25; Ez. iv. 9). Occasionally the grains above mentioned were mixed, and other ingredients, such as beans, lentils, and millet, were added (Ez. iv. 9; compare 2 Sam. xvii. 28); the bread so produced is called "barley cakes" (Ez. iv. 12, "*as* barley cakes," A. V.), inasmuch as barley was the main ingredient. The amount of meal for a single baking was an ephah or three measures (Gen. xviii. 6; Judg. vi. 19; 1 Sam. i. 24; Mat. xiii. 33). The baking was done in primitive times by the mistress of the house (Gen. xviii. 6) or one of the daughters (2 Sam. xiii. 8); female servants were however employed in large households (1 Sam. viii. 13). Baking as a profession, was carried on by men (Gen. xl. 1 ff.; Hos. vii. 4, 6). In Jerusalem the bakers congregated in one quarter of the town, as we may infer from the names "bakers' street" (Jer. xxxvii. 21), and "tower of the ovens" (Neh. iii. 11, xii. 38, "furnaces," A. V.). The bread taken by persons on a journey (Gen. xlv. 23; Josh. ix. 12) was probably a kind of biscuit. The process of making bread was as follows:—the flour was first mixed with water, or perhaps milk; it was then kneaded with the hands (in Egypt with the feet also) in a small wooden bowl or "kneading-trough" ("store," A. V. in Deut. xxviii. 5, 17), until it became dough (Ex. xii. 34, 39; 2 Sam. xiii. 8; Jer. vii. 18; Hos. vii. 4). Leaven was generally added: but when the time for preparation was short, it was omitted, and unleavened cakes, hastily baked, were eaten, as is still the prevalent custom among the Bedouins (Gen. xviii. 6, xix. 3; Ex. xii. 39; Judg. vi. 19; 1 Sam. xxviii. 24; Passover). The leavened mass was allowed to stand for some time (Mat. xiii. 33; Lk. xiii. 21). The dough was then divided into round cakes (Ex. xxix. 23; Judg. vii. 13, viii. 5; 1 Sam. x. 3; Prov. vi. 26), not unlike flat stones in shape and appearance (Mat. vii. 9; compare iv. 3), about a span in diameter and a finger's breadth in thickness. The cakes were sometimes *punctured*, and hence called in Hebrew *hallâh* or *challâh* (A. V. "cake," "cakes;" Ex. xxix. 2, 23; Lev. ii. 4, viii. 26, xxiv. 5; Num. vi. 15, 19, xv. 20; 2 Sam. vi. 19), and mixed with oil. Sometimes they were rolled out into wafers (Ex. xxix. 2, 23; Lev. ii. 4; Num. vi. 15–19), and

Egyptians kneading dough with their hands.—(Wilkinson, from a painting in the Tomb of Remeses III. at Thebes.)



Egyptians kneading the dough with their feet.

At *a* and *b* the dough is probably left to ferment in a basket, as is now done at Cairo.—(Wilkinson.)



Egyptians making cakes of bread sprinkled with seeds.—(Wilkinson.)

merely coated with oil. The cakes were now taken to the oven, having been first, in Egypt, gathered into "white (?) baskets" (Gen. xl. 16; BASKET 1). The baskets were placed on a tray and carried on the baker's head (Gen. xl. 16). The methods of baking were, and still are, very various in the East, adapted to the various styles of life; in ovens, fixed or portable (FIRE; OVEN); in holes dug in the ground, &c. Among the pastoral Jews, as among the modern Bedouins, the cakes were spread upon heated stones, or thrown into the heated embers of the fire itself, or roasted by being placed between layers of dung, which burns slowly, and is therefore specially adapted for the purpose (Ez. iv. 12, 15). The cakes required to be carefully turned during the process (Hos. vii. 8). Some kinds of bread were baked on a PAN; such cakes appeared to have been chiefly used as sacred offerings (Lev. ii. 5, vi. 21 [Heb. 14], vii. 9; 1 Chr. xxiii. 29). A similar cooking utensil was used by Tamar (2 Sam. xiii. 9). A different kind of bread, probably resembling the *ftita* of the Bedouins, a pasty substance, was prepared in a saucepan (*frying-pan*, A. V.); this was also reserved for sacred offerings (Lev. ii. 7; vii. 9). SHEWBREAD.

An Egyptian carrying cakes to the oven.—(Wilkinson.)

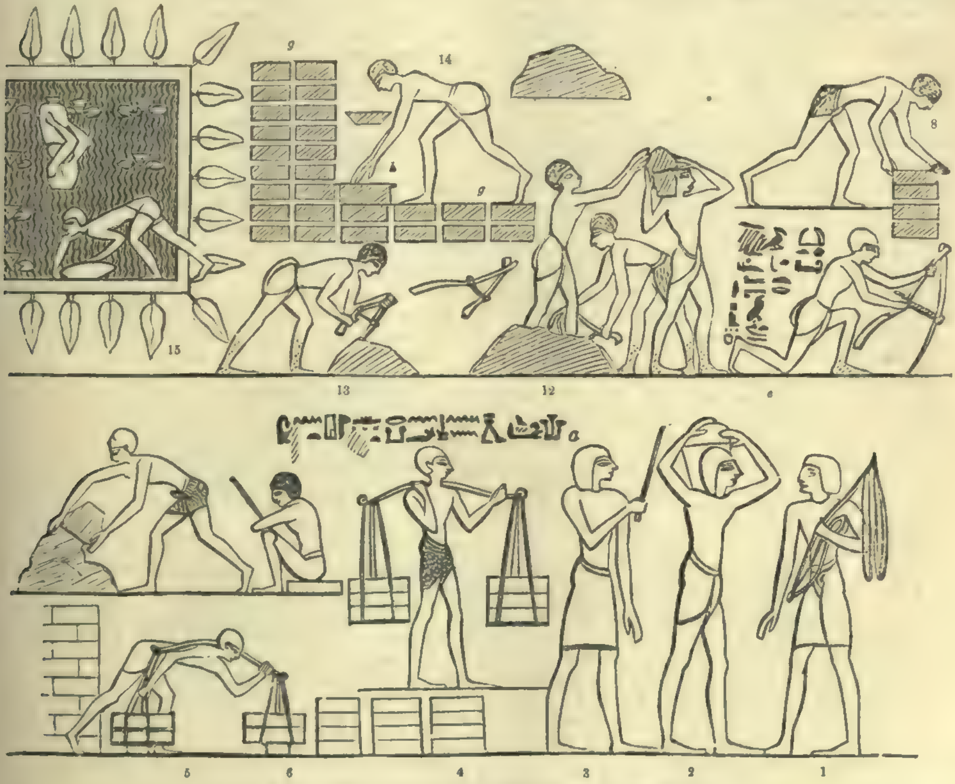
Breast'plate. ARMS, II. 1; HIGH-PRIEST, I. 2, *a*.

* **Breech'es.** HIGH-PRIEST; PRIEST.

* **Breth'ren.** BROTHER.

* **Bribe.** Magistrates were expressly forbidden to take bribes or gifts (Ex. xxiii. 8; Deut. xvi. 19, &c.), lest justice should thus be perverted. Samuel's sons took bribes, and in consequence the Israelites desired a king (1 Sam. viii. 3 ff.; comp. xii. 3 ff.). See GIFTS; also Job xv. 34; Ps. xxvi. 10; Is. xxxiii. 15; Am. v. 12.

Brick. Herodotus (i. 179), describing the mode of building the walls of Babylon, says that the clay dug out of the ditch was made into bricks as soon as it was carried up, and burnt in kilns. The brick were cemented with hot bitumen, and at every thirtieth row crates of reeds were stuffed in. This account agrees with the history of the building of the Tower of BABEL, in which the builders used brick instead of stone, and SLIME for mortar (Gen. xi. 3). The Babylonian bricks were more commonly burnt in kilns than those used at Nineveh, which are chiefly



Foreign captives employed in making bricks at Thebes.—(Wilkinson).

Figs. 1, 2. Men returning after carrying the bricks. Figs. 3, 6. Taskmasters. Figs. 4, 5. Men carrying bricks. Figs. 12, 13. Digging and mixing the clay or mud. Figs. 8, 14. Making bricks with a wooden mould, *g*, *h*. Fig. 15. Fetching water from the tank, *k*. At *e*, the bricks (tóbl) are said to be made at Thebes.

sun-dried like the Egyptian. They are usually from twelve to thirteen inches square, and three and a half inches thick, and most of them bear the name, inscribed in cuneiform character, of Nebuchadnezzar, whose buildings, no doubt, replaced those of an earlier age. They thus possess more of the character of tiles (Ez. iv. 1). They were sometimes glazed and enamelled with patterns of various colors. The Israelites, in common with other captives, were employed by the Egyptian monarchs in making bricks and in building (Ex. i. 14, v. 7). Egyptian bricks were not generally dried in kilns, but in the sun, and even without straw are as firm as when first put up in the reigns of the Amunophs and Thothmes whose names they bear. When made of the Nile mud, they required straw to prevent cracking; and crude brick walls had frequently the additional security of a layer of reeds and sticks, placed at intervals to act as binders. A brick-kiln is mentioned as in Egypt (Jer. xliii. 9). A brick pyramid is mentioned (Herodotus, ii. 136) as the work of King Asychis. The Jews learned the art of brick-making in Egypt, and we find the use of the brick-kiln in David's time (2 Sam. xii. 31), and a complaint that the people built altars of brick (Is lxv. 3). ALTAR, C, 1; POTTERY.

Bride, Bride'groom. MARRIAGE.

Bridge. The only mention of a bridge in the Canonical Scriptures is indirectly in the proper name GESHUR. Judas Maccabeus is said to have intended to make a bridge in order to besiege the town of Caspis, situated near a lake (2 Mc. xii. 13). Though the ARCH was known and used in Egypt as early as the fifteen century B. C., the Romans were the first constructors of arched bridges. They made bridges over the Jordan and other rivers of Syria, of which remains still exist. A stone bridge over the JORDAN, about two miles below the lake of the Huleh, called the bridge of the daughters of Jacob, is mentioned by B. de la Brocquière, A. D. 1432, and a portion of one by Arculf, A. D. 700. The bridge connecting the Temple with the upper city, of which Josephus speaks, seems to have been an arched viaduct.

* **Bri'dle.** ASS; BELLS; HORSE; MULE; PUNISHMENTS.

Bri'er. THORNS.

Brig'an-dine. ARMS, II. 1.

Brim'stone (Heb. *gophrith;* Gr. *theion*), a well-known inflammable substance = sulphur (Deut. xxix. 23; Job xviii. 15, &c.) It is found in considerable quantities on the shores of the Dead Sea, and in different parts of the world, usually in volcanic districts; also in combination with metals, &c. "Brimstone and fire" (= burning brimstone, Bush; sulphurous flames, Rbn.) are associated in the destruction of Sodom and Gomorrah (Gen. xix. 24; Lk. xvii. 29), and in the punishment of the wicked (Ps. xi. 6; Ez. xxxviii. 22; Rev. xiv. 10, xix. 20, &c.; compare 2 Pet. ii. 6; Jude 7).

* **Broid'ered,** an obsolete English word = *embroidered.* (See EMBROIDERER.) "Broidered hair" (1 Tim. ii. 9, marg. "plaited") is the A. V. translation of Gr. *plegma* (= *a braid* of hair, *braided hair*, Rbn. *N. T. Lex.*). Some copies have "broided hair" or "braided hair." HAIR.

Brook, the A. V. translation of — **1.** Hebrew *âphîk*, properly = a violent torrent, sweeping through a mountain gorge (Ps. xlii. 1, Heb. 2); elsewhere translated "stream," "channel," "river." —**2.** Heb. *yĕôr*, an Egyptian word (in the plural = the branches and canals of the Nile, Ges.) (Is. xix. 6–8); elsewhere translated "river," "flood."—**3.** Heb. *mîchal*, probably = a rivulet, or small stream (2 Sam. xvii. 20 only).—**4.** Heb. *nahal* or *nachal* = the dry torrent-bed (VALLEY 3), and the torrent itself (1 Sam. xvii. 3, &c.; see RIVER 2); = Ar. *wady*, and Gr. *cheimarrhous* or *cheimarrhos;* also translated "river," "stream," "valley."—**5.** Gr. *cheimarrhos* (Jd. ii. 8; 1 Mc. v. 37 ff.; Jn. xviii. 1) = Heb. *nahal*, No. 4 above.—**6.** Gr. *diôrux* (Ecclus. xxiv. 30, 31) = something *dug*, a trench or canal.—**7.** Gr. *rheuma* (Ecclus. xxxix. 13) = that which *flows*, a stream.

* **Broth,** or soup, is mentioned only in Judg. vi. 19, 20, and Is. lxv. 4. FOOD.

Broth'er. The Hebrew *âh* or *âch* is used in various senses in the O. T. besides its strict sense of *brother* (Gen. iv. 2 ff., xix. 20, xlix. 5, &c.), and the less exact sense of *half-brother* (Gen. xlii. 15, 16; Judg. viii. 19; 2 Sam. xiii. 7 ff., &c.), as 1. A kinsman, and not a mere brother; e. g. nephew (Gen. xiv. 16, xiii. 8; xxix. 12, 15); cousin (1 Chr. xxiii. 22). 2. One of the same tribe (2 Sam. xix. 12, Heb. 13). 3. Of the same people (Ex. ii. 11), or even of a cognate people (Num. xx. 14). 4. An ally (Am. i. 9; see marg.). 5. Any friend (Job vi. 15). 6. One of the same office (1 K. ix. 13). 7. A fellow-man (Lev. xix. 17). 8. Metaphorically of any similarity. It is a very favorite Oriental metaphor, as in Job xxx. 29, "I am a brother to dragons;" see DRAGON 1.—The Gr. *adelphos* has a similar range of meanings in the N. T., and is also used for a disciple (Mat. xxv. 40, &c.); a fellow-worker (1 Cor. i. 1, &c.), and especially a Christian. Indeed, it was by this name that Christians usually spoke of each other (Acts ix. 30, xi. 29, &c.). The Jewish schools distinguish between "brother" and "neighbor;" "brother" = an Israelite by blood, "neighbor" = a proselyte. They allowed neither title to the Gentiles; but Christ and the apostles extended the name "brother" to all Christians, and "neighbor" to all the world (1 Cor. v. 11; Lk. x. 29 ff.). The question as to who were "the brethren of the Lord," is discussed under JAMES.

* **Brown.** COLORS.

* **Bruit** (pron. brute), an old English and French word = rumor or news (Jer. x. 22; Nah. iii. 19).

Bu-bas'tis (L.) = PI-BESETH.

* **Buck'ler.** ARMS, I. 2, *c*, and II. 5, *b*.

* **Buf'fet, to** (Gr. *kolaphizô*) = *to smite with the fist, to box on the ear, to cuff;* in a wider sense, *to smite, to maltreat* (Mat. xxvi. 67; Mk. xiv. 65; 1 Cor. iv. 11; 2 Cor. xii. 7; 1 Pet. ii. 20).

* **Build'ing.** ARCHITECTURE; BARN; HOUSE; TEMPLE.

Buk'ki (Heb. = BUKKIAH, Ges.). **1.** Son of Abishua and father of Uzzi; fourth after Aaron in the line of the high-priests in 1 Chr. vi. 5, 51 (v. 31, vi. 36 Heb.), and in the genealogy of Ezra (Ezr. vii. 4); called in 1 Esd. viii. 2, BOCCAS, corrupted to BORITH, 2 Esd. i. 2. Whether Bukki ever was high-priest, we are not informed in Scripture. Josephus mentions him in one place (v. 11, § 5) as high-priest, in another (viii. 1, § 3) as the first of those who lived a private life, while the pontifical dignity was in the house of Ithamar. (HIGH-PRIEST).—**2.** Son of Jogli and prince of Dan; assistant to Joshua and Eleazar in the division of Canaan (Num. xxxiv. 22).

Buk-ki'ah (fr. Heb. = *wasting from Jehovah*, Ges.), a Kohathite Levite, of the sons of Heman, musician in the Temple (1 Chr. xxv. 4, 13).

Bul [*u* as in *dull*]. MONTH.

Bull, Bull'ock, terms used synonymously with *ox*, *oxen*, in the A. V. as the representatives of several Hebrew words. The plural of the Greek *tauros* is translated "bulls" in Heb. ix. 13, x. 4.—The Hebrew *bâkâr* is properly a generic name for horned cattle when of full age and fit for the plough. Accordingly it is variously rendered *bullock* (Is. lxv. 25), *cow* (Ez. iv. 15), *oxen* (Gen. xii. 16), *beeves* (Lev. xxii. 19, 21), &c.—The Hebrew *shôr* almost always = *one head of horned cattle*, without distinction of age or sex (Ex. xxi. 28 ff., "ox" A. V.; Lev. xxii. 23, 28, &c.). It is very seldom used collectively. The Chaldee form, *tôr*, occurs in Ezr. vi. 9, 17, vii. 17; Dan. iv. 25 (22 Heb.), &c.—The Hebrew *'êgel*, fem. *'eglâh* = *a calf male* or *female, properly of the first year*. The word is used of a trained heifer (Hos. x. 11), of one giving milk (Is. vii. 21, compare 22), of one used in ploughing (Judg. xiv. 18), and of one three years old (Gen. xv. 9).—The Hebrew *par* = *a bull, bullock*, especially *a young bullock, a steer* (Ex. xxix. 1; Lev. iv. 3 ff., &c.), Ges.; once (Judg. vi. 25) possibly a bull of seven years old.—The Hebrew plural *abbirîm* (literally *strong ones*) is used for *bulls* in Ps. xxii. 12 (A. V. "strong *bulls*;" 13 Heb.), l. 13, lxviii. 30, Heb. 31; Is. xxxiv. 7; Jer. l. 11.—The Hebrew *tô* is translated "wild bull" in Is. li. 20, and "wild ox" in Deut. xiv. 5. It was possibly one of the larger species of antelope, and took its name from its swiftness. Robinson (iii. 396) mentions large herds of black and almost hairless buffaloes as still existing in Palestine, and these may be the animal indicated. AGRICULTURE; CALF; CLEAN; FOOD: HEIFER; HERD; OX; SACRIFICE.

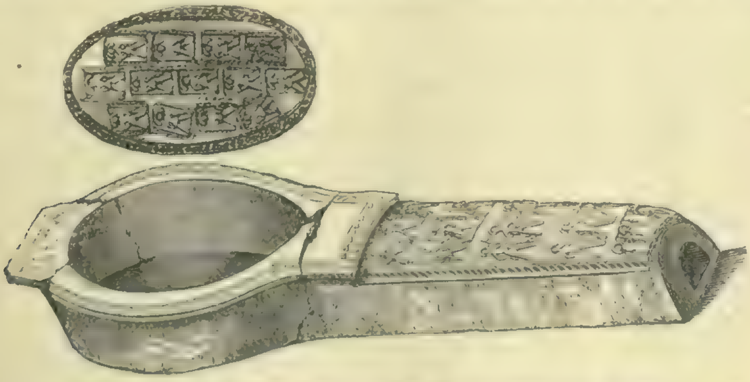
Bul'rush [*u* as in *bull*, *full*]. REED.

* **Bul'warks.** FENCED CITY; WAR.

Bu'nah (Heb. *discretion*, Ges.), son of Jerahmeel, and descendant of Pharez and Judah (1 Chr. ii 25).

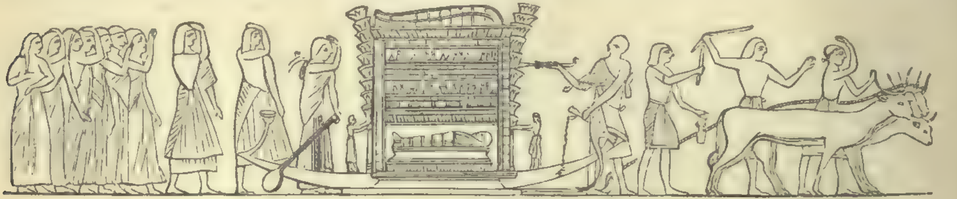
Bun'ni (Heb. *built*, Ges.). **1.** A Levite in Nehemiah's time (Neh. ix. 4).—**2.** A chief of the people in Nehemiah's time (x. 15).—**3.** A Levite, ancestor of Shemaiah in Nehemiah's time (xi. 15).

Bur'i-al [ber're-al]. The Jews uniformly disposed of the corpse by entombment where possible, and failing that, by interment; extending this respect to the remains even of the slain enemy and malefactor (1 K. xi. 15; Deut. xxi. 23), in the latter case by express provision of law.—1. *The Place of Burial.* A natural cave enlarged and adapted by excavation, or an artificial imitation of one, was the standard type of sepulchre. (TOMB.) This was what the structure of the Jewish soil supplied or suggested. Sepulchres, when the owner's means permitted it, were commonly prepared beforehand, and stood often in gardens (GARDEN), by roadsides, or even adjoining houses. Kings and prophets alone were probably buried within towns (1 K. ii. 10, xvi. 6, 28; 2 K. x. 35, xiii. 9; 2 Chr. xvi. 14, xxviii. 27; 1 Sam. xxv. 1, xxviii. 3). Sarah's tomb and Rachel's seem to have been chosen merely from the place of death; but the successive interments at the former (MACHPELAH) are a chronicle of the strong family feeling among the Jews. It was deemed a misfortune or an indignity not only to be deprived of burial (Is. xiv. 20; Jer. vii. 33, viii. 1, 2, &c.; 2 K. ix. 10), but in a lesser degree to be excluded from the family sepulchre (1 K. xiii. 22; 2 Chr. xxvi. 23, xxxiii. 20; compare 2 Sam. xxi. 14). Similarly it was a mark of a profound feeling toward a person not of one's family to wish to be buried with him (Ru. i. 17; 1 K. xiii. 31), or to give him a place in one's own sepulchre (Gen. xxiii. 6; compare 2 Chr. xxiv. 16). Cities soon became populous and demanded cemeteries, which were placed without the walls; such a one seems intended by "the graves of the children of the people" (2 K. xxiii. 6), situated in the valley of the Kidron or of Jehoshaphat. Jeremiah (vii. 32, xix. 11) threatens that TOPHET should be polluted by burying there (compare 2 K. xxiii. 16). Such was also the "POTTER'S FIELD" (Mat. xxvii. 7). Sepulchres were marked sometimes by pillars, as that of Rachel (Gen. xxxv. 20), or by pyramids as those of the Asmoneans at Modin (1 Mc. xiii. 28), and had places of higher and lower honor. Such as were not otherwise noticeable were scrupulously "whited" (Mat. xxiii. 27) once a year, after the rains before the passover, to warn passers by of defilement.—2. *The Mode of Burial.* While the O. T. notices the burial of persons of rank or public eminence, the N. T. takes its examples from private station. But in both cases "the manner of the Jews" included the use of spices, where they could command the means. Thus Asa lay in a "bed of spices" (2 Chr. xvi. 14). A portion of these were burnt in honor of the deceased, and to this use was probably destined part of the one hundred pounds' weight of "myrrh and aloes" in our Lord's case. On high state occasions the vessels, bed, and furniture used by the deceased were burnt also. Such was probably the "great burning" made for Asa. If a king was unpopular or died disgraced (2 Chr. xxi. 19), this was not observed. In no case, save that of Saul and his sons, were the bodies burned (compare Am. vi. 7-10); and even then the bones were interred, and reëxhumed for solemn entombment. It was the office of the next of kin to perform and preside over the whole funereal office; but a company of public buriers (Ez. xxxix. 12–14) had apparently become customary in the times of the N. T. (Acts v. 6, 10). Coffins were but seldom used, and if used were open; but fixed stone sarcophagi were common in tombs



Babylonian Coffin and Lid, of green glazed pottery, from *Warka*, the ancient Erech.—(Layard.)

of rank The bier, the word for which in the O. T. also = "BED," was borne by the nearest relatives, and followed by any who wished to do honor to the dead. The grave-clothes were probably of the fashion worn in life, but swathed and fastened with bandages, and the head covered separately. Previously to this, spices were applied to the corpse in the form of ointment, or between the folds of the linen; hence our Lord's remark, that the woman had anointed his body, "with a view to dressing it in these grave-clothes." (EMBALMING; MOURNING.) —3. *Prevalent Notions in regard to Burial.* The precedent of Jacob's and Joseph's remains being returned to the land of Canaan was followed, in wish at least, by every pious Jew. Following a similar notion, some of the Rabbins taught that only in that land could those who were buried obtain a share in the resurrection which was to usher in Messiah's reign on earth. Tombs were, in popular belief, led by the same teaching, invested with traditions (compare ABEL; EZRA; TOMB, &c.).


Ancient Egyptian Funeral Procession.—From Culliaud.—(Fbn.)

Modern Egyptian Funeral Procession.—From Lane's *Modern Egyptians*.—(Fbn.)

* **Burn'ing.** BURIAL; PUNISHMENTS.

* **Burn'ing A'gue** (Lev. xxvi. 16). FEVER.

Burnt'–of'fer-ing (Heb. usually *'ôlâh*, literally *that which is made to go up;* Gr. *ho'lokautôma*, *that which is wholly burnt, a holocaust*) in A. V. = the offering (ATONEMENT; SACRIFICE), which was wholly consumed by fire on the altar, and the whole of which, except the refuse ashes, "ascended" in the smoke to God. Every sacrifice was in part a "burnt-offering," because, since fire was the chosen manifestation of God's presence, the portion of each sacrifice especially dedicated to Him was consumed by fire. The burnt-offering is first named in Gen. viii. 20, as offered after the Flood. Throughout the whole of Genesis (see xv. 9, 17, xxii. 2 ff.) it appears to be the only sacrifice referred to; afterward it became distinguished as one of the regular classes of sacrifice under the Mosaic law. Now all sacrifices are divided (see Heb. v. 1) into "gifts" and "sacrifices for sin" (i. e. eucharistic and propitiatory sacrifices), and of the former of these the burnt-offering was the choicest specimen. (SIN-OFFERING, &c.) The meaning of the whole burnt-offering was that which is the original idea of all sacrifice, the offering by the sacrificer of himself, soul and body, to God, the submission of his will to the Will of the Lord. It typified (see Heb. v. 1, 3, 7, 8) our Lord's offering (as especially in the temptation and the agony), the perfect sacrifice of His own human will to the Will of His Father. In accordance with this principle it was enacted that with the burnt-offering a "meat-offering" (of flour and oil) and "drink-offering" of wine should be offered, as showing that, with themselves, men dedicated also to God the chief earthly gifts with which He had blessed them (Lev. viii. 18, 22, 26, ix. 16, 17, xiv. 20; Ex. xxix. 40; Num. xxviii. 4, 5). The ceremonial of the burnt-offering is given in detail in Lev. i., vii. 8, viii. 18 ff., &c. For the *public burnt-offerings*, see SACRIFICE, D, *a*. *Private burnt-offerings* were appointed at the consecration of priests (Ex. xxix. 15 ff.; Lev. viii. 18 ff., ix. 12 ff.), at the purification of women (Lev. xii. 6, 8), at the cleansing of the lepers (xiv. 19 ff.), and removal of other ceremonial uncleanness (xv. 15, 30), on any accidental breach of the Nazaritic vow, or at its conclusion (Num. vi.; compare Acts xxi. 26), &c. But *freewill burnt-offerings* were offered and accepted by God on any solemn occasions, e. g. at the dedication of the tabernacle (Num. vii.) and of the temple (1 K. viii. 64), when they were offered in extraordinary abundance.

Bush. 1. The Hebrew word *sĕneh* ("bush," A.V.) occurs only in those passages which refer to Jehovah's appearance to Moses, "in the flame of fire in the bush" (Ex. iii. 2–4; Deut. xxxiii. 16). The Greek word is *batos* both in the LXX. and in the N. T. (Mk. xii. 26; Lk. xx. 37; Acts vii. 30, 35; in Lk. vi. 44, "bramble bush" A. V.). The Gr. *batos* = *rubus*, Vulgate; and both in ancient writers = the different kinds of brambles or species of the genus *Rubus* (raspberry and blackberry bush, &c.). Celsius has argued that the *Rubus vulgaris*, i. e. *Rubus fruticosus*, the bramble or blackberry bush, = the *sĕneh*, and traces the etymology of Mount "Sinai" to this name. Sprengel identifies the *sĕneh* with what he terms the *Rubus sanctus* ("a variety," says Dr. J. D. Hooker, "of *Rubus fruticosus*"), and says it grows abundantly near Sinai. It is impossible to say what kind of thorn bush is intended by *sĕneh;* but Sinai is almost beyond the range of the genus *Rubus.*—2. The Heb. *siah* or *siach*, plural *sîhim* or *sichim*, is translated "bushes" in Job xxx. 4, 7, "plant" in Gen. ii. 5, "shrubs" in Gen. xxi. 15. Gesenius translates "a shrub, bush."

Bush'el. See at end of Weights and Measures.

* **But'ler.** Cup-bearer.

But'ter. Gesenius supposed that the Heb. *hemâh* or *chemâh* (*hêmâh* or *chêmâh* in Job xxix. 6), translated "butter" uniformly in the A. V., generally means *curdled milk, curds;* poetically, *milk* in general; once (Prov. xxx. 33) *cheese;* but never *butter* in the Scriptures. It occurs in Gen. xviii. 8; Deut. xxxii. 14; Judg. v. 25; 2 Sam. xvii. 29; Job xx. 17, xxix. 6; Ps. lv. 21 (Heb. 22); Prov. xxx. 33; Is. vii. 15, 22. Hasselquist says the Arab women "made butter in a leather bag, hung on three poles erected for the purpose, in the form of a cone, and drawn to and fro by two women." The butter of modern Palestine, after being thus made, is boiled or melted, and put in goat-skin bottles. "In winter it resembles candied honey, in summer it is mere oil" (Thn. i. 293). Cheese; Milk.

* **Buy'ing** [by-]. Agriculture; Commerce; Jubilee, the Year of; Slave.

Buz (Heb. *contempt*). **1.** The second son of Milcah and Nahor (Gen. xxii. 21). Elihu, called "the Buzite" of the kindred of Ram, i. e. Aram, was probably a descendant of Buz, whose family seems to have settled in Arabia Deserta or Petræa (Jer. xxv. 23).—**2.** A name in the genealogies of the tribe of Gad (1 Chr. v. 14).

Bu'zi (Heb. = Buzite, Ges.), father of Ezekiel the prophet (Ez. i. 3).

Buz'ite (fr. Heb.) = descendant of Buz 1 (Job xxxii. 2, 6)

* **By** is used in 1 Cor. iv. 4 A. V. in the now obsolete sense of *against;* "I know nothing by myself," i. e. I am not conscious of wrong doing.

Bys'sus (L. fr. Gr.). Linen.

C

Cab. Weights and Measures.

Cab'bon (Heb. *cake*, Ges.), a town in the low country of Judah (Josh. xv. 40 only).

* **Cab'ins** (Jer. xxxvii. 16; margin "cells") probably = the arched cavities or vaults, in which prisoners were lodged, round the sides of the "dungeon" or pit (Henderson *on Jer.* l. c.).

Ca'bul (Heb. *limit, border*, LXX., Boch.; *as something exhaled, as nothing*, Hiller), a place on the boundary of Asher (Josh. xix. 27); probably at the modern village of *Kabûl*, a small village eight or nine miles E. of *'Akka* (Rbn. iii. 88). Being thus on the very borders of Galilee, probably this place has some connection with the district containing twenty cities, presented by Solomon to Hiram, king of Tyre (1 K. ix. 11–14).

Cad'dis, surname of Joannan, the eldest brother of Judas Maccabeus (1 Mc. ii. 2).

Ca'des (1 Mc. xi. 63, 73) = Kedesh 3.

Ca'des-bar'ne (Jd. v. 14) = Kadesh-barnea.

Cad'mi-el (1 Esd. v. 26, 58) = Kadmiel.

Cæ'sar [see'zar] (L.) = Cesar.

Cæs-a-re'a [ses-a-ree'a] (L.) = Cesarea.

Cæs-a-re'a Phi-lip'pi (L.) = Cesarea Philippi.

* **Cage.** 1. The Heb. *cĕlûb* or *clûb*, translated "cage" in Jer. v. 27 (margin "coop"), is a *trap-cage*, contrived for keeping in it a decoy bird, and furnished with valves or clappers which shut as soon as a bird has entered (so Gesenius). (Basket 4.)—2. The Gr. *kartallos*, translated "cage" in Ecclus. xi. 30, = *a basket with a pointed bottom* (L. & S.).—3. The Gr. *phulakê*, literally *a watching* or *guarding* (L. & S.), translated in Rev. xviii. 2, "cage" and "hold," is usually in N. T. translated "prison" (Mat. v. 25, xiv. 3, 10, &c.). Robinson (*N. T. Lex.*) translates it here *watch-post, station, haunt.*

Cai'a-phas [kay'ya-fas] (fr. Gr. form of Aram. = *depression*, Buxtorf), in full **Jo'seph Cai'a-phas**, high-priest of the Jews under Tiberius during our Lord's public ministry, and at the time of His condemnation and crucifixion (Mat. xxvi. 3, 57; Jn. xi. 49, xviii. 13, 14, 24, 28; Acts iv. 6). The Procurator Valerius Gratus appointed him to the dignity. He held it during the whole procuratorship of Pontius Pilate, but was deposed by the Proconsul Vitellius (a. d. 36). He was son-in-law of Annas 2. High-Priest; Jesus Christ.

Cain (L. fr. Heb. = *what is gotten, acquisition;* or *a spear*, Ges. [see Arms, I. 2, *g*]; or *a smith*, Von Bohlen). The historical facts in the life of Cain (Gen. iv.) are briefly these:—He was the eldest son of Adam and Eve; he followed the business of agriculture; in a fit of jealousy, roused by the rejection of his own sacrifice and the acceptance of Abel's, he committed the crime of murder (Abel), for which he was expelled from Eden, and led the life of an exile; he settled in the land of Nod, and built a city which he named after his son Enoch; his descendants are enumerated, together with the inventions for which they were remarkable. References to Cain occur in Heb. xi. 4; 1 Jn. iii. 12; Jude 11. The following points deserve notice in connection with the Biblical narrative:—1. The position of the land of Nod (Heb. = *flight, wandering*, Ges.), which it seems vain to attempt to identify with any special locality. 2. The "mark set upon Cain" probably means that Jehovah *gave a sign to* Cain, very much as signs were afterward given to Noah (Gen. ix. 13), Moses (Ex. iii. 2, 12), Gideon (Judg. vi. 17, 21), Elijah (1 K. xix. 11), Ahaz (Is. vii. 10–14), and Hezekiah (Is. xxxviii. 7, 8). 3. The narrative implies the existence of a considerable population in Cain's time (ver. 14). 4. The descendants of Cain are enumerated to the sixth generation. Some commentators (Knobel, Von Bohlen) have traced an artificial structure in this genealogy, by which it is rendered parallel to that of the Sethites; but the differences far exceed the points of similarity. 5. The social condition of the Cainites is prominently brought forward in the history. Cain founded the first city; Lamech instituted polygamy; Jabal introduced the nomadic life; Jubal invented musical instruments; Tubal-cain was the first smith; Lamech's language takes the stately tone of poetry; and even the names of the women, Naamah (*pleasant*), Zillah (*shadow*), Adah (*ornamental*), seemed to bespeak an advanced state of civilization. But along with this, there was violence and godlessness; Cain and Lamech furnish proof of the former, while the concluding words of Gen. iv. 26 imply the latter. 6. The contrast established between the Cainites and the Sethites appears to have reference solely to the social and religious condition of the two races.

Cain (see above), a city in the mountains of Judah, named with Zanoah and Gibeah (Josh. xv. 57).

Ca-i'nan or **Cai'nan** (L. fr. Heb. = *possessor*, Fü.;

smith, perhaps *lancer*, Ges.). **1.** Son of Enos; and great-grandson of Adam through Seth; father at seventy years of Mahalaleel; = KENAN. He died aged 910 (Gen. v. 9–14; Lk. iii. 37). The rabbinical tradition was that he first introduced idol-worship and astrology—a tradition which the Hellenists transferred to the post-diluvian Cainan.—**2.** Son of Arphaxad, and father of Sala, according to Lk. iii. 35, 36, and usually called the second Cainan. He is also found in the present copies of the LXX. in Gen. x. 24, xi. 12, but is nowhere named in the Hebrew MSS., nor in the Samaritan, Chaldee, Syriac, Vulgate, &c., versions. It seems certain that his name was introduced into the genealogies of the Greek O. T., in order to bring them into harmony with the genealogy of Christ in St. Luke's Gospel, where Cainan was found in the time of Jerome. Probably Cainan was not inserted in Lk. iii. 36 by St. Luke himself (it is not in the *Codex Bezæ;* see NEW TESTAMENT), but was afterward added, either by accident, or to make up the number of generations to seventeen, or from some other cause which cannot now be discovered.

Cakes. BREAD; QUEEN OF HEAVEN.

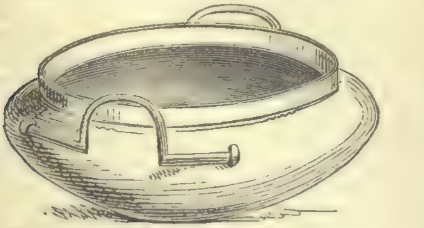
Ca'lah (Heb. *completion*, *old age*, Ges.), one of the most ancient cities of Assyria. Its foundation is ascribed to the patriarch Asshur (Gen. x. 11). (NIMROD.) According to Rawlinson, the site of Calah is marked by the *Nimrûd* ruins (NINEVEH). If this be regarded as ascertained, Calah must be considered to have been at one time (about B. C. 930–720) the capital of the empire. Dr. H. Lobdell (in *B. S.* xiv. 236) supposed Calah to be at *Kalah Sherghat* (see ASSYRIA, § 7). Bochart, Gesenius, &c., make Calah = HALAH.

Cal-a-mol'a-lus (1 Esd. v. 22), a corrupt name, apparently from ELAM, LOD, and HADID.

Cal'a-mus. REED 4.

Cal'col (Heb. *sustenance?* Ges.), a man of Judah, son or descendant of Zerah (1 Chr. ii. 6); probably = CHALCOL. DARDA; MAHOL.

Cal'dron, a vessel for boiling flesh, either for ceremonial or domestic use. It is the translation in A. V. of four Hebrew words, viz., *agmôn* (Job xli. 20; see REED 1), *dûd* (2 Chr. xxxv. 13; see BASKET 5; POT 3), *sîr* (Jer. lii. 18, 19; Ez. xi. 3, 7, 11; see POT 4), *kallahath* or *kallachath* (1 Sam. ii. 14; Mic. iii. 3).



Bronze Caldron from Egyptian Thebes.—(British Museum.)

Ca'leb (Heb. *dog?* Ges.; *the bold*, *the valiant*, i. e. *a hero*, Fü.). **1.** According to 1 Chr. ii. 9, 18, 19, 42, son of Hezron, the son of Pharez, the son of Judah, and the father of Hur by Ephrath or Ephratah. His brothers, according to the same authority, were Jerahmeel and Ram; his wives Azubah, Jerioth, and Ephrath; and his concubines Ephah and Maachah (ver. 9, 18, 19, 46, 48). Lord A. C. Hervey regards the text in 1 Chr. ii. as corrupt in many places. Keil maintains that Caleb the son (i. e. the descendant) of Hezron = Caleb the son of Jephunneh (?); compare Josh. xv. 16 and 1 Chr. ii. 49.—**2.** "Son of Jephunneh," by which patronymic the illustrious spy is usually designated (Num. xiii. 6, and ten other places), with the addition of "the Kenezite" (= son of Kenaz) in Num. xxxii. 12; Josh. xiv. 6, 14. Caleb is first mentioned in the list of the rulers or princes sent to search the land of Canaan in the second year of the Exodus. Caleb was a prince or chief in the tribe of Judah, perhaps as chief of the family of the Hezronites. He and JOSHUA the son of Nun were the only two of the whole number who, on their return from Canaan to Kadesh-Barnea, encouraged the people to enter in boldly to the land, and take possession of it; for which act of faithfulness they narrowly escaped stoning at the hands of the infuriated people. In the plague that ensued, while the other ten spies perished, Caleb and Joshua alone were spared. Forty-five years afterward, when some progress had been made in the conquest of the land, Caleb came to Joshua and claimed possession of the land of the Anakims, Kirjath-Arba, or Hebron, and the neighboring hill country (Josh. xiv.). This was immediately granted to him, and the following chapter relates how he took possession of Hebron, driving out the three sons of Anak; and how he offered Achsah his daughter in marriage to whoever would take Kirjath-Sepher, i. e. Debir; and how when OTHNIEL, his younger brother or nephew, had performed the feat, he not only gave him his daughter to wife, but with her the upper and nether springs of water which she asked for. After this we hear no more of Caleb, nor is the time of his death recorded. Though Hebron became a city of the priests, the surrounding territory continued to be in Caleb's possession, at least till David's time (1 Sam. xxv. 3, xxx. 14). "The S. of Caleb" (xxx. 14) = that portion of the "S. land" (Josh. xv. 19) of Palestine occupied by Caleb and his descendants. A very interesting question arises as to the birth and parentage of Caleb. He is, as we have seen, styled "the son of Jephunneh the Kenezite," and Othniel, afterward the first Judge, is also called "the son of Kenaz" (Josh. xv. 17; Judg. i. 13, iii. 9, 11). On the other hand the genealogy in 1 Chr. ii. makes no mention whatever of either Jephunneh or Kenaz, but represents Caleb, though obscurely (ver. 50; so Lord A. C. Hervey), as a son of Hur and grandson of No. 1 (see, too, chapter iv. and No. 3 below). Again in Josh. xv. 13, we have this singular expression, "Unto Caleb the son of Jephunneh he gave a part *among the children of Judah;*" and in xiv. 14, the no less significant one, "Hebron became the inheritance of Caleb the son of Jephunneh the *Kenezite*, because that he wholly followed JEHOVAH, *God of Israel.*" It becomes therefore quite possible, but not at all certain, that Caleb was a foreigner by birth; a proselyte, incorporated into the tribe of Judah.—**3.** Son of Hur. His descendants in 1 Chr. ii. 50 ff. appear to be a different family from the sons of Caleb, the son of Jephunneh, in iv. 15. Bezaleel, the grandson of Hur (ii. 20; Ex. xxxv. 30, &c.), was contemporary with the spies, who thus seem to have been a generation later than Caleb the son of Hur (so Dr. P. Holmes, in Kitto).—**4. Ca'leb-Eph'ra-tah,** according to the present text of 1 Chr. ii. 24, the name of a place where Hezron died. But Lord A. C. Hervey regards the present text as corrupt, and the reading which Jerome's Hebrew Bible had, and which is preserved in the LXX., as probably the true one, "Caleb came in unto Ephratah."

Calf. In Ex. xxxii. 4, we are told that Aaron, constrained by the people in the absence of Moses, made a molten calf (Heb. *'êgel;* see Bull) of the golden ear-rings of the people, to represent the Elohim (A. V. "gods") which brought Israel out of Egypt. It does not seem likely that the ear-rings would have provided the enormous quantity of gold required for a *solid* figure. More probably it was a wooden figure laminated with gold, a process known to have existed in Egypt. "A *gilded* ox covered with a pall" was an emblem of Osiris (Wilkinson, iv. 335). To punish the apostasy Moses burnt the calf, and then grinding it to powder scattered it over the water, where, according to some, it produced in the drinkers effects similar to the water of jealousy (Num. v.). He probably adopted this course as the deadliest and most irreparable blow to their superstition, or as an allegorical act (Job xv. 16), or with reference to an Egyptian custom in honor of Apis (Hdt. ii. 41; Poole's *Synopsis on Ex.* xxxii. 20). The process which he used is difficult of explanation. Bochart and Rosenmüller think that he merely cut, ground, and filed the gold to powder (Mines). It has always been a great dispute respecting this calf and those of Jeroboam, whether, I. the Jews intended them for some Egyptian god, or II. for a mere cherubic symbol of Jehovah. Of the various sacred cows of Egypt, those of Isis, of Athor, and of the three kinds of sacred bulls, Apis (Memphis), Basis, and Mnevis, Sir G. Wilkinson fixes on the latter as the prototype of the golden calf; "the offerings, dancings, and rejoicings practised on that occasion were doubtless in imitation of a ceremony they had witnessed in honor of Mnevis" (*Ancient Egyptians*, v. 197). It seems to us more likely that in this calf-worship the Jews merely

"*Likened* their Maker to the gravèd ox;"

or in other words, adopted a well-understood cherubic emblem. The prophet Hosea is full of denunciations against the calf-worship of Israel (Hos. viii. 5, 6, x. 6), and mentions the curious custom of *kissing* them (xiii. 2). His change of Bethel into Beth-aven possibly arose from contempt of this idolatry. The calf at Dan was carried away by Tiglath-Pileser, and that of Bethel ten years after by his son Shalmaneser (Prideaux, *Conn.* i. 15). In the expression "the calves of our lips" (Hos. xiv. 2), "calves" metaphorically = *victims* or *sacrifices*, and the passage signifies either "we will render to thee sacrifices of our lips," i. e. "the tribute of thanksgiving and praise," or "we will offer to thee the sacrifices which our lips have vowed." Bull; Cherubim; Idolatry; Ox.

Bronze figure of Apis.—(Wilkinson.)

Cal'i-tas (L.) = Kelita (1 Esd. ix. 23, 48).

Cal-lis'the-nes (L. fr. Gr. = *adorned with strength,* L. & S.), a partisan of Nicanor, burnt by the Jews on Nicanor's defeat for setting fire to "the sacred portals" (2 Mc. viii. 33).

Cal'neh or **Cal'no** (both Heb. in form, probably = *the fort of the Babylonish god Ana* or *Anu*) appears in Gen. x. 10 among the cities of Nimrod "in the land of Shinar." Rawlinson identifies Calneh with the modern *Niffer*, about sixty miles S. E. of Babylon, on the E. bank of the Euphrates, where are extensive ruins. We may gather from Scripture that in the eighth century B. C. Calneh was taken by one of the Assyrian kings, and never recovered its prosperity (Is. x. 9; Am. vi. 2). The Targums, Eusebius and Jerome, &c., identified Calneh with the ancient Ctesiphon, on the E. bank of the Tigris, eighteen or twenty miles below Bagdad.

Cal'no = Calneh (Is. x. 9).

Cal'phi (L.), father of Jonathan's captain Judas 3 (1 Mc. xi. 70).

Cal'va-ry (fr. L. *calvaria = a bare skull* = Golgotha), a word, not a proper name, occurring in the A. V. only in Lk. xxiii. 33, and denoting the place of the crucifixion of Jesus Christ. The popular expression "Mount Calvary" is not warranted by any statement in the accounts of the place of our Lord's crucifixion. Golgotha.

Cam'el. The Heb. *gâmâl*, Gr. *kamêlos*, L. *camelus*, are used to express the genus "camel," irrespective of any difference of species, age, or breed. It is clear from Gen. xii. 16 and Ex. ix. 3 that camels were early known to the Egyptians, though no representation of this animal has yet been discovered in the paintings or hieroglyphics. The Ethiopians had "camels in abundance" (2 Chr. xiv. 15); the queen of Sheba came to Jerusalem "with camels that bare spices and gold and precious stones" (1 K. x. 2); the men of Kedar and of Hazor possessed camels (Jer. xlix. 29, 32); David took away camels from the Geshurites and the Amalekites (1 Sam. xxvii. 9, compare xxx. 17); Ben-hadad, king of Syria, sent to Elisha forty camels' burden of good things (2 K. viii. 9); the Ishmaelites trafficked with Egypt in the precious gums of Gilead, carried on the backs of camels (Gen. xxxvii. 25); the Midianites and the Amalekites possessed camels "as the sand by the sea-side for multitude" (Judg. vii. 12); Job had three thousand camels before his affliction (Job i. 3), and six thousand afterward (xlii., 12). The camel was used for riding (Gen. xxiv. 64; 1 Sam. xxx. 17); as a beast of burden generally (Gen. xxxvii. 25; 2 K. viii. 9; 1 K. x. 2, &c.); and for draught purposes (Is. xxi. 7). From 1 Sam. xxx. 17 we learn that camels were used in war. John the Baptist wore a garment made of camel's hair (Mat. iii. 4; Mk. i. 6), and some have supposed that Elijah "was clad in a dress of the same stuff." (Dress; Sackcloth.) Chardin (in Harmer's *Observ.* ii. 487) says the people in the East make vestments of camel's hair, which they pull off the animal at the time it is changing its coat. Camel's milk was much esteemed by Orientals, and was probably used by the Hebrews, though no distinct reference to it is made in the Bible. Camel's flesh, although much esteemed by the Arabs, was forbidden as food to the Israelites (Lev. xi. 4; Deut. xiv. 7), because, though the camel "cheweth the cud, it divideth not the hoof." Dr. Kitto (*Phys. Hist. of Pal.*, p. 391) says, "the Arabs adorn the necks of their camels with a band of cloth or leather, upon which are strung small shells called cowries in the form of half-moons;" this very aptly illustrates Judg. viii. 21, 26, with reference to the moon-shaped ornaments on the necks of the camels which Gideon took from Zebah and Zalmunna. From the temperate habits of the camel with regard to its requirements of food and water, and from its wonderful adaptation, both structurally and physiologically, to traverse the arid regions which for miles afford but a scanty herbage, we can readily give credence to the immense numbers which Scripture speaks of as the property either of tribes or individuals. The three thousand camels of Job may be illustrated to the very letter by a passage in Aristotle (*H. A.* ix. 37, § 5): "Now some men in upper Asia possess as many as three thousand camels."—2. The Hebrew masculine *bêcher*, feminine *bichrâh*, occur only in Is. lx. 6 and Jer. ii. 23, and are translated in the A. V. "dromedary." Bochart (and so Gesenius) contends that the Hebrew word is indicative only of a difference in age, and adduces the Arabic *becra* in support of his opinion that a young camel is signified by the term. Etymologically the Hebrew word is more in favor of the "dromedary." So, too, are the old versions.—3. As to the Hebrew *circârôth* (Is. lxvi. 20; A. V. "swift beasts") there is some difference of opinion. The explanation given by Bochart after some of the Rabbis, and adopted by Rosenmüller, Gesenius, Lee, &c., that "dromedaries" are meant, is not satisfactory to Mr. Houghton, who prefers, with Michaelis and Parkhurst, to understand the "panniers" or "baskets" carried on the backs of camels or mules, and to refer the word to its unreduplicated form (Hebrew *car*, A. V. "furniture," i. e. the camel's saddle with a kind of canopy over it) in Gen. xxxi. 34.—4. The Hebrew plural *ăhashtĕrânîm* or *ăchashtĕrânîm*, translated "camels" in Esth. viii. 10, 14, A. V., = *mules* (so Bochart, Gesenius, &c.).—The species of camel in common use among the Jews and the heathen nations of Palestine was the Arabian or one-humped camel (*Camelus Arabicus*). With feet admirably formed for journeying over dry and loose sandy soil; with an internal reservoir for a supply of water when the ordinary sources of nature fail; with a hump of fat ready on emergencies when even the prickly thorns and mimosas of the desert cease to afford food; with nostrils which can close valve-like when the sandy storm fills the air, this valuable animal well deserves the title of the ship of the desert. The dromedary is a swifter animal than the baggage-camel, and is used chiefly for riding purposes; it is merely a finer breed than the other: the Arabs call it the *Heirie.* The speed of the dromedary has been greatly exaggerated, the Arabs asserting that it is swifter than the horse; eight or nine miles an hour is the utmost it is able to perform; this pace, however, it is able to keep up for hours together.—The Bactrian camel (*Camelus Bactrianus*), the only other known species, is found in China, Russia, and Central Asia, and has two humps; it is not capable of such endurance as its Arabian cousin; it was known to the Assyrians, &c., and doubtless to the Jews also in their later history; it is employed by the Persians in war to carry one or two guns which are fixed to the saddle. According to Burckhardt, breeders often extirpate the forward hump of this species, and thus procure more space for the pack-saddle and load, and make the animal like the Arabian species (Col. C. H. Smith, in Kitto).—The camel, as may be readily conceived, is the subject among Orientals of many proverbial expressions; many are cited by Bochart (*Hieroz.* i. 30); compare Mat. xxiii. 24, and xix. 24, where there can be no doubt of the correctness of the A. V., notwithstanding the attempts made from time to time to explain away the expression; the very magnitude of the hyperbole is evidence in its favor: with the Talmuds "an elephant passing through a needle's eye" was a common figure for any thing impossible.

Bactrian Camel.

Arabian Camel.

Ca'mon (Heb. *full of stalks or grain?* Ges.), the place in which JAIR the Judge was buried (Judg. x. 5); a city of Gilead (so Josephus). Eusebius and Jerome make Camon = CYAMON.

Camp. ENCAMPMENT.

Cam'phire (Heb. *côpher*) no doubt is an incorrect rendering of the Heb. term (ATONEMENT 3; PITCH), which =some aromatic substance only in Cant. i. 14, iv. 13: the margin in both passages has "cypress," imitating *kupros* in the LXX. and *cyprus* in the Vulgate in form but not in signification. *Camphire*, or, as it is now generally written, *camphor*, is the product of a tree largely cultivated in the island of Formosa, the *Camphora officinarum*, allied to the laurel. From the expression "cluster of *côpher* in the vineyards of En-gedi," in Cant. i. 14, the Chaldee version reads "bunches of grapes." The substance really denoted by the Hebrew *côpher* is the *Lawsonia alba* of botanists, the *henna* of Arabian naturalists. The inhabitants of Nubia call the henna plant *Khofreh.* Hasselquist, speaking of this plant, says "the leaves are pulverized and made into a paste with water; the Egyptians bind this paste on the nails of their hands and feet, and keep it on all night: this gives them a deep yellow, which is greatly admired by Eastern nations. The color lasts for three or four weeks before there is occasion to renew it. The custom is so ancient in Egypt that I have seen the nails of the mummies dyed in this manner." Not only the nails, but the hair, beard, &c., were also dyed with henna. The beard dyed with henna is afterward made black by the application of indigo. Sonnini says the women are fond of decorating themselves with the flowers of the henna plant; but they take them in their hand and perfume their bosoms with them. Compare with this Cant. i. 13.—The *Lawsonia alba* when young is without thorns, and when older is spinous, whence Linnæus's names, *Lawsonia inermis* and *Lawsonia spinosa;* he regarding his specimens as two distinct species. The henna plant grows in Egypt, Syria, Arabia, and N. India. The flowers are white, and grow in clusters, and are very fragrant. The whole shrub is from four to six feet high.

Lawsonia alba.

Ca'na (L. fr. Heb. *kânâh* [Robinson, *N. T. Lex.*] = *place of reeds*, Ges.) **of Gal'i-lee,** once **Ca'na in Gal'i-lee,** a village or town not far from Capernaum, memorable as the scene of Christ's first miracle (Jn. ii. 1, 11, iv. 46), as well as of a subsequent one (iv. 46–54), and the native place of NATHANAEL 1 (xxi. 2). The traditional site is at *Kefr Kenna*, a small village about four and a half miles N. E. of Nazareth. It now contains only the ruins of a church said to stand over the house in which the miracle was performed, and—doubtless much older—the fountain from which the water for the miracle was brought. The tradition identifying *Kefr Kenna* with Cana existed in the time of Willibald (the latter half of the eighth century), and of Phocas (twelfth century). But the claims of another site have been brought forward with much force (Rbn. ii. 346–9, iii. 108). The rival site is a village situated further N., about five miles N. of *Seffurieh* (Sepphoris) and nine of Nazareth, near the present *Jefat*, the Jotapata of the Jewish wars. The village still bears the name of *Kâna-el-jelîl* = "Cana of Galilee" in Arabic. The Gospel history will not be affected whichever site may be the real one. FOUNTAIN.

Ca'naan [ka'nan] (Heb. *Cĕna'an* or *Cna'an*, fr. a verb denoting *to be bowed down, to be low*, Ges.; Gr. & L. *Chanaän*). **1.** Fourth son of HAM (Gen. x. 6; 1 Chr. i. 8); the progenitor of the Phenicians ("Zidon"), and of the various nations who before the Israelite conquest peopled the sea-coast of Palestine, and generally the whole of the country W. of the Jordan (Gen. x. 13; 1 Chr. i. 13; CANAAN, LAND OF; CANAANITES). In Gen. ix. 20–27 a curse is pronounced on Canaan (as many have maintained) for Ham's unfilial and irreverential conduct; but Professor Bush (*Notes*, l. c.) remarks, that Ham's act was rather the *occasion* than the *cause* of the prediction against Canaan (compare Is. xxxix. 6),—that here, as often in the Scriptures, *individuals* are not so much contemplated as the *nations*, &c., descended from them, and the special sins of the Canaanites (licentiousness, &c.; compare Lev. xviii. 24 ff.) were closely allied to Ham's sin in Gen. ix. 22,—that Ham as a father was affected by the curse on Canaan,—and that the curse did not necessarily come upon righteous descendants of Canaan (e. g. Melchizedek, Abimelech), nor upon the Canaanites in general any further than as *their own sins* were the procuring causes of it (SODOM; GIBEONITES, &c.).—**2.** "Canaan" sometimes (e. g. Zeph. ii. 5) = the country itself—more generally styled "the land of Canaan." (See next article.) We also find "Language of Canaan" (Is. xix. 18): "Wars of Canaan" (Judg. iii. 1): "Inhabitants of Canaan" (Ex. xv. 15): "King of Canaan" (Judg. iv. 2, 23, 24, v. 19): "Daughters of Canaan" (Gen. xxviii. 1, 6, 8, xxxvi. 2): "Kingdoms of Canaan" (Ps. cxxxv. 11). The word "Canaan" is also translated in the A. V. (Is. xxiii. 8) "traffickers;" (xxiii. 11) "the merchant city;" (Ez. xvii. 4) "traffic;" (Hos. xii. 7) "He is a merchant;" (Zeph. i. 11) "merchant-people."

Ca'naan, the Land of (literally *Lowland;* see CANAAN) = the country W. of the Jordan and Dead Sea, and between those waters and the Mediterranean (PALESTINE); specially opposed to the "land of Gilead," i. e. the high table-land E. of the Jordan. True, the district to which the name of "lowland" is thus applied contained many very elevated spots; but high as the level of much of the country W. of the Jordan undoubtedly is, several things prevent it from leaving an impression of elevation, viz. (1.) that wide maritime plain over which the eye ranges for miles from the central hills, (2.) the still deeper and more remarkable hollow of the Jordan valley, (3.) the almost constant presence of the long high line of the mountains E. of the Jordan. The word "Canaanite" was used in the O. T. in two senses, a broader and a narrower (CANAANITES); but this does not appear to be the case with "Canaan," at least in the older cases of its occurrence (Gen. xii. 5, xiii. 12, &c.). It is only in later notices (e. g. Zeph. ii. 5; Mat. xv. 22), that we find it applied to the low maritime plains of Philistia and Phenicia (compare Mk. vii. 26).

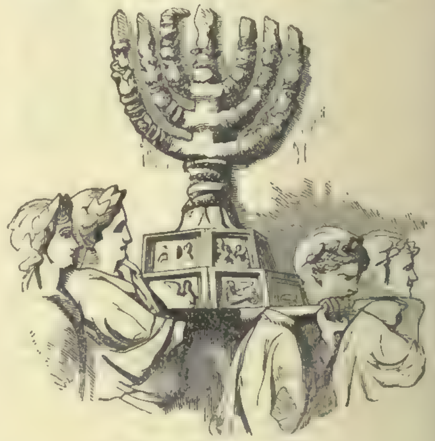
Ca'naan-ite [-nan-], **The,** the designation of the Apostle SIMON (Mat. x. 4; Mk. iii. 18), otherwise known as "Simon Zelotes." The word does not signify a descendant of Canaan, nor a native of Cana, but it comes from a Chaldee or Syriac word, *Kannĕân* or *Knonoyo*, by which the Jewish sect or faction of "the Zealots" was designated. The Syriac word is the reading of the Peshito version. The Greek equivalent is *Zêlôtês* (Lk. vi. 15; Acts i. 13).

Ca'naan-ites [-nan-], **The** (see CANAAN), a word used in two senses: 1. For the tribe of "the Canaanites" only = the dwellers in the lowland. The whole of the country W. of Jordan was a "lowland" as compared with the loftier and more extended tracts on the E.: but there was a part of this western country which was still more emphatically a "lowland." *a.* There were the plains lying between the shore of the Mediterranean and the foot of the hills of Benjamin, Judah, and Ephraim. (JEZREEL 1; PALESTINE; SEPHELA; SHARON 1, &c.) *b.* But separated entirely from these was the still lower region of the JORDAN Valley or ARABAH. "The Canaanite dwells (A. V. 'Canaanites dwell') by the sea, and by the side (A. V. 'coast') of Jordan" (Num. xiii. 29). In Gen. x. 18–20 the seats of the Canaanite tribe are given as on the sea-shore and in the Jordan Valley. In Josh. xi. 3 "the Canaanite on the E. and on the W." is carefully distinguished from the Amorite, &c., who held "the mountain" (A. V. "mountains") in the centre of the country. (CHARIOT.) In Ex. iii. 8, 17, &c., the Canaanites are mentioned with the Hittites, Amorites, Perizzites, Hivites, and Jebusites, as the nations to be expelled by the Israelites; in Deut. vii. 1, and Josh. iii. 10, xxiv. 11, the Girgashites are added, making seven nations in all; in Gen. xv. 19–21 the list of ten nations includes some E. of Jordan, and probably some S. of Palestine.—2. Applied as a general name to the non-Israelite inhabitants of the land (compare CANAAN). Instances of this are, Gen. xii. 6; Num. xxi. 3; Judg. i. See also Gen. xxiv. 3, 37, compare xxviii. 2, 6; Ex. xiii. 11, compare 5. Like the Phenicians, the Canaanites were probably given to commerce; and thus probably in later times Canaanite occasionally = "a merchant" (Job xli. 6; Prov. xxxi. 24; compare CANAAN).—On the language of the Canaanites, see SHEMITIC LANGUAGES; TONGUES, CONFUSION OF.

Can'da-ce [-see; as an English name usually pron. kan'dase] (L.; Gr. *kandakê;* fr. Ethiopic = *chief*, or *ruler*, *of servants* [?], Sim.), a queen of ETHIOPIA (Meroë), mentioned Acts viii. 27. The name was not a proper name of an individual, but that of a dynasty of Ethiopian queens. Prof. Hackett (in *B. S.* xxiii. 515) appears disposed to regard these as queens of that part of Ethiopia of which the capital was *Napata*, eighty-six geographical miles N. of Meroë.

* **Can'dle** [-dl]. The Heb. *nêr* and Gr. *luchnos*, often translated "candle" in the A. V. (Job xviii. 6, xxi. 17; Mat. v. 15, &c.), = *a light*, i. e. a candle, lamp, lantern, &c. (Ges., Rbn. *N. T. Lex.*). CANDLESTICK; LAMP.

Can'dle-stick [-dl-], which Moses was commanded to make for the tabernacle, is described Ex. xxv. 31–37, xxxvii. 17–24. It is called in Lev. xxiv. 4, "the pure candlestick," and in Ecclus. xxvi. 17, "the holy candlestick." With its various appurtenances it required a talent of "pure gold," and it was not *moulded*, but "of beaten work." Josephus, however, says that it was of *cast* gold, and hollow. As the description given in Ex. is not very clear, we abbreviate Lightfoot's explanation of it. "The foot of it was gold, from which went up a shaft straight, which was the middle light. Near the foot was a golden dish wrought almondwise; and a little above that a golden knop, and above that a golden flower. Then two branches, one on each side, bowed, and coming up as high as the middle shaft. On each of them were three golden cups placed almondwise on sharp, scollop-shell fashion; above which was a golden knop, a golden flower, and the socket. Above the branches on the middle shaft was a golden boss, above which rose two shafts more; above the coming out of these was another boss, and two more shafts, and then on the shaft upward were three golden scollop-cups, a knop, and a flower: so that the heads of the branches stood an equal height" (*Works*, ii. 399, ed. Pitman). The whole weight of the candlestick was 100 minæ = about 229 lbs. troy or 188½ lbs. avoirdupois (WEIGHTS AND MEASURES); its height was, according to the Rabbis, five feet, and the breadth, or distance between the exterior branches, three and a half feet. It has been calculated to have been worth £5,076 = about $23,000, exclusive of workmanship. Generally it was "a type of preaching" or of "the light of the law" (Lightfoot, l. c.). Similarly candlesticks are made types of the Spirit, of the Church, of witnesses, &c. (compare Zech. iv.; Rev. ii. 5, xi. 4, &c.). The candlestick was placed on the S. side of the first apartment of the tabernacle, opposite the table of shewbread (Ex. xxv. 37), and was lighted every evening and dressed every morning (Ex. xxvii. 20, 21, xxx. 8; compare 1 Sam. iii. 3). Each lamp was supplied with cotton, and half a log of the purest olive-oil (about two wine-glasses), which was sufficient to keep them burning during a long night. When carried about, the candlestick was covered with a cloth of blue, and put with its appendages in badger-skin bags, which were supported on a bar (Num. iv. 9). In Solomon's Temple, instead of this candlestick, there were ten golden candlesticks similarly emboossed, five on the right and five on the left (1 K. vii. 49; 2 Chr. iv. 7). They were taken to Babylon (Jer. lii. 19). In the Temple of Zerubbabel there was again a single candlestick (1 Mc. i. 21, iv. 49). The description given of it by Josephus agrees only tolerably with the sculpture on the Arch of Titus; but he hints that it was not identical with the one used in the Temple. The candlestick represented on the arch of Titus as borne in his triumph, A. D. 70, was probably taken from Rome to Carthage, A. D. 455, by Genseric, thence carried to Constantinople, and then respectfully deposited at Jerusalem, A. D. 533. It has never been heard of since.



Candlestick.—(From Arch of Titus.)

* **Can'dy** (Acts xxvii. 7, marg.), an English form of Candia, the modern name of CRETE.

Cane. REED 4.

Can'ker-worm. LOCUST 8.

Can'neh (Heb.) (Ez. xxvii. 23), probably a contraction of CALNEH, which is the reading of one MS.

Can'on of Scrip'ture, The (L. *canon*, fr. Gr. *kanôn*) = "the collection of books which form the original and authoritative written rule of the faith and practice of the Christian church." Starting from this definition the present article will examine shortly—I. The original meaning of the term: II. The Jewish Canon of the O. T. as to (*a*) its formation, and (*b*) extent: III. The Christian Canon of the O. T.; and IV. of the N. T.—I. *The use of the word Canon.*—The word *kanôn*, in classical Greek, is (1.) properly a *straight rod*, as the rod of a shield, or that used in weaving, or a carpenter's rule; hence (2.) metaphorically a *testing rule* (or *model*) in ethics, or in art, or in language. (3.) The word was also used passively for *a measured space*, and, in later times, for *a fixed tax*. The ecclesiastical usage of *kanôn* offers a complete parallel to the classical. In Jd. xiii. 6 it occurs in its literal sense = "pillar," A. V.; in Gal. vi. 16 and 2 Cor. x. 15 it is translated "rule," A. V.; in 2 Cor. x. 13 the A. V. has "rule," margin "line," and in verse 16 "line," margin "rule." In patristic writings it commonly = "a rule" in the widest sense, and especially in the phrases "the rule (*kanôn*) of the church," "the rule of faith," "the rule of truth." This rule was regarded either as the abstract, ideal standard, embodied only in the life and action of the church; or, again, as the concrete, definite creed, which set forth the facts from which that life sprang. As applied to Scripture the derivatives of *kanôn* are used long before the simple word. The Latin translation of Origen speaks of *Scripturæ Canonicæ* (L. = *canonical Scriptures*) (*De Princ.* iv. 33), *libri regulares* (L. = *books of* [or *according to*] *the rule*) (*Comm. in Mat.* § 117), and *libri canonizati* (L. = *books canonized*, i. e. *made* or *determined, according to rule*) (id. § 28). This circumstance seems to show that the title "Canonical" was first given to writings in the sense of "admitted by the rule," and not as "*forming part of* and *giving* the rule." The first direct application of *kanôn* to the Scriptures seems to be in the verses of Amphilochius (about A. D. 380), where the word indicates *the rule* by which the contents of the Bible must be determined, and thus secondarily *an index* of the constituent books. Among Latin writers it is commonly found from the time of Jerome and Augustine, and their usage of the word, which is wider than that of Greek writers, is the source of its modern acceptation. The uncanonical books were described simply as "those without," or "those uncanonized." The Apocryphal books (APOCRYPHA), which were supposed to occupy an intermediate position, were called "books read," or "ecclesiastical," though the latter title was also applied to the canonical Scriptures. The canonical books were also called "books of the Testament," and Jerome styled the whole collection "the holy library," which happily expresses the unity and variety of the Bible.—II. (*a*) *The formation of the Jewish Canon.*—The history of the Jewish Canon in the earliest times is beset with the greatest difficulties. Before the period of the exile only faint traces occur of the solemn preservation and use of sacred books. According to the command of Moses the "book of the law" was "put in the side of the ark" (Deut. xxxi. 26), but not *in* it (1 K. viii. 9; compare Jos. iii. 1, § 7, v. 1, § 17), and thus in the reign of Josiah, Hilkiah is said to have "found the book of the law in the house of the Lord" (2 K. xxii. 8; compare 2 Chr. xxxiv. 14). This "book of the law," which, in addition to the direct precepts (Ex. xxiv. 7), contained general exhortations (Deut. xxviii. 61) and historical narratives (Ex. xvii. 14), was further increased by the records of Joshua (Josh. xxiv. 26), and probably by other writings (1 Sam. x. 25). At a subsequent time collections of proverbs were made (Prov. xxv. 1), and the later prophets (especially Jeremiah) were familiar with the writings of their predecessors. It perhaps marks a further step in the formation of the Canon when "the book of the Lord" is mentioned as a general collection of sacred teaching (Is. xxxiv. 16; compare xxix. 18), at once familiar and authoritative; but it is unlikely that any definite collection either of "the psalms" or of "the prophets" existed before the Captivity. At that time Zechariah (vii. 12) speaks of "the law" and "the former prophets" as in some measure coördinate; and Daniel (ix. 2) refers to "*the books*" in a manner which seems to mark the prophetic writings as already collected into a whole. Even after the Captivity the history of the Canon, like all Jewish history up to the date of the Maccabees, is wrapped in great obscurity. Popular belief assigned to EZRA 2 and "the great synagogue" the task of collecting and promulgating the Scriptures as part of their work in organizing the Jewish church. Doubts have been thrown upon this belief, but it is in every way consistent with the history of Judaism and with the internal evidence of the books themselves. The account (2 Mc. ii. 13) which assigns a collection of books to Nehemiah is in itself a confirmation of the general truth of the gradual formation of the Canon during the Persian period. The persecution of Antiochus (B. C. 168) was for the O. T. what the persecution of Diocletian was for the N. T., the final crisis which stamped the sacred writings with their peculiar character. The king sought out "the books of the law" (1 Mc. i. 56) and burnt them; and the possession of a "book of the covenant" was a capital crime (Jos. xii. 5, § 4). After the Maccabean persecution the history of the formation of the Canon is merged in the history of its contents. The BIBLE appears from that time as a whole, and it is of the utmost importance to notice that the collection was peculiar in character and circumscribed in contents. All the evidence which can be obtained, though it is confessedly scanty, tends to show that it is false, both in theory and fact, to describe the O. T. as "all the relics of the Hebræo-Chaldaic literature up to a certain epoch," if the phrase is intended to refer to the time when the Canon was completed.—(*b*) *The contents of the Jewish Canon.*—The first notice of the O. T. as consisting of distinct and definite parts occurs in the prologue to the Greek translation of the Wisdom of Sirach (Ecclesiasticus), in which "the law, the prophets, and the rest of the books," are mentioned as integral sections of a completed whole. A like threefold classification is used for describing the entire O. T. in Lk. xxiv. 44 (compare Acts xxviii. 23). The general contents of these three classes still, however, remain to be determined. Josephus (*Ap.* i. 8), the earliest direct witness on the subject, enumerates twenty-two books "which are justly believed to be divine:" five books of Moses, thirteen of the prophets, extending to the reign of Artaxerxes (= husband of Esther, according to Josephus), and four which contain hymns and directions for life. Still there is some ambiguity in this enumeration, for in order to make up the numbers it is necessary either to rank Job among the prophets, or to exclude one book, and in that case probably Ecclesiastes, from the Hagiographa. The former alternative is the more probable, for it is worthy of special notice that Josephus regards primarily the historic character of the prophets. The popular belief that the Sadducees received only the books of Moses rests on no sufficient authority. The casual quotations of Josephus agree with his express Canon.

The writings of the N. T. completely confirm the testimony of Josephus. Coincidences of language show that the apostles were familiar with several of the Apocryphal books; but they do not contain one authoritative or direct quotation from them, while, with the exception of Judges, Ecclesiastes, Canticles, Esther, Ezra, and Nehemiah, every other book in the Hebrew Canon is used either for illustration or proof. Several of the early Fathers describe the contents of the Hebrew Canon in terms which generally agree with the results already obtained. Melito of Sardis (cir. 179 A. D.) in a journey to the East made the question of the exact number and order of "the books of the O. T." a subject of special inquiry. He gives the result in the following form: the books are, 5 Moses . . . Joshua, Judges, Ruth, 4 Kings, 2 Chronicles, Psalms, Proverbs, Ecclesiastes, Canticles, Job, Isaiah, Jeremiah, 12 Prophets, Daniel, Ezekiel, Esdras. Origen, in enumerating the twenty-two books "which the *Hebrews* hand down as included in the Testament," omits the book of the twelve minor prophets, and adds "the *letter*" to the book of Jeremiah and Lamentations. The statement of Jerome is clear and complete. He gives the contents of the Law, the Prophets, and the Hagiographa, in exact accordance with the Hebrew authorities, placing Daniel in the last class; and adding that whatever is without the number of these must be placed among the Apocrypha. The statement of the *Talmud* is in many respects so remarkable that it must be transcribed entire. "But who wrote [the books of the Bible]? Moses wrote his own book, the Pentateuch, *the section about Balaam*, and Job. Joshua wrote his own book and the eight [last] verses of the Pentateuch. Samuel wrote his own book, the book of Judges, and Ruth. David wrote the book of Psalms [of which, however, some were composed] by the ten venerable elders, Adam, the first man, Melchizedek, Abraham, Moses, Heman, Jeduthun, Asaph, and the three sons of Korah. Jeremiah wrote his own book, the books of Kings and Lamentations. Hezekiah and his friends reduced to writing the books contained in the memorial word IaMSHaK, i. e. Isaiah, Proverbs, Canticles, Ecclesiastes. The men of the Great Synagogue (SYNAGOGUE, THE GREAT) reduced to writing the books contained in the memorial word KaNDaG, i. e. Ezekiel, the twelve lesser prophets, Daniel, and Esther. Ezra wrote his own book, and brought down the genealogies of the books of Chronicles to his own times. . . . Who brought the remainder of the books [of Chronicles] to a close? Nehemiah the son of Hachalijah." In spite of the comparatively late date (about A. D. 500) from which this tradition is derived, it is evidently in essence the earliest description of the work of Ezra and the Great Synagogue which has been preserved. The details must be tested by other evidence, but the general description of the growth of the Jewish Canon bears every mark of probability. The later Jewish catalogues throw little light upon the Canon. They generally reckon twenty-two books, equal in number to the letters of the Hebrew alphabet, five of the Law, eight of the Prophets (Joshua, Judges and Ruth, 1 and 2 Samuel, 1 and 2 Kings, Isaiah, Jeremiah and Lamentations, Ezekiel, 12 Prophets), and nine of the Hagiographa. The last number was more commonly increased to eleven by the distinct enumeration of the books of Ruth and Lamentations ("the twenty-four Books"). In Hebrew MSS., and in the early editions of the O. T., the arrangement of the later books offers great variations, but they generally agree in reckoning all separately except the books of Ezra and Nehemiah. So far then it has been shown that the Hebrew Canon was uniform and coincident with our own; but while the Palestinian Jews combined to preserve the strict limits of the old prophetic writings, the Alexandrine Jews (ALEXANDRIA; SEPTUAGINT) allowed themselves greater freedom. But so far as an authoritative Canon existed in Egypt, it is probable that it was the same as that of Palestine, and that at the beginning of the Christian era the Jews had only one Canon of the sacred writings, and that this Canon was recognized by our Lord and His apostles.—III. *The history of the O. T. Canon among Christian writers* exhibits the natural issue of the currency of the LXX., enlarged as it had been by apocryphal additions. In proportion as the Fathers were more or less absolutely dependent on that version for their knowledge of the O. T. Scriptures, they gradually lost in common practice the sense of the difference between the books of the Hebrew Canon and the Apocrypha. The custom of individuals grew into the custom of the church; but the custom of the church was not fixed in an absolute judgment. The history of the Christian Canon is to be sought in the first instance from definite catalogues, and not from isolated quotations. But even this evidence is incomplete and unsatisfactory, few of the catalogues being really independent, as will be seen by the subjoined table (No. I.). They evidently fall into two great classes, Hebrew and Latin; and the former, again, exhibits three distinct varieties, which are to be traced to the three original sources from which the catalogues were derived. The first may be called the pure Hebrew Canon, which is that of Protestant churches in general. The second differs from this by the *omission* of the book of ESTHER. The third differs by the *addition* of BARUCH, or "the Letter." During the four first centuries this Hebrew Canon is the only one which is distinctly recognized, and it is supported by the combined authority of those Fathers whose critical judgment is entitled to the greatest weight. The real divergence as to the contents of the O. T. Canon is to be traced to Augustine, whose wavering and uncertain language on the point furnishes abundant materials for controversy. In a famous passage (*De Doctr. Christ.* ii. 8 [13]) he enumerates the books which are contained in "the whole Canon of Scripture," and includes among them the Apocryphal books without any clear mark of distinction. This general statement is further confirmed by two other passages, in which it is argued that he draws a distinction between the Jewish and Christian Canons, and refers the authority of the Apocryphal books to the judgment of the Christian church. But in each case a distinction is drawn between the "Ecclesiastical" and properly "Canonical" books. The enlarged Canon of Augustine, which was, as it will be seen, wholly unsupported by any Greek authority, was adopted at the Council of Carthage (A. D. 397?), though with a reservation, and afterward published in the decretals which bear the name of Innocent, Damasus, and Gelasius; and it recurs in many later writers. But nevertheless a continuous succession of the more learned Fathers in the West maintained the distinctive authority of the Hebrew Canon up to the period of the Reformation.—Roman Catholics allow that up to the date of the Council of Trent the question of the Canon was open, but one of the first labors of that assembly was to circumscribe a freedom which the growth of literature seemed to render perilous. The decree of the Council "on the Canonical Scriptures" pronounced the enlarged Canon, including the Apocryphal books, except 1 and 2 Esdras and the Prayer of Manasses, to be deserving in all its parts of "equal veneration," and added a list of books "to prevent the possibility of doubt." This hasty and peremptory decree, unlike in its form to any catalogue before published, was closed by a solemn anathema against all who should "not receive the entire books with all their parts as sacred and canonical." This decree was not, however, passed without opposition; and in spite of the absolute terms in which it is expressed, later Roman Catholics (e. g. Du Pin, Jahn) have sought a method of escaping from the definite equalization of the two classes of sacred writings by a forced interpretation of the subsidiary clauses.—The reformed churches unanimously agreed in confirming the Hebrew Canon of Jerome, and refused to allow any dogmatic authority to the Apocryphal books; but the form in which this judgment was expressed varied considerably in the different confessions. The English church (Art. 6) appeals directly to the opinion of St. Jerome, and concedes to the Apocryphal books (including [1571] 4 Esdras and the Prayer of Manasses) a use "for example of life and instruction of manners," but not for the establishment of doctrine.—The expressed opinion of the later Greek church on the Canon of Scripture has been modified in some cases by the circumstances under which the declaration was made. The authorized Russian catechism distinctly quotes and defends the Hebrew Canon on the authority of the Greek Fathers, and repeats the judgment of Athanasius on the usefulness of the Apocryphal books as a preparatory study in the Bible; and there can be no doubt but that the current of Greek opinion, in accordance with the unanimous agreement of the ancient Greek catalogues, coincides with this judgment.—The history of the Syrian Canon of the O. T. is involved in great obscurity from the scantiness of the evidence which can be brought to bear upon it. The Peshito Version was made, in the first instance, directly from the Hebrew, and consequently adhered to the Hebrew Canon; but as the LXX. was used afterward in revising the version, many of the Apocryphal books were translated from the Greek at an early period, and gradually added to the original collection.—The Armenian Canon, as far as it can be ascertained from editions, follows that of the LXX., but it is of no critical authority; and a similar remark applies to the Ethiopian Canon.—IV. *The history of the Canon of the New Testament* presents a remarkable analogy to that of the Canon of the O. T. The chief difference lies in the general consent with which all the churches of the West have joined in ratifying one Canon of the N. T., while they are divided as to the position of the O. T. Apocrypha. The history of the N. T. Canon may be conveniently divided into three periods. The first extends to the time of Hegesippus (about A. D. 170), and includes the era of the separate circulation and gradual collection of the Apostolic writings. The second is closed by the persecution of Diocletian (A. D. 303), and marks the separation of the sacred writings from the remaining ecclesiastical literature. The third may be defined by the third Council of Carthage (A. D. 397), in which a catalogue of the books of Scripture was formally ratified by conciliar authority.—1. *The history of the Canon of the New Testament to* 170 A. D.—The writings of the N. T. themselves contain little more than faint intimations of the position which

No. I.—CHRISTIAN CATALOGUES OF THE BOOKS OF THE OLD TESTAMENT.

This list by Mr. Westcott extends only to such books as are disputed. Of the signs, * indicates that the book is expressly reckoned as *Holy Scripture:* † that it is placed expressly in a *second* rank: ? that it is mentioned with *doubt*. A blank marks the silence of the author as to the book in question.

	Lamentations.	Baruch.	Esther.	Ecclesiasticus.	Wisdom.	Tobit.	Judith.	1, 2 Maccabees.	
I. CONCILIAR CATALOGUES:									
(Laodicene)... ..A. C. 363	*	■	*						Conc. Laod. *Can.* lix.
Carthaginian ....397 (?)			*	*	*	*	*	*	Conc. Carthag. iii. *Can.* xxxix. (Alii xlvii.)
Apostolic Canons....			*	†			*?	*	Can. Apost. lxxvi. (Alii lxxxv.)
II. PRIVATE CATALOGUES:									
(*a*) *Greek writers.*									
Melito ....A. C. 160 (?)									*Ap.* Euseb. *H. E.* iv. 26.
Origen.. ....183–253 (?)	■	?	*					†	*Ap.* Euseb. *H. E.* vi. 25.
Athanasius..........296–373	■	*	†	†	†	†	†		*Ep. Fest.* i. 767, Ed. Ben.
Cyril of Jerusalem...315–386	*	*	*						*Catech.* iv. 35.
Synopsis S. Script.			†	†	†	†	†		Credner, *Zur Gesch. d. Kan.* 127, &c.
(Nicephori) Stichometria		■	†	†	†	†	†	†	Credner, *ibid.* 117, &c.
Gregory of Nazianzen 3:0–391									*Carm.* xii. 31, Ed. Par. 1840.
Amphilochius.. .....380 (?)			?						Amphiloch. Ed. Combef. p. 132.
Epiphanius......... 303–403 (?)			*	†	†				*De Mensuris*, p. 162, Ed. Petav.
Leontius........... 590 (?)									*De Sectis*, Act. ii. (Gallandi, xii. 625, 6).
John Damascenus . † 750			*	†	†				*De fide orthod.* iv. 17.
Nicephorus Callistus.330 (?)			?			?	?		Hody, p. 648.
Cod. Gr. *Sec.* X......			†	†	†	†	†	†	Montfaucon, *Bibl. Coislin*, p. 193, 4.
(*b*) *Latin writers.*									
Hilary of Poictiers A. C. † 370 (?)	*	?	*			?	?		*Prol. in Ps.* 15.
Jerome 329–420	*		*	†	†	†	†	†	*Prol. Galeat.* ix. pp. 547, &c, Ed. Migne.
Rufinus.............380 (?)			*	†	†	†	†	†	*Expos. Symb.* 37, 8.
Augustine...........355–430			*	*	*	*	*	*	*De Doctr. Christ.* ii. 8.
(Damasus)...........	*	*	*	*	*	*	*	*	Credner, p. 188.
(Innocent)...........			*	*	*	*	*	*	*Ep. ad Exsup.* (Gallandi, viii. 56, 7).
Cassiodorus........† 570			*	*	*	*	*	*	*De Instit. Div. litt.* xiv.
Isidore of Seville...† 696	■		*	*	*	*	*	*	*De Orig.* vi. 1.
Sacram. Gallic. "*ante annos* 1000" (= before 1000 years).			*			*	*	*	Hody, p. 654.

No. II.—QUOTATIONS OF THE APOCRYPHA AS SCRIPTURE.*

	1 Mc., 2 Mc.	Baruch.	Ecclesiasticus.	Wisdom.	Tobit.	Judith.	Additions to Esther.	Additions to Daniel.
I. *Greek writers.*								
Clemens Romanus	....	....	....	[*Ep. ad Cor.* 27.]	....	[*Ep. ad Cor.* 55.]		
Polycarp	....	....	....	....	[*Ep. ad Phil.* 10.]			
Barnabas	....	....	....	[*Ep.* c. 6.]				
Irenæus	....	*Adv. hær.* v. 35, 1.	....	[*Adv. hær.* iv. 38, 3.]	[*Adv. hær.* i. 30, 11.]	....	....	*Adv. hær.* iv. 5, 2; 26, 3.
Clem. Alex.	[*Strom.* v. 14.]	*Pæd.* i. 10; ii. 3.	*Strom.* iii. 5, &c.	*Strom.* iv. 16; vi. 11, 14, 15, &c.	*Strom.* ii. 23; vi. 12.	*Strom.* ii. 7.	....	*Proph. Ecl.* 1.
Origen	*De Princ.* ii. 1, 5.	*Sel. in Ps.* cxxv. *Sel. in Jer.* xxxi.	*Comm. in Joan.* xxxii. 14.	c. *Cels.* iii. 72; v. 22; *Hom.* sæpe.	*Ep. ad Afric.* 13. *De Orat.* 11.	[*Hom.* ix. *in Jud.* 1.]	*Ep. ad Afric.* *De Orat.* 14.	*Ep. ad Afric.* &c.
Hippolytus	[*De Antichr.* 49.]	*Adv. d. Noet.* 5.	....	*In Cant.* Prol.	[*In Dan.* p. 697, ed. Migne.]	*Sel. in Jer.* 23.	....	*Comm. in Dan.* pp. 639, &c., ed. Migne.
Methodius	....	*Conv.* viii. 3.	*Conv.* i. 3, &c.	*Conv.* i. 3, &c.	....	[*Conv.* xi. 2.]	....	[*Conv.* xi. 2.]
Athanasius	....	c. *Arian.* i. p. 416.	c. *Arian.* i. p. 183.	c. *Arian*, ii. p. 513.	c. *Arian.* i. p. 133.	....	....	c. *Arian.* iii. 580.
Eusebius	....	*Dem. Ev.* vi. 19.	...	*Præp. Ev.* i. 9.				
Cyril of Jerusalem	....	*Cat.* xi. 15.	[*Cat.* xxiii. 17.]	*Cat.* ix. 2.	....	....	....	*Cat.* ii. 16. &c.
Gregory Nazianzen	....	....	....	....	....	....	....	*Orat.* xxxvi. 3.
Basil	....	*Adv. Eun.* iv. 16.	....	*Adv. Eunom.* v. 2.	....	....	....	*Hom. xii. in Prov.* 13.
Epiphanius	....	*Hær.* lvii. 2, &c.	*Hær.* xxiv. 6, &c.	*Hær.* xxvi. (Gnost.) 15, &c.	....	....	....	*Ancor.* 23, 24.
Chrysostom	....	*In Ps.* xlix. 3.	*De Laz.* ii. 4.	*In Ps.* cix. 7.				
II. *Latin writers.*								
Tertullian	...	*Scorp.* 8.	....	[*de præs. hær.* 7.]	....	....	....	*Adv. Hermog.* 44.
Cyprian	*Ep.* 59 (55), 4.	*Test.* ii. 6.	*Testim.* ii. 1; *De Mortal.* 9.	*Testim.* ii. 14; *De Mortal.* 23.	*De Orat. Dom.* 32.	....	....	*De Orat. Dom.* 8.
Hilary of Poictiers	....	*In Ps.* lxviii. 19. *De Trin.* iv. 142.	*In Ps.* lxvi. 9, &c.	*In Ps.* cxviii. 2, 8.	*In Ps.* cxxix. 7.	*In Ps.* cxxv. 6.	....	*In Ps.* lii. 19, &c.
Ambrose	....	*In Ps.* cxviii. 18, 2.	*De bono mortis*, 8.	*De Sp. S.* iii. 18, 135, &c.	*Lib. de Tobia*, 1.	....	....	*De Sp. S.* iii. 6, 39.
Jerome	....	....	[*Dial. c. Pelag.* i. 33.]	[*Dial. c. Pelag.* i. 33.]				
Lucifer	*De non parc.* pp. 958, &c.	....	....	*Pro Athan.* i. p. 860, ed. Migne.	*Pro Athan.* i. p. 871.	*De non parc.* p. 955.	....	*Pro Athan.* ii. pp. 894, &c.
Optatus	....	....	*De Sch. Don.* iii. 3.	*De Sch. Don.* ii. 25.				
Augustine	....	*De Civ.* xviii. 34.	*In Ps.* lxvii. 8, &c.	*In Ps.* lvii. 1.	....	....	....	*Serm.* cccxliii.

* The quotations in brackets are doubtful either as to the reference, or as to the character assigned to the book quoted.

they were to occupy. The mission of the apostles was essentially one of preaching, and of founding a church. The prevailing spiritual method of interpreting the O. T., and the peculiar position which the first Christians occupied, as standing upon the verge of "the coming age," seemed to preclude the necessity and even the use of a "N. T." Yet the apostles claim for their writings a public use (1 Th. v. 27; Col. iv. 16; Rev. xxii. 18), and an authoritative power (1 Tim. iv. 1, &c.; 2 Th. iii. 6; Rev. xxii. 19); and when 2 Peter was written, the Epistles of St. Paul were placed in significant connection with "the other Scriptures."—The transition from the Apostolic to the sub-Apostolic age is essentially abrupt and striking. An age of conservatism succeeds an age of creation; but in feeling and general character the period which followed the working of the apostles seems to have been a faithful reflection of that which they moulded. The writings of the Apostolic Fathers (about 70–120 A. D.) are all occasional. They sprang out of peculiar circumstances, and offered little scope for quotation. At the same time they show that the Canonical books supply an adequate explanation of the belief of the next age, and must therefore represent completely the earlier teaching on which that was based. In three places, however, in which it was natural to look for a more distinct reference, Clement (*Ep.* 47), Ignatius (*ad Eph.* 12), and Polycarp (*Ep.* 3) refer to Apostolic Epistles written to those whom they were themselves addressing. The casual coincidences of the writings of the Apostolic Fathers with the language of the Epistles are much more extensive. With the exception of the Epistles of *Jude*, 2 *Peter*, 2 *John*, and 3 *John*, with which no coincidences occur, and 1 Thessalonians, 2 Thessalonians, Colossians, Titus, and Philemon, with which the coincidences are very questionable, all the other Epistles were clearly known, and used by them; but still they are not quoted with the formulas which preface citations from the O. T., nor is the famous phrase of Ignatius (*ad Philad.* 5), "having fled for refuge to the Gospel as to the flesh of Christ and to the apostles as to the presbytery of the Church," sufficient to prove the existence of a collection of Apostolic records as distinct from the sum of Apostolic teaching. The coincidences with the Gospels, on the other hand, are numerous and interesting, but such as cannot be referred to the exclusive use of our present written Gospels. The details of the life of Christ were still too fresh to be sought for only in fixed records; and even where memory was less active, long habit interposed a barrier to the recognition of new Scriptures. The sense of the infinite depth and paramount authority of the O. T. was too powerful even among Gentile converts to require or to admit of the immediate addition of supplementary books (so Mr. Westcott, the original author of this article). But the sense of the peculiar position which the apostles occupied, as the original inspired teachers of the Christian church, was already making itself felt in the sub-Apostolic age.—The next period (120–170 A. D.), which may be fitly termed the age of the Apologists, carries the history of the formation of the Canon one step further. The facts of the life of Christ acquired a fresh importance in controversy with Jew and Gentile. The oral tradition, which still remained in the former age, was dying away, and a variety of written documents claimed to occupy its place. Then it was that the Canonical Gospels were definitely separated from the mass of similar narratives in virtue of their outward claims, which had remained, as it were, in abeyance during the period of tradition. Other narratives remained current for some time, but where the question of authority was raised, the four Gospels were ratified by universal consent. The testimony of Justin Martyr (about 146 A. D.) is in this respect most important. An impartial examination of his Evangelic references shows that they were derived certainly in the main, probably exclusively, from our Synoptic Gospels (i. e. Matthew, Mark, and Luke), and that each Gospel is distinctly recognized by him. The references of Justin to St. John are less decided; and of the other books of the N. T. he mentions the *Apocalypse* only by name (*Dial.* c. 81), and offers some coincidences of language with the Pauline Epistles.—The evidence of Papias (about 140–150 A. D.) is nearly contemporary with that of Justin, but goes back to a still earlier generation. It seems on every account most reasonable to conclude that he was acquainted with our present Gospels of Matthew and Mark, the former of which he connected with an earlier Hebrew original; and probably also with the Gospel of St. John, with 1 John and 1 Peter, and the *Apocalypse*. Meanwhile the Apostolic writings were taken by various mystical teachers as the foundation of strange schemes of speculation, which are popularly confounded together under the general title of Gnosticism, whether Gentile or Jewish in their origin. The need of a definite Canon must have made itself felt during the course of the Gnostic controversy. The Canon of Marcion (about 140 A. D.) contained both a Gospel ("The Gospel of Christ") which was a mutilated recension of St. Luke, and an "Apostle" or Apostolicon, which contained ten Epistles of St. Paul—the only true apostle in Marcion's judgment—excluding the pastoral Epistles and Hebrews. The narrow limits of this Canon were a necessary consequence of Marcion's belief and position, but it offers a clear witness to the fact that Apostolic *writings* were thus early regarded as a complete original rule of doctrine.—The close of this period of the history of the N. T. Canon is marked by the existence of two important testimonies to the N. T. as a whole. Hitherto the evidence has been in the main fragmentary and occasional; but the Muratorian Canon in the West (written about 170 A. D.), and the Peshito (Versions, Ancient Syriac) in the East, deal with the collection of Christian Scriptures as such. Up to this point 2 *Peter* is the only book of the N. T. which is not recognized as an Apostolic and authoritative writing; and in this result the evidence from casual quotations coincides exactly with the enumeration in the two express catalogues.—2. *The history of the Canon of the New Testament from* 170 A. D. *to* 303 A. D.—From the close of the second century Christian writers take the foremost place intellectually as well as morally; and the powerful influence of the Alexandrine church widened the range of Catholic thought, and checked the spread of speculative heresies. From the first the common elements of the Roman and Syrian Canons form a Canon of acknowledged books, regarded as a whole, authoritative and inspired, and coördinate with the O. T. Each of these points is proved by the testimony of contemporary Fathers who represent the churches of Asia Minor, Alexandria, and N. Africa. Irenæus speaks of the Scriptures as a whole, without distinction of the Old and New Testaments, as "perfect, inasmuch as they were uttered by the Word of God and His Spirit." "There could not be," he elsewhere argues, "more than four Gospels or fewer." Clement of Alexandria, again, marks "the Apostle" or "the Apostles" as a collection definite as "the Gospel," and combines them as "Scriptures of the Lord" with the Law and the Prophets. Tertullian notices particularly the introduction of the word *Testament* for the earlier word *Instrument*, as applied to the dispensation and the record, and appeals to the *N. T.*, as made up of the "Gospels" and "Apostles." This comprehensive testimony extends to the four Gospels, the Acts, 1 Peter, 1 John, 13 Epistles of St. Paul, and the *Apocalypse;* and, with the exception of the Apocalypse, no one of these books was ever afterward rejected or questioned till modern times. But this important agreement as to the principal contents of the Canon left several points still undecided. The East and West, as was seen in the last section, severally received some books which were not universally accepted. So far the error lay in defect; but in other cases apocryphal or unapostolic books obtained a partial sanction or a popular use before they finally passed into oblivion. Generally it may be said that of the "disputed" books of the N. T. the *Apocalypse* was universally received with the single exception of Dionysius of Alexandria, by all the writers of the period; and the *Epistle to the Hebrews*, by the churches of Alexandria, Asia (?), and Syria, but not by those of Africa and Rome. The Epistles of *James* and *Jude*, on the other hand, were little used, and 2 *Peter* was barely known. —3. *The history of the New Testament Canon*, A. D. 303–397. — The persecution of Diocletian was directed in a great measure against the Christian writings. The plan of the emperor was in part successful. Some were found who obtained protection by the surrender of the sacred books, and at a later time the question of the readmission of these "traitors" (*traditores*), as they were emphatically called, created a schism in the church. The Donatists, who maintained the sterner judgment on their crime, may be regarded as maintaining in its strictest integrity the popular judgment in Africa on the contents of the Canon of Scripture which was the occasion of the dissension; and Augustine allows that they held in common with the Catholics the same "Canonical Scriptures," and were alike "bound by the authority of both Testaments." The complete Canon of the N. T., as commonly received at present, was ratified at the third Council of Carthage (A. D. 397), and from that time was accepted throughout the Latin church, though occasional doubts as to the Epistle to the Hebrews still remained. Meanwhile the Syrian churches, faithful to the conservative spirit of the East, still retained the Canon of the Peshito. Chrysostom († 407 A. D.), Theodore of Mopsuestia († 429 A. D.), and Theodoret, who represent the church of Antioch, furnish no evidence in support of the Epistles of *Jude*, 2 *Peter*, 2 *John*, 3 *John*, or the *Apocalypse*. Junilius, in his account of the public teaching at Nisibis, places the Epistles of *James*, *Jude*, 2 *John*, 3 *John*, 2 *Peter* in a second class, and mentions the doubts which existed in the East as to the *Apocalypse*. And though Ephrem Syrus was acquainted with the *Apocalypse*, yet his genuine Syrian works exhibit no habitual use of the books not contained in the Syrian Canon.—The churches of Asia Minor seem to have occupied a middle position as to the Canon between the East and West. With the exception of the *Apocalypse*, they received generally all the books of the N. T. as contained in the African Canon. The well-known Festal Letter of Athanasius († 373 A. D.) bears witness to the Alexandrine Canon. This contains a clear and positive list of the books of the N. T. as they are received at present; and the judgment of Athanasius is confirmed by the practice of his successor Cyril.—One important catalogue yet remains to be mentioned. After noticing in separate places the origin and use of the Gospels and Epistles, Eusebius sums up in a famous passage the results of his inquiry into the evidence on the Apostolic books furnished by the writings of the three first centuries (*H. E.* iii. 25). In the first class of *acknowledged* books (Gr. *homologoumena*) he places the four Gospels, the Epistles of St. Paul (i. e. fourteen), 1 John, 1 Peter, and, in case its *authenticity* is admitted (such seems to be his meaning), the *Apocalypse*. The second class of *disputed* books (Gr. *antilegomena*) he subdivides into two parts, (1.) such as were generally known and recognized, including the Epistles of *James*, *Jude*, 2 *Peter*, 2 *John*, 3 *John;* (2.) those which he pronounces *spurious*, i. e. which were either unauthentic or unapostolic, as the Acts of Paul, the Shepherd, the Apocalypse of Peter, the *Apocalypse* of John (if not a work of the apostle), and according to some the Gospel according to the Hebrews. These two great classes contain all the books which had received ecclesiastical sanction, and were in common distinguished from a third class of *heretical forgeries* (e. g. the Gospels of Thomas, Peter, Matthias, &c.).—At the era of the Reformation the question of the N. T. Canon became again a subject of great though partial interest. The hasty decree of the Council of Trent, which affirmed the authority of all the books commonly received, called out the opposition of controversialists, who quoted and enforced the early doubts. Erasmus denied the Apostolic origin of the *Epistle to the Hebrews*, 2 *Peter*, and the *Apocalypse*, but left their canonical authority unquestioned. Luther, on the other hand, created a purely subjective standard for the canonicity of the Scriptures, and placed the Gospel of John and 1 John, Romans, Galatians, Ephesians, and 1 Peter, in the first rank as containing the "kernel of Christianity," but set aside *Hebrews*, *Jude*, *James*, and the *Apocalypse*, at the end of his version, and spoke of them and the remaining Antilegomena (see above) with varying degrees of disrespect, though he did not separate 2 *Peter*, 2 *John*, 3 *John*, from the other Epistles. The doubts which Luther rested mainly on internal evidence were variously extended by some of his followers; but their views received no direct sanction in any of the Lutheran symbolic books. The doubts as to the Antilegomena of the N. T. were not confined to the Lutherans. Carlstadt placed the Antilegomena in a third class. Calvin, while he denied the Pauline authorship of the *Epistle to the Hebrews*, and at least questioning the authenticity of 2 *Peter*, did not set aside their canonicity, and he notices the doubts as to *James* and *Jude* only to dismiss them. —The articles of the church of England and of the Protestant Episcopal church in the United States of America define Holy Scripture as "the canonical books of the Old and New Testament, of whose authority was never any doubt in the church" (Art. vi.). This definition is followed by an enumeration of the books of the O. T. and of the Apocrypha; and then it is said summarily, without a detailed catalogue, "all the books of the N. T., as they are commonly received, we do receive and account them canonical."—The judgment of the Greek church in the case of the O. T. was seen to be little more than a reflection of the opinions of the West. The confession of Metrophanes gives a complete list of the books. At present, as was already the case at the close of the seventeenth century, the Antilegomena are reckoned by the Greek church as equal in canonical authority in all respects with the remaining books. See the articles on the separate books of the Scriptures; APOCRYPHA; BIBLE; GOSPELS; INSPIRATION; MIRACLES; NEW TESTAMENT; OLD TESTAMENT; PENTATEUCH; PROPHET; SCRIPTURE; SEPTUAGINT; VERSIONS; VULGATE.

Can'o-py (Gr. *kônôpeion*) (Jd. x. 21, xiii. 9, 15, xvi. 19). The canopy of Holofernes (BED) is the only one expressly mentioned. It probably retained the mosquito nets or curtains in which the Greek name originated, although its being "woven with purple, and gold, and emeralds, and precious stones" (Jd. x. 21) betrays luxury and display rather than such simple usefulness.

Can'ti-cles [-te-klz] (fr. L. = *little songs*), entitled in the A. V. "the Song of Solomon," (and in i. 1) "the Song of songs (i. e. the most beautiful of songs) which is Solomon's."—I. *Author and date.*—By the Hebrew title (in i. 1) it is ascribed to Solomon; and so in all the versions, and by the majority of Jewish and Christian writers, ancient and modern. In fact, if we except a few of the Talmudical writers, who assigned it to the age of Hezekiah, there is scarcely a dissentient voice down to the close of the last century. More recent criticism, however, has called in question this deep-rooted and well-accredited tradition. Among English scholars Kennicott, among German Eichhorn and Rosenmüller, regard the poem as belonging to the age of Ezra and Nehemiah. The charge of Chaldaism has been vigorously pressed by Rosenmüller, and especially by Eichhorn. But Gesenius assigns the book to the golden age of Hebrew literature, and traces "the few solitary Chaldaisms" which occur in the writings of that age to the hands of Chaldee copyists. He has moreover suggested an important distinction between Chaldaisms and *dialectic* varieties indigenous to N. Palestine, where he conjectures that Judges and Canticles were composed. Nor is this conjecture inconsistent with the opinion which places it among the "thousand and five" songs of Solomon (1 K. iv. 32; compare ix. 19 and 2 Chr. viii. 6). Probably Solomon had at least a hunting-seat somewhere on the slopes of Lebanon (compare Cant. iv. 8, Heb. 9), and in such a retreat, and under the influence of its scenery, and the language of the surrounding peasantry, he may have written Canticles. On the whole it seems unnecessary to depart from the plain meaning of the Hebrew title. Supposing the date fixed to the reign of Solomon, the question, at what period of that monarch's life the poem was written is closely connected with the *interpretation* of it, whether literally as an outburst of human love in his youth, or *allegorically* as the product of his matured wisdom after repentance of his sin. (See below III.).—II. *Form.*—This question is not determined by the Hebrew title. The non-continuity which many critics attribute to the poem is far from being a modern discovery. Ghislerius (sixteenth century) considered it a drama in five acts. Down to the eighteenth century, however, the Canticles were generally regarded as continuous. Gregory Nazianzen calls it "a bridal drama and song." According to Patrick, it is a "Pastoral Eclogue," or a "Dramatic Poem;" according to Lowth, "an epithalamium (or nuptial dialogue) of a pastoral kind." Michaelis and Rosenmüller, while differing as to its interpretation, agree in making it continuous. Bossuet, and after him Calmet, Percy, Williams, and Lowth, divided the Song into seven parts, or scenes of a pastoral drama, corresponding with the seven days of the Jewish nuptial ceremony. His division is impugned by Taylor (*Fragments in Calmet*), who proposes one of six days; and considers the drama to be *post-nuptial*, not *ante-nuptial*, as it is explained by Bossuet. The entire nuptial theory has been severely handled by J. D. Michaelis, and the literal school of interpreters in general. Lowth makes it a drama, but only of the *minor* kind, i. e. dramatic as a dialogue. He was unable to discover a plot. Moreover, if the only dramatic element in Canticles be the dialogue, the rich pastoral character of its scenery and allusions renders the term *drama* less applicable than that of *idyl*. The *idyllic* form seems to have recommended itself to the allegorical school of translators as getting rid of that dramatic unity and plot which their system of interpretation reduced to a succession of events without any culminating issue. But the majority of recent translators belonging to the literal school have adopted the theory of Jacobi (see below, III., 3). Based as this theory is upon the dramatic evolution of a simple love-story, it supplies that essential movement and interest, the want of which was felt by Lowth; and justifies the application of the term *drama*, to a composition of which it manifests the vital principle and organic structure.—III. *Meaning.*—The schools of interpretation may be divided into three:—the *mystical*, or *typical;* the *allegorical;* and the *literal*.—1. The *mystical* interpretation is properly an offshoot of the *allegorical*, and probably owes its origin to the necessity which was felt of supplying a *literal* basis for the speculations of the allegorists. This basis is either the marriage of Solomon with Pharaoh's daughter (so most mystical interpreters, before 1800), or his marriage with an Israelitish woman, the Shulamite (so Good, &c.). The mystical interpretation makes its first appearance in Origen, who wrote a voluminous commentary upon the Canticles. It reappears in Abulpharagius (1226–1286), and was received by Grotius, approved of, and systematized by Bossuet, indorsed by Lowth, and used for the purpose of translation by Percy and Williams.—2. *Allegorical.*—Notwithstanding the attempts to discover this principle of interpretation in the LXX. (Cant. iv. 8); Jesus the son of Sirach (Ecclus. xlvii. 14–17; Wis. viii. 2); and Josephus (*Ap.* i. § 8); it is impossible to trace it with any certainty farther back than the Talmud. According to the Talmud the *beloved* = God; the *loved one*, or bride = *the congregation of Israel.* This general relation is expanded into more particular detail by the Targum, or Chaldee Paraphrase, which treats the Song of songs as an allegorical history of the Jewish people from the Exodus to the coming of the Messiah, and the building of the third Temple. Elaborate as it was, the interpretation of the Targum was still further developed by the mediæval Jews, who introduced it into their liturgical services. A new school of Jewish exegesis was originated by Mendelssohn (1729–1786); which, without actually denying the existence of an allegorical meaning, devoted itself to the literal interpretation. In the Christian church, the Talmudical interpretation, imported by Origen, was all but universally received. It was called in question by Erasmus and Grotius, and was gradually superseded by the typical theory of Grotius, Bossuet, Lowth, &c. In the eighteenth century the allegorical theory was reasserted, and reconstructed by Puffendorf (1776), and the reactionary allegorists (see below).

Some of the more remarkable variations of the allegorical school are:—(*a.*) The extension of the Chaldee allegory to the Christian church (so Aponius, Cocceius, &c.). (*b.*) Luther's theory limits the allegorical meaning to the contemporaneous history of the Jewish people under Solomon. (*c.*) According to Ghislerius and Cornelius a Lapide, the Bride = the Virgin Mary. (*d.*) Puffendorf refers the spiritual sense to the circumstances of our Saviour's death and burial.—3. The *Literal* interpretation seems to have been connected with the general movement of Theodore of Mopsuestia (360–429) and his followers, against the extravagances of the early Christian allegorists. Its *scheme* was nuptial, with Pharaoh's daughter as the bride. The *nuptial* theory was adopted by Grotius as the literal basis of a secondary and spiritual interpretation; and, after its dramatical development by Bossuet, long continued to be the standard scheme of the mystical school. In 1803 it was reconstructed by Good, with a Jewish instead of an Egyptian bride. The purely literal theory owes its origin to Germany. Michaelis (1770) regarded the Song as an exponent of *wedded love, innocent, and happy.* From this time German scholarship was mainly with the literalists. The most generally received interpretation of the modern literalists is that originally proposed by Jacobi (1771), adopted by Herder, Ammon, Umbreit, Ewald, &c.; and more recently by Prof. Meier of Tübingen (1854), and in England by Mr. Ginsburg, in his very excellent translation (1857). According to the detailed application of this view as given by Mr. Ginsburg, the Song is intended to display *the victory of humble and constant love over the temptations of wealth and royalty.* The tempter is Solomon: the object of his seductive endeavors is a Shulamite shepherdess, who, surrounded by the glories of the court and the fascinations of unwonted splendor, pines for the shepherd-lover from whom she has been involuntarily separated. The drama is divided into five sections, indicated by the thrice-repeated formula of adjuration (ii. 7, iii. 5, viii. 4), and the use of another closing sentence (v. 1). Prof. Weir (see below) also divides Canticles into five sections, but makes the third end with vi. 9 (not v. 1).—But even in Germany a strong band of reactionary allegorists have maintained their ground. On the whole, their tendency is to return to the Chaldee Paraphrase; a tendency especially marked in Rosenmüller. The allegorical interpretation has been defended in America by Professors Stuart and Burrowes, and by Prof. Stowe in *American Bible Repository* for July, 1847. It is also maintained by Prof. D. H. Weir in Fairbairn. The principal *internal* arguments adduced by them to show that the book delineates the mutual love of God and His people are—(1.) the significations of "Solomon" (Heb. *Shĕlômôh = peace-giver*) and "Shulamite" (Heb. *Shûlammîth = peace-enjoying ?*): (2.) the sudden changes from the singular to the plural indicating that *Shûlammîth* is to be taken collectively (i. 4, &c.): (3.) the occurrence of scenes and expressions (e. g. iii. 1–4, v. 7, viii. 1, 2), which, literally understood, are abhorrent to Eastern manners, yet not uncommon in Eastern allegorical poetry: (4.) the entire absence of jealousy in such scenes as are represented in i. 4, v. 1, vi. 8, 9: (5.) the dreamy and even impossible character of many scenes if literally understood (ii. 14–17, iv. 8, &c.). For *external* arguments the allegorists adduce Jewish tradition, the analogy of Oriental poetry, and especially the matrimonial metaphor so frequently employed in the Scriptures to describe the relation between Jehovah and Israel (Ex. xxxiv. 15, 16; Num. xv. 39; Ps. lxxiii. 27; Jer. iii. 1–11; Ez. xvi., xxiii., &c.). Compare also Ps. xlv.; Is. v. 1, liv. 4–6, lxii. 4, 5; Mat. ix. 15; Jn. iii. 29; 2 Cor. xi. 2; Eph. v. 23 ff.; Rev. xix. 7 ff.; xxi. 2, xxii. 17.—IV. *Canonicity.*—The book was rejected from the Canon by Castellio and Whiston; but in no case has its rejection been defended on *external* grounds. It is found in the LXX., and in the translations of Aquila, Symmachus, and Theodotion. It is contained in the catalogue given in the Talmud, and in the catalogue of Melito; and in short we have the same evidence for its canonicity as that which is commonly adduced for the canonicity of any book of the O. T. BIBLE; CANON; INSPIRATION, &c.

Ca-per'na-um (Gr. *Kapernaoum* or *Kapharnaoum*, prob. fr. Heb. [see CAPHAR] = *village of Nahum*, Rbn. *N. T. Lex.*), a city of Galilee, the scene of many acts and incidents in the life of Christ. There is no mention of Capernaum in the O. T. or Apocrypha, but Is. ix. 1 (in Heb., viii. 23) is applied to it in Mat. iv. 15. The few notices of its situation in the N. T. are not sufficient to determine its exact position. It was on the W. shore of the sea of Galilee (Mat. iv. 13; compare Jn. vi. 24), and, if recent discoveries are to be trusted, was of sufficient importance to give to that sea, in whole or in part, the name of the "lake of Capernaum." (So also TIBERIAS.) It was in (so Mr. Grove), or not far from (so Thn. ii. 31), the "land of GENNESARET" (Mat. xiv. 34, compare Jn. vi. 17, 21, 24), i. e. the rich, busy plain on the W. shore of the lake, which we know from Josephus and from other sources to have been at that time one of the most prosperous and crowded districts in all Palestine. Being on the shore, Capernaum was lower than Nazareth and Cana of Galilee, from which the road to it was one of descent (Jn. ii. 12; Lk. iv. 31). It was of sufficient size to be always called a "city" (Mat. ix. 1; Mk. i. 33); had its own synagogue, in which our Lord frequently taught (Jn. vi. 59; Mk. i. 21; Lk. iv. 33, 38)—a synagogue built by the centurion of the detachment of Roman soldiers which appears to have been quartered in the place (Lk. vii. 1, compare 8; Mat. viii. 8 ff.). But besides the garrison there was also a customs station, where the dues were gathered both by stationary (Mat. ix. 9; Mk. ii. 14; Lk. v. 27) and by itinerant (Mat. xvii. 24) officers. The only interest attaching to Capernaum is as the residence of our Lord and His apostles, the scene of so many miracles and "gracious words." At Nazareth He was "brought up," but Capernaum was emphatically His "own city;" it was when He returned thither that He is said to have been "at home" ("in the house," A. V., Mk. ii. 1). Here He chose the Evangelist Matthew or Levi (Mat. ix. 9). The brothers Simon Peter and Andrew belonged to Capernaum (Mk. i. 29), and it is perhaps allowable to imagine that it was on the sea-beach that they heard the quiet call which was to make them forsake all and follow Him (Mk. i. 16, 17, compare 28). It was here that Christ worked the miracle on the centurion's servant (Mat. viii. 5; Lk. vii. 1), on Simon's wife's mother (Mat. viii. 14; Mk. i. 30; Lk. iv. 38), the paralytic (Mat. ix. 1; Mk. ii. 1; Lk. v. 18), and the man afflicted with an unclean devil (Mk. i. 32; Lk. iv. 33). At Capernaum occurred the incident of the child (Mk. ix. 33; Mat. xviii. 1; compare xvii. 24); and in the synagogue there was spoken the wonderful discourse of Jn. vi. (see verse 59). The doom which our Lord pronounced against Capernaum and the other unbelieving cities of the plain of Gennesa-

Lake of Tiberias from *Tell Hûm*, one of the supposed sites of Capernaum.—(Fbn.)

ret has been remarkably fulfilled. The spots which lay claim to its site are 1. *Khân Minyeh* (advocated by Robinson [ii. 403 ff., iii. 348 ff.], Porter in Kitto, &c.), a mound of ruins which takes its name from an old khan hard by on the N. This mound is situated close upon the sea-shore at the N. W. extremity of the plain (now *El Ghuweir*). 2. Three miles N. E. of *Khân Minyeh* is the other claimant, *Tell Hûm* (favored by Thomson [i. 540 ff.], Wilson [ii. 142 ff.], Ritter, Van de Velde, &c.), ruins of walls and foundations covering a space of half a mile long by a quarter wide, on a point of the shore projecting into the lake and backed by a very gently rising ground. 3. *'Ain el-Mudawarah* (*the Round Fountain*), in the W. boundary of the plain, a mile and a half back from the shore, and about three miles S. S. W. of *Khân Minyeh*, was long believed to mark the site, and its claims have recently been advocated by Tristram (442 ff.) and De Saulcy. CHORAZIN; BETHSAIDA.

* **Caph** (Heb. = *curved, hollow, the hollow of the hand, the palm*, Ges.), the eleventh Hebrew letter, placed at the beginning of the eleventh section (ver. 81–88) of Ps. cxix. NUMBER; WRITING.

Ca'phar (Heb. = *village, hamlet* [= Ar. *kefr*]; literally a *covering, shelter*, from the verb *câphar*, Ges.; see ATONEMENT), translated in the plural "villages" (1 Chr. xxvii. 25; Neh. vi. 2; Cant. vii. 11). The kindred Hebrew word *côpher* is translated "villages" in 1 Sam. vi. 18. In names of places it occurs in CHEPHAR-HA-AMMONAI, CHEPHIRAH, CAPHAR-SALAMA, CAPERNAUM, i. e. Capharnahum.

Caph'ar-sal'a-ma (L. fr. Heb.; see CAPHAR), a place at which a battle was fought between Judas Maccabeus and Nicanor (1 Mc. vii. 31); apparently near Jerusalem; = the village of SILOAM?

Ca-phen'a-tha (fr. Talmudic *caphnioth* denoting *unripe figs*, Lightfoot), a place apparently close to and on the E. side of Jerusalem, which was repaired by Jonathan Maccabeus (1 Mc. xii. 37).

Ca-phi'ra (L.) = CHEPHIRAH (1 Esd. v. 19).

Caph'tho-rim (1 Chr. i. 12) = CAPHTORIM.

Caph'tor (Heb. *a crown* or *chaplet*, Ges.), a country thrice mentioned as the primitive seat of the PHILISTINES (Deut. ii. 28; Jer. xlvii. 4; Am. ix. 7), who are once called CAPHTORIMS (Deut. ii. 23), as of the same race with the Mizraite people of that name ("CAPHTORIM," Gen. x. 14; "Caphthorim," 1 Chr. i. 12). (CASLUHIM.) The position of the country, since it was peopled by Mizraites, must be supposed to be in EGYPT or near to it in Africa, for the idea of the S. W. of Palestine is excluded by the migration of the Philistines. Caphtor in most of the ancient versions is translated Cappadocia; some have made Caphtor = Cyprus; Rosenmüller, Mövers, Ewald, Fürst, &c., favor Crete. Mr. R. S. Poole has proposed to recognize Caphtor in the ancient Egyptian name Coptos. We must not suppose, however, that Caphtor was Coptos: it must rather be compared to the Coptite nome, probably in primitive ages of greater extent than under the Ptolemies, for the number of nomes was in the course of time greatly increased. The Caphtorim stand last in the list of the Mizraite peoples in Genesis and Chronicles, probably as dwellers in Upper Egypt, the names next before them being of Egyptian, and the earliest names of Libyan peoples. The migration of the Philistines is mentioned or alluded to in all the passages speaking of Caphtor or the Caphtorim. The period of the migration must have been very remote, since the Philistines were already established in Palestine in Abraham's time (Gen. xxi. 32, 34). The evidence of the Egyptian monuments, which is indirect, tends to the same conclusion, but takes us yet further back in time. We find from the sculptures of Rameses III. at Medeenet Haboo, that the Egyptians about 1200 B. C. were at war with the Philistines, the Tok-karu (= Carians? so Mr. Poole) and the Shayratana (see PELETHITES) of the Sea, and that other Shayratana served them as mercenaries. This evidence points therefore to the spread of a seafaring race cognate to the Egyptians at a very remote time. Probably the Philistines left Caphtor not long after the first arrival of the Mizraite tribes, while they had not yet attained that attachment to the soil that afterward so eminently characterized the descendants of those which formed the Egyptian nation.

* **Caph'to-rim** (Heb. pl. of CAPHTOR) = a people descended from MIZRAIM (Gen. x. 14). CAPHTOR.

Caph'to-rims (Deut. ii. 23), an English form of CAPHTORIM. CAPHTOR.

Cap-pa-do'ci-a [-she-a] (L. fr. Gr.; fr. Pers., Hdt.), a district of Asia Minor interesting in reference to N. T. history only from the mention of its Jewish residents among the hearers of St. Peter's first sermon (Acts ii. 9), and its Christian residents among the readers of his first Epistle (1 Pet. i. 1). The Jewish community in this region, doubtless, formed the nucleus of the Christian: and the former may probably be traced to the first introduction of Jewish colonists into Asia Minor by Seleucus. The range of Mount Taurus and the upper course of the Euphrates may safely be mentioned, in general terms, as natural boundaries of Cappadocia on the S. and E. Its geographical limits on the W. and N. were variable. In early times the name reached as far N. as the Euxine Sea. Cappadocia is an elevated table-land intersected by mountain-chains. It seems always to have been deficient in wood; but it was a good grain country, and particularly famous for grazing. Its Roman metropolis was Cesarea, now *Kaisariyeh.* The native Cappadocians seem originally to have belonged to the Syrian stock. Ariarathes; Lycaonia; Pontus.

Cap'tain, the translation in the A. V. of nearly twenty different words, Hebrew, Chaldee, and Greek, denoting in general a chief or leader, either military or civil. (1.) As a purely military title, it is the translation of the Hebrew *sar* (lit. *one that has dominion, a chief;* see Governor 10) (Num. xxxi. 14; 1 K. i. 19, 25; 2 K. i. 9 ff., &c.). The Greek *chiliarchos* (lit. *commander of* 1,000; hence, a Roman military *tribune*) is translated "captain" in Jn. xviii. 12 and Rev. xix. 18, but usually "chief captain" (Acts xxi. 31 ff., &c.). (Army.) The "captain of the guard" in Acts xxviii. 16 was probably the pretorian prefect or commander of the emperor's body-guard. (2.) Hebrew *kâtsîn*, occasionally translated "captain" (Josh. x. 24; Judg. xi. 6, 11), sometimes also, like *sar*, denotes a civil officer, and is translated "prince" (Prov. xxv. 15, &c.), "ruler" (Is. iii. 6, 7, &c.), &c. So also Hebrew *nâsî* (lit. *one elevated* or *exalted*, Ges.) (Num. ii. 3, 5, &c.), *rôsh* (lit. *the head*) (Num. xiv. 4, &c.), *nâgîd* (lit. *the foremost*, Ges.), (1 Sam. ix. 16, &c.), &c. (3.) The "captain of the Temple" mentioned by St. Luke (xxii. 4, 52; Acts iv. 1, v. 24) superintended the guard of priests and Levites, who kept watch by night in the Temple. The office appears to have existed from an early date. (4.) The Greek *archêgos*, translated "captain" in Heb. ii. 10, = *leader, author, founder* (Rbn. *N. T. Lex.*).

*** Cap'tive.** Captivity; Slave; War.

Cap-tiv'ity. The bondage of Israel in Egypt, and their subjugation at different times by the Philistines and other nations, are sometimes included under the above title; and the Jews themselves, perhaps with reference to Daniel's vision (ch. vii.), reckon their national captivities as four—the Babylonian, Median, Grecian, and Roman. But the present article is confined to the forcible deportation of the Hebrew people from their native land, and their forcible detention, under the Assyrian and Babylonian kings. The kingdom of Israel was invaded by three or four successive kings of Assyria. Pul or Sardanapalus, according to Rawlinson, imposed a tribute (B. C. 771; 762, Rln.) upon Menahem (1 Chr. v. 26, and 2 K. xv. 19). Tiglath-Pileser carried away (B. C. 740) the trans-Jordanic tribes (1 Chr. v. 26) and the inhabitants of Galilee (2 K. xv. 29, compare Is. ix. 1) to Assyria. Shalmaneser twice invaded (2 K. xvii. 3, 5) the kingdom which remained to Hoshea, took Samaria (B. C. 721) after a siege of three years, and carried Israel away into Assyria. Sennacherib (B. C. 713) is stated to have carried into Assyria 200,000 captives from the Jewish cities which he took (2 K. xviii. 13). Nebuchadnezzar, in the first half of his reign (B. C. 606–562), repeatedly invaded Judah, besieged Jerusalem, carried away the inhabitants to Babylon, and destroyed the city and Temple. Two distinct deportations are mentioned in 2 K. xxiv. 14 (including 10,000 persons) and xxv. 11; one in 2 Chr. xxxvi. 20; three in Jer. lii. 28–30, including 4,600 persons; one in Dan. i. 2. The two principal deportations were, (1.) that which took place B. C. 598, when Jehoiachin with all the nobles, soldiers, and artificers was carried away; and (2.) that which followed the destruction of the Temple and the capture of Zedekiah B. C. 588. The three which Jeremiah mentions may have been the contributions of a particular class or district to the general captivity; or they may have taken place under the orders of Nebuchadnezzar, before or after the two principal deportations. The captivity of certain selected children B. C. 607, mentioned by Daniel, who was one of them, may have occurred when Nebuchadnezzar was colleague or lieutenant of his father Nabopolassar, a year before he reigned alone. The seventy years of captivity predicted by Jeremiah (xxv. 12) are dated by Prideaux from B. C. 606. The captivity of Ezekiel dates from B. C. 598, when that prophet, like Mordecai the uncle of Esther (Esth. ii. 6), accompanied Jehoiachin. The captives were treated not as slaves but as colonists. There was nothing to hinder a Jew from rising to the highest eminence in the state (Dan. ii. 48), or holding the most confidential office near the person of the king (Neh. i. 11; Tob. i. 13, 22). The advice of Jeremiah (xxix. 5, &c.) was generally followed. The exiles increased in numbers and in wealth. They observed the Mosaic law (Esth. iii. 8; Tob. xiv. 9). They kept up distinctions of rank among themselves (Ez. xx. 1). Their genealogical tables were preserved, and they were at no loss to tell who was the rightful heir to David's throne. They had neither place nor time of national gathering, no Temple; and they offered no sacrifice. But the rite of circumcision and their laws respecting food, &c., were observed; their priests were with them (Jer. xxix. 1); and possibly the practice of erecting synagogues in every city (Acts xv. 21) was begun by the Jews in the Babylonian Captivity. The Captivity is not without contemporaneous literature. In Tobit we have a picture of the inner life of a family of the tribe of Naphtali, among the captives whom Shalmaneser brought to Nineveh. Baruch seems, in Mr. Layard's opinion, to have been written by one whose eyes, like those of Ezekiel, were familiar with the gigantic forms of Assyrian sculpture. Several of the Psalms appear to express the sentiments of Jews who were either partakers or witnesses of the Assyrian captivity. But it is from the three great prophets, Jeremiah, Ezekiel, and Daniel, that we learn most of the condition of the children of the Captivity. The Babylonian Captivity was brought to a close by the decree (Ezr. i. 2) of Cyrus (B. C. 536), and the return of a portion of the nation under Zerubbabel (B. C. 535), Ezra (B. C. 458), and Nehemiah (B. C. 445). The number who returned upon the decree of B. C. 536 was 42,360, besides servants. Among them about 30,000 are specified (compare Ezr. ii and Neh. vii.) as belonging to the tribes of Judah, Benjamin, and Levi. It has been inferred that the remaining 12,000 belonged to the tribes of Israel (compare Ezr. vi. 17). (Census.) Those who were left in Assyria (Esth. viii. 9, 11), and kept up their national distinctions, were known as The Dispersion (Dispersion, Jews of the): and, in course of time, they served a great purpose in diffusing a knowledge of the true God, and in affording a point for the commencement of the efforts of the Evangelists of the Christian faith. Many attempts have been made to discover the ten tribes existing as a distinct community. Josephus (xi. 5, § 2) believed that in his day they dwelt in large multitudes, somewhere beyond the Euphrates, in Arsareth, according to 2 Esd. xiii. 45. The imagination of Christian writers has sought them in the neighborhood of their last recorded habitation, in the Afghan tribes, at the foot of the Himalayas, in the Black Jews of Malabar, in the Nestorians, and in the N. American Indians. But though history bears no witness of their present distinct existence, it enables us to track the footsteps of the departing race in four directions after the time of the Captivity. (1.) Some returned and mixed with the Jews (Lk. ii. 36; Phil. iii. 5, &c.). (2.) Some were left in Samaria, mingled with the Samaritans (Ezr. vi. 21; Jn. iv. 12), and became bitter enemies of the Jews. (3.) Many remained in Assyria, and were recognized as an integral part of the Dispersion (see Acts ii. 9, xxvi. 7). (4.) Most, probably (so Prideaux), apostatized in Assyria, adopted the usages and idolatry of the nations among whom they were planted, and became wholly swallowed up in them.—The Captivity was a period of change in the vernacular language of the Jews (see Neh. viii. 8) (Shemitic Languages), and in the national character. Commerce; Cyrus; Idolatry; Jerusalem; Synagogue.

Car-a-ba'si-on (fr. Gr.), a corrupt name to which it is difficult to find any thing corresponding in the Hebrew text (1 Esd. ix. 34).

Car'bun-cle [-bunk-l], a precious stone of a deep red color, now more commonly called *garnet* (Dana). Carbuncle is the A. V. translation of—1. Heb. *ekdâh* or *ekdâch*, which occurs only in Is. liv. 12, in the description of the beauties of the new Jerusalem. Perhaps this may be a general term = any *bright sparkling gem*, but as it occurs only once, it is impossible to determine its real meaning.—2. Heb. *bârĕkath*, *bâreketh*, the third stone in the first row of the sacerdotal breastplate (Ex. xxviii. 17, xxxix. 10), also one of the mineral treasures of the king of Tyre (Ez. xxviii. 13); probably (so Braun, with the LXX., Vulg. and Jos.) = the *emerald*, a precious stone of a rich green color; see Emerald 2.—3. Greek *anthrax* (see Coal 6) (Tob. xiii. 17; Ecclus. xxxii. 5) = the *carbuncle* (L. & S., &c.). The ancients probably included under this name every kind of red, transparent, fiery stone, including the garnet, ruby, &c. (C. W. King). (See above.)

Car'cas (Heb. fr. Sansc. = *severe ?* Ges.), the seventh of the "chamberlains" of Ahasuerus (Esth. i. 10).

Car'cha-mis (1 Esd. i. 25) = Carchemish.

Car'che-mish [-ke-] (fr. Heb. = *fortress of Chemosh*, Ges.), a city (2 Chr. xxxv. 20; Is. x. 9; Jer. xlvi. 2), generally supposed = the classical Circesium on the E. bank of the Euphrates, at the mouth of the Chaboras. (Habor.) But Rawlinson maintains that Carchemish lay very much higher up the Euphrates, occupying nearly the site of the later *Mabug*, or Hierapolis, and apparently commanding the ordinary passage of the Euphrates at *Bir*, or *Birehjik*, and thus in the contentions between Egypt and Assyria its possession was of primary consequence. Carchemish appears to have been taken by Pharaoh-Necho shortly after the battle of Megiddo (about B. C. 608), and retaken by Nebuchadnezzar after a battle three years later, B. C. 605.

Ca-re'ah (2 K. xxv. 23) = Kareah.

Ca'ri-a (L. form of Gr.; fr. *Car*, an ancient king of Caria, Hdt.), the S. part of the region which in the N. T. is called Asia, and the S. W. part of the peninsula of Asia Minor. In the Roman times the name of Caria was probably less used than previously. At an earlier period we find it mentioned as a separate district (1 Mc. xv. 23). At this time (B. C. 139) it was in the enjoyment of the privilege of freedom, granted by the Romans. A little before it had been assigned by them to Rhodes, and a little later it was incorporated in the province of Asia. Cnidus, Halicarnassus, and Miletus were in Caria. Caphtor.

Car-ma'ni-ans = the inhabitants of Carmania, a province of Asia N. of the Persian Gulf (2 Esd. xv. 30). The Carmanians were a warlike race (Strabo).

Car'me (1 Esd. v. 25) = Harim.

Car'mel (Heb.; nearly always with the article = *the park*, or *the well-wooded place*). **1.** (In Kings, generally "Mount Carmel," in the Prophets, "Carmel.") A mountain which forms one of the most striking and characteristic features of Palestine. As if to accentuate more distinctly the bay (Accho) which forms the one indentation in the coast, this noble ridge, the only headland of lower and central Palestine, forms its S. boundary, running out with a bold bluff promontory all but into the very waves of the Mediterranean. From this point it stretches in a nearly straight line, bearing about S.S.E., for a little more than twelve miles, when it terminates suddenly in a bluff somewhat corresponding to its W. end, breaking down abruptly into the hills of *Jenin* and Samaria, which form at that part the central mass of the country. Carmel thus stands as a wall between the maritime plain of Sharon on the S., and the more inland expanse of Esdraelon on the N. Its structure is in the main the Jura formation (upper oolite), which is prevalent in the centre of W. Palestine—a soft, white limestone, with nodules and veins of flint. In form Carmel is a tolerably continuous

RICHARDSON.N.Y.

Mount Carmel, with the village of Haifa, and the mouth of the Kishon.—(Fairbairn.)

ridge, at the W. end about 600, and at the E. about 1,600 feet above the sea. It is still clothed with the same "excellency" of "wood," which supplied the prophets of Israel and Judah alike with one of their most favorite illustrations (Is. xxxiii. 9; Mic. vii. 14). Modern travellers delight to describe its "rocky dells with deep jungles of copse"—its "shrubberies thicker than any others in central Palestine" (Stl., MS.)—its "impenetrable brushwood of oaks and other evergreens, tenanted in the wilder parts by a profusion of game and wild animals" (Ptr., *Handbook*), but in other places bright with "hollyhocks, jasmine, and various flowering creepers" (V. de V.). Carmel fell within the tribe of Asher (Josh. xix. 26). The king of "Jokneam of Carmel" was one of the Canaanite chiefs who fell before the arms of Joshua (xii. 22). These are the earliest notices of the name. There is not in them a hint of any sanctity as attaching to the mount. But probably from very early times it was considered as a sacred spot (1 K. xviii. 30). (High Places.) In later times we know that its reputation was not confined to Palestine. But that which has made the name of Carmel most familiar to the modern world is its intimate connection with the history of the two great prophets of Israel—Elijah and Elisha. Here Elijah brought back Israel to allegiance to Jehovah, and slew the prophets of Baal (1 K. xviii. 19 ff.). His sacrifice to Jehovah, without doubt, took place at the E. end of the ridge near the highest point of the whole range, commanding the last view of the sea behind, and the first view of the great plain of Esdraelon in front, both the city of Jezreel and the winding bed of the Kishon being distinctly visible from this spot, now called *el-Maharrakah* (Ar. = *the burning* or *the sacrifice*). "Close beneath, on a wide upland sweep, under the shade of ancient olives and round a well of water, said to be perennial (? Thn.) . . . . . must have been ranged on one side the king and people with the 850 prophets of Baal and Astarte, and on the other . . . . the prophet of the Lord" (Stl. 345 ff.; see also V. de V. i. 320 ff.; Thn. ii. 220 ff.). Probably at Mount Carmel also (2 K. i. 9, "on the top of a hill," A. V.; literally, "on the top of the mount") Elijah "caused fire to come down from heaven" and consume the two "fifties" of the guard which Ahaziah had dispatched to take him prisoner, for having stopped his messengers to Baal-zebub the god of Ekron (2 K. i. 9–15). The tradition in the present convent is, that Elijah and Elisha both resided on the mountain, and a cave is actually shown under the high-altar of the church as that of Elijah. After the ascent of Elijah, Elisha went to Mount Carmel (2 K. ii. 25), though only for a time; but he was again there at the Shunammite's visit after the death of her son (iv. 25), and that at a time when no festival, no "new moon or sabbath" (v. 23), required his presence. This is the last mention of Carmel as the scene of any event in the sacred history. Carmel has derived its modern name from Elijah; *Mar Elyas* is the common designation, *Kurmel* being occasionally, but only seldom, heard. From the Latin convent (on the W. end of Mount Carmel), has sprung the celebrated order of the Barefooted Carmelite Friars, who claim to derive their origin from Elijah, but probably originated on Mount Carmel in the twelfth century.—**2.** A town in the mountainous country of Judah (Josh. xv. 55), familiar to us as the residence of Nabal (1 Sam. xxv. 2, 5, 7, 40), and the native place or residence of David's favorite wife, "Abigail the Carmelitess." This was doubtless the Carmel at which Saul set up a "place" (literally a "hand") after his victory over Amalek (1 Sam. xv. 12). And this Carmel, and not the N. mount, must have been the spot at which King Uzziah had his vineyards (2 Chr. xxvi. 10). In the time of Eusebius and Jerome it was the seat of a Roman garrison. The ruins of the town, now *Kurmul*, still remain at three hours (= six or seven miles) S. by E. from Hebron, close to those of *Ma'in* (Maon), *Zif* (Ziph), and other places named with Carmel in Josh. xv. 55.

Car'mel-ite = a native of Carmel 2, as Nabal (1 Sam. xxx. 5; 2 Sam. ii. 2, iii. 3) and Hezrai or Hezro (2 Sam. xxiii. 35; 1 Chr. xi. 37).

Car'mel-i-tess [*i* pronounced as in *Carmelite*] = a woman of Carmel 2; used only of Abigail, David's wife (1 Sam. xxvii. 3; 1 Chr. iii. 1).

Car'mi (Heb. *vine-dresser*, Ges.). **1.** Fourth son of Reuben, and progenitor of the Carmites (Gen. xlvi. 9; Ex. vi. 14; Num. xxvi. 6; 1 Chr. v. 3).—**2.** A man of the tribe of Judah, son of Zabdi, and father of Achan, the "troubler of Israel" (Josh. vii. 1, 18; 1 Chr. ii. 7, iv. 1).

Car'mites = a family of Reuben, descended from Carmi 1 (Num. xxvi. 6).

Car-na'im (L. fr. Gr.) a city E. of Jordan, besieged and taken by Judas Maccabeus (1 Mc. v. 26, 43, 44); = Carnion and Ashteroth-Karnaim.

Car'ni-on (L. fr. Gr.) = Carnaim (2 Mc. xii. 21, 26) (Ashteroth-Karnaim).

Car'pen-ter. Handicraft.

Car'pus (L. fr. Gr. = *fruit*), a Christian at Troas, with whom St. Paul left a cloak (2 Tim. iv. 13); according to Hippolytus, bishop of Berytus in Thrace.

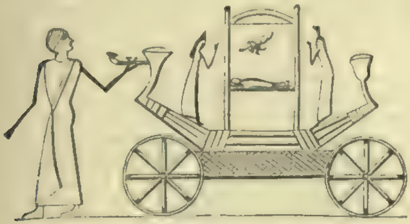
Car'riage [-rij]. This word occurs six times in the text of the A. V. and = *what is carried*, *baggage*. It is the translation of:—1. Heb. pl. of *cli* or *cĕlî*, literally *any thing completed* or *made*; see Furniture (1 Sam. xvii. 22; Is. x. 28); generally translated "stuff" or "vessels." 2. Heb. *cĕbûdâh* = *heavy matters*, *precious things*, *wealth*, Ges. (Judg. xviii. 21 only). 3. Heb. *nĕsûâh* = *what is borne*, *burden*, Ges. (Is. xlvi. 1). 4. In Acts xxi. 15, the Greek participle *aposkeuasamenoi* or *episkeuasamenoi*, "we took up our carriages," A. V., = *having packed away* or *packed up our baggage*. 5. But in the margin of 1 Sam. xvii. 20, and xxvi. 5–7—and there only—"carriage" (Heb. *ma'gâl*), translated "trench" in the text, = a *wagon* or *cart*. The allusion is to the circle of wagons round the encampment. Cart; Chariot; Wagon.

Car'she-na (Heb.; from Pers. = *slender man*, Fü.; = *spoiler*, Bohlen; = *black*, Benfey), one of the seven princes of Persia and Media (Esth. i. 14).

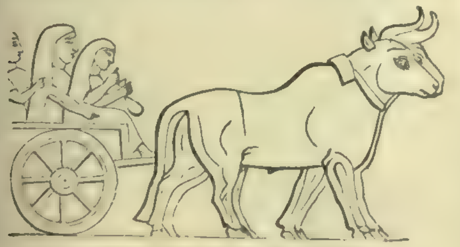
Cart (Heb. *'ăgâlâh*), translated "wagons" in Gen. xlv. 19, 21, 27, xlvi. 5; Num. vii. 3, 6, 7, 8, a vehicle drawn by cattle (2 Sam. vi. 6), to be distinguished from the chariot drawn by horses. The

Egyptian cart with two wheels.—(Wilkinson.)

Greek *hamaxa*, translated in plural "carts" in Jd. xv. 11, has the same meaning. Carts and wagons were either open or covered (Num. vii. 3), and were used for conveyance of persons (Gen. xlv. 19), burdens (1 Sam. vi. 7, 8), or produce (Am. ii. 13). As there are few roads in Syria and Palestine and the neighboring countries (HIGHWAY; JERUSALEM), wheel-carriages for any purpose except conveyance of agricultural produce are all but unknown, except as they have been recently introduced into Egypt, &c., from Europe and America. The only cart used in W. Asia has two wheels of solid wood. But in the monuments of ancient Egypt representations are found of carts with two wheels, having four or six spokes, used for carrying produce, and of one used for religious purposes having four wheels with eight spokes. A bas-relief at Nineveh represents a cart having two wheels with eight spokes, drawn by oxen, conveying female captives (see cut from Layard). CARRIAGE; WAGON.



Egyptian cart with four wheels.—(Wilkinson.)



Assyrian cart drawn by oxen.—(Layard, ii. 396.)

*** Carved Im'age.** IDOL 19, 20.

Car'ving. The arts of carving and engraving were much in request in the construction both of the Tabernacle and the Temple (Ex. xxxi. 5, xxxv. 33; 1 K. vi. 18, 35; Ps. lxxiv. 6), as well as in the ornamentation of the priestly dresses (Ex. xxviii. 9–36; Zech. iii. 9; 2 Chr. ii. 7–14). AMULETS; BEZALEEL; CEILING; ENGRAVER; HANDICRAFT; HIGH-PRIEST; HOUSE; HURAM 3; PALACE; TEMPLE.

Case'ment. LATTICE.

Ca-siph'i-a (Heb. *in silver*, LXX.; the *white* mountainous or *snowy* mountainous Caucasian region, Fü.), a place of uncertain site on the road between Babylon and Jerusalem (Ezr. viii. 17). Fürst maintains that it was in the S. of Media, which lay between the Caspian Sea and Babylonia, and hence not far from the route of the Israelites as they returned.

Cas'leu (L.) = CHISLEU (1 Mc. i. 54, iv. 52, 59; 2 Mc. i. 9, 18, x. 5). MONTH.

Cas'lu-him (Heb.), a Mizraite people or tribe (Gen. x. 14; 1 Chr. i. 12). The only clew we have as yet to the position of the Casluhim is their place in the list of the sons of MIZRAIM between the Pathrusim and the CAPHTORIM, whence it is probable that they were seated in Upper Egypt. Poole, &c., suppose the phrase, "of whom came the Philistines," should follow "Caphthorim" in 1 Chr., and "Caphtorim" in Gen. The LXX. seem to identify the Casluhim with the HASHMANNIM of Ps. lxviii. 31 (A. V. "princes"). Bochart supposes (and so Gesenius) the Casluhim = the Colchians, who are said to have been an Egyptian colony. The supposition is improbable (so Mr. R. S. Poole). Forster conjectures the Casluhim = the inhabitants of Casiotis, a low littoral sandy region, about forty miles E. from Pelusium, and Bunsen assumes this to be proved; but the unproductiveness of the ground is a serious difficulty in the way.

Cas'phon (fr. Gr.) = CASPHOR (1 Mc. v. 36).

Cas'phor (L. fr. Gr.), one of the fortified cities in the "land of Galaad" (1 Mc. v. 26), in which the Jews took refuge from the Ammonites under Timotheus (compare ver. 6), and which with other cities was taken by Judas Maccabeus (v. 36 "Casphon"); probably = CASPIS; possibly = HESHBON (so Grotius, Calmet, Winer).

Cas'pis, a strong fortified city—whether E. or W. of Jordan is not plain—having near it a lake two stadia (= ¼ mile) in breadth. It was taken by Judas Maccabeus with great slaughter (2 Mc. xii. 13, 16). CASPHOR.

Cas'sia [kash'ya] (L.), the representative in the A. V. of—1. Heb. *kiddâh* (fr. *kâdad*, *to divide* or *cleave*, Ges.) one of the ingredients in the composition of the "oil of holy ointment" (Ex. xxx. 24), also an article of merchandise brought to Tyre (Ez. xxvii. 19). The A. V. is doubtless correct in the translation of the Hebrew word (so the Chaldee, Syriac, Gesenius, Fürst, &c.), though there is considerable variety of reading in the old versions, and the investigation of the subject is a difficult one. It is clear that the Latin writers by *casia* or *cassia* understood both the Oriental product now called cassia, and some low sweet herbaceous plant; but the Greek word is limited to the Eastern product (so Mr. Houghton, in Smith's Dictionary, Appendix A). Dioscorides mentions several kinds of cassia, and says they are produced in Spicy Arabia. One kind is known by the name of *mosyletis*, or, according to Galen, of *mosyllos*, from the ancient city and promontory Mosyllon, on the coast of Africa, near the modern Cape Guardafui. Will not this throw some light on Ez. xxvii. 19, "Dan and Javan and Meuzal (so margin) traded in thy markets with cassia, calamus," &c.? The cassia would be brought from India to Meuzal (UZAL), and thence exported to Tyre and other countries under the name of *Meuzalitis*, or Meuzal cassia. Cassia is not produced by any trees which are now found growing in Arabia. Probably therefore the Greek authors were mistaken on this subject, and have occasionally regarded products imported into Arabia, and thence exported N. to other countries, as the natural productions of that country. The cassia-bark of commerce is inferior to the true CINNAMON, and is yielded by various kinds of *Cinnamomum*, which grow in different parts of India.—2. Heb. *kĕtsî'ôth* (fr. *kâtsa'*, *to cut* or *strip off*, Ges.) (Ps. xlv. 8 only), generally supposed to be another term = cassia. The old versions, as well as the etymology of the Hebrew word, favor this interpretation.

Cas'tle [kas'l] (L.), ANTONIA; FENCED CITY; WAR.

Cas'tor and Pol'lux (both L. fr. Gr.), the Dioscuri (Gr. *Dioskouroi* = *sons of Jupiter*) of heathen mythology (Acts xxviii. 11). These two heroes, the twin-sons of Jupiter and Leda, were regarded as the tutelary divinities of sailors. They appeared in heaven as the constellation *Gemini* (L. = *the Twins*). As the ship mentioned by St. Luke was from Alexandria, it may be noticed that Castor and Pollux were specially honored in the neighboring district of Cyrenaica, of which CYRENE was the capital. In art these divinities were sometimes represented simply as stars hovering over a ship, but more frequently as young men on horseback, with conical caps and stars above them. Such figures were probably painted or sculptured at the bow of the ship, and Cyril of Alexandria says that such was always the Alexandrian method of ornamenting each side of the prow. SHIP.

Silver coin of Bruttii. Obverse. Heads of Castor and Pollux to right. Reverse. Castor and Pollux mounted, advancing to right. In the exergue ΒΡΕΤΤΙΩΝ (Gr. = *of the Bruttii*, a people of lower Italy).

Cat occurs only in the plural in Bar. vi. 22. The Greek word *ailouros*, as used by Aristotle, has more particular reference to the wild cat. Herodotus (ii. 66) applies it to denote the domestic animal. The context of the passage in Baruch appears to point to the domesticated animal. Perhaps the people of Babylon originally procured the cat from Egypt. The domestic cat of the ancient Egyptians, and our own domestic cat (*Felis domestica* or *Catus*, of Ray), are supposed by some to be identical with the *Felis maniculata* (Rüppell), of Nubia, but there is considerable doubt on this point. The Egyptians, it is well known, paid an absurd reverence to the cat; it accompanied them in their fowling expeditions; it was deemed a capital offence to kill one; and when a cat died it was embalmed and buried at Bubastis, the city sacred to the moon, of which divinity the cat was reckoned a symbol.

Cat′er-pil-lar, the representative in the A. V. of —1. Heb. *hâsîl* or *châsîl*, literally = *devourer*, Ges. (1 K. viii. 37; 2 Chr. vi. 28; Ps. lxxviii. 46; Is. xxxiii. 4; Joel i. 4, ii. 25), inconsistently translated in LXX. and Vulgate by three different terms in each: probably = a LOCUST, perhaps in its larva state.—2. Heb. *yelek*, literally = *feeder*, Ges. LOCUST 8; PALMER-WORM.

Ca-thu′a apparently = GIDDEL (1 Esd. v. 30).

Cat′tle. BEAST; BULL; CALF; GOAT; HERD; LAMB; OX; SHEEP.

Caul, the translation in A.V. of—1. Heb. *yôthereth*, literally *redundant;* applied collectively to *the lobes* of the liver, as if redundant parts of it, the *flaps*, Ges. (Ex. xxix. 13, 22, &c.).—2. Heb. *sĕgôr*, literally *a shutting up, enclosure;* applied to the *parts about* the heart, the *pericardium*, Ges. (Hos. xiii. 8). —3. Heb. pl. *shĕbîsîm*, in A. V. "cauls" (i. e. netted caps worn by women), margin "net-works" (Is. iii. 18) = *head-dresses* or *ornaments of the head-dress* of Hebrew ladies. Schrœder understands *medallions* or *sun-shaped ornaments* worn on the necklace. HEAD-DRESS; ORNAMENTS, PERSONAL.

* **Cause′way** = a raised path or way (1 Chr. xxvi. 16, 18; Prov. xv. 19, margin; Is. vii. 3, margin). HIGHWAY.

* **Caus′ey,** an old spelling of CAUSEWAY.

Cave. The chalky limestone of which the rocks of Syria and Palestine chiefly consist, presents, as is the case in all limestone formations, a vast number of caverns and natural fissures, many of which have also been artificially enlarged and adapted to various purposes both of shelter and defence. This circumstance has also given occasion to the use of a large number of words in the Scriptures to denote caves, holes, and fissures, some of them giving names to the towns and places and their neighborhood. Out of them may be selected—I. Heb. *mĕ'ârâh*, usually translated "cave" (Gen. xix. 30, xxiii. 9, &c.).—II. Heb. *hûr* or *hôr*, also written *chûr* or *chôr*, usually translated "a hole," once in plural "caves" (Job xxx. 6). From this come (*a.*) the name of the HORITES of Mount Seir; (*b.*) HAURAN; (*c.*) the two towns of BETH-HORON; (*d.*) the town HORONAIM.—III. Heb. *hăgâvîm* or *chăgâvîm* = *refuges, asylums*, Ges., A. V. "clefts" (Cant. ii. 14; Jer. xlix. 16; Ob. 3).—IV. Heb. pl. of *minhârâh*, = a *fissure, cleft*, in mountains or rocks, hollowed out by the water, Ges.; A. V. "dens" (Judg. vi. 2). —V. Heb. pl. of *mĕhillâh* or *mĕchillâh*, A. V. "caves" (Is. ii. 19).—VI. Gr. *opê* = *an opening, hole*, L. & S.; translated "place," margin "hole" (Jas. iii. 11); in plural "caves" (Heb. xi. 38); in LXX. = No. IV. (Ob. 3).—VII. Gr. *spêlaion* = *a grotto, cave, cavern, pit*, L. & S.; usually in A. V. "den" (Mat. xxi. 13, &c.), once "cave" (Jn. xi. 38); in LXX. = No. I. (Gen. xix. 30, &c.). The most remarkable caves noticed in Scripture are:— **1.** That in which Lot dwelt after the destruction of Sodom (Gen. xix. 30).—**2.** The cave of MACHPELAH. —**3.** Cave of MAKKEDAH.—**4.** Cave of ADULLAM.— **5.** Cave of EN-GEDI (1 Sam. xxiv. 3).—**6.** Obadiah's cave (1 K. xviii. 4).—**7.** Elijah's cave in Horeb (xix. 9).—**8, 9.** The rock sepulchres of Lazarus, and of our Lord (Jn. xi. 38; Mat. xxvii. 60). The existing caverns near the S. E. end of the Dead Sea serve fully to justify the mention of a cave as the place of Lot's retirement; as those on the W. side agree both in situation and in name with the caves of En-gedi. The cave in which Obadiah concealed the prophets was probably in the northern part of the country, in which abundant instances of caves fit for such a purpose might be pointed out. The site of the cave of Elijah, as well as of the "cleft" of Moses on Mount Horeb (Ex. xxxiii. 22), is also obviously indeterminate. Besides these special caves there is frequent mention in the O. T. of caves as places of refuge. Thus the Israelites took refuge from the Philistines in holes" (1 Sam. xiv. 11). So also in the time of Gideon they had taken refuge from the Midianites in dens and caves and strongholds, such as abound in the mountain region of Manasseh (Judg. vi. 2). (HOUSE; SELA.) Banditti often made the caves of Palestine their accustomed haunt. Josephus speaks of the robber inhabitants of the caves of ARBELA, also of those of Trachonitis, who lived in large caverns, and annoyed much the trade with Damascus, but were put down by Herod. It was the caves, which lie beneath and around so many of the Jewish cities that formed the last hiding-places of the Jewish leaders in the war with the Romans. (JERUSALEM.) No use, however, of rock caverns more strikingly connects the modern usages of Palestine and the adjacent regions with their ancient history than the employment of them as burial-places. The rocky soil of so large a portion of the Holy Land almost forbids interments, except in cavities either natural or hewn from the rock. Accordingly numerous sites are shown in Palestine and adjacent lands of (so-called) sepulchres of saints and heroes of the O. T. and N. T., venerated both by Christians and Mohammedans. Burial; Cistern; Tomb.

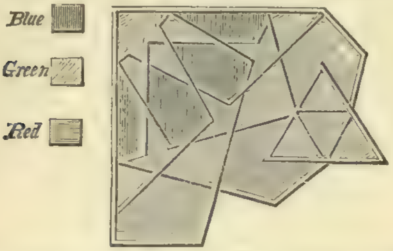
Ce'dar. There is little doubt that the Hebrew *erez* (the *firmly-rooted and strong tree*), invariably rendered "cedar" by the A. V., does stand for that tree in most of the passages where the word occurs. It is described as tall (Is. ii. 13), spreading (Ez. xxxi. 3), abundant (1 K. v. 6, 10), fit for beams, pillars, and boards (vi. 10, 15, vii. 2), for masts (Ez. xxvii. 5), and for carved work as images (Is. xliv. 14). "Cedar" timber was used by David and Solomon in their buildings (2 Sam. v. 11; 1 K. v. 6, vi. 15, vii. 2), and by Zerubbabel in the second Temple (Ezr. iii. 7). "Cedar" in the Scriptures, especially = the cedar of Lebanon (*Cedrus Libani*); but that the word is used in a wider sense to denote other coniferous trees, is clear from some Scriptural passages where it occurs. For instance, the "cedar wood" in Lev. xiv. 6 can hardly be the wood of the Lebanon cedars, seeing that these could never have grown in the peninsula of Sinai. In another passage (Ez. xxvii. 5), perhaps *erez* = some *fir*; probably, as Dr. Hooker conjectures, the *Pinus Halepensis* = *Aleppo Pine*, which grows in Lebanon, and is better fitted for furnishing ship-masts than the wood of the *Cedrus Libani*. The *Cedrus Libani*, *Pinus Halepensis*, and *Juniperus excelsa* = *tall Juniper*, were probably all included under the term *erez*; though, no doubt, this name more especially = the cedar of Lebanon, as the firmest and grandest of the conifers. As to the "cedar wood" used in purifications, probably one of the smaller junipers is intended (*J. Sabina?*), for it is doubtful whether the *Juniperus excelsa* exists at all in Arabia. As far as is at present known, the cedar of Lebanon is confined in Syria to one valley of the Lebanon range, viz., that of the Kedisha River, which flows from near the highest point of the range W. to the Mediterranean, and enters the sea at the port of Tripoli. The grove, of more than four hundred trees of all sizes, is at the very upper part of the valley, about fifteen miles from the sea, 6,500 feet above that level, and their position is moreover above that of all other arboreous vegetation. The valley here is very broad, open, and shallow, and the grove forms a mere speck on its flat floor. On nearer inspection, the cedars are found to be confined to a small portion of a range of low stony hills of rounded outlines, and perhaps 60 to 100 feet above the plain, which sweep across the valley. These hills are believed by Dr. Hooker to be old moraines, deposited by glaciers that once debouched on to the plain from the surrounding tops of Lebanon.

The Cedars of Lebanon.—(From Ayre's *Treasury of Bible Knowledge*.)

Ce'dron [see-] (L.; Gr. *Kedrôn*). **1.** A place fortified by Cendebeus under the orders of the king Antiochus (Sidetes), as a station from which to command the roads of Judea (1 Mc. xv. 39, 41, xvi. 9). It was not far from Jamnia (Jabneel), or from Azotus (Ashdod), and was probably the modern *Katra* or *Kutrah*, which lies on the maritime plain below the river *Rubin*, and three miles S.W. of *'Akir* (Ekron).—**2.** The N. T. name of the brook Kidron (Jn. xviii. 1 only).

Cei'lan [see-] (fr. Gr.) (1 Esd. v. 15). Azetas.

Ceil'ing [seel-]. The descriptions of Scripture (1 K. vi. 9, 15, vii. 3; 2 Chr. iii. 5, 9; Jer. xxii. 14; Hag. i. 4), and of Josephus, show that the ceilings of the Temple and the palaces of the Jewish kings were formed of cedar or fir planks applied to the beams or joints crossing from wall to wall, probably with sunk panels, edged and ornamented with gold, and carved with incised or other patterns, sometimes painted (Jer. xxii. 14). Probably both Egyptian and Assyrian models were followed, in this as in other branches of architectural construction, before the Roman period. Examples are extant of Egyptian ceilings in stucco painted with devices, of a date much earlier than that of Solomon's Temple. Of these devices the principal are the guilloche, the chevron, and the scroll. The panel work in ceilings, which has been described, is found in Oriental and N. African dwellings of late and modern times. Porter describes the ceilings of houses at Damascus as delicately painted. Many of the rooms in the Palace of the Moors at the Alhambra were ceiled and ornamented with the richest geometrical patterns. ARCHITECTURE; CARVING; HOUSE; PALACE; TEMPLE.



Panelled ceiling from house in Cairo.—(Lane, *Modern Egyptians.*)

Cel'o-syr'i-a [sel-] (L. *Cœlesyria*, *Cœlosyria*, fr. Gr. = *hollow Syria*), an English form of the name given by the Greeks, after Alexander's time, to the remarkable valley or hollow between the two mountain-ranges of Libanus (or Lebanon) and Antilibanus, stretching from latitude 33° 20′ to 34° 40′, nearly one hundred miles, and containing the celebrated city of Heliopolis or *Baalbek*, the rivers Orontes and Litany, &c. The term was also used in a much wider sense to include the inhabited tract (in which was Damascus) E. of the Antilibanus range to the desert; and then further on that side of Jordan, through Trachonitis and Perea, to Idumea and the borders of Egypt. In the Apocrypha there is frequent mention of Celosyria in a somewhat vague sense, nearly = SYRIA (1 Esd. ii. 17, 24, 27, iv. 48, vi. 29, vii. 1, viii. 67; 1 Mc. x. 69; 2 Mc. iii. 5, 8, iv. 4, viii. 8, x. 11). AVEN 1; CŒLESYRIA; PLAIN 2; VALLEY 4.

Cen'chre-a [sen'kre-a] (L. *Cenchreæ*, fr. Gr.; see below), the E. harbor of CORINTH (i. e. its harbor on the Saronic Gulf) and the emporium of its trade with the Asiatic shores of the Mediterranean, as Lechæum (*Lutráki*) on the Corinthian Gulf connected it with Italy and the West. St. Paul sailed from Cenchrea (Acts xviii. 18) on his return to Syria from his second missionary journey; and when he wrote his epistle to the Romans in the course of the third journey, an organized church seems to have been formed here (Rom. xvi. 1; see PHEBE). The distance of Cenchrea from Corinth was seventy stadia, or about nine miles. The modern village of *Kikries* retains the ancient name, which is conjectured by Dr. Sibthorpe to be derived from the millet (Gr. *kengchros*), which still grows there.

Cen-de-bæ'us [sen-] (L. *Cendebæus*, fr. Gr.), a general left by Antiochus VII. in command of the seaboard of Palestine (1 Mc. xv. 38, &c.) after the defeat of Tryphon B. C. 138. He fortified CEDRON 1, and harassed the Jews for some time, but was afterward defeated by the sons of Simon Maccabeus, with great loss (1 Mc. xvi. 1–10).

Cen'ser [sen-] (Heb. *mahtâh* or *machtâh*, and *miktereth*). The former of the Hebrew words seems = any instrument to seize or hold burning coals, or to receive ashes, &c., such as the appendages of the brazen altar and golden candlestick mentioned in Ex. xxv. 38, xxxvii. 23. It, however, generally bears the limited meaning which properly belongs to the second word, found only in the later books (e. g. 2 Chr. xxvi. 19; Ez. viii. 11), = a small portable vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled (2 Chr. xxvi. 18; Lk. i. 9). The only distinct precepts regarding the use of the censer are found in Num. iv. 14, and Lev. xvi. 12. Solomon prepared "censers of pure gold" as part of the same furniture (1 K. vii. 50; 2 Chr. iv. 22). Possibly their general use may have been to take up coals from the brazen altar, and convey the incense while burning to the "golden altar," or "altar of incense," on which it was to be offered morning and evening (Ex. xxx. 7, 8; compare Rev. viii. 3, 5, where the Greek is *libanótos*). So Uzziah, when he was intending "to burn incense upon the altar of incense," took "a censer in his hand" (2 Chr. xxvi. 16, 19). The Greek *thumiatérion*, translated "censer" in Heb. ix. 4, according to some = the *altar of incense;* but the A. V. translation is favored by the use of this Greek word for "censer" in the LXX. (2 Chr. xxvi. 19; Ez. viii. 11).

Cen'sus [sen-] (L.). I. Moses laid down the law (Ex. xxx. 12, 13) that whenever the people were numbered, an offering of half a shekel should be made by every man above twenty years of age, by way of atonement or propitiation. The instances of numbering recorded in the O. T. are as follows:—1. Under the express direction of God (Ex. xxxviii. 26), in the third or fourth month after the Exodus during the encampment at Sinai, chiefly for the purpose of raising money for the Tabernacle. The numbers then taken amounted to 603,550 men (CHRONOLOGY II.). 2. Again, in the second month of the second year after the Exodus (Num. i. 1 ff.). This census may have been simply a formal verification of the result of the census previously made (so Palfrey). It was taken to ascertain—(*a.*) the number of fighting men from the age of twenty to fifty; (*b.*) the amount of the redemption offering due on account of all the FIRST-BORN both of persons and cattle. The Levites, who amounted to 22,000 (perhaps 300 others [compare Num. iii. 22, 28, 34, with 39] were themselves first-born, and therefore could not be substitutes for other Israelites), were taken in lieu of the first-born males of the rest of Israel, 22,273 in number, and for the surplus of 273 a money payment of 1,365 shekels, or 5 shekels each, was made to Aaron and his sons (Num. iii. 39–51). 3. Another numbering took place thirty-eight years afterward (Num. xxvi.), previous to the entrance into Canaan, when the total number, excepting the Levites, amounted to 601,730 males, showing a decrease of 1,820. 4. The next formal numbering of the whole people was in the reign of DAVID (2 Sam. xxiv.). The men of Israel above twenty years of age were 800,000, and of Judah 500,000, total 1,300,000. 1 Chr. (xxi. 5, 6, xxvii. 24) gives the number of Israel 1,100,000, and of Judah 470,000, total 1,570,000; but informs us that Levi and Benjamin were not numbered. 5. The census of David was completed by Solomon, by causing the foreigners and remnants of the conquered nations resident in Palestine to be numbered. Their number = 153,600, and they were employed in forced labor on his great architectural works (Josh. ix. 27; 1 K. v. 15, ix. 20, 21; 1 Chr. xxii. 2; 2 Chr. ii. 17, 18). (NETHINIM; SLAVE.) Between this time and the Captivity, from the numbers in the armies under successive kings of Israel and Judah, may be gathered with more or less probability, and with due consideration of the circumstances of the times as influencing the number of the levies, estimates of the population at the various times mentioned. (ARMY; ISRAEL, KINGDOM OF.) 6. Rehoboam collected from Judah and Benjamin 180,000 men to fight against

Jeroboam (1 K. xii. 21). 7. Abijam, with 400,000 men, made war on Jeroboam with 800,000, of whom 500,000 were slain (2 Chr. xiii. 3, 17). 8. Asa had an army of 300,000 men from Judah, and 280,000 (Josephus says 250,000) from Benjamin, with which he defeated Zerah the Ethiopian, with an army of 1,000,000 (xiv. 8, 9). 9. Jehoshaphat, besides men in garrisons, had under arms 1,160,000 men, including perhaps subject foreigners (xvii. 14–19). 10. Amaziah had from Judah and Benjamin 300,000, besides 100,000 mercenaries from Israel (xxv. 5, 6). 11. Uzziah could bring into the field 307,500 men (307,000, Jos.), well armed, under 2,600 officers (xxvi. 11–15). Other and partial notices of numbers indicating population are given in Judg. vi. 35, vii. 3, xii. 6 (compare Num. xxvi. 37), Judg. xx. 35, 36 (compare Num. xxvi. 41); 1 Chr. xii. 23–38; 1 K. xx. 15; 2 K. xxiv. 14, 16; Jer. lii. 30. See also 1 Chr. v. 18, vii. 5, 7, 9, 11, 40, &c. 12. The number of those who returned with Zerubbabel in the first caravan is reckoned at 42,360 (Ezr. ii. 64); but of these perhaps 12,542 belonged to other tribes than Judah and Benjamin. The purpose of this census was to settle with reference to the year of Jubilee the inheritances in the Holy Land, which had been disturbed by the CAPTIVITY, and also to ascertain the family genealogies, and insure, as far as possible, the purity of the Jewish race (Ezr. ii. 59, x. 2, 8, 18, 44; Lev. xxv. 10). In the second caravan, B. C. 458, the number was 1,496. Women and children are in neither case included (Ezr. viii. 1–14). Throughout all these accounts two points are clear: (1.) That great pains were taken to ascertain and register the numbers of the Jewish people at various times for the reasons mentioned above. (2.) That the numbers given in some cases can with difficulty be reconciled with other numbers of no very distant date, as well as with the presumed capacity of the country for supporting population. Thus David's census would represent a population of at least 5,814,000 in Israel, of whom not less than 2,000,000 belonged to Judah; Jehoshaphat's (one hundred years later) of 4,640,000 in Judah and Benjamin, including subject foreigners; while Amaziah's and Uzziah's were much less. If now we estimate the whole area of Palestine, including the trans-Jordanic tribes, at not exceeding 11,000 square miles, and of Judah and Benjamin at 3,135 square miles, the population of Palestine under David would be not less than 530 to one square mile, and that of Judah and Benjamin under Jehoshaphat, if we make no account of the subject foreigners and garrisons, at 1,480 to one square mile. The population of Lancashire (England) in 1852 was 1,064 to one square mile; of Middlesex (England, in which is London) was 6,683 to one square mile; of the island of Malta in 1849 was 1,182 to one sq. mile. Several provinces of China, with areas of from 39,000 to 70,000 square miles each, have 530 or more persons (in one case 832) to one square mile. While great doubt rests on the genuineness of numerical expressions in O. T. (ABIJAH 1; NUMBER), it must be considered that the readings on which our version is founded, give with trifling variations the same results as those presented by the LXX., and by Josephus. S. Palestine, at least, was very populous before the entrance of the Israelites; compare the population of Ai ("few" = 12,000 men and women, Josh. vii. 3, viii. 25), of Gibeon ("greater than Ai," x. 2), the 123 cities "with their villages" in Judah and Simeon (xv., xix. 1–9), the 26 in Benjamin (xviii. 21–28), &c. There are abundant traces throughout the whole of PALESTINE of a much higher rate of fertility in former as compared with present times, a fertility remarked by profane writers, and of which the present neglected state of cultivation affords no test. (AGRICULTURE.) This combined with the positive divine promises of populousness, increases the probability of at least approximate correctness in the foregoing estimates of population.—II. The Roman census under the Republic consisted, so far as the present purpose is concerned, in an enrolment of persons and property by tribes and households. The census was taken, more or less regularly, in the provinces, under the republic, by provincial censors, and the tribute regulated at their discretion, but no complete census was made before the time of Augustus, who carried out three general inspections of this kind, viz., (1.) B. C. 28; (2.) B. C. 8; (3.) A. D. 14; and a partial one, A. D. 4. CYRENIUS; TAXING.

Cen-tu'ri-on (fr. L. *centurio* = *commander of one hundred*). ARMY; CORNELIUS.

Ce'phas [see'fas] (L. fr. Heb. = *a rock*). PETER.

Ce'ras = KEROS (1 Esd. v. 29).

Ce'sar [see'zar] (L. *Cæsar* = *cut out*, sc. from his mother, Pliny), always in the N. T. = the Roman emperor, the sovereign of Judea (Jn. xix. 12, 15; Acts xvii. 7, &c.). The N. T. history falls entirely within the reigns of the five first emperors, viz., AUGUSTUS, TIBERIUS, Caligula, CLAUDIUS, and NERO, who were all related to Julius Cesar the Dictator.

Ces-a-re'a [ses-] (L. *Cæsarea*, named in honor of AUGUSTUS CESAR), a city, named in the N. T. as the residence, apparently for several years, of PHILIP THE EVANGELIST, the scene of the conversion of CORNELIUS the centurion, of the death of HEROD AGRIPPA I., and of several events in the history of St. PAUL, including his imprisonment for two years, his pleading before FELIX, FESTUS, and HEROD AGRIPPA II., and his APPEAL to Cesar (Acts viii. 40, ix. 30, x. 1, 24, xi. 11, xii. 19, xviii. 22, xxi. 8, 16, xxiii. 23, 33, xxv. 1, 4, 6, 13). Cesarea was situated on the coast of Palestine, on the line of the great road from Tyre to Egypt, and about half way between Joppa and Accho or Ptolemais. St. Peter's journey from Joppa (x. 24) occupied rather more than a day. On the other hand St. Paul's journey from Ptolemais (xxi. 8) was accomplished within the day. The distance from Jerusalem was about seventy miles; Josephus states it in round numbers as six hundred stadia. (ANTIPATRIS.) In Strabo's time there was on this point of the coast merely a town called "Strato's tower" with a landing-place, whereas, in the time of Tacitus, Cesarea is spoken of as the head of Judea. It was in this interval that the city was built by Herod the Great. The work was in fact accomplished in ten years. The utmost care and expense were lavished on the building of Cesarea. A vast breakwater protected its harbor. It was the official residence of the Herodian kings, and of Festus, Felix, and the other Roman procurators of Judea. Here also were the headquarters of the military forces of the province. The Gentile population predominated; and at the Jewish synagogue-worship the O. T. was read in Greek. Constant feuds took place between the Jews and Greeks. At Cesarea Vespasian was declared emperor. He made it a Roman colony. Eusebius the ecclesiastical historian was bishop of Cesarea in the fourth century. Cesarea continued to be a city of some importance even in the time of the Crusades. Now, though an Arabic corruption of the name still lingers on the site (*Kaisârîyeh*), it is utterly desolate; and its ruins have for a long period been a quarry, from which other towns in this part of Syria have been built.

Ces-a-re'a Phi-lip'pi [ses-] (L. *Cæsarea Philippi*, named by HEROD PHILIP II. after CESAR and himself), is mentioned only in Mat. xvi. 13; Mk. viii. 27. Cesarea Philippi was the N. point of our Lord's journeyings; and the passage in His life, which was connected with the place, was otherwise very marked. (TRANSFIGURATION.) The place itself too is remarkable in its physical and picturesque characteristics, and also in its historical associations. It was at the E. and most important of the two recognized sources of the Jordan, the other being at the *Tell el-Kâdi* (DAN 2.) The spring rises, and the city was built on a limestone terrace in a valley at the base of Mount Hermon. Cesarea Philippi has no O. T. history, though it has been not unreasonably identified with *Baal-Gad*. (BAAL, *geography*, 5; see also BETH-REHOB.) Its annals run back direct from Herod's time into heathenism. It was the *Panium* of Josephus (xv. 10, § 3), and the *Paneas* of the Greeks and Romans; and the inscriptions are not yet obliterated which show that the god Pan had once a sanctuary at this spot. Panium became part of the territory of Philip, tetrarch of Trachonitis, who enlarged and embellished the town, and called

Cesarea.—(From a Sketch by Wm. Tipping, Esq.)

The Source of the Jordan at *Bâniâs* (Cesarea Philippi).—From Van de Velde, *Le Pays d'Israël*.—(Fbn.)

it Cesarea Philippi. Agrippa II. called the place *Neronias* in honor of Nero. Titus exhibited gladiatorial shows here after the end of the Jewish war. Coins of *Cesarea Paneas* continued through the reigns of many emperors. The bishop of *Paneas* appears in ecclesiastical history. The modern village is called *Bânids*, the Arabic form of *Paneas*. The vast castle above the site of the city, built in Syro-Greek or even Phenician times, is still the most remarkable fortress in the Holy Land.

* **Ces'il** (Heb. *cisil* or *csîl* = *fool*, Ges.) = ORION (margin of Job ix. 9 and xxxviii. 31).

Ce'tab (fr. Gr.) (1 Esd. v. 30), a name among the Nethinim, not in Ezra or Nehemiah.

Cha'bris [ka-] (fr. Gr.), son of Gothoniel; one of the three "rulers" or "ancients" of Bethulia, in the time of Judith (Jd. vi. 15, viii. 10, x. 6).

Cha'di-as[ka-] (fr. Gr.), (1 Esd. v. 20). AMMIDOI.

Chaff, the translation in A.V. of—1. Heb. *hăshash* or *chăshash* = *dry grass*, *hay* (Is. v. 24, xxxiii. 11).—2. Heb. *môts* = *chaff* separated by winnowing from the grain—the husk of the wheat (Job xxi. 18; Ps. i. 4, &c.).—3. Heb. *teben*, once (Jer. xxiii. 28) translated "chaff," once (Job xxi. 18) "stubble," elsewhere "straw" (Ex. v. 7, 10, 11, &c.); = *straw*, as broken up and cut in pieces by threshing, *short straw*, *chaff*, Ges. (STRAW.)—4. Chaldaic *'ûr*, once (Dan. ii. 35).—5. Gr. *achuron* (Mat. iii. 12; Lk. iii. 17) = *chaff*, *short straw*, (Rbn. *N. T. Lex.*); in LXX. = No. 2 & 3.

Chain. Chains were used, 1. as badges of office; 2. for ornament; 3. for confining prisoners. 1. The gold chain placed about Joseph's neck (Gen. xli. 42), and that promised to Daniel (Dan. v. 7), are instances of the first use. In Egypt it was one of the *insignia* of a judge, who wore an image of truth attached to it; it was also worn by the prime minister. In Persia it was considered not only as a mark of royal favor, but a token of investiture. 2. Chains for ornamental purposes were worn by men as well as women in many countries both of Europe and Asia, and probably among the Hebrews (Prov. i. 9). The necklace consisted of pearls, corals, &c., threaded on a string. Besides the necklace, other chains were worn (Jd. x. 4) hanging down as far as the waist, or even lower. Some were adorned with pieces of metal, shaped in the form of the moon ("round tires like the moon," A. V.; Is. iii. 18). The Midianites adorned the necks of their camels with it (Judg. viii. 21, 26). To other chains were suspended various trinkets—as scent-bottles ("tablets" A. V., Is. iii. 20) and mirrors (iii. 23). Step-chains were attached to the ankle-rings, which shortened the step and produced a mincing gait (Is. iii. 16, 18). (ANKLET; EAR-RINGS; ORNAMENTS, PERSONAL.) 3. The means adopted for confining prisoners among the Jews were FETTERS similar to our handcuffs (CORD). Among the Romans, the prisoner was handcuffed to one, and occasionally to two guards (Acts xii. 6, 7, xxi. 33). TRIAL.

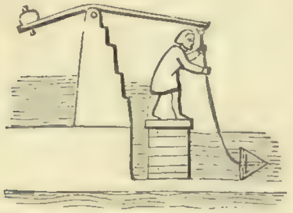
Chal'ce-do-ny [kal'se-] (Gr. *chalkêdôn*, named fr. Chalcedon) (Rev. xxi. 19 only). The name is applied in modern mineralogy to a variety of quartz (AGATE), of a pearly or wax-like lustre and of great translucency. There can, however, be little doubt that the stone to which Theophrastus (*De Lapid.* § 25) refers, as found in the island opposite Chalcedon and used as a solder, must have been the green transparent carbonate of copper, or our copper emerald.

Chal'col [kal-] (fr. Heb.) = CALCOL (1 K. iv. 31).

Chal-dæ'a (L.) = CHALDEA.

Chal-de'a [kal-] (L. *Chaldæa*; *Kaldi* or *Kaldai* on native monuments; Heb. *Casdim*, derived by some from CHESED, = "CHALDEANS;" see also CHILMAD) is properly only the most S. portion of Babylonia. it is used, however, in our version for the Hebrew *Casdim* ("Chaldeans"), under which term the inhabitants of the entire country are designated; and it will therefore here be taken in this extended sense. The origin of the term is very doubtful.—1. *Extent and boundaries.*—The tract of country viewed in Scripture as the land of the Chaldeans is that vast alluvial plain which has been formed by the deposits of the Euphrates and the Tigris—at least so far as it lies to the W. of the latter stream. This extraordinary flat, unbroken except by the works of man, extends from *Hit* on the Euphrates and *Tekrit* on the Tigris to the Persian Gulf, four hundred miles along the course of the rivers, and is on an average about one hundred miles in width.—2. *General character of the country.*—The general aspect of the country is thus described: "In former days the vast plains of Babylon were nourished by a complicated system of canals and watercourses, which spread over the surface of the country like a net-work. The wants of a teeming population were supplied by a rich soil, not less bountiful than that on the banks of the Egyptian Nile. Like islands rising from a golden sea of waving corn, stood frequent groves of palm-trees and pleasant gardens, affording to the idler or traveller their grateful and highly-valued shade. Crowds of passengers hurried along the dusty roads to and from the busy city. The land was rich in corn and wine. How changed is the aspect of that region at the present day! Long lines of mounds, it is true, mark the courses of those main arteries which formerly diffused life and vegetation along their banks, but their channels are now bereft of moisture and choked with drifted sand; the smaller offshoots are wholly effaced. 'A drought is upon the waters,' says the prophet, 'and they shall be dried up!' All that remains of that ancient civilization—'that glory of kingdoms,'—'the praise of the whole earth,'—is recognizable in the numerous mouldering heaps of brick and rubbish which overspread the surface of the plain. Instead of the luxurious fields, the groves, and gardens, nothing now meets the eye but an arid waste—the dense population of former times is vanished, and no man dwells there." (Loftus's *Chaldæa*, 14, 15). The prosperity and fertility of the country depend entirely on the regulation of the waters. Carefully applied and husbanded, they are sufficient to make the entire plain a garden.—3. *Divisions.*—The true Chaldea is always in the geographers the most S. portion of Babylonia, chiefly (if not solely) on the right bank of the Euphrates. Babylonia above this, is separated into two districts, called respectively *Amordacia* and *Auranitis*. The former is the name of the central territory round Babylon itself; the latter is applied to the regions toward the N., where Babylonia borders on Assyria.—4. *Cities.*—Babylonia was celebrated at all times for the number and antiquity of its cities. Some of the most important of those were ACCAD, Babylon (BABEL), Borsippa (*Birs-Nimrud*), Sippara or SEPHARVAIM, CALNEH, ERECH, UR, Is (*Hit*) (AHAVA; IVAH); and a multitude of others, the sites of many of which have not been determined.—5. *Canals.*—One of the most remarkable features of ancient Babylonia was its network of canals. Three principal canals carried off the waters of the Euphrates toward the Tigris, *above* Babylon:—(1.) The original "Royal River," or *Ar-*

Malcha of Berosus; (2.) the *Nahr Malcha* of the Arabs; (3.) the *Nahr Kutha.* On the other side of the stream, a large canal, leaving the Euphrates at *Hit*, where the alluvial plain commences, skirted the deposit on the W. along its entire extent, and fell into the Persian Gulf at the head of the *Bubian* creek; while a second main artery branched from the Euphrates nearly at *Mosaib*, and ran into a great lake, in the neighborhood of Borsippa, whence the lands S. W. of Babylon were irrigated. From these and other similar channels, with their numerous branches and crosscuts, every field was duly supplied with water "by the hand or by the help of engines" (Hdt.). Herodotus (so Rln.) probably refers by "engines" to the common hand-swipe or sweep, representations of which are found on the monuments. (EGYPT.)—6. *Sea of Nedjef, Chaldean marshes, &c.*—The "great inland fresh-water sea of *Nedjef*" (Loftus, 45) is a permanent lake of considerable depth, S. of Babylon, about forty miles in length, and thirty-five miles in its greatest width. Above and below the Sea of *Nedjef*, from the *Birs-Nimrud* to *Kufa*, and from the S. E. extremity of the Sea to *Samava*, extend the famous Chaldean marshes, where Alexander was nearly lost.—7. *Productions.*—The extraordinary fertility of the Chaldean soil has been noticed by various writers. It is said to be the only country in the world where wheat grows wild. Herodotus declared (i. 193) that grain commonly returned two-hundredfold to the sower, and occasionally three-hundredfold. The palm was undoubtedly one of the principal objects of cultivation. The soil is rich, but there is little cultivation, the inhabitants subsisting chiefly upon dates. More than half the country is left dry and waste from the want of a proper system of irrigation; while the remaining half is to a great extent covered with marshes owing to the same neglect. See Map, under EUPHRATES.



Hand-swipe.—From a slab of Sennacherib.—(Rawlinson's *Herodotus*, i. 258.)

Chal-de'ans [kal-dee'anz] or **Chal'dees** [kal'deez] (see CHALDEA), appear in Scripture, until the time of the Captivity, as the people of the country which has Babylon for its capital, and which is itself termed SHINAR; but in Daniel, while this meaning is still found (v. 30, and ix. 1), a new sense shows itself. The Chaldeans are classed with the magicians and astronomers; and evidently form a sort of priest class, who have a peculiar "tongue" and "learning" (i. 4), and are consulted by the king on religious subjects. The same variety appears in profane writers. It appears that the Chaldeans were in the earliest times merely one out of the many Cushite tribes inhabiting the great alluvial plain known afterward as CHALDEA or Babylonia. Their special seat was probably that S. portion of the country which so late retained the name of Chaldea. Here was UR "of the Chaldees." In process of time, as they grew in power, their name gradually prevailed over those of the other tribes inhabiting the country; and by the era of the Jewish Captivity it had begun to be used generally for all the inhabitants of Babylonia. It had come by this time to have two senses, both ethnic: (1.) as the special appellative of a particular race to whom it had belonged from the remotest times; (2.) as a designation of the nation at large in which this race was predominant. That the Chaldeans proper were a Cushite race is proved by the remains of their language, which closely resembles the *Galla* or ancient language of Ethiopia. Now it appears by the inscriptions that while both in Assyria and in later Babylonia, the Shemitic type of speech prevailed for civil purposes, the ancient Cushite dialect was retained as a learned language for scientific and religious literature. This is no doubt the "learning" and the "tongue" to which reference is made in Dan. i. 4. (SHEMITIC LANGUAGES; TONGUES, CONFUSION OF; VERSIONS, ANCIENT.) The Chaldeans were really the learned class; they were priests, magicians, or astronomers, and in the last of the three capacities they probably effected discoveries of great importance. According to Strabo, there were two chief seats of Chaldean learning, Borsippa, and Ur or Orchoë. To these we may add, from Pliny, Babylon and Sippara or Sepharvaim. The Chaldeans (it would appear) congregated into bodies, forming what we may perhaps call universities, and pursuing the studies, in which they engaged, together. They probably mixed up to some extent astrology with their astronomy, even in the earlier times, but they certainly made great advances in astronomical science. In later times they seem to have degenerated into mere fortune-tellers. ASTRONOMY; DIVINATION; IDOLATRY; MAGI; MAGIC.

Chal'dees. CHALDEANS.

Chalk [chawk] **Stones** = stones of LIME or limestone (Is. xxvii. 9).

* **Cham'ber** [chame-]. The "*chambers of imagery*" (Ez. viii. 12) refer to the imitation of Egyptian manners by painting on the wall of a chamber representations of the irrational creatures and various idols which were the immediate objects of worship (Fairbairn).—The "chambers of the South" (Job ix. 9) = the remotest recesses of the South (Gesenius); compare Ps. civ. 3. BED; HOUSE; PALACE; TEMPLE.

* **Cham'ber-ing** = lewdness, or licentious behavior (Rom. xiii. 13).

Cham'ber-lain. Erastus "the *chamberlain*" of the city of Corinth, was one whose salutations to the Roman Christians are given in Rom. xvi. 23. The office which he held was apparently that of public treasurer, an inferior magistrate, who had the charge of the public chest under the authority of the senate, and kept the accounts of the public revenues (GOVERNOR 14). The office held by Blastus, "the king's chamberlain" (margin "that was over the king's bed-chamber"), was entirely different from this (Acts xii. 20). It was a post of honor which involved great intimacy and influence with the king. For chamberlain as used in the O. T., see EUNUCH.

Cha-me'le-on [ka-], the translation in A. V., LXX., and Vulgate of the Heb. *côah* or *côach* (literally *strength*), one of the unclean animals in Lev. xi. 30. (MOLE 1.) Bochart accepts the Arabic reading of *elwarlo*, i. e. the lizard, known by the name of the "Monitor of the Nile" (*Monitor Niloticus*, Grey), a large strong reptile common in Egypt and other parts of Africa; but the evidence which supports this interpretation is far from conclusive.

Cham'ois [sham'me or sha-moi'], the translation in A. V. of the Heb. *zemer*, one of the animals allowed for food (Deut. xiv. 5); the LXX., Vulgate, and some other versions, give "camelopard" or "giraffe." But there is no evidence that the chamois or the camelopard has ever been seen in Palestine or Lebanon. Col. C. H. Smith (in Kitto) suggests the *Kebsch* (*Ammotragus Tragelaphus*), a wild sheep, in general form like a goat, not uncommon, he says, in the Mokattam rocks near Cairo, and found also in Sinai; not improbably this is the animal denoted.

* **Cham-paign'** [sham-pane'] (fr. Fr.) = *a plain* (Deut. xi. 30; Ez. xxvii. 2, margin). ARABAH; PLAIN 2, 5; VALLEY 4.

Cha'naan [ka'nan], the Greek and Latin form of CANAAN (Jd. v. 3, 9, 10; Bar. iii. 22; Sus. 56; 1 Mc. ix. 37; Acts vii. 11, xiii. 19).

Cha'naan-ite [ka'nan-ite] (Jd. v. 16) = CANAANITE.

* **Chan'cel-lor** [*ch* as in *much*] (Ezr. iv. 8, 9, 17). REHUM 2.

* **Chan'el-Bone** (Job xxxi. 22, margin) = the bone of the arm above the elbow.

* **Chan'gers** (Jn. ii. 15). MONEY-CHANGERS.

Chan-nu-ne'us (fr. Gr.); apparently = MERARI (1 Esd. viii. 48).

* **Cha'noch** [ka'nok] (Heb.) = ENOCH 1 (Gen. iv. 17, margin).

* **Chap'el** [*ch* as in *much*], the translation in A. V. (Am. vii. 13) of Heb. *mikdash* (= *any thing sacred, a holy place*, Ges.), elsewhere usually translated "sanctuary." In 1 Mc. i. 47 the plural of Gr. *eidôleion* (= "idol's temple" in 1 Mc. x. 83, &c.; 1 Cor. viii. 10) is translated "chapels of idols." In 2 Mc. x. 2, xi. 3, the plural of Gr. *temenos* is translated "chapels." See cut under TEMPLE.

Chap'i-ter = the upper member, or capital of a pillar; also possibly a roll moulding at the top of a building or work of art: as (1.) of the pillars of the Tabernacle and TEMPLE, and of the two pillars called especially Jachin and BOAZ; and (2.) of the lavers (LAVER) belonging to the Temple (Ex. xxxviii. 17; 1 K. vii. 27, 31, 38, 41).

* **Chap'men** = *traders;* in 2 Chr. ix. 14, especially men who travel for the sake of traffic.

Char-a-ath'a-lar [kar-] (Gr.). "Cherub, Addan, and Immer" (Ezr. ii. 59) is changed in 1 Esd. v. 36 to "Charaathalar leading them, and Aalar."

Char'a-ca [kar-] (Gr. and L.), a place (2 Mc. xii. 17 only) inhabited by the Jews called TUBIENI, on the E. of Jordan, 750 stadia from the city Caspis. Ewald identifies it with RAPHON. The only name like Characa now known on the E. of Jordan is *Kerak*, the ancient KIR OF MOAB.

Char'a-shim (Heb. *hărâshîm* or *chărâshîm* = *craftsmen*), **the Val'ley of,** a place founded or settled by JOAB 2 (1 Chr. iv. 14), and reinhabited by Benjamites after the Captivity (Neh. xi. 35). In Nehemiah it is "valley of craftsmen." ENGRAVER.

Char'cha-mis [*ch* as *k*] (L. fr. Heb.) = CARCHEMISH (1 Esd. i. 25).

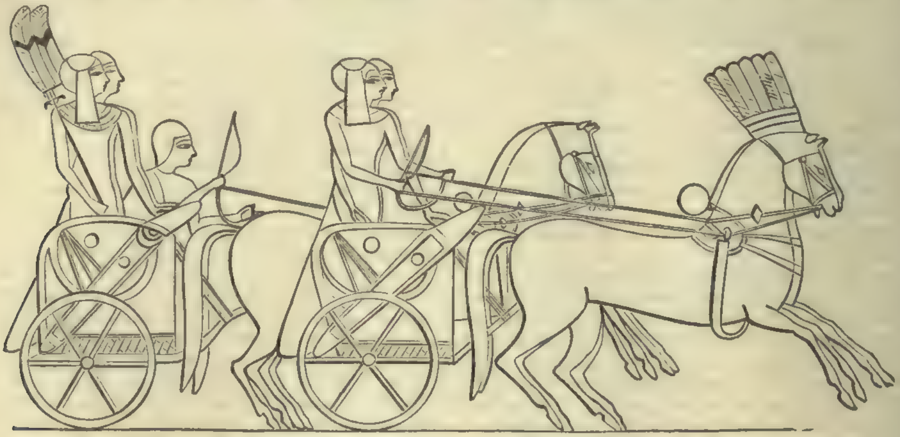
Char'che-mish [*ch* as *k*] (fr. Heb.) = CARCHEMISH (2 Chr. xxxv. 20).

Char'cus [kar'kus] (1 Esd. v. 32). Corrupted from BARKOS.

Cha're-a [ka-] (Gr.) = HARSHA (1 Esd. v. 32).

Char'ger [*ch* as in *much*], the translation in A. V. of—1. Heb. *ăgartâl* (Ezr. i. 9, twice in plural, only), probably = *slaughter-basin*, i. e. a basin for receiving blood, Ges.—2. Heb. *kĕ'ârâh* (Num. vii. 13–85) = *a deep dish, bowl, charger*, Ges.; elsewhere (Ex. xxv. 29, xxxvii. 16; Num. iv. 7) translated "dishes." The "chargers" in Num. vii. were of silver, and weighed each one hundred and thirty shekels, or sixty-five ounces.—3. Gr. *pinax*, literally *a board, plank;* hence *a wooden trencher, dish*, or *plate*, and the Greek name continued when the material was changed, L. & S. (Mat. xiv. 8, 11; Mk. vi. 25, 28); in Lk. xi. 39 translated "platter." The daughter of Herodias brought the head of John Baptist in a charger. BASIN.

Char'i-ot, the translation in A. V. of—1. Heb. *recheb* = (so Ges.) *a wagon, chariot*, either for war or serving for luxury and pomp; often referring chiefly to the horses, and also to the warriors who sit upon the chariots (2 Sam. viii. 4, x. 18).—2. Heb. *rĕchûb, a chariot* or *horse* (Ps. civ. 3).—3. Heb. *mercâb, a chariot* (1 K. iv. 26, v. 6 Heb.) or *seat* (Lev. xv. 9 [A. V. "saddle"]; Cant. iii. 10 [A. V. "covering"]).—4. Heb. *mercâbâh* (= No. 1 in signification, each occurring many times in O. T.).—5. Heb. *richbah* = *a riding or driving*, Ges. (Ez. xxvii. 20 only). No. 1–5 are all from the same root (*râchab* = *to ride*).—6. Heb. *'agâlâh* (Ps. xlvi. 9, Heb. 10), elsewhere translated "CART" or "WAGON."—7. Heb. *appiryôn* (Cant. iii. 9, margin "BED") = *a sedan, litter*, a portable couch or palanquin, Ges.—8. Heb. *hôtsen* (Ez. xxiii. 24 only) = *weapons, arms*, Ges., Targums, &c.; *chariots*, A. V., Fbn. *on Ez.*—9. Gr. *harma* (Acts viii. 28, 29, 38, &c.); in LXX. = No. 1, 4, 5.—10. Gr. *rhedê* (Rev. xviii. 13, in plural only) = *a four-wheeled carriage for travelling, a chariot*, Rbn. *N. T. Lex.* Of the chariot as a vehicle used for peaceful purposes, the following are probable instances as regards the Jews, 1 Sam. viii. 11; 2 Sam. xv. 1; 1 K. xii. 18, xviii. 44; Is. xxii. 18; and as regards other nations, Gen. xli. 43, xlvi. 29; 2 K. v. 9, 21; Acts viii. 28 ff. The earliest mention of chariots in Scripture is in Egypt, where Joseph, as a mark of distinction, was placed in Pharaoh's second chariot (Gen. xli. 43), and later when he went in his own chariot to meet his father on his entrance into Egypt from Canaan (xlvi. 29). In the funeral procession of Jacob chariots also formed a part, possibly by way of escort or as a guard of honor (l. 9). The next mention of Egyptian chariots is for a warlike purpose (Ex. xiv. 7). In this point of view chariots among some ancient nations, as elephants among others, may be regarded as filling the place of heavy artillery in modern times, so that the military power of a nation might be estimated by the number of its chariots. Thus Pharaoh in pursuing Israel took with him 600 chariots. The Canaanites of the valleys of Palestine could resist the Israelites successfully in consequence of the number of their chariots of iron, i. e. perhaps armed with iron scythes (see below; Ges. *s. v.*; Josh. xvii. 18; Judg. i. 19). Jabin, king of Canaan, had 900 chariots (Judg. iv. 3). The Philistines in Saul's time had 30,000, a number which seems excessive (1 Sam. xiii. 5). David took from Hadadezer, king of Zobah, 1,000 chariots (2 Sam. viii. 4), and from the Syrians a little later 700 (x. 18), who in order to recover their ground collected 32,000 chariots (1 Chr. xix. 7). Up to this time the Israelites possessed few or no chariots, partly no doubt in consequence of the theocratic prohibition against multiplying horses, for fear of intercourse with Egypt, and the regal despotism implied in the possession of them (Deut. xvii. 16; 1 Sam. viii. 11, 12). But to some extent David (2 Sam. viii. 4), and in a much greater degree Solomon, broke through the prohibition. He raised, therefore, and maintained a force of 1,400 chariots (1 K. x. 26) by taxation on certain cities agreeably to Eastern custom in such matters (1 K. ix. 19, x. 25; Xen. *Anabasis*, i. 4, 9). The chariots themselves and also the horses were imported chiefly from Egypt, and the cost of each chariot was 600 shekels of silver, and of each horse 150 (1 K. x. 29). From this time chariots were regarded as among the most important arms of war, though the supplies of them and of horses appear to have been still mainly drawn from Egypt (1 K. xxii. 34; 2 K. ix. 16, 21, xiii. 7, 14, xviii. 24, xxiii. 30; Is. xxxi. 1). The Egyptian chariot and doubtless that of the Israelites had a nearly semicircular wooden frame with straightened sides, resting posteriorly on the axle of a pair of wheels, and supporting a rail of wood or ivory attached to the frame by leathern thongs and a wooden upright in front. The back of the car was open; the sides were strengthened and ornamented with leather and metal binding; the floor was of rope net-work, to give a springy footing to the occupants. On the right-hand side was the bow-case; sometimes also the quiver and spear-case were on this side, crossing diagonally. If two warriors were in the chariot, a second bow-case was added. The two wheels had each usually six spokes, and were fastened to the axle by a linch-pin secured by a thong. The horses wore a breast-band and girths attached to the saddle, and head furniture, but no traces. A bearing-rein was fastened to a ring or hook in front of the saddle, and the driving reins passed through other reins on each side of both horses. Most commonly two persons, and sometimes three rode in the chariot, of whom the third was employed to carry the state umbrella (2 K. ix. 20, 24; 1 K. xxii. 34; Acts viii. 38). A second chariot usually accompanied the king to battle to be used in case of necessity (2 Chr. xxv. 34). Chariots of other nations are mentioned, as of Assyria (2 K. xix. 23; Ez. xxiii. 24), Syria (2 Sam. viii. and 2 K. vi. 14, 15), Persia (Is. xxii. 6), Ethiopia (2 Chr. xiv. 9), the Philistines, &c. (see above). Antiochus Eupator is said to have had 300 chariots armed with scythes (2 Mc. xiii. 2). (ARMS; ARMY; HIGHWAY; HORSE.) The prophets allude frequently to chariots as typical of power (Ps. xx. 7, civ. 3; Jer. li. 21; Zech. vi. 1). In the N. T., the only mention of a chariot, except in Rev. ix. 9 and xviii. 13, is in the case of the Ethiopian eunuch (Acts viii. 28, 29, 38).



Egyptian princes in their chariot.—(Wilkinson.)

Assyrian chariot.

* **Char'i-ty** (fr. L.) in A. V. of N. T. is a frequent translation of the Gr. *agapê* (1 Cor. viii. 1, xiii., &c.), usually and properly translated "love" (Lk. xi. 42; Rom. v. 5, 8, &c.). FEASTS OF CHARITY.

* **Charm'er.** DIVINATION; SERPENT-CHARMING.

Char'mis [kar'mis] (Gr.), son of Melchiel; one of the three "ancients" or "rulers" of Bethulia (Jd. vi. 15, viii. 10, x. 6).

Char'ran [kar'ran] (Gr. fr. Heb.) = HARAN (Acts vii. 2, 4).

Chase [*ch* as in *much*]. HUNTING.

Chas'e-ba [kas-] (Gr.), probably a corruption of GAZERA, the name succeeding Chaseba (1 Esd. v. 31).

* **Cha'vah** [ka-] (Gen. iii. 20, margin) = EVE.

Che'bar [ke-] (Heb. *length*, Ges.), a river in the "land of the Chaldeans" (Ez. i. 3), on the banks of which some of the Jews were located at the time of the Captivity, and where Ezekiel saw his earlier visions (Ez. i. 1, iii. 15, 23, &c.). It is commonly regarded as = the HABOR, or river of GOZAN, to which some portion of the Israelites were removed by the Assyrians (2 K. xvii. 6). But Rawlinson thinks the Chebar of Ezekiel must be looked for in Babylonia, and may be, as Bochart supposed, the *Nahr Malcha* or Royal Canal of Nebuchadnezzar, in the excavation of which the Jewish captives may have been employed. CHALDEA; EUPHRATES.

Cheb'el [keb-] (Heb. *hebel* or *chebel*). REGION.

Ched-or-la-o'mer [ked-] (Heb. *handful of sheaves?* but prob. fr. Pers., Ges.), a king of ELAM, in the time of Abraham, who with three other chiefs made war upon the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, and reduced them to servitude. Thirteen years afterward these rebelled; the next year Chedorlaomer and his allies marched upon their country, and after defeating many neighboring tribes, completely routed the five kings in the vale of Siddim; but as the victors carried off Lot and his possessions with the spoil, Abram pursued and smote Chedorlaomer and his forces, and rescued Lot, with all that had been taken (Gen. xiv.). Chedorlaomer (so Rln.) may have been the leader of certain immigrant Chaldean Elamites who founded the great Chaldean empire of Berosus in the early part of the twentieth century B. C.

Cheese is mentioned only three times in the Bible, viz. in Job. x. 10 (Heb. *gĕbînâh* = *curdled milk*, *cheese*, Ges.); 1 Sam. xvii. 18 (Heb. *hărîtséy hehâlâb* or *chărîtséy hechâlâb* = *cuttings* [i. e. *slices*] *of curds*, new or soft cheese, Ges.; A. V. "cheeses," marg. "cheeses of MILK"); 2 Sam. xvii. 29 (Heb. *shĕphôth-bâkâr* = *cheeses* [properly, that which is *rubbed*, *grated*, *ground fine*, in order to be eaten] *of kine*, Ges.; "cheese of kine," A. V.). The cheese now common in the East is of very indifferent quality, usually in cakes about the size of a tea-saucer, white, very salt, without a rind, and soon becoming excessively hard and dry (Kit.). The Bedouin Arabs have coagulated buttermilk, which is dried until it becomes quite hard, and is then ground; the Arabs eat it mixed with butter (Burckhardt, *Notes on the Bedouins*, i. 60).

Che'lal [ke-] (Heb. *perfection*, Ges.), a son of Pahath-moab, and husband of a foreign wife (Ezr. x. 30).

Chel-ci'as [kel-si'as] (fr. Gr. form of HILKIAH). **1.** Ancestor of Baruch (Bar. i. 1).—**2.** HILKIAH the high-priest in the time of Josiah (Bar. i. 7).—**3.** The father of Susanna (Sus. 2, 29, 63). Tradition represents him as the brother of Jeremiah, and = 2.

Chel'li-ans [kel'le-anz] = inhabitants of CHELLUS (Jd. ii. 23).

Chel'luh [kel'lu] (fr. Heb. = *strong*, *robust*, Fü.), a son of Bani, and husband of a foreign wife (Ez. x. 35).

Chel'lus [kel-] (fr. Gr.), one of the places beyond (i. e. W. of) Jordan to which Nabuchodonosor sent his summons (Jd. i. 9). Except its mention with "Kades" there is no clew to its situation. Reland supposes it = *Elusa*, south of Beer-sheba.

Che'lod [ke-] (fr. Gr.). "Many nations of the sons of Chelod" were among those who obeyed the summons of Nabuchodonosor to his war with Arphaxad (Jd. i. 6). The word is apparently corrupt.

Che'lub [ke-] (Heb. *trap-cage*, *basket*, Ges.). **1.** A man among the descendants of Judah, described as brother of Shuah and father of Mehir (1 Chr. iv. 11). —**2.** Father of Ezri, David's officer (xxvii. 26).

Che-lu'bai [ke-lu'bav] (Heb. = CALEB, Ges.), son of Hezron (1 Chr. ii. 9); = CALEB 1.

Chem'a-rim, Chem'a-rims [*ch* as *k*] (Heb. *cĕmârim* or *cmârim* = *idol-priests;* fr. a Syr. word denoting *blackness*, *sadness*, and concretely *one who goes about in black* or *in mourning*, hence *an ascetic*, *priest* in general, Ges.). This word only occurs in the text of the A. V. in Zeph. i. 4. In 2 K. xxiii. 5 it is rendered "idolatrous priests," and in Hos. x. 5 "priests," and in both cases "*chemarim*" is in the margin. In Hebrew usage the word is exclusively applied to the priests of the false worship.

Che'mosh [ke-] (Heb. perhaps *subduer*, *vanquisher*, Ges.), the national deity of the Moabites (Num. xxi. 29; Jer. xlviii. 7, 13, 46). In Judg xi. 24, he also appears as the god of the Ammonites. Solomon introduced, and Josiah abolished, the worship of Chemosh at Jerusalem (1 K. xi. 7; 2 K. xxiii. 13). Jerome identifies him with Baal-peor; others with Baal-zebub; others, as Gesenius, with Mars, and others with Saturn.

* **Che'na-an** (Gen. ix. 18, marg.) = CANAAN.

Che-na'a-nah [ke-] (Heb. fem. of CANAAN, Ges.). **1.** Son of Benjamin's grandson Bilhan, and head of a Benjamite house (1 Chr. vii. 10).—**2.** Father, or ancestor, of Zedekiah the false prophet (1 K. xxii. 11, 24; 2 Chr. xviii. 10, 23); perhaps = 1.

Chen'a-ni or **Che-na'ni** (Heb. prob. = CHENANIAH, Ges.), a Levite who assisted at the solemn purification of the people under Ezra (Neh. ix. 4).

Chen-a-ni'ah [ken-] (Heb. = whom *Jehovah hath set*, Ges.), chief of the Levites, when David carried the ark to Jerusalem (1 Chr. xv. 22, 27, xxvi. 29).

Che'phar-ha-am'mo-nai [ke'far-] (Heb. *village* or *hamlet of the Ammonites;* see CAPHAR), a city of Benjamin (Josh. xviii. 24), probably named from some incursion of the Ammonites; site unknown.

Che-phi'rah [ke-fi'ra] (Heb. = *village* or *hamlet;* see CAPHAR), one of the four cities of the Gibeonites (Josh. ix. 17), afterward in Benjamin (xviii. 26). The men of Chephirah returned with Zerubbabel from Babylon (Ezr. ii. 25; Neh. vii. 29). Dr. Robinson seems to have discovered it in the ruined village of *Kefîr*, about eleven miles W.N.W. from Jerusalem. CAPHIRA.

Che'ran [ke-] (Heb. *lyre*, Ges.), son of Dishon the Horite "duke" (Gen. xxxvi. 26; 1 Chr. i. 41).

Che're-as [ke-] (fr. Gr.), governor of Gazara, and brother of Timotheus; both slain at Gazara by the forces of Judas Maccabeus (2 Mc. x. 32, 37).

Cher'e-thim, Cher'e-thims [*ch* as *k*] (Heb. pl. *cĕrêthîm* or *crêthîm*) (Ez. xxv. 16). CHERETHITES.

Cher'e-thites [ker-] (fr. Heb. *cĕréthî* or *crêthî*, pl. *cĕrêthîm* or *crêthîm;* see below) **and Pel'e-thites,** the life-guards of King David (2 Sam. viii. 18, xv. 18, xx. 7, 23; 1 K. i. 38, 44; 1 Chr. viii. 17). These titles are commonly said to signify "executioners and couriers." It is plain that these royal guards were employed as executioners (1 K. ii. 25, 34, 46; 2 K. xi. 4), and as couriers (1 K. xiv. 27, marg. "runners"). But it has been conjectured that they may have been foreign mercenaries. They are connected with the Gittites, a foreign tribe (2 Sam. xv. 18); and the Cherethites are mentioned as a nation (1 Sam. xxx. 14; also in Ez. xxv. 16, A. V. "Cherethim" or "Cherethims") dwelling apparently on the coast, and therefore probably Philistines, of which name PELETHITES may be only another form. Prof. D. H. Weir (in Fairbairn) suggests that the Cherethites and Pelethites were mostly Israelite refugees with David among the Cherethites of Philistia, mingled perhaps with some native Cherethites. Fürst makes the Cherethites = *Cretans* or emigrants from CRETE, and so the LXX. in Ez. xxv. 16 (A. V. "Cherethim") and Zeph. ii. 5.

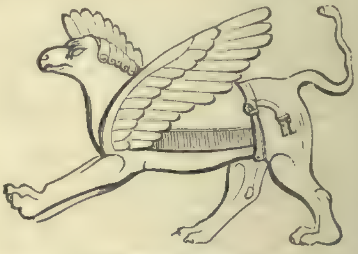
Che'rith [ke-] (Heb. *a cutting*, *separation*, Ges.), **the Brook,** the torrent-bed or *wady* (BROOK 4) in which Elijah hid himself during the early part of the three years' drought (1 K. xvii. 3, 5). The position of the Cherith has been much disputed. Eusebius and Jerome place it E. of Jordan, where also Schwarz would identify it in a *Wady Alias*, opposite Beth-shean. This is the *Wady el-Yabis* (Jabesh). The tradition mentioned by Marinus Sanutus in 1321, that it ran by Phasaëlus, Herod's city in the Jordan valley, would make it the *'Ain el-Fusâil*, a fountain concealed under high cliffs, from which a brook flows through a narrow valley, S. of *Kurn Sŭrtabeh*, and falls into the Jordan about fifteen miles above Jericho. This view is supported by Bachiene, A. D. 1758, and by Van de Velde (ii. 310). Robinson, on the other hand (i. 558), would find the name in the *Wady Kelt*, a deep, wild ravine, also W. of Jordan, and behind Jericho.

Che′rub [ke-] (Heb.; see next article below), apparently a place in Babylonia from which some persons of doubtful extraction returned to Judea with Zerubbabel (Ezr. ii. 59; Neh. vii. 61).

Cher′ub, Cher′u-bim, Cher′-u-bims [*ch* as in *church* and *Rachel*] (Heb. *cĕrûb* or *crûb* = *a keeper, warder, guard*, sc. of the Deity, to guard against all approach? Ges.; Heb. pl. *cĕrûbîm* or *crûbîm*. Many other etymologies have been proposed.) In regard to cherubim, two principal opinions have been held: (1.) that they are an order of superhuman beings, having a separate and real existence (see below); (2.) that they were merely symbolical figures or imaginary beings, like the composite creature-forms in the religious insignia of Assyria, Egypt, Babylonia, and Persia, e. g. the sphinx, the gryphons or griffins, winged bulls and lions of Nineveh, &c. (Nisroch.) In the sacred boats or arks of the Egyptians, (cut, p. 166), are sometimes found two figures with extended wings, which remind us of the description of the cherubim "covering the mercy-seat with their wings, and their faces (looking) one to another" (Ex. xxv. 20). The cherubim are first mentioned as "placed at the E. of the garden of Eden" (Gen. iii. 24). A pair (Ex. xxv. 18, &c.) were placed on the mercy-seat of the ark: a pair of colossal size, probably in addition to the others, overshadowed it in Solomon's Temple with the canopy of their contiguously extended wings (1 K. vi. 23 ff.). Jehovah is often spoken of as "manifesting himself, or dwelling between the cherubim" (Ex. xxv. 22; Num. vii. 89; 1 Sam. iv. 4; 2 Sam. vi. 2, &c.). Cherubim were likewise represented on the curtains and veil of the Tabernacle (Ex. xxvi. 1, 31, xxxvi. 8, 35), on the walls and doors and veil of the Temple (1 K. vi. 29, 32, 35; 2 Chr. iii. 14, &c.), and on the bases of the lavers (1 K. vii. 29, 36). Ezekiel (i. 4–14) speaks of four "living creatures," and similarly the apocalyptic "beasts" (Beast 14) (Rev. iv. 6) are four. The cherubim are sometimes placed beneath the actual presence of Jehovah, whose moving throne they appear to draw (Ez. i. 5, 25, 26, x. 1, 2, 6, 7). The glory symbolizing that presence which eye cannot see rests or rides on them, or one of them, thence dismounts to the Temple threshold, and then departs and mounts again (Ez. x. 4, 18; compare ix. 3; Ps. xviii. 10). Those on the ark were to be placed with wings stretched forth, one at each end of the mercy-seat, and to be made "of the mercy-seat." They are called the cherubim of glory (Heb. ix. 5), as on or between them the glory, when visible, rested. They were anointed with the holy oil, like the ark itself, and the other sacred furniture. Their wings were to be stretched upward, and their faces "toward each other and toward the mercy-seat." It is remarkable that with such precise directions as to their position, attitude, and material, nothing, save that they were winged, is said (in Exodus) concerning their shape. In Ez. i. (compare x.) they are minutely described as having a composite creature-form, of which the man, lion, ox, and eagle were the elements. In Ez. x. 14 their "first face" is said to be "the face of a cherub" (compare i. 10). Bähr is inclined to think that the precise form varied within certain limits; e. g. the cherubic figure might have one, two, or four faces, two or four feet, one or two pair of wings, and might have the bovine or leonine type as its basis, &c. Mr. F. W. Farrar (in Kit.) maintains, that, "although the complete symbol of the cherubim was composed of four separate or united forms of life, they might be sufficiently indicated by any one of these four elements, and that the shape in which they were commonly represented was either that of a winged ox (perhaps with a human head), or of a winged man (perhaps with calves' feet)." (See below.) Fairbairn also considers them symbolic and imaginary beings, "not presented to our view as always entirely alike;" but regards them as "composite animal forms" with "a predominantly human aspect"—"ideal representatives of humanity in its highest and holiest places—representatives not of what it actually is, but of what it was destined to become, when the purpose of God in its behalf was accomplished, and other elements than those now belonging to it had gathered into its condition." Probably most of those who have de-

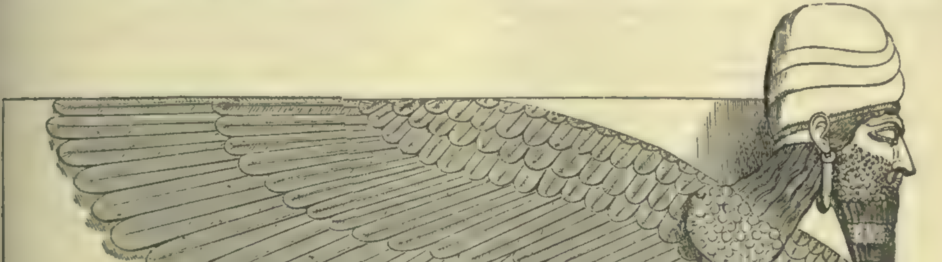
Assyrian sphinx.—(Layard, ii. 348.)

The winged female sphinx of Egypt.—(Wilkinson.)


Assyrian Griffin.—(Layard, ii. 459.)

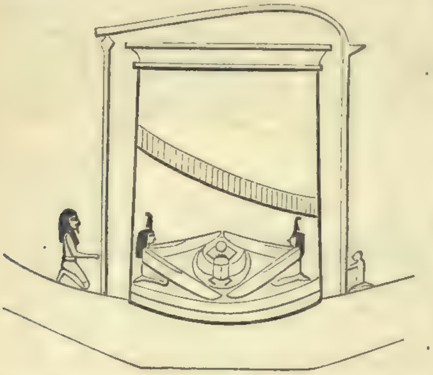
nied the personal reality of the cherubim have maintained that they are symbols directly or indirectly, either of the natural perfections of God, e. g. omnipotence, omniscience, &c. (personifications, in fact, of natural power employed in God's service), or of the divine moral attributes, e. g. justice, slowness to anger, &c. Thus Prof. Stuart (on *Rev.* iv. 6) regards the living creatures or cherubim as "symbolic of the all-pervading power, providence, and government of God who uses them as His instruments." As in Rev. v. 10 the best critical authorities read "them" and "they," instead of "us" and "we" with the A. V. and common Greek text, Prof. Stuart suggests that the first clause in verse 9, may be sung by the twenty-four elders and the four living creatures, the last clause by the elders alone, verse 10 by the living creatures alone, &c., and refers for such responsive praise to Ps. xxiv. and Is. vi. 1–3. Mr. Barnes (on *Rev.* iv. 6) regards the living creatures of Revelation and Ezekiel as "designed to furnish some representation of the government of God—to illustrate, as it were, that on which the divine government *rests*, or which constitutes its support—viz., power, intelligence, vigilance, energy." John Hutchinson,

A Grecian Griffin.



Winged human-headed Lion of Assyria.—From N. W. Palace, Nimroud.—(Layard's *Nineveh*, i. 76.)

Parkhurst, &c., considered the cherubim as emblems of the Trinity, with man incorporated into the divine essence, &c.—But many eminent theologians (Calvin, Dwight, &c.), with probably the great majority of ordinary readers of the Scriptures, have regarded the cherubim as real spiritual beings, or as symbolically (so Doddridge, Whitby, &c.) representing such beings. (Seraphim.) Gesenius defines the cherub as "a creature of a sacred and celestial nature." The ancient Arabic version translated the Hebrew by "angels." Some have held that the cherubim = angels in general, others that they constitute a distinct order of angels, or of spiritual beings superior to angels. As it is not certain that spiritual beings have any proper shape of their own (Angels), the apparent form might vary (see above) without involving any corresponding change in the essential nature of the beings represented or symbolized. Gesenius supposes the attributes of the lion, ox, and eagle added to the human figure, to mark the strength and swiftness of these ministers of Deity.—The king of Tyre is styled (Ez. xxviii. 14, 16) "the anointed cherub that covereth," "covering cherub," in allusion to the cherubim covering the mercy-seat with their wings and with reference to his peculiarly exalted and privileged position.



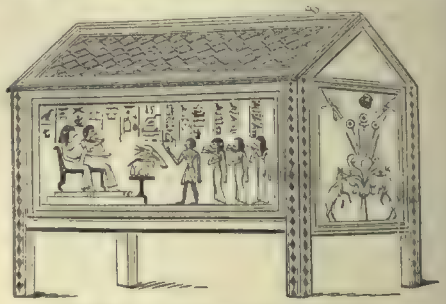
A sacred Egyptian boat or ark, with two figures perhaps resembling cherubim.—(Wilkinson.)

Ches'a-lon [kes-] (Heb. *confidence*, *hope*, Ges.; literally *loins*, *flank*), one of the landmarks on the W. part of the N. boundary of Judah, apparently on the side of Mount Jearim (Josh. xv. 10); probably at the modern village named *Kesla*, about six miles N. E. of *'Ain-shems* (Beth-shemesh) on the western mountains of Judah (Rbn. ii. 30 n.; iii. 154). Eusebius and Jerome mention a Chaslon, but the former places it in Benjamin, the latter in Judah: both agree that it was a very large village in the neighborhood of Jerusalem.

Che'sed [ke-] (Heb. *increase*, sc. of the family, Sim.), fourth son of Nahor (Gen. xxii. 22), from whom (so Jerome, &c.) came the *Casdîm* or Chaldeans. Chaldea.

Che'sil [ke-] (Heb. *fool* = Cesil), a town in the extreme S. of Palestine, named with Hormah and Ziklag (Josh. xv. 30); probably = Bethul, Bethuel, Bethel 2. Rowlands and Wilton make Chesil = the modern *el-Khulasah* (Elusa). The former (in Fairbairn) suggests that Chesil may be *Khuzâi* or *Khuzâli*, a little N. of *el-Khulasah*, and then the latter = Chorashan.

Chest, the, the A. V. translation of—1. Heb. *ârôn*, invariably used for the Ark of the Covenant (Ark); also once for the "coffin" (probably like that in the cut) in which Joseph's bones were carried from Egypt (Gen. l. 26; Burial; Embalming); and six times for the "chest" in which Jehoiada the priest collected the alms for the repairs of the Temple (2 K. xii. 9, 10; 2 Chr. xxiv. 8–11).—2. Heb. pl. *gĕnâzîm*, "chests" (Ez. xxvii. 24 only); = treasure chests, in which precious goods or wares are stored, Ges.; translated "treasuries" in Esth. iii. 9, iv. 7.



Egyptian chest or box from Thebes.—(Wilkinson.)

Chest'nut-tree, the A. V. translation of the Heb. *'armôn* in Gen. xxx. 37, and Ez. xxxi. 8. In Ezekiel it is spoken of as one of the glories of Assyria. The balance of authority (LXX., Vulgate, Chaldee, Syriac, Arabic, &c.) is certainly in favor of the *oriental plane-tree* (*Platanus orientalis*) as the tree denoted. The *occidental plane-tree* (*Platanus occidentalis*), a closely allied species, is well known in the United States as the *button-wood* or *button-ball* tree, and is often called *sycamore*. The A. V. follows the Rabbins, but the context of the passages where the word occurs, indicates some tree which thrives best in low and rather moist situations, whereas the chestnut-tree is a tree which prefers dry and hilly ground. The plane-trees of Palestine were probably more numerous in ancient days than now; though modern travellers occasionally refer to them. In Ecclus. xxiv. 14, wisdom is compared to "a plane-tree (Gr. *platanos*) by the water."

Che-sul'loth [ke-] (Heb. *hopes*, Ges.; literally, *the loins*), a town of Issachar, named between Jezreel and Shunem (Josh. xix. 18); according to Robinson (ii. 332) and Porter (in Kitto) = Chisloth-Tabor. Keil (on Joshua) and others deny this identity.

* **Cheth** (Heb. *hêyth* or *chêyth*, probably = *an enclosure*, *fence*, Ges.), the eighth letter of the Hebrew alphabet (Ps. cxix.). Writing.

Chet'ti-im [ket'te-im] (fr. Gr.) = Chittim (1 Mc. i. 1).

Che'zib [ke-] (Heb. *lying*, *false*, Ges.), the birthplace of Shelah (Gen. xxxviii. 5); probably = Achzib 1. Wilton (in Fbn., art. Keilah) places Chezib at *'Ain Kussâbeh*, a fountain with ruins about four hours S. W. from *Beit Jibrin* (Eleutheropolis).

* **Chick'ens** (2 Esd. i. 30; Mat. xxiii. 37). Hen.

Chi'don (Heb. *javelin;* see Arms, I. 2, *b*), the name in 1 Chr. xiii. 9 of the threshing-floor at which the accident to the ark, on its transport from Kirjath-jearim to Jerusalem, took place, and the death of Uzzah. In 2 Sam. vi. the name is given as Nachon.

* **Chief of A'sia.** Asiarchs.

Child, Chil'dren. The blessing of offspring, but especially, and sometimes exclusively, of the male sex, is highly valued among all Eastern nations, while the absence is regarded as one of the severest punishments (Gen. xvi. 2, xxv. 21, xxix. 31, xxx. 1, 14; Deut. vii. 14; 1 Sam. i. 6 ff., ii. 5, iv. 20; 2 Sam. vi. 23, xviii. 18; 2 K. iv. 14; Esth. v. 11; Ps. cxxvii. 3, 5; Eccl. vi. 3; Is. xlvii. 9; Jer. xx. 15; Hos. ix. 14). Childbirth is in the East usually, but not always, easy (Gen. xxxv. 17, xxxviii. 28; Ex. i. 19; 1 Sam. iv. 19, 20). (MIDWIFE.) As soon as the child was born, and the umbilical cord cut, it was washed in a bath, rubbed with salt, and wrapped in swaddling-clothes. Arab mothers sometimes rub their children with earth or sand (Ez. xvi. 4; Job xxxviii. 9; Lk. ii. 7). On the eighth day the rite of CIRCUMCISION, in the case of a boy, was performed, and a name given, sometimes, but not usually, the same as that of the father, and generally conveying some special meaning. After the birth of a male child the mother was considered unclean for 7 + 33 days; if the child were a female, for double that period, 14 + 66 days. At the end of the time she was to make an offering of PURIFICATION of a lamb as a burnt-offering, and a pigeon or turtle-dove as a sin-offering, or in case of poverty, two doves or pigeons, one as a burnt-offering, the other as a sin-offering (Lev. xii.; Lk. ii. 22). The period of nursing appears to have been sometimes prolonged to three years (Is. xlix. 15; 2 Mc. vii. 27). Nurses were sometimes employed (Ex. ii. 9; Gen. xxiv. 59, xxxv. 8; 2 Sam. iv. 4; 2 K. xi. 2; 2 Chr. xxii. 11; comp. Gen. xxi. 7; 1 Sam. i. 23; Cant. viii. 1; Is. xlix. 15). (NURSE.) The time of weaning was an occasion of rejoicing (Gen. xxi. 8). (BANQUETS.) Arab children wear little or no clothing for four or five years: the young of both sexes are usually carried by the mothers on the hip or the shoulder, a custom to which allusion is made by Isaiah (Is. xlix. 22, lxvi. 12). Both boys and girls in their early years were under the care of the women (Prov. xxxi. 1). Afterward the boys were taken by the father under his charge. Those in wealthy families had tutors or governors, who were sometimes eunuchs (Num. xi. 12; 2 K. x. 1, 5; Is. xlix. 23; Gal. iii. 24). (EDUCATION.) Daughters usually remained in the women's apartments till MARRIAGE, or were employed in various domestic occupations, the seclusion being more strict in later times and among the higher classes (Gen. xxiv. 11, 16, xxix. 10; Ex. ii. 16; 1 Sam. ix. 11; 2 Sam. xiii. 7; Ecclus. vii. 25, xlii. 9; 2 Mc. iii. 19). (DRESS; MOTHER; SLAVE; WOMEN.) The FIRST-BORN male children were regarded as devoted to God, and were to be redeemed by an offering (Ex. xiii. 13; Num. xviii. 15; Lk. ii. 22). The authority of parents, especially of the FATHER, over children was very great, as was also the reverence enjoined by the law to be paid to parents. The disobedient child, the striker or reviler of a parent, was liable to capital punishment, though not, under the Mosaic law, at the independent will of the parent. (PATRIARCH; PUNISHMENTS.) Children were sometimes taken as bond-servants, in case of non-payment of debt (2 K. iv. 1; Neh. v. 5; Is. l. 1; Mat. xviii. 25). Parental authority and filial duty are inculcated in the fifth commandment and enforced in the N. T. (Ex. xx. 12; Eph. vi. 1 ff., &c.). "Child," "children" often figuratively denote origin, relationship, resemblance, &c. ADOPTION; BROTHER; DAUGHTER; HEIR; SON.

Chil'e-ab [kil-] (Heb. perhaps = *like his father*, Ges.). ABIGAIL; DANIEL 1.

Chil'i-on [kil'e-on] (Heb. *a pining*, Ges.), son of Elimelech and Naomi, and husband of ORPAH; "an Ephrathite of Bethlehem-judah" (Ru. i. 2–5, iv 9). RUTH.

Chil'mad [kil-] (Heb. *enclosure* [i. e. *defence*] *of Media*, Sim.), a place or country mentioned with Sheba and Asshur (Ez. xxvii. 23); supposed by Bochart, &c. (improbably) = ancient Charmande, a town near the Euphrates about 150 miles N. W. of Babylon. Rawlinson makes Chilmad = the city of *Kalwadha* (near Bagdad), with which he is disposed to connect the name CHALDEA.

Chim'ham [kim-] (Heb. *pining*, *longing*, Ges.), a follower, and probably a son of Barzillai the Gileadite, who returned from beyond Jordan with David (2 Sam. xix. 37, 38, 40; compare 1 K. ii. 7). David appears to have bestowed on him a possession at Bethlehem, on which, in later times, an inn or *Khan* was standing (Jer. xli. 17). In 2 Sam. xix. 40, the name is in the Hebrew text and margin of A. V. CHIMHAN.

Chim'han [kim-] (Heb.). CHIMHAM.

Chin'ne-reth [kin-] (Heb. *cinnereth* = *lyre*, Ges.), a fortified city in Naphtali (Josh. xix. 35 only), of which no trace is found in later writers, and no remains by travellers. By Jerome Chinnereth, perhaps from some tradition, was identified with the later Tiberias. (See the next article, and CINNEROTH.)

Chin'ne-reth [kin-] (Heb.; see above), **Sea of,** (Num. xxxiv. 11; Josh. xiii. 27), the inland sea, most known as the "lake of GENNESARET," mentioned as at the end of Jordan opposite to the "Sea of the ARABAH," i. e. the Dead Sea; as having the Arabah below it, &c. (Deut. iii. 17; Josh. xi. 2, xii. 3). In the two latter passages it is CHINNEROTH. It seems likely that Chinnereth was an ancient Canaanite name existing long prior to the Israelite conquest.

Chin'ne-roth [kin-] (Heb. pl. *cinnĕrôth* = *lyres*, Ges.). CHINNERETH, SEA OF; CINNEROTH.

Chi'os [ki-] (Gr.; derived by some fr. Gr. *chiôn*, *snow*), an island in the Grecian Archipelago. St. Paul passed near Chios on his return voyage from Troas to Cesarea (Acts xx., xxi.). Having come from Assos to Mitylene in Lesbos (xx. 14), he arrived the next day over against Chios (15), the next day at Samos and tarried at Trogyllium; and the following day at Miletus; thence he went by Cos and Rhodes to Patara (xxi. 1). At that time Chios enjoyed the privilege of freedom, and it is not certain that it ever was politically a part of the province of Asia, though it is separated from the mainland only by a strait of five miles. Its length is about thirty-two miles, and in breadth it varies from eight to eighteen. Its outline is mountainous and bold; and it has always been celebrated for its beauty and fruitfulness. It was desolated by the Persians B. C. 494, and in the Greek war of independence by the Turks, who (1822) massacred 25,000 of its inhabitants, and sold 45,000 into slavery.

Chis'leu [kis'lu]. MONTH.

Chis'lon [kis-] (Heb. *confidence*, *hope*, Ges.), father of Elidad, a prince of Benjamin at the division of Canaan (Num. xxxiv. 21).

Chis'loth–ta'bor [kis-] (Heb. *loins*, or *flank*, *of Tabor*, Ges.), a place to the border of which reached the border of Zebulun (Josh. xix. 12); perhaps at the modern village *Iksâl*, i. e. about two and a half miles W. of Mount Tabor. CHESULLOTH; TABOR (city).

Chit'tim [kit-] (Heb. pl., prob. = HITTITES, Ges.; see below), a family or race descended from Javan (Gen. x. 4; 1 Chr. i. 7; A. V. "KITTIM"), closely related to the DODANIM. Balaam predicts that a fleet should proceed "from the coast of Chittim" to "afflict" Assyria, &c. (Num. xxiv. 24): in Is. xxiii. 1, 12, "the land of Chittim appears as the resort of the fleets of Tyre: in Jer. ii. 10, the "isles of Chittim" are to the far W., as Kedar to the E. of Palestine: the Tyrians procured thence the cedar or boxwood (Box-tree), which they inlaid with ivory for the decks of their vessels (Ez. xxvii. 6): in Dan. xi. 30, "ships of Chittim" advance to the S. to meet the king of the N. At a later period we find Alexander the Great described as coming from the land of Chettiim (1 Mc. i. 1), and Perseus as king of the Citims (viii. 5). Josephus considered Cyprus as the original seat of the Chittim, adducing as evidence the name of its principal town, Citium. Citium was without doubt a Phenician town. From the town the name extended to the whole island of Cyprus, which was occupied by Phenician colonies. The name Chittim, which in the first instance had applied to Phenicians only (= Hittites), passed over to the islands which they had occupied, and thence to the people who succeeded the Phenicians in the occupation of them. Thus in 1 Maccabees, Chittim evidently = Macedonia. In the wider acceptation Chittim comprehended the islands and coasts of the Mediterranean, especially of the N. parts, viz., Greece and Italy (Gesenius). In an ethnological point of view, Chittim must be regarded as applying, not to the original Phenician settlers of Cyprus, but to the race which succeeded them; viz. the Carians. The Carians were connected with the Leleges, and must be considered as related to the Pelasgic family, though quite distinct from the Hellenic branch.

Chi'un [ki-] (Heb. prob. = *statue*, *image*, Ges.). Remphan.

Chlo'e [klo'e] (Gr. *the first light green shoot of plants* in spring, especially *young green corn* or *grass;* hence, *the verdant*, an epithet of Ceres, L. & S.), a woman, some of whose household had informed St. Paul of the divisions in the Corinthian church (1 Cor. i. 11).

Cho'ba (Gr.), a place (Jd. iv. 4), apparently in central Palestine; probably the same as

Cho'bai or **Chob'a-i** (Gr.) (Jd. xv. 4, 5). The name suggests Hobah, if the distance from the probable site of Bethulia were not too great. Van de Velde (i. 368) identifies Chobai with the modern *Kûbâtieh*, between *Sânûr* (Bethulia?) and *Jenîn* (En-gannim).

Cho-ra'shan [ko-] (Heb. *smoking furnace*, Ges.; *chor* in Syr. and Ar. = *habitation*, *place*, Wr., P. Holmes [in Kit.]; see Ashan), one of the places in which "David and his men were wont to haunt" (1 Sam. xxx. 30); generally identified with Ashan. Rowlands (in Fairbairn under "S. Country") suggests that Chorashan may be *el-Khulasah*. Bethul; Chesil.

Cho-ra'zin [ko-] (Gr. *district of Zin*, Origen; fr. Heb. = *woody places*, *forests*, Lightfoot), one of the cities in which our Lord's mighty works were done, but named only in His denunciation (Mat. xi. 21; Lk. x. 13). Jerome describes it as on the shore of the lake, two miles from Capernaum. Robinson makes *Khân Minyeh* = Capernaum, *Et-Tâbighah* = Bethsaida, and *Tell Hûm* = Chorazin. Thomson identifies Chorazin with the ruined site *Khorazy* or *Kherâzeh*, two miles N. (Robinson makes it three miles N. W.) of *Tell Hûm* (his Capernaum).

Cho-ze'ba (Heb. *lying*, *false*, Ges.). The "men of Chozebah" are named (1 Chr. iv. 22) among the descendants of Shelah the son of Judah. Chozeba probably = Chezib and Achzib.

Christ [*ch* pron. as *k*, *i* as in *pine*] (fr. Gr. *christos* = *anointed* = Messiah). Jesus Christ; Messiah.

Chris'tian [*ch* as *k*, *i* as in *pin*] (fr. Christ). The disciples, we are told (Acts xi. 26), were first called Christians at Antioch 1, somewhere about A. D. 43. They were known to each other as brethren of one family, as disciples of the same Master, as believers in the same faith, and as distinguished by the same endeavors after holiness and consecration of life; and so were called among themselves "brethren" (Acts xv. 1, 23; 1 Cor. vii. 12), "disciples" (Acts ix. 26, xi. 29), "believers" (Acts v. 14), "saints" (Rom. viii. 27, xv. 25). But the outer world could know nothing of the true force and significance of these terms. The Jews could add nothing to the scorn which the names Nazarenes and Galileans expressed, and had they endeavored to do so they would not have defiled the glory of their Messiah by applying his title to those whom they could not but regard as the followers of a pretender. The name "Christian," then, which, in the only other cases where it appears in the N. T. (Acts xxvi. 28; 1 Pet. iv. 16: compare Tac. *Ann.* xv. 44), is used contemptuously, could not have been originally applied by the early disciples to themselves, though afterward adopted and gloried in by them (compare Cross), nor could it have come to them from their own nation the Jews; it must, therefore, have been imposed upon them by the Gentile world, and no place could have so appropriately given rise to it as Antioch, where the first church was planted among the heathen. Its inhabitants were celebrated for their wit and a propensity for conferring nicknames. The Emperor Julian himself was not secure from their jests. Apollonius of Tyana was driven from the city by the insults of the inhabitants. Their wit, however, was often harmless enough; and there is no reason to suppose that the name "Christian" of itself was intended as a term of scurrility or abuse, though it would naturally be used with contempt. Suidas says the name was given in the reign of Claudius, when Peter appointed Evodius bishop of Antioch, and they who were formerly called Nazarenes and Galileans had their name changed to Christians.

Chron'i-cles [kron'e-klz] (fr. Gr. pl. *chronika* = books *of* [or *concerning*] *time*, hence, *annals* or *chronology*, L. & S.; in Heb. *dibrêy hayyâmîm* = *words of the days*, hence, *daily affairs*, *chronicles*, Ges.), the name originally given to the record made by the appointed historiographers in the kingdoms of Israel and Judah (1 K. xiv. 19), and then to the abridgment of sacred history which in the A. V. is called "The First Book of the Chronicles" and "The Second Book of the Chronicles." In the LXX. these books are called *Paraleipomenôn* (Gr. = *of* things *left remaining*) *prôton* (= first), *Paraleipomenôn deuteron* (= second), which is understood, after Jerome's explanation, as meaning that they are supplementary to the books of Kings. The Vulgate retains both the Hebrew and Greek name in Latin characters, *Dibre haiamim*, and *Paralipomenon*. The constant tradition of the Jews, in which they have been followed by the great mass of Christian commentators, is that these books were for the most part compiled by Ezra. In fact, the internal evidence as to the time when the book of Chronicles was compiled, seems to tally remarkably with the tradition concerning its authorship. Notwithstanding this agreement, however, the authenticity of *Chronicles* has been vehemently impugned by De Wette and other German critics, whose arguments have been successfully refuted by Dahler, Keil, Movers, &c. As regards the plan of the book, of which Ezra is a continuation, forming one work, it becomes apparent when we consider it as the compilation of Ezra or some one nearly contemporary with him (so Lord A. C. Hervey, original author of this article). One of the greatest difficulties connected with the Captivity and the return must have been the maintenance of that genealogical distribution of the lands which yet was a vital point of the Jewish economy. Another difficulty intimately connected with the former was the maintenance of the Temple services at Jerusalem. This could only be effected by the residence of the priests and Levites in Jerusalem in the order of their courses: and this residence was only practicable in the case of the payment of the appointed tithes, first-fruits, and other offerings. But then again the registers of the Levitical genealogies were necessary, in order that it might be known who were entitled to such and such allowances, as porters, singers, priests, &c.; because all these offices went by families; and again the payment of the tithes, first-fruits, &c., was dependent upon the different families of Israel being established each in his inheritance. Obviously therefore one of the most pressing wants of the Jewish community after their return from Babylon would be trusty genealogical records. But further, not only had Zerubbabel (Ezr. iii., v., vi.), and after him Ezra and Nehemiah (ii., viii.; Neh. vii., viii.), labored most earnestly to restore the Temple and the public worship of God there to the condition it had been in under the kings of Judah; but it appears clearly from their policy, and from the language of the contemporary prophets, Haggai and Zechariah, that they had it much at heart to reinfuse something of national life and spirit into the heart of the people, and to make them feel that they were still the inheritors of God's covenanted mercies, and that the Captivity had only temporarily interrupted, not dried up, the stream of God's favor to their nation. Now nothing could more effectually aid these pious and patriotic designs than setting before the people a compendious history of the kingdom of David, which should embrace a full account of its prosperity, trace the sins which led to its overthrow, carry the thread through the period of the Captivity, and continue it as it were unbroken on the other side; and those passages in their former history would be especially important which exhibited their greatest and best kings as engaged in building or restoring the Temple, reforming all corruptions in religion, and zealously regulating the services of the house of God. As regards the kingdom of Israel or Samaria, seeing it had utterly and hopelessly passed away, and that the existing inhabitants were among the bitterest "adversaries of Judah and Benjamin," it would naturally engage very little of the compiler's attention. These considerations explain exactly the plan and scope of that historical work which is supposed to have consisted of the two books of Chronicles and Ezra. For after having given the genealogical divisions and settlements of the various tribes (1 Chr. i.–viii.), the compiler marks distinctly his own age and purpose by informing us of the disturbance of those settlements by the Babylonish Captivity (ix. 1), and of the partial restoration of them at the return from Babylon (2–34). He then gives a continuous history of the kingdom of Judah from David to his own times (ix. 35–Ezr. x.) introduced by the closing scene of Saul's life (1 Chr. x.), which introduction is itself prefaced by a genealogy of Saul's house (ix. 35–44), extracted from the genealogical tables drawn up in the reign of Hezekiah (so Lord A. C. Hervey). 1 Chr. xv.–xvii., xxii.–xxix.; 2 Chr. xiii.–xv., xxiv., xxvi., xxix.–xxxi., xxxv., are among the passages wholly or in part peculiar to the books of Chronicles, which mark the compiler's purpose, and are especially suited to the age and work of Ezra. Many Chaldaisms in the language of these books, the resemblance of the style of Chronicles to that of Ezra, which is, in parts, avowedly Ezra's composition, the reckoning by Darics (1 Chr. xxix. 7; A. V. "drams"), as well as the breaking off of the narrative in the lifetime of Ezra, are among other valid arguments by which the authorship, or rather compilation of 1 and 2 Chronicles and Ezra is vindicated to Ezra. As regards the *materials* used by him, and the *sources* of his information, they are not difficult to discover. The genealogies are obviously transcribed from some register, in which were preserved the genealogies of the tribes and families drawn up at different times, from the time of David to the time of Ezra (compare 1 Chr. vi. 33 ff. with iii. 19–24). The same wide divergence in the age of other materials embodied in the books of Chronicles is also apparent. Thus the information in 1 Chr. i., concerning the kings of Edom before the reign of Saul, was obviously compiled from very ancient sources. The same may be said of the incident of the slaughter of the sons of Ephraim by the Gittites (1 Chr. vii. 21, viii. 13), and of the account of the sons of Shelah and their dominion in Moab (iv. 21, 22). The curious details concerning the Reubenites and Gadites in 1 Chr. v. must have been drawn from contemporary documents, embodied probably in the genealogical records of Jotham and Jeroboam, while other records used by the compiler are as late as after the return from Babylon (e. g. 1 Chr. ix. 2 ff.; 2 Chr. xxxvi. 20 ff.); and others (e. g. Ezr. ii., iv. 6–23) are as late as the time of Artaxerxes and Nehemiah. Hence it is further manifest that the books of Chronicles and Ezra, though put into their present form by one hand, contain in fact extracts from the writings of many different writers, which *were extant at the time the compilation was made.* For the full account of the reign of David, he made copious extracts from the books of Samuel the seer, Nathan the prophet, and Gad the seer (1 Chr. xxix. 29). For the reign of Solomon he copied from "the book of Nathan," from "the prophecy of Ahijah the Shilonite," and from "the visions of Iddo the seer" (2 Chr. ix. 29). Another work of Iddo called "*the story* (margin, "commentary") of the prophet Iddo," supplied an account of the acts, and the ways, and sayings, of King Abijah (xiii. 22): while yet another book of Iddo concerning genealogies, with the book of the prophet Shemaiah, contained the acts of King Rehoboam (xii. 15). For later times the "Book of the kings of Israel and Judah" is repeatedly cited (2 Chr. xxv. 26, xxvii. 7, xxxii. 32, &c.), also "the story (margin, 'commentary') of the book of the Kings" (xxiv. 27), and "the sayings of the seers" (margin, "Hosai;" xxxiii. 19); for the reign of Jehoshaphat "the book of Jehu the son of Hanani" (xx. 34), and for the reigns of Uzziah and Hezekiah "the vision of the prophet Isaiah" (xxvi. 22, xxxii. 32). Besides the above-named works, there was also the public national record mentioned in Neh. xii. 23. The "Chronicles of David" (1 Chr. xxvii. 24), are probably the same as those written by Samuel, Nathan, and Gad (xxix. 29). From this time the affairs of each king's reign were regularly recorded in a book (1 K. xiv. 29, xv. 7, &c.); and it was doubtless from this common source that the passages in the Books of SAMUEL and KINGS identical with the Books of Chronicles were derived. Most, if not all, of the alleged discrepancies in regard to the facts and numbers may be satisfactorily explained. (ABIJAH 1; AHAZIAH 2; ARAUNAH; ASA; CENSUS; ISRAEL, KINGDOM OF, &c.) As regards 2 Chr. xxxvi. 8 ff., and Ezr. i., a comparison of them with 2 K. xxiv., xxv., will lead to the conclusion that while the writer of the narrative in *Kings* lived in Judah, and died under the dynasty of Nebuchadnezzar, the writer of the chapter in *Chronicles* lived at Babylon, and survived till the commencement at least of the Persian dynasty. Moreover, he seems to speak as one who had long been a subject of Nebuchadnezzar, calling him simply "King Nebuchadnezzar." Lord A. C. Hervey supposes it highly probable that as Jeremiah wrote the closing portion of the Book of Kings, so did Daniel write the corresponding portion in Chronicles, and down to the end of Ezr. i. As regards the language of these books, as of Ezra, Nehemiah, Esther, and the later prophets, it has a marked Chaldee coloring, and Gesenius says of them, that "as literary works, they are decidedly inferior to those of older date" (*Introd. to Heb. Grammar*). The books of Chronicles have always had their place in the O. T. (BIBLE, III. 3; CANON.) Though not expressly quoted in the N. T., they are supposed to be alluded to, e. g. in Heb. v. 4 (compare 1 Chr. xxiii. 13), Lk. i. 5 (compare 1 Chr. xxiv. 10), Mat. xxiii. 35 and Lk. xi. 51 (compare 2 Chr. xxiv. 20, 21).

Chro-nol'o-gy [kro-nol'o-je] (fr. Gr. = *computation of time*, L. & S.). The object of this article (originally by Mr. R. S. Poole) is to indicate the present state of biblical chronology, i. e. of the technical and historical chronology of the Jews and their ancestors from the earliest time to the close of the N. T. Canon. —**I.** *Technical Chronology*, comprehending the mode of reckoning time and the terms used to denote divisions of time.—The technical part of Hebrew Chronology presents great difficulties. The biblical information is almost wholly inferential. (INSPIRATION.) We must not expect among the patriarchs and Israelites either the accuracy of modern science or the inaccuracy of modern ignorance. The Arabs of the desert afford the best parallel. (ASTRONOMY.) Many of the genealogies given in the Bible are broken without being in consequence *technically* defective as Hebrew genealogies (Mat. i. 8; Ezr. vii. 1–5; 1 Chr. xxvi. 24; 1 K. xix. 16; 2 K. ix. 20, compare 2, 14, &c.; see GENEALOGY). There is no use of the GENERATION as a division of time in the Pentateuch, unless in Gen xv. 16, where, however, the meaning most probably is that some of the fourth generation should come forth from Egypt. There is no evidence that the ancient Hebrews had any division smaller than an hour.—HOUR.—The "hour" is mentioned in Dan. iii. 6, 15, iv. 19, 33, v. 5, but in no one of these cases is a definite period of time clearly intended by the word employed. The Egyptians divided the day and night into hours like ourselves from at least B. C. about 1200. It is therefore not improbable that the Israelites were acquainted with the hour from an early period. The "DIAL of Ahaz" implies a division of the kind. In the N. T. we find the same system as the modern, the hours being reckoned from the beginning of the Jewish night and day.—DAY.—For the civil day of twenty-four hours we find in one place (Dan. viii. 14, margin) the term "evening-morning" (also in 2 Cor. xi. 25, A. V. "a night and a day;" compare Jon. i. 17; Mat. xii. 40). The civil day was divided into NIGHT and natural day, the periods of darkness and light (Gen. i. 5). The night, and therefore the civil day, is generally held to have begun at sunset (Lev. xxiii. 32). "Between the two evenings" (margin of Ex. xii. 6; Num. ix. 3, xxviii. 4) is a natural division between the late afternoon when the sun is low, and the evening when his light has not wholly disappeared, the two evenings into which the natural evening would be cut by the commencement of the civil day if it began at sunset. The natural day probably was held to commence at sunrise, morning-twilight being included in the last watch of the night, according to the old as well as the later division; some, however, made the morning-watch part of the day. Four natural periods, smaller than the civil day, are mentioned. These are "evening," and "morning," "noon" (or "mid-day"), and "midnight." All these seem to designate periods, evening and morning being, however, much longer than noon and midnight. The night was divided into watches, three in the O. T.; four in the N. T. (WATCHES OF NIGHT.)—WEEK.—The Hebrew week was a period of seven days ending with the SABBATH; therefore it could not have been a division of the month, which was lunar, without intercalation. The week, whether a period of seven days, or a quarter of the month, was of common use in antiquity. The Egyptians, however, were without it, dividing their month of thirty days into decades as did the Athenians.—MONTH.—The months by which the time is measured in the account of the Flood seem to be of thirty days each, probably forming a year of three hundred and sixty days, for the first, second, seventh, and tenth months are mentioned (Gen. viii. 13, vii. 11, viii. 14, 4, 5). The months from the giving of the Law until the time of the Second Temple, were lunar. Their average length would of course be a lunation, or a little (44′) above twenty-nine and a half days, and therefore they would in general be alternately of twenty-nine and thirty days, but it is possible that occasionally months might occur of twenty-eight and thirty-one days, if, as is highly probable, the commencement of each was strictly determined by observation. The first day of the month is called "NEW MOON."—YEAR.—It has been supposed, as already mentioned, that in Noah's time there was a year of three hundred and sixty days. The dates in the narrative of the Flood might indeed be explained in accordance with a year of three hundred and sixty-five days. The evidence of the prophetic Scriptures is however conclusive as to the knowledge of a year of the former length. There can be no doubt that the year instituted at the Exodus was essentially tropical (i. e. averaging nearly three hundred and sixty-five and a quarter days, the period of the sun's passing from one tropic or equinox to the same again), since certain observances connected with the produce of the land were fixed to particular days. It is equally clear that the months were lunar, each commencing with a new moon. Probably the nearest new moon about or after the equinox, but not much before, was chosen as the commencement of the year, and a thirteenth month was intercalated or added, whenever the twelfth ended too long before the equinox for the first-fruits of the harvest to be offered in the middle of the month following, and the similar offerings at the times appointed. The later Jews had two beginnings to the year. At the time of the Second Temple the seventh month of the civil reckoning was Abib, the first of the sacred. Hence it has been held that the institution at the time of the Exodus was merely a change of commencement, and not the introduction of a new year; and also that from this time there were the two beginnings. The former opinion is at present purely hypothetical, and has been too much mixed up with the latter, for which, on the contrary, there is some evidence. The strongest point in this evidence is the circumstance that the sabbatical and jubilee years commenced in the seventh month, and doubtless on its first day. It is perfectly clear that this would be the most convenient, if not the necessary, commencement of single years of total cessation from the labors of the field, since each year so commencing would comprise the whole round of these occupations in a regular order from seed-time to harvest, and from harvest to vintage and gathering of fruit. We can therefore come to no other conclusion but that for the purposes of AGRICULTURE the year was held to begin with the seventh month, while the months were still reckoned from the sacred commencement in Abib.—*Seasons.*—The ancient Hebrews do not appear to have divided their year into fixed seasons. We find mention of the natural seasons, "summer," and "winter," which = the whole year in Ps. lxxiv. 17; Zech. xiv. 8; and perhaps Gen. viii. 22. The Hebrew word for the former of these properly = the time of cutting fruits, and the Hebrew word for the latter = the time of gathering fruits; the one referring to the early fruit season, the other to the late one (= *autumn*, not unfrequently including winter, Ges.). There are two agricultural seasons of a more special character than the preceding in their ordinary use. These are "seed-time" and "harvest." (AGRICULTURE.)—*Festivals and Holydays.*—(See FASTS; FESTIVALS; JUBILEE, YEAR OF; SABBATICAL YEAR.)—*Eras.*—There are indications of several historical eras having been used by the ancient Hebrews, but our information is so scanty that we are generally unable to come to positive conclusions.—1. The Exodus (Ex. xii. 41, 51) is used as an era in 1 K. vi. 1, in giving the date of the foundation of Solomon's Temple.—2. The foundation of Solomon's Temple is conjectured by Ideler to have been an era (1 K. ix. 10; 2 Chr. viii. 1).—3. The era once used by Ezekiel (i. 1), and commencing in Josiah's eighteenth year, was most probably connected with the sabbatical system (2 K. xxiii. 22; 2 Chr. xxxv. 18, xxxiv. 30; comp. Deut. xxxi. 10–13).—4. The era of Jehoiachin's captivity is constantly used by Ezekiel. The earliest date is the fifth year (i. 2), and the latest, the twenty-seventh (xxix. 17). The prophet generally gives the date without applying any distinctive term to the era. We have no proof that it was used except by those to whose captivity it referred. Its first year was current B. C. 596, commencing in the spring of that year.—5. The beginning of the seventy years' Captivity does not appear to have been used as an era.—6. The return from Babylon does not appear to be employed as an era; it is, however, reckoned from in Ezra iii. 1, 8, as is the Exodus in the Pentateuch.—7. The era of the Seleucidæ (B. C. 312) is used in 1 and 2 Maccabees. (MACCABEES, BOOKS OF.)—8. The liberation of the Jews from the Syrian yoke in the first year of Simon the Maccabee is stated to have been commemorated by an era used in contracts and agreements (1 Mc. xiii. 41; MACCABEES).—*Regnal Years.*—By the Hebrews regnal years appear to have been counted from the beginning of the year, not from the day of the king's accession. Thus, if a king came to the throne in the last month of a year, reigned for the whole of the next year, and died in the first month of the third year, we might have dates in his first, second, and third years, although he governed for no more than thirteen or fourteen months.—**II.** *Historical Chronology.*—The historical part of Hebrew Chronology is not less difficult than the technical. The information in the Bible is indeed direct rather than inferential, although there is very important evidence of the latter kind, but the present state of the numbers makes absolute certainty in many cases impossible. (ABIJAH 1; CENSUS.) The frequent occurrence of round numbers is a matter of minor importance, for, although when we have no other evidence, it manifestly precludes our arriving at positive accuracy, the variation of a few years is not to be balanced against great differences apparently not to be positively resolved, as those of the primeval numbers in the Hebrew, LXX., and Samaritan Pentateuch.—*Biblical data.*—It will be best to examine the biblical information under the main periods into which it may be separated, beginning with the earliest. (A.) *First Period*, from Adam to Abram's departure from Haran.—All the numerical data in the Bible for the chronology of this interval are comprised in two genealogical lists in Genesis, the first from Adam to Noah and his sons (Gen. v. 3–32), and the second from Shem to Abram (xi. 10–26), and in certain passages in the same book (vii. 6, 11, viii. 13, ix. 28, 29, xi. 32, xii. 4). The Masoretic Hebrew text, the LXX., and the Samaritan Pentateuch greatly differ, as may be seen by the following table.

	Age of each when the next was born.			Years of each after the next was born.			Total length of the life of each.		
	LXX.	Heb.	Sam.	LXX.	Heb.	Sam.	LXX.	Heb.	Sam.
Adam	230	130		700	800		930	..	..
Seth	205	105		707	807		912	..	..
Enos	190	90		715	815		905	..	..
Cainan	170	70		740	840		910	..	..
Mahalaleel	165	65		730	830		895	..	..
Jared	162	..	62	800	..	785	962	..	847
Enoch	165	65		200	300		365	..	..
Methuselah	187 167	..	67	(782) 802	782	653	969	..	720
Lamech	188	182	53	565	595	600	753	777	653
Noah	502	..	..	448	..	..	950	..	..
Shem	100	..	..	500	..	..	600	..	..
	2264 2244	1656	1309	This was "two years after the Flood."					
Arphaxad	135	35	..	400	403	303	(535)	(438)	438
Cainan	130			330			(460)		
Salah	130	30	..	330	403	303	(460)	(433)	433
Eber	134	34	..	270	430	..	(404)	(464)	404
Peleg	130	30	..	209	..	109	(339)	(239)	239
Reu	132	32	..	207	..	107	(339)	(239)	239
Serug	130	30	..	200	..	100	(330)	(230)	230
Nahor	79 179	[illegible]	.. ..	129	119	[illegible]	208	(148)	148
Terah	70	..	..	(135)	(135)	(75)	205	..	145
Abram leaves Haran	75	..	..						
	1145 1245	365	1015						

The parentheses indicate numbers not stated, but obtained by computation from others. The dots indicate numbers agreeing with the LXX. The two numbers for Methuselah and Nahor are given by different readings of the LXX. The number of generations in the LXX. is one in excess of the Hebrew and Samaritan on account of the "Second CAINAN," whom the best chronologers are agreed in rejecting as spurious. The variations are the result of design, not accident, as is evident from the years before the birth of a son and the residues agreeing in their sums in almost all cases in the antediluvian generations, the exceptions, save one, being apparently the result of necessity that lives should not overlap the date of the Flood. We have no clew to the date or dates of the alterations beyond that we can trace the LXX. form to the first century of the Christian era, if not higher, and the Hebrew to the fourth century: if the Samaritan numbers be as old as the text, we can assign them a higher antiquity than what is known as to the Hebrew. The cause of the alterations is most uncertain. It has indeed been conjectured that the Jews shortened the chronology in order that an ancient prophecy that the Messiah should come in the sixth millenary of the world's age might not be known to be fulfilled in the advent of our Lord. The reason may be sufficient in itself, but it does not rest upon sufficient evidence. The different proportions of the generation and lives in the LXX. and Hebrew have been asserted to afford an argument in favor of the former. But a stronger is found in the long period required from the Flood to the Dispersion and the establishment of kingdoms. With respect to probability of accuracy arising from the state of the text, the Hebrew certainly has the advantage. If, however, we consider the Samaritan form of the lists as sprung from the other two, the LXX. would seem (so Mr. Poole) to be earlier than the Hebrew, since it is more probable that the antediluvian generations would have been shortened to a general agreement with the Hebrew, than that the postdiluvian would have been lengthened to suit the LXX.; for it is obviously most likely that a sufficient number of years having been deducted from the earlier generations, the operation was not carried on with the later. Mr. Poole is inclined to prefer the LXX. numbers after the Deluge, and, as consistent with them, and probably of the same authority, those before the Deluge also. (But see below the *Principal Systems of Biblical Chronology;* also, ALEXANDRIA; SAMARITAN PENTATEUCH; SEPTUAGINT.) It remains for us to ascertain what appears to be the best form of each of the three versions, and to state the intervals thus obtained. In the LXX. antediluvian generations, that of Methuselah is 187 or 167 years: the former seems to be undoubtedly the true number, since the latter would make this patriarch, if the subsequent generations be correct, to survive the Flood fourteen years. In the postdiluvian numbers of the LXX. we must reject the second Cainan. Of the two forms of Nahor's generation in the LXX. we must prefer 79, as more consistent with the numbers near it, and as also found in the Samaritan. In the case of Terah (see ABRAHAM), Mr. Poole supposes the number might have been changed by a copyist, and takes the 145 years of the Samaritan.—It has been generally supposed that the Dispersion took place in the days of Peleg, on account of what is said in Gen. x. 25. The event, whatever it was, must have happened at Peleg's birth, rather than, as some have supposed, at a later time in his life. Mr. Poole therefore considers the following as the best forms of the numbers according to the three sources.

	LXX.		Heb.		Sam.	
Creation	0		0		0	
Flood (occupying chief part of this year)	2262		1656		1307	
Birth of Peleg	401	1017	101	367	401	1017
Departure of Abram from Haran	616		266		616	
	3279		2023		2324	

(B.) *Second Period*, from Abram's departure from Haran to the Exodus.—The length of this period is stated by St. Paul as 430 years from the promise to Abraham to the giving of the Law (Gal. iii. 17), the first event being held to be that recorded in Gen. xii. 1–5. The same number of years is given in Ex. xii. 40, 41. A third passage, occurring in the same essential form in both Testaments, and therefore especially satisfactory as to its textual accuracy, is the divine declaration to Abraham of the future history of his children:—"Know of a surety that thy seed shall be a stranger in a land [that is] not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance" (Gen. xv. 13, 14; compare Acts vii. 6, 7). The four hundred years cannot be held to be the period of oppression without a denial of the historical character of the narrative of that time, but can only be supposed to mean the time from this declaration to the Exodus. This reading, which in the A. V. requires no more than a slight change in the punctuation, if it suppose an unusual construction in Hebrew, is perfectly admissible according to the principles of Shemitic grammar, and might be used in Arabic. We find no difficulty in accepting the statements as to the longevity of Abraham and certain of his descendants (see PATRIARCH; also under *Technical Chronology*), and can go on to examine the details of the period under consideration as made out from evidence requiring this admission. The narrative affords the following data which we place under two periods—(1.) that from Abram's leaving Haran to Jacob's entering Egypt, and (2.) that from Jacob's entering Egypt to the Exodus.

(1.) Age of Abraham on leaving Haran	75 years
" " at Isaac's birth	100
Age of Isaac at Jacob's birth	60
Age of Jacob on entering Egypt	130
	216 or 215 years.
(2.) Age of Levi on entering Egypt	about 45
Residue of his life	92
Oppression after the death of Jacob's sons (Ex. i. 6, 7 ff.)	
Age of Moses at Exodus	80
	172
Age of Joseph in the same year	39
Residue of his life	71
Age of Moses at Exodus	80
	151

These data make up about 387 or 388 years, to which it is reasonable to make some addition, since it appears that all Joseph's generation died before the oppression commenced, and it is probable that it had begun some time before the birth of Moses. The sum we thus obtain cannot be far different from 430 years, a period for the whole sojourn that these data must thus be held to confirm. The genealogies relating to the time of the dwelling in Egypt, if continuous, which there is much reason to suppose some to be, are not repugnant to this scheme; but one alone of them, that of Joshua in 1 Chr. (vii. 23, 25–27), *if a succession*, can be reconciled with dating the 430 years from Jacob's entrance into Egypt. The historical evidence should be carefully weighed. Its chief point is the increase of the Israelites from the few who went with Jacob into Egypt, and Joseph and his sons, to the 600,000 men who came out at the Exodus. (CENSUS.) At the former date are enumerated—"besides Jacob's sons' wives"—Jacob, his 12 sons and 1 daughter, 51 grandsons and 1 grand-daughter, and 4 great-grandsons, making 70 souls (Gen. xlvi. 8–27). The generation to which children would be born about this time was thus of at least fifty-one pairs, since all are males except one, who most probably married a cousin. This computation takes no account of polygamy, which was certainly practised at the time by the Hebrews. This first generation must, unless there were at the time other grand-daughters of Jacob besides the one mentioned (compare verse 7), have taken foreign wives, and it is reasonable to suppose the same to have been constantly done afterward, though probably in a less degree (compare Lev. xxiv. 10). Bondservants and children born from them in the house were adopted into the number of their own people (1 Chr. ii. 34, 35; compare Gen. xiv. 14, xv. 3, xvii. 27, xxx. 43, xlvii. 1); other foreigners may have been proselyted (see Caleb 1); early marriages probably prevailed (compare xxxviii. 14); and longevity aided to swell the population (xlvii. 28, l. 22; Ex. vi. 16, 18, 20, &c.; see Amram 1; Genealogy; Generation). It has been calculated that the Israelites in Egypt must have doubled on an average once in fifteen and a half years; but in view of the foregoing statements, of the ascertained rate of increase in several modern nations (the United States double every 20 or 23 years; and in some parts this rate is much exceeded), and of the especial blessing which attended the people, the interval of about 215 years does not seem too short for the increase. "Whatever may be the issue of the diversity between leading Egyptologers, certain it is that the chronology of Egypt is not yet adjusted to a scale so fixed that it is worth while to try to conform to it the elements of biblical chronology scattered through the O. T." (J. P. Thompson, D. D., in *B. S.* xiv. 652).—(C.) *Third Period*, from the Exodus to the Foundation of Solomon's Temple.—There is but one passage from which we obtain the length of this period as a whole. It is that in which the Foundation of the Temple is dated in the 480th (Heb.), or 440th (LXX.) year after the Exodus, in the 4th year and 2d month of Solomon's reign (1 K. vi. 1). Subtracting from 480 or 440 years the first three years of Solomon and the forty of David, we obtain (480 − 43 =) 437 or (440 − 43 =) 397 years. These results we have first to compare with the detached numbers. These are —(1.) From Exodus to death of Moses, 40 years. (2.) Leadership of Joshua, $7+x$ years. (3.) Interval between Joshua's death and the First Servitude, x years. (4.) Servitudes and rule of Judges until Eli's death, 430 years. (5.) Period from Eli's death to Saul's accession, $20+x$ years. (6.) Saul's reign, 40 years. (7.) David's reign, 40 years. (8.) Solomon's reign to Foundation of Temple, 3 years. Sum, $3x+580$ years. It is possible to obtain approximatively the length of the three wanting numbers. Joshua's age at the Exodus was 20 or $20+x$ years (Num. xiv. 29, 30), and at his death, 110: therefore the utmost length of his rule must be (110 − 20 − 40 =) 50 years. After Joshua there is the time of the Elders who overlived him, then a period of disobedience and idolatry, a servitude of 8 years, deliverance by Othniel the son of Kenaz, and rest for 40 years until Othniel's death. The duration of Joshua's government is limited by the circumstance that Caleb's lot was apportioned to him in the seventh year of the occupation, and therefore of Joshua's rule, when he was 85 years old, and that he conquered the lot after Joshua's death (Josh. xiv. 6–15; xv. 13–19; Judg. i. 9–15, 20). If we suppose that Caleb set out to conquer his lot about 7 years after its apportionment, then Joshua's rule would be about 13 years, and he would have been a little (about 18 years) older than Caleb. The interval between Joshua's death and the First Servitude is limited by the history of Othniel. He was already a warrior when Caleb conquered his lot; he lived to deliver Israel from the Mesopotamian oppressor, and died at the end of the subsequent 40 years of rest. Supposing Othniel to have been 30 years old when Caleb set out, and 110 years at his death, 32 years would remain for the interval in question (Judg. iii. 8–11). The rule of Joshua may be therefore reckoned to have been about 13 years, and the subsequent interval to the First Servitude about 32 years, altogether 47 (45) years. These numbers cannot be considered exact; but they can hardly be far wrong, more especially the sum. The residue of Samuel's judgeship after the 20 years from Eli's death until the solemn fast and victory at Mizpeh (1 Sam. vii. 2), can scarcely have much exceeded 20 years. Samuel must have been still young at the time of Eli's death, and he died very near the close of Saul's reign (xxv. 1, xxviii. 3). If he were ten years old at the former date, and judged for 20 years after the victory at Mizpeh, he would have been near 90 years old (10? + 20 + 20? + 38?) at his death, which appears to have been a long period of life at that time. If we thus suppose the three uncertain intervals, the residue of Joshua's rule, the time after his death to the First Servitude, and Samuel's rule after the victory at Mizpeh to have been respectively 6, 32, and 20 years, the sum of the whole period, according to Mr. Poole, will be (580 + 58 =) 638 years. (Compare Acts xiii. 19–21; Judg. xi. 26; also, *Principal Systems of Biblical Chronology*, below; Judges, Book of, VII.; Kings, 1st and 2d Books of, I.—(D.) *Fourth Period*, from the Foundation of Solomon's Temple to its Destruction.—The dates of this period can be more easily ascertained. With the exception of two supposed interregnums, one of 11 years between Jeroboam II. and Zachariah, and the other of 9 years between Pekah and Hoshea, for which in both cases he would suppose a longer reign of the earlier of the two kings between whom the interregnums are conjectured, Mr. Poole accepts the computation of the period given in the margin of the A. V. He also corrects (see below) the date of the conclusion of this period, there given B. C. 588 to 586, and estimates the whole period to be of about 425 years, that of the undivided kingdom 120 years, that of the kingdom of Judah about 388 years, and that of the kingdom of Israel about 255 years. (See Israel, Kingdom of, and Judah, Kingdom of; also, *Probable determination of Dates*, below.)—(E.) *Fifth Period*, from the Destruction of Solomon's Temple to the Return from the Babylonish Captivity.—The determination of the length of this period depends upon the date of the return to Palestine. The decree of Cyrus leading to that event was made in the first year of his reign, doubtless at Babylon (Ezr. i. 1), B. C. 538, but it does not seem certain that the Jews at once returned. (Babel; Ezra, Book of.) Two numbers, held by some to be identical, must here be considered. One is the period of 70 years, during which the tyranny of Babylon over Palestine and the East generally was to last, prophesied by Jeremiah (xxv.), and the other, the 70 years' Captivity (xxix. 10; 2 Chr. xxxvi. 21; Dan. ix. 2). The commencement of the former period is plainly the first year of Nebuchadnezzar and fourth of Jehoiakim (Jer. xxv. 1), when the successes of the king of Babylon began (xlvi. 2), and the miseries of Jerusalem (xxv. 29), and the conclusion, the fall of Babylon (12). The famous seventy years of Captivity would seem to be the same period as this, since it was to terminate with the return of the captives (xxix. 10). This period we consider to be of $48+x$ years, the doubtful number being the time of the reign of

Cyrus before the return to Jerusalem, probably about two or three years. (For the subsequent chronology, see Ahasuerus; Annas 2; Artaxerxes; Babel; Belshazzar; Caiaphas; Cyrenius; Daniel; Darius; Evil-Merodach; Herod; High-Priest; James; Jerusalem; Jesus Christ; John the Apostle; Maccabees; Nehemiah; Paul; Persians; Peter; Roman Empire; Star of the Wise Men, &c.)—*Principal Systems of Biblical Chronology.*—Upon the data we have considered three principal systems of Biblical Chronology have been founded, which may be termed the Long System, the Short, and the Rabbinical. There is a fourth, which, although an offshoot in part of the last, can scarcely be termed biblical, inasmuch as it depends for the most part upon theories, not only independent of, but repugnant to the Bible: this last is at present peculiar to Baron Bunsen. The principal advocates of the Long Chronology are Jackson, Hales, and Des-Vignoles. They take the LXX. for the patriarchal generations, and adopt the long interval from the Exodus to the Foundation of Solomon's Temple. The Short Chronology, from Jerome's time the recognized system of the West, has had a multitude of illustrious supporters (Usher, Newton, Petavius, Michaelis, Gesenius, Stuart, Clinton, &c.), and is adopted in the margin of the A. V. Usher may be considered as its most ablea dvocate. He follows the Hebrew in the patriarchal generations, and takes the 480 years from the Exodus to the Foundation of Solomon's Temple. The Rabbinical Chronology, partially received, chiefly by the German school, accepts the biblical numbers, but makes the most arbitrary corrections. For the date of the Exodus it has been virtually accepted by Bunsen, Lepsius, and Lord A. C. Hervey.

	Hales.	Jackson.	Usher.	Petavius.	Bunsen.
	B. C.	B. C.	B. C.	B. C.	B. C.
Creation	5411	5426	4004	3983	(Adam) cir. 20,000
Flood	3155	3170	2348	2327	(Noah) cir. 10,000
Abram leaves Haran	2078	2023	1921	1961	
Exodus	1648	1593	1491	1531	1,820
Foundation of Solomon's Temple	1027	1014	1012	1012	1,004
Destruction of Solomon's Temple	586	586	588	589	586

The principal disagreements of these chronologers, besides those already indicated, must be noticed. In the post-diluvian period Hales rejects the Second Cainan and reckons Terah's age at Abram's birth 130 instead of 70 years; Jackson accepts the Second Cainan and does not make any change in the second case; Usher and Petavius follow the Hebrew, but the former alters the generation of Terah, while the latter does not. The period of the kings, from the Foundation of Solomon's Temple, is very nearly the same in the computations of Jackson, Usher, and Petavius: Hales lengthens it by supposing an interregnum of 11 years after the death of Amaziah; Bunsen shortens it by reducing the reign of Manasseh from 55 to 45 years.—*Probable determination of dates and intervals* (by Mr. Poole).—Having thus gone over the biblical data, it only remains for us to state what we believe to be the most satisfactory scheme of chronology, derived from a comparison of these with foreign data, principally Egyptian and Assyrian.—(1.) *Date of the Destruction of Solomon's Temple.*—The Temple was destroyed in the 19th year of Nebuchadnezzar, in the 5th month of the Jewish year (Jer. lii. 12, 13; 2 K. xxv. 8, 9). In Ptolemy's Canon this year is current in the proleptic (i. e. reckoned by anticipation) Julian year, B. C. 586, and the 5th month may be considered as about = August of that year.—(2.) *Synchronism of Josiah and Pharaoh Necho.*—The death of Josiah can be clearly shown on biblical evidence (Israel, Kingdom of) to have taken place in the 22d year before that in which the Temple was destroyed, i. e. in the Jewish year from the spring of B. C. 608 to the spring of 607. P. Necho's 1st year is proved by the Apis-tablets to have been most probably the Egyptian vague year, Jan. B. C. 609–8, but possibly 610–9. (Egypt.) The expedition in opposing which Josiah fell cannot be reasonably dated earlier than P. Necho's 2d year, B. C. 609–8 or 608–7. We have thus B. C. 608–7 for the last year of Josiah, and 638–7 for that of his accession, the former date falling within the time indicated by the chronology of P. Necho's reign.—(3.) *Synchronism of Hezekiah and Tirhakah.*—Tirhakah is mentioned as an opponent of Sennacherib shortly before the miraculous destruction of his army in the 14th year of Hezekiah. It has been lately proved from the Apis-tablets that the first year of Tirhakah's reign over Egypt was the vague year current in B. C. 689. The 14th year of Hezekiah, according to the received chronology, is B. C. 713, or, if we correct it two years on account of the lowering of the date of the destruction of the Temple, B. C. 711. If we hold that the expedition dated in Hezekiah's 14th year was different from that which ended in the destruction of the Assyrian army, we must still place the latter event before B. C. 695. There is, therefore, at first sight a discrepancy of at least six years. But most probably at the time of Sennacherib's disastrous expedition, Tirhakah was king of Ethiopia in alliance with the king or kings of Egypt, and afterward assumed the crown of Egypt. (Israel, Kingdom of.)—(4.) *Synchronism of Rehoboam and Shishak.*—Rehoboam appears to have come to the throne about 249 years before the accession of Hezekiah, and therefore about B. C. 973. (Israel, Kingdom of.) The invasion of Shishak took place in his 5th year (1 K. xiv. 25), by this computation, B. C. 969. He appears to have come to the throne at least 21 or 22 years before his expedition against Rehoboam (1 K. iii. 1, ix. 24, xi. 26–40, &c.). An inscription at the quarries of Silsilis in Upper Egypt records the cutting of stone in the 22d year of Sheshonk I., or Shishak, for constructions in the chief temple of Thebes, where we now find a record of his conquest of Judah. On these grounds we may place the accession of Shishak B. C. about 990.—(5.) *Exodus.*—Arguments founded on independent evidence afford the best means of deciding which is the most probable computation from biblical evidence of the date of the Exodus. A comparison of the Hebrew calendar with the Egyptian (Egypt) has led Mr. Poole to the following result:—The civil commencement of the Hebrew year was with the new-moon nearest to the autumnal equinox; and at the approximative date of the Exodus obtained by the long reckoning, we find that the Egyptian vague year commenced at or about that point of time. This approximative date, therefore, falls about the time at which the vague year and the Hebrew year, as dated from the autumnal equinox, nearly or exactly coincided in their commencements. It may be reasonably supposed that the Israelites in the time of the oppression had made use of the vague year as the common year of the country, which indeed is rendered highly probable by the circumstance that they had mostly adopted the Egyptian religion (Josh. xxiv. 14; Ez. xx. 7, 8), the celebrations of which were kept according to this year. When, therefore, the festivals of the Law rendered a year virtually tropical necessary, of the kind either restored or instituted at the Exodus, it seems most probable that the current vague year was fixed under Moses. If this supposition be correct, we should expect to find that the 14th day of Abib, on which fell the full-moon of the Passover of the Exodus, corresponded to the 14th day of a Phamenoth, in a vague year commencing about the autumnal equinox. It has been ascertained by computation that a full-moon fell on the 14th day of Phamenoth, on Thursday, April 21st, B. C. 1652. A full-moon would not fall on the same day of the vague year at a shorter interval than 25 years before or after this date, while the triple coincidence of the new-moon, vague year, and autumnal equinox could not recur in less than 1500 vague years. The date thus obtained is but four years earlier than Hales's, and the interval from it to that of the Foundation of Solomon's Temple, B. C. about 1010, would be about 642 years, or four years in excess of that previously obtained from the numerical statements in the Bible. We therefore take B. C. 1652 as the most satisfactory date of the Exodus.—(6.) *Date of the Commencement of the* 430 *years of Sojourn.*—Mr. Poole holds that the 430 years of Sojourn [see above, under *Biblical data* (B.)] commenced when Abraham entered Palestine, and that the interval was of 430 complete years, or a little more, commencing about the time of the vernal equinox, B. C. 2082, or nearer the beginning of that proleptic Julian year.—(7.) *Date of the Dispersion.*—Taking the LXX. numbers as most probable, Mr. Poole places the Dispersion, if coincident with Peleg's birth [see above, *Biblical data* (A.)], B. C. about 2698, or, if we accept Usher's correction of Terah's age at the birth of Abraham, about 2758.—(8.) *Date of the Flood.*—The Flood, as ending about 401 years before the birth of Peleg, would be placed B. C. about 3099 or 3159 (see above). The year preceding, or the 402d, was that mainly occupied by the catastrophe. It is most reasonable to suppose that the Noachian colonists began to spread about 300 years after the Flood. As far as we can learn, no independent historical evidence points to an earlier period than the middle of the 28th century B. C. as the time of the foundation of kingdoms, although the chronology of EGYPT reaches to about this period, while that of Babylon (BABEL) and other states does not greatly fall short of the same antiquity.—(9.) *Date of the Creation of Adam.*—The numbers given by the LXX. for the antediluvian patriarchs (see above) would place the creation of Adam 2262 years before the end of the Flood, or B. C. about 5361 or 5421.

Chrys'o-lite [kris-] (fr. Gr. = *golden stone*), one of the precious stones in the foundation of the heavenly Jerusalem (Rev. xxi. 20). It also occurs in Ez. xxviii. 19, margin. It has been already stated (BERYL) that the chrysolite of the ancients = the modern Oriental topaz. The chrysolite in modern mineralogy is a mineral, massive or crystallized, of various shades of green, composed of silica, magnesia, and iron.

Chrys'o-prase [kris'o-praze] (fr. Gr. = *golden lock*) occurs twice in the margin of A. V. in Ezekiel; viz. in xxvii. 16, Heb. *cadcôd*, text of A. V. "AGATE," and in xxviii. 13, Heb. *nôphec*, text of A. V. "EMERALD." CHRYSOPRASUS.

* **Chry-sop'ra-sus** [kre-] (L. fr. Gr. = CHRYSOPRASE) occurs only in Rev. xxi. 20, as the tenth of the precious stones in the walls of the heavenly Jerusalem. Some suppose the ancient chrysoprasus = the modern chrysoprase, viz. the apple or leek-green variety of agate; but Mr. King (*Nat. Hist., Anc. and Mod., of Precious Stones*, &c., 130, 163) considers Pliny's chrysoprasus as a paler variety of our Indian CHRYSOLITE, and says that antique works do not occur in our chrysoprase, though intagli are known upon a mineral much resembling it, but more of a bluish cast, probably the cerulean jasper, which is also said to be sometimes found in antique Egyptian jewelry set alternately with bits of lapis-lazuli.

Chub [kub] (Heb.), the name of a people in alliance with Egypt in the time of Nebuchadnezzar (Ez. xxx. 5), and probably of northern Africa, or of the lands near Egypt to the S. Some have proposed to recognize Chub in the names of various African places, e. g. *Kobe*, a port on the Indian Ocean; *Kobion*, in the Mareotic nome in Egypt, &c. Others, however, think the present Hebrew text corrupt in this word. It has been therefore proposed to read *Nûb* for Nubia, as the Arabic version has "the people the Noobeh." Far better, on the score of probability, is the emendation which Hitzig proposes, *Lûb* = the LUBIM. In the absence of better evidence we prefer the reading of the present Hebrew text.

Chun [kun] (Heb. fr. a verb denoting *to stand upright, to set up*, Ges.), a city of Hadadezer (1 Chr. xviii. 8), called BEROTHAI in 2 Sam. viii. 8.

Church (usually derived, with the Scottish *kirk*, Ger. *kirche*, and similar words in the Teutonic and Slavonian languages, from the Gr. *kuriakon*, which literally = *pertaining to the Lord;* but by Mr. Meyrick, after Lipsius, connected with the L. *circus*, *circulus*, the Gr. *kuklos*, each literally = *a circle*), the A. V. translation throughout the N. T. (except in Acts xix. 32, 39, 41; see ASSEMBLY 9) of the Gr. *ekklêsia*, Latin form *ecclesia* (originally and in classical use = an assembly *called out* by the magistrate, or by legitimate authority). *Ekklêsia*, of which the Latin form is *ecclesia*, in the LXX. = the Heb. *kâhâl* (see ASSEMBLY 7). The Gr. *hierosulos* (= *robber of temples*, L. & S.) is translated in the plural (Acts xix. 37) "robbers of churches," and in the singular (2 Mc. iv. 42) "church-robber;" but elsewhere "church" occurs only as the translation of the Gr. *ekklêsia*. "Church" in Acts vii. 38; Heb. ii. 12, like "congregation" in Ps. xxii. 22; Deut. xxxi. 30 (Heb. *kâhâl* in both of these, also Gr. *ekklêsia* in the LXX.) = the whole assembly or congregation of the Israelitish people. The word occurs only twice in the Gospels (Mat. xvi. 18, "On this rock will I build my church" [PETER]; xviii. 17, "Tell it unto the church" [EXCOMMUNICATION]), but frequently in the Acts, Epistles, and Revelation, and denotes (1.) a particular church, i. e. a local Christian congregation or company of believers (Acts viii. 1, xi. 22, 26; Rom. xvi. 1, 4, 5; Gal. i. 2; Rev. i. 4, 11, 20, &c.); (2.) the church universal, i. e. the whole body of believers or Christians (Mat. xvi. 18; Eph. i. 22, iii. 10; Heb. xii. 23, &c.).—The following definitions are selected from different sources. The Greek Church teaches: "The church is a divinely instituted community of men, united by the orthodox faith, the law of God, the hierarchy, and the sacraments" (*Catechism*, Moscow, 1839). The Roman Catholic Bellarmine defines it: "The company of Christians knit together by the profession of the same faith and the communion of the same sacraments, under the government of lawful pastors, and especially of the Roman bishop as the only Vicar of Christ upon earth." The Church of England and the Protestant Episcopal Church in the United States of America declare: "The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same" (Art. xix.). The Lutheran Church defines: "A congregation of saints, in which the Gospel is rightly taught and the sacraments rightly administered" (*Confessio Augustana*, 1631, Art. vii.). The Presbyterian Church in the United States of America defines: "The universal church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to His laws. . . . . A particular church consists of a number of professing Christians, with their offspring, voluntarily associating together, for divine worship, and godly living, agreeably to the holy Scriptures; and submitting to a certain form of government" (*Form of Government*, ii. §§ 2, 4). The Epitome of Church Government and Fellowship which received "a general approval" of the National Congregational Council, held at Boston, 1865, declares: "For government there is no one visible, universal church; nor are there national, provincial, diocesan, or classical churches, but only local churches or congregations of believers, and responsible directly to the Lord Jesus Christ, the one Head of the church universal and of every particular church . . . A church is a society of professed believers, united by a covenant express or implied, whereby all its members agree with the Lord and with each other to observe all the ordinances of Christ, especially in united worship and in mutual watchfulness and helpfulness." Acts of the Apostles; Apostle; Baptism; Believers; Bishop; Christian; Deacon; Deaconess; Disciple; Elder; Evangelist; Excommunication; Lord's Supper; Saint; Synagogue.

Chu'shan-rish-a-tha'im [ku-] (Heb. Cushan *of twofold wickedness*, i. e. the horrible [so Targums, &c.]; *president of two governments*, Fü.), the king of Mesopotamia who oppressed Israel during eight years in the generation immediately following Joshua (Judg. iii. 8 ff.). The seat of his dominion was probably the region between the Euphrates and the *Khabour*. Chushan-Rishathaim's yoke was broken from the neck of the people of Israel by Othniel, and nothing more is heard of Mesopotamia as an aggressive power. The rise of the Assyrian empire, about B. C. 1270, would naturally reduce the bordering nations to insignificance.

Chu'si [ku-] (fr. Gr.), a place named only in Jd. vii. 18, as near Ekrebel, and upon the brook Mochmur.

Chu'za [ku-] (Gr. *Chouzas*, from Aram. = *seer?*), properly **Chu'zas**, the house-steward of Herod Antipas, husband of the Joanna healed by our Lord (Lk. viii. 3).

Ci-lic'i-a [se-lish'e-a] (L. fr. Gr.; named from the Phenician *Cilix*, brother of Cadmus, Hdt.; from a Phenician word for *stone*, Boch.), a maritime province in the S. E. of Asia Minor, bordering on Pamphylia in the W., Lycaonia and Cappadocia in the N., and Syria in the E. Lofty mountain chains, with only a few difficult passes or "gates," separate it from these provinces, Mount Amanus from Syria, and Taurus from Cappadocia. The western portion of the province is intersected with the ridges of Taurus and was denominated *Trachæa* (fr. Gr. = *rough*), in contradistinction to *Pedias* (Gr. *level*) in the E. The connection between the Jews and Cilicia dates from the time when it became part of the Syrian kingdom. (Antiochus III.) In the apostolic age they were still there in considerable numbers (Acts vi. 9). Cilicia was from its geographical position the high-road between Syria and the West; it was also the native country of St. Paul (Tarsus); hence it was visited by him, soon after his conversion (Gal. i. 21; Acts ix. 30); and again in his second apostolical journey, when he entered it on the side of Syria, and crossed Taurus by the "Cilician Gates" into Lycaonia (Acts xv. 41). Cilicia became a Roman province after the defeat of the Cilician pirates by Pompey B. C. 67, and Cicero was once proconsul of Cilicia; but western or "rough" Cilicia appears to have been governed by its own kings till the time of Vespasian.

* **Ci'mah** (Heb. *heap*, *cluster*, Ges.) (Job ix 9, marg., xxxviii. 31, marg.; translated "Pleiades" in the text).

Cin'na-mon [sin-] (Heb. *kinnamôn;* Gr. *kinnamon*, *kinnamômon;* fr. Phenician = *cane* or *tube*, from the form of its rolls, Hdt.), a well-known aromatic substance, the rind of the *Laurus Cinnamomum*, or *Cinnamomum Zeylanicum*, a small tree of the laurel family, found in Ceylon. It is mentioned in Ex. xxx. 23 as one of the component parts of the holy anointing oil, which Moses was commanded to prepare; in Prov. vii. 17 as a perfume for the bed; and in Cant. iv. 14 as one of the plants of the garden which is the image of the spouse. In Rev. xviii. 13 it is enumerated among the merchandise of the great Babylon. It was imported into Judea by the Phenicians or by the Arabians, and is now found in Sumatra, Borneo, China, &c., but chiefly, and of the best quality, in the S. W. part of Ceylon. Cassia.

Cin'ne-roth (Heb. pl. = *lyres*, Ges.), **All**, a district named with the "land of Naphtali" and other northern places as having been laid waste by Benhadad (1 K. xv. 20). It was possibly the small enclosed district N. of Tiberias, and by the side of the lake, afterward known as "the plain of Gennesaret." Chinneroth.

Ci-ra'ma (fr. Gr.) (1 Esd. v. 20) = Ramah in Ezr. ii. 26.

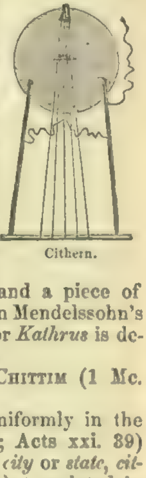
Cir-cum-cis'ion [sur-kum-sizh'un] (fr. L. = *a cutting around*, especially of the prepuce or foreskin; Heb. *mûlâh;* Gr. *peritomê*), was peculiarly, though not exclusively, a Hebrew rite. It was enjoined upon Abraham, the father of the nation, by God, at the institution, and as the token, of the Covenant, which assured to him and his descendants the promise of the Messiah (Gen. xvii.). It was thus made a necessary condition of Hebrew nationality. Every male child was to be circumcised when eight days old (Lev. xii. 3) on pain of death (Gen. xvii. 12–14; Ex. iv. 24–26). If the eighth day were a Sabbath, the rite was not postponed (Jn. vii. 22, 23). Slaves, whether home-born or purchased, were circumcised (Gen. xvii. 12, 13); and foreigners must have their males circumcised before they could be allowed to partake of the passover (Ex. xii. 48), or become Jewish citizens. The operation, performed with a sharp instrument (iv. 25; Josh. v. 2; Knife), was painful, at least to grown persons (Gen. xxxiv. 25; Josh. v. 8). It seems to have been customary to name a child when it was circumcised (Lk. i. 59; Children.) The Israelites were not circumcised in the wilderness, probably as under a temporary rejection by God, and therefore prohibited from using the sign of the Covenant; but "the reproach of Egypt," i. e. the threatened taunt of their former masters that God had brought them into the wilderness to slay them (Ex. xxxii. 12; Num. xiv. 13–16; Deut. ix. 28), which, so long as they remained uncircumcised and wanderers in the desert for their sin, was in danger of falling upon them, was "rolled away" when they were circumcised in GILGAL (Josh. v. 2–9). Circumcision has prevailed extensively both in ancient and modern times; Herodotus, &c., state that the Egyptians (probably only the priests and those initiated into the mysteries) were circumcised; and among some nations, as e. g. the Abyssinians, Nubians, modern Egyptians, and Hottentots, a similar custom is said to be practised by both sexes. The biblical notice of the rite describes it as distinctively Hebrew or Jewish, so that in the N. T. "the circumcision" and "the uncircumcision" frequently = the Jews and the Gentiles. Circumcision certainly belonged to the Hebrews as it did to no other people, by virtue of its divine institution, of the religious privileges attached to it, and of the strict regulations which enforced its observance. Moreover, the O. T. history incidentally discloses the fact that many, if not all, of the nations with whom they came in contact were uncircumcised. The origin of the custom among one large section of those Gentiles who follow it, is to be found in the biblical record of Ishmael (Gen. xvii. 25). Josephus relates that the Arabians circumcise after the thirteenth year, because Ishmael, the founder of their nation, was circumcised at that age. Though Mohammed did not enjoin circumcision in the Koran, he was circumcised himself, according to the custom of his country: and circumcision is now as common among the Mohammedans as among the Jews. The process of restoring a circumcised person to his natural condition by a surgical operation was sometimes undergone. Some of the Jews in the time of Antiochus Epiphanes, wishing to assimilate themselves to the heathen around them, built a gymnasium (A. V. "place of exercise") at Jerusalem, and that they might not be known to be Jews when they appeared naked in the games, "made themselves uncircumcised" (1 Mc. i. 15). Against having recourse to this practice, from an excessive anti-Judaistic tendency, St. Paul cautions the Corinthians (1 Cor. vii. 18). The attitude which Christianity, at its introduction, assumed toward circumcision was one of absolute hostility, so far as the necessity of the rite to salvation, or its possession of any religious or moral worth were concerned (Acts xv.; Gal. v. 2). (TIMOTHY; TITUS.) The Abyssinian Christians still practise circumcision as a national custom. An ethical idea is attached to circumcision even in the O. T. (Ex. vi. 12, 30; Jer. vi. 10; Lev. xxvi. 41) as the symbol of purity (see Is. lii. 1). MEDICINE.

Cis [sis] (L. fr. Heb.) = KISH 1 (Acts xiii. 21).

Ci'sai [si'say] (fr. Heb.) = KISH 3 (Esth. xi. 2).

Cis'tern [sis-] (fr. L.; Heb. *bór*), a receptacle for water, either conducted from an external spring, or proceeding from rainfall. The dryness of the summer months between May and September, in Syria, and the scarcity of springs in many parts of the country, make it necessary to collect in reservoirs and cisterns the rain-water, of which abundance falls in the intermediate period. (AGRICULTURE; PALESTINE.) The larger sort of public tanks or reservoirs (Ar. *birkeh*, Heb. *bĕrêcâh*) are usually called in A. V. "POOL," while for the smaller and more private it is convenient to reserve the name "cistern." Both pools and cisterns are frequent throughout the whole of Syria and Palestine. On the long-forgotten way from Jericho to Bethel, "broken cisterns" of high antiquity are found at regular intervals. JERUSALEM, described by Strabo as well supplied with water, in a dry neighborhood, depends mainly for this upon its cisterns, of which almost every private house possesses one or more, excavated in the rock on which the city is built. The cisterns have usually a round opening at the top, sometimes built up with stonework above and furnished with a curb and a wheel for the bucket (Eccl. xii. 6), so that they have externally much the appearance of an ordinary WELL. The water is conducted into them from the roofs of the houses during the rainy season, and with care remains sweet during the whole summer and autumn. In this manner most of the larger houses and public buildings are supplied. Empty cisterns were sometimes used as prisons and places of confinement. Joseph was cast into a "pit" (Heb. *bór*) (Gen. xxxvii. 22), and his "dungeon" in Egypt is called by the same Hebrew name (xli. 14). Jeremiah was thrown into a miry though empty cistern, whose depth is indicated by the cords used to let him down (Jer. xxxviii. 6).

Cith'ern [sith-] (= L. *cithara*, Gr. *kithara*) (1 Mc. iv. 54), a musical instrument, resembling a guitar, most probably of Greek origin, employed by the Chaldeans, and introduced by the Hebrews into Palestine on their return thither after the Babylonian Captivity. With respect to the shape of the cithern mentioned in the Apocrypha, the opinion of the learned is divided: according to some it resembled in form the Greek delta Δ, others represent it as a half-moon, and others again like the modern guitar. In many Eastern countries it is still in use with strings, varying in number from three to twenty-four. Under the name of *Koothir*, the traveller Niebuhr describes it as a wooden plate or dish, with a hole beneath and a piece of skin stretched above like a drum. In Mendelssohn's edition of the Psalms, the *Koothir* or *Kathrus* is described by the accompanying figure.



Cithern.

Cit'ims [sit'timz] (fr. Heb.) = CHITTIM (1 Mc. viii. 5).

Cit'i-zen, the A. V. translation uniformly in the N. T. (Lk. xv. 15, xix. 14 in plural; Acts xxi. 39) of the Gr. *politês* (= *a member of a city* or *state, citizen, freeman;* fr. *polis, city*, L. & S.), translated in Apocrypha in plural "citizens" (2 Mc. iv. 50, &c.) or "countrymen" (5, &c.). The kindred Greek word *politeia* (= *the relation in which a citizen stands to the state, citizenship*, L. & S.) is translated "freedom" in Acts xxii. 28, and "commonwealth" in Eph. ii. 10. Another (*politeuma*) is translated "CONVERSATION" (Phil. iii. 20). In the Hebrew commonwealth, which was framed on a basis of religious, rather than of political privileges and distinctions, the idea of the commonwealth was merged in that of the CONGREGATION, to which every Hebrew, and even the STRANGER, under certain restrictions, was admitted. But in Greece and Rome, citizenship, comprehending not only complete protection by the laws, but also in the higher sense, a participation in the legislative and judicial power of the state or city, was highly valued. In 2 Mc. ix. 15 reference is made to the citizens of Athens, and in several passages in the N. T. to Roman citizens. The privilege of Roman citizenship was originally acquired in various ways, as by purchase (Acts xxii. 28), by military services, by favor, or by manumission. The right once obtained descended to a man's children. Among the privileges attached to citizenship, we note that a man could not be bound or imprisoned without a formal trial (ver. 29), still less be scourged (xvi. 37; Cic. *in Verr.* v. 63, 66). Another privilege attaching to citizenship was the appeal from a provincial tribunal to the emperor at Rome (Acts xxv. 11). Gentile Christians are figuratively "fellow-citizens (Gr. *sumpolitai*) of the saints" (Eph. ii. 19), i. e. members of the spiritual commonwealth of Israel, or of the kingdom of heaven. KINGDOM.

Cit′ron. APPLE-TREE.

Cit′y [sit′te], the A.V. translation of—1. Heb. *'âr* and *'ir*, plural of both *ârîm*, from *'ûr*, *to keep watch.*—2. Heb. *kiryâh*, *kiryâth*, dual *kiryâthaim*, from *kârâh*, *to approach as an enemy*, probably the most ancient name for city, but seldom used in prose as a general name.—3. Heb. *kereth* = No. 2 (Job xxix. 7; Prov. viii. 3, ix. 3, 14, xi. 11).—4. Chal. *kiryâh* and *kiryâ* = No. 2 (Ezr. iv. 10 ff.).—5. Gr. *polis*, uniformly in the N. T. translated "city;" in the LXX. = No. 1, 2, 3, 4; the plural of the derivative *politarchês* being twice translated "rulers of the city" (Acts xvii. 6, 8). (FENCED CITY; VILLAGE.) The earliest notice in Scripture of city-building is of Enoch by Cain, in the land of his exile (Gen. iv. 17). After the confusion of tongues, Nimrod founded Babel, Erech, Accad, and Calneh, in the land of Shinar, and Asshur (or NIMROD), built Nineveh, Rehoboth, Calah, and Resen, the last being "a great city." A subsequent passage mentions Sidon, Gaza, Sodom, Gomorrah, Admah, Zeboim, and Lasha, as cities of the Canaanites, but without implying for them antiquity equal to that of Nineveh and the rest (x. 10–12, 19, xi. 3, 9). The earliest description of a city, properly so called, is that of Sodom (xix. 1–22); but it is certain that from very early times cities existed on the sites of Jerusalem, Hebron, Shechem, Damascus, &c. Hebron is said to have been built seven years before Zoan (Tanis) in Egypt, and is thus the only Syrian town which presents the elements of a date for its foundation (Num. xiii. 22). Even before the time of Abraham there were cities in Egypt (Gen. xii. 14, 15; Num. xiii. 22), and the Israelites, during their sojourn there, were employed in building or fortifying the "treasure cities" of Pithom and Raamses (Ex. i. 11). Meanwhile the settled inhabitants of Syria on both sides of the Jordan had grown in power and in number of "fenced cities," which were occupied and perhaps partly rebuilt or fortified after the conquest. But from some of these the possessors were not expelled till a late period, and Jerusalem itself was not captured till the time of David (2 Sam. v. 6, 9). From this time the Hebrews became a city-dwelling and agricultural rather than a pastoral people. David enlarged Jerusalem, and Solomon, besides embellishing his capital, also built or rebuilt Tadmor (Palmyra), Gezer, Beth-horon, Hazor, and Megiddo, besides store-cities (ver. 7, 9, 10; 1 K. ix. 15–18; 2 Chr. viii. 6). Collections of houses in Syria for social habitation may be classed under three heads:—(1.) cities; (2.) towns with citadels or towers for resort and defence; (3.) unwalled villages. The cities may be assumed to have been in almost all cases "fenced cities." But around the city, especially in peaceable times, lay undefended "SUBURBS" (1 Chr. vi. 57 ff.; Num. xxxv. 1–5; Josh. xxi.), to which the privileges of the city extended. The city thus became the citadel, while the population overflowed into the suburbs (1 Mc. xi. 61). The absence of walls as indicating security in peaceable times, is illustrated by Zechariah (ii. 4; compare 1 K. iv. 25). According to Eastern custom, special cities were appointed to furnish special supplies for the service of the state. Governors for these and their surrounding districts were appointed by David and by Solomon (1 K. iv. 7 ff., ix. 19; 1 Chr. xxvii. 25; 2 Chr. xvii. 12, xxi. 3; 1 Mc. x. 39). To this practice our Lord alludes in his parable of the pounds (Lk. xix. 17, 19). To the LEVITES forty-eight cities were assigned, thirteen of them for the family of Aaron (PRIEST), six as refuge (Josh. xxi.). (CITY OF REFUGE.) In many Eastern cities much space is occupied by gardens (GARDEN), and thus the size of the city is greatly increased. The vast extent of Nineveh and of Babylon may thus be in part accounted for. In most Oriental cities the streets are extremely narrow, seldom allowing more than two loaded camels, or one camel and two foot-passengers, to pass each other. (STREET.) The open spaces near the gates of towns were in ancient times, as they are still, used as places of assembly by the elders, of holding courts by kings and judges, and of general resort by citizens. They were also used as places of public exposure by way of punishment (Jer. xx. 2; Am. v. 10).—"City of David," in 2 Sam. v. 9 and elsewhere in the O. T., = Mount Zion in JERUSALEM; in Lk. ii. 4, 11 = BETHLEHEM 1. Jerusalem is also styled "the city of God" (Ps. xlvi. 4, xlviii. 1, 8, &c.), "the holy city" (Neh. xi. 1, 18, &c.).—*City of Destruction* (Is. xix. 18); see IR-HA-HERES.—See also ARCHITECTURE; CITY OF REFUGE; COUNCIL; ELDER; GATE; GOVERNOR; HOUSE; JUDGE; SANHEDRIM; STREET; WALLS.

Cit′y of Ref′uge. Six Levitical cities were specially chosen for refuge to the involuntary homicide (BLOOD, AVENGER OF; MURDER) until released from banishment by the death of the high-priest (Num. xxxv. 6, 9 ff.; Josh. xx. 2 ff., xxi. 13, &c.). There were three on each side of Jordan. On the W. of Jordan were—1. KEDESH, in Naphtali; 2. SHECHEM, in Mount Ephraim; 3. HEBRON, in Judah. On the E. side of Jordan were—4. BEZER, in the tribe of Reuben, in the plains of Moab; 5. RAMOTH-GILEAD, in the tribe of Gad; 6. GOLAN, in Bashan, in the half-tribe of Manasseh. Maimonides says all the forty-eight Levitical cities had the privilege of asylum, but that the six refuge-cities were required to receive and lodge the homicide gratuitously. The directions respecting the refuge-cities present some difficulties in interpretation. The Levitical cities were to have a space of 1,000 cubits (about 583 yards) beyond the city wall for pasture and other purposes. Presently after, 2,000 cubits are ordered to be the suburb limit (Num. xxxv. 4, 5). The solution of the difficulty may be, either the 2,000 cubits are to be added to the 1,000 as "fields of the suburbs" (Lev. xxv. 34), or the additional 2,000 cubits were a special gift to the refuge-cities, whilst the other Levitical cities had only 1,000 cubits for suburbs. CITY; SUBURBS.

Clau′da (fr. Gr.) (Acts xxvii. 16). A small island nearly due W. of Cape Matala on the S. coast of Crete, and nearly due S. of PHENICE. It is still called *Claudanesa*, or *Gaudonesi*, by the Greeks, which the Italians have corrupted into *Gozzo*. The ship which conveyed St. Paul was seized by the gale a little after passing Cape Matala, when on her way from Fair Havens to Phenice (Acts xxvii. 12–17). The storm came down from the island (EUROCLYDON), and there was danger lest the ship should be driven into the African Syrtis (QUICKSANDS). She was driven to Clauda and ran under the lee of it, where the water would be smooth.

Clau'di-a (L. fem. of CLAUDIUS), a Christian woman mentioned in 2 Tim. iv. 21, as saluting Timothy; supposed by Dean Alford and others to have been the wife of PUDENS, and originally a British maiden, daughter of King Cogidubnus, an ally of Rome, who took the name of his imperial patron, Tiberius Claudius.

Clau'di-us (L. *lame*, perhaps *celebrated*, A. F. Pott: a surname common to two celebrated Roman clans, one patrician, the other plebeian), in full, Tiberius Claudius Nero Drusus Germanicus, fourth Roman emperor, reigned from 41 to 54 A. D. He was the son of Nero Drusus, was born in Lyons, Aug. 1, B. C. 9 or 10, and lived private and unknown till the day of his being called to the throne, Jan. 24, A. D. 41. He was nominated to the supreme power mainly through the influence of Herod Agrippa I. In the reign of Claudius there were several famines, arising from unfavorable harvests (Acts xi. 28–30). (AGABUS.) Claudius was induced by a tumult of the Jews in Rome, to expel them from the city (xviii. 2). The date of this event is uncertain. After a weak and foolish reign he was poisoned by his fourth wife Agrippina, the mother of Nero, Oct. 13, A. D. 54. For a coin with his image, see CYPRUS.

Clau'di-us Lys'i-as. LYSIAS.

* **Clave**, from CLEAVE.

Clay, the A. V. translation of—1. Heb. *tît* (Ps. xl. 2, Heb. 3; Is. xli. 25; Nah. iii. 14), usually and properly translated "mire," but in Isaiah and Nahum above = *potter's clay*, Ges.—2. Heb. *hômer* or *chômer* = (so Ges.) *clay*, *loam*, sc. of a reddish color, e. g. potter's clay (Is. xlv. 9, &c.), as used for sealing (Job xxxviii. 14; see below), mire (xxx. 19), &c.; also translated "MORTAR" (Gen. xi. 3; Ex. i. 14, &c.), "mire" (Job xxx. 19; Is. x. 6, &c.).—3. Chal. *hăsaph* or *chăsaph* (Dan. ii. 33 ff.) = *sherds*, *burnt clay*, *earthen-ware*, Ges.—4. Heb. *melet* (Jer. xliii. 9) = *mortar*, *cement*, Ges.—5. Heb. *ma'ăbeh hâădâmâh* (1 K. vii. 46), translated "the clay ground," margin "the thickness of the ground," = *the compact soil*, probably clayey, Ges.; probably = *'ăbéy hâădâmâh*, A. V. "the clay ground," margin "thicknesses of the ground" (2 Chr. iv. 17).—6. Gr. *pêlos* (Jn. ix. 6, 11, 14, 15; Rom. ix. 21); in LXX. = No. 1 and 2. The great seat of the POTTERY of the present day in Palestine is Gaza, where are made the vessels in dark blue clay so frequently met with. (BRICK; HANDICRAFT.) Wine jars in Egypt were sometimes sealed with clay; mummy pits were sealed with the same substance, and remains of clay are still found adhering to the stone door-jambs. Our Lord's tomb may been thus sealed (Mat. xxvii. 66), as also the earthen vessel containing the evidences of Jeremiah's purchase (Jer. xxxii. 14). The SEAL used for public documents was rolled on the moist clay, and the tablet was then placed in the fire and baked. The practice of sealing doors with clay to facilitate detection in case of malpractice is still common in the East.

* **Clean** (Heb. *tâhór*; Gr. *katharos*), and **Un-clean'** (Heb. *tâmé*; Gr. *akathartos*), terms used in the Scriptures—(1.) in a literal or physical sense (Lev. iv. 12, xiv. 40; Mat. xxvii. 59, &c.);—(2.) in a legal or ceremonial sense (Gen. vii. 2, 8, viii. 20; Lev. xi.; Deut. xii., xiv.; Acts x. 14, 28, &c.);—(3.) in a moral or spiritual sense (Ps. xix. 9; Heb. 10; Is. vi. 5; Ez. xliv. 23; Jn. xv. 3; Eph. v. 5, &c.).—The ceremonial distinction before the Flood was probably made with reference to sacrifice; the distinction of the Mosaic law referred to sacrifice, food, &c. The regulations made in this respect doubtless tended to promote health, to keep the Israelites separate from the surrounding heathen, and to set forth impressively great spiritual truths (Heb. ix. 9–14). LAW OF MOSES; PURIFICATION; SACRIFICE; UNCLEAN MEATS.

* **Cleave**, an English verb used in regular and irregular, transitive and intransitive forms in the Scriptures. To "cleave to" (Gen. ii. 24, &c.) = to *adhere to*, *stick closely to*, *cling to*, often in spite of efforts or influences tending to separation. So "clave to" (Ru. i. 14, &c.), "cleaved to" (2 K. iii. 3, &c.) = *adhered to*, *clung to*. To "cleave," transitively (Lev. i. 17; Deut. xiv. 6; Eccl. x. 9, &c.), also intransitively (Zech. xiv. 4), = to *divide*, *split*, *separate*, sc. a thing into its parts. So "clave" (Gen. xxii. 3, &c.), "cleft" (Mic. i. 4), "cloven" (Acts iii. 2, &c.) = *divided* or *separated*. The noun CLEFT OR CLIFT is connected with the latter signification.

* **Cleft** (fr. CLEAVE) (Deut. xiv. 6; Cant. ii. 14, &c.) = a fissure or opening made by separation of parts; also written CLIFT.

Clem'ent (Gr. *Klêmês*, fr. L. *Clemens* = *mild*, *calm*, *clement*), a fellow-laborer of St. Paul at Philippi (Phil. iv. 3). It was generally believed in the ancient church, that this Clement = the Bishop of Rome, afterward so celebrated.

Cle'o-pas (Gr. *Kleopas*, prob. contr. fr. *Kleopatros* = *fame-father*, i. e. of great fame, or inheriting fame from a father), one of the two disciples who were going to Emmaus on the day of the resurrection (Lk. xxiv. 18). It is a question whether this Cleopas = the Cleophas (accurately in marg. Clopas) or ALPHEUS in Jn. xix. 25. MARY OF CLEOPHAS.

Cle-o-pa'tra (L. fr. Gr. fem. of *Kleopatros* = CLEOPAS). **1.** The wife of Ptolemeus (Esth. xi. 1) was probably the grand-daughter of ANTIOCHUS III. and both sister and wife of PTOLEMY VI. PHILOMETOR.—**2.** A daughter of Ptolemy VI. Philometor and No. 1, who was married first to Alexander Balas B. C. 150 (1 Mc. x. 58), and afterward given by her father to Demetrius Nicator when he invaded Syria (xi. 12). During the captivity of Demetrius in Parthia, Cleopatra married his brother Antiochus VII. Sidetes. She afterward murdered Seleucus, her eldest son by Demetrius; and at length was herself poisoned, B. C. 120, by a draught which she had prepared for her second son Antiochus VIII.

Cle'o-phas [-fas] (L. fr. Gr. = CLOPAS) = ALPHEUS (Jn. xix. 25). ALPHEUS; CLEOPAS; MARY OF CLEOPHAS.

* **Cliff** (anciently written CLIFT: see CLEAVE) = a high steep rock, appearing as if *cleft* or split off by violence. In 2 Chr. xx. 16 the Heb. *ma'ăleh* is translated "cliff" in A. V., margin "ascent" (see ZIZ); elsewhere "ascent," "going up," &c. (see AKRABBIM). In Job xxx. 6, the Heb. *'ărûts*, translated "cliffs" in A. V., = *horror*, *terror*, Ges.; and so "cliffs of the valleys" in A. V. should be rather *a horror of valleys*, i. e. horrible valleys. VALLEY 3.

* **Clift,** an old spelling of Cleft and of Cliff, found in some copies of the A. V.

* **Cloak.** Dress.

* **Clo'pas** (Gr. *Klôpas* = Alpheus) (Jn. xix. 25, margin) = Cleophas.

Clo'thing. Dress; Fuller; Handicraft.

Cloud (usually in A. V. = Heb. *'ânân* and Gr. *nephelê*). The shelter given, and refreshment of rain promised, by clouds, give them their peculiar prominence in Oriental imagery, and the individual cloud in an ordinarily cloudless region becomes well defined and is dwelt upon like the individual tree in the bare landscape. When a cloud appears, rain is ordinarily apprehended, and thus the "cloud without rain" becomes a proverb for the man of promise without performance (Prov. xvi. 15; Is. xviii. 4, xxv. 5; Jude 12; compare Prov. xxv. 14). The cloud is a figure of transitoriness (Job xxx. 15; Hos. vi. 4), and of whatever intercepts divine favor or human supplication (Lam. ii. 1, iii. 44). Being the least substantial of visible forms, it most easily suggests spiritual being. Hence it is the recognized machinery by which supernatural appearances are introduced (Is. xix. 1; Ez. i. 4; Rev. i. 7). (Darkness.) A bright cloud, at any rate at times, visited and rested on the Mercy Seat (Ex. xxix. 42, 43; 1 K. viii. 10, 11; 2 Chr. v. 14; Ez. xliii. 4), and was by later writers named Shechinah. See the next art.; Air; Firmament; Heaven; Rain; Sky; Vapor.

Cloud, Pil'lar of. This was the active form of the symbolical glory-cloud, betokening God's presence to lead His chosen host, or to inquire and visit offences, as the luminous cloud of the sanctuary exhibited the same under an aspect of repose. The cloud, which became a pillar when the host moved, seems to have rested at other times on the Tabernacle, whence God is said to have "come down *in* the pillar" (Num. xii. 5; so Ex. xxxiii. 9, 10). It preceded the host, apparently resting on the ark which led the way (Ex. xiii. 21, xl. 36, &c.; Num. ix. 15–23, x. 34). Shechinah.

* **Clout'ed** (Josh. ix. 5) = *patched* or *mended.* See Colors, I., *spotted.*

* **Clouts, cast** (Jer. xxxviii. 11, 12) = *cast-off rags,* or *torn clothes.*

* **Clo'ven,** from Cleave.

Cni'dus [ni-] (L. fr. Gr.) is mentioned in 1 Mc. xv. 23, as one of the Greek cities which contained Jewish residents in the second century B. C., and in Acts xxvii. 7, as a harbor which was passed by St. Paul after leaving Myra, and before running under the lee of Crete. It was a city of great consequence, at the extreme S. W. of the peninsula of Asia Minor, on a promontory now called *Cape Crio,* which projects between the islands of Cos and Rhodes (see Acts xxi. 1). All the remains of Cnidus show that it must have been a city of great magnificence.

* **Coach'es** (Is. lxvi. 20, margin). Litters.

Coal, the A. V. translation of several different words. 1. The most common in Hebrew is *gaheleth* or *gacheleth, a live ember,* translated in the plural "burning coals," as distinguished from No. 2 below (Prov. xxvi. 21). In 2 Sam. xxii. 9, 13, "coals" or "coals of fire" metaphorically = the lightnings proceeding from God (comp. Ps. xviii. 8, 12, 13, cxl. 10). The proverbial expression, "Thou shalt heap coals of fire upon his head" (Prov. xxv. 22; adopted by St. Paul in Rom. xii. 20), metaphorically expresses the burning shame and confusion which men must feel when their evil is requited by good.—2. Heb. *pehâm* or *pechâm* in Prov. xxvi. 21 (comp. No. 1 above) clearly = *fuel not yet lighted;* but in Is. xliv. 12, liv. 16 = *fuel lighted.* The fuel meant in the above passages is probably charcoal, and not mineral coal (see below).—3. Heb. *retseph* or *ritspah.* In the narrative of Elijah's miraculous meal (1 K. xix. 6) *retseph* (A. V. "baken on the coals") is used to describe the mode in which the cake was baked, viz., on *a hot stone,* as is still usual in the East. So *ritspâh* in Is. vi. 6 (A. V. "a live coal") properly = *a hot stone,* Ges.—4. Heb. *resheph* in Hab. iii. 5, is rendered in A. V. "burning coals," and in the margin "burning diseases." The former meaning is supported by Cant. viii. 6 (A. V. "coals"), the latter by Deut. xxxii. 24 (A. V. "burning heat," marg. "coals"). —5. In Lam. iv. 8, "their visage is blacker than a coal" (Heb. *shĕhôr* or *shèchôr*) is in the margin (and so Ges.) "darker than blackness."—6. Gr. *anthrax* is translated in plural "coals of fire" (Rom. xii. 20; see No. 1, also Carbuncle 3), and "coals" (Ecclus. viii. 10). The kindred *anthrakia* is translated "a fire of coals" (Jn. xviii. 18, xxi. 9); "a heap of coals" (Ecclus. xi. 32). There is no evidence that the ancient Hebrews were acquainted with mineral coal, though it is found in Lebanon. It seems pretty clear that the ancients generally used charcoal for their fuel. Agriculture; Bread; Cooking; Fire; Forest; Oven.

* **Coast,** in A.V. = *border, limit, bound,* as of a country, tribe, district, &c. (Ex. x. 4, 14, 19; Josh. xv. 1, 4; Mat. ii. 16, viii. 34, &c.).

Coat. Dress.—*Coat of mail;* see Arms, II. 1.

Cock. In the N. T. the "cock" is mentioned in reference to St. Peter's denial of our Lord, and indirectly in the word "cock-crowing" (Mat. xxvi. 34; Mk. xiv. 30, xiii. 35, &c.). The domestic cock and hen were early known to the ancient Greeks and Romans. They were undoubtedly of Asiatic origin, and not improbably the Greeks obtained them from Persia. They are now common in Palestine. As no mention is made in the O. T. of these birds, and no figures of them occur in the Egyptian monuments, Mr. Houghton thinks that they came into Judea with the Romans, who prized these birds both as articles of food and for cock-fighting. The Mishna says "they do not rear cocks at Jerusalem on account of the holy things;" but if there was any such restraint, it must have been an arbitrary practice of the Jews, not binding on foreigners at Jerusalem. But the cock which Peter heard crow might have been not in the city, but on the Mount of Olives, or elsewhere within hearing. Watches of Night.

Cock'a-trice. Adder 3.

Cock'le (Heb. *boshâh*) occurs only in Job xxxi. 40. Celsius has argued in favor of the aconite, the *Aconitum Napellus,* which however is quite a mountain—never a field—plant. But Mr. Houghton believes the *boshâh* = any bad weeds or fruit, perhaps bad or smutted barley, or some of the useless grasses which have somewhat the appearance of barley, such as *Hordeum murinum,* &c.

Cœl-e-syr'i-a [sel'le-] (L. fr. Gr. = *hollow Syria*) = Celosyria.

Cof'fer (Heb. *argâz*), a movable box hanging from the side of a cart (1 Sam. vi. 8, 11, 15). On the phrase "in a coffer" (Ezr. vi. 2, marg.), see Ecbatana.

Cof'fin. Burial; Chest 1; Embalming.

Co'la (fr. Gr.), a place (Jd. xv. 4 only); perhaps (so Simonis) = Abel-meholah, which is also written *Abel-mecholah.*

Col-ho'zeh (Heb. *all-seeing*), a man of the tribe of Judah (Neh. iii. 15, xi. 5).

Co'li-us (1 Esd. ix. 23) = Kelaiah.

Col'lars (Judg. viii. 26). Ear-rings.

Col'lege, the. In 2 K. xxii. 14 it is said in the A. V. that Huldah the prophetess "dwelt in Jerusalem in the *college*" (Heb. *mishneh*), margin "in the second part." The same part of the city is undoubtedly alluded to in Zeph. i. 10 (A. V. "the second"), and probably in Neh. xi. 9 (A. V. "second over the city," literally "over the city second"), *mishneh* being translated "second" in each. Our translation derived "the college" from the Targum of Jonathan, which has "house of instruction," a school-house supposed to have been in the neighborhood of the Temple. Keil's explanation is probably the true one, that the *mishneh* was the "lower city," built on the hill Akra.

Col'lops of fat (Job xv. 27) = *pieces, flakes, or slices of fat.*

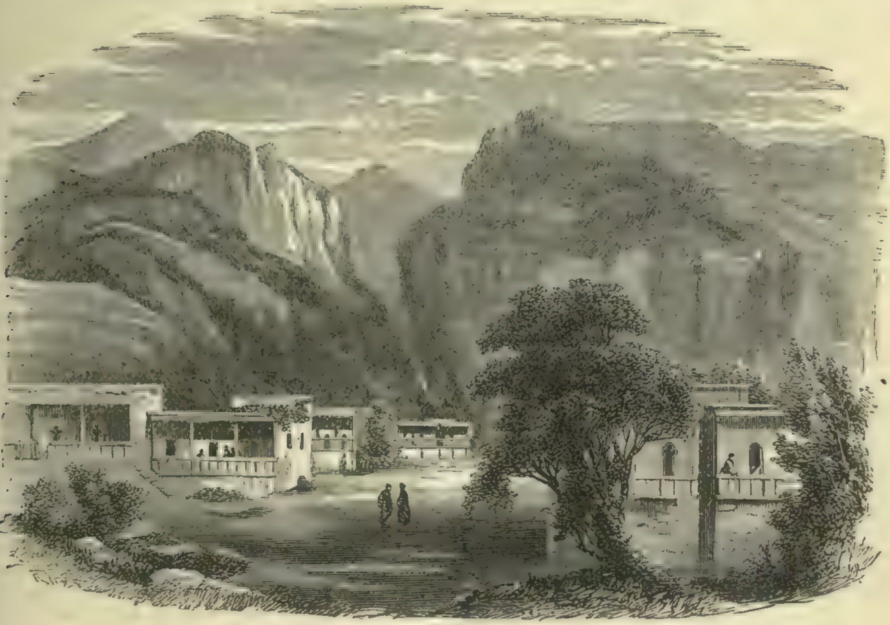
Col'o-ny, a designation of Philippi, in Acts xvi. 12. After the battle of Actium, Augustus assigned to his veterans those parts of Italy which had espoused the cause of Antony, and transported many of the expelled inhabitants to Philippi, Dyrachium, and other cities. In this way Philippi was made a Roman colony, and it is thus described both in inscriptions and upon the coins of Augustus. The colonists went out as Roman citizens (Citizen) to represent and reproduce the city in the midst of an alien population. Their names were still enrolled in one of the Roman tribes. They were governed by Roman law, had their own magistrates, and were free from any intrusion by the governor of the province. Their land had the same freedom from taxation as land in Italy

Col'ors [kul'lurz]. The terms relative to color, occurring in the Bible, may be arranged in two classes: I. Those applied to the description of natural objects; II. Those artificial mixtures employed in dyeing or painting.—I. The natural colors noticed in the Bible are white, black, red, yellow, and green. Of these *yellow* is very seldom noticed; it was apparently regarded as a shade of green, for the Heb. *yĕrakrak* is applied to gold (Ps. lxviii. 13, "yellow," A. V.), and to the leprous spot (Lev. xiii. 49, xiv. 37; A. V. in both "greenish"), and very probably the hue of the leprous hair (30, 32, 36; Heb. *tsâhôb;* A. V. "yellow") differed little from the "greenish" spot on the garments. *Green* is frequently noticed, but the reference is seldom to colors. Thus the Heb. *ra'ănân*, usually translated "green" in A. V., applies to what is *vigorous* and *flourishing* (Deut. xii. 2; Job xv. 32, &c.), and the Heb. *yârâk* and *yerek*, translated "green," "green thing," &c., in A. V., have the radical signification of *putting forth leaves, sprouting* (Gen. i. 30; Is. xv. 6, xxxvii. 27, &c.). So also the Heb. *lah* or *lach*, usually translated "green" (Gen. xxx. 37; Judg. xvi. 7, 8; Ez. xvii. 24, xx. 47), is translated literally "moist" in Num. vi. 3; and Heb. *râtôb*, translated "green" in Job viii. 16, = *juicy*, Ges. (Cotton; Linen.) The Gr. *chlôros* (= *pale green, light green, greenish yellow*, strictly of the color of young grass, corn, &c., L. & S.) is translated "green" (Mk. vi. 39; Rev. viii. 7, ix. 4), and "pale" (Rev. vi. 8); and in LXX. = Heb. *yârâk, yerek*, and *lah* or *lach*. The Gr. *hugros* (= *watery, wet, moist;* hence *sappy, green*, Rbn. *N. T. Lex.*) is applied to a tree and translated "green" in Lk. xxiii. 31; and in LXX. = Heb. *lah* or *lach* in Judg. xvi. 7, 8, and *râtôb* in Job viii. 16. The only fundamental color of which the Hebrews appear to have had a clear conception was *red;* and even this is not very often noticed. They had therefore no scientific knowledge of colors. The highest development of color in the mind of the Hebrew evidently was *light*, and hence the predominance given to *white* as its representative (Mat. xvii. 2; Mk. ix. 3; Lk. ix. 29; compare "brightness," Heb. *zôhar*, Ez. viii. 2; Dan. xii. 3). The Hebrew, translated "color," in Ez. i. 4, 7, 16, &c., is *'ayin*, literally *eye*, i. e. the *look*, the *glance*, such as the eye or any thing brilliant gives forth (Fbn. *on Ez.*). Next to white, *black*, or rather *dark*, holds the most prominent place, not only as its opposite, but also as representing the complexion of the Orientals. The three colors, white, black, and red, were sometimes intermixed in animals, and gave rise to the Hebrew terms *tsâhôr* or *tsâchôr* (A. V. "white") = *dappled*, probably white and red (so Mr. Bevan; Gesenius says "*white*, probably of a light reddish color"), see Ass (Judg. v. 10); *'âkôd* = "ring-straked," either with white bands on the legs, or white-footed; *nâkôd* = "speckled," *tâlû* (participle from *tâlâ* = *to patch*, Ges.; the Hebrew, translated "clouted" in Josh. ix. 5, is from the same verb) = "spotted," and *bârôd* = *piebald* (A.V. "grisled"), the spots being larger in the last than in the two others, but the three being white and black (Gen. xxx. 32 ff.; *bârôd* also in Zech. vi. 3, 6). It remains for us now to notice the various terms applied to these three colors. 1. *White.* The most common Hebrew term is *lâbân*, which (or its kindred *lâbên*) is applied to such objects as milk (Gen. xlix. 12), manna (Ex. xvi. 31), snow (Is. i. 18), horses (Zech. i. 8), raiment (Eccl. ix. 8); and a cognate word = "the moon" (Is. xxiv. 23). The Heb. *tsah* or *tsach*, *dazzling white*, is applied to the complexion (Cant. v. 10); the Chal. *hivvâr or chivvâr*, for which the LXX. have *leukos* (see below), to snow (Dan. vii. 9 only); the Heb. *síb* (A. V. "gray-headed") to the hair alone (1 Sam. xii. 2; Job xv. 10). The Heb. *cêhâh* (Lev. xiii. 21 ff., A.V. "somewhat dark") = *palish white*, Ges. Another class of terms arises from the textures of a naturally white color (Heb. *bûts, shêsh*, Gr. *bussos*, &c.; see Cotton; Linen). These were without doubt primarily applied to the material; but the idea of color is also prominent, particularly in the description of the curtains of the tabernacle (Ex. xxvi. 1), and the priests' vestments (xxviii. 6). (See also Basket 1; Marble.) In Esth. i. 6, the first Hebrew word translated "white," *hûr or chûr*, which also occurs in viii. 15, = *fine white linen*, Ges.; the second Hebrew word, *dar*, translated "white," margin "alabaster," is commonly taken = a *pearl*, but perhaps = a *species of marble or alabaster resembling pearl*, or possibly *mother of pearl* (so Ges.). In N. T., the Gr. *lampros* (Rev. xv. 6, xix. 8) and *leukos* (Mat. v. 36, xvii. 2, &c.; also in LXX. = Heb. *lâbân* above) and the verb *leukainô* (Mk. ix. 3, &c.) are translated "white;" and the participle *kekoniamenos* (= *whitewashed*) is translated "whited" (Mat. xxiii. 27; Acts xxiii. 3). White was symbolical of innocence, of joy, and of victory.—2. *Black.* The shades of this color are expressed in the Heb. *shâhôr* or *shâchôr* and *shâhar* or *shâchar*, applied to the hair (Lev. xiii. 31, 37; Cant. v. 11); the complexion (Cant. i. 5), particularly when affected with disease (Job xxx. 30); horses (Zech. vi. 2, 6): Heb. *hûm* or *chûm*, literally *scorched* (A. V. "brown," Gen. xxx. 32 ff.), applied to sheep; the word expresses the color produced by influence of the sun's rays:

Heb. verb *kâdar*, literally to *be dirty*, translated in A. V. "to be black," "blackish," "dark," "darkened,' &c., applied to mourner's robes (Jer. viii. 21, xiv. 2); a clouded sky (1 K. xviii. 45); night (Mic. iii. 6; Jer. iv. 28; Joel ii. 10, iii. 15); a turbid brook (Kidron), particularly when rendered so by melted snow (Job vi. 16). The Gr. *melas* is translated "black" in N. T. (Mat. v. 36, &c.), and in LXX. = Heb. *shâhôr* or *shâchôr*. Black, as the opposite to white, is symbolical of evil (Zech. vi. 2, 6; Rev. vi. 5).—3. *Red.* The Heb. *âdôm* (= "red," "ruddy," A. V. and Ges.) and kindred words *âdam* (= "to be red" or "ruddy"), *admônî* (= "red"), are applied to blood (2 K. iii. 22); a garment sprinkled with blood (Is. lxiii. 2); a heifer (Num. xix. 2); pottage made of lentiles (Gen. xxv. 30); a horse (Zech. i. 8, vi. 2); wine (Prov. xxiii. 31); the complexion (Gen. xxv. 25; Cant. v. 10; Lam. iv. 7). The Heb. *ădamdâm* (= "reddish" or "somewhat reddish") is applied to a leprous spot (Lev. xiii. 19, &c., xiv. 37). The Heb. *sârôk*, literally *fox-colored, bay*, is applied to a horse (A. V. "speckled," margin "bay," Zech. i. 8). The Gr. *purrhos* (= *flame-colored, fiery red, red*, Rbn. *N. T. Lex.*) is translated "red" in Rev. vi. 4, xii. 3, and in LXX. = Heb. *âdôm*. The kindred Greek verb *purrhazô* (= "to be red," A. V.) occurs in Mat. xvi. 2, 3. (See also Red Sea.) This color was symbolical of bloodshed (Zech. vi. 2; Rev. vi. 4, xii. 3).—II. *Artificial colors.* The art of extracting dyes, and of applying them to various textures, appears to have been known at a very early period. (Dress; Handicraft.) The Hebrews were probably indebted both to the Egyptians and the Phenicians; to the latter for the dyes, and to the former for the mode of applying them. The purple dyes which they chiefly used were extracted by the Phenicians (Ez. xxvii. 16), and in certain districts of Asia Minor, especially Thyatira (Acts xvi. 14). (Elishah.) The dyes consisted of purples, light and dark (the latter = "blue," A. V.), and crimson ("scarlet," A. V.); these three were contributed for holy purposes (Ex. xxv. 4); vermilion was introduced at a late period.—1. *Purple* (Heb. *argâmân*, *argĕvân*; Chal. *argĕvânâ*, Dan. v. 7, 16, 29, A. V. "scarlet;" Gr. *porphura*, *porphureos*, *porphurous*). This color was obtained from the secretion of a species of shell-fish, the *Murex trunculus* of Linnæus, which was found in various parts of the Mediterranean Sea. The coloring matter was contained in a small vessel in the throat, only a single drop in each animal, and the value was proportionally high. The Greek and probably the other terms were applied with great latitude, not only to all colors extracted from the shell-fish, but even to other brilliant colors (compare Jn. xix. 2 with Mat. xxvii. 28, and see No. 3, below). The same may be said of the L. *purpureus*. Generally speaking, however, the "purple" of the Scriptures must be considered as defined by the distinction between the purple *proper*, and the other purple dye (A. V. "blue"), which was produced from another species of shell-fish. The latter was undoubtedly a dark violet tint, while the former had a light reddish tinge. Robes of a purple color were worn by kings (Judg. viii. 26), and by the highest officers, civil and religious (Esth. viii. 15; 1 Mc. x. 20, 64, &c.). They were also worn by the wealthy and luxurious (Jer. x. 9; Ez. xxvii. 7; Lk. xvi. 19; Rev. xvii. 4, xviii. 16).—2. *Blue* (Heb. *tecêleth*; Gr. *huakinthos*, *huakinthinos*; Jacinth). This dye was procured from a species of shell-fish found on the coast of Phenicia, and called by modern naturalists *Helix Ianthina.* The tint is best explained by the statements of Josephus (iii. 7, § 7) and Philo that it was emblematic of the sky, in which case it represents not the light blue of our Northern climate, but the deep dark hue of the Eastern sky. The A. V. has rightly described the tint in Esth. i. 6 (margin) as *violet.* This color was used in the same way as purple (see above, No. 1).—3. *Scarlet* (A. V. "crimson," twice in O. T.; see below). The terms by which this color is expressed in Hebrew vary; sometimes *shânî* simply is used, as in Gen. xxxviii. 28, 30 (A. V. "scarlet thread"), Is. i. 18 (A. V. "scarlet"), Jer. iv. 30 (A.V. "crimson"), &c.; sometimes *tôla'ath shânî*, as in Ex. xxv. 4, &c.; sometimes *tôlâ'*, as in Is. i. 18 (A. V. "crimson"), and Lam. iv. 5 (A. V.. "scarlet"); and in Nah. ii. 3, Heb. 4, the plural participle *mĕthullâ'îm* (A. V. "in scarlet," margin "dyed") is used. The word *carmîl* (A. V. "crimson," 2 Chr. ii. 7, 14, iii. 14) was introduced into Hebrew at a late period, probably from Armenia, to express the same color. The first of these terms expresses the *brilliancy* of the color; the second the *worm*, or grub, whence the dye was procured. The Gr. *kokkos* is translated "scarlet" in Ecclus. xlv. 11, and its adjective *kokkinos* is translated in the N. T. "scarlet," "scarlet color," "scarlet-colored" (Mat. xxvii. 28, compare No. 1, above; Heb. ix. 19; Rev. xvii. 3, 4, xviii. 12, 16); and in the LXX. is used generally for the preceding Hebrew words. The dye was produced from the females of an insect (*Coccus Ilicis*, Linn., Ar. *kermes*, whence *crimson*), somewhat resembling the cochineal, which is found in considerable quantities in Armenia and other Eastern countries. The tint produced was *crimson* rather than scarlet. The only natural object to which it is applied in Scripture is the lips, which are compared to a "scarlet" thread (Cant. iv. 3). "Scarlet" threads were selected as distinguishing marks from their brilliancy (Gen. xxxviii. 28; Josh. ii. 18, 21), and hence the color is expressive of what is *excessive* or *glaring* (Is. i. 18). "Scarlet" robes were worn by the luxurious (2 Sam. i. 24; Prov. xxxi. 21; Rev. xvii. 4, &c.): "scarlet" was the appropriate hue of a warrior's dress from its similarity to blood (Nah. ii. 3; compare Is. ix. 5), and was especially worn by officers in the Roman army (Mat. xxvii. 28). The three colors above described, purple, blue, and scarlet, together with white, were employed in the textures used for the curtains of the tabernacle and for the sacred vestments of the priests (Ex. xxvi. 1, &c.).—4. *Vermilion* (Heb. *shâshar;* Gr. *miltos*). This was a pigment used in fresco paintings, either for drawing figures of idols on the walls of temples (Ez. xxiii. 14), for coloring the idols themselves (Wis. xiii. 14), or for decorating the walls and beams of houses (Jer. xxii. 14). The Greek term = both *red lead* and *red ochre;* the L. *sinopis* (the translation in Vulgate) = the best kind of *ochre*, which came from *Sinope* on the Euxine or Black Sea. Vermilion was a favorite color among the Assyrians, as is still attested by the sculptures of Nimroud and Khorsabad.

Co-los'sæ [-see] (L.) = Colosse.

Co-los'se (L. *Colossæ;* Gr. *Kolossai* or *Kolassai*), a city in the Roman province of Asia (Phrygia), in the upper part of the basin of the river Meander, on one of its affluents named the Lycus. Hierapolis and Laodicea were in its immediate neighborhood (Col. ii. 1, iv. 13, 15, 16; see Rev. i. 11, iii. 14). Colosse was more ancient, and fell, as these other two cities rose in importance. The three were destroyed by an earthquake (so Eusebius) in the ninth year of Nero, but Colosse was a flourishing place three years afterward. It was situated close to the great road from Ephesus to the Euphrates. Hence our impulse would be to conclude that St. Paul passed this way, and founded or confirmed the Colossian church on his third missionary journey (Acts xviii. 23, xix. 1). (See the next article.) The most competent commentators, however, agree in thinking that Col. ii. 1, proves that St. Paul had never been there, when the epistle was written. That the apostle hoped to visit the place on being delivered from his Roman imprisonment is clear from Phn. 22 (comp. Phil. ii. 24). Philemon and Onesimus were dwellers in Colosse. So also were Archippus and Epaphras. Mr. Hamilton was the first to determine the actual site of the ancient city, which appears to be about three miles N. from the modern village of *Chonas.*



Colosse.

Co-los'sians [ko-losh'yanz] (= people of Colosse), **the E-pis'tle to the,** was written by the Apostle Paul during his first captivity at Rome (Acts xxviii. 16), and apparently in that portion of it (Col. iv. 3, 4) when the apostle's imprisonment had not assumed the more severe character which seems to be reflected in Phil. i. 20, 21, 30, ii. 27, and which not improbably succeeded the death of Burrus in A. D. 62, and the decline of the influence of Seneca. This important and profound epistle was addressed to the Christians of the once large and influential, but now smaller and declining, city of Colosse, and was delivered to them by Tychicus, whom the apostle had sent both to them (Col. iv. 7, 8) and to the church of Ephesus (Eph. vi. 21), to inquire into their state and to administer exhortation and comfort. The epistle seems to have been called forth by the information St. Paul had received from Epaphras (Col. iv. 12; Phn. 23) and from Onesimus, both of whom appear to have been natives of Colosse, and the former of whom was, if not the special founder, yet certainly one of the very earliest preachers of the gospel in that city. The main object of the epistle is not merely, as in Philippians, to exhort and to confirm, nor as in Ephesians, to set forth the great features of the church of the chosen in Christ, but especially to warn the Colossians against a spirit of semi-Judaistic and semi-Oriental PHILOSOPHY which was corrupting the simplicity of their belief, and was noticeably tending to obscure the eternal glory and dignity of Christ. With regard to its *genuineness* and *authenticity*, there are no grounds for doubt. The external testimonies are explicit, and the internal arguments, founded on the peculiarity of style, the nerve and force of the arguments, and the originality that appears in every paragraph, are unusually strong and well defined. (CANON.) A few special points demand a brief notice.—1. The opinion that the epistles to the Colossians, Ephesians, and Philemon, were written during the apostle's imprisonment at Cesarea (Acts xxi. 27–xxvi. 32), i. e. between Pentecost A. D. 58 and the autumn of A. D. 60, has been recently advocated by several writers of ability, and stated with such cogency and clearness by Meyer, as to deserve some consideration. But to go no further than the present epistle, the notices of the apostle's imprisonment in ch. iv. 3, 4, 11, certainly seem historically inconsistent with the nature of the imprisonment at Cesarea. The permission of Felix (Acts xxiv. 23) can scarcely be strained into any degree of liberty to teach or preach the Gospel.—2. The nature of the erroneous teaching condemned in this epistle has been very differently estimated. Three opinions only seem to deserve any serious consideration: (*a*) that these erroneous teachers were adherents of Neo-Platonism, or of some forms of Occidental philosophy; (*b*) that they leaned to

Essene doctrines and practices; (*c*) that they advocated that admixture of Christianity, Judaism, and Oriental philosophy which afterward became consolidated into Gnosticism. Of these (*a*) has but little in its favor, except the somewhat vague term "philosophy" (ch. ii. 8) ,which, however, it seems arbitrary to restrict to *Grecian* philosophy; (*b*) is much more plausible as far as the usages alluded to, but seems inconsistent both with the exclusive nature and circumscribed localities of Essene teaching; (*c*) on the contrary is in accordance with the Gentile nature of the church of Colosse (i. 21), with its very locality—speculative and superstitious Phrygia—and with that tendency to associate Judaical observances (ii. 10) with more purely theosophistic speculations (18), which became afterward so conspicuous in developed Gnosticism.—3. The striking similarity between many portions of this epistle and Ephesians has given rise to much speculation, both as to the reason of this studied similarity, and as to the priority of order in respect to composition. The similarity may reasonably be accounted for, (1.) by the proximity in time at which the two epistles were written; (2.) by the high probability that in two cities of Asia within a moderate distance from one another, there would be many doctrinal prejudices, and many social relations, that would call forth and need precisely the same language of warning and exhortation. The priority in composition must remain a matter for a reasonable difference of opinion. Bishop Ellicott believes the shorter and perhaps more vividly expressed Epistle to the Colossians to have been first written, and to have suggested the more comprehensive, more systematic, but less individualizing, Epistle to the Ephesians.

Col'ours [kul'lurz] = COLORS.

* **Com'fort-er** = one who gives comfort (2 Sam. x. 3; Eccl. iv. 1, &c.); especially applied to the Holy Spirit in N. T. (Jn. xiv. 16, &c.). SPIRIT, THE HOLY; also ADVOCATE.

* **Com-mand'ment.** LAW; LAW OF MOSES; TEN COMMANDMENTS.

Com'merce. From the time that men began to live in cities, trade, in some shape, must have been carried on to supply the town-dwellers with necessaries, but it is also clear that international trade must have existed and affected to some extent even the pastoral nomad races, for we find that Abraham was rich, not only in cattle, but in silver, gold, and gold and silver plate and ornaments (Gen. xiii. 2, xxiv. 22, 53). (METALS; MONEY; ORNAMENTS, PERSONAL.) Among trading nations mentioned in Scripture, EGYPT holds in very early times a prominent position, though her external trade was carried on, not by her own citizens, but by foreigners, chiefly of the nomad races. (ARABIA.) It was an Ishmaelite caravan, laden with spices, which carried Joseph into Egypt. From Egypt it is likely that at all times, especially in times of general scarcity, corn would be exported, which was paid for by the non-exporting nations in silver, which was always weighed (Gen. xli. 57, xlii. 3, 25, 35, xliii. 11, 12, 21). Intercourse with TYRE does not appear to have taken place till a later period. At an early period trade was carried on between Babylon and the Syrian cities, and gold and silver ornaments were common among the Syrian and Arabian races (Num. xxxi. 50; Josh. vii. 21; Judg. v. 30, viii. 24; Job vi. 19). Until the time of SOLOMON the Hebrew nation may be said to have had no foreign trade. (AGRICULTURE; ALLIANCE; LOAN; SHIP.) Solomon, however, organized an extensive trade with foreign countries. (ELATH; TARSHISH.) He imported linen yarn, horses, and chariots from Egypt (1 K. x. 22–29). Phenicians brought by sea to JOPPA the cedar and other timber for his great architectural works, whilst Solomon furnished them provisions (1 K. v. 6, 9; 2 Chr. ii. 15, 16). Solomon also built, or more probably fortified, Palmyra (TADMOR), as a caravan station for the land-commerce with eastern and southeastern Asia (1 K. ix. 18). After his death the maritime trade declined, and an attempt made by Jehoshaphat to revive it proved unsuccessful (1 K. xxii. 48, 49). We know, however, that Phenicia was supplied from Judea with wheat, honey, oil, and balm (1 K. v. 11; Ez. xxvii. 17; Acts xii. 20), whilst Tyrian dealers brought fish and other merchandise to Jerusalem at the time of the return from Captivity (Neh. xiii. 16), as well as timber for the rebuilding of the Temple, which then, as in Solomon's time, was brought by sea to Joppa (Ezr. iii. 7). Oil was exported to Egypt (Hos. xii. 1), and fine linen and ornamental girdles of domestic manufacture were sold to the merchants (Prov. xxxi. 24). The successive invasions to which Palestine was subjected must have impoverished the country from time to time, but much wealth must somewhere have existed; so much so that, in the language of Ezekiel, Jerusalem appears as the rival of Tyre, and through its port, Joppa, to have carried on trade with foreign countries (Is. ii. 6, 16, iii. 11, 23; Hos. xii. 7; Ez. xxvi. 2; Jon. i. 3). The internal trade of the Jews, as well as the external, was much promoted, as was the case also in Egypt, by the festivals, which brought large numbers of persons to Jerusalem, and caused great outlay in victims for sacrifices and in incense (1 K. viii. 63). The places of public market were, then as now, chiefly the open spaces near the gates, to which goods were brought for sale by those who came from the outside (Neh. xiii. 15, 16; Zeph. i. 10). The traders in later times were allowed to intrude into the temple, in the outer courts of which victims were publicly sold for the sacrifices (Zech. xiv. 21; Mat. xxi. 12; Jn. ii. 14). The Jews in their dispersion became, and have continued to be, a nation of traders. CAMEL; CAPTIVITY; CESAREA; DISPERSION, JEWS OF THE; GATE; INN; MARKET; MONEY-CHANGERS; SLAVE; STONES, PRECIOUS; WEIGHTS AND MEASURES.

* **Com'mon-wealth.** CITIZEN; CONGREGATION.

* **Com-pel'** (fr. L., lit. *to drive together*), the A. V. translation of—1. Heb. *ânas* (= *to urge*, *press*, *compel*, Ges.) (Esth. i. 8 only).—2. Heb. *nâdah* or *nâdach* (= *to thrust*, *impel*, *seduce*, Ges.) (2 Chr. xxi. 11); elsewhere translated "drive" (Deut. xxx. 1; 2 K. xvii. 21; Jer. viii. 3, &c.), "thrust" (Deut. xiii. 5, 10), "force" (Deut. xx. 19; Prov. vii. 21), &c.—3. Heb. *'âbad* (= *to labor*, *work*, *serve*, Ges.) (Lev. xxv. 39, margin "serve thyself with"); elsewhere translated "serve" (ver. 40, &c.), &c.—4. Heb. *pârats* (literally, *to break*, *break out* or *forth*, Ges.) (1 Sam. xxviii. 23); elsewhere translated "break forth" (Ex. xix. 22, 24, &c.), "break down" (2 K. xiv. 13, &c.), &c.—5. Gr. *anangkazô* (= *to force*, *compel*, *require*, *constrain*, especially by argument; from *anangkê*, *force*, *necessity*, L. & S.) (Lk. xiv. 23; Acts xxvi. 11; 2 Cor. xii. 11; Gal. ii. 3, 14); also translated "constrain" (Mat. xiv. 22; Mk. vi. 45; Acts xxviii. 19; Gal. vi. 12).—6. Gr. *anggareuô* (Mat. v. 41, xxvii. 32; Mk. xv. 21), a word of Persian, or rather of Tartar origin,

= *to compel to serve as a mounted courier* (Gr. *anggaros*). According to the Persian system (Hdt. viii. 98), in order to make all haste in carrying royal messages, relays of men and horses were stationed at intervals, and the couriers, who had license from the government to press into the service men, horses, and vessels, handed the dispatch from one to another without interruption either from weather or darkness. Hence the word = *press* or *impress into service*. EPISTLE.

Con-a-ni'ah (Heb. whom *Jehovah hath set*, Ges.; = CONONIAH), one of the chiefs of the Levites in the time of Josiah (2 Chr. xxxv. 9).

* **Con-cis'ion** [kon-sizh'un] (fr. L. = *a cutting off*), a term of contempt for mere outward CIRCUMCISION (Phil. iii. 2).

Con'cu-bine [konk'yu-bine] (fr. L.; Heb. *pîlegesh;* Gr. *pallakê*), among the ancient Hebrews, &c., = a wife of secondary rank. The concubine's condition was a definite one, and quite independent of the fact of there being another woman having the rights of wife toward the same man. The difference probably lay in the absence of the right to the "bill of divorcement" (see DIVORCE), without which the wife could not be repudiated. With regard to the children of wife and concubine, there was no such difference as our illegitimacy implies; the latter were a supplementary family to the former, their names occur in the patriarchal genealogies (Gen. xxii. 24; 1 Chr. i. 32), and their position and provision would depend on the father's will (Gen. xxv. 6). The state of concubinage is assumed and provided for by the law of Moses. A concubine would generally be either (1.) a Hebrew girl bought of her father; (2.) a Gentile captive taken in war; (3.) a foreign slave bought, or (4.) a Canaanitish woman, bond or free. The rights of (1.) and (2.) were protected by law (Ex. xxi. 7 ff.; Deut. xxi. 10–14), but (3.) was unrecognized, and (4.) prohibited. Free Hebrew women also might become concubines. So Gideon's concubine seems to have been of a family of rank and influence in Shechem, and such was probably the state of the Levite's concubine (Judg. xix., xx.). The ravages of war among the male sex, or the impoverishment of families might often induce this condition. The case (1.) was not a hard lot (Ex. xxi.). The provisions relating to (2.) are merciful and considerate to a rare degree, but overlaid by the Rabbis with distorting comments. In the books of Samuel and Kings the concubines mentioned belong to the king, and their condition and number cease to be a guide to the general practice. A new king stepped into the rights of his predecessor, and by Solomon's time the custom had approximated to that of a Persian harem (2 Sam. xii. 8, xvi. 21; 1 K. ii. 22). To seize on royal concubines for his use was thus a usurper's first act. ABNER; ABSALOM; ADONIJAH; ADULTERY; HAGAR; HEIR; KETURAH; MARRIAGE; SLAVE; WOMEN.

* **Con-dem-na'tion.** DAMNATION; JUDGES; PUNISHMENTS; TRIAL.

Con'duit [-dit] (Heb. *tĕ'â'lâh* = a *trench*, *water-course*, *canal*, or *aqueduct*). 1. Although no notice is given in the Scriptures or Josephus of any connection between the pools of Solomon beyond Bethlehem and a supply of water for Jerusalem, it seems unlikely that so large a work as the pools should be constructed merely for irrigating his gardens (Eccl. ii. 6); and tradition, both oral and as represented by Talmudical writers, ascribes to Solomon the formation of the original aqueduct by which water was brought to Jerusalem. Pontius Pilate applied the sacred treasure of the Corban to the work of bringing water by an aqueduct. Whether his work was a new one or a reparation of Solomon's original aqueduct cannot be determined. The aqueduct, though much injured, and not serviceable for water beyond Bethlehem, still exists: the water is conveyed from the fountains which supply the pools about two miles S. of Bethlehem. (POOL.)—2. Among the works of Hezekiah he is said to have stopped the "upper water-course of GIHON," and brought it down straight to the W. side of the city of David (2 Chr. xxxii. 30; compare 2 K. xviii. 17). JERUSALEM.

Co'ney or **Co'ny**, the A. V. translation of the Heb. *shâphân*, which is now universally allowed to be the *Hyrax Syriacus*, a gregarious animal of the class Pachydermata, found in Palestine, living in the caves and clefts of the rocks. In Lev. xi. 5 and in Deut. xiv. 7 it is declared to be unclean, because it chews the cud, but does not divide the hoof. In Ps. civ. 18 we are told "the rocks are a refuge for the conies," and in Prov. xxx. 26 that "the conies are but a feeble folk, yet make they their houses in the rocks." The Hyrax satisfies exactly the expressions in the two last passages. The action of its jaws resembles that of the ruminating animals, yet, like the hare, it is not classed among them by naturalists, as it has incisors or cutting teeth in the upper jaw and lacks the four stomachs of those animals, its true affinities being with the tapir, &c. It feeds on grass and the young shoots of shrubs, and is about the size of a cony or rabbit, which in some of its habits it much resembles. Its color is gray or brown on the back, white on the belly; it has long hair, a very short tail, and round ears. It is found on Lebanon and in the Jordan and Dead Sea valleys.

Hyrax Syriacus.—(From a specimen in the British Museum.)

* **Con-fec'tion** = a preparation or compound of different ingredients (Ex. xxx. 35). OINTMENT.

* **Con-fec'tion-e-ries.** OINTMENT.

* **Con-fu'sion of Tongues.** TONGUES, CONFUSION OF.

Con-gre-ga'tion [kong-gre-] (fr. L.; for the Hebrew words see ASSEMBLY). This term describes the Hebrew people in its collective capacity under its peculiar aspect as a holy community, held together by religious rather than political bonds. Sometimes it is used in a broad sense as inclusive of foreign settlers (Ex. xii. 19); but more properly, as exclusively appropriate to the Hebrew element of the population (Num. xv. 15). Every circumcised Hebrew was a member of the congregation, and took part in its proceedings, probably from the time that he bore arms. It is important, however, to observe that he acquired no political rights in his individual capacity, but only as a member of a *house;* for the basis of the Hebrew polity was the house, whence was formed in an ascending scale the *family* or collection of houses, the *tribe* or collection of families, and the *congregation* or collection of tribes. The congregation occupied an important position under the Theocracy, as the national ASSEMBLY or parliament, invested with legislative and judicial powers; each house, family, and tribe being represented by its head or father. The number of these representatives being inconveniently large for ordinary business, a further selection was made by Moses of seventy, who formed a species of standing committee (xi. 16). Occasionally indeed the whole body of the people was assembled at the door of the Tabernacle *of the congregation* (x. 3). The people were strictly bound by the acts of their representatives, even in cases where they disapproved of them (Josh. ix. 18). After the occupation of the land of Canaan, the congregation was assembled only on matters of the highest importance (Judg. x. 17, xi. 11, xx. 1; 1 Sam. vii. 5, x. 17; 2 Sam. v. 1; 1 K. xii. 20; 2 K. xi. 19, xxi. 24, xxiii. 30; 2 Chr. xxvi. 1, xxx. 5, xxxiv. 29; 1 Mc. iii. 46). In the later periods of Jewish history the congregation was represented by the Sanhedrim. Church; Citizen; Convocation; Elder; Prince; Stranger; Synagogue.

Co-ni'ah (fr. Heb. = Jehoiachin), contracted from Jeconiah (Jer. xxii. 24, 28, xxxvii. 1).

Con-o-ni'ah (fr. Heb. = Conaniah), a Levite, ruler of the offerings and tithes in the time of Hezekiah (2 Chr. xxxi. 12, 13).

* **Con'science** [shens] (fr. L.), the uniform A. V. translation in the N. T. of the Gr. *suneidêsis*, literally = *a knowing with one's self, consciousness;* hence *conscience*, the moral faculty which distinguishes between right and wrong, and prompts to choose the right and avoid the wrong, Rbn. *N. T. Lex.* (Jn. viii. 9; Rom. ii. 15, &c.). In the O. T. it occurs in A.V. once (Eccl. x. 20, margin, "thought" in text) as the translation of Heb. *maddâ'*, for which the LXX. have here *suneidêsis*, and which elsewhere = "knowledge" (2 Chr. i. 10–12; Dan. i. 17), "science" (ver. 4).

Con-se-cra'tion. See Anointing; High-Priest; Priest; Tabernacle; Tithe.

* **Con-ver-sa'tion** (fr. L.) in the A.V. = *manner of life, habitual course of action, conduct*, an etymological meaning now disused. It is the translation of—1. Heb. *derech* (lit. *a going, way*, hence *way of acting, course of living, conduct*, Ges.) (Ps. xxxvii. 14, l. 23, margin, "way" in both), usually translated "way" in the O. T.—2. Gr. *anastrophê* (literally, *a turning about*, hence *mode of life, conduct*, L. & S., Rbn. *N. T. Lex.*) uniformly (Gal. i. 13; Eph. iv. 22, &c.). The kindred Gr. verb *anastrephomai* (literally, *to turn one's self about*, hence *to live* or *conduct one's self*) is translated in 2 Cor. i. 12 and Eph. ii. 3 (aorist tense) "have had (had) conversation;" elsewhere translated "live" (Heb. xiii. 18; 2 Pet. ii. 18), &c.—3. Gr. *politeuma*, in Phil. iii. 20, = *the state, community, commonwealth*, Rbn. *N. T. Lex.; citizenship, life as a citizen*, L. & S. (see Citizen); *life, tenor of life*, Conybeare & Howson. The kindred Gr. verb *politeuomai* (= *to be a citizen, to live as a citizen*, hence *to live*, L. & S., Rbn. *N. T. Lex.*, Conybeare & Howson) is translated in Phil. i. 27 (second person plural, imperative present) "let your conversation be" and in Acts xxiii. 1 (first person singular, indicative perfect) "I have lived."—4. Gr. *tropos* (literally, *a turning* or *turn*, hence *way, manner of life*) (Heb. xiii. 5), elsewhere translated "manner" (Acts i. 11; Jude 7), "way" (Rom. iii. 2; Phil. i. 18), &c.

Con-vo-ca'tion, the A. V. translation of the Hebrew *mikrâ* (Assembly 3), applied invariably to meetings of a *religious* character, in contradistinction to CONGREGATION. With one exception (Is. i. 13), the word is peculiar to the Pentateuch.

* **Co'ny** = Coney.

Cook'ing. As meat did not form an article of ordinary diet among the Jews, the art of cooking was not carried to any perfection. Few animals were slaughtered except for purposes of hospitality or festivity. The proceedings on such occasions appear to have been as follow:—On the arrival of a guest the animal, either a kid, lamb, or calf, was killed (Gen. xviii. 7; Lk. xv. 23), its throat being cut so that the blood might be poured out (Lev. vii. 26); it was then flayed and was ready either for roasting or boiling: in the former case the animal was preserved entire, and roasted either over a FIRE (Ex. xii. 8, 46) of wood (Is. xliv. 16), or perhaps, as the mention of fire implies another method, in an OVEN, consisting simply of a hole dug in the earth, well heated and covered up; the Paschal lamb (Passover) was roasted by the first of these methods (Ex. xii. 8, 9; 2 Chr. xxxv. 13). Boiling, however, was the more usual method of cooking. Vegetables were usually boiled, and served up as pottage (Gen. xxv. 29; 2 K. iv. 38). Fish was also cooked (Lk. xxiv. 42), probably broiled. The cooking was in early times performed by the mistress of the household (Gen. xviii. 6); professional cooks were afterward employed (1 Sam. viii. 13, ix. 23). Food; Meals.

* **Coop.** Cage 1.

Co'os (L. fr. Gr.) = Cos (Acts xxi. 1).

Cop'per (fr. Gr.; see Cyprus), the A. V. translation in Ezr. viii. 27 of the Heb. *nehôsheth* or *nechôsheth*, usually rendered "Brass." (Steel.) Copper is usually found as pyrites (sulphuret of copper and iron), malachite (carbonate of copper), or in the state of oxide, and occasionally in a native state, principally in America. It was almost exclusively used by the ancients for common purposes; for which its elastic and ductile nature rendered it practically available. It was possessed in countless abundance (2 Chr. iv. 18), and used for chains (Judg. xvi. 21, A. V. "fetters"), pillars, lavers (1 K. vii. 15 ff.; 2 K. xxv. 13; 1 Chr. xviii. 8) (Sea, Molten), and the other Temple vessels, mirrors (Ex. xxxviii. 8; Job xxxvii. 18), arms, as helmets, spears, &c. (1 Sam. xvii. 5, 6, 38; 2 Sam. xxi. 16). The "bow of STEEL" (Ps. xviii. 34, &c.) should be "bow of copper." The ancients could hardly have applied copper to these purposes without possessing some judicious system of alloys, or perhaps some forgotten secret for rendering the metal harder and more elastic than we can make it. The "vessels of fine copper" (Ezr. viii. 27, margin "yellow" or "shining brass;" compare 1 Esd. viii. 57, "fine brass") may have been of orichalcum, like the Persian or Indian vases found among the treasures of Darius. Copper vessels were brought (Ez. xxvii. 13) to the markets of Tyre by merchants of Javan, Tubal, and Meshech, i. e. probably the Moschi, &c., who worked the copper mines in the neighborhood of Mount Caucasus. Coppersmith; Metals; Mines.

Cop'per-smith, the A. V. translation of the Gr. *chalkeus*, in 2 Tim. iv. 14. The Greek term often, as here, = any worker in metals (Rbn. *N. T. Lex.*). Copper; Handicraft; Smith.

* **Cor** (Heb. *a round vessel*) = Homer. Weights and Measures.

Cor'al occurs only, as the somewhat doubtful, yet most probable, rendering of the Hebrew *râmôth* (literally = *high things*), in Job xxviii. 18, and Ez. xxvii. 16. The old versions fail to afford us any clew. The natural upward form of growth of the common red coral of the Mediterranean, with which the Rabbins identify it, is well suited to the etymology of the word. Pliny says that the Indians (i. e. people of the East Indies) valued coral as the Romans valued pearls. Coral often occurs in ancient Egyptian jewelry, as used for beads and amulets. Coral is the stony frame (mostly of carbonate of lime), which is formed by the animal secretions of zoophytes or polyps, and corresponds to the skeletons of more highly organized animals. There are numerous tribes of zoophytes, some of which produce coral of a tree-like or other form of apparent vegetation. See *Appleton's New American Cyclopædia*, and especially Professor Dana, *on Zoophytes*.

Common red coral of the Mediterranean (*Corallium rubrum*).

1. Branch of coral. 2. Part of branch, enlarged to show the zoophyte with its eight tentacles.—From Milne Edwards, *Hist. des Corallines.*—(Fbu.)

Cor'ban (L. fr. Heb. *korbân*), an offering to God of any sort, bloody or bloodless, but particularly in fulfilment of a vow. The law laid down rules for vows (Lev. xxvii.; Num. xxx.). Upon these rules the traditionists enlarged, and laid down that a man might interdict himself by vow, not only from using for himself, but from giving to another, or receiving from him some particular object whether of food or any other kind whatsoever. The thing thus interdicted was considered as corban. A person might thus exempt himself from any inconvenient obligation under plea of corban. Our Lord denounced practices of this sort (Mat. xv. 5; Mk. vii. 11), as annulling the spirit of the law.

Cor'be (fr. Gr.), apparently = Zaccai (1 Esd. v. 12).

Cord. Several Hebrew words (*hebel* or *chebel*, *hût* or *chût*, *yether*, *méythâr*, *ăbôth*) are translated in the A. V. "cord," "line," "band," "rope," "thread," "string," &c., with various distinctions of meaning and application. Of the various purposes to which cord, including under that term rope, and twisted thongs, was applied, the following are specially worthy of notice—(1.) For fastening a tent (Ex. xxxv. 18, xxxix. 40; Is. liv. 2).—(2.) For leading or binding animals, as a halter or rein (Ps. cxviii. 27; Hos. xi. 4).—(3.) For yoking them either to a cart (Is. v. 18) or a plough (Job xxxix. 10, A.V. "band").—(4.) For binding prisoners (Judg. xv. 13; Ps. ii. 3, cxxix. 4; Ez. iii. 25).—(5.) For bowstrings (Ps. xi. 2), made of catgut.—(6.) For the ropes or "tacklings" of a vessel (Is. xxxiii. 23). (Ship.)—(7.) For measuring ground, A.V. "line" (2 Sam. viii. 2; Ps. lxxviii. 55; Am. vii. 17; Zech. ii. 1), hence "cord" or "line" = an inheritance (Ps. xvi. 6). (Region.)—(8.) For fishing, hunting, &c. (Net.)—(9.) For attaching articles of dress; as the "wreathen chains," which were rather twisted cords, worn by the high-priests (Ex. xxviii. 14, 22, 24, xxxix. 15, 17).—(10.) For fastening awnings (Esth. i. 6).—(11.) For attaching to a plummet. (Handicraft.)—(12.) For drawing water out of a well, sustaining or raising heavy weights (Josh. ii. 15; Jer. xxxviii. 6, 13). The materials of which cord was made varied according to the strength and the use required; the strongest rope was probably made of strips of camel hide as still used by the Bedouins. The finer sorts were made of flax (Is. xix. 9), silver threads (Eccl. xii. 6), &c.; others of the fibre of date palm, and probably of reeds and rushes. In the N. T. the Greek *schoinion* (properly, *a rope twisted of rushes*; generally, *a rope* or *cord*, L. & S.) is applied in the plural to the whip which our Saviour made (Jn. ii. 15), and to the ropes of a ship (Acts xxvii. 32).

Co're (L.) = Korah 4 (Ecclus. xlv. 18; Jude 11).

Co-ri-an'der. The plant called *Coriandrum sativum* is found in Egypt, Persia, and India, and has a round tall stalk; it bears umbelliferous white or reddish flowers, from which arise globular, grayish, spicy seed-corns, marked with fine striæ. It is mentioned twice in the Bible (Ex. xvi. 31; Num. xi. 7).

Cor'inth (L. *Corinthus*; Gr. *Korinthos*; said to have been named from Corinthus, son of Jupiter). This city is alike remarkable for its distinctive geographical position, its eminence in Greek and Roman history, and its close connection with the early spread of Christianity. Geographically its situation was so marked, that the name of its *Isthmus* has been given to every narrow neck of land between two seas. But, besides this, the site of Corinth is distinguished by another conspicuous physical feature—viz. the *Acrocorinthus*, a vast citadel of rock which rises abruptly to the height of two thousand feet above the sea, and the summit of which is so extensive that it once contained a whole town. Below the Acrocorinthus, to the N., was the city of Corinth, on a table-land descending in terraces to the low plain which lies between Cenchrea the eastern harbor on the Saronic gulf and Lechæum the western harbor, one and a half mile distant, on the gulf of Corinth. The situation of Corinth, and and the possession of these eastern and western harbors, are the secrets of her history. The earliest passage in her progress to eminence was probably Phénician. But at the most remote period of which we have any sure record, we find the Greeks established here in a position of wealth and military strength. Some of the earliest efforts of Greek ship-building are connected with Corinth; and her colonies to the W. were among the first and most flourishing sent out from Greece. Corinth was one of the largest and most magnificent cities of ancient Greece, a political rival of Athens, gave name to the most elaborate order of Greek architecture, and claimed to have invented the art of painting. In the latest passages of Greek history Corinth held a conspicuous place. Corinth was the head of the Achean league (Achaia). It is not the true Greek Corinth, destroyed by the Romans 146 B. C., with which we have to do in the life of St. Paul, but the Corinth which was rebuilt and established as a Roman colony, about one hundred years afterward, by Julius Cesar. The distinction between the two must be carefully remembered. The new city was hardly less distinguished than the old, and it acquired a fresh importance as the metropolis of the Roman province of Achaia. Corinth was a place of great mental activity, as well as of commercial and manufacturing enterprise. Its wealth was so celebrated as to be proverbial; so were the vice and profligacy of its inhabitants. The worship of Venus here was attended with shameful licentiousness. All these points are indirectly illustrated by passages in the two epistles to the Corinthians. Corinth is still an episcopal see. The city has now shrunk to a wretched village, on the old site, and bearing the old name, which, however, is often corrupted into *Gortho*. Pausanias, in describing the antiquities of Corinth as they existed in his day, distinguishes clearly between those which belonged to the old Greek city, and those which were of Roman origin. Two relics of Roman work are still to be seen, one a heap of brick-work which may have been part of the baths erected by Hadrian, the other the remains of an amphitheatre with subterranean arrangements for gladiators. Far more interesting are the ruins, on the W. side of the modern town, of the ancient Greek temple, probably the oldest of which any remains are left in Greece. The Posidonium, or sanctuary of Neptune, the scene of the Isthmian games, from which St. Paul borrows some of his most striking imagery in 1 Corinthians and other epistles, was a short distance N. E. of Corinth, at the narrowest part of the Isthmus, near the harbor of Schœnus (now *Kalamáki*) on the Saronic gulf. The exact site of the temple is doubtful; but to the S. are the remains of the stadium, where the foot-races were run (1 Cor. ix. 24); to the E. are those of the theatre, which was probably the scene of the pugilistic contests (26): and abundant on the shore are the small green pine-trees which gave the fading wreath (25) to the victors in the games.

Corinth.

Co-rin′thi-ans (=people of Corinth), **First E-pis′tle to the,** was written by the Apostle Paul toward the close of his three-year stay at Ephesus (Acts xix. 10, xx. 31), which (1 Cor. xvi. 8) probably terminated with the Pentecost of A. D. 57 or 58. The bearers were probably (according to the common subscription) Stephanas, Fortunatus, and Achaicus, who had been recently sent to the apostle, and who (xvi. 17), are especially commended to the honorable regard of the church of Corinth. This varied and highly characteristic letter was addressed not to any party, but to the whole body of the large Judeo-Gentile (Acts xviii. 4, 8, 10) church of Corinth, and appears to have been called forth, 1st, by the information the apostle had received from members of the household of Chloe (1 Cor. i. 11), of the divisions among them, which were of so grave a nature as to have already induced the apostle to desire Timothy to visit Corinth (iv. 17) after his journey to Macedonia (Acts xix. 22); 2dly, by the information he had received of a grievous case of incest (1 Cor. v. 1), and of the defective state of the Corinthian converts, not only in regard of general habits (vi. 1 ff.) and church discipline (xi. 20 ff.), but, as it would also seem, of doctrine (xv.); 3dly, by the inquiries that had been specially addressed to St. Paul by the church of Corinth on several matters relating to Christian practice. The apostle opens with his usual salutation and an expression of thankfulness for their general state of Christian progress (i. 1–9); then passes to the divisions among them, incidentally justifying his own conduct and preaching (i. 10, iv. 16), and concluding with a notice of the mission of Timothy and his own intended visit (iv. 17–21); next deals with the case of incest (v. 1–8), noticing, as he passes, some previous remarks he had made on not keeping company with fornicators (9–13); comments on their litigation before heathen tribunals (vi. 1–8), and again reverts to fornication and uncleanness (9–20); answers their inquiries about marriage (vii. 1–24), and the celibacy of virgins and widows (25–40); then discusses the lawfulness of eating things sacrificed to idols, and Christian freedom generally (viii.), with a digression on his having waived his apostolic privileges in performing his apostolic duties (ix.); then reverts to and concludes the subject of the use of things offered to idols (x.–xi. 1); reproves their behavior in the assemblies of the church, both in respect to women prophesying and praying with uncovered heads (2–16), and their irregularities at the Lord's Supper (17–34); then gives instructions on the exercise of spiritual gifts (xii.–xiv.), with a panegyric of charity (xiii.), and a defence of the doctrine of the resurrection of the dead (xv.); and closes with directions concerning the contributions for the saints at Jerusalem (xvi. 1–4), notices of his own intended movements (5–9), commendation of Timothy, &c. (10–18), greetings (19, 20), and an autograph salutation and benediction (21–24).—With regard to the *genuineness* and *authenticity* of this epistle no doubt has ever been entertained. The external evidences are extremely distinct, and the character of the composition such, that if any critic should hereafter be bold enough to question the correctness of the ascription, he must be prepared to extend it to all the epistles that bear the name of the great apostle. (Canon.) Two special points deserve separate consideration:—1. *The state of parties* at Corinth at the time of the apostle's writing. The few facts supplied to us by the Acts of the Apostles, and the notices in the epistle, appear to be as follows:—The Corinthian church was planted by the apostle himself (1 Cor. iii. 6), in his second missionary journey (Acts xviii. 1 ff.). He abode in the city a year and a half (xviii. 11). A short time after the apostle left the city, Apollos went to Corinth (xix. 1). This visit of Apollos appears to have formed the commencement of a gradual division into two parties, the followers of St. Paul, and the followers of Apollos (compare 1 Cor. iv. 6). These divisions, however, were to be multiplied; for, as it would seem, shortly after the departure of Apollos, Judaizing teachers, supplied probably with letters of commendation (2 Cor. iii. 1) from the church of Jerusalem, appear to have come to Corinth and to have preached the Gospel in a spirit of direct antagonism to St. Paul *personally*. To this third party we may perhaps add a fourth that, under the name of "the followers of Christ" (1 Cor. i. 12), sought at first to separate themselves from the factious adherence to particular teachers, but eventually were driven by antagonism into positions equally sectarian and inimical to the unity of the church. At this momentous period, before parties had become consolidated, and had distinctly withdrawn from communion with one another, the apostle writes; and in the outset of the epistle (i.–iv. 21) we have his noble and impassioned protest against this fourfold rending of the robe of Christ.—2. *The number of epistles* written by St. Paul to the Corinthian church will probably remain a subject of controversy to the end of time. The well-known words (v. 9) certainly seem (so Bishop Ellicott, agreeing with Calvin, Doddridge, Scott, Rosenmüller, Barnes, Conybeare and Howson, &c.) to point to some former epistolary communication to the church of Corinth, which is now lost. The Greek and most Latin and Dutch commentators, with Macknight, Bloomfield, Dr. W. L. Alexander (in Kitto), &c., would translate the verse, "I have written to you in this epistle," &c. No notice has been taken of the supposed lost epistle by any writers of antiquity. The apocryphal letter of the church of Corinth to St. Paul, and St. Paul's answer, existing in Armenian, are worthless productions that deserve no consideration.

Co-rin'thi-ans, Sec'ond E-pis'tle to the, was written a few months subsequently to the first, in the same year (see above), and thus probably about the autumn of A. D. 57 or 58, a short time previous to the apostle's three months' stay in Achaia (Acts xx. 3). The place whence it was written was clearly not Ephesus (2 Cor. i. 8), but Macedonia (vii. 5, viii. 1, ix. 2), whither the apostle went by way of Troas, after waiting a short time in the latter place for the return of Titus (ii. 12, 13). The Vatican MS., the bulk of later MSS., and the old Syriac version, assign Philippi as the exact place whence it was written; but for this assertion we have no certain grounds to rely on: that the bearers, however, were Titus and his associates (Luke?) is apparently substantiated by ch. viii. 23, ix. 3, 5. The epistle was occasioned by the information which the apostle had received from Titus, and also probably from Timothy, of the reception of the first epistle. Perhaps the return of Timothy and the intelligence he conveyed might have made the apostle feel the necessity of at once dispatching to the contentious church one of his immediate followers (Titus), with instructions to support and strengthen the effect of the epistle, and to bring back the most recent tidings of the spirit prevailing at Corinth. These tidings, as it would seem from our present epistle, were mainly favorable; the better part of the church were returning back to their spiritual allegiance to their founder (i. 13, 14, vii. 9, 15, 16), but there was still a faction, possibly of the Judaizing members (comp. xi. 22), that were sharpened into even a more keen animosity against the apostle personally (x. 1, 10), and more strenuously denied his claim to apostleship. The contents of this epistle are thus very varied, but may perhaps be roughly divided into *three* parts:—1st, the apostle's account of the character of his spiritual labors, accompanied with notices of his affectionate feelings toward his converts (i.–vii.); 2dly, directions about the collections (viii., ix.); 3dly, defence of his own apostolical character (x.–xiii. 10). The *genuineness* and *authenticity* are supported by the most decided external testimony, and by internal evidence of such a kind that what has been said on this point in respect of the first epistle is here even still more applicable. (Canon; Paul.) The principal historical difficulty connected with the epistle relates to the number of visits made by the apostle to the church of Corinth. The words of this epistle (xii. 14, xiii. 1, 2), seem distinctly to imply that St. Paul had visited Corinth *twice* before the time at which he now writes. St. Luke, however, only mentions *one* visit prior to that time (Acts xviii. 1 ff.); for the visit recorded in Acts xx. 2, 3, is confessedly subsequent. We must assume that the apostle made a visit to Corinth which St. Luke did not record, probably during the period of his three-year residence at Ephesus.

Cor'mo-rant, the representative in the A. V. of the Hebrew *kâath* (Pelican) and *shâlâch*. The latter, occurring only as the name of an unclean bird in Lev. xi. 17 and Deut. xiv. 17, has been variously rendered; but some sea bird is generally understood to be denoted by it. The etymology (from a root signifying *to cast* or *throw*) points to some plunging bird: the common cormorant (*Phalacrocorax Carbo*), which some writers have identified with the *shâlâch*, is very widely distributed, but, according to Mr. Houghton, is unknown in the eastern Mediterranean; another species is found S. of the Red Sea, but (so Mr. Houghton) none on the W. coast of Palestine (?). Oedmann, Michaelis, Rosenmüller, Gesenius, &c., make the Gr. *kataraktès* (= *shâlâch*) = the gannet or solan goose (*Sula alba*), which, like the cormorant, belongs to the pelican family.

Corn, the A. V. translation of several Hebrew words, as *bar* or *bâr* (Gen. xli. 35, &c.); also translated "wheat" (Jer. xxiii. 28, &c.); *dâgân* (Gen. xxvii. 28, 37, &c.), twice (Num. xviii. 12; Jer. xxxi. 12) translated "wheat;" *shêber* (Gen. xlii. 1, 2, &c.), translated "victuals" once (Neh. x. 31, Heb. 32), &c.; also of several Greek words, as *kokkos* (Jn. xii. 24), elsewhere translated "grain" (Mat. xiii. 31, &c.); *sitos* (Mk. iv. 28; Acts vii. 12), elsewhere translated "wheat" (Mat. iii. 12, &c.); plural *sporima* (Mat. xii. 1), elsewhere translated "cornfields" (Mk. ii. 23; Lk. vi. 1), &c.—"Corn," in the Scriptures as now in England = *grain*, or the various cereals. The most common kinds were WHEAT, BARLEY, spelt (A. V. "RYE," "FITCHES"), and MILLET; oats are mentioned only by rabbinical writers. Corn-crops are still reckoned at twentyfold what was sown, and were anciently much more. "Seven ears on one stalk" (Gen. xli. 22) is no unusual phenomenon in Egypt at this day. Wheat (2 Sam. iv. 6) was stored in the house for domestic purposes. (BARN.) It is at present often kept in a dry WELL, and perhaps the "ground corn" of 2 Sam. xvii. 19 was meant to imply that the well was so used. From Solomon's time (2 Chr. ii. 10, 15), as AGRICULTURE became developed under a settled government, Palestine was a corn-exporting country, and her grain was largely taken by Tyre (Ez. xxvii. 17; comp. Am. viii. 5). (COMMERCE.) "Plenty of corn" was part of Jacob's blessing (Gen. xxvii. 28; comp. Ps. lxv. 13). Maize, or Indian corn, has been generally supposed exclusively a native of America, and hence unknown in Europe and the East before 1492. M. Rifaud, however, discovered in 1819 grains and leaves of it under the head of a mummy at Thebes, and hence Dr. J. Hamilton (in Fairbairn) supposes it may have been known to the Hebrews; but may not these grains and leaves have been deposited there, by accident or design, at some time within the last three or four centuries?

Cor-ne'li-us (L., according to Schl. fr. L. *cornu*, *a horn;* the name of a celebrated Roman clan), a Roman centurion of the Italian cohort (ARMY, II.) stationed in Cesarea (Acts x. 1, &c.), a devout man full of good works and alms-deeds (PROSELYTE). Cornelius and those assembled in his house were baptized by St. PETER, and thus Cornelius became the first-fruits of the Gentile world to Christ. Tradition has been busy with his life and acts. According to Jerome he built a Christian church at Cesarea; but later tradition makes him bishop of Scamandios (Scamandria?), and ascribes to him the working of a great miracle.

Cor'ner. The "corner" of the field was not allowed (Lev. xix. 9) to be wholly reaped. The poor had a right to carry off what was so left, and this was a part of the maintenance from the soil to which that class were entitled. On the principles of the Mosaic polity every Hebrew family had a hold on a certain fixed estate, and could by no ordinary and casual calamity be wholly beggared. Hence its indigent members had the claims of kindred on the "corners," &c., of the field which their landed brethren reaped. In the later period of the prophets their constant complaints concerning the defrauding the poor (Is. x. 2; Am. v. 11, viii. 6) seem to show that such laws had lost their practical force. Still later, under the Scribes, minute legislation fixed one-sixtieth as the portion of a field which was to be left for the legal "corner;" but provided also (which seems hardly consistent) that two fields should not be so joined as to leave one corner only where two should fairly be reckoned. The proportion being thus fixed, all the grain might be reaped, and enough to satisfy the regulation subsequently separated from the whole crop. This "corner" was, like the gleaning, tithe-free. AGRICULTURE; BEARD; GLEANING; HAIR; POOR; TITHE; WIDOW.

*** Cor'ner-gate** (2 K. xiv. 13; 2 Chr. xxv. 23, xxvi. 9; Jer. xxxi. 38; Zech. xiv. 10), a gate of JERUSALEM, 400 cubits from the gate of Ephraim (EPHRAIM, GATE OF); apparently (so Kit.) at the N. W. corner.

Cor'ner-stone, a stone of great importance in binding together the sides of a building. Some of the corner-stones in the ancient work of the Temple foundations are 17 or 19 feet long, and 7½ feet thick. (See cut, under JERUSALEM, of the E. corner of the S. wall.) At Nineveh the corners are sometimes formed of one angular stone. "Corner-stone," or "head of the corner," sometimes = any principal person, as the princes of Egypt (Is. xix. 13, A.V. "the stay," margin "the corners," or "governors"), and is thus applied to our Lord (Ps. cxviii. 22; Is. xxviii. 16; Mat. xxi. 42; Eph. ii. 20; 1 Pet. ii. 6, 7). In Ps. cxliv. 12, translated in A. V. "that our daughters may be as corner-stones, polished (margin "cut") after the similitude of a palace," Gesenius translates "that our daughters may be as corner-columns finely sculptured," supposing an allusion to the slender, tall, and elegant caryatides, or columns representing female figures, common in Egyptian architecture.

Cor'net (Heb. *shôphâr*), a loud-sounding instrument, made of the horn of a ram or of a chamois (sometimes of an ox), and used by the ancient Hebrews for signals, for announcing the "JUBILEE" (Lev. xxv. 9), for proclaiming the new year, for the purposes of war (Jer. iv. 5, 19; compare Job xxxix. 25), as well as for the sentinels placed at the watch-towers to give notice of the approach of an enemy (Ez. xxxiii. 4, 5). *Shôphâr* is generally rendered in the A. V. "trumpet," but "cornet" (the more correct translation) is used in 1 Chr. xv. 28; 2 Chr. xv. 14; Ps. xcviii. 6; Hos. v. 8; and in the margin of Ps. cl. 3; Joel ii. 1. "Cornet" is also employed in Dan. iii. 5, 7, 10, 15, for the Chaldee *keren* (literary *a horn*). Oriental scholars for the most part consider *shôphâr* and *keren* to be one and the same musical instrument; but some biblical critics regard *shôphâr* and Heb. *hătsôtsĕrâh* or *chătsôtsèrâh* (= "trumpet" in Num. x. 2 ff., &c.) as belonging to the species of *keren*, the general term for *a horn*. Gesenius makes *hătsôtsĕrâh* or *chătsôtsĕrâh* = the straight trumpet, and *shôphâr* = one crooked like a horn. The silver trumpets which Moses was charged to furnish for the Israelites, were to be used for the following purposes: for the calling together of the assembly, for the journeying of the camps, for sounding the alarm of war, and for celebrating the sacrifices on festivals and new moons (Num. x. 1–10). In the age of Solomon the "silver trumpets" were increased in number to 120 (2 Cor. v. 12); and, independently of the objects for which they had been first introduced, they were now employed in the orchestra of the Temple as an accompaniment to songs of thanksgiving and praise. The Heb. *yôbêl*, used sometimes = "year of JUBILEE" (comp. Lev. xxv. 13, 15, with xxv. 28, 30), generally = the institution of Jubilee, but in some instances (so Prof. Marks) = a musical instrument, resembling in its object, if not in its shape, the *keren* and the *shôphâr* (Ex. xix. 13, A. V. "trumpet," margin "cornet"). The Heb. plural *mĕna'an'îm*, translated in A. V. "cornets," Vulgate "*sistra*" (2 Sam. vi. 5 only) = a musical instrument or rattle, which gave a tinkling sound on being shaken (Ges.). The Gr. *salpingx* is translated "trump" or "trumpet" in N. T. (Mat. xxiv. 31; 1 Cor. xiv. 8, xv. 52, &c.), and in LXX. = Heb. *shôphâr*, *hătsôtsĕrâh* or *chătsôtsĕrâh*, and *keren*. The sounding of the cornet was the distinguishing ritual feature of the festival appointed by Moses to be held on the first day of the seventh month under the denomination of "a day of blowing trumpets" (Num. xxix. 1), or "a memorial of blowing of trumpets" (Lev. xxiii. 24). (ASSEMBLY 3; CONVOCATION; FESTIVALS; TRUMPETS, FEAST OF.) The cornet is also sounded in the synagogue at the close of the service for the Day of Atonement, and, amongst the Jews who adopt the ritual of the *Sephardim*, on the seventh day of the feast of Tabernacles, known by the post-biblical denomination of "the Great Hosannah."

* **Cor-rup'tion, Mount of** (2 K. xxiii. 13). OLIVES, MOUNT OF.

Cos or **Co'os** (both L. fr. Gr.), now *Stanchio* or *Stanko*, a small island N. W. from Rhodes, at the entrance of the Grecian Archipelago. It contained Jewish residents in the time of the Maccabees (1 Mc. xv. 23). Josephus mentions that the Jews had a great amount of treasure stored there during the Mithridatic war, and that Julius Cesar issued an edict in favor of the Jews of Cos. Herod the Great conferred many favors on the island. St. Paul, on the return from his third missionary journey, passed the night here, after sailing from MILETUS. It was celebrated for its light woven fabrics, and for its wines—also for a temple of Æsculapius, which was virtually a museum of anatomy and pathology. The Emperor Claudius bestowed upon Cos the privilege of a free state. The chief town (of the same name) was on the N. E., near a promontory called Scandarium: and perhaps it is to the town that reference is made in Acts xxi. 1 (A. V. "Coos").

Co'sam (prob. fr. Heb. = *a diviner*, Rbn. *N. T. Lex.*), son of Elmodam, in the line of Joseph the husband of Mary (Lk. iii. 28).

* **Cotes,** the A. V. translation in 2 Chr. xxxii. 28 of Heb. pl. *ăvĕrôth* (= *crib, manger*, Ges.). (BARN; MANGER.) "Cote" properly = cot or COTTAGE, as in "sheep-cote," &c.

* **Cot'tage** = a small habitation (HOUSE).—1. Heb. pl. *cĕrôth* or *crôth*, A. V. "cottages" in Zeph. ii. 6 only, = *pits, cisterns, wells* (so Gesenius, Henderson); *meadows, pasture-grounds* (so Fürst).—2. Heb. *milûnâh*, A. V. "cottage," in Is. xxiv. 20, = *hanging-bed, hammock*; in Is. i. 8, A. V. "lodge," = *lodge, hut* (so Gesenius, Fürst). (CUCUMBERS.)—3. Heb. *succâh*, A. V. "cottage" in Is. i. 8, is elsewhere translated "booth," "tabernacle," &c. TABERNACLES, FEAST OF.

Cot'ton, the proper translation (so Gesenius, &c.) of the Heb. *carpas* (compare L. *carbasus*; Gr. *karpasos*; Sansc. *karpâsa* = *cotton*), Esth. i. 6, where the Vulgate has *carbasini coloris*, as if a color, not a material (so in A. V. "green"), were intended. There is a doubt whether under the Hebrew *shêsh* and *bûts*, in A. V. "white linen," "fine linen," &c., cotton may have been included. (LINEN.) Cotton garments for the worship of the temples are said to be mentioned in the Rosetta stone. There is, however, no word for the cotton plant in Hebrew, nor any reason to suppose that there was any early knowledge of the fabric. The Egyptian mummy swathings are decided to have been of linen, and not cotton. The very difficulty of deciding, however, shows how easily even scientific observers may mistake, and, much more, how impossible it would have been for ancient popular writers to avoid confusion. Varro knew of tree-wool on the authority of Ctesias, contemporary with Herodotus. The Greeks, through the commercial consequences of Alexander's conquests, must have known of cotton cloth, and more or less of the plant. Cotton was manufactured and worn extensively in Egypt, but extant monuments give no proof of its growth, as in the case of flax, in that country. But when Pliny (A. D. 115) asserts that cotton was then grown in Egypt, a statement confirmed by Julius Pollux (a century later), we can hardly resist the inference that, at least as a curiosity and as an experiment, some plantations existed there. This is the more likely since we find the cotton-*tree* (not cotton-*plant*) is mentioned still by Pliny as the only remarkable tree of the adjacent Ethiopia; and since Arabia, on its other side, appears to have known cotton from time immemorial, to grow it in abundance, and in parts to be highly favorable to that product. In India, however, we have the earliest records of the use of cotton for dress; of which, including the starching of it, some curious traces are found as early as 800 B. C., in the Institutes of Manu. Cotton is now both grown and manufactured in various parts of Syria and Palestine; but there is no proof that, till they came in contact with Persia, the Hebrews generally knew of it as a distinct fabric from linen.

Couch. BED.

* **Coul'ter** [*o* as in *no*] (fr. L. *culter*), (1 Sam. xiii. 20, 21) = "ploughshare," as the Hebrew word *éth* is elsewhere translated. AGRICULTURE.

Coun'cil (fr. L.; Gr. *sunedrion*). 1. The great council of the SANHEDRIM, which sat at Jerusalem (Mat. xxvi. 59, &c.).—2. A name applied to the lesser courts (x. 17; Mk. xiii. 9), of which there were two at Jerusalem, and one in each town of Palestine. The constitution of these courts is a doubtful point; but their existence is clearly implied in the passages quoted; and perhaps the "judgment" (Mat. v. 21) applies to them. (JUDGES; SANHEDRIM.)—3. (Gr. *sumboulion*). A kind of jury or privy council (Acts xxv. 12), consisting of a certain number of assessors who assisted Roman governors in the administration of justice and other public matters.—4. (Gr. *sumboulion*, usually translated "counsel," as in margin). A consultation, or meeting for deliberation (Mat. xii. 14).

* **Cou'ri-er** [koo're-er]. COMPEL; EPISTLE; FOOTMAN.

* **Course** [*o* as in *no*]. ASTRONOMY; GAMES; PRIEST.

Court [*o* as in *no*] (Heb. *hâtsêr* or *châtsêr*), an open enclosure, applied in the A. V. most commonly (as the translation of Heb. *hâtsêr* or *châtsêr*) to the enclosures of the TABERNACLE and the TEMPLE (Ex. xxvii. 9, xl. 33; Lev. vi. 16; 1 K. vi. 36, vii. 8; 2 K. xxiii. 12; 2 Chr. xxxiii. 5, &c.). In 2 Chr. iv. 9 and vi. 13, the Heb. *'ăzârâh* is employed, apparently, for the same places. *Hâtsêr* or *châtsêr* also = the court of a PRISON (Neh. iii. 25 ; Jer. xxxii. 2, &c.), of a private HOUSE (2 Sam. xvii. 18), and of a PALACE (2 K. xx. 4 ; Esth. i. 5, &c.) ; and often = "VILLAGE." HAZER.

Cou'tha (fr. Gr.), a servant of the Temple who returned with Zorobabel (1 Esd. v. 32) ; not in Ezra and Nehemiah.

Cov'e-nant [*o* as in *love*]. The Heb. *bĕrîth*, of which the Gr. *diathêkê* (see below) is the usual translation in the LXX., is taken by Gesenius to mean primarily *a cutting*, with reference to the custom of cutting or dividing animals in two, and passing between the parts in ratifying a covenant (Gen. xv. ; Jer. xxxiv. 18, 19). Professor Lee makes the proper signification of the word *an eating together*, or *banquet*, because among the Orientals to eat together amounts almost to a covenant of friendship. (BANQUETS ; SALT.) In the N. T. the Gr. *diathêkê* (properly *a disposition* or *arrangement ;* in classic Greek writers usually *a disposition by will* of property, Rbn. *N. T. Lex.*, L. & S.) is frequently, though not uniformly, translated "testament" in the A.V., whence the English names OLD TESTAMENT and NEW TESTAMENT. In its biblical meaning of a compact or agreement between two parties, the word is used —1. *Of a covenant between God and man.* Man not being in any way in the position of an independent covenanting party, the phrase is evidently used by way of accommodation. Strictly speaking, such a covenant is quite unconditional, and amounts to a promise (Gal. iii. 15 ff.) or act of mere favor (Ps. lxxxix. 28). Thus the assurance given by God after the Flood, that a like judgment should not be repeated, and that the recurrence of the seasons, and of day and night, should not cease, is called a "covenant" (Gen. ix. ; Jer. xxxiii. 30). Generally, however, the form of a covenant is maintained, by the benefits which God engages to bestow being made by Him dependent upon the fulfilment of certain conditions which He imposes on man. Thus the covenant of Sinai was conditioned by the observance of the ten commandments (Ex. xxxiv. 27, 28 ; Lev. xxvi. 15), which are therefore called "Jehovah's covenant" (Deut. iv. 13), a name which was extended to all the books of Moses, if not to the whole body of Jewish canonical Scriptures (2 Cor. iii. 13, 14). This last-mentioned covenant, which was renewed at different periods (Deut. xxix. ; Josh. xxiv. ; 2 Chr. xv., xxiii. xxix., xxxiv. ; Ezr. x. ; Neh. ix., x.), is one of the two principal covenants between God and man. They are distinguished as old and new (Jer. xxxi. 31–34 ; Heb. viii. 8–13, x. 16), with reference to the order, not of their institution, but of their actual development (Gal. iii. 17), and also as being the instruments respectively of bondage and freedom (iv. 24). Consistently with this representation of God's dealings with man under the form of a covenant, such covenant is said to be confirmed, in conformity to human custom, by an OATH (Deut. iv. 31 ; Ps. lxxxix. 3), to be sanctioned by curses to fall upon the unfaithful (Deut. xxix. 21), and to be accompanied by a sign, such as the the rainbow (Gen. ix.), circumcision (xvii.), or the Sabbath (Ex. xxxi. 16, 17).—2. *Of a covenant between man and man*, i. e. a solemn compact or agreement, either between tribes or nations (1 Sam. xi. 1 ; Josh. ix. 6, 15) (ALLIANCES), or between individuals (Gen. xxxi. 44), by which each party bound himself to fulfil certain conditions, and was assured of receiving certain advantages. In making such a covenant God was solemnly invoked as witness (xxxi. 50), and an oath was sworn (xxi. 31). A sign or witness of the covenant was sometimes framed, such as a gift (xxi. 30), or a pillar, or heap of stones erected (xxxi. 52). The marriage compact is called "the covenant of God" (Prov. ii. 17 ; see Mal. ii. 14). "Covenant" came to be applied to a sure ordinance, such as that of the shewbread (Lev. xxiv. 8) ; and is used figuratively in such expressions as a "covenant with death" (Is. xxviii. 18), or "with the beasts of the field" (Hos. ii. 18).

Cow. BULL ; BUTTER ; CHEESE ; HEIFER ; HERD ; MILK ; OX.

Coz (fr. Heb. = *thorn*, Ges.), a man among the descendants of Judah (1 Chr. iv. 8).

Coz'bi (Heb. *lying*, *false*, Ges.) a Midianite woman, slain with Zimri by Phinehas ; daughter of Zur, a chief of the Midianites (Num. xxv. 15, 18).

* **Crack'nels**, the A. V. translation of Heb. pl. *nikkudîm* = (so Gesenius) a kind of cake which probably crumbled easily (1 K. xiv. 3). BREAD ; MOULDY.

* **Crafts'man** = a man of any particular *craft* or art, a mechanic (Deut. xxvii. 15 ; Acts xix. 24, 38, &c.). CHARASHIM.

Crane. Probably the A. V. is incorrect in rendering the Heb. *sûs* by "crane," which bird is probably intended by the Heb. *'âgûr*, translated "SWALLOW" by the A. V. In Hezekiah's prayer (Is. xxxviii. 14), "Like a crane (Heb. *sûs*), or a swallow (Heb. *'âgûr*), so did I twitter ;" and again in Jer. viii. 7 these two words occur in the same order, from which latter passage we learn that both birds were migratory. According to most of the ancient versions, Gesenius, Fürst, &c., *sûs* denotes a "swallow." "Crane" is a name of several species of large wading birds belonging to the genus *Grus.*

Cra'tes [-teez] (fr. Gr.), governor of the Cyprians, left by Sostratus in charge of the "castle" of Jerusalem (?), in the reign of Antiochus Epiphanes (2 Mc. iv. 29).

* **Cre-a'tion** (fr. L.). The book of Genesis opens with the declaration, "In the beginning GOD created the heaven and the earth" (i. 1), and after alluding (2) to a chaotic state, goes on (3 ff.) to describe the works of God during six days, on the last of which man was created. The Scriptures differ from the sacred books of all heathens in ascribing the creation, preservation, and government of the universe to the supreme God in the active exercise of His infinite power, wisdom, and goodness (GENESIS, D. 1). It is now generally agreed that neither in Gen. i. 1, nor elsewhere in the Scriptures, is any definite time assigned as that of the first creative act, i. e. that the Scriptures do not determine how long ago "the beginning" of created existence was, though they teach that the heaven and earth have not existed from eternity, but were called into existence by the fiat of the Almighty. It is now also the prevalent opinion among the best geologists as well as biblical scholars, that the discoveries of modern science are not at all irreconcilable with the declarations of the Scriptures. The precise mode of reconciliation between them is indeed still a matter of controversy. Many (Chalmers, Buckland, &c.) have held that the work of the six days in Gen. i. 3 ff. and Ex. xx. 11 comprehended only the present arrangement of the material universe and the introduction of the existing orders of animals and plants with man at their head, a process occupying six natural days—that the chaotic state in Gen. i. 2 marked the total or partial wreck or wrecks of a previously existing creation with the plants and animals now known only as fossils—and that ages may

have elapsed between the original creation in verse 1 and the six days' work in verse 3 ff. The present commonly received opinion among geologists is that the "six days" in Gen. i. 3 ff. (compare ii. 4) and Ex. xx. 11 = six successive periods of time, each of very long duration—that during these periods plants and animals were created, flourished, and became extinct, rocks were formed by the action of fire and by sedimentary deposits under water, and various other changes took place, all, so far as mentioned, in the order described in Gen. i., the earth gradually becoming fitted for the reception of man, and the existing forms of vegetable and animal life. This opinion may be illustrated by the following brief view of Professor Guyot's explanation of Gen. i. (from *Bibliotheca Sacra*, xii. 324 ff.). Verse 1 describes the creation of the matter of the universe. Verse 2 represents this matter in its chaotic (i. e. gaseous) state. Then come the six cosmogonic "days" (i. e. long periods), ending with a day of rest. These six days are divided into two periods of three days each. In the first three days the creation of inorganic matter takes place; in the second three the creation of organic beings, ending with man. The last day in each series is subdivided, containing two works, while the others contain but one each. The works of each day form great steps in the development, or rather in the successive creation, of the universe and of the globe. These "days" or periods are of unequal length, the first perhaps being the longest, and the others gradually becoming shorter. Science teaches that the original form of matter is the gaseous. The work of the first day was the production of light by the combination of the chemical parts, according to their affinities. That of the second day was the creation of the firmament, i. e. the separation of the mass of gaseous matter into an immense number of nebulous bodies or globes, "the waters above the firmament" afterward constituting the celestial bodies, and "the waters under the firmament" afterward becoming the earth. In the third day were two works:—(1.) the concentration of the matter of the globe into a mineral mass (at first entirely melted, but gradually cooling on the outside), with the separation of the waters of the ocean, which were previously in the form of vapor, from the land which constituted the first continents; (2.) the appearance of vegetation. The work of the fourth day was the organization of the solar system in its present condition, the succession of days and nights and of seasons, i. e. of the climates and physical conditions necessary to the existence of living beings. The work of the fifth day was the creation of the lower orders of animals, including the water animals, the amphibious and other reptiles, and the birds, and comprehending the paleozoic and reptilian ages of geology. The work of the sixth day, corresponding to the tertiary age of geology, was twofold: (1.) the creation of the higher animals specially living on the dry land, or the mammals; (2.) the creation of man. After this comes the seventh day of rest, or the still unfinished Sabbath of the earth, since the beginning of which no new creation has taken place. Only the outlines of the grand cosmogonic week are given by Moses, who received his narrative as a revelation from God, and probably did not himself fully comprehend the system of creation which he described.—The facts gathered from nature teach us, according to Professor Dana, that species have not been made out of species by any process of growth or development;—that the "original divine power" did not create a generic or universal germ from which all subordinate genera or species were developed;—that the evolution or plan of progress was by successive creations of species in their full perfection;—that the creation was not in a lineal series from the very lowest upward, for gigantic saurians appeared before turtles and serpents, trilobites were superior to many crustaceans afterward created, &c.; yet there was a gradual elevation of the successive races involved in the gradual refrigeration of the earth, as also in its other steps of physical progress; while the creations of the tribes were not simultaneous, but successive, and occurring at many different times, after more or less complete exterminations of previously existing life (*Bibliotheca Sacra*, xiii. 119 ff.). After all the objections raised against the credibility of the Mosaic account of the creation, it is still accepted and reverenced by the wisest and best among men of science. "The scientific writers in our language," says Professor Dana (*Bibliotheca Sacra*, xiii. 645), "that aim to exalt the Bible in their works, greatly outnumber those that publish works of detraction." The simple believer in the Scriptures has no need to fear the investigations of science in any of its departments; for the God that gave the Bible is the God of truth, and every truth will be found ultimately to be in harmony with every other truth. Adam; Astronomy; Day; Earth; Firmament; Genesis; Heaven; Inspiration; Jehovah; Man; Tongues, Confusion of.

Cred´it-or. Loan.

Cres´cens [-senz] (L. *growing, increasing*) (2 Tim. iv. 10), an assistant of St. Paul, said to have been one of the seventy disciples. According to early tradition, he preached the Gospel in Galatia. Later tradition makes him preach in Gaul, and found the church at Vienne.

Crete [kreet] (fr. Gr. *Krētē*, said to be named from a nymph *Creta*, or from *Cres*, its first king, or [so Strabo] from the *Curetes*, its ancient inhabitants), the modern *Candia*. This large island, which closes in the Greek Archipelago on the S., extends through a distance of 140 miles between its extreme points of Cape Salmone (Acts xxvii. 7) on the E., and Cape Criumetopon beyond Phenice (12) on the W. Though extremely bold and mountainous, this island has very fruitful valleys, and in early times it was celebrated for its hundred cities. From Crete comes the Latin name of "chalk," *creta*, i. e. Cretan earth. Crete was conspicuous in the mythology and early history of Greece, especially in connection with its king and legislator Minos, but comparatively unimportant in its later history. (Pelethites.) It seems likely that a very early acquaintance existed between the Cretans and the Jews. There is no doubt that Jews were settled in the island in considerable numbers during the period between the death of Alexander the Great and the final destruction of Jerusalem. Gortyna seems to have been their chief residence (1 Mc. xv. 23). Thus the special mention of Cretans (Acts ii. 11) among those who were at Jerusalem at Pentecost is just what we should expect. No notice is given in the Acts of any more direct evangelization of Crete; and no absolute proof can be adduced that St. Paul was ever there before his voyage from Cesarea to Puteoli. The circumstances of St. Paul's recorded visit were briefly as follows. The wind being contrary when he was off Cnidus, the ship was forced to run down to Cape Salmone, and thence under the lee of Crete to Fair Havens, near Lasea. Thence, after some delay, an unsuccessful attempt was made, on the wind becoming favorable, to reach Phenice for the purpose of wintering there (xxvii. 7–12). It is evident from Tit. i. 5, that the apostle himself was in Crete, where he had left TITUS, at no long interval of time before he wrote the letter. (TITUS, EPISTLE TO.) In Tit. i. 12, St. Paul adduces from Epimenides, a Cretan sage and poet, contemporary with Solon, sixth century B. C. (ALTAR, C, 2; ATHENS), a quotation in which the vices of his countrymen are described in dark colors — "liars," "evil beasts" (= brutes), "slow bellies" (= lazy gluttons).

Cretes [kreets] (Acts ii. 11), **Cre'tians** [-shanz] (Tit. i. 12) = Cretans, inhabitants of CRETE.

* **Crib** (Job xxxix. 9; Prov. xiv. 4; Is. i. 3). BARN; COTES; MANGER.

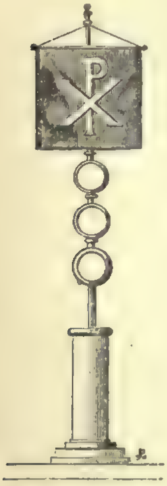
* **Crime.** BLASPHEMY; DIVINATION; IDOLATRY; MURDER; PUNISHMENTS; SLAVE; TRIAL.

Crim'son. COLORS.

* **Crisp'ing-Pins** (Is. iii. 22). BAG 1.

Cris'pus (L. *curled?*), ruler of the Jewish synagogue at Corinth (Acts xviii. 8); baptized with his family by St. Paul (1 Cor. i. 14). According to tradition, he became afterward bishop of Ægina.

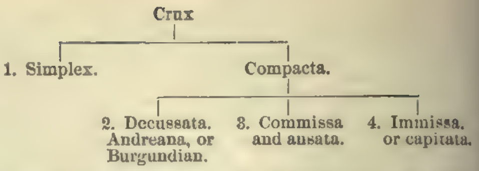
Cross. Except the Latin *crux*, from which the English "cross" is derived, there was no word definitively and invariably applied to this instrument of punishment. The Greek *stauros*, uniformly and correctly translated "cross" in the N. T., in Homer = *an upright pale* or *stake* (L. & S.). For the different forms, see below. As the emblem of a slave's death and a murderer's punishment, the cross was naturally looked upon with the profoundest horror, and closely connected with the ideas of pain, of guilt, and of ignominy (Gibbon, ii. 153). But after the celebrated vision of Constantine, in which, according to Eusebius, a luminous cross appeared in the heavens after mid-day with the inscription in Greek, "By this conquer," the representation being repeated at night in a dream, in which Christ also appeared to him, he ordered his friends to make a cross of gold and gems, such as he had seen, and "the towering eagles resigned the flags unto the cross" (Pearson), and "the tree of cursing and shame" "sat upon the sceptres and was engraved and signed on the foreheads of kings" (Jeremy Taylor, *Life of Christ*, iii. xv. 1). The new standards were called by the Latin name *Labarum*, and may be seen on the coins of Constantine the Great and his nearer successors. The *Labarum* is described in Eusebius, and, besides the pendent cross, supported the celebrated embroidered monogram of Christ, which was also inscribed on the shields and helmets of the legions. We may tabulate thus the various descriptions of cross, using the Latin designations, which are mostly explained in the subsequent description:—



The Labarum.

(From a coin in the British Museum.)

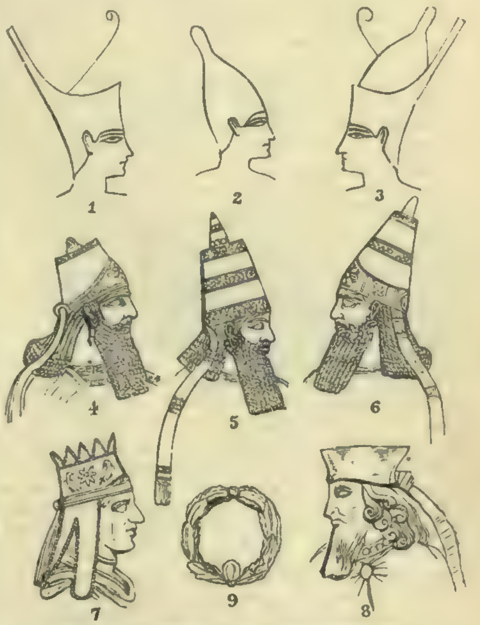
Greek monogram XP (=CHR., i. e. Christ). The letters on the sides are the Greek ALPHA (A) and OMEGA (Ω).



1. The *crux simplex*, (L. = *a cross simple*), or mere stake of one single piece without transom, was probably the original of the rest. Sometimes it was merely driven through the man's chest (see cut under WAR), but at other times it was driven longitudinally through the whole body, coming out at the mouth. Another form of punishment consisted of *tying* the criminal to the stake, from which he hung by his arms.—2. The *crux decussata* (L. = *a cross decussate*, or *X-shaped*), is called St. Andrew's cross (ANDREW), although on no good grounds. It was in the shape of the letter X.—3. The *crux commissa* (L. = *a cross joined together*), or St. Anthony's cross (so called from being embroidered on that saint's cope), was in the shape of the letter T. A variety of this cross (the *crux ansata* [L. = *a cross with a handle*], "crosses with circles on their heads") is found "in the sculptures from Khorsabad and the ivories from Nimroud. In the Egyptian sculptures, a similar object, called a *crux ansata*, is constantly borne by divinities. The same symbol has been also found among the Copts, and (perhaps accidentally) among the Indians and Persians.—4. The *crux immissa* (L. = *a cross let into*, or *let in*), or Latin cross, differed from the former by the projection of the upright above the crossbar. That this was the kind of cross on which our Lord died is obvious from the mention of the "title," as placed *above* our Lord's head, and from the almost unanimous tradition; it is repeatedly found on the coins and columns of Constantine. There was a projection from the central stem, on which the body of the sufferer rested. This was to prevent the weight of the body from tearing away the hands. Whether there was also a support to the feet (as we see in pictures), is doubtful. An inscription was generally placed above the criminal's head, briefly expressing his guilt, and generally was carried before him. It was covered with white gypsum, and the letters were black. Nicquetus says it was white with red letters. It is a question whether tying or binding to the cross was the more common method. That our Lord was *nailed*, according to prophecy, is certain (John xx. 25, 27, &c.; Zech. xii. 10; Ps. xxii. 16). It is, however, extremely probable that both methods were used at once. The story of the so-called "invention (i. e. discovery) of the cross," A.D. 326, is too famous to be altogether passed over. Socrates, Theodoret, &c., say, that the Empress Helena, Constantine's mother, was instructed in a dream to go to Jerusalem, that she found there three crosses with a superscription, that one of them miraculously cured a dying woman, and was therefore declared to be the genuine cross of Christ, and that she gave a part of it to the city of Jerusalem, and sent the rest to Constantine. Afterward, pieces of the so-called true cross were distributed through Christendom. To this day the supposed title, or rather fragments of it, are shown to the people once a year in the church of Santa Croce in Gerusalemme at Rome. In the epistles of St. Paul, "the cross of Christ," or "the cross" simply, figuratively = all that is connected with the cross,

i. e. the sufferings and death of the Lord Jesus Christ, the sacrifice for sin which He offered (see ATONEMENT), and in general, the great doctrines of the Gospel (1 Cor. i. 17, 18; Gal. v. 11, vi. 12, 14, &c.). Compare the "name" of the Lord (Ex. xxxiv. 5–7; 1 Sam. xii. 22, &c.). It was not till the 6th century that the *emblem* of the cross became the *image* of the crucifix. As a symbol the use of it was frequent in the early church. It was not till the second century that any particular efficacy was attached to it. CRUCIFIXION; JESUS CHRIST.

Crown. This ornament, which is both ancient and universal, probably originated from the fillets used to prevent the hair from being dishevelled by the wind. Such fillets are still common, and they may be seen on the sculptures of Persepolis, Nineveh, and Egypt; they gradually developed into turbans, which by the addition of ornamental or precious materials assumed the dignity of mitres or crowns. The use of them as ornaments probably was suggested by the natural custom of encircling the head with flowers in token of joy and triumph (Wis. ii. 8; Jd. xv. 13). Both the ordinary priests and the high priest wore them. The common "bonnet" of the priests (Heb. *migbâ'âh;* Ex. xxviii. 40, xxxix. 28), formed a sort of linen turban or crown (Jos. iii. 7, § 3). The mitre of the high priest (Heb. *mitsnepheth*, used also of a regal "diadem," Ez. xxi. 26) was much more splendid (Ex. xxviii. 36 ff., xxxix. 28, 30, 31; Lev. viii. 9). It had a fillet of blue lace, and over it a golden diadem (Heb. *nêzer*, A. V. "crown," Ex. xxix. 6). The gold band was tied behind with blue lace (embroidered with flowers), and being two fingers broad, bore the inscription "Holiness to the Lord" (compare Rev. xvii. 5; Jos. iii. 7, § 7; *B. J.* v. 5, § 7). The use of the crown by priests, and in religious services was universal. "A striped head-dress and queue," or "a short wig, on which a band was fastened, ornamented with an asp, the symbol of royalty," was used by the kings of Egypt in religious ceremonies (Wilkinson's *Ancient Egyptians*, iii. 354, fig. 13). The crown worn by the kings of Assyria was "a high mitre . . . frequently adorned with flowers, &c., and arranged in bands of linen or silk. Originally there was only one band, but afterward there were two, and the ornaments were richer" (Layard, ii. 320). There are many words in Scripture denoting a crown besides those mentioned: as Heb. *pĕēr*, the head-dress of bridegrooms (Is. lxi. 10, A. V. "ornaments;" Ez. xxiv. 17, A. V. "the tire of thine head"), and of women (Is. iii. 20, A. V. "bonnets"); Heb. *tsĕphîrôth*, a head-dress (A. V. "diadem") of great splendor (Is. xxviii. 5); Heb. *livyâh*, a wreath (A. V. "ornament") of flowers (Prov. i. 9, iv. 9); and Heb. *tsâniph* (see DIADEM; HEAD-DRESS), a common tiara or turban (Job xxix. 14, A. V. "diadem;" Is. iii. 23, A. V. "hoods). The general Hebrew word for "crown" is *'ătârâh*, and we must attach to it the notion of a costly *turban* irradiated with pearls and gems of priceless value, which often form aigrettes, or plumes, for feathers, as in the crowns of modern Asiatic sovereigns. Such was probably the crown, which with its precious stones weighed (or rather *was worth*) a talent, taken by David from the king of Ammon at Rabbah, and used as the state crown of Judah (2 Sam. xii. 30). The Gr. *stephanos*, in the LXX., = Heb. *'ătârâh*, and is used in the N. T. for every kind of crown; the Gr. *stemma* is used once (Acts xiv. 13) for the "garlands" used with victims. In Rev. xii. 3, xiii. 1, xix. 12, allusion is made to many "crowns" worn in token of extended dominion. In these passages the Gr. *diadéma* (= DIADEM) is used. The laurel, pine, or parsley crowns given to victors in the great GAMES of Greece are finely alluded to by St. Paul (1 Cor. ix. 25; 2 Tim. ii. 5, &c.).



Egyptian, Assyrian, and other Crowns.—(Fairbairn).

1. Egyptian crown of the upper country.—Wilkinson.
2. Egyptian crown of the lower country.—Wilkinson.
3. Egyptian crown of the united upper and lower countries.—Wilkinson.
4. Assyrian crown of a king in Nineveh.—Layard.
5. Assyrian crown of Sardanapalus III.—Layard.
6. Assyrian crown of Sennacherib.—Layard.
7. Crown of Tigranes, king of Syria,—From a tetradrachm.
8. Crown from sculpture at Persepolis.—Sir Robert Ker Porter's *Travels*.
9. Civic crown.—From coin of the Roman emperor Galba.

Crown of Thorns (Mat. xxvii. 29; Mk. xv. 17; Jn. xix. 2, 5). Our Lord was crowned with THORNS in mockery by the Roman soldiers. The object seems to have been insult, and not the infliction of pain as has generally been supposed. The Rhamnus or Spina Christi, although abundant in the neighborhood of Jerusalem, cannot be the plant intended, because its thorns are so strong and large that it could not have been woven into a wreath. Had the acacia been intended, as some suppose, the phrase would have been different. Obviously some small flexile thorny shrub is meant.

Cru-ci-fix'ion was in use among the Egyptians (Gen. xl. 19), the Carthaginians, the Persians (Esth. vii. 10), the Assyrians, Scythians, Indians, Germans, and from the earliest times among the Greeks and Romans. Whether this mode of execution was known to the ancient Jews is a matter of dispute. Probably the Jews borrowed it from the Romans. It was unanimously considered the most horrible form of death. Among the Romans also the degradation was a part of the infliction, and the punishment if applied to freemen was only used in the case of the vilest criminals. Our Lord was condemned to it by the popular cry of the Jews (Mat. xxvii. 23) on the charge of sedition against Cesar (Lk. xxiii. 2), although the Sanhedrim had previously condemned him on the totally distinct charge of blasphemy. The scarlet robe, crown of thorns, and other insults to which our Lord was subjected were illegal, and arose from the spontaneous petulance of the brutal soldiery. But the punishment properly commenced with SCOURGING, after the criminal had been stripped. It was inflicted not with the comparatively mild rods, but the more terrible scourge (2 Cor. xi. 24, 25), which was not used by the Jews (Deut. xxv. 3). Into these scourges the soldiers often stuck nails, pieces of bones, &c., to heighten the pain, which was often so intense that the sufferer died under it. In our Lord's case, however, this infliction seems neither to have been the legal scourging after sentence, nor yet the examination by torture (Acts xxii. 24), but rather a scourging *before* the sentence, to excite pity and procure immunity from further punishment (Lk. xxiii. 22; Jn. xix. 1). The criminal carried his own CROSS, or at any rate a part of it. Hence, figuratively, *to take*, *take up*, or *bear one's cross* = *to endure suffering*, *affliction*, or *shame*, like a criminal on his way to the place of crucifixion (Mat. x. 38, xvi. 24; Lk. xiv. 27, &c.). The place of execution was outside the city (1 K. xxi. 13; Acts vii. 58; Heb. xiii. 12), often in some public road or other conspicuous place. Arrived at the place of execution, the sufferer was stripped naked, the dress being the perquisite of the soldiers (Mat. xxvii. 35). The cross was then driven into the ground, so that the feet of the condemned were a foot or two above the earth, and he was lifted upon it, or else stretched upon it on the ground, and then lifted with it. Before the nailing or binding took place, a medicated cup was given out of kindness to stupefy the sufferer, usually of "wine mingled with myrrh." Our Lord refused it, probably that his senses might be clear (Mat. xxvii. 34; Mk. xv. 23). (GALL.) He was crucified between two "thieves" or "malefactors," according to prophecy (Is. liii. 12); and was watched according to custom by a party of four soldiers (Jn. xix. 23) with their centurion (Mat. xxvii. 54), whose express office was to prevent the stealing of the body. This was necessary from the lingering character of the death, which sometimes did not supervene even for three days, and was at last the result of gradual benumbing and starvation. But for this guard, the persons might have been taken down and recovered, as was actually done in the case of a friend of Josephus. Fracture of the legs was especially adopted by the Jews to hasten death (Jn. xix. 31). But the unusual rapidity of our Lord's death was due to the depth of His previous agonies, or may be sufficiently accounted for simply from peculiarities of constitution. Pilate expressly satisfied himself of the actual death by questioning the centurion (Mk. xv. 44). In most cases the body was suffered to rot on the cross by the action of sun and rain, or to be devoured by birds and beasts. Sepulture was generally therefore forbidden; but in consequence of Deut. xxi. 22, 23, an express national exception was made in favor of the Jews (Mat. xxvii. 58). This accursed and awful mode of punishment was happily abolished by Constantine. PUNISHMENTS.

Cruse, the translation in the A. V. of three distinct Hebrew words.—1. *Tsappahath* or *tsappachath* (= *a cruse*, *flask*, Ges.), carried by Saul on his expedition after David (1 Sam. xxvi. 11, 12, 16), and by Elijah (1 K. xix. 6), to hold water. In a similar case in the present day this would be a globular vessel of blue porous clay about nine inches in diameter, with a neck about three inches long, a small handle below the neck, and opposite the handle a straight spout, with an orifice about the size of a straw, through which the water is drunk or sucked. A similar globular vessel probably contained the oil of the widow of Zarephath (1 K. xvii. 12, 14, 16).—2. The noise which these vessels make when emptied through the neck is suggestive of the second term, *bakbûk*, which is used for a "cruse of honey" (1 K. xiv. 3), and an "earthen bottle" (Jer. xix. 1, 10).—3. Apparently very different from both these is the other term, *tsĕlôhîth* or *tsĕlôchîth*, which occurs only in 2 K. ii. 20, and was probably a flat metal saucer of the form still common in the East. Other words from the same root are translated in 2 Chr. xxxv. 13 "pans," and in 2 K. xxi. 13 "dish."

Crys'tal, the representative in the A. V. of—1. Heb. *zĕcûcîth* (Job xxviii. 17 only): "The gold and the crystal cannot equal it," i. e. wisdom. Notwithstanding the different interpretations ("rock crystal," "glass," "adamant," &c.), that have been assigned to this word, there can, Mr. Houghton thinks, be very little doubt that "GLASS" is intended. The old versions and paraphrases, Ges., Fü., &c., favor this interpretation.—2. Heb. *kerah* or *kerach*, which in other passages in the O. T. = "ice," "frost;" but once only (Ez. i. 22), as is generally understood = "crystal." The ancients supposed rock-crystal to be merely ice congealed by intense cold. The similarity of appearance between ice and crystal caused no doubt the identity of the terms to express these substances.—3. Gr. *krustallos* (in LXX. = No. 2) occurs in N. T. in Rev. iv. 6, xxii. 1. It may mean either "ice," or "crystal." A participle of the kindred Greek verb *krustallizô* occurs in Rev. xxi. 11, A. V. "clear as crystal."

Cu'bit. WEIGHTS AND MEASURES.

Cuck'oo [*u* as in *bull*], spelled "cuckow" in some copies, the A. V. translation of the Heb. *shahaph* or *shachaph*. Mr. Houghton thinks, there is no authority for this translation of the A. V., though the "cuckoo" (*Cuculus canorus*), a migratory insectiverous bird of the Eastern continent, is said to pass the winter in Palestine, and may be the bird in question (Gosse in Fairbairn, Col. C. H. Smith in Kitto); the Hebrew word occurs twice only (Lev. xi. 16; Deut. xiv. 15), as the name of some unclean bird. Bochart has attempted to show that the Hebrew denotes the *cepphus* (*kepphos* of Aristotle), which is probably the storm-petrel (*Thalassidroma pelagica*), a small web-footed sea-bird. Gesenius, following the LXX. and Vulgate, makes the Hebrew = the sea-mew or sea-gull, a sea-bird of the genus *Larus*, Linn. Tristram has suggested that some of the larger petrels, e. g. the *Puffinus cinereus* and *P. Anglorum* (shearwater), which abound in the E. of the Mediterranean and are similar in their habits to the storm-petrel, may be denoted by the Hebrew term.

Cu'cum-bers, the translation of the Heb. *kishshuim*, which occurs once only, in Num. xi. 5, as one of the good things of Egypt for which the Israelites longed. There is no doubt that this is a correct translation of the Hebrew, though the name may not have been confined to the common cucumber. Egypt produces excellent cucumbers, melons, &c. (MELON), the *Cucumis chate* being styled by Hasselquist "the Egyptian melon or queen of the cucumbers." This plant grows in the fertile earth around Cairo after the inundation of the Nile, and not elsewhere in Egypt. The *C. chate* is a variety only of the common musk-melon (*C. Melo*); it was once cultivated in England and called "the round-leaved Egyptian melon;" but it is rather an insipid sort. Besides the *Cucumis chate*, the common cucumber (*C. sativus*), of which the Arabs distinguish a number of varieties, is common in Egypt. "Both *Cucumis chate* and *C. sativus*," says Tristram, "are now grown in great quantities in Palestine: on visiting the Arab school in Jerusalem (1858) I observed that the dinner which the children brought with them to school consisted, without exception, of a piece of barley cake and a raw cucumber, which they eat rind and all." The "lodge (COTTAGE 2) in a garden of cucumbers" (Heb. *mikshâh* = *a field of cucumbers*, Ges., Fü.) (Is. i. 8) is a rude temporary shelter, erected in the open grounds where vines, cucumbers, gourds, &c., are grown, in which some lonely man or boy is set to watch, either to guard the plants from robbers, or to scare away the foxes and jackals from the vines. Compare Bar. vi. 70.

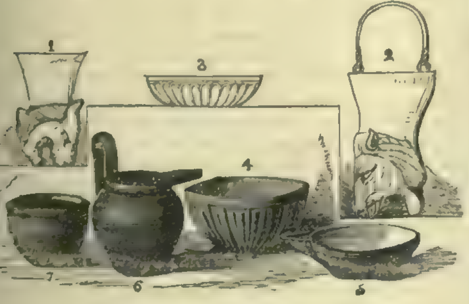
* **Cum'ber, to,** in A. V. = *to encumber*, *overload*, *harass* (Lk. x. 40); *to encumber uselessly*, or *spoil* (xiii. 7).

* **Cum'brance** = *an encumbrance* or *burden* (Deut. i. 12).

Cum'min (Heb. *cammôn;* Gr. *kuminon*), one of the cultivated plants of Palestine (Is. xxviii. 25, 27; Mat. xxiii. 23). It is an umbelliferous plant (*Cuminum sativum*, Linn.), something like fennel. The seeds have a bitterish warm taste with an aromatic flavor. The Maltese are said to grow it at the present day, and to thresh it with a rod as described by Isaiah.

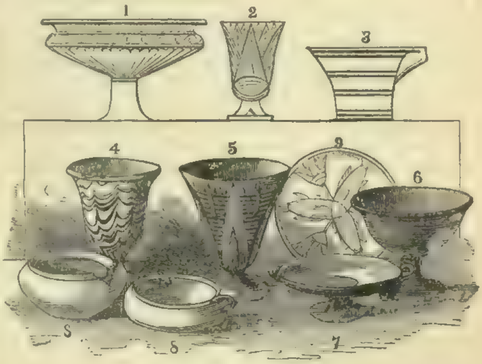
* **Cun'ning,** in A. V., as an *adjective* = *skilful*, *expert*, as a workman, &c. (Gen. xxv. 27; Ex. xxxviii. 23, &c.); or *skilfully done*, as work (Ex. xxviii. 15, &c.); as a *noun* = *skill*, *expertness* (Ps. cxxxvii. 5).

Cup. The chief Hebrew words rendered "cup" in the A. V. are, 1. *côs* (Gen. xl. 11, 13, 21, &c.); 2. *kěsâôth*, only in plural (1 Chr. xxviii. 17), elsewhere translated "covers" (Ex. xxv. 29, &c.); 3. *gěbia'* (Gen. xliv. 2, 12, 16, 17), elsewhere translated in plural "bowls" (Ex. xxv. 31, &c.), once "pots" (Jer. xxxv. 5). For the Heb. *aggân* ("cups," Is. xxii. 24), see BASIN; for Heb. *saph* (2 Sam. xvii. 28, margin; Zech. xii. 2), see BASIN. The Gr. *potêrion* (= *drinking vessel* or *cup*) is uniformly translated "cup" in the N. T. (Mat. x. 42, xxiii. 25, &c.), and in the LXX. = Heb. *côs*. The cups of the Jews, whether of metal or earthenware, were possibly borrowed, in point of shape and design, from Egypt and from the Phenicians, who were celebrated in that branch of workmanship. Egyptian cups were of various shapes, either with handles or without them. In Solomon's time all his drinking vessels were of gold, none of silver (1 K. x. 21). Babylon is compared to a golden cup (Jer. li. 7). The great laver, or "sea," was made with a brim like the brim of a cup (Heb. *côs*), "with flowers of lilies" (1 K. vii. 26), a form which the Persepolitan cups resemble.—"Cup" often = *what is contained in a cup*, *cupful* (Mat. x. 42; Lk. xxiii. 20, &c.). Hence, figuratively, "cup = one's *lot* or *portion*, as if the contents of a cup presented by God to be drank, whether of good (Ps. xvi. 5, xxiii. 5, &c.), or of evil (Ps. xi. 6, lxxv. 8; Mat. xx. 22, 23, xxvi. 39, 42, &c.). "The cup of salvation" (Ps. cxvi. 13) = the cup of thanksgiving to God for deliverance or salvation. "The cup of blessing" (1 Cor. x. 16) = the cup on or over which a blessing has been pronounced. (See LORD'S SUPPER; PASSOVER, I. *d.*) "The cup of devils" (Gr. pl. of *daimonion;* see DEMON) (verse 21) = the cup consecrated to devils, or heathen gods. See also DIVINATION 12.



Assyrian cups.—(Fairbairn.)

1. Lion-head cup.—Sculpture, Khorsabad.—Botta.
2. Lion-head cup with handle.—Khorsabad.—Botta.
3. Cup.—Sculpture, Khorsabad.—Botta.
4. Cup of red pottery.—Nimroud.—Layard.
5. Painted cup from Karamles.—Layard.
6. 7. Bronze cups.—Nimroud.—British Museum.



Egyptian cups.—(Fairbairn.)

1. 2. 3. From paintings at Thebes.—Wilkinson.
4. Porcelain cup.—Wilkinson.
5. Cup of green earthenware, with lotus flower painted in black.—British Museum.
6. Cup of coarse pottery.—British Museum.
7. Cup of wood.—British Museum.
8. Cups of arragonite.—British Museum.
9. Saucer of earthenware.—Wilkinson.

Cup'-bear-er (Heb. *mashkeh* = *one who gives to drink;* Gr. *oinochoos* = *one who pours out wine*); an officer of high rank with Egyptian, Persian, Assyrian, as well as Jewish monarchs (1 K. x. 5). It was his special business to fill and hand the cups of wine, &c., to the king and his guests. Not unfrequently it was his duty to taste the wine in the king's presence before delivering it to the king. His privilege of free access to the sovereign made his office one of high trust and often of great political and pecuniary value. The chief cup-bearer, or butler, to the king of Egypt was the means of raising Joseph to his high position (Gen. xl. 1 ff., xli. 9 ff.). RABSHAKEH is supposed to have filled a like office in the Assyrian court (2 K. xviii. 17). NEHEMIAH was cup-bearer to Artaxerxes Longimanus, king of Persia (Neh. i. 11, ii. 1). ACHIACHARUS.

* **Curse.** ANATHEMA.

Cur'tain. The Hebrew terms translated in the A. V. by this word are:—1. *Yĕrî'âh*, usually in pl. *yĕrî'ôth*, the ten "curtains" of fine linen, and also the eleven of goats' hair, which covered the Tabernacle of Moses (Ex. xxvi. 1–13, xxxvi. 8–17). The charge of these curtains and of the other textile fabrics of the Tabernacle was laid on the Gershonites (Num. iv. 25). "Curtains" sometimes = the TABERNACLE (2 Sam. vii. 2; 1 Chr. xvii. 1), or a TENT (Jer. iv. 20, &c.).—2. *Mâsâc*, the "hanging" for the doorway of the Tabernacle (Ex. xxvi. 36, &c.), and also for the gate of the court round the Tabernacle (Ex. xxvii. 16, &c.). The rendering "curtain" occurs but once (Num. iii. 26). The idea in the root of *mâsâc* seems to be that of shielding or protecting. If so, it may have been not a curtain or veil, but an awning to shade the entrances. (HANGING 1.)—3. *Dôk*, found but once (Is. xl. 22), = *fineness*, hence, *fine cloth*, a garment, curtain, &c. (Ges.); *a fine thin cloth*, *a fine carpet* (Fü.).

Cush (Heb. *black*, Fü.), a Benjamite mentioned only in the title to Ps. vii. He was probably a follower of Saul, the head of his tribe.

Cush (Heb. *black*, Fü.), the name of a son of Ham, apparently the eldest, and of a territory or territories occupied by his descendants.—**1.** In the genealogy of Noah's children Cush seems to be an individual, for it is said "Cush begat Nimrod" (Gen. x. 8; 1 Chr. i. 10). If the name be older than his time he may have been called after a country allotted to him. Descendants of Cush enumerated are: his sons, SEBA, HAVILAH, SABTAH or Sabta, RAAMAH, and Sabtechah or SABTECHA; his grandsons, SHEBA and DEDAN; and NIMROD, mentioned after the rest, and apparently a remoter descendant than they.—**2.** Cush as a country, Mr. R. S. Poole, the original author of this article, regards as African in all passages except Gen. ii. 13, margin ("ETHIOPIA" in text, A. V.; see EDEN 1). We may thus distinguish a primeval and a post-diluvian Cush. The former was encompassed by Gihon, the second river of Paradise; it would seem therefore to have been somewhere to the N. of Assyria. It is possible that Cush is in this case a name of a period later than that to which the history relates, but it seems more probable that it was of the earliest age, and that the African Cush was named from this older country. In the ancient Egyptian inscriptions Ethiopia above Egypt is termed Keesh or Kesh, and this territory probably perfectly = the African Cush of the Bible. The Cushites, however, had clearly a wider extension, like the Ethiopians of the Greeks, but apparently with a more definite ethnic relation. The Cushites appear to have spread along tracts extending from the higher Nile to the Euphrates and Tigris. History affords many traces of this relation of Babylonia (BABEL), ARABIA, and ETHIOPIA. ZERAH the Cushite (A. V. "Ethiopian"), defeated by Asa, was most probably a king of Egypt. So also TIRHAKAH. Very soon after their arrival in Africa, the Cushites appear to have established settlements along the S. Arabian coast, on the Arabian shore of the Persian Gulf and in Babylonia, and thence onward to the Indus, and probably N. to Nineveh. ARABIA.

Cu'shan (Heb. fr. CUSH) (Hab. iii. 7), possibly = CHUSHAN-RISHATHAIM, king of Mesopotamia. The order of events alluded to by the prophet seems to favor this supposition. There is far less reason for the supposition that Cushan here = an Asiatic CUSH (so Mr. R. S. Poole).

Cu'shi (Heb. = CUSHITE; ETHIOPIAN). **1.** A man apparently attached to Joab's person, but unknown and unaccustomed to the king, as may be inferred from his not being recognized by the watchman, and also from the abrupt manner in which he breaks his evil tidings to David. That Cushi was a foreigner—as we should infer from his name—is also slightly corroborated by his ignorance of the ground in the Jordan valley, by knowing which Ahimaaz outran him (2 Sam. xviii. 21 ff.).—**2.** An ancestor of Jehudi at Jehoiakim's court (Jer. xxxvi. 14).—**3.** Father of Zephaniah the prophet (Zeph. i. 1).

* **Cush'ite** (fr. Heb. = *descendant from Cush*) (Num. xii. 1, margin; "Ethiopian" in text). ETHIOPIAN WOMAN.

Cuth or **Cu'thah** (both Heb. in form; supposed by Boch., &c. to be Chal. = CUSH; *treasure-house?* Ayre), one of the countries whence Shalmaneser introduced colonists into Samaria (2 K. xvii. 24, 30). The position of Cuthah is undecided; Josephus speaks of a river of that name in Persia, and fixes the residence of the Cutheans in the interior of Persia and Media. Two localities have been proposed, each of which corresponds in part, but neither wholly, with Josephus:—1. Kutha, of the Arab geographers, between the Tigris and Euphrates, the site of which has been identified with the ruins of *Towibah* immediately adjacent to Babylon.—2. The Cutheans have been identified with the Cossæi, a warlike tribe, who occupied the mountain ranges dividing Persia and Media.

Cut'ting off from the Peo'ple. EXCOMMUNICATION; PUNISHMENTS.

* **Cut'ting off the Hair.** HAIR; NAZARITE; VOWS.

* **Cut'ting off the Head.** PUNISHMENTS.

Cut'tings (in the Flesh). The prohibition (Lev. xix. 28) against marks or cuttings in the flesh for the dead must be taken in connection with the parallel passages (Lev. xxi. 5; Deut. xiv. 1), in which shaving the head with the same view is equally forbidden. But it appears from Jer. xvi. 6, 7, xli. 5, that some outward manifestation of grief in this way was not wholly forbidden, or was at least tolerated. (MOURNING.) The ground, therefore, of the prohibition must be sought elsewhere, and will be found in the superstitious or inhuman practices prevailing among heathen nations. The priests of Baal cut themselves with knives to propitiate the god "after their manner" (1 K. xviii. 28). Herodotus says the Carians, who resided in Europe, cut their foreheads with knives at festivals of Isis; in this respect exceeding the Egyptians, who beat themselves on these occasions. Lucian, speaking of the Syrian priestly attendants of this mock deity, says, that using violent gestures they cut their arms and tongues with swords. The prohibition, therefore, is directed against practices prevailing not among the Egyptians whom the Israelites were leaving, but among the Syrians, to whom they were about to become neighbors. But there is another usage contemplated more remotely by the prohibition, viz., that of printing marks, tattooing, to indicate allegiance to a deity, in the same manner as soldiers and slaves bore tattooed marks to indicate allegiance or serfdom. This is evidently alluded to in Rev. xiii. 16, xvii. 5, xix. 20, and, though in a contrary direction, in Ez. ix. 4; Gal. vi. 17; Rev. vii. 3, and perhaps Is. xliv. 5 and Zech. xiii. 6.

Cy'a-mon [si-] (fr. Gr. = *bean-field*, L. & S.), a place named only in Jd. vii. 3, as lying in the plain (A. V. "valley") over against Esdraelom. If "Esdraelom" = Jezreel, this description answers to the situation of the ruins at *Tell Kaimôn*, on the eastern slopes of Mount CARMEL, a conspicuous position overlooking the Kishon and the great plain. CAMON; JOKNEAM.

Cym'bal, Cym'bals [sim-] (Heb. plural *tsiltsĕlîm* [2 Sam. vi. 5; Ps. cl. 5], and dual *mĕtsiltayîm* [1 Chr. xv. 8, &c.], both translated in LXX. by plural of Gr. *kumbalon*, which in singular occurs in 1 Cor. xiii. 1, and from which comes the English "cymbal" through the L. *cymbalum*), a percussive musical instrument. Two kinds of cymbals are mentioned in Ps. cl. 5, "loud cymbals" or castanets, and "high-sounding cymbals." The former consisted of four small plates of brass or of some other hard metal; two plates were attached to each hand of the performer, and were struck together to produce a loud noise. The latter consisted of two larger plates, one held in each hand, and struck together as an accompaniment to other instruments. The use of cymbals was not necessarily restricted to the worship of the Temple or to sacred occasions: they were employed for military purposes, and also by the Hebrew women as a musical accompaniment to their national dances. Both kinds of cymbals are still common in the East in military music. The cymbals used in modern orchestras and military bands, are two metal plates of the size and shape of saucers, one fixed, the other held by the performer in his left hand. These resemble very closely the "high-sounding cymbals" of old, and are used in a similar manner to mark the rhythm, especially in music of a loud and grand character. Bells.

Cy′press [si-], the A. V. translation of—1. Heb. *tirzâh* (Is. xliv. 14 only). We are quite unable to assign any definite rendering to it (so Mr. Houghton). Besides the "cypress," the "beech," the "holm-oak," and the "fir" have been proposed. The Hebrew word points to some tree with a hard grain, and this is all that can be positively said of it.—2. Gr. *kuparissos* (= *cypress*, or *evergreen cypress*, *Cupressus sempervirens*, L. & S., Dr. Royle in Kit. &c.), described as growing "upon the mountains of Hermon" (Ecclus. xxiv. 13) and "up to the clouds" (l. 10). The cypress, at present, is found cultivated only in the lower levels of Syria (so Mr. Houghton). It is a native of the Taurus. It is "a flame-shaped, tapering, cone-like tree, with upright branches growing close to the trunk, and resembling in general appearance the Lombardy poplar" (Loudon). Its foliage is dark evergreen, and its wood is fine-grained, hard, fragrant, very durable, and of a beautiful reddish hue. Gopher Wood.

Cyp′ri-ans [sip′re-anz] = inhabitants of the island of Cyprus (2 Mc. iv. 29). At the time alluded to (i. e. during the reign of Antiochus Epiphanes), they were under the dominion of Egypt, and were governed by a viceroy. Crates.

Cy′prus [si-] (L. fr. Gr.), a large island of the Mediterranean, about one hundred and forty-eight miles long, and about forty miles broad for two-thirds of its length, the N. E. end being a long narrow peninsula. Cyprus is about 130 miles N. W. from Sidon. This island was in early times in close commercial connection with Phenicia; and there is little doubt that it is referred to in such passages of the O. T. as Ez. xxvii. 6. (Chittim.) Josephus (i. 6, § 1) makes this identification in the most express terms. Possibly Jews may have settled in Cyprus before the time of Alexander. Soon after his time they were numerous in the island, as is distinctly implied in 1 Mc. xv. 23. The first notice of it in the N. T. is in Acts iv. 36, as the native place of Barnabas. In Acts xi. 19, 20, it appears prominently in connection with the earliest spreading of Christianity, and is again mentioned in connection with the missionary journeys of St. Paul (xiii. 4–13, xv. 39, xxi. 3), and with his voyage to Rome (xxvii. 4). Situated in the extreme E. corner of the Mediterranean, with the range of Lebanon on the E., and that of Taurus on the N., distinctly visible, it never became a thoroughly Greek island. Its religious rites were half Oriental (Paphos), and its political history has almost always been associated with Asia and Africa. It was rich and productive. Its fruits and flowers were famous. The mountains also produced metals, especially copper, which derives its name from Cyprus. Cyprus, after being subject to the Egyptian king Amasis, became a part of the Persian empire, and furnished ships against Greece in Xerxes' expedition. For a time it was subject to Greek influence, but again became tributary to Persia. After the battle of Issus, it joined Alexander, and after his death, fell to Ptolemy. The island became a Roman province (b. c. 58) under circumstances discreditable to Rome. At first its administration was joined with that of Cilicia, but after the battle of Actium it was separately governed. In the first division it was made an imperial province; but the emperor afterward gave it up to the senate. The proconsul ("deputy," A. V.; the coin below names a proconsul of the Cyprians on its reverse: see Sergius Paulus) appears to have resided at Paphos on the W. of the island. In the reign of Trajan a terrible insurrection of the Jews led to a massacre, first of the Greek inhabitants, then of the insurgents. In the ninth century, Cyprus fell into the power of the Saracens. The crusaders conquered it under Richard I. of England in 1191; the Venetians in 1473; the Turks in 1571. Caphtor; Elymas; Salamis.

Copper Coin of Cyprus, under Emperor Claudius.

Obv. {CL}AVDIVS . CAESA[R]. Head of Emperor to left. Rev. ΕΠΙ ΚοΜΙΝΙοΥ Π[ΡΟΚΑ]ΟΥ ΑΝΘΥΠΑ ΚΥΠΡΙωΝ.

Cy-re′ne (L. fr. Gr.; said to have been named from *Cyrene*, mother of its first chief), the principal city of that part of northern Africa, which was anciently called Cyrenaica, and also (from its five chief cities) Pentapolitana. This district was that wide projecting portion of the coast (corresponding to the modern Tripoli), which was separated from the territory of Carthage on the one hand, and that of Egypt on the other. Its surface is a table-land descending by terraces to the sea; and it was celebrated for its climate and fertility. (Libya.) The points to be noticed in reference to Cyrene as connected with the N. T. are these,—that, though on the African coast, it was a Greek city; that the Jews were settled there in large numbers, and that under the Romans it was politically connected with Crete. The Greek colonization of this part of Africa under Battus began as early as b. c. 631; and it became celebrated for its commerce, physicians, philosophers (Philosophy), and poets. After the death of Alexander the Great, it became a dependency of Egypt. In this period we find the Jews established there with great privileges. Ptolemy the son of Lagus introduced them (see 1 Mc. xv. 23). Soon after the Jewish war (a. d. 70) they rose against the Roman power. In B. C. 75 the territory of Cyrene was reduced to the form of a province. On the conquest of Crete (B. C. 67) the two were united in one province, and together frequently called Creta-Cyrene. The numbers and position of the Jews in Cyrene prepare us for the frequent mention of the place in the N. T. in connection with Christianity. Simon, who bore our Saviour's cross (Mat. xxvii. 32; Mk. xv. 21; Lk. xxiii. 26) was a native of Cyrene. Jewish dwellers in Cyrenaica were in Jerusalem at Pentecost (Acts ii. 10). They even gave their name to one of the synagogues in Jerusalem (vi. 9). Christian converts from Cyrene were among those who contributed actively to the formation of the first Gentile church at Antioch (xi. 20). Lucius of Cyrene (xiii. 1) is traditionally said to have been the first bishop of his native district. The ruins of Cyrene occupy a vast space at the modern *Ghrenna*, 550 miles E. of the city of Tripoli; Apollonia, the port of Cyrene, about twelve miles distant, is also in ruins.

Cyrene. The Necropolis or Cemetery.—(From Rawlinson's *Herodotus*, iii. 112.)

* **Cy-re'ni-an** (Mk. xv. 21; Lk. xxiii. 26; Acts vi. 9) = a person from CYRENE.

Cy-re'ni-us, the English rendering in the A. V. of the Gr. *Kurênios*, which is itself the Greek form of the Roman name Quirinus (= *spearman, warrior*, Freund). The full name is Publius Sulpicius Quirinus. He was consul A. U. C. 742, B. C. 12, and made governor of Syria after the banishment of Archelaus in A. D. 6. He was sent to make an enrolment of property in Syria, and made accordingly, both there and in Judea, a CENSUS or registration. (TAXING.) But this census seems in Lk. ii. 2 to be identified with one which took place at the time of the birth of JESUS CHRIST, when Sentius Saturninus, as has been commonly supposed, was governor of Syria. Hence has arisen a considerable difficulty, which has been variously solved, either by supposing some corruption in the text of St. Luke, or by giving some unusual sense to his words. But A. W. Zumpt, of Berlin, has shown it to be probable that Quirinus was *twice* governor of Syria, and by arguments too long to be reproduced here, but very striking and satisfactory, fixes the time of his first governorship at from B. C. 4—when he succeeded Quintilius Varus, the successor of Sentius Saturninus (Jos. xvii. 5, § 2)—to B. C. 1, when he was succeeded by Marcus Lollius.

Cy'rus (L.; Heb. *Côresh;* probably fr. Pers. = *the sun*), the founder of the Persian empire (see Dan. vi. 28, x. 1, 13; 2 Chr. xxxvi. 22, 23), was, according to the common legends, the son of Mandane, the daughter of Astyages the last king of Media, and Cambyses, a Persian of the royal family of the Achæmenidæ. In consequence of a dream, Astyages, it is said, designed the death of his infant grandson, but the child was spared by those whom he charged with the commission of the crime, and was reared in obscurity under the name of Agradates. When he grew up to manhood his courage and genius placed him at the head of the Persians. The tyranny of Astyages had at that time alienated a large faction of the Medes, and Cyrus headed a revolt which ended in the defeat and capture of the Median king B. C. 559, near Pasargadæ, supposed to have been about fifty miles N. E. of *Persepolis*, at the modern *Murg-Aub*. After consolidating the empire which he thus gained, Cyrus entered on that career of conquest which has made him the hero of the East. In B. C. 546 (?) he defeated Crœsus, and the kingdom of Lydia was the prize of his success. Babylon fell before his army, and the ancient dominions of Assyria were added to his empire (B. C. 538). (BELSHAZZAR; DARIUS THE MEDE.) Probably Cyrus planned an invasion of Egypt; and there are traces of campaigns in Central Asia, in which he appears to have attempted to extend his power to the Indus. Afterward he attacked the Massagetæ, and according to Herodotus fell in a battle against them B. C. 539. His tomb is still shown at Pasargadæ, the scene of his first decisive victory. In the absence of authentic details of his actions, the empire which he left is the best record of his power and plans. Like an Oriental ALEXANDER, he aimed at universal dominion; and the influence of Persia, like that of Greece, survived the dynasty from which it sprang. In every aspect the reign of Cyrus marks an epoch in universal history. The fall of Sardis and Babylon was the starting-point of European life. But the personal relations to God's people, with which he is invested in the Scriptures, are full of a more peculiar interest. Hitherto the great kings, with whom the Jews had been brought into contact, had been open oppressors or seductive allies; but Cyrus was a generous liberator and a just guardian of their rights. An inspired prophet (Is. xliv. 28) recognized him "a shepherd" of the Lord, an "anointed" king (xlv. 1). The permanent effects which Persia has wrought upon the world can be better traced through the Jewish people than through any other channel. In this respect also, Cyrus stands out clearly as the representative of the East, as Alexander afterward of the West. The one led to the development of the idea of order, and the other to that of independence. Ecclesiastically the first crisis was signalized by the consolidation of a church; the second by the distinction of sects. The one found its outward embodiment in "the great Synagogue" (SYNAGOGUE, THE GREAT); the other in the dynasty of the Asmoneans. (MACCABEES.) The edict of Cyrus for the rebuilding of the Temple (2 Chr. xxxvi. 22, 23; Ezr. i. 1–4, iii. 7, iv. 3, v. 13, 17, vi. 3) was in fact the beginning of Judaism; and the great changes by which the nation was transformed into a church are clearly marked. 1. The lesson of the kingdom was completed by the CAPTIVITY. The sway of a temporal prince was at length felt to be only a faint image of that Messianic kingdom to which the prophets pointed. 2. The Captivity, which was the punishment of idolatry, was also the limit of that sin. Thenceforth the Jews apprehended the spiritual nature of their faith, and held it fast through persecution. 3. The organization of the outward church was connected with the purifying of doctrine, and served as the form in which the truth might be realized by the mass. Prayer assumed a new importance. The Scriptures were collected. Synagogues were erected, and schools formed. SCRIBES shared the respect of priests. 4. Above all, the bond by which "the people of God" was held together, was at length felt to be religious, and not local, nor even primarily national. The Jews, incorporated in different nations, still looked to Jerusalem as the centre of their faith. DISPERSION, THE JEWS OF THE.

Tomb of Cyrus at *Murg-Aub*, the ancient Pasargadæ.

D

Dab'a-reh (Josh. xxi. 28) = DABERATH.

Dab'ba-sheth (Heb. *hump* of a camel, Ges.; *hill-place*, Fü.), a town on the boundary of Zebulun (Josh. xix. 11).

Dab'e-rath (Heb. *pasture*, Fü.), a town on the boundary of Zebulun (Josh. xix. 12) named as next to Chisloth-Tabor. But in 1 Chr. vi. 72, and in Josh. xxi. 28 (A. V. "Dabarah") it is named as a Levitical city out of Issachar. Robinson, Wilson, Porter, &c., identify Daberath with the small modern village *Debûrieh* on the side of a ledge of rocks at the W. foot of Tabor.

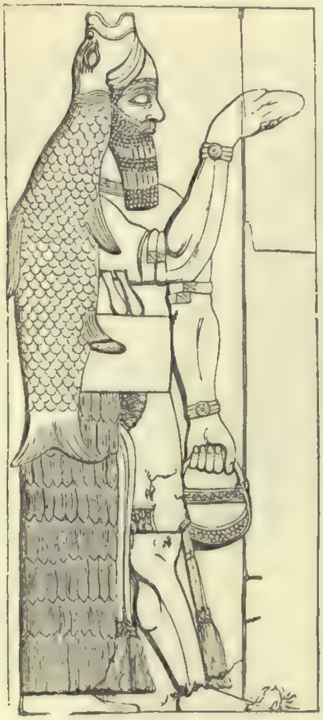
Da'bri-a, one of the five swift scribes who recorded the visions of Esdras (2 Esd. xiv. 24; compare 37, 42). ASIEL 2.

Da-co'bi (fr. Gr.) (1 Esd. v. 28) = AKKUB 2.

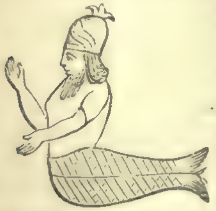
Dad-de'us or **Sad-de'us** (1 Esd. viii. 45, 46), a corruption of IDDO 6 (Ezr. viii. 17).

* **Dag'ger.** Arms, I. 1.

Da'gon (Heb. *little fish, dear little fish*, Ges.), apparently the masculine (1 Sam. v. 3, 4) correlative of Atargatis, was the national god of the Philistines. The most famous temples of Dagon were at Gaza (Judg. xvi. 21–30) and Ashdod (1 Sam. v. 5, 6; 1 Chr. x. 10). The latter temple was destroyed by Jonathan in the Maccabean wars (1 Mc. x. 83, 84, xi. 4). Traces of the worship of Dagon likewise appear in the names Caphar-Dagon and Beth-Dagon. Dagon was represented with the face and hands of a man and the tail of a fish (1 Sam. v. 4). In the Babylonian mythology the name Dagon (*Odakon*) is applied to a fish-like being who rose from the waters of the Red Sea as one of the great benefactors of men. Niebuhr appears to identify this being with the Phenician god, but Rawlinson regards them as wholly distinct. The fish-like form was a natural emblem of fruitfulness, and as such was likely to be adopted by seafaring tribes in the representation of their gods.



Fish-god.—From Nimroud.—(Layard.)



Fish-god.—From Khorsabad.—(Layard.)

Dal'san (Gr.) (1 Esd. v. 31) = Rezin 2.

Da-lal'ah [-la'yah] or **Dal-a-i'ah** (fr. Heb. = Delaiah), sixth son of Elioenai, a descendant of the royal family of Judah (1 Chr. iii. 24).

* **Dale** (Gen. xiv. 17; 2 Sam. xviii. 18) = Valley 1. Shaveh.

* **Da'leth** (Heb. *door*), the fourth letter of the Hebrew alphabet (Ps. cxix). Number; Writing.

Dal-ma-nu'tha (L.), a town on the W. side of the sea of Galilee near Magdala. About one mile from Magdala is a narrow glen to the S., at the mouth of which are the ruins of a village. The place is called *'Ain el-Bârideh*, "the cold Fountain." Here probably (so Porter) is the site of Dalmanutha.

Dal-ma'ti-a [-she-a] (Gr. and L.; named [so Polybius] from *Delminium*, or *Dalminium*, the ancient capital), a mountainous district on the E. coast of the Adriatic Sea, extending from the river Naro in the S. to the Savus in the N. It formed a portion of the Roman province of Illyricum after A. D. 9. St. Paul sent Titus there (2 Tim. iv. 10), and he himself had preached the Gospel in its immediate neighborhood (Rom. xv. 19).

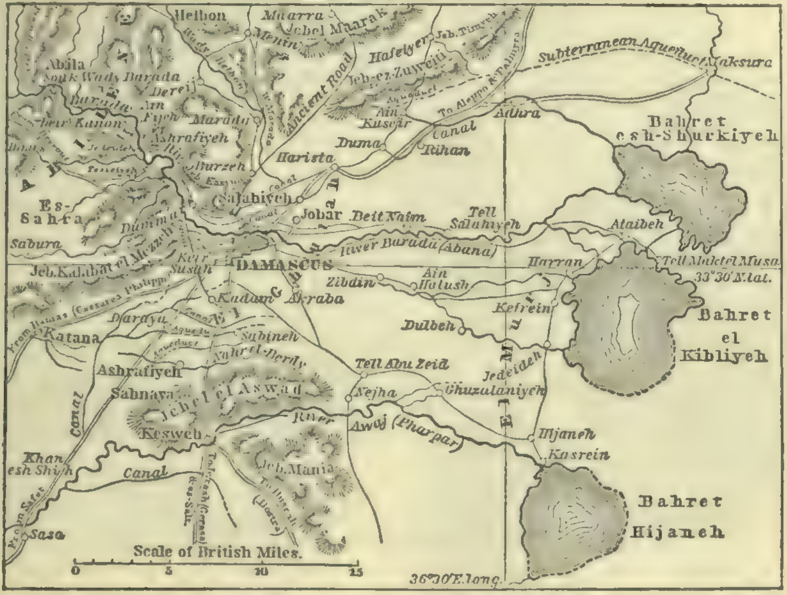
Dal'phon [-fon] (Heb. fr. Pers.), the second of the ten sons of Haman slain by the Jews (Esth. ix. 7).

Dam'a-ris (Gr. and L.; perhaps = Gr. *damalis*, a *heifer*, Grotius, &c.), an Athenian woman converted to Christianity by St. Paul's preaching (Acts xvii. 34). Chrysostom and others held her = the wife of Dionysius the Areopagite.

* **Dam-as-cenes'** [-seenz] (fr. Gr.) = inhabitants of Damascus (2 Cor. xi. 32).

Da-mas'cus (L.; Heb. *Dammesek* or *Darmesek*, *activity, alertness*, perhaps in reference to traffic, Ges.), one of the most ancient, and at all times one of the most important, of the cities of Syria. It is situated in a plain of extreme fertility, which lies E. of the great chain of Antilibanus, on the edge of the desert. This plain, which is nearly circular, and about thirty miles in diameter, owes its fertility to the river *Barada*. (Abana.) Two other streams, the *Wady Helbon* upon the N., and the *Awaj* upon the S., increase the fertility of the Damascene plain. (Pharpar.) According to Josephus, Damascus was founded by Uz, the son of Aram, and grandson of Shem. It is first mentioned in Scripture in connection with Abraham (Gen. xiv. 15), whose steward was a native of the place (xv. 2). We may gather from his name (Eliezer), as well as from the statement of Josephus, which connects the city with the Arameans, that it was a Shemitic settlement. Nothing more is known of Damascus until the time of David, when "the Syrians of Damascus came to succor Hadadezer, king of Zobah," with whom David was at war (2 Sam. viii. 5; 1 Chr. xviii. 5). On this occasion "David slew of the Syrians 22,000 men;" and in consequence of this victory became completely master of the whole territory, which he garrisoned with Israelites (2 Sam. viii. 6). It appears that in the reign of Solomon, Rezon, who had been a subject of Hadadezer, and had escaped when David conquered Zobah, made himself master of Damascus, and established his own rule there (1 K. xi. 23–25). Afterward the family of Hadad, whom Nicolaüs of Damascus makes king of Damascus in David's time, appears to have recovered the throne, and Ben-hadad I., grandson of the antagonist of David, is found in league with Baasha, king of Israel, against Asa (xv. 19; 2 Chr. xvi. 3), and afterward in league with Asa against Baasha (1 K. xv. 20). He was succeeded by his son Hadad IV. (Ben-hadad II. of Scripture), who was defeated by Ahab (1 K. xx.). Three years afterward war broke out afresh, through Ahab's claim to Ramoth-Gilead (xxii. 1–4). The defeat and death of Ahab at that place (15–37) seem to have enabled the Syrians of Damascus to resume the offensive. Their bands ravaged the lands of Israel during the reign

THE PLAIN AND LAKES OF DAMASCUS.



This map is from Fairbairn's *Imperial Bible Dictionary*.

of Jehoram; and they even undertook at this time a second siege of Samaria, which was frustrated miraculously (2 K. vi. 24, vii. 6, 7). After this, we do not hear of any more attempts against the Israelite capital. The cuneiform inscriptions show that toward the close of his reign Ben-hadad was exposed to the assaults of a great conqueror, who was bent on extending the dominion of Assyria over Syria and Palestine. Perhaps these circumstances encouraged HAZAEL to murder Ben-hadad and seize the throne, which Elisha had declared would certainly one day be his (viii. 15). Shortly after the accession of Hazael (about B. C. 884), he was in his turn attacked by the Assyrians, who defeated him with great loss amid the fastnesses of Antilibanus. However, in his wars with Israel and Judah he was more fortunate, and his son BEN-HADAD III. followed up his successes (viii. 28, 29, ix. 14, 15, x. 32, 33, xii. 17, 18, xiii. 3–7, 22, 24). At last a deliverer appeared (verse 5), and Joash, the son of Jehoahaz, "beat Hazael thrice, and recovered the cities of Israel" (verse 25). In the next reign still further advantages were gained by the Israelites. Jeroboam II. (about B. C. 836) is said to have "recovered Damascus" (xiv. 28), and though this may not mean that he captured the city, it at least implies that he obtained a certain influence over it. A century later (about B. C. 742) the Syrians appear as allies of Israel against Judah (xv. 37). It seems to have been during a pause in the struggle against Assyria that REZIN, king of Damascus, and Pekah, king of Israel, resolved conjointly to attack Jerusalem, intending to depose Ahaz and set up as king a creature of their own (Is. vii. 1–6; 2 K. xvi. 5). The attempt signally failed. AHAZ asked and obtained aid from TIGLATH-PILESER; Rezin was slain, the kingdom of Damascus brought to an end, and the city itself destroyed, the inhabitants being carried captive into Assyria (verses 7–9; compare Is. vii. 8 and Am. i. 5). It was long before Damascus recovered from this serious blow (Is. xvii. 1; Jer. xlix. 23 ff.; Am. i. 4). We do not know at what time Damascus was rebuilt; but Strabo says that it was the most famous place in Syria during the Persian period (6th century, &c., B. C.). Shortly after the battle of Issus (ALEXANDER THE GREAT), it was taken by Parmenio; and from this time it continued to be a place of some importance under the Greeks, becoming however decidedly second to ANTIOCH 1. The Romans became masters of it B. C. 64. At the time of the Apostle PAUL, it formed a part of the kingdom of ARETAS (2 Cor. xi. 32). A little later it was reckoned to DECAPOLIS. It grew in magnificence under the Greek emperors, and when taken by the Mohammedans (ARABIA) A. D. 634, was one of the first cities of the Eastern world. It is still a city of 150,000 inhabitants. July 9, 1860, the Mohammedans of Damascus massacred about 6,000 of the Christian population, and burned their quarter of the city. Damascus has always been a great centre for trade. It would appear from Ez. xxvii. 18 that Damascus took manufactured goods from the Phenicians, and supplied them in exchange with wool and wine. But the passage trade of Damascus (CAMEL) has probably been at all times more important than its direct COMMERCE. Some translate Am. iii. 12 (A. V. "in Damascus on a couch") "on the damask couch;" but it is questionable whether this fabric, or the peculiar method of working in steel, which has impressed itself in a similar way upon the speech of the world, was invented by the Damascenes before the Mohammedan era.—Certain localities in Damascus are shown as the site of those Scriptural events which especially interest us in its history. A "long wide thoroughfare," leading direct from one of the gates to the castle or palace of the Pasha, is "called by the guides 'Straight'" (Acts ix. 11); but the natives know it among themselves, as "the Street of Bazaars." The house of Judas is shown, but it is not in the street "Straight." That of Ananias is also pointed out. The scene of the conversion is confidently said to be an open green spot, surrounded by trees, and used as the Christian burial-ground; but four distinct spots have been pointed out at different times, so that little confidence can be placed in any of them. The point of the walls at which St. Paul was let down by a basket (verse 25; 2 Cor. xi. 33) is also shown.

Damascus.—(From Smith's Smaller Dictionary.)

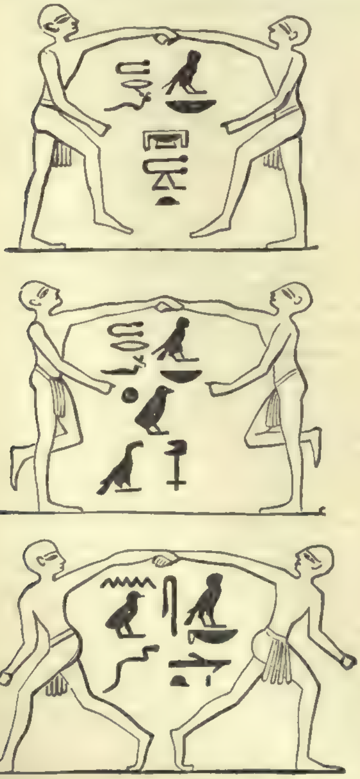
* **Dam'me-sek** (Heb.) (2 K. xvi. 9, margin) = DAMASCUS.

* **Dam'mim** (Heb.) (1 Sam. xvii. 1, margin). EPHES-DAMMIM.

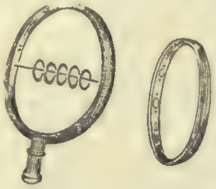
* **Dam-na'tion** (fr. L.), the A. V. translation of—1. Gr. *apôleia* (= *utter destruction*, *perdition*, Rbn. *N. T. Lex.*) (2 Pet. ii. 3); elsewhere translated "destruction" (Mat. vii. 13; Rom. ix. 22; Phil. iii. 19; 2 Pet. ii. 1, iii. 16), "waste" (Mat. xxvi. 8; Mk. xiv. 4), "perdition" (Jn. xvii. 12; Phil. i. 28; 2 Th. ii. 3; 1 Tim. vi. 9; Heb. x. 39; 2 Pet. iii. 7; Rev. xvii. 8, 11), "damnable" (2 Pet. ii. 1, literally *of perdition*), &c.—2. Gr. *krima* (= *judgment*, Rbn. *N. T. Lex.*) (Mat. xxiii. 14; Mk. xii. 40; Lk. xx. 47; Rom. iii. 8, xiii. 2; 1 Cor. xi. 29; 1 Tim. v. 12); elsewhere translated "judgment" (Mat. vii. 2; Rom. ii. 2, 3, &c.), "condemnation" (Lk. xxiii. 40; Jas. iii. 1, &c.), &c.—3. Gr. *krisis* (properly = *separation*; in N. T. *judgment*, Rbn. *N. T. Lex.*) (Mat. xxiii. 33; Mk. iii. 29; Jn. v. 29); usually translated "judgment" (Mat. v. 21, 22, x. 15, &c.), also "condemnation" (Jn. iii. 19, v. 24), and "accusation" (2 Pet. ii. 11; Jude 9).—4. Gr. *katadikê* (= *condemnation*, Rbn. *N. T. Lex.*) (Wis. xii. 47).—So also the Greek verb *krinô* (properly = *to separate*, hence, *to decide*, *to judge*, Rbn. *N. T. Lex.*), from which are derived No. 2 and 3 above, is usually translated "to judge" (Mat. vii. 1, 2; Jn. v. 22, 30, &c.), sometimes "to condemn" (Jn. iii. 17, 18; Acts xiii. 27, &c.), "to determine" (Acts iii. 13; 1 Cor. ii. 2; 2 Cor. ii. 1, &c.), &c., is translated in the passive "might be damned" (2 Th. ii. 12). The Greek compound verb *katakrinô* (= *to give judgment against*, *to condemn*, Rbn. *N. T. Lex* is uniformly translated "to condemn" (Mat. xii. 41, 42, xx. 18, &c.), except twice in the passive, viz. Mk. xvi. 16 ("shall be damned"), Rom. xiv. 23 ("is damned"). DEATH; ETERNAL; HELL; JUDGMENT; PUNISHMENTS.

Dan (Heb. *judge*). **1.** The fifth son of Jacob, and the first of Bilhah, Rachel's maid (Gen. xxx. 6). The origin of the name is given in the exclamation of Rachel—"'God hath *judged* me (*dânanni*) . . . and given me a son,' therefore she called his name Dan" (*judge*). In the blessing of Jacob (xlix. 16) this play on the name is repeated—"Dan shall *judge* (*yâdîn*) his people." (ADDER 4.) Dan was own brother to Naphtali; but no personal history of him is preserved. Only one son (HUSHIM 1) is attributed to him (xlvi. 23); but when the people were numbered in the wilderness of Sinai, his tribe was, with the exception of Judah, the most numerous of all, containing 62,700 men able to serve. The position of Dan during the march through the desert was on the N. side of the Tabernacle, among the hindmost of the long procession (Num. ii. 25, 26, 31, x. 25). It arrived at the threshold of the Promised Land, and passed the ordeal of the rites of Baal-peor with an increase of 1,700 on the earlier census (xxv., xxvi. 42, 43). The remaining notices of the tribe before the passage of the Jordan are unimportant. It furnished a "prince" to the apportionment of the land; and it was appointed to stand on Mount Ebal at the ceremony of blessing and cursing (Deut. xxvii. 13). Moses said of Dan: "Dan is a lion's whelp; he shall leap from Bashan" (xxxiii. 22). Dan was the last of the tribes to receive his portion, and that portion was apparently the smallest of the twelve (Josh. xix. 40–48). But notwithstanding its smallness it had eminent natural advantages. On the N. and E. it was completely embraced by Ephraim and Benjamin, while on the S. E. and S. it joined Judah, and was thus surrounded by the three most powerful states of the whole confederacy. From Japho—afterward Joppa, and now *Yáfa*—on the N., to Ekron and Gath-rimmon on the S., a length of at least fourteen miles, that noble tract, one of the most fertile in the whole of Palestine, was allotted to this tribe. (SEPHELA.) By Josephus (v. 1, § 22, and 3, § 1) this is extended to Ashdod on the S. and Dor on the N. But this rich district, the corn-field and the garden of the whole S. of Palestine, was too valuable to be given up without a struggle by its original possessors. The Amorites accordingly "forced the children of Dan into the mountain, for they would not suffer them to come down into the valley" (Judg. i. 34)—forced them up from the corn-fields of the plain, with their deep black soil, to the villages whose ruins still crown the hills that skirt the lowland. With the help of Ephraim, Dan prevailed against the Amorites for a time, but in a few years the Philistines took the place of the Amorites and with the same result. These considerations enable us to understand how it happened that long after the partition of the land "all the inheritance of the Danites had not fallen to them among the tribes of Israel" (xviii. 1). They also explain the warlike and independent character of the tribe betokened in the name of their head-quarters "MAHANEH-DAN," "the camp, or host, of Dan," in the fact specially insisted on and reiterated (11, 16, 17) of the complete equipment of their 600 warriors "appointed with weapons of war,"—and the lawless freebooting style of their behavior to Micah. In the "security" and "quiet" (7, 10) of their rich northern possession (No. 2, below) the Danites enjoyed the leisure and repose which had been denied them in their original seat. Gesenius translates Judg. v. 17 (A. V. "and why did Dan remain in ships?")—*and Dan, why abides he at the ships?* i. e. why dwells he listless on the coast of the sea? In the time of David Dan still kept its place among the tribes (1 Chr. xii. 35). Asher is omitted, but the ruler or prince "of Dan" is mentioned in the list of 1 Chr. xxvii. 22. But from this time forward the name as applied to the tribe vanishes; it is kept alive only by the northern city. In the genealogies of 1 Chr. ii.–xii. the descendants of Dan are omitted entirely, which is remarkable when the great fame of SAMSON (AHOLIAB; HURAM 8), and the warlike character of the tribe are considered, and can only be accounted for by supposing that its genealogies had perished. Lastly, Dan is omitted from the list of those who were sealed by the angel in the vision of St. John (Rev. vii. 5–8).—**2.** The well-known city, so familiar as the most northern landmark of Palestine, in the common expression "from Dan even to BEER-SHEBA" (Judg. xx. 1, &c.). The name of the place was originally LAISH or LESHEM. Its inhabitants lived "after the manner of the Zidonians," i. e. engaged in commerce, and without defence. Living thus "quiet and secure," they fell an easy prey to the active and practised freebooters of the Danites. These conferred upon their new acquisition the name of their own tribe, "after the name of their father who was born unto Israel" (Judg. xviii. 7, 27–29; Josh. xix. 47). The locality of the town is specified with some minuteness. It was "far from Zidon," and "in the valley that is by BETH-REHOB." To the form of the graven image set up by the Danites in their new home, and the nature of the idolatry we have no clew, nor to the relation, if any, between it and the calf-worship (CALF; IDOLATRY) afterward instituted there by Jeroboam (1 K. xii. 29, 30; Am. viii. 14).—After the establishment of the Danites at Dan it became the acknowledged extremity of the country. Dan was, with other northern cities, laid waste by Ben-hadad (1 K. xv. 20; 2 Chr. xvi. 4), but is afterward mentioned in Jer. iv. 15, viii. 16. Various considerations (its mention in Gen. xiv. 14; Deut. xxxiv. 1, &c.) incline to the suspicion that Dan was a holy place of note from a far earlier date than its conquest by the Danites. With regard to Gen. xiv. 14 three explanations suggest themselves.—(1.) That another place of the same name is intended.—(2.) That it is a prophetic anticipation by the sacred historian of a name which was not to exist till centuries later.—(3.) That the passage originally contained an older name, as Laish; and that when that was superseded by Dan, the new name was inserted in the MSS. (Ewald).—The *Tell el-Kâdi*, a mound from the foot of which gushes out one of the largest fountains in the world, the main source of the Jordan, is very probably the site of the town and citadel of Dan. The spring is called *el-Leddân* (possibly a corruption of Dan), and the stream from the spring *Nahr ed-Dhan*, while the name, *Tell el-Kâdi*, "the Judge's mound," agrees in signification with the ancient name. It is four miles west of *Bâniâs*. (CESAREA PHILIPPI.)—**3.** In Ez. xxvii. 19 (Heb. *vĕdân*, A. V. "Dan also") Gesenius has *Vedan*, as the proper name of an Arabian city, probably *'Aden*, whence cloths, wrought iron, cassia and other spices were brought to Tyre. Fürst regards "Dan" here as a contraction of DEDAN. Others refer it to the tribe of Dan.

Dance. 1. The dance is spoken of in Holy Scripture universally as symbolical of some rejoicing, and is often coupled for the sake of contrast with mourning, as in Eccl. iii. 4 (compare Ps. xxx. 11; Mat. xi. 17). In the earlier period it is found combined with some song or refrain (Ex. xv. 20, xxxii. 18, 19; 1 Sam. xxi. 11); and with the tambourine (A. V. "timbrel"), more especially in those impulsive outbursts of popular feeling which cannot find sufficient vent in voice or in gesture singly. Dancing formed a part of the religious ceremonies of the Egyptians, and was also common in private entertainments. Many representations of dances, both of men and women, are found in the Egyptian paintings. The "feast unto the Lord," which Moses proposed to Pharaoh to hold, was really a dance. The Hebrew verb *hâgag* or *châgag*, translated in Ex. v. 1 "hold a feast," literally (so Gesenius) = *to move in a circle*, hence *to dance*, properly, in a circle (1 Sam. xxx. 16, A. V. "dancing"); *to keep a festival*, *celebrate a holiday*, sc. by leaping and dancing, by sacred dances (Ex. v. 1; Lev. xxiii. 41, A. V. "shall keep," "shall celebrate;" Ps. xlii. 4, Heb. 5, A. V. "that kept holyday"); *to reel*, *to be giddy*, spoken of drunkards (Ps. cvii. 27, A.V. "reel to and fro"). Women, however, among the Hebrews, made the dance their especial means of expressing their feelings; and so welcomed their husbands or friends on their return from battle (1 Sam. xviii. 6). The "eating and drinking and dancing" of the Amalekites is recorded, as is the people's "rising up to play," with a tacit censure (xxx. 16; Ex. xxxii. 6; 1 Cor. x. 7). So among the Bedouins, native dances of men are mentioned, and are probably an ancient custom. The Hebrews, however, save in such moments of temptation, seem to have left dancing to the women. But more especially, on such occasions of triumph, any woman whose nearness of kin to the champion of the moment gave her a public character among her own sex, seems to have felt that it was her part to lead such a demonstration of triumph, or of welcome (Ex. xv. 20; Judg. xi. 34; 1 Sam. xviii. 6, 7; Jd. xv. 12, 13). This marks the peculiarity of David's conduct, when, on the return of the Ark of God from its long sojourn among strangers and borderers, he (2 Sam. vi. 5–22) was himself chorus-leader; and here too the women, with their timbrels (see especially verses 5, 19, 20, 23), took an important share. This fact brings out more markedly the feelings of Saul's daughter Michal, keeping aloof from the occasion, and "looking through a window" at the scene. She should, in accordance with the examples of Miriam, &c., have herself led the female choir, and so come out to meet the Ark and her lord. She stays with the "household" (20) and "comes out to meet" him with reproaches, perhaps feeling that his zeal was a rebuke to her apathy. From the mention of "damsels," "timbrels," and "dances" (see No. 2, below) (Ps. lxviii. 25, cxlix. 3, cl. 4), as elements of religious worship, it may perhaps be inferred that David's feeling led him to incorporate in its rites that popular mode of festive celebration. This does not seem to have survived him (compare 2 Chr. xxix. 30, xxxv. 4, 15). In later Judaism the dance of men was practised at the feast of Tabernacles. Loose morality commonly attended festive dances at heathen shrines. Said Cicero, "No one dances unless he is either drunk or mad" (Kitto). In the earlier period of the Judges the dances of the virgins in Shiloh, apart from men (Judg. xxi. 19–23), were certainly part of a religious festivity. What the fashion or figure of the dance was, is a doubtful question. Most of the Hebrew verbs translated "to dance" in A. V., viz. *hâgag* or *châgag* above, *hûl* or *chûl* (Judg. xxi. 21, 23), *cârar* (2 Sam. vi. 14, 16), literally = *to turn* or *move in a circle*. The Hebrew verb *râkad*, also translated "to dance" (1 Chr. xv. 29; Job xxi. 11; Eccl. iii. 4; Is. xiii. 21), = *to leap, skip*, e. g. for joy, or for fear (Ps. cxiv. 4, 6, A. V. "skipped"). The Greek verb *orcheomai* (= *to leap*, sc. by rule, *to dance*, Rbn. *N. T. Lex.*) is translated in N. T. "to dance" (Mat. xi. 17, &c.), and in LXX. = Heb. *cârar* and *râkad*. Dancing also had its place among merely festive amusements apart from any religious character (Jer. xxxi. 4, 13; Lam. v. 15; Mk. vi. 22; Lk. xv. 25). Children dance (Job xxi. 11; Mat. xi. 17; Lk. vii. 32).—2. By this word is also rendered in the A.V. and by Gesenius, Fürst, LXX., &c., the Hebrew *mâhôl* or *mâchôl*, which Professor Marks, Dr. A. Clarke, Mendelssohn, the Arabic version, &c., regard as denoting a musical instrument of percussion, supposed to have been used by the Hebrews at an early period of their history. In Ps. cl. the sacred poet exhorts mankind to praise Jehovah in His sanctuary with all kinds of music; and among the instruments mentioned is found *mâhôl or mâchôl* (verse 4; A. V. "dance," margin "pipe"). Professor Marks, &c., believe it to have been made of metal, open like a ring, with small bells attached to its border, and played at weddings and merry-makings by women, who accompanied it with the voice. One author describes it as having tinkling metal plates fastened on wires, at intervals within the circle that formed the instrument, like the modern tambourine; according to others it was of metal or wood, with a handle which the performer might so manage as to set in motion several rings strung on a metal bar, passing from one side of the instrument to the other, the waving of which produced a loud, merry sound.



Egyptian dances.—(Wilkinson.)



Musical Instruments. Dance.—(Mendelssohn.)

Dan'i-el (L. fr. Heb. *Dânîyêl* or *Dâniél* = *judge of God*, Ges.; *God is judge*, Fü.). **1.** The second son of David, by Abigail the Carmelitess (1 Chr. iii. 1); in 2 Sam. iii. 3 called Chileab.—**2.** A descendant of Ithamar, who returned with Ezra (Ezr. viii. 2).—**3.** A priest who sealed the covenant drawn up by Nehemiah B. C. 445 (Neh. x. 6); perhaps = No. 2.—**4.** The fourth of "the greater prophets." (See the next article.) Nothing is known of his parentage or family. He appears, however, to have been of royal or noble descent, and to have possessed considerable personal endowments (Dan. i. 3, 4). He was taken to Babylon in "the third year of Jehoiakim" (B. C. 604)[1] and trained for the king's service

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[1] This date has given rise to many objections, because Jehoiakim's fourth year is identified with Nebuchadnezzar's first (Jer. xxv. 1). Various explanations have been proposed, but the text of Daniel suggests the true explanation. The second year of Nebuchadnezzar's reign (Dan. ii. 1) falls after the completion of Daniel's three years' training which commenced with his captivity (i. 1, 5); and this is a clear indication that the expedition mentioned in i. 1 was undertaken in the last year of Nabopolassar, while as yet Nebuchadnezzar was not properly king. Some further difficulties appear to have been satisfactorily removed by Niebuhr. The date in Jer. xlvi. 2 is not that of the battle of Carchemish, but of the prophet's warning; and the threats and promises in Jer. xxv. are consistent with the notion of a previous subjec-

(Belteshazzar; Chaldeans) with his three companions. Like Joseph, in earlier times, he gained the favor of his guardian, and was divinely supported in his resolve to abstain from the "king's meat" for fear of defilement (8–16). At the close of his three years' discipline, Daniel had an opportunity of exercising his peculiar gift of interpreting dreams, on the occasion of Nebuchadnezzar's decree against the Magi (5, 17, 18, ii. 14 ff.). In consequence of his success he was made "ruler of the whole province of Babylon," and "chief of the governors over all the wise men of Babylon" (ii. 48). He afterward interpreted the second dream of Nebuchadnezzar (iv. 8–27), and the handwriting on the wall which disturbed the feast of Belshazzar (v. 10–38), though he no longer held his official position among the magi (7, 8, 12), and probably lived at Susa (viii. 2). At the accession of Darius he was made first of the "three presidents" of the empire (vi. 2), and was delivered from the lions' den, into which he had been cast for his faithfulness to the rites of his faith (10–23; compare B. & D. 29–42). At the accession of Cyrus he still retained his prosperity (Dan. vi. 28; compare i. 21; B. & D. 2); though he does not appear to have remained at Babylon (compare Dan. i. 21), and in "the third year of Cyrus" (B. C. 534) he saw his last recorded vision on the banks of the Tigris (x. 1, 4). According to Mohammedan tradition, Daniel returned to Judea, held the government of Syria, and finally died at Susa, where his tomb is still shown, and is visited by crowds of pilgrims. In Ezekiel mention is made of Daniel as a pattern of righteousness (xiv. 14, 20) and wisdom (xxviii. 3); and since Daniel was still young at that time (about B. C. 588–584), some have thought that another prophet of the name must have lived at some earlier time, perhaps during the Captivity of Nineveh, whose fame was transferred to his later namesake. On the other hand the narrative in Dan. i. 11, implies that Daniel was conspicuously distinguished for purity and knowledge at a very early age (compare Sus. 45), and he may have been nearly forty years old at the time of Ezekiel's prophecy.

Dan'i-el, the Book of (Daniel 4), is the earliest example of apocalyptic literature, and in a great degree the model according to which all later apocalypses were constructed (so Mr. Westcott, the original author of this article). In this aspect it stands at the head of a series of writings in which the deepest thoughts of the Jewish people found expression after the close of the prophetic era. (Enoch, Book of; Esdras, Second Book of; Revelation of St. John.) There can be no doubt that it exercised a greater influence upon the earlier Christian church than any other writing of the O. T., while in the Gospels it is especially distinguished by the emphatic quotation of our Lord (Mat. xxiv. 15).—1. In studying Daniel, it is of the utmost importance to recognize its apocalyptic character. To the old prophets Daniel stands, in some sense, as a commentator (Dan. ix. 2–19): to succeeding generations, as the herald of immediate deliverance. The form, the style, and the point of sight of prophecy, are relinquished upon the verge of a new period in the existence of God's people, and fresh instruction is given to them suited to their new fortunes. The change is not abrupt and absolute, but yet it is distinctly felt. The eye and not the ear is the organ of the Seer: visions and not words are revealed to him. The Babylonian exile supplied the outward training and the inward necessity for this last form of divine teaching; and the prophetic visions of Ezekiel form the connecting link between the characteristic types of revelation and prophecy.—2. The language of the book, no less than its general form, belongs to an era of transition. Like Ezra, Daniel is composed partly in the vernacular Aramaic (Chaldee), and partly in the sacred Hebrew. The introduction (i.–ii. 4 *a*) is written in Hebrew. On the occasion of the "Syriac" (i. e. Aramaic) answer of the Chaldeans, the language changes to Aramaic, and this is retained till the close of the seventh chapter (ii. 4 *b*–vii.). The personal introduction of Daniel as the writer of the text (viii. 1) is marked by the resumption of the Hebrew, which continues to the close of the book (viii.–xii.). The character of the Hebrew bears the closest affinity to that of Ezekiel and Habakkuk. The Aramaic, like that of Ezra, is also of an earlier form than exists in any other Chaldaic document. The use of Greek technical terms marks a period when commerce had already united Persia and Greece; and the occurrence of peculiar words which admit of an explanation by reference to Aryan and not to Shemitic roots (Medes; Persians; Shemitic Languages) is almost inexplicable on the supposition that the prophecies are a Palestinian forgery of the Maccabean age.—3. The book is generally divided in two nearly equal parts. The first of these (i.–vi.) contains chiefly historical incidents; the second (vii.–xii.) is entirely apocalyptic. But this division takes no account of the difference of language, nor of the change of person at the beginning of chapter viii. It seems better to divide the book into three parts. The first chapter forms an introduction. Chapters ii.–vii. give a general view of the progressive history of the powers of the world, and of the principles of the divine government as seen in events of the life of Daniel. Chapters viii.–xii. trace in minuter detail the fortunes of the people of God, as typical of the fortunes of the church in all ages (see § 11, below).—4. The position which Daniel occupies in the Hebrew Canon seems at first sight remarkable. It is placed among the Holy writings (or *Hagiographa*; see Bible) between Esther and Ezra, or immediately before Esther, and not among the prophets. This collocation, however, is a natural consequence (so Mr. Westcott) of its being as distinct in its character from the prophetic writings as the Apocalypse of St. John from the apostolic epistles (see above, § 1).—5. The unity of the book in its present form, notwithstanding the difference of language, is generally acknowledged. Still there is a remarkable difference in its internal character. In the first six chapters and the beginning of the seventh Daniel is spoken of *historically* (i. 6–21, ii. 14–49, iv. 8–27, v. 13–29, vi. 2–28, vii. 1, 2): in the rest of the book he appears *personally* as the writer (vii. 15–28, viii. 1–ix. 22, x. 1–9, xii. 5). The cause of the difference in person is commonly supposed to lie in the nature of the case. Mr. Westcott, however, thinks it more probable that the peculiarity arose from the manner in which the book assumed its final shape (see § 10, below).—6. Allusion has been made already to the influence which the book exercised upon the Christian church. Apart from the general type of Apocalyptic composition which the apostolic writers derived from Daniel (2 Th. ii.; Rev. throughout; compare Mat. xxvi. 64, xxi. 44?), the New Testament incidentally acknowl-

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tion of Jerusalem to Nebuchadnezzar which may have been accomplished without resistance (so Mr. Westcott, original author of this article).

edges each of the characteristic elements of the book, its miracles (Heb. xi. 33, 34), its predictions (Mat. xxiv. 15), and its doctrine of angels (Lk. i. 19, 26). At a still earlier time the same influence may be traced in the Apocrypha. Baruch exhibits so many coincidences with Daniel, that by some the two books have been assigned to the same author (Fritzsche); and the first book of Maccabees represents Mattathias quoting the marvellous deliverances recorded in Daniel, together with those of earlier times (1 Mc. ii. 59, 60), and elsewhere exhibits an acquaintance with the Greek version of the book (1 Mc. i. 54 = Dan. ix. 27). The allusion to the guardian angels of nations, which is introduced into the Alexandrine translation of the Pentateuch (Deut. xxxii. 8, LXX.), and recurs in Ecclus. xvii. 17, may have been derived from Dan. x. 21, xii. 1, though this is uncertain, as the doctrine probably formed part of the common belief. According to Josephus (xi. 8, §§ 4, 5), the prophecies of Daniel gained for the Jews the favor of ALEXANDER THE GREAT; and whatever credit may be given to the details of his narrative, it at least shows the unquestioning belief in the prophetic worth of the book which existed among the Jews in his time.—7. The testimony of the Synagogue and the Church gave a clear expression to the judgment implied by the early and authoritative use of the book, and pronounced it to contain authentic prophecies of Daniel, without contradiction, with one exception, till modern times. Porphyry alone († about 305 A.D.) assailed the book. Externally it is as well attested as any book of Scripture.—8. The history of the assaults upon the prophetic worth of Daniel in modern times is full of interest. First, doubts were raised as to the authorship of chapters i.–vii. (Spinoza, Newton), which are compatible with the recognition of their canonicity. Then, the variations in the LXX. suggested the belief that chapters iii.–vi. were a later interpolation (J. D. Michaelis). Next, the last six chapters only were retained as a genuine book of Scripture (Eichhorn, first and second edition); and at last the whole book was rejected as the work of an impostor in the time of ANTIOCHUS EPIPHANES (Corrodi, 783: Hitzig fixes the date more exactly from 170 B. C. to the spring of 164 B. C.). This last opinion has found, especially in Germany, a very wide acceptance. Among those who have doubted or denied the authenticity of Daniel are Gesenius, De Wette, Rosenmüller, Bertholdt, Bleek, Ewald, Knobel, Lengerke, &c. It has been defended by Staüdlin, Jahn, Hengstenberg, Hävernick, Keil, Auberlen, &c., in Germany; by Stuart, Barnes, &c., in America, and by English writers generally. The leading grounds on which modern critics reject the book, are the alleged "fabulousness of its narratives," and "the minuteness of its prophetic history." "The contents of the book," it is said, "are irrational and impossible" (Hitzig). Such critics, of course, deny INSPIRATION, reject MIRACLES, and set aside as repugnant to reason every thing that is divine or supernatural in the Scriptures or elsewhere. (PROPHET, &c.)—9. The general objections against the "legendary" miracles and specific predictions of Daniel are strengthened by other objections in detail, which cannot, however, be regarded in themselves as of any considerable weight. Not only, it is said, is the book placed among the Hagiographa, but Daniel is omitted in the list of prophets given in the Wisdom of Sirach; the language is corrupted by an intermixture of Greek words; the details are essentially unhistorical; the doctrinal and moral teaching betrays a late date. In reply to these remarks, it may be urged, that if the book of Daniel was already placed among the Hagiographa at the time when the Wisdom of Sirach was written, the omission of the name of Daniel (Ecclus. xlix.) is most natural. Nor is the mention of Greek musical instruments (iii. 5, 7, 10) surprising at a time when the intercourse of the East and West was already considerable. Yet further the scene and characters of the book are *Oriental*, e. g. the colossal image (iii. 1), the fiery furnace, the martyr-like boldness of the three confessors (ver. 16), the decree of Darius (vi. 7), the lions' den (7, 19), the demand of Nebuchadnezzar (ii. 5), his obeisance before Daniel (46) (ADORATION), his sudden fall (iv. 33). In doctrine, again, the book is closely connected with the writings of the Exile, and forms a last step in the development of the ideas of MESSIAH (vii. 13, &c.), of the RESURRECTION (xii. 2, 3), of the ministry of ANGELS (viii. 16, xii. 1, &c.), of personal devotion (vi. 10, 11, i. 8), which formed the basis of later speculations, but received no essential addition in the interval before the coming of our Lord. Generally it may be said that while the book presents in many respects a startling and exceptional character, yet it is far more difficult to explain its composition in the Maccabean period than to connect the peculiarities which it exhibits with the exigencies of the Return. (ALEXANDRIA; APOCRYPHA; BELSHAZZAR; CAPTIVITY; CHALDEANS; CYRUS; DANIEL; DARIUS 1; MACCABEES; MAGI; MEDES; NEBUCHADNEZZAR; PERSIANS; SEPTUAGINT.)—10. But while all historical evidence supports the canonicity of the book of Daniel, it does not follow that the recognition of the unity and authority of the book is necessarily connected with the belief that the whole is to be assigned to the authorship of Daniel. According to the Jewish tradition the books of Ezekiel, the twelve minor prophets, Daniel and Esther, were *written* (i. e. drawn up in their present form) by the men of the great synagogue (SYNAGOGUE, THE GREAT), and in the case of Daniel the tradition is supported by strong internal evidence, as the manner in which Daniel is spoken of (i. 17, 19, 20, v. 11, 12; the title in ix. 23, xii. is different).—11. The interpretation of Daniel has proved an inexhaustible field for the ingenuity of commentators, and the certain results are comparatively few. According to the traditional view, which appears as early as 2 Esdras and the epistle of Barnabas, the four empires described in chapters ii., vii., are the Babylonian, the Medo-Persian, the Greek, and the Roman. With nearly equal consent it has been supposed that there is a change of subject in xi. 31 ff, by which the seer passes from the persecutions of Antiochus to the times of Antichrist. According to Mr. Westcott this interpretation destroys the great idea of a cyclic development of history which lies at the basis of all prophecy; and the revelations of Daniel gain their full significance when they are seen to contain an outline of all history in the history of the nations which ruled the world before Christ's coming. He regards the empires of Daniel as those of the Babylonians, Medes, Persians, and Greeks, who all placed the centre of their power at Babylon, and appear to have exhibited on one stage the great types of national life; but this first fulfilment of the vision was only inchoative, and the correlatives of the four empires must be sought in post-Christian history (compare Babylon and Rome, &c.). (ABOMINATION OF DESOLATION;

ALEXANDER III.; ANTICHRIST; ANTIOCHUS II.-IV.; BABEL; BABYLON, &c.)—12. There is no Chaldee translation of Daniel. The Greek version has undergone singular changes. At an early time the LXX. version, which was certainly very unfaithful, was supplanted in the Greek Bibles by that of Theodotion, and in the time of Jerome the version of Theodotion was generally "read by the churches." In the course of time, however, the version of Theodotion was interpolated from the LXX., so that it is now impossible to recover the original text (see the next article). Meanwhile the original LXX. translation passed entirely out of use, and it was supposed to have been lost till the last century, when it was published at Rome.

Dan'i-el (see above), **A-poc'ry-phal Ad-di'tions to.** The Greek translations of Daniel, like that of Esther, contain several pieces not in the original text. The most important of these additions are contained in the APOCRYPHA of the A. V. under the titles of *The Song of the three Holy Children*, *The History of Susanna* ,and *The History of the Destruction of Bel and the Dragon*.—1. *a.* The first of these pieces is incorporated into the narrative of Daniel. After the three confessors were thrown into the furnace (Dan. iii. 23), Azarias is represented praying to God for deliverance (Sg. 3 H. Ch. 3-22) and in answer the angel of the Lord shields them from the fire which consumes their enemies (23-27), whereupon "the three, as out of one mouth," raise a triumphant song (29-68), of which a chief part (35-66) has been used as a hymn in the Christian church since the fourth century (see the Book of Common Prayer of the Protestant Episcopal Church, under *Morning Prayer*, "O all ye works of the Lord," &c.).—*b.* The two other pieces appear more distinctly as appendices, and offer no semblance of forming part of the original text. *The History of Susanna* (or *The judgment of Daniel*) is generally found at the beginning of the book (Vat. & Alex. MSS. Old L. version); though it also occurs after the twelfth chapter (*Vulg. ed.* Complutensian). *The History of Bel and the Dragon* is placed at the end of the book; and in the LXX. version it bears a special heading as "*part of the prophecy of Habakkuk.*"—2. The additions are found in both the Greek texts, the LXX. and Theodotion, in the Old Latin and Vulgate, and in the existing Syriac and Arabic versions. On the other hand there is no evidence that they ever formed part of the Hebrew text, and they were originally wanting in the Syriac.—3. Various conjectures have been made as to the origin of the additions. It has been supposed that they were derived from Aramaic originals, but the character of the additions themselves indicates rather the hand of an Alexandrine writer (ALEXANDRIA); and it is not unlikely that the translator of Daniel wrought up traditions which were already current, and appended them to his work. CANON.

Dan'ites (from DAN), **the** = the descendants of DAN, and members of his tribe (Judg. xiii. 2, xviii. 1, 11; 1 Chr. xii. 35).

Dan-ja'an (Heb. *Dan in the wood*, Vulg., Ges.; *Dan* [i. e. Baal or Pan; see below] *playing the pipe*, Fü.), a place named only in 2 Sam. xxiv. 6 as one of the points visited by Joab in taking the census of the people. It occurs between Gilead and Zion, and probably = DAN 2. Fürst makes Dan-jaan = *Bânias*, where Baal or Pan was worshipped in a grotto. CESAREA PHILIPPI.

Dan'nah (Heb. *low ground*, Fü.), a city in the mountains of Judah (Josh. xv. 49), probably S. or S. W. of Hebron; site unknown.

Daph'ne [daf-] (Gr. *laurel;* also the daughter of the river-god Peneus, who, pursued by Apollo, is said to have been changed into a laurel), a celebrated grove and sanctuary of Apollo, near ANTIOCH 1 (2 Mc. iv. 33). The distance between the two places was about five miles, and in history they are associated most intimately together. The situation was of extreme natural beauty, with perennial fountains and abundant wood. Here Seleucus Nicator erected a magnificent temple and colossal statue of Apollo. The succeeding Seleucid monarchs, especially Antiochus Epiphanes, embellished the place still further. When Syria became Roman, Daphne continued to be famous as a place of pilgrimage and vice. The site has been well identified by Pococke and other travellers at *Beit-el-Maa* (= *the House of the Water*), on the left bank of the Orontes, to the S. W. of Antioch.

Da'ra (Heb.) = DARDA (1 Chr. ii. 6).

Dar'da (Heb. *pearl of wisdom*, Ges.; *bearer, holder*, Fü.), a son of MAHOL, and one of four men of great fame for their wisdom, but surpassed by Solomon (1 K. iv. 31). In 1 Chr. ii. 6, however, the same four names occur again as "sons of Zerah," of the tribe of Judah, with the slight difference that Darda appears as Dara. The identity of these persons with those in 1 K. iv. 31 has been greatly debated; but there cannot be much reasonable doubt that they are the same (so Mr. Grove). HEMAN 1, 2.

Dar'ic. DRAM; MONEY, II. 2.

Da-ri'us (L.; Heb. *Dâryâvesh;* from old Pers. = *coercer, conservator*, Hdt., Ges.), the name of several kings of Media and Persia. Three kings bearing this name are mentioned in the O. T. **1.** "Darius the MEDE" (Dan. xi. 1, vi. 1), "the son of AHASUERUS of the seed of the MEDES" (ix. 1), who succeeded to the Babylonian kingdom (BABEL) on the death of Belshazzar, being then sixty-two years old (v. 31, ix. 1). Only one year of his reign is mentioned (ix. 1, xi. 1); but that was of great importance for the Jews. DANIEL was advanced by the king to the highest dignity (vi. 1 ff.), probably in consequence of his former services (compare v. 17); and after his miraculous deliverance, Darius issued a decree enjoining throughout his dominions "reverence for the God of Daniel" (vi. 25 ff.). The extreme obscurity of the Babylonian annals has given occasion to three different hypotheses as to the name under which Darius the Mede is known in history. The first of these which identifies him with Darius Hystaspis, rests on no plausible evidence, and may be dismissed at once. The second, adopted by Josephus, and supported by many recent critics (Bertholdt, Lengerke, Hävernick, Hengstenberg, Auberlen), is more deserving of notice. According to this he was Cyaxares II., "the son and successor of Astyages," who is commonly regarded as the last king of Media. But the only direct evidence for the existence of Cyaxares II. is that of Xenophon's romance. A third identification (Winer, Niebuhr) remains, by which Darius is represented as the personal name of "ASTYAGES," the last king of the Medes, and this appears to satisfy all the conditions of the problem (so Mr. Westcott, original author of this article).—**2. Da-ri'us,** the son of **Hys-tas'pes** (L. from old Pers. = *possessor of horses*, Bonfey), or **D. Hys-tas'pis,** the fifth in descent from Achæmenes, the founder of the Perso-Aryan dynasty (PERSIANS). Upon the usurpation of the Magian

Smerdis (Artaxerxes 1), he conspired with six other Persian chiefs to overthrow the impostor, and on the success of the plot was placed upon the throne B. C. 521. His designs of foreign conquest were interrupted by a revolt of the Babylonians, which was at length put down and severely punished (about B. C. 516). After the subjugation of Babylon, Darius turned his arms against Scythia, Libya, and India. The defeat of Marathon (B. C. 490) only roused him to prepare vigorously for that decisive struggle with the West which was now inevitable. His plans were again thwarted by rebellion, and he died B. C. 485. With regard to the Jews, Darius Hystaspis pursued the same policy as Cyrus, and restored to them the privileges which they had lost (Ezr. iv. 24, v., vi.; Haggai; Jerusalem; Zechariah 1).—**3. Da-ri'us the Per'sian** (Neh. xii. 22) may be identified with Darius II. Nothus (Ochus), king of Persia B. C. 424–3—405–4, if the whole passage in question was written by Nehemiah. If, however, the register was continued to a later time, as is not improbable, the occurrence of the name Jaddua (ver. 11, 22) points to Darius III. Codomannus, the antagonist of Alexander the Great, and last king of Persia B. C. 336–330 (1 Mc. i. 1).—**4.** Areus, king of the Lacedemonians (1 Mc. xii. 7).

Dark'ness is spoken of as encompassing the actual presence of God, as that out of which He speaks, the envelope, as it were, of Divine glory (Ex. xx. 21; 1 K. viii. 12; Ps. xcvii. 2; compare Joel ii. 31, iii. 15; Mat. xxiv. 29, &c.). (Cloud.) The plague of darkness in Egypt (Ex. x. 21–23; Ps. cv. 28) has been ascribed by various commentators to non-miraculous agency, but no sufficient account of its intense degree, long duration, and limited area, as proceeding from any physical cause, has been given. The darkness "over all the land" (Mat. xxvii. 45; Mk. xv. 33; Lk. xxiii. 44) attending the crucifixion has been similarly attributed to an eclipse. Phlegon of Tralles indeed mentions an eclipse of intense darkness, which began at noon, and was combined, he says, in Bithynia, with an earthquake, which in the uncertain state of our chronology more or less nearly synchronizes with the event. Wieseler, however, and De Wette, consider the year of Phlegon's eclipse an impossible one for the crucifixion, and reject that explanation of the darkness. Origen also denies the possibility of such a cause; for by the fixed Paschal reckoning the moon must have been about full. The argument from the duration (3 hours) is also of great force; for an eclipse seldom lasts in great intensity more than 6 minutes. On the other hand, Seyffarth maintains that the Jewish calendar, owing to their following the sun, had become so far out that the moon might possibly have been at new. He however views this rather as a natural basis than as a full account of the darkness, which in its degree at Jerusalem was still preternatural. Darkness is also, as in "land of darkness," used for the state of the dead (Job x. 21, 22); and frequently figuratively = *gloom*, *adversity*, *misery* (Ps. cvii. 10, cxliii. 3; Is. v. 30, &c.), also = *ignorance*, *unbelief*, and *sin*, as the privation of spiritual Light (Jn. i. 5; iii. 19). Mist; Night.

Dar'kon (Heb. *scatterer*, Ges.; *bearer*, Fü.), ancestor of some among the "children of Solomon's servants," who returned from Babylon with Zerubbabel (Ezr. ii. 56; Neh. vii. 58). Lozon.

*** Dart.** Arms, II. 2.

Dates (2 Chr. xxxi. 5, margin). Honey; Palm-Tree.

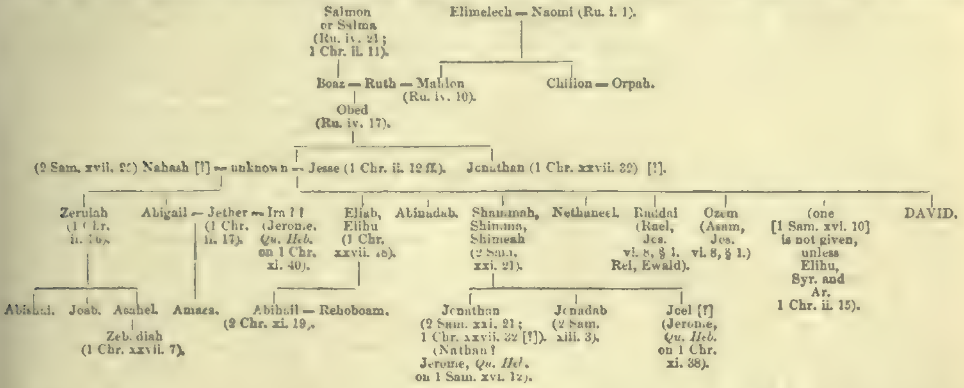
Da'than (Heb. *of*, or *from*, *a fountain*, Ges., Fü.), a Reubenite chieftain, son of Eliab, and brother of Abiram, who joined the conspiracy of Korah the Levite (Num. xvi. 1 ff., xxvi. 9; Deut. xi. 6; Ps. cvi. 17).

Dath'e-ma (Gr.), a fortress in which the Jews of Gilead took refuge from the heathen (1 Mc. v. 9). The reading of the Peshito-Syriac, *Ramtha*, points to Ramoth-Gilead, which can hardly fail to be the correct identification.

Daugh'ter (Heb. *bath*; Gr. *thugatêr*). 1. The word in Scripture not only = *daughter* in the strict sense, but *grand-daughter* or other *female descendant*, much in the same way and like extent with "son" (Gen. xxiv. 48, xxxi. 43). (Child; Education.)—2. The female inhabitants of a place, a country, or the females of a particular race are called "daughters" (Gen. vi. 2, xxvii. 46, xxviii. 6, xxxvi. 2; Num. xxv. 1; Deut. xxiii. 17; Is. iii. 16; Jer. xlvi. 11, xlix. 2–4; Lk. xxiii. 28).—3. The same notion of descent explains the phrase "daughters of music," i. e. singing-birds (Eccl. xii. 4), and the use of the word for branches of a tree (Gen. xlix. 22), the pupil of the eye (literally "daughter of the eye") (Lam. ii. 18; Ps. xvii. 8), and the expression "daughter of 90 years" (A. V. "90 years old"), to denote the age of Sarah (Gen. xvii. 17).—4. It is also used of cities in general, poetically for the inhabitants of a city, often for the whole body of inhabitants personified as a female, Ges. (Is. x. 32, xxiii. 12; Jer. vi. 2, 23; Zech. ix. 9).—5. But more specifically of dependent towns, villages, or hamlets, while to the principal city the correlative "mother" is applied (Num. xxi. 25, marg.; 2 Chr. xxviii. 18, A. V. "villages" in both; Josh. xvii. 11, 16; Judg. i. 27; 1 Chr. vii. 28, 29; A. V. "towns" in these passages). Hazerim; Village.

Da'vid (Heb. *beloved*), the son of Jesse, is the best known to us of any of the characters in the O. T. In him, as in the case of St. Paul in the N. T., we have the advantage of comparing a detailed narrative of his life with undoubted works of his own composition, and the combined result is a knowledge of his personal character, such as we probably possess of no historical personage before the Christian era, with the exception of Cicero, and perhaps of Cesar. His life may be divided into three portions, more or less corresponding to the three old lost biographies by Samuel, Gad, and Nathan:—I. His youth before his introduction to the court of Saul. II. His relations with Saul. III. His reign.—I. *The early life of David* contains in many important respects the antecedents of his future career. 1. His family may best be seen in the form of a genealogy. It thus appears that David was the youngest son, probably the youngest child, of a family of ten. His mother's name is unknown. His father, Jesse, was of a great age when David was still young (1 Sam. xvii. 12). His parents both lived till after his final rupture with Saul (xxii. 3). Through them David inherited several points which he never lost. (*a*) His connection with Moab through his great-grandmother Ruth. This he kept up when he escaped to Moab and intrusted his aged parents to the care of the king (xxii. 3), and it may not have been without its use in keeping open a wider view in his mind and history than if he had been of purely Jewish descent. (*b*) His birthplace, Bethlehem. His recollection of the well of Bethlehem is one of the most touching incidents of his later life (1 Chr. xi. 17), and it is his connection with it that brought the place again in after-times into universal fame (Lk.

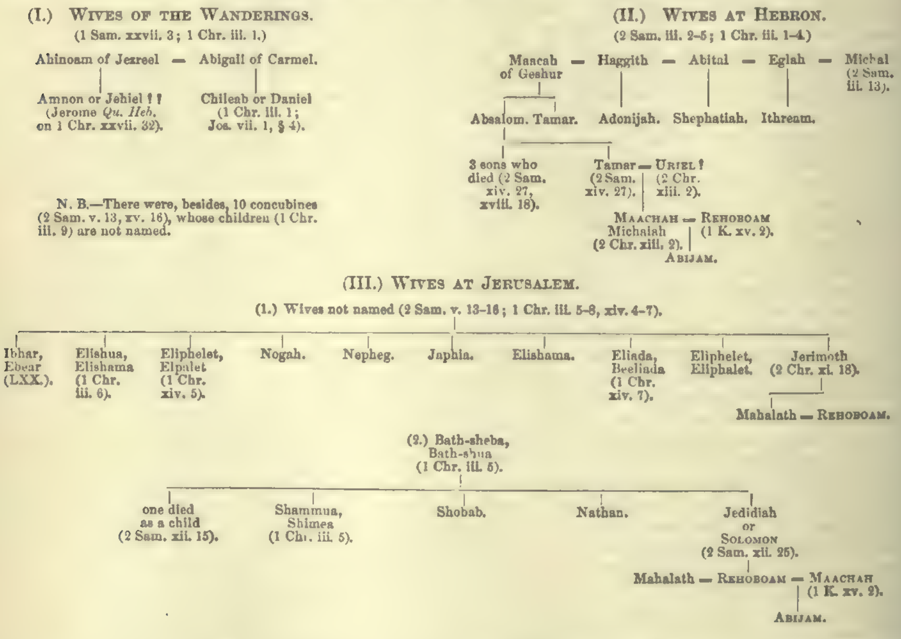
ii. 4). (*c*) His general connection with the tribe of Judah. In none of the tribes does the tribal feeling appear to have been stronger. (*d*) His relations to Zeruiah and Abigail. Though called, in 1 Chr. ii. 16, sisters of David, they are not expressly called the daughters of Jesse; and Abigail, in 2 Sam. xvii. 25, is called the daughter of NAHASH. Stanley asks, Is it too much to suppose that David's mother had been the wife or concubine of Nahash, and then married by Jesse?—2.


Salmon or Salma (Ru. iv. 21; 1 Chr. ii. 11).
Elimelech — Naomi (Ru. i. 1).
Boaz — Ruth — Mahlon (Ru. iv. 10).
Chilion — Orpah.
Obed (Ru. iv. 17).
(2 Sam. xvii. 25) Nahash [?] — unknown — Jesse (1 Chr. ii. 12 ff.).
Jonathan (1 Chr. xxvii. 32) [?].
Zeruiah (1 Chr. ii. 16).
Abigail — Jether — Ira ? ! (1 Chr. ii. 17). (Jerome. Qu. Heb. on 1 Chr. xi. 40).
Eliab, Elihu (1 Chr. xxvii. 18).
Abinadab.
Shammah, Shimma, Shimeah (2 Sam. xxi. 21).
Nethaneel.
Raddai (Rael, Jos. vi. 8, § 1. Rei, Ewald).
Ozem (Asam, Jos. vi. 8, § 1.)
(one [1 Sam. xvi. 10] is not given, unless Elihu, Syr. and Ar. 1 Chr. ii. 15).
DAVID.
Abishai.
Joab.
Asahel.
Zebadiah (1 Chr. xxvii. 7).
Amasa.
Abihail — Rehoboam. (2 Chr. xi. 18).
Jonathan (2 Sam. xxi. 21; 1 Chr. xxvii. 32 [?]). (Nathan ? Jerome, Qu. Heb. on 1 Sam. xvi. 12).
Jonadab (2 Sam. xiii. 3).
Joel [?] (Jerome, Qu. Heb. on 1 Chr. xi. 38).

As the youngest of the family he may possibly have received from his parents the name, which first appears in him, of *David*, the *beloved*, the *darling*. Perhaps for this same reason he was never intimate with his brethren. The familiarity which he lost with his brothers he gained with his nephews. The three sons of his sister Zeruiah, and the one son of his sister Abigail, were probably of the same age as David himself, and they accordingly were to him throughout life in the relation usually occupied by brothers and cousins. The two sons of his brother Shimeah are both connected with his after-history. One was Jonadab, the friend and adviser of his eldest son Amnon (2 Sam. xiii. 3). The other was Jonathan (2 Sam. xxi. 21), who afterward perhaps (see JONATHAN 2) became the counsellor of David himself (1 Chr. xxvii. 32). The first time that David appears in history at once admits us to the whole family circle. There was a practice once a year at Bethlehem, probably at the first new moon of the year, of holding a sacrificial feast, at which Jesse, as the chief proprietor of the place, would preside (1 Sam. xx. 6), with the elders of the town. At this or such like feast (xvi. 1) suddenly appeared the great prophet Samuel, driving a heifer before him, and having in his hand a horn of the consecrated oil of the Tabernacle. The heifer was killed. The party were waiting to begin the feast. Samuel stood with his horn to pour forth the oil (ANOINTING), as if for an invitation to begin (compare ix. 22). He was restrained by divine intimation as son after son passed by. Eliab, the eldest, by "his height" and "his countenance," seemed the natural counterpart of Saul, whose rival, unknown to them, the prophet came to select. But the day was gone when kings were chosen because they were head and shoulders taller than the rest. "Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold he keepeth the sheep." This is our first and most characteristic introduction to the future king. The boy was brought in, and "anointed" by the prophet "in the midst of his brethren; and the spirit of the Lord came upon David from that day forward" (xvi. 13). It is useless to speculate on the extent to which his mission was then known to himself or to others. Josephus (vi. 8, § 1) says that Samuel whispered it into his ear. We are enabled to fix his appearance at once in our minds. He was of short stature, with red or auburn hair, such as is not unfrequently seen in his countrymen of the East at the present day. In later life he wore a beard. His bright eyes are especially mentioned (xvi. 12), and generally he was remarkable for the grace of his figure and countenance ("fair of eyes," "comely," "goodly," xvi. 12, margin, 18, xvii. 42), well made, and of immense strength and agility. His swiftness and activity made him (like his nephew Asahel) like a wild gazelle, his feet like harts' feet, and his arms strong enough to break a bow of steel (Ps. xviii. 33, 34). He was pursuing the occupation allotted in Eastern countries usually to the slaves, the females, or the despised of the family. He usually carried a switch or wand (A.V. "staff") in his hand (1 Sam. xvii. 40), such as would be used for his dogs (xvii. 43), and a scrip or wallet (BAG 3) round his neck, to carry any thing that was needed for his shepherd's life (xvii. 40).—3. But there was another preparation still more needed for his office, which is his next introduction to the history. When the body-guard of Saul were discussing with their master where the best minstrel could be found to chase away his madness by music, one of the young men in the guard suggested David. Saul, with the absolute control inherent in the idea of an Oriental king, instantly sent for him, and in the successful effort of David's harp we have the first glimpse into that genius for music and poetry which was afterward consecrated in the Psalms.—4. One incident alone of his solitary shepherd life has come down to us—his conflict with the lion and the bear in defence of his father's flocks (xvii. 34, 35). But it did not stand alone. He was already known to Saul's guards for his martial exploits, probably (so Stanley) against the Philistines (xvi. 18), and, when he suddenly appeared in the camp, his elder brother immediately guessed that he had left the sheep in his ardor to see the battle (xvii. 28). The reconciliation of the apparently contradictory accounts in 1 Sam. xvi. 14–23, and xvii. 12–31, 55–58, has much perplexed commentators. "The old solution of the difficulty, that as David, after his first introduction to Saul, did not abide constantly with him, but went and came between Saul and his father's house (xvii. 15), he may have been at home when the war with the Philistines broke out; and as Saul's distemper was of the nature of mania, he very probably retained no recollection of David's visits to him while under it, but at each new interview regarded and spoke of him as a stranger, is, after all, the best that has been suggested" (Dr. W. L. Alexander in Kitto). The statement that David became Saul's armor-bearer, &c. (xvi. 21) may be anticipatory (compare xvi. 22 and xviii. 2), or Saul may have had as many armor-bearers as Joab (2 Sam. xviii. 15), and in either case both Saul and Abner might easily fail to recognize David, especially in the excitement of the moment and under the greatly changed appearance which David probably presented at his encounter with Goliath. Nor would his having been Saul's armor-bearer without actual service in the field have made him a proficient in the use of arms or armor at this time. His encounter with **Goliath** took place at **Ephes-dammim**, in the frontier-hills of Judah. Saul's army is encamped on one side of the ravine, the Philistines on the other; the watercourse of Elah runs between them. A Philistine of gigantic stature, and clothed in complete armor, insults the comparatively defenceless Israelites, amongst whom the king alone appears to be well armed (xvii. 38; compare xiii. 22). No one can be found to take up the challenge. At this juncture David appears in the camp. Just as he comes to the circle of wagons (**Carriage** 3) which formed, as in Arab settlements, a rude fortification round the Israelite camp (xvii. 20), he hears the well-known shout of the Israelite war-cry (compare Num. xxiii. 21). The martial spirit of the boy is stirred at the sound; he leaves his provisions with the baggage-master, and darts to join his brothers, like one of the royal messengers, into the midst of the lines. Then he hears the challenge, now made for the fortieth time—sees the dismay of his countrymen—hears the reward proposed by the king—goes with the impetuosity of youth from soldier to soldier, talking of the event, in spite of his brother's rebuke—he is introduced to Saul—undertakes the combat. His victory over the gigantic Philistine is rendered more conspicuous by his own diminutive stature, and by the simple weapons with which it was accomplished—not the armor of Saul, which he naturally found too large, but the shepherd's sling, which he always carried with him, and the five polished pebbles which he picked up as he went from the watercourse of the valley, and put in his shepherd's wallet. Two trophies long remained of the battle—one, the sword of the Philistine (**Arms**, I. 1), which was hung up behind the ephod in the Tabernacle at **Nob** (1 Sam. xxi. 9); the other, the head, which he bore away himself, and which was either laid up at Nob, or subsequently at Jerusalem. Ps. cxliv., though by its contents of a much later date, is by the title in the LXX. "against Goliath." But there is also a psalm, preserved in the LXX. at the end of the Psalter, and which, though probably a mere adaptation from the history, well sums up this early period of his life.—II. *Relations with Saul.*—We now enter on a new aspect of David's life. The victory over Goliath had been the turning-point of his career. Saul inquired his parentage, and took him finally to his court. Jonathan was inspired by the romantic friendship which bound the two youths together to the end of their lives. The triumphant songs of the Israelitish women announced that they felt that in him Israel had now found a deliverer mightier even than Saul. And in those songs, and in the fame which David thus acquired, was laid the foundation of that unhappy jealousy of Saul toward him which, mingling with the king's constitutional malady, poisoned his whole future relations to David. Three new qualities now began to develop themselves in David's character. The first was his prudence, already glanced at (1 Sam. xvi. 18), which was the marked feature of the beginning of his public career (xviii. 5, 14, 15, 18, 23, 30). It was that peculiar Jewish caution which has been compared to the sagacity of a hunted animal, such as is remarked in Jacob, and afterward in the persecuted Israelites of the middle ages. Secondly, we now see his magnanimous forbearance called forth first toward Saul, but displaying itself (with a few painful exceptions) in the rest of his life. He is the first example of the virtue of chivalry. Thirdly, his hairbreadth escapes, continued through so many years, impressed upon him a sense of dependence on the Divine help, clearly derived from this epoch (2 Sam. iv. 9; 1 K. i. 29; Ps. xviii. 2, 36, xxxi. 20). This course of life subdivides itself into four portions:—1. His life at the court of Saul till his final escape (1 Sam. xviii. 2–xix. 18). His office is not exactly defined. But it would seem that, having been first armor-bearer (xvi. 21, xviii. 2), then captain over a thousand—the subdivision of a tribe—(xviii. 13), he finally, on his marriage with Michal, the king's second daughter, was raised to the high office of captain of the king's body-guard, second only, if not equal, to Abner, the captain of the host, and Jonathan, the heir apparent. These three formed the usual companions of the king at his meals (xx. 25, compare xxii. 14). David was now chiefly known for his successful exploits against the Philistines, by one of which (xviii. 25 ff.) he won his wife, and drove back the Philistine power with a blow from which it only rallied at the disastrous close of Saul's reign. He also still performed from time to time the office of minstrel. But the successive snares laid by Saul to entrap him, and the open violence into which the king's madness twice broke out, at last convinced him that his life was no longer safe. He had two faithful allies, however, in the court—the son of Saul, his friend **Jonathan** 1—the daughter of Saul, his wife **Michal**. Warned by the one, and assisted by the other, he escaped by night, and was thenceforward a fugitive (Ps. lix. title). Jonathan he never saw again except by stealth. Michal was given in marriage to another (Phaltiel), and he saw her no more till long after her father's death. 2. His escape (1 Sam. xix. 18 to xxi. 15). He first fled to **Naioth** of Ramah, to Samuel. This is the first recorded occasion of his meeting with Samuel since the original interview during his boyhood at Bethlehem. Up to this time both the king and himself had thought that a reunion was possible (see xx. 5, 26). But the madness of Saul now became more settled and ferocious in character, and David's danger proportionably greater. The secret interview with Jonathan confirmed the alarm already excited by Saul's endeavor to seize him at Ramah, and he now determined to leave his country, and take refuge, like Coriolanus or Themistocles in like circumstances, in the court of his enemy. Before this last resolve, he visited **Nob**, the seat of the Tabernacle, partly to obtain a final interview with the high-priest (xxii. 9, 15), partly to obtain food and weapons. On the pretext of a secret mission from

Saul, he gained an answer from the oracle, some of the consecrated loaves, and the consecrated sword of Goliath (Ps. lii. title). (Abiathar; Ahimelech 1; Doeg.) His stay at the court of Achish was short. Discovered possibly by "the sword of Goliath," his presence revived the national enmity of the Philistines against their former conqueror, and he only escaped by feigning madness (1 Sam. xxi. 13). 3. His life as an independent outlaw (xxii. 1 to xxvi. 25). (*a*) His first retreat was the cave of Adullam, where he was joined by his whole family, now feeling themselves insecure from Saul's fury (xxii. 1). This was probably the foundation of his intimate connection with his nephews, the sons of Zeruiah. (Abishai; Asahel 1; Joab.) Besides these, were outlaws and debtors from every part. (*b*) His next move was to a stronghold, either (so Stanley) the mountain, afterward called Herodium, probably the modern *Frank Mountain*, called in Arabic *el-Fureidis*, and lying close to the traditional cave of Adullam, or the fastness called by Josephus (*B. J.* viii. 9, § 3) *Masada*, the Greek form of the Heb. *mĕtsad* or *mĕtsûdâh*, A. V. "hold" (1 Sam. xxii. 4, 5; 1 Chr. xii. 16), and identified by Robinson (i. 525) with the ruin on the modern *Sebbeh*, a pyramidal cliff about ten miles S. of Engedi (see cut, under Sea, the Salt); but some suppose this "hold" was in the land of Moab. Whilst there he had deposited his aged parents, for the sake of greater security, beyond the Jordan, with their ancestral kinsman of Moab (1 Sam. xxii. 3). The neighboring king, Nahash of Ammon, also treated him kindly (2 Sam. x. 2). Here occurred the chivalrous exploit of the three heroes to procure water from the well of Bethlehem, and David's chivalrous answer, like that of Alexander in the desert of Gedrosia (1 Chr. xi. 16–19; 2 Sam. xxiii. 14–17). He was joined here by two separate bands. One a little body of eleven fierce Gadite mountaineers, who swam the Jordan in flood-time to reach him (1 Chr. xii. 8). Another was a detachment of men from Judah and Benjamin under Amasai (= Amasa, David's nephew ?), who henceforth attached himself to David's fortunes (16–18). (*c*) At the warning of the prophet Gad, he fled next to the forest of Hareth, and then again fell in with the Philistines, and again, apparently advised by Gad (1 Sam. xxiii. 4), made a descent on their foraging parties, and relieved Keilah, in which he took up his abode. Whilst there, now for the first time in a fortified town of his own (xxiii. 7), he was joined by a new and most important ally—Abiathar, the last survivor of the house of Ithamar. By this time the 400 who had joined him at Adullam (xxii. 2) had swelled to 600 (xxiii. 13). (*d*) The situation of David was now changed by the appearance of Saul himself on the scene. Apparently the danger was too great for the little army to keep together. They escaped from Keilah, and dispersed, "whithersoever they could go," amongst the fastnesses of Judah. Henceforth it becomes difficult to follow his movements with exactness. But thus much we discern. He is in the wilderness of Ziph 2. Once (or twice) the Ziphites betray his movements to Saul. From thence Saul literally hunts him like a partridge, the treacherous Ziphites beating the bushes before him, and 3,000 men, stationed to catch even the print of his footsteps on the hills (xxiii. 14, 22 [Heb.], 24 [LXX.], xxiv. 11, xxvi. 2, 20). David finds himself driven to the extreme S. of Judah, in the wilderness of Maon. On two, if not three occasions, the pursuer and pursued catch sight of each other; twice David generously spares Saul's life, and Saul confesses his fault and predicts the future prosperity of David (xxiii. 25–29, xxiv. 1–22, xxvi.). To this period are annexed by their titles Ps. liv., lvii., lxiii., cxlii. Whilst he was in the wilderness of Maon occurred David's adventure with Nabal, instructive as showing his mode of carrying on the freebooter's life, and his marriage with Abigail. His marriage with Ahinoam from Jezreel 2, also in the same neighborhood (Josh. xv. 56), seems to have taken place a short time before (1 Sam. xxv. 43, xxvii. 3; 2 Sam. iii. 2). 4. His service under Achish (1 Sam. xxvii. 1–2 Sam. i. 27). Wearied with his wandering life he at last crosses the Philistine frontier, not, as before, in the capacity of a fugitive, but the chief of a powerful band—his 600 men now grown into an organized force, with their wives and families around them (1 Sam. xxvii. 3, 4). After the manner of Eastern potentates, Achish gave him, for his support, a city—Ziklag on the frontier of Philistia (xxvii. 6). There we meet with the first note of time in David's life. He *was settled* there *for a year and four months* (xxvii. 7), and a body of Benjamite archers and slingers, twenty-three of whom are specially named, joined him from the very tribe of his rival (1 Chr. xii. 1–7). He deceived Achish into confidence by attacking the old Nomadic inhabitants of the desert frontier, and representing the plunder to be of portions of the S. tribes or the Nomadic allied tribes of Israel. But this confidence was not shared by the Philistine nobles, and accordingly David was sent back by Achish from the last victorious campaign against Saul. During his absence the roving Amalekites, whom he had plundered during the previous year, had made a descent upon Ziklag, burnt it to the ground, and carried off the wives and children of the new settlement. A wild scene of frantic grief and recrimination ensued between David and his followers. It was calmed by an oracle of assurance from Abiathar. Assisted by the Manassites who had joined him on the march to Gilboa (1 Chr. xii. 19–21), he overtook the invaders in the desert, and recovered the spoil (1 Sam. xxx.). Two days after this victory an Amalekite arrived from the N. with the fatal news of the defeat of Gilboa. The reception of the tidings of the death of his rival and of his friend, the solemn mourning, the vent of his indignation against the bearer of the message, the pathetic lamentation that followed, well close the second period of David's life (2 Sam. i. 1–27).—III. *David's reign.*—(I.) As king of Judah at Hebron, seven and a half years (2 Sam. ii. 1–v. 5). Hebron was selected, doubtless, as the ancient sacred city of the tribe of Judah, the burial-place of the patriarchs and the inheritance of Caleb. Here David was first formally anointed king (ii. 4). To Judah his dominion was nominally confined. Gradually his power increased, and during the two years which followed the elevation of Ishbosheth a series of skirmishes took place between the two kingdoms. Then rapidly followed, though without David's consent, the successive murders of Abner and of Ishbosheth (iii. 30, iv. 5). The throne, so long waiting for him, was now vacant, and the united voice of the whole people at once called him to occupy it. A solemn league was made between him and his people (v. 3). For the third time David was anointed king, and a festival of three days celebrated the joyful event (1 Chr. xii. 39). His little band had now swelled into "a great host, like the host of God" (xii. 22). The command of it, which had formerly rested on David alone, he now devolved on his nephew Joab (2 Sam. ii. 28). Underneath this show of outward prosperity, two cankers, incident to the royal state which David now assumed, had first made themselves apparent at Hebron, which darkened all the rest of his career: (1.) the formation of a harem, according to the usage of Oriental kings (ii. 2, iii. 3–5, 14 ff.); (2.) the increasing power of his kinsmen and chief officers, which the king strove to restrain within the limits of right (iii. 31–36). (II.) Reign over all Israel thirty-three years (2 Sam. v. 5 to 1 K. ii. 11). 1. The foundation of JERUSALEM. One fastness alone in the centre of the land had hitherto defied the arms of Israel. On this, with a singular prescience, David fixed as his future capital. By one sudden assault Jebus was taken. The reward bestowed on the successful scaler of the precipice was the highest place in the army. Joab henceforward became captain of the host (1 Chr. xi. 6). The royal residence was instantly fixed there—fortifications were added by the king and by Joab—and it was known by the special name of the "city of David" (xi. 7; 2 Sam. v. 9). The Philistines made two ineffectual attacks on the new king (2 Sam. v. 17–25), and a retribution on their former victories took place by the capture and conflagration of their own idols (1 Chr. xiv. 12). Tyre, now for the first time appearing in the sacred history, allied herself with Israel; and Hiram sent cedarwood for the buildings of the new capital (2 Sam. v. 11), especially for the palace of David himself (vii. 2). Unhallowed and profane as the city had been before, it was at once elevated to a sanctity which it has never lost, above any of the ancient sanctuaries of the land. The ark was now removed from its obscurity at Kirjath-jearim with marked solemnity. A temporary halt, owing to the death of UZZAH, detained it at Obed-edom's house, after which it again moved forward with great state to Jerusalem. It was the greatest day of David's life. One incident only tarnished its splendor—the reproach of Michal, his wife (DANCE), as he was finally entering his own palace, to carry to his own household the benediction which he had already pronounced on his people. His act of severity toward her was an additional mark of the stress which he himself laid on the solemnity (vi. 20–23; 1 Chr. xv. 29; Ps. vi., xv., xxiv., xxix., xxx., xlvi., lxviii., xcvi., ci., cv., cvi., cxxxii., and compare 1 Chr. xvi. 8–36). 2. Foundation of the court and empire of Israel (2 Sam. viii.–xii.). The erection of the new capital at Jerusalem introduces us to a new era in David's life and in the history of the monarchy. He became a king on the scale of the great Oriental sovereigns of Egypt and Persia, with a regular administration and organization of court and camp, and he also founded an imperial dominion which for the first time realized the prophetic description of the bounds of the chosen people (Gen. xv. 18–21). The internal organization now established lasted till the final overthrow of the monarchy. The empire was of much shorter duration, continuing only through the reigns of David and his successor Solomon. But, for the period of its existence, it lent a peculiar character to the sacred history (2 Sam. vii. 9). (*a*) In the internal organization of the kingdom, the first new element to be considered is the royal family, the dynasty, of which David was the founder, a position which entitled him to the name of "Patriarch" (Acts ii. 29), and (ultimately) of the ancestor of the Messiah. Of these, ABSALOM and ADONIJAH both inherited their father's beauty (2 Sam. xiv. 25; 1 K. i. 6); but SOLOMON alone possessed any of his higher qualities. It was from a union of the children of Solomon and Absalom that the royal line was carried on (1 K. xv. 2). David's strong parental affection for all of them is very remarkable (2 Sam. xiii. 31, 33, 36, xiv. 33, xviii. 5, 33, xix. 4; 1 K. i. 6). (*b*) The military organization (ARMS; ARMY), which

TABLE OF DAVID'S WIVES AND CHILDREN.


(I.) Wives of the Wanderings.
(1 Sam. xxvii. 3; 1 Chr. iii. 1.)
Ahinoam of Jezreel — Abigail of Carmel.
Amnon or Jehiel ? ? (Jerome *Qu. Heb.* on 1 Chr. xxvii. 32).
Chileab or Daniel (1 Chr. iii. 1; Jos. vii. 1, § 4).
N. B.—There were, besides, 10 concubines (2 Sam. v. 13, xv. 16), whose children (1 Chr. iii. 9) are not named.
(II.) Wives at Hebron.
(2 Sam. iii. 2–5; 1 Chr. iii. 1–4)
Maacah of Geshur — Haggith — Abital — Eglah — Michal (2 Sam. iii. 13).
Absalom. Tamar.
Adonijah.
Shephatiah.
Ithream.
3 sons who died (2 Sam. xiv. 27, xviii. 18).
Tamar (2 Sam. xiv. 27). — URIEL ? (2 Chr. xiii. 2).
MAACHAH Michaiah (2 Chr. xiii. 2). — REHOBOAM (1 K. xv. 2).
ABIJAM.
(III.) Wives at Jerusalem.
(1.) Wives not named (2 Sam. v. 13–16; 1 Chr. iii. 5–8, xiv. 4–7).
Ibhar, Ebear (LXX.).
Elishua, Elishama (1 Chr. iii. 6).
Eliphelet, Elpalet (1 Chr. xiv. 5).
Nogah.
Nepheg.
Japhia.
Elishama.
Eliada, Beeliada (1 Chr. xiv. 7).
Eliphelet, Eliphalet.
Jerimoth (2 Chr. xi. 18).
Mahalath — REHOBOAM.
(2.) Bath-sheba, Bath-shua (1 Chr. iii. 5).
one died as a child (2 Sam. xii. 15).
Shammua, Shimea (1 Chr. iii. 5).
Shobab.
Nathan.
Jedidiah or SOLOMON (2 Sam. xii. 25).
Mahalath — REHOBOAM — MAACHAH (1 K. xv. 2).
ABIJAM.

was in fact inherited from Saul, but greatly developed by David, was as follows: (1.) "The Host," i. e. the whole available military force of Israel, in 12 divisions of 24,000 each, who were held to be in duty month by month (1 Chr. xxvii. 1–15). The army was still distinguished from those of surrounding nations as a force of infantry without cavalry. The only innovations as yet allowed were the introduction of a very limited number of chariots (2 Sam. viii. 4) and of mules for the princes and officers instead of the asses (xiii. 29, xviii. 9). (2.) The Body-guard now assumed a peculiar organization. They are usually called "CHERETHITES and PELETHITES." The captain of the force was BENAIAH 1, son of Jehoiada (2 Sam. viii. 18, xv. 18, xx. 23; 1 K. i. 38, 44). (3.) The most peculiar military institution in David's army was that which arose out of the peculiar circumstances of his early life. The nucleus of what afterward became the only standing army in David's forces was the band of six hundred men who had gathered round him in his wanderings. The number of six hundred was still preserved. It became yet further subdivided into three large bands of two hundred each, and small bands of twenty each. The small bands were commanded by thirty officers, one for each band, who together formed "the thirty," and the three large bands by three officers, who together formed "the three," and the whole by one chief, "the captain of the mighty men" (2 Sam. xxiii. 8–39; 1 Chr. xi. 9–47). This commander of the whole force was Abishai, David's nephew (1 Chr. xi. 20; and compare 2 Sam. xvi. 9). The preceding is the view adopted by Stanley. (ARMY.) (*c*) Side by side with this military organization were established social and moral institutions. Some were entirely for pastoral, agricultural, and financial purposes (1 Chr. xxvii. 25–31), others for judicial (xxvi. 29–32). Some few are named as constituting what would now be called the court or council of the king; the councillors, Ahithophel of Gilo, and Jonathan the king's "uncle" or nephew (1 Chr. xxvii. 32, 33); the "companion" or "friend," Hushai (33; 2 Sam. xv. 37, xvi. 19); the scribe, Sheva or Seraiah, and at one time Jonathan (xx. 25; 1 Chr. xxvii. 32); Jehoshaphat, the recorder or historian, and Adoram the tax-collector, both of whom survived him (2 Sam. xx. 24; 1 K. xii. 18, iv. 3, 6). But the more peculiar of David's institutions were those directly bearing on religion. Two prophets appear as the king's constant advisers. Of these, Gad, who seems to have been the elder, had been David's companion in exile; and from his being called "the seer," belongs probably to the earliest form of the prophetic schools. Nathan, who appears for the first time after the establishment of the kingdom at Jerusalem (2 Sam. vii. 2), is distinguished both by his title of "prophet," and by the nature of the prophecies which he utters (5–17, xii. 1–14), as of the purest type of prophetic dispensation, and as the hope of the new generation, which he supports in the person of Solomon (1 K. i.). Two high-priests also appear—representatives of the two rival houses of Aaron (1 Chr. xxiv. 3); here again, as in the case of the two prophets, one, Abiathar, who attended him at Jerusalem, companion of his exile, and connected with the old time of the judges (xxvii. 34), joining him after the death of Saul, and becoming afterward the support of his son; the other Zadok, who ministered at Gibeon (xvi. 39), and was made the head of the Aaronic family (xxvii. 17). Besides these four great religious functionaries there were two classes of subordinates—prophets, specially instructed in singing and music, under Asaph, Heman, and Jeduthun (xxv. 1–31)—Levites, or attendants on the sanctuary, who again were subdivided into the guardians of the gates and guardians of the treasures (xxvi. 1–28) which had been accumulated, since the reëstablishment of the nation, by Samuel, Saul, Abner, Joab, and David himself (26–28). (*d*) From the internal state of David's kingdom we pass to its external relations. Within ten years from the capture of Jerusalem, he had reduced to a state of permanent subjection the PHILISTINES on the W. (2 Sam. viii. 1); the MOABITES on the E. (viii. 2); the SYRIANS on the N. E. as far as the Euphrates (viii. 3); the EDOMITES (viii. 14) on the S.; and finally the AMMONITES, who had broken their ancient alliance, and made one grand resistance to the advance of his empire (x. 1–19, xii. 26–31). These three last wars were entangled with each other. The last and crowning point was the siege of RABBAH 1 (2 Sam. xxii.; Ps. xviii., xx., xxi., lx., lxviii., cviii. 7–13). 3. Three great calamities may be selected as marking the beginning, middle, and close of David's otherwise prosperous reign; which appears to be intimated in the question of Gad (2 Sam. xxiv. 13), "a three years' famine (1 Chr. xxi. 12; probably the "7" in 2 Sam. is a copyist's error), a three months' flight, or a three days' pestilence." (*a*) Of these, the first (the three years' famine) (2 Sam. xxi. 1 ff.) introduces us to the last notices of David's relations with the house of Saul. There has often arisen a painful suspicion in later times, as there seems to have been at the time (xvi. 7), that the oracle, which gave as the cause of the famine Saul's massacre of the Gibeonites, may have been connected with the desire to extinguish the last remains of the fallen dynasty. But such an explanation is not needed. The massacre was probably the most recent national crime that had left any deep impression; and the whole tenor of David's conduct toward Saul's family is of an opposite kind (compare ix. 1–13, xxi. 7, 14). (*b*) The second group of incidents contains the tragedy of David's life, which grew in all its parts out of the polygamy, with its evil consequences, into which he had plunged on becoming king. Underneath the splendor of his last glorious campaign against the Ammonites, was a dark story, known probably at that time only to a very few; the double crime of adultery with Bath-sheba, and of the virtual murder of URIAH 1 (xi. ff.). The crimes are undoubtedly those of a common Oriental despot. But the rebuke of Nathan; the sudden revival of the king's conscience; his grief for the sickness of the child; the gathering of his uncles and elder brothers around him; his return of hope and peace; are characteristic of David, and of David only (Ps. xxxii., li.). But the clouds from this time gathered over David's fortunes, and henceforward "the sword never departed from his house" (2 Sam. xii. 10). The outrage on his daughter TAMAR 2; the murder of his eldest son AMNON 1; and then the revolt of his best-beloved ABSALOM, brought on the crisis which once more sent him forth a wanderer, as in the days when he fled from Saul; and this, the heaviest trial of his life, was aggravated by the impetuosity of Joab, now perhaps, from his complicity in David's crime, more unmanageable than ever. The rebellion was fostered apparently by the growing jealousy of the tribe of Judah at seeing their king absorbed into the whole nation; and if AHITHOPHEL was the grandfather of Bath-sheba, its main supporter was one whom David had provoked by his own crimes (Ps. iii., iv. [?], xlii., lv., lxix., cix., cxliii.). (Ahimaaz 2; Barzillai 1; Shimei 2.) Mahanaim was the capital of David's exile, as it had been of the exiled house of Saul (2 Sam. xvii. 24; comp. ii. 8, 12). His forces were arranged under the three great military officers who remained faithful to his fortunes—Joab, Abishai, and Ittai, who seems to have taken the place of Benaiah as captain of the guard (xviii. 2). On Absalom's side was David's nephew Amasa (xvii. 25). The final battle was fought in the forest of Ephraim (Ephraim, the Wood of), which terminated in the accident leading to the death of Absalom. The return was marked at every stage by rejoicing and amnesty (xix. 16–40). Judah was first reconciled. The embers of the insurrection still smouldering (xix. 41–43) in David's hereditary enemies of the tribe of Benjamin were trampled out by the mixture of boldness and sagacity in Joab, now, after the murder of Amasa, once more in his old position; and David again reigned in undisturbed peace at Jerusalem (xx. 1–22). (*c*) The closing period of David's life, with the exception of one great calamity, may be considered as a gradual preparation for the reign of his successor. This calamity was the three days' pestilence which visited Jerusalem at the warning of the prophet Gad. The occasion which led to this warning was the census of the people taken by Joab at the king's orders (xxiv. 1–9; 1 Chr. xxi. 1–7, xxvii. 23, 24). Joab refused altogether to number Levi and Benjamin (xxi. 6). The plague and its cessation were commemorated down to the latest times of the Jewish nation. At the threshing-floor of Araunah, or Ornan, the Jebusite (2 Sam. xxiv. 16 ff.; 1 Chr. xxi. 15 ff.), an awful vision appeared, such as is described in the later days of Jerusalem, of the angel of the Lord stretching out a drawn sword between earth and sky over the devoted city. The scene of such an apparition at such a moment was at once marked out for a sanctuary. David demanded, and Araunah willingly granted the site; the altar was erected on the rock of the threshing-floor; the place was called "Moriah" 2 (2 Chr. iii. 1); and for the first time a holy place, sanctified by a vision of the divine presence, was recognized in Jerusalem. This spot afterward became the altar of the Temple, and therefore the centre of the national worship, with but slight interruption, for more than one thousand years, and it is even contended that the same spot is the rock still regarded with almost idolatrous veneration, in the centre of the Mussulman "Dome of the Rock." A formidable conspiracy to interrupt the succession (Adonijah) broke out in the last days of David's reign, which detached from his person two of his court, Joab and Abiathar. But Zadok, Nathan, Benaiah, Shimei, and Rei, remaining firm, the plot was stifled, and Solomon's inauguration took place under his father's auspices (1 K. i. 1–53; Ps. ii., xcii.).—By this time David's infirmities had grown upon him. The warmth of his exhausted frame was attempted to be restored by the introduction of Abishag (1 K. i. 1 ff., ii. 17 ff.). His last song is preserved—a striking union of the ideal of a just ruler which he had placed before him, and of the difficulties which he had felt in realizing it (2 Sam. xxiii. 1–7). His last words, as recorded, to his successor, are general exhortations to his duty, combined with warnings against Joab and Shimei, and charges to remember the children of Barzillai (1 K. ii. 1–9). He died, according to Josephus, at the age of seventy, and "was buried in the city of David." After the return from the Captivity, "the sepulchres of David" were still pointed out "between Siloah and the house of the mighty men," or "the guardhouse" (Neh. iii. 16). His tomb, which became the general sepulchre of the kings of Judah, was pointed out in the latest times of the Jewish people. The edifice shown as such from the Crusades to the present day is on the S. hill of modern Jerusalem, commonly called Mount Zion, under the so-called "Cœnaculum;" but it cannot be identified with the tomb of David, which was emphatically *within* the walls. David's character is fully brought out in the historical record of his life and in his Psalms. His faults, which were certainly great, have often been exaggerated. They were the common faults in his day of a man of ardent passions, and were especially to be expected in one placed in his varying circumstances. His life will compare favorably in this respect with the lives of Eastern warriors and monarchs in general. On the other hand, his virtues shine with peculiar brightness, and render it not inappropriate for God to call him "a man after his own heart" (1 Sam. xiii. 14; Acts xiii. 22). If his sins were great, his humiliation was as deep, and his penitence evidently as sincere as any ever recorded (Ps. li., &c.). He had the high honor of being both an ancestor and a representative (Ez. xxxiv. 23, 24, &c.) of the Lord Jesus Christ. Israel, Kingdom of.

Da'vid, Cit'y of. Bethlehem; Jerusalem.

Day (Heb. *yôm;* Gr. *hêmera*). The variable length of the natural day at different seasons led in the very earliest times to the adoption of the civil day (or one revolution of the sun) as a standard of time. The commencement of the civil day varies in different nations: the Babylonians reckoned it from sunrise to sunrise; the Umbrians from noon to noon; the Romans from midnight to midnight; the Athenians and others from sunset to sunset. The Hebrews naturally adopted the latter reckoning (Lev. xxiii. 32, "from even unto even shall ye celebrate your sabbath") from Gen. i. 5, "the *evening* and the *morning* were the first day" (see below). The Jews are supposed, like the modern Arabs, to have adopted from an early period minute specifications of the parts of the natural day. Roughly indeed they were content to divide it into "morning, evening, and noon" (Ps. lv. 17); but when they wished for greater accuracy they pointed to six unequal parts, each of which was again subdivided. These are held to have been called in Hebrew: I. *Nesheph* (A. V. "twilight," 1 Sam. xxx. 17, &c.; "dawning of the morning," Ps. cxix. 14, &c.) and *shahar* or *shachar* (usually translated in A.V. "the morning," Gen. xix. 15, &c.) = *the dawn.* After their acquaintance with Persia they divided this into (*a*) the time when the eastern, and (*b*) when the western horizon was illuminated. The writers of the Jerusalem Talmud divide the dawn into *four* parts.—II. *Bôker* (usually translated "morning," Gen. i. 5, 8, 13, 19, 23, 31, xix. 27, &c.), *sunrise.* Some suppose the Jews, like other Oriental nations, commenced their civil day at this time until the Exodus.—III. *Hôm* or *chôm hayyôm*, "heat of the day" (Gen. xviii. 1, &c.), about nine o'clock.—IV. *Tsâharaim, the two noons* (Gen. xliii. 16, A. V. "noon;" Deut. xxviii. 29, A. V. "noonday").—V. *Rûah* or *rûach hayyôm*, "the cool (literally *wind*) of the day," before sunset (Gen. iii. 8); so called by the Persians to this day.—VI. *'Ereb*, "evening." The phrase *between the two evenings* (Ex. xvi. 12, A.V. "at even;" xxx. 8, A. V. "at even," margin "between the two evens"), marking the time for slaying the paschal lamb and offering the evening sacrifice

(Ex. xii. 6, A.V. "in the evening," margin "between the two evenings;" xxix. 39, A.V. "at even"), led to a dispute between the Karaites and Samaritans on the one hand, and the Pharisees on the other. The former took it to mean between sunset and full darkness (Deut. xvi. 6); the Rabbinists explained it as the time between the beginning and end of sunset. —The word "day" is used of a festal day (Hos. vii. 5), a birthday (Job iii. 1), a day of ruin (Hos. i. 11; Job xviii. 20), the judgment-day (Joel i. 15; 1 Th. v. 2), the kingdom of Christ (in Jn. viii. 56 = time, time of manifestation, Rbn. *N. T. Lex.*; in Rom. xiii. 12 = the light of true and higher knowledge, moral light, Rbn. *N. T. Lex.*), and in other senses which are mostly self-explaining. "Day" is often used indefinitely = *time* or *period of time* (Gen. ii. 4; Judg. xviii. 30; Is. xlviii. 7; Jn. xiv. 20, &c.). On the length of the "six days" of Gen. i., see CREATION. Many interpreters regard the "days" in Dan. xii. 11, 12; Rev. xi. 3, 9, &c., as symbolizing or denoting *years*, and compare Lev. xxv. 3, 4; Num. xiv. 34; Ez. iv. 2–6. Of those who believe the work of CREATION to have occupied six long successive periods of time, some adopt a *figurative* and some a *symbolic* principle of interpretation: 1. The *figurative*, that "day" in Gen. i. and Ex. xx. 11 (as in Gen. ii. 4, &c.), and its equivalent phrase, "evening and morning," *directly* = an indefinite period of time. This view claims that neither "evening and morning" nor "day" could be literally understood of the first three "days" of Gen. i., before the sun and moon appeared (and the second three must be similar to the first three): but that "evening and morning" must here simply = the natural boundaries of one of those successive periods called "days." 2. The *symbolic*, that "day" (and so "evening and morning") is used literally in Gen. i. &c.; but it is then made a typical representative of a higher period (compare the "seventy weeks" of Daniel, and see above). The Mosaic record may thus have been originally communicated to man in a series of visions, each vision giving a view of one "day's" work, the "morning" then = the period of the *presence* of creative energy or activity, and the "evening" = that of the *absence* or *cessation* of this energy or activity; or without visions the same symbolization would be used. Both these views regard the word "day," &c., as the best to express, in a revelation made to Hebrews and uneducated minds generally, the abstract idea of a regular succession of periods of indefinite duration (Prof. E. P. Barrows in *B. S.*, xiv. 79 ff.; Rev. E. A. Walker in *New Englander*, xix. 553 ff.). CHRONOLOGY; HOUR; JUDGMENT, DAY OF; NIGHT; SABBATH; WEEK.

Days'man, an old English term, meaning *umpire* or *arbitrator* (Job ix. 33). It is derived from *day*, in the specific sense of a day *fixed for a trial*. The word is found in Spenser's *Faerie Queene*, ii. c. 8, in the Bible published in 1551 (1 Sam. ii. 25), and in other works of the same age.

Dea'con, the A. V. translation in Phil. i. 1; 1 Tim. iii. 8, 12 of the Gr. *diakonos*, elsewhere translated "MINISTER" (Mat. xx. 26; Rom. xiii. 4, xv. 8, &c.) and "servant" (Mk. ix. 35; Jn. xii. 26; Rom. xvi. 1, &c.). In 1 Tim. iii. 10, 13, the corresponding Greek verb *diakoneō* = to "use the office of a deacon;" elsewhere = to "minister" (Mat. iv. 11, viii. 15, &c.) and "serve" (Lk. x. 40, xxii. 26, 27; Jn. xii. 2, 26; Acts vi. 2, &c.). The office described by this title appears in the N. T. as the correlative of BISHOP. The two are mentioned together in Phil. i. 1; 1 Tim. iii. Like most words of similar import, it appears to have been first used in its generic sense, implying subordinate activity (1 Cor. iii. 5; 2 Cor. vi. 4; A. V. "ministers" in both), and afterward to have gained a more defined connotation, as applied to a distinct body of men in the Christian society. The narrative of Acts vi. is commonly referred to as giving an account of the institution of this office. The apostles, in order to meet the complaints of the Hellenistic Jews, that their widows were neglected in the daily ministration (Gr. *diakonia*), call on the body of believers to choose seven men "full of the Holy Ghost and of wisdom," whom they "may appoint over this business." It is questioned by many, whether the seven = the deacons of the N. T. (SEVEN, THE.) There are indications, however, of the existence of another body in the church of Jerusalem whom we may compare with the deacons of Phil. i. 1, and 1 Tim. iii. 8. As the "elders" of Acts xiv. 23, xv. 6; 1 Pet. v. 1, were not merely men advanced in years, so the "young men" of Acts v. 6, 10, were probably not merely young men, but persons occupying a distinct position and exercising distinct functions. The identity of "bishops" and "elders" has been shown under BISHOP; and it is natural to infer that there was a similar relation between the "deacons" and "young men." Lk. xxii. 26 tends to the same conclusion. Assuming on these data the identity of the two names we have to ask—(I.) To what previous organization, if any, the order is traceable? (II.) What were the qualifications and functions of the men so designated? I. As the constitution of the Jewish SYNAGOGUE had its elders and pastors, so also it had its subordinate officers (Lk. iv. 20, A. V. "minister"), whose work it was to give the reader the rolls containing the lessons for the day, to clean the synagogue, to open and close it at the right times. II. The moral qualifications described in 1 Tim. iii., as necessary for the office of a deacon, are substantially the same as those of the bishop. The deacons, however, were not required to be "given to hospitality," nor to be "apt to teach." It was enough for them to "hold the mystery of the faith in a pure conscience." They were not to gain their living by disreputable occupations. On offering themselves for their work they were to be subject to a strict scrutiny (iii. 10), and if this ended satisfactorily were to enter on it. From the later practice of the church, the analogy of the synagogue, and the scanty notices of the N. T., we may think of the "deacons" in the church of Jerusalem as preparing the rooms in which the disciples met, taking part in the distribution of alms out of the common fund, maintaining order at the daily meetings of the disciples to break bread, distributing the bread and the wine of the Lord's Supper, which the apostle or his representative had blessed. According to Tertullian (second century) and Jerome (fourth century), deacons were permitted in some churches to baptize. It does not appear to have belonged to the office of a deacon to teach publicly in the church. The possession of any special "gift" or talent would lead naturally to a higher work and office, but the idea that the diaconate was but a probation through which a man had to pass before he could be an elder or bishop was foreign to the constitution of the church of the first century. The best expositors (compare Wiesinger and Ellicott) regard the "good degree" gained by those who "have used the office of a deacon well," as referring to the honor which belongs essentially to the lower work, not to that which they were to find in promotion to a higher.

Dea'con-ess. The Gr. *diakonos* is found in Rom. xvi. 1 (A. V. "servant"), associated with a female name, and this has led to the conclusion that there existed in the apostolic age, as there undoubtedly did a little later, an order of women bearing that title, and exercising in relation to their own sex functions analogous to those of the deacons. On this hypothesis it has been inferred that the women mentioned in Rom. xvi. 6, 12, belonged to such an order. The rules given as to the conduct of women in 1 Tim. iii. 11 and Tit. ii. 3, have in like manner been referred to them, and they have been identified even with the "widows" of 1 Tim. v. 3–10. (WIDOW.) In some of these instances, however, it seems hardly doubtful that writers have transferred to the earliest age of the church the organization of a later.

* **Dead** [ded]. DEATH.

Dead Sea. This name nowhere occurs in the Bible, and appears not to have existed until the second century A. C. SEA, THE SALT.

* **Deaf** [def or deef] = unable to hear (Ex. iv. 11, &c.). It was forbidden in the Law to curse them (Lev. xix. 14). Jesus Christ often restored hearing to the deaf, and adduced this as a proof of His Messiahship (Mat. xi. 5; Mk. vii. 32–37, &c.). (MIRACLES.) Those are figuratively "deaf" who refuse to obey the divine requirements (Is. xxix. 18, xlii. 18, &c.).

Dearth. FAMINE.

* **Death** (Heb. *mâveth;* Gr. *thanatos*, &c.) = the termination or extinction of LIFE. 1. "To die," "death," "dead," are used with reference to the termination of human or animal life, whether naturally (Gen. v. 5, xxiii. 2, 3 ff., xxv. 8, 11; Mat. x. 8; Mk. v. 23, xii. 20 ff., &c.) or by violence (Gen. xxvi. 9; Ex. xxi. 34 ff.; Judg. xvi. 30; Mat. xv. 4; Jn. xix. 33, &c.).—2. They also refer to the departure or destitution of spiritual life, or a state of insensibility to holiness, &c., as connected with sin or alienation from God (Mat. viii. 22, first; Eph. ii. 1, &c.).—3. They also refer to the perdition, or utter destitution of happiness and final exclusion from God's favor, which is also, under the law of God, consequent on unforgiven sin, and which in Rev. ii. 11, &c., is called the "second death" (Jn. vi. 50, viii. 51; Rom. vi. 21, 23, &c.). In Mat. viii. 22 the spiritually "dead" (No. 2) are to bury the naturally "dead" (No. 1); and elsewhere the different senses are often closely connected, and may be illustrated in the same sentence or even in the same word (Lk. xv. 24, 32, &c.). "Death" is often personified (Rev. vi. 8, &c.). Physical death (No. 1) is represented as a return to the dust (Gen. iii. 19, &c.), a removal or an absence, sc. from the body (Job x. 21; Mat. xxvi. 24; Phil. i. 23, &c.), a sleep (Jer. li. 39; Dan. xii. 2; Jn. xi. 11, 12, &c.), &c. BLOOD; DAMNATION; DARKNESS; ETERNAL; GATE; HELL; MURDER; PUNISHMENTS.

De'bir (Heb. *inner sanctuary*, Ges.). **1.** A town in the mountains of Judah (Josh. xv. 49), one of a group of eleven cities to the W. of Hebron. The earlier name of Debir was KIRJATH-SEPHER and KIRJATH-SANNAH. Joshua took it after Hebron, and destroyed its king, its Anakim, and all its inhabitants (Josh. x. 38 ff., xi. 21, xii. 13). It was apparently reoccupied by the Canaanites after this conquest, and afterward taken by Othniel (Josh. xv. 15 ff.). It was one of the cities given with their "suburbs" to the priests (Josh. xxi. 15; 1 Chr. vi. 58). Debir does not appear to have been known to Jerome, nor has it been discovered with certainty in modern times. About three miles W. of Hebron is a deep and secluded valley called the *Wady Nunkûr*, enclosed on the N. by hills, of which one bears a name certainly suggestive of Debir—*Dewir-bân* (Rosen; Rbn. *Phys. Geog.*, 249). Schwarz speaks of a *Wady Dibir* in this direction. Van de Velde finds Debir at *Dilbeh*, six miles S. W. of Hebron.—**2.** A place on the N. boundary of Judah, near the "Valley of Achor" (Josh. xv. 7), and therefore somewhere in the complications of hill and ravine behind Jericho. A *Wady Dabor* is marked in Van de Velde's map as close to the S. of *Neby Mûsa*, at the N. W. corner of the Dead Sea.—**3.** The "border of Debir" is named as forming part of the boundary of Gad (Josh. xiii. 26), and as apparently not far from Mahanaim; site unknown.

De'bir (Heb., see above), king of Eglon; one of the five Amorite kings hanged by Joshua at MAKKEDAH (Josh. x. 3, 23).

Deb'o-ra (= DEBORAH), a woman of Naphtali, mother of Tobiel, the father of Tobit (Tob. i. 8).

Deb'o-rah (Heb. *bee*, Ges., Fü.). **1.** The nurse of Rebekah (Gen. xxxv. 8). Deborah accompanied Rebekah from the house of Bethuel (xxiv. 59), and is only mentioned by name on the occasion of her burial, under the oak-tree of Bethel, which was called in her honor ALLON-BACHUTH.—**2.** A prophetess who judged Israel (Judg. iv., v.). She lived under the palm-tree of Deborah, between Ramah and Bethel in Mount Ephraim (iv. 5), which, as palm-trees were rare in Palestine, "is mentioned as a well-known and solitary landmark, and was probably the same spot as that called (xx. 33) Baal-Tamar, or the sanctuary of the palm" (Stl. 146). She was probably a woman of Ephraim, although, from the expression in Judg. v. 15, some suppose her to have belonged to Issachar. Lapidoth was probably her husband, and not Barak, as some say. She was not so much a judge as one gifted with prophetic command (iv. 6, 14, v. 7), and by virtue of her inspiration "a mother in Israel." Jabin's tyranny was peculiarly felt in the northern tribes, who were near his capital and under her jurisdiction, viz. Zebulon, Naphtali, and Issachar: hence, when she summoned BARAK to the deliverance, it was on them that the brunt of the battle fell. Under her direction Barak encamped on the broad summit of Tabor. Deborah's prophecy was fulfilled, the army of JABIN 2 was defeated, and SISERA 1 was slain by JAEL (iv. 7, 9, compare 15 ff.). Deborah's title of "prophetess" includes the notion of inspired poetry, as in Ex. xv. 20; and in this sense the glorious triumphal ode (Judg. v.) well vindicates her claim to the office. PROPHET.

Debt [det], **Debt'or.** LOAN.

* **Dec'a-logue** (fr. Gr.) = TEN COMMANDMENTS.

De-cap'o-lis (Gr. *the ten cities*). This name occurs only three times in the Scriptures (Mat. iv. 25; Mk. v. 20, vii. 31). Immediately after the conquest of Syria by the Romans (B. C. 65) ten cities appear to have been rebuilt, partially colonized, and endowed with peculiar privileges; the country around them was hence called *Decapolis*. The limits of the territory were not very clearly defined; and probably (so Porter) in the course of time other neighboring cities received similar privileges. Pliny enumerates them as follows: SCYTHOPOLIS or BETH-SHEAN, Hippos, GADARA, Pella, Philadelphia (RABBAH 1), GERASA, Dion, Canatha (KENATH), DAMASCUS, and Raphana. Ptolemy (v. 17) makes Capitolias one of the ten; and an old Palmyrene inscription includes Abila. (ABILENE.) Josephus (*B. J.* iii. 9, § 7) calls Scythopolis the largest city of Decapolis, thus manifestly excluding Damascus from the number. All the cities of Decapolis, except Scythopolis, lay E. of the Jordan. It would appear, however, from Mat. iv. 25, and Mk. vii. 31, that Decapolis was a general appellation for a large district extending along both sides of the Jordan. Pliny says it reached from Damascus on the N. to Philadelphia on the S., and from Scythopolis on the W. to Canatha on the E. This region, once so populous and prosperous, from which multitudes flocked to hear the Saviour, and through which multitudes followed His footsteps, is now almost without an inhabitant.

* **De-cis'ion** (Heb. *hârûts* or *chârûts* = *decision, judgment*, LXX., Ges., Fü., &c.), **Val'ley of** (Joel iii. 14). JEHOSHAPHAT, VALLEY OF.

* **De-cree'.** JUDGE; KING; LAW.

De'dan (Heb. *low country*, Fü.; *advance* [i. e. *increase*] of the family, Sim.). **1.** The name of a son of RAAMAH, son of CUSH (Gen. x. 7; 1 Chr. i. 9).—**2.** A son of JOKSHAN, son of KETURAH (Gen. xxv. 3; 1 Chr. i. 32). The usual opinion respecting these founders of tribes is that the first settled among the sons of Cush, wherever these latter may be placed; the second, on the Syrian borders, about the territory of Edom. But Gesenius and Winer have suggested that the name may apply to one tribe; and this may be adopted as probable on the supposition that the descendants of the Keturahite Dedan intermarried with those of the Cushite Dedan, whom Mr. E. S. Poole places, presumptively, on the borders of the Persian Gulf. (ARABIA.) The theory of this mixed descent gains weight from the fact that in each case the brother of Dedan is named SHEBA. It may be supposed that the Dedanites were among the chief traders traversing the caravan-route from the head of the Persian Gulf to the S. of Palestine, bearing merchandise of India, and possibly of southern Arabia; and hence the mixture of such a tribe with another of different (and Keturahite) descent presents no impossibility. The passages in the Bible in which Dedan is mentioned (besides the genealogies above referred to) are Is. xxi. 13 ("Dedanim"), Jer. xxv. 23, xlix. 8, and Ez. xxv. 13, xxvii. 15, 20, xxxviii. 13, and are in every case obscure. The probable inferences from these mentions of Dedan are—1. That Dedan, son of Raamah, settled on the shores of the Persian Gulf, and his descendants became caravan-merchants between that coast and Palestine. 2. That Jokshan, or a son of Jokshan, by intermarriage with the Cushite Dedan formed a tribe of the same name, which appears to have had its chief settlement in the borders of Idumea, and perhaps to have led a pastoral life. A native indication of the name is presumed to exist in the island *Dádan*, on the borders of the gulf.

Ded'a-nim or **De-da'nim** (Heb. pl. of DEDAN) (Is. xxi. 13). DEDAN.

Ded-i-ca'tion, Feast of the, the festival instituted to commemorate the purging of the Temple and the rebuilding of the altar after Judas Maccabeus had driven out the Syrians, B. C. 164. It is named only once in the Canonical Scriptures (Jn. x. 22). Its institution is recorded 1 Mc. iv. 52–59. It commenced on the 25th of Chisleu (in December; see MONTH), the anniversary of the pollution of the Temple by Antiochus Epiphanes, B. C. 167. Like the great Mosaic feasts, it lasted eight days, but it did not require attendance at Jerusalem. It was an occasion of much festivity. The writer of 2 Mc. tells us that it was celebrated in nearly the same manner as the Feast of Tabernacles, with the carrying of branches of trees, and with much singing (x. 6, 7). Josephus states that the festival was called "Lights." In the Temple at Jerusalem the "Hallel" (= Hallelujah, or service of praise; see PASSOVER) was sung every day of the feast.

Deer. FALLOW-DEER.

De-grees', Song of, a title given to fifteen PSALMS, from cxx. to cxxxiv. inclusive. Four of them (cxxii., cxxiv., cxxxi., cxxxiii.) are attributed to David, one (the central one, cxxvii.) to Solomon, and the other ten give no indication of their author. Eichhorn supposes them all to be the work of one and the same bard, and he also shares the opinion of Herder, who interprets the title, "Hymns for a journey." With respect to the Heb. *ma'ălôth*, literally *ascents*, translated in the A. V. "degrees," a great diversity of opinion prevails amongst biblical critics. According to some it refers to the melody to which the Psalm was to be chanted. Others, including Gesenius, derive the word from the poetical composition of the song, and from the circumstance that the concluding words of the preceding sentence are often repeated at the commencement of the next verse (compare cxxi. 4, 5, and cxxiv. 1–2 and 3–4). Aben Ezra quotes an ancient authority, which maintains that the *degrees* allude to the fifteen steps which, in the temple of Jerusalem, led from the court of the women to that of the men, and on each of which steps, one of the fifteen songs of degrees was chanted. The most generally accredited opinion, however, is that they were pilgrim songs, sung by the people as they *went up* to Jerusalem (compare Ex. xxxiv. 24; 1 K. xii. 27, 28; Acts xv. 2, xviii. 22, xxi. 12, &c.). Hengstenberg supposes that the five ancient Psalms by David and Solomon, sung by the people, as they *went up* to Jerusalem, before the Captivity, were made the basis of a whole series or system, designed for the same use by an inspired writer after the return, who not only added ten Psalms of his own, as appears from the identity of tone and diction, but joined them to the old ones in a studied and artificial manner (Alexander *on Ps.* cxx.).

De'ha-vites (from Heb. = *villagers?* Ges.), are mentioned but once in Scripture (Ezr. iv. 9). They were among the colonists planted in Samaria after the completion of the Captivity of Israel. From their name and their being coupled with the SUSANCHITES and the ELAMITES, it is fairly concluded that they are the Dai or Dahi, mentioned by Herodotus (i. 125) among the nomadic tribes of Persia, and regarded by some as the ancestors of the modern Danes. Compare APOLLONIUS 5.

De'kar (from Heb. = *a thrusting through*, Ges.). The son of Dekar (BEN-DEKAR) was Solomon's commissary in the western part of the hill-country of Judah and Benjamin, Shaalbim and Beth-shemesh (1 K. iv. 9).

De-lai'ah (la'yah) or **Del-a-i'ah** (Heb. *Jehovah's freedman* = DALAIAH). **1.** A priest in the time of David, leader of the twenty-third course of priests (1 Chr. xxiv. 18).—**2.** "Children of Delaiah" were among the people of uncertain pedigree who returned from Babylon with Zerubbabel (Ezr. ii. 60; Neh. vii. 62).—**3.** Son of Mehetabeel and father of Shemaiah (Neh. vi. 10).—**4.** Son of Shemaiah, one of the "princes" about the court of Jehoiakim (Jer. xxxvi. 12, 25).

De-li'lah, or Del'i-lah (Heb. *feeble, pining with desire*, Ges.), a woman who dwelt in the valley of Sorek, beloved by Samson (Judg. xvi. 4–20). Her connection with Samson forms the third and last of those amatory adventures which in his history are so inextricably blended with the craft and prowess of a judge in Israel. She was bribed by the "lords of the Philistines" to win from Samson the secret of his strength, and the means of overcoming it. There seems to be little doubt that she was a Philistine courtesan; and her employment as a political emissary, together with the large sum offered for her services (1,100 pieces of silver from each lord = 5,500 shekels; compare Judg. iii. 3), and the tact attributed to her in Judges, but more especially in Josephus, indicates a position not likely to be occupied by any Israelitish woman at that period of national depression.

Del'uge. Noah.

De'lus (from Gr. *dêlos* = *visible*, probably from the story of its becoming suddenly visible by order of Neptune, L. & S.), mentioned in 1 Mc. xv. 23, is the smallest of the islands called Cyclades in the Ægean Sea, or Grecian Archipelago. It was one of the chief seats of the worship of Apollo, and was celebrated as the birthplace of this god and of his sister Artemis. Diana.

De'mas (Gr., most probably a contraction from Demetrius, or perhaps from Demarchus = *governor of the people*), a companion of St. Paul (Phn. 24; Col. iv. 14) during his first imprisonment at Rome. At a later period (2 Tim. iv. 10) we find him mentioned as having deserted the apostle through love of this present world, and gone to Thessalonica.

De-me'tri-us (L. from Gr. = *of*, or *belonging to*, the goddess *Ceres*, in Gr. *Demeter*, L. & S.). A maker of silver shrines of Artemis (Diana) at Ephesus (Acts xix. 24). These were small models of the great temple of the Ephesian Artemis, with her statue, which it was customary to carry on journeys, and place on houses, as charms.—**2.** A Christian highly commended in 3 Jn. 12; improbably supposed by some = No. 1. John, 3d epistle of.

De-me'tri-us (L. from Gr., see above) **I.,** surnamed **So'ter** (Gr. *Saviour*), king of Syria, was the son of Seleucus Philopator, and grandson of Antiochus the Great. While still a boy he was sent by his father as a hostage to Rome (b. c. 175) in exchange for his uncle Antiochus Epiphanes. From his position he was unable to offer any opposition to the usurpation of the Syrian throne by Antiochus IV.; but on the death of that monarch (b. c. 164) he claimed his liberty and the recognition of his claim by the Roman senate in preference to that of his cousin Antiochus V. His petition was refused; he left Italy secretly, and landed with a small force in Tripolis in Phenicia (1 Mc. vii. 1; 2 Mc. xiv. 1). The Syrians soon declared in his favor (b. c. 162), and Antiochus and his protector Lysias were put to death (1 Mc. vii. 2–4; 2 Mc. xiv. 2). His campaigns against the Jews were unsuccessful (1 Mc. vii.–x.). (Alcimus; Ariarathes; Bacchides; Maccabees; Nicanor.) In b. c. 152, Alexander Balas was brought forward, with the consent of the Roman senate, as a claimant to the throne. The rivals met in a decisive engagement (b. c. 150), and Demetrius, after displaying the greatest personal bravery, was defeated and slain (1 Mc. x. 48–50).

De-me'tri-us (see above) **II.,** surnamed **Ni-ca'tor** (*the victorious*), was the eldest son of Demetrius Soter. He was sent by his father, together with his brother Antiochus Sidetes, with a large treasure, to Cnidus, when Alexander Balas laid claim to the throne of Syria. When he was grown up he made a descent on Syria (b. c. 148), and was received with general favor (1 Mc. x. 67 ff.). His campaigns against Jonathan and the Jews, and the favorable terms obtained from Demetrius by Simon, are described in 1 Mc. x.–xiii. (Antiochus VI.; Apollonius 5; Maccabees; Ptolemy VI.; Tryphon.) In b. c. 138, Demetrius was taken prisoner by Arsaces VI. (Mithridates), whose dominions he had invaded (1 Mc. xiv. 1–3). Mithridates treated his captive honorably, and gave him his daughter in marriage. When Antiochus Sidetes, who had gained possession of the Syrian throne, invaded Parthia, Phraates employed Demetrius to effect a diversion. In this Demetrius succeeded, and when Antiochus fell in battle, he again took possession of the Syrian crown (b. c. 128). Not long afterward a pretender, supported by Ptolemy Physcon, appeared in the field against him, and after suffering a defeat he was assassinated, according to some by his wife (Cleopatra 2), while attempting to escape by sea.

De'mon (from Gr. *daimôn*. LXX. use Gr. *daimonion*; N. T. *daimonion*, rarely *daimôn*, both translated "devil" in A.V.).—I. The usage of *daimôn* in classical Greek is various. In Homer, where the gods are but supernatural men, it is used interchangeably with "god;" afterward in Hesiod, when the idea of the gods had become more exalted and less familiar, the "demons" are spoken of as intermediate beings, the messengers of the gods to men.—II. In the LXX. the words *daimôn* and *daimonion* are not found very frequently, but yet employed to render different Hebrew words; generally in reference to the idols of heathen worship. In Josephus we find the word "demons" used always of evil spirits. By Philo it appears to be used in a more general sense, as equivalent to "angels," and referring to both good and evil.—III. We now come to the use of the term in the N. T. In the gospels generally, in Jas. ii. 19, and in Rev. xvi. 14, the demons (A. V. "devils") are spoken of as spiritual beings, at enmity with God, and having power to afflict man, not only with disease, but, as is marked by the frequent epithet "unclean," with spiritual pollution also. They "believe" the power of God "and tremble" (Jas. ii. 19); they recognize the Lord as the Son of God (Mat. viii. 29; Lk. iv. 41), and acknowledge the power of His name, used in exorcism, in the place of the name of Jehovah, by his appointed messengers (Acts xix. 15); and look forward in terror to the judgment to come (Mat. viii. 29). The description is precisely that of a nature akin to the angelic (Angels) in knowledge and powers, but with the emphatic addition of the idea of positive and active wickedness. There can be no doubt of its being a doctrine of Scripture, mysterious (though not necessarily impossible) as it may be, that in idolatry the influence of the demons was at work and permitted by God to be effective within certain bounds. Of the nature and origin of the demons, Scripture is all but silent. From Mat. xii. 24–30; Mk. iii. 22–30; Lk. xi. 14–26; Rev. xvi. 14, we gather that the demons are agents of Satan in his work of evil, subject to the kingdom of darkness, and doubtless doomed to share in its condemnation; and we conclude probably that they = the "angels" of the devil (Mat. xxv. 41; Rev. xii. 7, 9), the "principalities and powers against whom we wrestle" (Eph. vi. 12, &c.). Beelzebub; Demoniacs; Devil; Satan.

De-mo'ni-acs (the more literal translation of the Gr. pl. *daimonizomenoi*, A. V. "possessed with devils," &c.), a term frequently used in the N. T., and applied to persons suffering under the possession of a DEMON or evil spirit, such possession generally showing itself visibly in bodily disease or mental derangement. (So the Gr. *daimonion echei*, A. V. "he hath a devil," might be translated *he has a demon*, or *he is a demoniac.*) In our Lord's time (as is seen, e. g. constantly in Josephus) the belief in the possession of men by demons, who were either the souls of wicked men after death, or evil angels, was thoroughly established among all the Jews except the Sadducees alone. With regard to the frequent mention of demoniacs in Scripture three main opinions have been started.—I. That of Strauss and the mythical school, which makes the whole account merely symbolic, without basis of fact. The notion stands or falls with the mythical theory as a whole, which would take away not only the INSPIRATION, but all the truth of the Scriptural narration. (MIRACLES.)—II. The second theory is, that our Lord and the Evangelists, in referring to demoniacal possession, spoke only in accommodation to the general belief of the Jews, without any assertion as to its truth or its falsity. It is concluded that, since the symptoms of the affliction were frequently those of bodily disease (as dumbness, Mat. ix. 32; blindness, Mat. xii. 22; epilepsy, Mk. ix. 17–27), or those seen in cases of ordinary insanity (as in Mat. viii. 28; Mk. v. 1–5), since also the phrase "to have a devil" is constantly used in connection with, and apparently = "to be mad" (Jn. vii. 20, viii. 48, x. 20, and perhaps Mat. xi. 18; Lk. vii. 33); and since, lastly, cases of demoniacal possession are not known to occur in our own days, therefore we must suppose that our Lord spoke, and the Evangelists wrote, in accordance with the belief of the time, and with a view to be clearly understood, especially by the sufferers themselves, but that the demoniacs were merely persons suffering under unusual diseases of body and mind. With regard to this theory also, it must be remarked that it does not accord either with the general principles or with the particular language of Scripture. Accommodation is possible, when, in things indifferent, language is used which, although scientifically or etymologically inaccurate, yet conveys a true impression, or when, in things not indifferent, a declaration of truth (1 Cor. iii. 1, 2), or a moral law (Mat. xix. 8), is given, true or right as far as it goes, but imperfect because of the imperfect progress of its recipients. But certainly here the matter was not indifferent, and superstition in things of far less moment was denounced by our Lord. Nor was the language used such as can be paralleled with mere conventional expression. There is no harm in our "speaking of certain forms of madness as lunacy, not thereby implying that we believe the moon to have or to have had any influence upon them; . . . but if we began to describe the cure of such as the moon's ceasing to afflict them, or if a physician were solemnly to address the moon, bidding it abstain from injuring his patient, there would be here a passing over to quite a different region, ... there would be that gulf between our thoughts and words in which the essence of a lie consists. Now Christ does everywhere use such language as this." (Trench, *On Miracles*, p. 153.) Nor is there in the whole of the N. T. the least indication that any "economy" of teaching was employed on account of the "hardness" of the Jews' "hearts." Possession and its cure are recorded plainly and simply; demoniacs are frequently distinguished from those afflicted with bodily sickness (Mk. i. 32, xvi. 17, 18; Lk. vi. 17, 18), even, it would seem, from the epileptic (A. V. "lunatic," Mat. iv. 24); the same outward signs are sometimes referred to possession, sometimes merely to disease (compare Mat. iv. 24, with xvii. 15; xii. 22, with Mk. vii. 32, &c.); the demons are represented as speaking in their own persons with superhuman knowledge, and acknowledging our Lord to be, not as the Jews generally called him, son of David, but Son of God (Mat. viii. 29; Mk. i. 24, v. 7; Lk. iv. 41, &c.). All these things speak of a personal power of evil, and, if in any case they refer to what we might call mere disease, they at any rate tell us of something in it more than a morbid state of bodily organs or self-caused derangement of mind. Nor does our Lord speak of demons as personal spirits of evil to the multitude alone, but in His secret conversations with His disciples, declaring the means and conditions by which power over them could be exercised (Mat. xvii. 21). Twice also He distinctly connects demoniacal possession with the power of the Evil One; once in Lk. x. 18, to the seventy disciples, where He speaks of His powers and theirs over demoniacs as a "fall of SATAN," and again in Mat. xii. 25–30, when He was accused of casting out demons through Beelzebub, and, instead of giving any hint that the possessed were not really under any direct and personal power of evil, He uses an argument, as to the division of Satan against himself, which, if possession be unreal, becomes inconclusive and almost insincere. Lastly, the single fact recorded of the entrance of the demons at Gadara (Mk. v. 10–14) into the herd of swine, and the effect which that entrance caused, is sufficient to overthrow the notion that our Lord and the Evangelists do not assert or imply any objective reality of possession. In the face of this mass of evidence it seems difficult to conceive how the theory can be reconciled with any thing like truth of Scripture. (DIVINATION; INSPIRATION; LUNATICS; MEDICINE; MIRACLES.)—III. We are led, therefore (so Mr. Barry), to the ordinary and literal interpretation of these passages, that there are evil spirits, subjects of the Evil One, who, in the days of the Lord Himself and His apostles especially, were permitted by God to exercise a direct influence over the souls and bodies of certain men. This influence is clearly distinguished from the ordinary power of corruption and temptation wielded by Satan through the permission of God. The distinguishing feature of possession is the complete or incomplete loss of the sufferer's reason or power of will; his actions, his words, and almost his thoughts are mastered by the evil spirit (Mk. i. 24, v. 7; Acts xix. 15), till his personality seems to be destroyed, or, if not destroyed, so overborne as to produce the consciousness of a twofold will within him, like that sometimes felt in a dream. In the ordinary temptations and assaults of Satan the will itself yields consciously, and by yielding gradually assumes, without losing its apparent freedom of action, the characteristics of the Satanic nature. It is solicited, urged, and persuaded against the strivings of grace, but not overborne. Still, however, possession is only the special, and, as it were, miraculous form of the "law of sin in the members," the power of Satan over the heart itself, recognized by St. Paul as an indwelling and agonizing power (Rom. vii. 21–24). Nor can it be doubted that it was rendered possible in the first instance by the consent of the sufferer to temptation and to sin. That it would be most probable in those who yielded to *sensual* temptations may easily be conjectured from general observation of the tyranny of a habit of sensual indulgence.

Almost all the cases of demoniac possession are recorded as occurring among the rude and half-Gentile population of Galilee. It was but natural that the power of evil should show itself in more open and direct hostility than ever, in the age of our Lord and His apostles, when its time was short, that it should take the special form of possession in an age of such unprecedented and brutal sensuality as that which preceded His coming, and continued till the leaven of Christianity was felt;—that it should have died away gradually before the great direct, and still greater indirect, influence of Christ's kingdom. Accordingly we find early fathers, e. g. Justin Martyr, Tertullian, alluding to its existence as a common thing, mentioning the attempts of Jewish exorcism in the name of Jehovah as occasionally successful (Mat. xii. 27; Acts xix. 13), but especially dwelling on the power of Christian exorcism to cast it out from the country as a test of the truth of the Gospel, and as one well-known benefit which it already conferred on the empire. By degrees the mention is less and less frequent, till the very idea is lost or perverted.

Dem'o-phon [-fon] (Gr.), a Syrian general in Palestine under Antiochus V. Eupator (2 Mc. xii. 2).

De-na'ri-us (L.). MONEY, II. 2; PENNY.

De-pos'it [-poz-] (fr. L.). The arrangement by which one man kept at another's request the property of the latter until demanded back, was one common to all the nations of antiquity. Our Saviour seems to allude to conduct in such cases as a test of honesty (Lk. xvi. 12). In the later times, when no banking system (LOAN) was as yet devised, shrines were often used for the custody of treasure (2 Mc. iii. 10, 12, 15); but, especially among an agricultural people, the exigencies of war and other causes of absence, must often have rendered it necessary for an owner to intrust property, especially animals, to the custody of another. The articles specified by the Mosaic law on this subject are: (1.) "money or stuff;" and (2.) "an ass, or an ox, or a sheep, or any beast." The first case was viewed as only liable to loss by theft (probably for loss by accidental fire, &c., no compensation could be claimed), and the thief, if found, was to pay double, i. e. probably to compensate the owner's loss, and the unjust suspicion thrown on the depositary. If no theft could be proved, the depositary was to swear before the judges that he had not appropriated the article, and then was quit. In the second, if the beast were to "die or be hurt, or driven away, no man seeing it,"—accidents to which beasts at pasture were easily liable,—the depositary was to purge himself by a similar oath. In case, however, the animal were stolen, the depositary was liable to restitution, which probably was necessary to prevent collusive theft. If it were torn by a wild beast, some proof was easily producible, and, in that case, no restitution was due (Ex. xxii. 7–13). In case of a false oath so taken, the perjured person, besides making restitution, was to "add the fifth part more thereto," to compensate the one injured, and to "bring a ram for a trespass-offering unto the Lord" (Lev. vi. 5, 6). In Tob. v. 3 a written acknowledgment of a deposit is mentioned (compare i. 14, iv. 20).

Dep'u-ty, the uniform rendering in the A.V. of the Greek *anthupatos* = *proconsul* (Acts xiii. 7, 8, 12, xix. 38). The derived Greek verb *anthupateuô* (Acts xviii. 12) = "to be deputy." At the division of the Roman provinces by Augustus (B. C. 27) into senatorial and imperial, the emperor assigned to the senate such portions of territory as were peaceable, and could be held without force of arms, an arrangement which remained with frequent alterations till the third century. Over these senatorial provinces the senate appointed by lot yearly an officer, called *proconsul*, who exercised purely civil functions. The provinces were in consequence called *proconsular*. (ACHAIA; ASIA; CYPRUS; GALLIO; SERGIUS PAULUS.) The Lord Lieutenant of Ireland was formerly called *deputy* (Shakespeare, *Henry VIII.* iii. 2).

Der'be (Gr.). The exact position of this town has not yet been ascertained, but its general situation is undoubted. It was in the eastern part of the great upland plain of LYCAONIA, which stretches from ICONIUM E. along the N. side of the chain of Taurus. It must have been somewhere near the place where the pass called the Cilician Gates opened a way from the low plain of Cilicia to the table-land of the interior; and probably it was a stage upon the great road which passed this way. Derbe was visited by ST. PAUL on his first (Acts xiv. 6, 20) and second missionary journeys (xvi. 1), and probably also on the third (xviii. 23, xix. 1). "Gaius" was "of Derbe" (xx. 4). Three sites have been assigned to Derbe. (1.) By Col. Leake it was supposed to be *Bin-bir-Kilisseh*, at the foot of the *Karadagh*, a remarkable volcanic mountain which rises from the Lycaonian plain; but this is almost certainly the site of Lystra. (2.) In Kiepert's *Map*, Derbe is marked farther to the E., at a spot where there are ruins, and which is in the line of a Roman road. (3.) Hamilton and Texier are disposed to place it at *Divlé*, a little to the S. W. of the last position, and nearer to the roots of Taurus.

Des'ert, in the sense ordinarily attached to the word, is a vast, burning, sandy plain, alike destitute of trees and of water; but no such region as this is ever mentioned in the Bible as having any connection with the history of the Israelites. The words rendered in the A. V. by "desert," when used in the historical books, denoted definite localities, and those localities do not answer to the common conception of a "desert."—1. Heb. *'ărâbâh* (literally *arid tract*, *sterile region*, Ges.), as already shown (ARABAH), with the article = the sunken valley N. and S. of the Dead Sea, but particularly the former. In the sense of the *Jordan Valley* it is translated "desert" only in Ez. xlvii. 8; in a more general sense of *waste, deserted country* it is translated "desert" in Is. xxxv. 1, 6, xl. 3, xli. 19, li. 3; Jer. ii. 6, v. 6, xvii. 6, l. 12.—2. Heb. *midbâr* = *pasture ground*, usually translated "wilderness," is translated "desert" in speaking of the WILDERNESS OF THE WANDERING in Ex. iii. 1, v. 3, xix. 2; Num. xx. 1, xxvii. 14, xxxiii. 16; and in more than one of these it is evidently employed for the sake of euphony merely. In Ex. xxiii. 31 it = the desert of ARABIA (Bush), and in 2 Chr. xxvi. 10 it = the district S. E. of Jerusalem and W. of the Dead Sea (Bertheau). *Midbâr* (almost uniformly translated "wilderness") is most frequently used for those tracts of waste land which lie beyond the cultivated ground in the immediate neighborhood of the towns and villages of Palestine (BETH-AVEN; GIBEON; JERUEL; MAON; PARAN; ZIPH, &c.), covered in spring with a rich, green verdure of turf and small shrubs and herbs of various kinds, but at the end of summer having a most dreary aspect, as the herbage withers, the turf dries up and is powdered thick with the dust of the chalky soil. In the poetical books "desert" is found as the translation of *midbâr* in Deut. xxxii. 10; Job xxiv. 5; Ps. lxxv. 6, margin, Heb. 7; Prov. xxi. 19, margin; Is. xxi. 1; Jer. xxv. 24.—3. Heb.

hârbâh or *chârbâh* appears to have the force of *dryness*, and thence of *desolation*. It does not occur in any historical passages. It is rendered "desert" in Ps. cii. 6; Is. xlviii. 21; Ez. xiii. 4. The term commonly employed for it in the A.V. is "waste places" or "desolation."—4. Heb. *yĕshîmôn* with the article, apparently denotes the waste tracts on both sides of the Dead Sea. In all these cases it is treated as a proper name in the A. V. (JESHIMON.) Without the article it occurs in a few passages of poetry, and is translated "wilderness" in Deut. xxxii. 10, and "desert" in Ps. lxxviii. 40; cvi. 14; Is. xliii. 19, 20.—5. Gr. *erêmos* = *solitary, lonely, desolate;* as a noun, *a solitude, desert, wilderness* (L. & S., Rbn. *N. T. Lex.*), translated "desert" (Mat. xiv. 13, 15, xxiv. 26, &c.), "wilderness" (Mat. iii. 1, 3, &c.), "desolate" (Mat. xxiii. 38; Lk. xiii. 35; Acts i. 20; Gal. iv. 27), "solitary" (Mk. i. 35), and in LXX. = Nos. 2 and 3. The kindred Gr. noun *erêmia*, usually translated "wilderness" (Mat. xv. 33, &c.), is in the plural translated "deserts" once (Heb. xi. 38).

Des'sau (L.), a village (not "town"), at which Nicanor's army was once encamped during his campaign with Judas (2 Mc. xiv. 16). Ewald conjectures that it may have been ADASA.

* **De-struc'tion, Cit'y of.** (Is. xix. 18). IR-HA-HERES.

Deu'el (Heb. *invocation of God*, Ges.), father of Eliasaph, the "prince" of Gad at the numbering of the people at Sinai (Num. i. 14, vii. 42, 47, x. 20). The same man is mentioned again in ii. 14 as REUEL, owing to an interchange of the two very similar Hebrew letters.

Deu-ter-on'o-my (fr. Gr. = *second law*). **A.** *Contents.* The book consists chiefly of three discourses delivered by Moses shortly before his death. They were spoken to all Israel in the plains of Moab on the E. side of the Jordan (i. 1), in the eleventh month of the last year of their wanderings, the fortieth year after their Exodus from Egypt (i. 3). Subjoined to these discourses are the Song of Moses, the Blessing of Moses, and the story of his death. —(I.) The first discourse (i. 1–iv. 40). After a brief historical introduction, the speaker recapitulates the chief events of the last forty years in the wilderness, and especially those events which had the most immediate bearing on the entry of the people into the promised land, and bases on this an earnest and powerful exhortation to obedience. To this discourse is appended a brief notice of the severing of the three cities of refuge on the E. side of the Jordan (iv. 41–43).—(II.) The second discourse is introduced like the first by an explanation of the circumstances under which it was delivered (iv. 44–49). It embraces v. 1–xxvi. 19, and contains a recapitulation, with some modifications and additions, of the Law already given on Mount Sinai. It will be observed that no pains are taken here, or indeed generally in the Mosaic legislation, to keep the several portions of the law, considered as moral, ritual, and ceremonial, apart from each other by any clearly marked line. But there is in this discourse a very manifest gradual descent from the higher ground to the lower. The speaker begins by setting forth Jehovah Himself as the great object of love and worship, thence he passes (1.) to the religious, (2.) to the political, and (3.) to the social economy of his people. —(III.) In the third discourse (xxvii. 1–xxx. 20), the Elders of Israel are associated with Moses. The people are commanded to set up stones upon Mount Ebal, and on them to write "all the words of this law." Then follow the several curses to be pronounced by the Levites on Ebal (xxvii. 14–26), and the blessings on Gerizim (xxviii. 1–14). How terrible will be the punishment is further portrayed in the vivid words of a prophecy too fearfully verified in the subsequent history of the people.—(IV.) The delivery of the law as written by Moses (for its still further preservation) to the custody of the Levites, and a charge to the people to hear it read once every seven years (xxxi.): the Song of Moses spoken in the ears of the people (xxxi. 30–xxxii. 44): and the blessing of the twelve tribes (xxxiii.).—(V.) The Book closes (xxxiv.) with an account of the death of Moses, which is first announced to him in xxxii. 48–52.—**B.** *Relation of Deuteronomy to the preceding books.* It has been an opinion very generally entertained by the more modern critics, as well as by the earlier, that the book of Deuteronomy forms a complete whole in itself, and that it was appended to the other books as a later addition. The more conservative critics contend that Deuteronomy forms an integral part of the PENTATEUCH, which is throughout to be ascribed to Moses. Others have given reasons for believing that it was written by the Jehovist, or supposed later writer, according to the documentary hypothesis; whilst others again are in favor of a different author. The chief grounds on which the last opinion rests are the many variations and additions to be found in Deuteronomy, both in the historical and legal portions, as well as the observable difference of style and phraseology. It is necessary, therefore, before we come to consider more directly the question of authorship, to take into account these alleged peculiarities; and it may be well to enumerate the principal alleged discrepancies, additions, &c., and to subjoin the replies and explanations which they call forth.—(I.) *Alleged Discrepancies.* The most important discrepancies alleged to exist between the historical portions of Deuteronomy and the earlier books are the following:—(1.) The appointment of JUDGES (i. 6–18) is at variance with the account in Ex. xviii.—To this it has been answered, that although Deut. i. 6 mentions the departure from Sinai, yet Deut. i. 9–17 refers evidently to what took place *during* the abode there, as is shown by comparing the expression "at that time," ver. 9, with the same expression ver. 18. Again, there is no force in the objection that Jethro's counsel is here passed over in silence. When making allusion to a well-known historical fact, it is unnecessary for the speaker to enter into details. This at most is an omission, not a contradiction. Lastly, the story in Exodus is perfectly distinct from that in Num. xi., and there is no confusion of the two here. Nothing is said of the institution of the seventy in Deuteronomy, probably because the office was only temporary, and if it did not cease before the death of Moses, was not intended to be perpetuated in the promised land.—(2.) Chapter i. 22 is at variance with Num. xiii. 2, because here Moses is said to have sent the spies into Canaan at the suggestion of the *people*, whereas there *God* is said to have commanded the measure.—The explanation is obvious. The people make the request; Moses refers it to God, who then gives to it His sanction.—(3.) Chapter i. 44, "And the *Amorites* which dwelt in that mountain," &c., whereas in the story of the same event, Num. xiv. 43–45, *Amalekites* are mentioned.—The Amorites stand here not for "Amalekites," but for "Canaanites," as being the most powerful of all the Canaanitish tribes. (AMORITE.) —(4.) Chapter ii. 2–8, confused and at variance with Num. xx. 14–21, and xxi. 4. In the former we read (ver. 4), "Ye are to pass through the coast of your brethren, the children of Esau." In the latter (ver. 20), "And he said, Thou shalt not go through. And Edom came out against him," &c.—But, according to Deuteronomy, that part of the Edomite territory only was traversed which lay about Elath and Ezion-geber, whereas the opposition, according to Numbers, was offered at Kadesh. In Deut. ii. 8 the failure of an attempt to pass elsewhere is implied. Again, the unfriendliness of the Edomites and Moabites in not coming out to meet the Israelites with bread and water (Num. xx. 19, 20; Deut. xxiii. 4), was the very reason why the latter were obliged to buy provisions of them (ii. 28, 29), for which in both accounts they offered to pay (Num. xx. 19; Deut. ii. 6).—(5.) More perplexing is the difference in the account of the encampments of the Israelites, as given Deut. x. 6, 7, compared with Num. xx. 23, xxxiii. 30 and 37. The explanation given by Kurtz is on the whole the most satisfactory. He says: "In the first month of the fortieth year the whole congregation comes a second time to the wilderness of Zin, which is Kadesh (Num. xxxiii. 36). On the down-route to Ezion-geber they had encamped at the several stations, Moseroth (or Mosera), Bene-Jaakan, Hor-hagidgad, and Jotbath. But now again departing from Kadesh, they go to Mount Hor, 'in the edge of the land of Edom' (ver. 37, 38), or to Moserah (Deut. x. 6, 7), this last being in the desert at the foot of the mountain. Bene-Jaakan, Gudgodah, and Jotbath were also visited about this time, i. e. a *second* time, after the second halt at Kadesh." (WILDERNESS OF THE WANDERING.)—(6.) In Deuteronomy the usual name for the mountain on which the law was given is Horeb, only once (xxxiii. 2) SINAI; whereas in the other books Sinai is far more common than Horeb. The answer given is, that Horeb was the general name of the whole mountain-range; Sinai, the particular mountain on which the law was delivered.—(II.) The *Additions* both to the historical and legal sections are of far more importance, and the principal of them we shall here enumerate.—(1.) In the History. (*a.*) The command of God to leave Horeb (Deut. i. 6, 7, not mentioned Num. x. 11). The repentance of the Israelites (Deut. i. 45, omitted Num. xiv. 45). The intercession of Moses in behalf of Aaron (Deut. ix. 20, omitted Ex. xxxii., xxxiii.). These are so slight, however, that they might have been passed over very naturally in the earlier books. But of more note are: (*b.*) The command not to fight with the Moabites and Ammonites (Deut. ii. 9, 19), or with the Edomites, but to buy of them food and water (ii. 4–8). The notices respecting the earlier inhabitants of the countries of Moab and Ammon and of Mount Seir (ii. 10–12, 20–23); the sixty fortified cities of Bashan (iii. 4); the king of the country who was "of the remnant of giants" (iii. 11); the different names of Hermon (iii. 9); the wilderness of Kedemoth (ii. 26); and the more detailed account of the attack of the Amalekites (xxv. 17, 18; compare Ex. xvii. 8).—(2.) In the Law. The appointment of the cities of refuge (Deut. xix. 7–9; compare Num. xxxv. 14 and Deut. iv. 41); of *one* particular place for the solemn worship of God, where all offerings, tithes, &c., are to be brought (Deut. xii. 5 ff.), whilst the restriction with regard to the slaying of animals only at the door of the tabernacle of the congregation (Lev. xvii. 3, 4) is done away (Deut. xii. 15, 20, 21); the regulations respecting tithes to be brought with the sacrifices and burnt-offerings to the appointed place (6, 11, 17, xiv. 22 ff., xxvi. 12 ff.); concerning false prophets and seducers to idolatry and those that hearken unto them (xiii.); concerning the king and the manner of the kingdom (xvii. 14 ff.); the prophets (xviii. 15 ff.); war and military service (xx.); the expiation of secret murder; the law of female captives; of first-born sons by a double marriage; of disobedient sons; of those who suffer death by hanging (xxi.); the laws in xxii. 5–8, 13–21; of divorce (xxiv. 1 ff.); and various lesser enactments (xxiii., xxv.); the form of thanksgiving in offering the first-fruits (xxvi.); the command to write the law upon stones (xxvii.), and to read it before all Israel at the Feast of Tabernacles (xxxi. 10–13). Many others are rather extensions or modifications of, than additions to, existing laws.—**C.** *Author.* 1. It is generally agreed that by far the greater portion of the book is the work of one author. The only parts which have been questioned as possible interpolations, are, according to De Wette, iv. 41–3 x. 6–9, xxxii. and xxxiii. 2. It cannot be denied that the style of Deuteronomy is very different from that of the other four books of the PENTATEUCH. 3. Who then was the author? On this point the following principal hypotheses have been maintained:—(1.) The old traditional view that this book, like the other books of the Pentateuch, is the work of Moses himself. Of the later critics, Hengstenberg, Hävernick, Ranke, Stuart, &c., have maintained this view. In support of this opinion it is said: (*a.*) That supposing the whole Pentateuch to have been written by Moses, the change in style is easily accounted for when we remember that the last book is hortatory in its character, that it consists chiefly of orations, and that these were delivered under very peculiar circumstances. (*b.*) That the use of language is not only generally in accordance with that of the earlier books, and that as well in their Elohistic as in their Jehovistic portions (i. e. in those from the alleged older document, in which the name of God is ELOHIM, as well as in those from the alleged later one, in which the name JEHOVAH is used; see PENTATEUCH), but that there are certain peculiar forms of expression common only to these five books. (*c.*) That the alleged discrepancies in matters of fact between this and the earlier books may all be reconciled. (*d.*) That the book bears witness to its own authorship (xxxi. 19), and is expressly cited in the N. T. as the work of Moses (Mat. xix. 7, 8; Mk. x. 3 ff.; Acts iii. 22, vii. 37). The advocates of this theory of course suppose that the last chapter, containing an account of the death of Moses, was added by a later hand, and perhaps formed originally the beginning of the book of Joshua.—(2.) The opinion of Stähelin (and as it would seem, of Bleek) that the author is the same as the writer of the Jehovistic or later portions of the other books.—(3.) The opinion of De Wette, Gesenius, &c., that the author of Deuteronomy is distinct from the Jehovist (i. e. the writer of the alleged later document of the other books).—(4.) From the fact that certain phrases occurring in Deuteronomy are found also in Jeremiah, it has been too hastily concluded by Von Bohlen, Gesenius, &c., that both books were the work of the prophet.—(5.) Ewald is of opinion that it was written by a Jew living in Egypt during the latter half of the reign of Manasseh. The song of Moses (xxxii.) is, according to him, not by the author of the rest of Deuteronomy, but is nevertheless later than the time of Solomon.—**D.** *Date of Composi-*

tion. Was the book really written, as its language certainly implies, before the entry of Israel into the Promised Land? To suppose it was written long after the settlement of the Israelites in Canaan, in the reign of Solomon, or in that of Manasseh, is not only to make the book an historical romance, but to attribute very considerable inventive skill to the author. De Wette argues, indeed, that the character of the laws is such as of itself to presuppose a long residence in the land of Canaan. He instances the allusion to the Temple (xii. and xvi. 1–7), the provision for the right discharge of the kingly and prophetical offices, the rules for civil and military organization, and the state of the Levites, who are represented as living without cities (though such are granted to them in Num. xxxv.) and without tithes (allotted to them in Num. xviii. 20 ff.). Other reasons for a later date, such as the mention of the worship of the sun and moon (Deut. iv. 19, xvii. 3; compare Am. v. 26); the punishment of stoning (Deut. xvii. 5, xxii. 21 ff.; compare Ex. xix. 13, xxi. 28 ff.; Lev. xx. 2, 27, &c.); the name *Feast of Tabernacles* (Deut. xvi. 13; compare Lev. xxiii. 34); and the motive for keeping the Sabbath (Deut. v. 15; compare Ex. xx. 11; one motive does not exclude other motives), are of little force. For a further discussion of the question of authorship, as well as of the date of the legislation in Deuteronomy, see PENTATEUCH.

Dev'il [dev'l], the A. V. translation of—1. Gr. *diabolos* (= a *traducer*, *accuser*, *slanderer*, Rbn. *N. T. Lex.*). This Greek word is found in the plural in 1 Tim. iii. 11 (A.V. "slanderers"); 2 Tim. iii. 3 and Tit. ii. 3 (A. V. in both "false accusers," margin "make-bates"). In all other cases it is used with the article in the singular as a descriptive name of SATAN (A. V. "the devil," Wis. ii. 24; Mat. iv. 1, 5, 8, 11, xiii. 39, xxv. 41, &c.), excepting that in Jn. vi. 70 (A. V. "a devil") it is applied (without the article) to Judas (compare Mat. xvi. 23), as doing Satan's work, also (without the article) to Satan (Acts xiii. 10, A. V. "thou child of the devil," literally *Devil's son*); in LXX. = "Satan." The name describes Satan as slandering God to man, and man to God.—2. Gr. *daimón* (Mat. viii. 31, &c.), *daimonion* (Tob. vi. 7, 17, Gr. 8, 18; Bar. iv. 7, 35; Mat. vii. 22, ix. 33 f., &c.), &c. (DEMON; DEMONIACS.)—3. Heb. *śâ'îr* (Lev. xvii. 7; 2 Chr. xi. 15), an object of idolatrous worship = *a he-goat*, Ges. (GOAT; SATYRS.)—4. Heb. pl. *shêdîm* (Deut. xxxii. 17; Ps. cvi. 37) = *idols*, properly *lords*, Ges.; *demons*, LXX.; compare 1 Cor. x. 20.

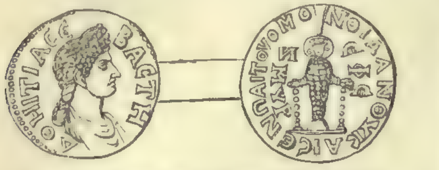
Dew. This in the summer is so copious in Palestine that it supplies to some extent the absence of rain (Ecclus. xviii. 16, xliii. 22), and becomes important to the agriculturist. As a proof of this copiousness the well-known sign of Gideon (Judg. vi. 37, 39, 40) may be adduced (compare Cant. v. 2; Dan. iv. 23, 25). Thus it is coupled in the divine blessing with rain, or mentioned as a prime source of fertility (Gen. xxvii. 28; Deut. xxxiii. 13; Zech. viii. 12), and its withdrawal is attributed to a curse (2 Sam. i. 21; 1 K. xvii. 1; Hag. i. 10). It becomes a leading object in prophetic imagery by reason of its penetrating moisture without the apparent effort of rain (Deut. xxxii. 2; Job xxix. 19; Ps. cxxxiii. 3; Prov. xix. 12; Is. xxvi. 19; Hos. xiv. 5; Mic. v. 7); while its speedy evanescence typifies the transient goodness of the hypocrite (Hos. vi. 4, xiii. 3). With the proverbial expressions (Prov. iii. 20), "the clouds drop down the dew," compare the common modern phrase, "the dew falls." AGRICULTURE; EARTH.

Di'a-dem (fr. Gr., literally = something *bound around*, sc. the head). What the "diadem" of the Jews was we know not. (CROWN.) That of other nations of antiquity was a fillet of silk, two inches broad, bound round the head and tied behind, the invention of which is attributed to Bacchus. Its color was generally white; sometimes, however, it was of blue, like that of Darius; and it was sown with pearls or other gems (Zech. ix. 16), and enriched with gold (Rev. ix. 7). It was peculiarly the mark of Oriental sovereigns (1 Mc. xiii. 32). A crown (Heb. *nêzer* = *diadem*, Ges.) was used by the kings of Israel, even in battle (2 Sam. i. 10); but probably this was not the state crown (Heb. *'ătârâh*, 2 Sam. xii. 30), although used in the coronation of Joash (2 K. xi. 12). In Esth. i. 11, ii. 17, we have the Heb. *cether* for the turban (A. V. "crown") worn by the Persian king, queen, or other eminent persons to whom it was conceded as a special favor (viii. 15). The diadem of the king differed from that of others in having an *erect* triangular peak. The words in Ez. xxiii. 15 (translated in A. V. "exceeding in dyed attire") mean long and flowing turbans of gorgeous colors.

Di'al. The Heb. pl. *ma'ălôth* (translated "dial," margin "degrees," in 2 K. xx. 11; Is. xxxviii. 8) is rendered "steps" in A. V. (Ex. xx. 26; 1 K. x. 19, 20, &c.), and "degrees" in A. V. (2 K. xx. 9, 10, 11; Is. xxxviii. 8, &c.; see DEGREES, SONGS OF). In the absence of any materials for determining the shape and structure of the solar instrument, which certainly appears intended (AHAZ), the best course is to follow the most strictly natural meaning of the words, and to consider with Cyril of Alexandria and Jerome, that the *ma'ălôth* were really stairs, and that the shadow (perhaps of some column or obelisk on the top) fell on a greater or smaller number of them according as the sun was low or high. The terrace of a palace might easily be thus ornamented. ASTRONOMY; CHRONOLOGY; HOUR.

Di'a-mond [di'a-mund or di'mund], the A. V. translation of—1. Heb. *yahălôm*, a precious stone, the third in the second row on the breastplate of the high-priest (Ex. xxviii. 18, xxxix. 11), and mentioned (Ez. xxviii. 13) among the precious stones of the king of Tyre. Our translation, "diamond," is derived from Aben Ezra, defended by Braun, and apparently embraced by Fürst, Henderson, Bush, &c. The diamond is a well-known transparent gem, the hardest and most costly of all minerals. Several of the ancient versions translate the Hebrew word "the ONYX, which," says Gesenius, "is not improbable." Kalisch says "perhaps EMERALD."—2. Heb. *shâmîr* (Jer. xvii. 1). ADAMANT.

Di-a'na or Di-an'a. This Latin word, properly denoting a Roman divinity, is the representative of the Greek *Artemis*, the tutelary goddess of the Ephesians, who plays so important a part in Acts xix. The Ephesian Diana was, however, regarded as invested with very different attributes, and made the object of a different worship, from the ordinary Diana of the Greeks, and rather perhaps = Astarte (ASHTORETH) and other female divinities of the East. In some respects there was doubtless a fusion of the two. Diana was the goddess of rivers, of pools, and of harbors; and these conditions are satisfied by the situation of the sanctuary at EPHESUS. Again, on coins of Ephesus we sometimes find her exhibited as a huntress and with a stag. But the true Ephesian Diana is represented in a form entirely alien from Greek art, viz. as a many-breasted mummy, and was undoubtedly a symbol of the productive and nutritive powers of nature. The coin below will give some notion of the image, which was grotesque and archaic in character. The head wore a mural crown, each hand held a bar of metal, and the lower part ended in a rude block covered with figures of animals and mystic inscriptions. This idol was regarded as an object of peculiar sanctity, and was believed to have fallen down from heaven (Acts xix. 35). The cry of the mob (28), "Great is Diana of the Ephesians!" and the strong expression (27), "whom all Asia and the world worshippeth," may be abundantly illustrated from a variety of sources. The term "great" was evidently a title of honor recognized as belonging to the Ephesian goddess. We find it in inscriptions, &c. Pausanias tells us that the Ephesian Diana was more honored privately than any other deity.



Greek imperial copper coin of Ephesus and Smyrna allied (Ὁμονοια); Domitia, with name of proconsul.

Obv.: ΔΟΜΙΤΙΑ CεΒΑCΤΗ. Bust to right. Rev.: ΑΝΘΥ ΚΑΙCεΝ ΠΑΙΤΟΥ ΟΜΟΝΟΙΑ εΦε ΖΜΥΡ. Ephesian Diana.

Dib-la'im or **Dib'la-im** (Heb. *double cake?* Ges.), mother of Hosea's wife Gomer (Hos. i. 3). Gesenius and Fairbairn make Diblaim the father of Gomer.

Dib'lath (Heb. *Diblah*), a place named only in Ez. vi. 14, as if situated at one of the extremities of the land of Israel; regarded by Jerome, Michaelis, Gesenius, &c., as a copyist's mistake for RIBLAH.

Di'bon (Heb. a *pining, wasting*, Ges.; *river-place*, Fü.). **1.** A town on the E. side of Jordan, in the rich pastoral country, which was taken possession of and rebuilt by the children of Gad (Num. xxxii. 3, 34). From this circumstance it possibly received the name of DIBON-GAD. Its first mention is in the ancient fragment of poetry Num. xxi. 30, and from this it appears to have belonged originally to the Moabites. We find Dibon counted to Reuben in Josh. xiii. 9, 17. In the time of Isaiah and Jeremiah, however, it was again in possession of Moab (Is. xv. 2; Jer. xlviii. 18, 22, compare 24). In the same denunciations of Isaiah it appears, probably, under the name of DIMON. In modern times the name *Dhîbân* has been discovered by Seetzen, Irby and Mangles, and Burckhardt as attached to extensive ruins on the Roman road, about three miles N. of the ARNON. All agree, however, in describing these ruins as lying low.—**2.** One of the towns reinhabited by the men of Judah after the Captivity (Neh. xi. 25); probably = DIMONAH. Rowlands (in Fairbairn, under "S. country") makes Dibon = *Ehdeib*, a ruined site about four miles E. of *Tell 'Arâd* (Arad).

Di'bon-gad (Heb. *wasting of Gad*), one of the halting-places of the Israelites (Num. xxxiii. 45, 46); probably = DIBON 1.

Dib'ri (Heb. *eloquent?* Ges.; *born on the pasture*, or *Jah distributes promise*, Fü.), a Danite, father of SHELOMITH 1 (Lev. xxiv. 11).

*** Di-drach'ma** [-drak-] (L. fr. Gr. *didrachmon* = *a double drachm*) (Mat. xvii. 24, margin). DRACHM; MONEY; SHEKEL.

Did'y-mus (L. fr. Gr. = *the twin*), a surname of the Apostle THOMAS (Jn. xi. 16, xx. 24, xxi. 2).

*** Die, to.** DEATH.

Dik'lah (Heb.; see below) (Gen. x. 27; 1 Chr. i. 21), a son of JOKTAN, whose settlements, with those of Joktan's other sons, must be looked for in ARABIA. The name in Hebrew signifies "*a palm-tree*," hence it is thought that Diklah is a part of Arabia containing many palm-trees. Bochart, and after him Gesenius, refer the descendants of Diklah to the Minæi, a people of Arabia Felix inhabiting a palmiferous country. No trace of Diklah is known to exist in Arabic works, except the mention of a place called *Dakalah* in *El-Yemâmeh*, with many palm-trees. The Ar. *nakhleh* also signifies a *palm-tree*, and is the name of many places, especially *Nakhleh el-Yemâneeyeh*, and *Nakhleh esh-Shâmeeyeh*, two well-known towns situate near each other. Therefore, 1. Diklah may probably be recovered in the place called *Dakalah* above mentioned; or, possibly, 2. in one of the places named *Nakhleh*.

Dil'e-an (Heb. *gourd-field*, Ges.), one of the cities in the lowlands of Judah (Josh. xv. 38); not identified with certainty. Van de Velde suggests that it may be the modern place *Tina*, about three miles N. of *Tell es-Safieh* (Gath?), in the maritime plain of Philistia, S. of Ekron.

Dim'nah (Heb. *a place of dung*, Fü.), a city in the tribe of Zebulun, given to the Merarite Levites (Josh. xxi. 35); possibly a variation of RIMMON (1 Chr. vi. 77). Van de Velde supposes Dimnah at the village of *Dâmôn*, seven or eight miles E. S. E. of *'Akka* (Accho).

Di'mon (Heb. = DIBON, Ges., Fü.), **the Wa'ters of,** some streams on the E. of the Dead Sea, in the land of Moab, against which Isaiah is here uttering denunciations (Is. xv. 9). Gesenius conjectures that Dimon = DIBON.

Di-mo'nah (Heb. = DIBON, Ges.), a city in the S. of Judah (Josh. xv. 22), probably = DIBON 2. Rowlands (in Fbn. under "S. Country") supposes Dimonah (in LXX. Regma) = *'Ain Rakhmeh*, about fifteen miles E. S. E. of Beer-sheba.

Di'nah (Heb. *judged, avenged;* compare DAN), the daughter of Jacob by Leah (Gen. xxx. 21). She accompanied her father from Mesopotamia to Canaan, and, having ventured among the inhabitants, was violated by Shechem the son of Hamor, the chieftain of the territory in which her father had settled (xxxiv.) Her age at this time, judging by the subsequent notice of Joseph's age (xxxvii. 2), may have been from thirteen to fifteen, the ordinary period of MARRIAGE in Eastern countries. Shechem proposed to make the usual reparation by paying a sum to the father and marrying her (xxxiv. 12). But in this case the suitor was an alien, and the crown of the offence consisted in its having been committed by an alien against the favored people of God; he had "wrought folly in Israel" (xxxiv. 7). The proposals of Hamor, who acted as his deputy, were framed on the recognition of the hitherto complete separation of the two peoples; he proposed the fusion of the two by the establishment of the rights of intermarriage and commerce. The sons of Jacob, bent upon revenge (ABSALOM; BLOOD, AVENGER OF), availed themselves of the eagerness which Shechem showed, to effect their purpose; they demanded, as a condition of the proposed union, the CIRCUMCISION of the Shechemites. They therefore assented; and on the third day, when the pain and fever resulting from the operation were at the highest, Simeon and Levi, own brothers to Dinah, attacked them unexpectedly, slew all the males and plundered their city. Nothing more is certainly known of Dinah; but she probably went with the rest into Egypt (xlvi. 15).

Di'na-ites (fr. Heb. = a people from some unknown place or region called *Din* [= *a cause, judgment*], Fü.), an unknown people of the Assyrian empire, from whom colonists were placed by ASNAPPER in Samaria after the Captivity of the ten tribes (Ezr. iv. 9).

Din'ha-bah (Heb. *lord* [i. e. *place*] *of plundering?* Ges.; *bending aside, concealment, little place*, Fü.), the capital city, and probably the birthplace, of Bela, son of Beor, king of Edom (Gen. xxxvi. 32; 1 Chr. i. 43); not identified.

* **Din'ner.** MEALS.

Di-o-nys'i-a [-nish'e-a] (L. fr. Gr.) = "the feast of BACCHUS."

Di-o-nys'i-us [-nish'e-us] (L. fr. Gr. = *of Dionysus* or BACCHUS) **the A-re-op'a-gite** (Acts xvii. 34), an eminent Athenian (AREOPAGITE; AREOPAGUS) converted to Christianity by the preaching of St. Paul. Eusebius makes him, on the authority of Dionysius, bishop of Corinth, to have been first bishop of Athens. According to a later tradition he suffered martyrdom at Athens. The writings once attributed to him are now confessed to be the production of some neo-Platonists of the sixth century.

Di-o-ny'sus (L. fr. Gr.) = BACCHUS (3 Mc. ii. 29).

Di-os-co-rin'thi-us (fr. Gr.). MONTH.

Di-ot're-phes [-feez] (Gr. *Jove-nurtured*, L. & S.), a professed Christian, ambitious and domineering, who resisted the Apostle John's authority (3 Jn. 9, 10). JOHN, 3D EPISTLE OF.

Dis-ci'ple [dis-si'pl] (fr. L. = *learner, scholar, pupil*). CHRISTIAN; EDUCATION.

Dis'cus (L. fr. Gr. = *quoit*), a circular plate of stone or metal, made for throwing to a distance as an exercise of strength and dexterity. The discus or quoit was originally of stone (Homer, Pindar). *Discobolus* (L. fr. Gr.) = one who throws or pitches the discus. Pitching the discus was one of the principal gymnastic exercises (GAMES) of the Greeks, and was introduced among the Jews by the high-priest JASON 4 (2 Mc. iv. 14).

Discobolus or Quoit-pitcher.—(Osterley, *Denk. der alten Kunst*, vol. i. no. 139.)

Dis-ea'ses. MEDICINE.

Dish, the A. V. translation of the Heb. *sêphel* (also translated "BOWL"), *tsallahath* or *tsallachath*, and *kĕ'ârâh* (also translated "CHARGER"), also (Mat. xxvi. 23; Mk. xiv. 20) of the Gr. *trublion* (= a *dish, bowl*, for eating or drinking, Rbn. *N. T. Lex.*). BASIN; MEALS.

Di'shan (Heb. = DISHON), youngest son of Seir the Horite (Gen. xxxvi. 21, 28, 30; 1 Chr. i. 38, 42).

* **Di'shon** (Heb.) (Deut. xiv. 5, marg.). PYGARG.

Di'shon (Heb. *antelope;* see PYGARG). **1.** The fifth son of Seir (Gen. xxxvi. 21, 26, 30; 1 Chr. i. 41).—**2.** The son of Anah and grandson of Seir (Gen. xxxvi. 25; 1 Chr. i. 38, 41). Dishon and DISHAN belong to the same root. The geographical position of the tribes descended from these patriarchs is uncertain. Knobel places them E. and S. E. of the *Gulf of 'Akabah*. ARABIA.

Dis-per'sion, the Jews of the, or simply **The Disper'sion** (Gr. *diaspora*, A. V. "the dispersed," [Jn. vii. 35], "which are scattered abroad" [Jas. i. 1], "scattered" [1 Pet. i. 1]; comp. Deut. xxviii. 25; Jer. xxxiv. 17), was the general title applied to those Jews who remained settled in foreign countries after the return from the Babylonian exile, and during the period of the second Temple. The Dispersion, as a distinct element influencing the entire character of the Jews, dates from the Babylonian exile. (CAPTIVITY; COMMERCE; CYRUS.) Outwardly and inwardly, by its effects both on the Gentiles and on the people of Israel, the Dispersion appears to have been the clearest providential preparation for the spread of Christianity. At the beginning of the Christian era the Dispersion was divided into three great sections: the Babylonian, the Syrian, the Egyptian. Precedence was yielded to the first. From Babylon the Jews spread throughout Persia, Media, and Parthia; but the settlements in China belong to a modern date. The Greek conquests in Asia extended the limits of the Dispersion. Seleucus Nicator transplanted large bodies of Jewish colonists from Babylonia to the capitals of his western provinces. His policy was followed by his successor Antiochus the Great; and the persecutions of Antiochus Epiphanes only served to push forward the Jewish emigration to the remoter districts of his empire. Large settlements of Jews were established in Armenia, in CYPRUS, in the islands of the Ægean, and on the western coast of Asia Minor. The Jews of the Syrian provinces gradually formed a closer connection with their new homes, and together with the Greek language adopted in many respects Greek ideas. (HELLENIST.) This Hellenizing tendency, however, found its most free development at ALEXANDRIA. The Jewish settlements established there by Alexander and Ptolemy I. became the source of the African Dispersion, which spread over the N. coast of Africa, and perhaps inland to Abyssinia. At CYRENE and Berenice (Tripoli) the Jewish inhabitants formed a considerable portion of the population. The African Dispersion, like all other Jews, preserved their veneration for the "holy city," and recognized the universal claims of the Temple by the annual tribute. But the distinction in language led to wider differences, which were averted in Babylon by the currency of an Aramaic dialect. After the destruction of the Temple, A. D. 70, the Zealots found a reception in Cyrene; and toward the close of the reign of Trajan, A. D. 115, the Jewish population in Africa rose with terrible ferocity. The Jewish settlements in Rome were consequent upon the occupation of Jerusalem by Pompey, B. C. 63. The captives and emigrants whom he brought with him were located in the trans-Tiberine quarter, and by degrees rose in station and importance. In the reign of CLAUDIUS the Jews became objects of suspicion from their immense numbers; and the internal disputes led to their banishment from the city (Acts xviii. 2). This expulsion, if general, can only have been temporary, for in a few years the Jews at Rome were numerous (xxviii. 17 ff.). The influence of the Dispersion on the rapid promulgation of Christianity can scarcely be overrated. The course of the apostolic preaching followed in a regular progress the line of Jewish settlements. The mixed assembly from which the first converts were gathered on the day of Pentecost represented each division of the Dispersion (Acts ii. 9, 11; [1.] Parthians . . . . Mesopotamia; [2.] Judea [i. e. *Syria*] . . . Pamphylia; [3.] Egypt . . . Greece; [4.] Romans . . .), and these converts naturally prepared the way for the apostles in the interval which preceded the beginning of the separate apostolic missions. ANTIOCH 1; PAUL; PETER; SEVEN, THE.

* **Dis'taff.** SPINNING.

* **Di'ves** [-veez], a Latin adjective (= *rich*), often used in theological writings to designate "the rich man" in the parable of Lk. xvi. 19–31, and doubtless derived from the Vulgate version.

Div-i-na'tion (Ez. xiii. 7; Acts xvi. 16, &c.). This art "of taking an aim of divine matters by human, which cannot but breed mixture of imaginations" (Bacon, *Essay* xvii.), has been universal in all ages and all nations, alike civilized and savage. One kind of divination was called Natural, in which the medium of inspiration was transported from his own individuality, and became the passive instrument of supernatural utterances. The other kind of divination (i. e. by the observation of phenomena) was artificial, and probably originated in an honest conviction that external nature sympathized with and frequently indicated the condition and prospects of mankind; a conviction not in itself ridiculous, and fostered by the accidental synchronism of natural phenomena with human catastrophes. When once this feeling was established the supposed manifestations were infinitely multiplied. The invention of divination is ascribed to Prometheus, to the Phrygians and Etrurians, especially sages, or to the devil. In the same way Zoroaster ascribes all magic to Ahriman. (PERSIANS.) Similar opinions have prevailed in modern times. Many forms of divination are mentioned in Scripture, and the subject is so frequently alluded to, that it deserves careful examination. **1.** Heb. *hartummîm* or *chartummîm*, A. V. "magicians," are first mentioned as a prominent body at the Egyptian court (Gen. xli. 8, &c.). They were a class of Egyptian priests, eminent for learning. The same name is applied to the MAGI of Babylon (Dan. i. 20, &c.). (MAGIC.) Daniel was made "master of the magicians," &c., by Nebuchadnezzar (v. 11).—**2.** Heb. *hăcâmîm* or *chăcâmîm*, A. V. "wise men" (Ex. vii. 11; Esth. i. 13; Jer. l. 35), does not seem to mean any special class, but merely the wise men of Egypt, &c., generally (R. S. Poole). A kindred word, Chal. *haccîm* or *chaccîm*, A. V. "wise men," is used similarly in Dan. ii. 12 ff., &c. —**3.** Heb. *mĕcashshĕphîm*, A. V. "sorcerers," properly = *those who use magic formulas, incantations,* &c., Ges. (Ex. vii. 11; Dan. ii. 2; Mal. iii. 5); *mĕcashshêph*, sing. masc., A. V. "a witch" (Deut. xviii. 10); *mĕcashshêphâh*, sing. fem., A. V. "a witch" (Ex. xxii. 18, Heb. 17). The kindred noun *cashshâphîm* is translated in A.V. "sorcerers" (Jer. xxvii. 9). (ENCHANTMENTS 2.)—**4.** Heb. *yiddĕ'ônîm* (Lev. xix. 31, xx. 6, &c.), uniformly translated in A.V. "wizards," or in sing. "wizard," literally *knowing* or *wise ones*, but always applied to wizards and false prophets (R. S. Poole).—**5.** Heb. *ôbôth*, sing. *ôb*, A. V. "familiar spirits" ("spirit"), or "those that have familiar spirits" (Lev. xx. 6; Is. viii. 19, xix. 3, &c.); *shôêl ôb*, A. V. "a consulter with familiar spirits" (Deut. xviii. 11). The words properly denote *spirits of the dead*, and then by an easy metonymy those who consulted them. They are also called Pythones. Hence the "spirit of PYTHON" (Acts xvi. 16, margin). These *ventriloquists* (so the LXX. render *ôbôth*) "peeped and muttered" from the earth to imitate the voice of the revealing familiar (Is. xxix. 4, &c.; 1 Sam. xxviii. 8; Lev. xx. 27). *Ob* properly = *a bottle* (Job xxxii. 19), and was applied to the magician, because he was supposed to be *inflated* by the spirit. Of this class was the witch of Endor.—**6.** Heb. *kôsêm kĕsâmîm*, literally *a diviner of divinations* (R. S. Poole), A. V. "that useth divination" (Deut. xviii. 10), or *kôsêm* simply, A. V. "soothsayer," margin "diviner" Josh. xiii. 22), usually *kôsĕmîm* in pl., A.V. "diviners" (Deut. xviii. 14, &c.), = *a diviner, one who foretells*, used only of false prophets, Ges.—**7.** Heb. *mĕ'ônên*, A. V. "an observer of times" (Mic. v. 12; 2 K. xxi. 6), is derived by Gesenius, &c., from *'ânan, to cover*, and may mean generally *using hidden arts* (Is. ii. 6, A. V. "are soothsayers;" Jer. xxvii. 9, A. V. "enchanters"). If derived from *'ayin, an eye*, it = *one who fascinates with the eyes*, as in the Syriac version. A belief in the evil eye was universal, and is often alluded to in Scripture (Prov. xxiii. 6; Mat. xx. 15; Tob. iv. 7; 1 Sam. xviii. 9, "Saul *eyed* David"). Others again make the *'ônĕnîm* (the form of the word in Is. ii. 6, &c.) = "soothsayers," who predicted "times," as in A.V., from the observation of the clouds. Gesenius says the word "seems rather to imply some kind of divination connected with idolatry." (MEONENIM.)—**8.** Heb. *mĕnahêsh* or *mĕnachêsh*, A. V. "an enchanter" (Deut. xviii. 10). The verb *nâhash* or *nâchash* (SERPENT), from which this comes, translated "use enchantments" (Lev. xix. 26; 2 K. xvii. 17, xxi. 6; 2 Chr. xxxiii. 6), "divine," margin "make trial" (Gen. xliv. 5, 15), "learn by experience" (xxx. 27), &c., = *to take auguries, practise divination, prognosticate, augur*, Ges. Some understand by it divination by serpents (Ges.). (SERPENT-CHARMING.) The noun *nahash* or *nachash* is translated "ENCHANTMENT" (Num. xxiii. 23, xxiv. 1). Kindred Hebrew words (*lâhash* or *lâchash*, verb, &c.) are translated "charmers" (Ps. lviii. 5, Heb. 6), "ENCHANTMENT" (Eccl. x. 11), "charmed" (Jer. viii. 17). Both verbs properly = *to hiss, whisper*, especially applied to the whispering or muttering of sorcerers, Ges.—**9.** Heb. *hôbêr hăbârîm* or *chôbêr chăbârîm*, A. V. "charming," literally *charming charms* (Ps. lviii. 5, Heb. 6); *hôbêr hâber*, A. V. "a charmer," literally *one charming a charm* (Deut. xviii. 11); = *binding with spells, fascinating, charming*, spoken of a species of magic practised by binding magic knots (Ges.). The pl. noun, A. V. "enchantments," occurs alone in Is. xlvii. 9, 12. (MAGIC; SERPENT-CHARMING.)—**10.** *Belomantis*, i. e. those who divine by arrows. In Ez. xxi. 21, Nebuchadnezzar, at the parting of two ways, uses divination by arrows to decide whether he shall proceed against Jerusalem or Rabbah. Jerome explains it of mingling in a quiver arrows on which were inscribed the names of various cities, that city being attacked the name of which was drawn out. Estius says he threw up a bundle of arrows to see which way they would light, and falling on the right hand he marched toward Jerusalem.—**11.** Closely connected with this was divination by rods, or rhabdomancy (Hos. iv. 12, A.V. "staff"). Of this many kinds are mentioned, e. g. striking the ground with a staff and uttering horrid noises, till the diviner becomes frantic, and prophesies; measuring a staff with the finger or hand, and uttering one of a set of words at each measurement; peeling one side of a rod, and throwing it up to see whether the peeled or unpeeled side will fall uppermost; setting up rods and observing which way they fall, &c. (Dr. P. Holmes, in Kitto).—**12.** Cup divination (Gen. xliv. 5). Parkhurst and others, denying that divination is intended, make it a mere cup of office "for which he would search carefully." But in all probability the A.V. is right (compare No. 8 above and Magic). The divination was by means of radiations from the water or from magically inscribed gems, &c., thrown into it.—**13.** Consultation of Teraphim (Zech. x. 2, margin; Ez. xxi. 21, margin, &c.). These were wooden images consulted as "idols," from which the excited worshippers fancied that they received oracular responses.—**14.** Divination by the liver, or hepatoscopy (Ez. xxi. 21). The liver was the most important part of the sacrifice. Thus the deaths of both Alexander and Hephæstion were foretold.—**15.** Divination by dreams, or oneiromancy (Deut. xiii. 2, 3; Judg. vii. 13; Jer. xxiii. 32). Many warnings occur in Scripture against the impostures attendant on the interpretation of dreams (Zech. x. 2, &c.). We find however no direct trace of *seeking* for dreams.—**16.** The consultation of oracles may be considered as another form of divination (Is. xli. 21–24, xliv. 7). (Oracle.) That there were several oracles of heathen gods known to the Jews we may infer both from the mention of that of Baal-zebub at Ekron (2 K. i. 2–6), and from the towns named Debir. Moses forbade every species of divination, because a prying into the future clouds the mind with superstition, and because it would have been an incentive to idolatry (2 K. xxi. 6; Is. ii. 6); indeed the frequent denunciations of the sin in the prophets tend to prove that these forbidden arts presented peculiar temptations to apostate Israel. But God supplied His people with substitutes for divination, which would have rendered it superfluous, and left them in no doubt as to His will in circumstances of danger, had they continued faithful. It was only when they were unfaithful that the revelation was withdrawn (1 Sam. xxviii. 6; 2 Sam. ii. 1; v. 23, &c.). Superstition not unfrequently goes hand in hand with skepticism, and hence, amid the general infidelity prevalent through the Roman empire at our Lord's coming, imposture was rampant; as a glance at the pages of Tacitus will suffice to prove. Hence the lucrative trades of such men as Simon Magus (Acts viii. 9), Bar-jesus (xiii. 6, 8), the slave with the spirit of Python (xvi. 16), the vagabond Jews, exorcists (Lk. xi. 19; Acts xix. 13), and others (2 Tim. iii. 13; Rev. xix. 20, &c.), as well as the notorious dealers in magical books at Ephesus (Acts xix. 19). Demoniacs; Inspiration; Magic; Prophet; Urim and Thummim.

Di-vorce' [*o* as in *force*] (fr. L.). The law regulating this subject is found Deut. xxiv. 1–4, and the cases in which the right of a husband to divorce his wife was lost, are stated xxii. 19, 29. The ground of divorce (Heb. *'ervath dâbâr*, A. V. "some uncleanness") is a point on which the Jewish doctors of the period of the N. T. widely differed; the school of Shammai seeming to limit it to a moral delinquency in the woman, whilst that of Hillel extended it to any thing offensive or displeasing, e. g. if the wife burnt the food she was cooking for her husband. The Pharisees wished perhaps to embroil our Saviour with these rival schools by their question (Mat. xix. 3); by His answer to which, as well as by His previous maxim (v. 31), He declares that but for their hardened state of heart, such questions would have no place. Yet from the distinction made, "but I say unto you" (v. 31, 32), it seems to follow, that He regarded all the lesser causes than "fornication" (Adultery) as standing on too weak ground, and declined the question of how to interpret the words of Moses. It would be unreasonable, therefore (so Mr. Hayman), to suppose that by "some uncleanness," to which he limited the remedy of divorce, Moses meant "fornication," i. e. adultery, for that would have been to stultify the law "that such should be stoned" (Jn. viii. 5; Lev. xx. 10). But the husband was not bound, so far as appears, to denounce his guilty wife, it being the business of the local police to bring crimes before the local courts for their adjudication. Thus the husband, even in cases of adultery, might give the ordinary bill of divorcement, leaving it to common fame to bring the matter before the police magistrates. This view of Jewish usage explains Jer. iii. 8 and Mat. i. 19 (so Pres. Woolsey, in *New Englander*, xxvi. 220). Knobel says of the Heb. *'ervath dâbâr*, A. V. "some uncleanness," in Deut. xxiv. 1, that the phrase is used of human excrement in Deut. xxiii. 15 (A.V. 14), and is properly a "*shame*" or *disgrace from a thing* (Is. xx. 4), i. e. any thing which awakens the feeling of shame and repulsion, inspires aversion and disgust, and nauseates in contact, e. g. bad breath, a secret running sore, &c. He considers the schools of Hillel and Shammai as "both wrong in this, that they built up a general principle upon the words, whilst the author only speaks of the commonest cause of divorce at his time" (*Commentary on Deuteronomy*, quoted by Pres. Woolsey, in *New Englander*, xxvi. 92). The practical difficulty, however, which attends on the doubt which is *now* found in interpreting Moses' words will be lessened if we consider, that the mere giving "a bill of divorcement" (compare Is. l. 1; Jer. iii. 8), would in ancient times require the intervention of a Levite, not only to secure the formal correctness of the instrument, but because the art of writing was then generally unknown. This would bring the matter under the cognizance of legal authority, and tend to check the rash exercise of the right by the husband. But the absence of any case in point in the period which lay nearest to the lawgiver himself, or in any, save a much more recent one, makes the whole question one of great uncertainty. It is contrary to all known Oriental usage to suppose that the right of quitting their husband and choosing another, was allowed to women. Salome is noted as the first instance of it (Jos. xv. 7, § 10); one, no doubt, derived from the growing prevalence of heathen laxity.—The N. T. doctrine concerning divorce is to be gathered from Mat. v. 31, 32, xix. 3–9; Mk. x. 2–12; Lk. xvi. 18; Rom. vii. 2, 3; and 1 Cor. vii. 10–16. Our Saviour in the Gospels lays down these four rules: (1.) The man who in conformity with the permission or sufferance of the law puts away his wife by a bill of divorcement—"saving for the cause of fornication"—and marries another, commits adultery "against her" (Mark) or to her injury. (2.) The man who thus puts away his wife, causes her to commit adultery, i. e. by placing it within her power to marry whom she pleases leads her to form an adulterous connection, inasmuch as she is still his wife in the eye of God (Matthew). (3.) The man who marries her who has been thus put away commits adultery (Matthew; Luke). (4.) The woman who puts away her husband and is married to another, commits adultery (Mark; Romans). The general principle, serving as the groundwork of all these declarations, is, that legal divorce does not, in the view of God, and according to the correct rule of morals, authorize either husband or wife thus separated to marry again, with the single exception that, when the divorce occurs on account of a sexual crime, the innocent party may without guilt contract a second marriage. In 1 Cor. vii. the apostle notices two cases: (*a*) when both the parties were Christian believers (ver. 10, 11), for which case the Lord had given commandment in the Gospels; (*b*) where one of the parties was an unbeliever (12 ff.), which case had not been provided for by the Saviour's authority. In (*a*) the apostle conceives also of a state of things, in which a woman separated from her husband, perhaps permanently, on account of dissensions between the married pair, shall have no right, according to the Lord's commandment, to marry another man, i. e. of an actual separation from bed and board, without a dissolution of the marriage relation or absolute divorce. This third state between divorce and marriage has then the apostle's qualified sanction, not, of course, as something desirable, but probably as a kind of barricade against divorce, and a defence of the Saviour's commandment. In (*b*) the apostle's words involve, without expressing fully, the principle that the believing party is not to initiate any steps which will terminate the marriage union, but must remain passive, while all active proceedings are expected to emanate from the other side. Thus, should the unbelieving husband or wife be content to dwell with the Christian partner, the latter may not put the other away. Marriage and the marriage-bed preserve their sanctity, because one of the parties is a consecrated person. Otherwise the children would be unclean, whereas all admit that they are consecrated, and thus certainly separated by a broad line from a family where both partners are unbelievers or heathens. But the heathen, whose husband or wife had become a Christian convert, might be soured or alienated for that very reason, and might insist on terminating the union. The apostle's decision then is, "If the unbelieving depart, let him depart," i. e. if he separates himself from his Christian partner, let him take his course unhindered. A believer has not been, by his profession, brought into slavery, is not in bondage in such cases, is not subjected to the obligation of keeping up the marriage relation and of preventing the disruption by active measures of his own. Such bondage would subject the believer to a state of warfare, but God's call to him, when He invites him into the Gospel, is in the form of peace. And, moreover, let not the believing party think that he ought to take upon him this painful obligation in order to convert the heathen partner. For it is wholly uncertain whether by living with such a partner, when he is bent on separation, any such result will be attained. The apostle clearly had no thought about remarriage in such cases. The Christian wife or husband must accept as a fact what the unbelieving partner has done, but the marriage, so far as the apostle lets his opinion be known, may still have been indissoluble, and the injured believer must remain in a state of desertion. The apostle, therefore, in 1 Cor. vii. advances beyond our Lord's position in a single particular,—in conceiving of, and, to a certain degree, authorizing separation without license of remarriage; but this does not lead him to any departure from our Lord's principles. (This view of the N. T. doctrine is abridged from President Woolsey's article in the *New Englander*, xxvi. 212 ff.) MARRIAGE ; WOMEN.

Diz´a-hab (Heb. *of gold*, i. e. a place rich in gold, Ges.), a place in the Arabian Desert, mentioned Deut. i. 1, as limiting the position of the spot in which Moses is there represented as addressing the Israelites. It is by Robinson, Gesenius, &c., identified with *Dahab*, a cape on the W. shore of the *Gulf of 'Akabah*, E. of Sinai.

* **Doc´tor** (L. *teacher*). LAWYER ; RABBI.

Do´cus (Gr. *dôk*, fr. Syr. = *a tower*, Wr.), a "little hold" near Jericho (1 Mc. xvi. 15, compare verse 14) built by Ptolemee, the son of Abubus, in which he entertained and murdered his father-in-law Simon Maccabeus with his two sons. The name still remains attached to the copious and excellent springs of *'Ain-Dûk*, which burst forth in the *Wady Nawâ'imeh*, at the foot of the mountain of Quarantania (*Kuruntul*), about four miles N.W. of Jericho. Above the springs are traces of ancient foundations, which may be those of Ptolemee's castle, but more probably of that of the Templars, one of whose stations this was.

Do´dai or **Dod´a-i** (Heb. = DODO), an Ahohite who commanded the course of the second month (1 Chr. xxvii. 4); probably = DODO 2.

Dod´a-nim or **Do-da´nim** (Heb. = DEDAN, Sim.; in some copies and in margin of A. V., 1 Chr. i. 7, RODANIM), a "son," i. e. family or race, descended from Javan, the son of Japheth (Gen. x. 4; 1 Chr. i. 7). The weight of authority is in favor of the former name. Dodanim is referred by Le Clerc and Michaelis to the inhabitants of *Dodona* in Epirus; but possibly (so Gesenius, Fürst, &c.) = the *Dardanians*, who were found in historical times in Illyricum and Troy, the former district being regarded as their original seat, and were probably a semi-Pelasgic race, grouped with the CHITTIM in the genealogical table, as more closely related to them, than to the other branches of the Pelasgic race. Kalisch identifies Dodanim with the Daunians, who occupied the coast of Apulia; he regards the name as referring to Italy generally.

Dod´a-vah or **Do-da´vah** (Heb. *love of Jehovah*, Ges.; *Jah is friend*, Fü.), a man of Mareshah in Judah; in the Jewish traditions son and nephew of Jehoshaphat; father of Eliezer who denounced Jehoshaphat's alliance with Ahaziah (2 Chr. xx. 37).

Do´do (Heb. *amatory*, Ges.; *Jah is friend*, Fü.). **1.** A man of Bethlehem, father of Elhanan, who was one of David's thirty captains or "valiant men" (2 Sam. xxiii. 24; 1 Chr. xi. 26). He is a different person from—**2.** "Dodo the AHOHITE," father of Eleazar, the second of the three mighty men who were over the thirty (2 Sam. xxiii. 9; 1 Chr. xi. 12). He, or his son—in which case we must suppose the words "Eleazar son of" to have escaped from the text—probably had the command of the second monthly course (1 Chr. xxvii. 4). In the latter passage the name is Dodai.—**3.** A man of Issachar, forefather of Tola the Judge (Judg. x. 1).

Do'eg (Heb. *fearful*, Ges., Fü.), an Edomite, chief of Saul's herdmen. He was at Nob when Ahimelech gave David the sword of Goliath, and not only gave information to Saul, but, when others declined the office, himself executed the king's order to destroy the priests of Nob, to the number of eighty-five persons, with their families, and all their property (1 Sam. xxi. 7, xxii. 9, 18, 22; Ps. lii. title). Probably he was a proselyte, attending under some vow or act of purification at the Tabernacle.

Dog (Heb. *celeb*; Gr. *kuôn*, *kunarion*), an animal frequently mentioned in Scripture (*Canis familiaris*, Linn.). It was used by the Hebrews as a watch for their houses (Is. lvi. 10), and for guarding their flocks (Job xxx. 1). Then also, as now, troops of hungry and semi-wild dogs used to wander about the fields and streets of the cities, devouring dead bodies and other offal (1 K. xiv. 11, xvi. 4, xxi. 19, 23, xxii. 38; 2 K. ix. 10, 36; Jer. xv. 3; Ps. lix. 6, 14), and thus became such objects of dislike that fierce and cruel enemies are poetically styled "dogs" in Ps. xxii. 16, 20. Moreover, the dog being an unclean animal (Is. lxvi. 3), the terms "dog," "dead dog," "dog's head" were used as terms of reproach, or of humility in speaking of one's self (1 Sam. xxiv. 14; 2 Sam. iii. 8, ix. 8, xvi. 9; 2 K. viii. 13). Through the East "dog" is a term of reproach for impure and profane persons (Rev. xxii. 15), and in this sense is used by the Jews respecting the Gentiles, and by Mohammedans respecting Christians. In allusion to its lechery "dog" = *a male prostitute*, *sodomite*, Ges. (Deut. xxiii. 18). Stanley saw on the very site of Jezreel the descendants of the dogs that devoured Jezebel, prowling on the mounds without the walls for offal and carrion thrown out to them to consume.

Door. Gate; House.

Doph'kah (Heb. *cattle-driving*, Fü.), a station in the Desert where the Israelites encamped (Num. xxxiii. 12). Wilderness of the Wandering.

Dor (Heb. *circle of houses together*, *city*, Fü.), an ancient royal city of the Canaanites (Josh. xii. 23), whose ruler was an ally of Jabin, king of Hazor, against Joshua (xi. 1, 2). It was probably the most S. settlement of the Phenicians on the coast of Syria. Josephus describes it as a maritime city, on the W. border of Manasseh and the N. border of Dan near Mount Carmel. It appears to have been within the territory of the tribe of Asher, though allotted to Manasseh (Josh. xvii. 11; Judg. i. 27). The original inhabitants were never expelled; but during the prosperous reigns of David and Solomon they were made tributary (Judg. i. 27, 28), and the latter monarch stationed at Dor one of his twelve purveyors (1 K. iv. 11). Tryphon, the murderer of Jonathan Maccabeus, and usurper of the throne of Syria, having sought an asylum in Dor, the city was besieged and captured by Antiochus Sidetes (1 Mc. xv. 11 ff., A. V. "Dora"). It was afterward rebuilt, and remained an important place during the early years of the Roman rule in Syria. It became an episcopal city, but was already ruined and deserted in the fourth century. Jerome places it on the coast, "in the ninth mile from Cesarea, on the way to Ptolemais." Just at the point indicated is the small village of *Tantûra*, probably an Arab corruption of *Dora*, consisting of about thirty houses, wholly constructed of ancient materials.

Do'ra (Gr.) = Dor (1 Mc. xv. 11, 13, 25).

Dor'cas (L. fr. Gr. = *antelope*, *gazelle*). Tabitha.

Do-rym'e-nes [-rim'e-neez] (L. fr. Gr. = *valiant with the spear*), father of Ptolemee 1 (1 Mc. iii. 38; 2 Mc. iv. 45); probably the same Dorymenes who fought against Antiochus the Great.

Do-sith'e-us (L. fr. Gr. = *giving to God* or *given by God*). **1.** "A priest and Levite," who carried the translation of Esther to Egypt (Esth. xi. 1).—**2.** A captain of Judas Maccabeus in the battle against Timotheus (2 Mc. xii. 19, 24).—**3.** A horse-soldier of Bacenor's company, a man of prodigious strength, who, in attempting to capture Gorgias, was cut down by a Thracian (xii. 35).—**4.** The son of Drimylus, a Jew, who had renounced the law of his fathers, and was in the camp of Ptolemy Philopator at Raphia (3 Mc. i. 3). He was perhaps a chamberlain.

Do'tha-im (Gr.) = Dothan.

Do'than (Heb. *two cisterns*, Ges.; *double fountain*, Fü.), a place first mentioned (Gen. xxxvii. 17) in connection with the history of Joseph 1, and apparently as in the neighborhood of Shechem. It next appears as the residence of Elisha (2 K. vi. 13). Later still we encounter it as a landmark in the account of Holofernes' campaign against Bethulia (A. V. "Dothaim," Jd. iv. 6, vii. 3, 18, viii. 3). Dothan was known to Eusebius, who places it twelve miles to the N. of Sebaste (Samaria); and here its ruins have been discovered (V. de V., Rbn.) bearing its ancient name unimpaired, situated at the S. end of a plain of the richest pasturage, four or five miles S. W. of *Jenîn* (En-gannim), and separated only by a swell or two of hills from the plain of Esdrælon. The traditional site was at the *Khân Jubb Yûsuf* (Ar. = *the khan of Joseph's Pit*), near *Tell-Hûm* (Capernaum?), at the N. of the sea of Galilee.

* **Dough.** Bread.

Dove (Heb. *yônâh*; Gr. *peristera*). The first mention of this bird occurs in Gen. viii. The dove's rapidity of flight is alluded to in Ps. lv. 6; the beauty of its plumage in lxviii. 13; its dwelling in the rocks and valleys in Jer. xlviii. 28, and Ez. vii. 16; its mournful voice in Is. xxxviii. 14, lix. 11; Nah. ii. 7; its harmlessness in Mat. x. 16; its simplicity in Hos. vii. 11. The bride's eyes are represented as dove-like (Cant. i. 15, iv. 1), and "dove" is a term of endearment (ii. 14, v. 2, &c.; Ges.) The dove is a symbol of perfect gentleness, purity, fulness of life, and the power of communicating it (Lange *on Mat.* iii. 16). Doves are kept in a domesticated state in many parts of the East. The pigeon-cote is a universal feature in the houses of Upper Egypt. In Persia pigeon-houses are erected at a distance from the dwellings, for the purpose of collecting the dung as manure. There is probably an allusion to such a custom in Is. lx. 8. Commerce; Dove's Dung; Food; Sacrifice; Turtle.

Dove's Dung (Heb. *hiryyônîm* or *chiryyônîm*, Kĕrî *dibyônîm*). Various explanations have been given of the passage in 2 K. vi. 25, which describes the famine of Samaria to have been so excessive, that "an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." The old versions and very many ancient commentators are in favor of a literal interpretation of the Hebrew word. Bochart has labored to show that it denotes a species of *cicer*, "chick-pea," which he says the Arabs call *usnân*, and sometimes improperly "dove's or sparrow's dung." Linnæus suggested that the Hebrew may signify the bulbous plant, *Ornithogalum umbellatum*, "Star of Bethlehem." With regard to Bochart's opinion, Celsius, who advocates the literal interpretation, has shown that it is founded on an error. Still there is difficulty in believing that even in the worst horrors of a siege a substance so vile as is implied by the literal rendering (Dung) should have been *sold* at the rate of about one pint for six shillings and fourpence sterling; and, with Keil and Gesenius, while we admit the possibility, even the probability of the literal meaning, we do not admit its necessity, and therefore refrain from deciding (so Mr. Houghton).

Dow'ry. Marriage.

Drachm [dram] (fr. Gr. *drachmê*, originally *what one can hold in the hand, a handful*, L. & S.), a Greek silver coin, varying in weight on account of the use of different talents (2 Mc. iv. 19, x. 20, xii. 43; Lk. xv. 8, margin "drachma"). The Jews must have been acquainted with three talents—the Ptolemaic, the Phenician, and the Attic. The drachms of these talents weigh respectively, during the period of the Maccabees, about 55 grains troy, 58·5, and 66, and, according to the present weight of U. S. silver coins, in value = about 14 to 17 cents. In Luke (A. V. "piece of silver") the Roman denarius ("Penny"), of nearly the same value, seems to be intended. Money; Weights and Measures.

* **Drach'ma** [drak-] (L. fr. Gr.) = Drachm (Lk. xv. 8, margin).

Drag'on (fr. Gr.). The A. V., apparently following the Vulgate, rendered by the same word "dragon"—1. Heb. *tan*, always in the plural, usually *tannîm* (Job xxx. 29; Ps. xliv. 19, Heb. 20; Is. xiii. 22, xxxiv. 13, xxxv. 7, xliii. 20; Jer. ix. 11, Heb. 10, x. 22, xiv. 6, xlix. 33, li. 37; Mic. i. 8), once pl. fem. *tannôth* (Mal. i. 3). In Lam. iv. 3 an Aramaic plural form (so Gesenius) *tannîn* (Kĕrî *tannîm*) is translated in A. V. "sea-monsters," margin "sea-calves." It is always applied to some creatures inhabiting the desert, and we should conclude from this that it refers rather to some wild beast than to a serpent. The Syriac (according to Pococke, Gesenius, Alexander *on Isaiah*, &c.) translates "jackals." They suckle their young (Lam. iv. 3), and utter a wailing cry like that of a child (Job xxx. 29; Mic. i. 8).—2. Heb. *tannîn*, which seems to refer to any great monster, whether of the land or the sea, more usually to some kind of serpent or reptile, but not exclusively restricted to that sense. When we examine special passages, we find the word used in Gen. i. 21 (A. V. "whales"); Ps. cxlviii. 7, and probably in Job vii. 12 (A. V. "whale"), of the great sea-monsters, the representatives of the inhabitants of the deep. On the other hand, in Ex. vii. 9, 10, 12 (A. V. "serpent" in these verses); Deut. xxxii. 33; Ps. xci. 13, it refers to land-serpents of a powerful and deadly kind. It is also applied metaphorically to Pharaoh or to Egypt (Is. xxvii. 1, li. 9; Ez. xxix. 3, xxxii. 2, A. V. "whale," margin "dragon;" perhaps Ps. lxxiv. 13), and, especially as feet are attributed to it, it probably = the crocodile as the well-known emblem of Egypt. When used of the king of Babylon (Jer. li. 34), it probably = some great serpent, such as might inhabit the sandy plains of Babylonia.—3. Gr. *drakôn*, in the Apocalypse (Rev. xii. 3, 4, 7, 9, 13, 16, 17, &c.), applied metaphorically to "the old serpent, called the Devil, and Satan," the description of the "dragon" being dictated by the symbolical meaning of the image rather than by any reference to any actually existing creature. The reason of this scriptural symbol is to be sought not only in the union of gigantic power with craft and malignity, of which the serpent is the natural emblem, but in the record of the serpent's agency in the temptation (Gen. iii.).

* **Drag'on-well** (Heb. *'êyn hattannîn = fountain of the dragon;* see Ain; Dragon 2; Fountain 1), apparently over against the Valley Gate of Jerusalem (Neh. ii. 13); probably (so Robinson, Gesenius, &c.) = the fountain or pool of Gihon.

Dram, the A. V. translation of Heb. *adarcôn*, *darcmôn* or *darcĕmôn* (Ezr. ii. 69, viii. 27; Neh. vii. 70–72; 1 Chr. xxix. 7), more accurately translated *daric* = a Persian gold coin current in Palestine after the return from Babylon. The darics which have been discovered are thick pieces of pure gold, of archaic style, bearing on the obverse the figure of a king with bow and javelins, or bow and dagger, and on the reverse an irregular incuse square. (Money, II. 2.) Their full weight is about 128 grains troy (about the weight of a U. S. half-eagle).

* **Draught** [draft], the A. V. translation of—1. Gr. *agra* (= *a catching* of game, a *hunting* or *fishing;* hence, *what is caught*, a *draught*, a *catch* of fishes) (Lk. v. 4, 9).—2. Gr. *aphedrón* (literally = *a place of sitting apart*, hence a *privy*, *draught*, Rbn. *N. T. Lex.*) (Mat. xv. 17; Mk. vii. 19). Draught-house.

* **Draught'-house** = a receptacle for filth, a privy (2 K. x. 27). Draught 2; Dung.

Dreams.—I. The main difference between our sleeping and waking thoughts appears to lie in this—that, in the former case, the perceptive faculties of the mind are active, while the reflective powers are generally asleep. Yet there is a class of dreams in which the reason is not wholly asleep. In these cases it seems to look on as it were from without, and so to have a double consciousness. In either case the ideas suggested are accepted by the mind in dreams at once and inevitably, instead of being weighed and tested, as in our waking hours. But it is evident that the method of such suggestion is still undetermined, and in fact is no more capable of being accounted for by any single cause than the suggestion of waking thoughts. The material of these latter is supplied either by ourselves, through the senses, the memory, and the imagination, or by other men, generally through the medium of words, or lastly by the direct action of the Spirit of God, or of created spirits of orders superior to our own, or the spirit within us. So also it is in dreams. On the two points in which the material is supplied by ourselves or by other men, experience gives undoubted testimony; as to the third, it can, from the nature of the case, speak but vaguely and uncertainly. The Scripture declares, not as any strange thing, but as a thing of course, that the influence of the Spirit of God upon the soul extends to its sleeping as well as its waking thoughts.—II. It is, of course, with this last class of dreams that we have to do in Scripture. The dreams of memory or imagination are indeed referred to in Eccl. v. 3; Is. xxix. 8; but it is the history of the Revelation of the Spirit of God to the spirit of man, whether sleeping or waking, which is the proper subject of Scripture itself. It must be observed that, in accordance with the principle enunciated by St. Paul in 1 Cor. xiv. 15, dreams, in which the understanding is asleep, are recognized indeed as a method of divine revelation, but placed below the visions of prophecy, in which the understanding plays its part. It is true that the book of Job, standing as it does on the basis of "natural religion," dwells on dreams and "visions in deep sleep" as the chosen method of God's revelation of Himself to man (see Job iv. 13, vii. 14, xxxiii. 15). But in Num. xii. 6; Deut. xiii. 1, 3, 5; Jer. xxvii. 9; Joel ii. 28, &c., dreamers of dreams, whether true or false, are placed below "prophets," and even below "diviners" (so Mr. A. Barry and Jewish doctors; see DIVINATION; PROPHET); and similarly in the climax of 1 Sam. xxviii. 6, we read that "Jehovah answered Saul not, neither by dreams, nor by URIM, nor by prophets." Under the Christian dispensation, while we read frequently of trances and visions, dreams are never referred to as vehicles of divine revelation. In accordance with this principle are the actual records of the dreams sent by God. The greater number of such dreams were granted, for prediction or for warning, to those who were aliens to the Jewish covenant (Gen. xx. 3–7, xxxi. 24, xl. 5, xli. 1–8; Judg. vii. 13; Dan. ii. 1 ff., iv. 10–18; Mat. ii. 12, xxvii. 19). And, where dreams are recorded as means of God's revelation to His chosen servants, they are almost always referred to the periods of their earliest and most imperfect knowledge of Him (Gen. xv. 12, and perhaps 1–9, xxviii. 12–15, xxxvii. 5–10; 1 K. iii. 5; Mat. i. 20, ii. 13, 19, 22). The only exception to this is in the dreams and "visions of the night" given to Daniel (Dan. ii. 19, vii. 1; see also 1 K. ix. 2–9). The general conclusion therefore is, first, that the Scripture claims the dream as a medium through which God may speak to man either directly, or indirectly in virtue of a general influence upon all his thoughts; and secondly, that it lays far greater stress on that divine influence by which the understanding also is affected, and leads us to believe that as such influence extends more and more, revelation by dreams, unless in very peculiar circumstances, might be expected to pass away.

Dress. This subject includes—I. *Materials.* The earliest and simplest robe was made out of the leaves of a tree (A. V. "fig-leaves"), portions of which were sewn together, so as to form an apron (Gen. iii. 7). After the fall, the skins of animals supplied a more durable material (iii. 21), which was adapted to a rude state of society, and is stated to have been used by various ancient nations. Skins were not wholly disused at later periods: the "mantle" worn by Elijah appears to have been the skin of a sheep or some other animal with the wool left on. It was characteristic of a prophet's office from its mean appearance (Zech. xiii. 4; compare Mat. vii. 15). Pelisses of sheep-skin still form an ordinary article of dress in the East. (LEATHER.) The art of weaving hair was known to the Hebrews at an early period (Ex. xxvi. 7, xxxv. 6); the SACKCLOTH used by mourners was of this material. John the Baptist's robe was of camel's hair (Mat. iii. 4). (CAMEL.) WOOL, we may presume, was introduced at a very early period, the flocks of the pastoral families being kept partly for their wool (Gen. xxxviii. 12): it was at all times largely employed, particularly for the outer garments (Lev. xiii. 47; Deut. xxii. 11, &c.). Probably the acquaintance of the Hebrews with LINEN, and perhaps COTTON, dates from the period of the captivity in Egypt, when they were instructed in the manufacture (1 Chr. iv. 21). After their return to Palestine we have frequent notices of linen. SILK was not introduced until a very late period (Rev. xviii. 12). The use of mixed material, such as wool and flax, was forbidden (Lev. xix. 19; Deut. xxii. 11).—II. *Color and decoration.* The prevailing color of the Hebrew dress was the natural white of the materials employed, which might be brought to a high state of brilliancy by the art of the FULLER (Mk. ix. 3). It is uncertain when the art of dyeing (COLORS) became known to the Hebrews; the dress worn by Joseph (Heb. *cĕthôneth passim;* see below, III. 1; Gen. xxxvii. 3, 23) is variously taken to be either a "coat of divers colors" (A. V., LXX., Vulg., &c.), or a tunic furnished with sleeves and reaching down to the ankles. The latter is probably the correct sense (Gesenius, Fürst, &c.). The notice of scarlet thread (xxxviii. 28) implies some acquaintance with dyeing. The Egyptians had carried the art of weaving and embroidery to a high state of perfection, and from them the Hebrews learned various methods of producing decorated stuffs. The elements of ornamentation were—(1.) weaving with threads previously dyed (Ex. xxxv. 25); (2.) the introduction of gold thread or wire (Ex. xxviii. 6 ff.); (3.) the addition of figures. (EMBROIDERER.) Robes decorated with gold (Ps. xlv. 13), and at a later period with silver thread, were worn by royal personages (compare Acts xii. 21); other kinds of embroidered robes were worn by the wealthy both of Tyre (Ez. xvi. 13) and Palestine (Judg. v. 30; Ps. xlv. 14). The art does not appear to have been maintained among the Hebrews; the Babylonians and other Eastern nations (BABYLONISH GARMENT), as well as the Egyptians (Josh. vii. 21; Ez. xxvii. 7, 24), excelled in it. Nor does the art of dyeing appear to have been followed up in Palestine: dyed robes were imported from foreign countries (Zephaniah i. 8), particularly from Phenicia, and were not much used on account of their expensiveness: purple (Prov. xxxi. 22; Lk. xvi. 19) and scarlet (crimson; see COLORS, II. 3; 2 Sam. i. 24) were occasionally worn by the wealthy. The surrounding nations were more lavish in their use of them: the wealthy Tyrians (Ex. xxvii. 7), the Midianitish kings (Judg. viii. 26), the Assyrian nobles (Ez. xxiii. 6), and Persian officers (Esth. viii. 15), are all represented in purple or blue.—III. *The names, forms, and mode of wearing the robes.* It is difficult to give a satisfactory account of the various articles of dress mentioned in the Bible. The general characteristics of Oriental dress have indeed preserved a remarkable uniformity in all ages; the modern Arab dresses much as the ancient Hebrew did; there are the same flowing robes, the same distinction between the outer and inner garments, the former heavy and warm, the latter light, adapted to the rapid and excessive changes of temperature in those countries; and there is the same distinction between the costume of the rich and the poor, consisting in the multiplication of robes of a finer texture and more ample dimensions. Hence the numerous illustrations of ancient costume, which may be drawn from the usages of modern Orientals, supplying in great measure the want of contemporaneous representations. The costume of the men and women was very similar; there was sufficient difference, however, to mark the sex, and it was strictly forbidden to a woman to wear the appendages (e. g. the staff, signet-ring, and other ornaments, or, according to Josephus, the weapons) of a man; as well as to a man to wear the outer robe of a woman (Deut. xxii. 5). We shall first describe the robes common to the two sexes, and then those peculiar to women. 1. The most essential article of dress was a closely fitting garment (Heb. *cuttôneth*, *cĕthôneth*, or *cthôneth;* whence the Gr. *chitôn;* properly = *a tunic*, Ges., Rbn. *N. T. Lex.*), resembling in form and use our *shirt*, though unfortunately translated "coat" in the A. V. (Gen. iii. 21, &c.), sometimes "garment" (2 Sam. xiii. 18, 19; Ezr. ii. 69; Neh. vii. 70, 72), once "robe" (Is. xxii. 21). The material of which it was made was either wool, cotton, or linen. The primitive tunic was without sleeves and reached only to the knee. Another kind (Joseph's? see above, II.) reached to the wrists and ankles. It was in either case kept close to the body by a GIRDLE, and the fold formed by the overlapping of the robe served as an inner pocket. A person wearing the tunic alone was described as "naked," A. V. (1 Sam. xix. 24; Is. xx. 2; Am. ii. 16; Jn. xxi. 7). The same expression is elsewhere applied to the poorly clad (Job xxii. 6; Is. lviii. 7; Jas. ii. 15), and to the literally "naked" (Job i. 21, xxiv. 7, 10; Is. xx. 4, &c.). The annexed woodcut (fig. 1) represents the simplest style of Oriental dress, a long loose shirt or tunic without a girdle, reaching nearly to the ankle.

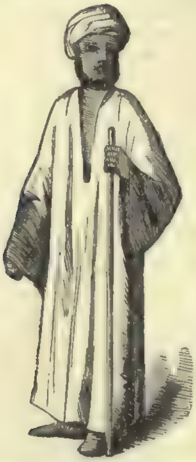


Fig. 1.—An Egyptian.—(Lane's *Modern Egyptians.*)

The same robe, with the addition of the girdle, is shown in fig. 4. In fig. 2 we have the ordinary dress of the modern Bedouin; the tunic overlaps the girdle at the waist, leaving an ample fold, which serves as a pocket.

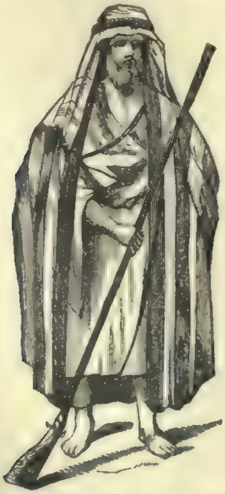


Fig. 2.—A Bedouin.—(Lynch, *Dead Sea.*)

Over the tunic he wears the *abba* or striped plaid, and on his head is the *kefîyeh* (HEAD-DRESS). 2. The Heb. *sadîn*, Gr. *sindôn*, translated "sheets," margin "shirts" (Judg. xiv. 12, 13), "fine linen," (Prov. xxxi. 24; Is. iii. 23; Mk. xv. 46), "linen cloth" (Mat. xxvii. 59; Mk. xiv. 51, 52), "linen" (Mk. xv. 46; Lk. xxiii. 53), appears to have been a wrapper of fine linen, which might be used in various ways, but especially as a night-shirt (Mk. xiv. 51). 3. The Heb. *mĕ'îl*, in A. V, "robe" (Ex. xxviii. 4, 31, 34; 1 Sam. xviii. 4, &c.), "MANTLE" (xv. 27; Ezr. ix. 3, 5, &c.), "coat" (1 Sam. ii. 19), "cloak" (Is. lix. 17), = *an upper garment, robe*, especially an exterior tunic, fuller and longer than the common one, but without sleeves; that of kings' daughters was with long sleeves (Ges.) It was worn by kings (1 Sam. xxiv. 4), prophets (xxviii. 14), nobles (Job i. 20), youths (1 Sam. ii. 19), women (2 Sam. xiii. 18), priests (Ezr. ix. 3, 5), particularly by the high-priest. (HIGH-PRIEST, I. 2, *c*; PRIEST.) For this the LXX. use the Gr. *ependutes*, which in Jn. xxi. 7 = the linen coat worn by Phenician and Syrian fishermen, A. V. "fisher's coat;" also Gr. *stolê*, translated "long clothing" in Mk. xii. 38, &c. Where two tunics are mentioned (Lk. iii. 11) as worn at the same time, this would be the second; travellers generally wore two, but this was forbidden to the disciples, when Jesus first sent them forth (Mat. x. 10; Lk. ix. 3; compare xxii. 35, 36). The dress of the middle and upper classes in modern Egypt (fig. 3) illustrates the customs of the Hebrews.

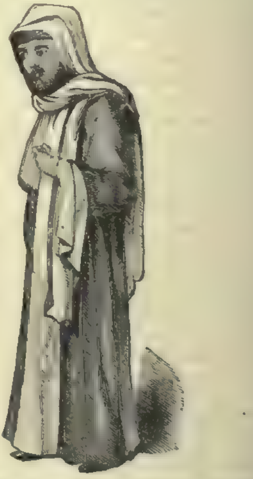


Fig. 3.—An Egyptian of the upper classes.—(Lane.)

In addition to the tunic or shirt, they wear a long vest of striped silk and cotton, called *kaftân*, descending to the ankles, and with ample sleeves, so that the hands may be concealed at pleasure. The girdle surrounds this vest. The outer robe consists of a long cloth coat, called *gibbeh*, with sleeves reaching nearly to the wrist. In cold weather the *abba* is thrown over the shoulders. 4. The ordinary outer garment consisted of a quadrangular piece of woollen cloth, probably resembling in shape a Scotch plaid. The size and texture would vary with the means of the wearer. The Hebrew terms referring to it are—*simlâh* (occasionally *salmâh*, A. V. "garment," Gen. ix. 23; Judg. viii. 25; Prov. xxx. 4, &c.), sometimes put for clothes generally (Gen. xxxv. 2, A. V. "garments;" xxxvii. 34, A. V. "clothes;" Ex. iii. 22, xxii. 9; Deut. x. 18, A. V. "raiment" in this and Ex.; Is. iii. 6, 7, A. V. "clothing;" iv. 1, A.V. "apparel," &c.); *beged* (Gen. xxxix. 12 ff., A. V. "garment," &c.), which is more usual in speaking of robes of a handsome and substantial character (xxvii. 15, A. V. "raiment;" xli. 42, A. V. "vestures;" Ex. xxviii. 2 ff., A. V. "garments;" 1 Sam. xix. 13, A. V. "cloth;" 1 K. xxii. 10; 2 Chr. xviii. 9, A. V. "robes" in both; Is. lxiii. 1 ff., A. V. "garments," &c.); *cĕsûth*, appropriate to passages where covering or protection is the prominent idea (Ex. xxii. 27, Heb. 26, A. V. "raiment;" Job xxvi. 6, xxxi. 19, A. V. "covering" in both); and lastly *lĕbûsh*, usual in poetry, but specially applied to a warrior's cloak (2 Sam. xx. 8, A. V. "garment"), priests' "vestments" (2 K. x. 22), and royal "apparel" (Esth. vi. 8 ff., viii. 15). A cognate Hebrew term (*malbûsh*) describes specifically a state-dress, in a royal household (1 K. x. 5; 2 Chr. ix. 4; A. V. "apparel" in both) or for religious festivals (2 K. x. 22, A. V. "vestments"); elsewhere handsome robes (Job xxvii. 16; Is. lxiii. 3; Ez. xvi. 13; Zeph. i. 8; A. V. "apparel" in the last, "raiment" in the others). Another Hebrew term, *mad*, with its derivations *middâh* and *medev*, is expressive of the amplitude of the Hebrew garments (Lev. vi. 10, Heb. 3, A. V. "garment;" Judg. iii. 16, A. V. "raiment;" 2 Sam. xx. 8, A. V. "garment," &c.) The Gr. *himation* (Mat. v. 40, A. V. "cloak;" Acts ix. 39, A. V. "garments," &c.) and *stolê* express the corresponding idea, the latter being especially appropriate to "robes" of more than ordinary grandeur (1 Mc. x. 21, xiv. 9, A. V. "apparel;" Mk. xii. 38, A. V. "long clothing;" xvi. 5, A. V. "long garment;" Lk. xv. 22, xx. 46; Rev. vi. 11, vii. 9, 13, 14). The outer garment might be worn in various ways, either wrapped round the body, or worn over the shoulders, like a shawl, with the ends or "skirts" hanging down in front; or it might be thrown over the head, so as to conceal the face (2 Sam. xv. 30; Esth. vi. 12). The ends were skirted with a fringe and bound with a dark purple ribbon (Num. xv. 38): it was confined at the waist by a girdle, and the fold, formed by the overlapping of the robe, served as a pocket. The ordinary mode of wearing the outer robe, now called *abba*, is exhibited in figures 2 and 5. The arms, when falling down, are completely covered by it, as in fig. 5; but in holding any weapon, or in active work, the lower part of the arm is exposed, as in fig. 2. (APRON; FRONTLETS; HANDKERCHIEF; MANTLE; SANDAL.) The dress of the women differed from that of the men in regard to the outer garment, the tunic being worn equally by both sexes (Cant. v. 3). The names of their distinctive robes were as follows:—(1.) Heb. *mitpahath* or *mitpachath*, a kind of shawl (a wide upper garment of a woman, *a mantle, a cloak*, Gesenius) (Ru. iii. 15, A. V. "vail," margin "sheet" or "apron;" Is. iii. 22, A. V. "wimples"). (2.) Heb. *ma'ătâphâh*, another kind of shawl (*a cloak, mantle*, Ges.) (Is. iii. 22, A. V. "mantles"). (3.) Heb. *tsâ'îph* ("vail," A.V., Ges.) (Gen. xxiv. 65, xxxviii. 14, 19); probably (so Mr. Bevan, after the LXX.) a light summer dress of handsome appearance and of ample dimensions. (4.) Heb. *râdîd* ("vail," A. V., Ges.), a similar robe (Is. iii. 23; Cant. v. 7). (5.) Heb. *pĕthîgîl* (A.V. "stomacher") a kind of costly raiment, perhaps *an embroidered festive garment*, Ges. (Is. iii. 24). (6.) Heb. *gilyônîm* (23), according to Schroeder and the LXX., = *transparent garments*; in A.V. "glasses;" according to Chaldee, Vulgate, Gesenius, &c., = *mirrors*, i. e. tablets or plates of polished metal, used by the Hebrew women as mirrors. The garments of females were terminated by an ample border or fringe (HEM OF GARMENT) (Heb. *shôbel, shûl*, A. V. "skirts") which concealed the feet (Jer. xiii. 22). Figures 6 and 7 illustrate some of the peculiarities of female dress; the former is an Egyptian woman (in her walking dress); the latter represents a dress, probably of great antiquity, still worn by the peasants in the S. of Egypt. (MARRIAGE; ORNAMENTS, PERSONAL; VEIL.)—The dresses of foreign nations are occasionally referred to in the Bible; that of the PERSIANS is described in Dan. iii. 21, in Chaldaic terms, which Mr. Bevan thus explains by comparison with Herodotus:—(1.) The *sarbâlîn* (A.V. "coats") or *drawers*, which were the distinctive feature in the Persian as compared with the Hebrew dress; (2.) the *pattish* ("A. V. "hosen") or inner tunic; (3.) the *carbelâ* (A.V. "hat") or upper tunic, corresponding to the *mĕ'îl* of the Hebrews; (4.) the *lèbûsh* (A.V. "garment") or cloak, which was worn, like the Hebrew *beged*, over all. Gesenius makes

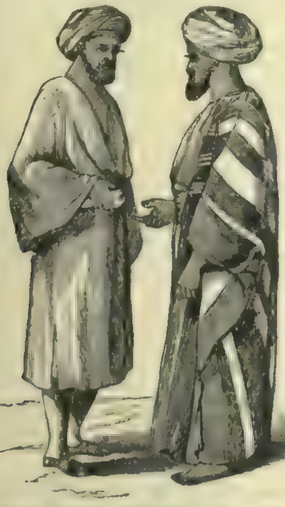


Fig. 4. 5.—Egyptians of the lower orders.—(Lane.)

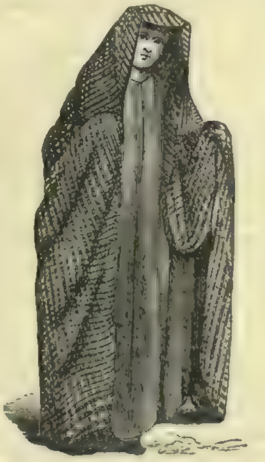


Fig. 6.—An Egyptian woman.—(Lane.)

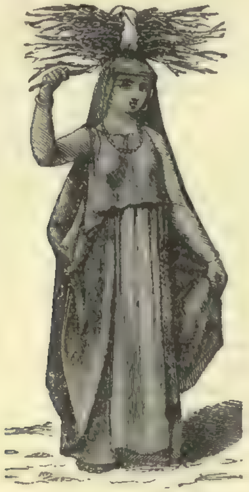


Fig. 7.—A woman of the southern province of Upper Egypt.—(Lane.)

No. 1 = "either long and *wide trowsers*, such as are still worn by the Orientals; or *cloaks, mantles:*" No. 2 = *a tunic*, undergarment: No. 3 = *mantle* or *Greek cloak:* No. 4 = *a garment, vestment*, especially *a splendid garment* = Heb. *lĕbûsh*, above. In addition to these terms we have notice of a robe of state of fine linen and purple, Heb. *tachrîch*, so called from its ample dimensions (Esth. viii. 15). The references to Greek or Roman dress are few: the Gr. *chlamus* or *chlamys* (2 Mc. xii. 35, A. V. "coat;" Mat. xxvii. 28, 31, A. V. "robe") was either the L. *paludamentum*, the military cloak of the Roman soldiery, or the Gr. *chlamys* itself, which was introduced under the emperors: it was especially worn by officers. The travelling "cloak" (Gr. *phelonês*) referred to by St. Paul (2 Tim. iv. 13) is generally identified with the Roman *pœnula*, which was a thick upper garment, and seems to have been a long sleeveless cloak with an opening for the head (Rbn. *N. T. Lex.*) It is, however, otherwise explained as a travelling case for carrying clothes or books.—IV. *Special usages relating to dress.* The loose flowing Hebrew robes admitted of a variety of symbolical actions. Rending them was expressive of grief, &c. (MOURNING.) Generally the outer garment alone was thus rent (Gen. xxxvii. 34; Job i. 20, ii. 12), occasionally the inner (2 Sam. xv. 32), and occasionally both (Ezr. ix. 3; Mat. xxvi. 65; compare Mk. xiv. 63). Shaking the garments, or shaking the dust off them, was a sign of renunciation (Acts xviii. 6) (DUST); spreading them before a person, of loyalty and joyous reception (2 K. ix. 13; Mat. xxi. 8); wrapping them round the head, of awe (1 K. xix. 13), or of grief (2 Sam. xv. 30; Esth. vi. 12; Jer. xiv. 3, 4); casting them off, of excitement (Acts xxii. 23); laying hold of them, of supplication (1 Sam. xv. 27; Is. iii. 6, iv. 1; Zech. viii. 23). (ARM.) The length of the dress rendered it inconvenient for active exercise; hence the outer garments were either left in the house by a person working close by (Mat. xxiv. 18) or were thrown off when the occasion arose (Mk. x. 50; Jn. xiii. 4; Acts vii. 58), or, if this was not possible, as in the case of a person travelling, they were girded up (1 K. xviii. 46; 2 K. iv. 29, ix. 1; 1 Pet. i. 13); on entering a house the upper garment was probably laid aside and resumed on going out (Acts xii. 8). In a sitting posture, the garments concealed the feet; this was held to be an act of reverence (Is. vi. 2). The proverbial expression in 1 Sam. xxv. 22; 1 K. xiv. 10, xxi. 21; 2 K. ix. 8, probably (so Mr. Bevan, &c.) owes its origin to the length of the garments, which made it more natural to perform this office of nature in a sitting posture: the expression is variously understood to mean the *lowest* or *youngest* of the people. Gesenius says, "*a male person*, especially where mention is made of exterminating a whole tribe or family." To cut the garments short was the grossest insult a Jew could receive (2 Sam. x. 4). To raise the border or skirt of a woman's dress was a similar insult, implying her unchastity. The number of suits possessed by the Hebrews was considerable: a single suit (Judg. xvii. 10) consisted of an under and upper garment. The presentation of a robe in many instances amounted to installation or investiture (Gen. xli. 42; Esth. viii. 15; Is. xxii. 21); on the other hand, taking it away amounted to dismissal from office (2 Mc. iv. 38). The production of the best robe was a mark of special honor in a household (Lk. xv. 22). The number of robes thus received or kept in store for presents was very large, and formed one of the main elements of wealth in the East (Job xxvii. 16; Mat. vi. 19; Jas. v. 2), so that "to have clothing" = *to be wealthy and powerful* (Is. iii. 6, 7). But others understand this = *to have still a garment*, as an exception to the general destitution of clothing (Alexander *on Is.*, l. c.). On grand occasions the entertainer offered becoming robes to his guests. (BANQUETS; MARRIAGE.) The color of the garments was, as already observed, generally white; hence a spot or stain readily showed itself (Is. lxiii. 3; Jude 23; Rev. iii. 4). (SOAP.) The business of making clothes devolved upon women in a family (Prov. xxxi. 22; Acts ix. 39); little art was required in what we may term the tailoring department; the garments came forth for the most part ready made from the loom, so that the weaver supplanted the tailor. ARMS; BED; HANDICRAFT; LOAN.

* **Drink.** See FOOD.—For *Drink-offering;* see BURNT-OFFERING; MEAT-OFFERING; WINE, &c.

Drink, Strong. The Heb. *shêcâr* (Gr. *sikera*), in its etymological sense, applies to any *intoxicating* beverage: it is generally connected with WINE, either as an exhaustive expression for all other liquors (e. g. Judg. xiii. 4; Lk. i. 5), or as parallel to it, particularly in poetical passages (e. g. Is. v. 11; Mic. ii. 11); in Num. xxviii. 7 (A. V. "strong wine;" comp. Ex. xxix. 40) it clearly = wine. (DRUNKARD.) We may infer from Cant. viii. 2, that the Hebrews were in the habit of expressing the juice of other fruits besides the grape for the purpose of making wine; the pomegranate, which is there noticed, was probably one out of many fruits so used. In Is. xxiv. 9 there may be a reference to the *sweetness* of some kind of strong drink. We learn from Jerome, &c, that the following beverages were known to the Jews: 1. *Beer*, which was largely consumed in Egypt under the name of *zythus*, and was thence introduced into Palestine. It was made of barley; certain herbs, such as lupin and skirret, were used as substitutes for hops. The *boozah* of modern Egypt is made of barley-bread, crumbled in water, and left until it has fermented; the Arabians mix it with spices, as described in Is. v. 22. 2. *Cider*, noticed in the Mishna as *apple-wine*. 3. *Honey-wine*, of which there were two sorts: one, consisting of a mixture of wine, honey, and pepper; the other a decoction of the juice of the grape, termed *dĕbash* (HONEY) by the Hebrews, and *dibs* by the modern Syrians. 4. *Date-wine*, also manufactured in Egypt by mashing the fruit in water in certain proportions. A similar method is still used in Arabia, except that the fruit is not mashed: the palm-wine of modern Egypt is the sap of the tree itself, obtained by an incision into its heart. 5. Various other fruits and vegetables are enumerated by Pliny as supplying materials for *factitious* or home-made wine, such as figs, millet, the carob fruit, &c. Not improbably the Hebrews applied *raisins* to this purpose in the simple manner followed by the Arabians, viz., by putting them in jars of water and burying them in the ground until fermentation takes place.

Drom'e-da-ry [drum-], the representative in the A. V. of—1. Heb. *bécher* or *bichrah*. (CAMEL 2.)—2. Heb. *rechesh*, in A. V. "dromedaries" (1 K. iv. 28, margin "mules," or "swift beasts"), "mules" (Esth. viii. 10, 14), "swift beast" (Mic. i. 13); no doubt = "a superior kind of horse" (Ges.).—3. Heb. *rammâch*, only in pl. (Esth. viii. 10), A. V. "young dromedaries," Heb. *bènêy hârammâchîm*, literally *sons of mares*, this being an explanation of the preceding Hebrew word, translated in A. V. "camels," properly (so Gesenius, &c.) *mules*. CAMEL 4.

* **Drop'sy** occurs only in Lk. xiv. 2, in translation of Greek *hudrópikos* (= *dropsical*), A. V. "which had the dropsy." The man afflicted with this well-known disease was healed by our Saviour on the Sabbath. MEDICINE; MIRACLES.

* **Drought.** AGRICULTURE; FAMINE; RAIN.

* **Drown'ing.** NOAH; PUNISHMENTS; RED SEA, PASSAGE OF.

* **Drunk'ard, Drunk'en-ness.** The first recorded instance of drunkenness is in Gen. ix. 21 ff. (NOAH.) Warnings against the use of wine and strong drink are uttered in the Scriptures (Lev. x. 9; Prov. xxiii. 29–32); drunkenness is set forth as abominable (Rom. xiii. 13; Gal. v. 21; Eph. v. 18); examples of its evil consequences are often given (1 K. xvi. 9, xx. 16; Dan. v. 1, &c.); and drunkards are to be excluded from Christian fellowship, and from the kingdom of God (1 Cor. v. 11, vi. 10). Persons are figuratively "drunken," who are intensely excited, or overcome with sorrow, rage, &c. (Is. xxix. 9, li. 21; Rev. xvii. 6, &c.; compare our use of *intoxicated*). DRINK, STRONG; WINE.

Dru-sil'la (L. fem. diminutive of *Drusus*, a Roman surname), daughter of HEROD AGRIPPA I. and Cypros. She was at first betrothed to Antiochus Epiphanes, prince of Commagene, but was married to Azizus, king of Emesa. Soon after, FELIX, procurator of Judea, brought about her seduction by means of the Cyprian sorcerer Simon, and took her as his wife. In Acts xxiv. 24, we find her in company with Felix at Cesarea. Felix had by Drusilla a son named Agrippa, who, together with his mother, perished in the eruption of Vesuvius under Titus.

* **Duke** (fr. L. *dux* = *leader*), the A.V. translation of—1. Heb. *allûph* (= *head of a family or tribe, chief, chieftain, prince*, Ges.), applied to the chiefs of the EDOMITES and Horites (Gen. xxxvi. 15 ff.; Ex. xv. 15; 1 Chr. i. 51 ff.). The same Hebrew word (A.V, "governor") is also in Zech. ix. 7, xii. 5, 6, applied to the Jewish chiefs. The pl. in Jer. xiii. 21 (A.V. "captains") = *chiefs, leaders* in general (Ges.).—2. Heb. *násich* (= *one anointed*, i. e. *a prince* consecrated by anointing, Ges.; compare MESSIAH), applied to the princes of MIDIAN under Sihon (Josh. xiii. 21); usually translated "princes" (Ps. lxxxiii. 11, Heb. 12; Ez. xxxii. 30, &c.).

Dul'ci-mer [se-] the A.V. translation of the Chal. *sumpônyâh*, a musical instrument, mentioned in Dan. iii. 5 (margin "symphony," or "singing"), 10, 15. Rabbi Saadia Gaon describes the term as = the bagpipe, an opinion adopted by the majority of biblical critics. The same instrument is still in use among peasants in the N. W. of Asia, and in S. Europe, where it is known by the similar name *Sampogna* or *Zampognà*. Some (Gesenius, &c.) trace the etymology of the Chaldee word to the Gr. *sumphônia* (= Eng. *symphony*); others regard it as a Shemitic word. The modern "dulcimer" is a triangular stringed instrument.

Du'mah (Heb. *silence*, Ges.), a son of Ishmael; most probably the founder of an Ishmaelite tribe of Arabia, and thence the name of the principal place, or district, inhabited by that tribe (Gen. xxv. 14; 1 Chr. i. 30; Is. xxi. 11). The name of a town in the N.W. part of the peninsula, *Doomat el-Jendel*, about 4° E. of Petra (so Porter, in Kitto), is held by Gesenius and others to have been thus derived. It signifies "Dumah of the stones or blocks of stone," and seems to indicate that the place was built of unhewn or Cyclopean masonry, similar to that of very ancient structures.

Du'mah (Heb. *silence*), a city in the mountainous district of Judah, near Hebron (Josh. xv. 52). Robinson passed the ruins of a village called *ed-Daumeh*, four or five miles S. W. of Hebron, and this may possibly be Dumah.

* **Dumb** [dum] = unable to speak (Ex. iv. 11, &c.). Jesus Christ's making the dumb to speak was one of the proofs of his Messiahship (Mat. ix. 32, 33, xii. 22, &c.). MIRACLES.

Dung. The uses of dung were twofold, as manure, and as fuel. The manure consisted either of straw steeped in liquid manure (Is. xxv. 10), or the sweepings (Is. v. 25, margin) of the streets and roads, which were carefully removed from about the houses, and collected in heaps outside the walls of the towns at fixed spots (hence the "dung-gate" or "dung-port" at Jerusalem, Neh. ii. 13), and thence removed in due course to the fields. The mode of applying manure to trees was by digging holes about their roots and inserting it (Lk. xiii. 8), as still practised in southern Italy. In the case of sacrifices the dung was burnt outside the camp (Ex. xxix. 14; Lev. iv. 11, viii. 17; Num. xix. 5): hence the extreme opprobrium of the threat in Mal. ii. 3. Particular directions were laid down in the law to enforce cleanliness with regard to human ordure (Deut. xxiii. 12 ff.): it was the grossest insult to turn a man's house into a receptacle for it (2 K. x. 27, A. V. "draught-house;" Ezr. vi. 11; Dan. ii. 5, iii. 29, "dunghill" A.V.); public establishments of that nature are still found in the large towns of the East. The "dunghill" was put as the emblem of deep and squalid poverty (so Gesenius) (1 Sam. ii. 8; Ps. cxiii. 7); to "embrace dunghills" = *to lie in the dust, to wallow in filth*, Ges. (Lam. iv. 5). In Phil. iii. 8, "dung" A. V. (Gr. pl. *skubala*) properly = *what is thrown to the dogs, refuse, offal*, things worthless (Rbn. *N. T. Lex.*). The difficulty of procuring fuel in Syria, Arabia, and Egypt, has made dung in all ages valuable as a substitute: it was probably used for heating ovens and for baking cakes (Ez. iv. 12, 15), the equable heat, which it produced, adapting it peculiarly for the latter operation. (BREAD; OVEN.) Cow's and camel's dung is still used for a similar purpose by the Bedouins. The dung is mixed with chopped straw, made into cakes, and dried for use (Kitto). DOVE'S DUNG.

* **Dung'-gate** (Neh. iii. 13, 14, xii. 31) or **Dung'-port,** a gate of JERUSALEM, perhaps (so Kitto, Bonar, &c.) on the S. near the modern "dung-gate," *Bab el-mugharibeh*, in the Tyropœon. Others place it on the W. or S. W. **Kitto** supposes it = "the gate between the two walls" (2 K. xxv. 4; Jer. xxxix. 4).

Dun'geon [-jun]. CISTERN; PRISON.

Du'ra (Heb. *circle*, Fü.), the plain where Nebuchadnezzar set up the golden image (Dan. iii. 1), has been sometimes identified with a tract a little below *Tekrit*, on the left bank of the Tigris, where the name *Dur* is still found. M. Oppert places the plain (or, as he calls it, the "valley") of Dura to the S. E. of Babylon, in the vicinity of the mound of *Dowair* or *Dúair*. He discovered on this site the pedestal of a colossal statue.

* **Dust** is often used figuratively as well as literally in the Scriptures. (ASHES; EARTH; MORTAR; MOURNING.) To "return to the dust" is closely connected with DEATH or the dissolution of the body (Gen. iii. 19). To "lick the dust" is used hyperbolically of those who prostrate themselves in the dust (Ps. lxxii. 9; Mic. vii. 17); but "to put one's mouth in the dust" = to bow in silence, and await God's help (Gesenius). To throw dust on or at one indicates rage and contempt (2 Sam. xvi. 13; Acts xxii. 23). To shake off the dust of one's feet symbolizes (so Lange) a complete cessation of all fellowship, and a renunciation of influence (Mat. x. 14; Mk. vi. 11; Acts xiii. 51). DRESS.

* **Dye'ing.** COLORS; DRESS; HANDICRAFT.

E

Ea'gle [ee'gl] (Heb. *nesher;* Gr. *aëtos*). The Hebrew word, which occurs frequently in the O. T., and is uniformly in A. V. translated "eagle," may denote a particular species of the *Falconidæ* or falcon family, as in Lev. xi. 13; Deut. xiv. 12, where the "eagle" is distinguished from the OSSIFRAGE, OSPRAY, and other raptatorial birds; but the term is used also to express the griffon VULTURE (*Vultur fulvus*) in two or three passages. At least four distinct kinds of eagles have been observed in Palestine, viz. the golden eagle (*Aquila Chrysaëtos*), the spotted eagle (*Aquila nævia*), the commonest species in the rocky districts, the imperial eagle (*Aquila heliaca*), and the very common *Circaëtos gallicus*, which preys on the numerous reptiles of Palestine. The Hebrew *nesher* may stand for any of these different species, though perhaps more particular reference to the golden and imperial eagles and the griffon vulture may be intended. The Scriptures refer to the eagle's swiftness of flight (Deut. xxviii. 49; 2 Sam. i. 23; Jer. iv. 13, xlix. 22; Lam. iv. 19, &c.); its mounting high into the air (Job xxxix. 27; Prov. xxiii. 5, xxx. 19; Is. xl. 31); its strength and vigor (Ps. ciii. 5); its predaceous habits (Job ix. 26; Prov. xxx. 17); its setting its nest in high places (Job xxxix. 27; Jer. xlix. 16); its care in training its young to fly (Ex. xix. 4; Deut. xxxii. 11); its powers of vision (Job xxxix. 29). Mic. i. 16, "Enlarge thy baldness as the eagle," has been understood (improbably) by Bochart and others to refer to the eagle at the time of its moulting in the spring. But if the *nesher* = the griffon vulture the simile is peculiarly appropriate, for the whole head and neck of this bird are destitute of true feathers. Some Jewish interpreters have illustrated Ps. ciii. 5 (see also Is. xl. 31) by a reference to the old fables about the eagle being able to renew his strength when very old; most modern commentators think the verse refers to the eagle after the moulting season, when the bird is more full of activity than before; but Mr. Houghton much prefers Hengstenberg's explanation,—"Thy youth is renewed, so that in point of strength thou art like the eagle." The "eagles" of Mat. xxiv. 28 and Lk. xvii. 37 may include the griffon vulture and the Egyptian vulture (GIER-EAGLE), though, as eagles frequently prey upon dead bodies, there is no necessity to restrict the Greek word to the vulture family. The figure of an eagle is now and has been long a favorite military ensign. The Persians so employed it; a fact which illustrates the passage in Is. xlvi. 11. The same bird was similarly employed by the Assyrians and the Romans. See cuts under ENSIGN.

Imperial Eagle (*Aquila heliaca*).

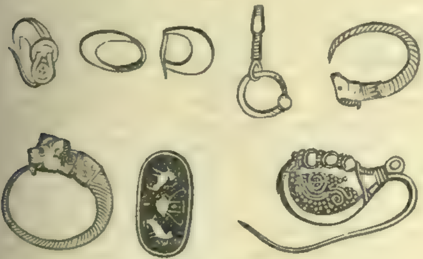
E'a-nes (1 Esd. ix. 21), a name which stands in the place of HARIM, MAASEIAH, and ELIJAH, in the parallel list of Ezr. x. 21.

* **Ear** = the organ of hearing. (DEAF.) In regard to boring the servant's ear, see SLAVE.

* **Ear, to,** an old English verb = *to plough* (Deut. xxi. 4; 1 Sam. viii. 12; Is. xxx. 24). So "earing" (Gen. xlv. 6) and "earing time" (Ex. xxxiv. 21) = *ploughing, ploughing time.*

Ear'nest as a noun (2 Cor. i. 22, v. 5; Eph. i. 14) is the A. V. translation of *arrhabôn*, a Gr. form of the Heb. *'êrâbôn*, which was introduced by the Phenicians into Greece, and also into Italy, where it reappears under the L. forms of *arrhabo* and *arrha*. It may again be traced in the Fr. *arrhes*, and in the old English expression *Earl's* or *Arle's* money. The Heb. word was used generally for "pledge" (Gen. xxxviii. 17, 18, 20), and in its cognate forms for "pledge" (1 Sam. xvii. 18), "surety" (Prov. xvii. 18), and "hostages" (2 K. xiv. 14; 2 Chr. xxv. 24; literally *sons of suretyship*). The Gr. derivative, however, acquired a more technical sense as signifying the *deposit* paid by the purchaser on entering into an agreement for the purchase of any thing. The adjective "earnest" (Rom. viii. 19; Heb. ii. 1, &c.) and adverb "earnestly" (1 Sam. xx. 6, 28; Lk. xxii. 44, 56, &c.) are often used in A.V. in their ordinary meaning, usually in translating some intensive compound or idiomatic expression of the original.

Ear'-rings. The Heb. *nezem*, by which these ornaments are usually described, is ambiguous, originally referring to the nose-ring (Gen. xxiv. 47, A. V. "ear-ring;" Prov. xi. 22; Is. iii. 21; Ez. xvi. 12; A.V. "jewel" in the last three), and thence transferred to the ear-ring. The Heb. *'âgîl* is also translated "ear-rings" (Num. xxxi. 50; Ez. xvi. 12); and once (Is. iii. 20) Heb. *lĕhâshîm* (= *charms*, Ges.; see Amulets). The material of which ear-rings were made was generally gold (Ex. xxxii. 2), and their form circular. They were worn by women and by youth of both sexes (Ex. *l. c.*). It has been inferred from the passage quoted, and from Judg. viii. 24, that they were not worn by men: these passages are, however, by no means conclusive. The ear-ring appears to have been regarded with superstitious reverence as an amulet. On this account they were surrendered along with the idols by Jacob's household (Gen. xxxv. 4). Chardin describes ear-rings with talismanic figures and characters on them, as still existing in the East. Jewels (Heb. *nĕtîphôth=drops, pendants* for the ears, especially of pearls, Ges.; translated in Judg. viii. 26 "collars," margin "sweet jewels," and in Is. iii. 19 "chains," margin "sweet balls") were sometimes attached to the rings. The size of the ear-rings still worn in Eastern countries far exceeds what is usual among ourselves; hence they formed a handsome present (Job xlii. 11), or offering to the service of God (Num. xxxi. 50). Ornaments, Personal.



Egyptian Ear-rings.—(From Wilkinson.)

Earth. The term is used in two widely different senses: (1.) for the material of which the earth's surface is composed, Heb. *ădâmâh;* (2.) as the name of the planet on which man dwells, Heb. *erets.* The Gr. *gê* is used in both senses of "earth" (Mat. xiii. 5, &c.; v. 18, &c.).—I. The Heb. *ădâmâh* is the *earth* in the sense of soil or ground, particularly as being susceptible of cultivation. The *earth* supplied the elementary substance of which man's body was formed, and the terms *âdâm* (A. V. "man," Adam) and *ădâmâh* (A.V. "ground") are brought into juxtaposition, implying an etymological connection (Gen. ii. 7). The law prescribed "earth" as the material out of which altars were to be raised (Ex. xx. 24). (Altar.)—II. The Heb. *erets* (and so the Gr. *gê* in the LXX. and N. T.) is applied in a more or less extended sense:—1. to the whole world (Gen. i. 1); 2. to land as opposed to sea (Gen. i. 10); 3. to a country (Gen. xxi. 32, A.V. "land"); 4. to a plot of ground (Gen. xxiii. 15, A.V. "land"); 5. to the "ground" on which a man stands (Gen. xxxiii. 3); 6. to the inhabitants of the earth (Gen. vi. 11, xi. 1). "Earth" often, especially in the N. T., = the *land* or *country of Judea* or *Palestine* (Lk. xxiii. 44; Rom. ix. 28; Jas. v. 17, &c.).—For the origin of the earth, see Creation. Probably the Hebrews, in common with other ancient nations, regarded the earth as the grand centre round which the sun and all the heavenly bodies revolve; but it is manifest that the Scriptures, in using the language which, literally and strictly interpreted, would convey this idea, neither make themselves responsible for its scientific accuracy, nor positively inform us what the real belief of the Hebrews on this subject was. Those among us who fully adopt the Copernican system of astronomy, have no hesitation in saying, "The sun rises;" "the moon and stars set," &c.; those who believe that the earth is a sphere still speak of "the level of the earth;" those who believe the dew is simply deposited on the cold earth from the warm air, say with others, "the dew falls;" those who believe that, according to the laws of optics, we only take cognizance of pictures or impressions made on the retina of the eye, do not scruple to affirm that they see the persons before their eyes, &c. In all these cases we use the scientifically incorrect language which is descriptive of appearances; yet we are not misunderstood when we use this convenient language, nor do we ordinarily suppose that we ourselves sanction a false view, or that those whom we address receive from us a false view, or hold it themselves. Much of the Bible (Psalms, Isaiah, &c.) is animated poetry; the whole is so written that it may be the Book for the people. The Scriptures, therefore, use language which all can readily understand when they speak of the sun's rising and going down (Gen. xv. 17, xix. 23, &c.), of Joshua's commanding the sun to stand still upon Gibeon and the moon in the valley of Ajalon (Josh. x. 12, 13), of the heavens as spread out (Job ix. 8), of the earth as having foundations (xxxviii. 4, 6; Ps. civ. 5; Prov. viii. 29) and pillars (Job. ix. 6; Ps. lxxv. 3). In Job xxvi. 7, the earth is represented as hung upon nothing. (Astronomy; Heaven, &c.) The "pit" or "hell" is spoken of as beneath the earth's surface (Num. xvi. 30; Deut. xxxii. 22; Job xi. 8). There seem to be traces (mostly in poetical passages) of the same ideas as prevailed among the Greeks, that the world was a disc (Is. xl. 22), bordered by the ocean (Deut. xxx. 13; Job xxvi. 10; Ps. cxxxix. 9; Prov. viii. 27), with Jerusalem as its centre (Ez. v. 5), which was thus regarded, like Delphi, as the *navel* (Judg. ix. 37; Ez. xxxviii. 12), or, according to another view, the highest point of the world. But Jerusalem might be regarded as the centre of the world, not only as the seat of religious light and truth, but to a certain extent in a geographical sense. A different view has been gathered from the expression "four corners," as though implying the quadrangular shape of a garment stretched out; but "corners" may be applied in a metaphorical sense to the extreme ends of the world (Job xxxvii. 3; Is. xi. 12; Ez. vii. 2). As to the size of the earth, the Hebrews had but a very indefinite notion. Without unduly pressing the language of prophecy, it may be said that their views on this point extended but little beyond the nations with which they came in contact; its solidity is frequently noticed, its dimensions but seldom (Job xxxviii. 18; Is. xlii. 5). The Bible abounds in topographical details respecting Palestine and the neighboring countries. For fulness of detail in topography, for graphic sketches of scenery, for minute accuracy in the description of natural products, peculiarities of climate, and manners and customs, no history, ancient or modern, can be compared with the Bible (Ptr. in Kit.). Josh. xii.–xxi. contain a remarkable description not only of the general features and boundaries of Palestine, but of the names and situations of its towns and villages. The earth was divided into four quarters or regions corresponding to the four points of the compass; these were described in various ways, sometimes according to their positions relatively to a person facing the E., *before*, *behind*, the *right* hand, and the *left* hand, thus representing respectively E., W., S., and N. (Job xxiii. 8, 9); sometimes relatively to the sun's course, the *rising*, the *setting* (Ps. l. 1); sometimes as the seat of the four winds (Ez. xxxvii. 9). Of the physical objects noticed in the O. T. we may make the following summary, omitting of course the details of the geography of Palestine:—1. *Seas*—the Mediterranean, termed the "*great* sea" (Num. xxxiv. 6), the "sea of the Philistines" (Ex. xxiii. 31), and the "uttermost sea" (Deut. xi. 24); the "Red Sea" (Ex. x. 19), or "Egyptian Sea" (Is. xi. 15); the Dead Sea, under the names "Salt Sea" (Sea, the Salt) (Gen. xiv. 3), "Eastern Sea" (Joel ii. 20), and "Sea of the Plain" (Deut. iv. 49); and the Sea of Chinnereth, or Galilee (Num. xxxiv. 11). (Sea.) 2. *Rivers*—the Euphrates, which was specifically "*the* river" (Gen. xxxi. 21), or "the great river ' (Deut. i. 7); the Nile, which was named either "the River" 3 (Gen. xli. 1), or Sihor (Josh. xiii. 3); the Tigris, under the name of Hiddekel (Dan. x. 4); the Chebar (Ez. i. 3); the Habor (2 K. xvii. 6); the River of Egypt (Num. xxxiv. 5); and the rivers of Damascus, Abana and Pharpar (2 K. v. 12). For the Gihon and Pison (Gen. ii. 11, 13), see Eden. 3. *Mountains*—Ararat or Armenia (Gen. viii. 4); Sinai (Ex. xix. 2); Horeb (Ex. iii. 1); Hor (Num. xx. 22) near Petra; Lebanon (Deut. iii. 25); and Sephar (Gen. x. 30) in Arabia. The distribution of the nations over the face of the earth is systematically described in Gen. x. (Tongues, Confusion of), to which account subsequent additions are made in chapters xxv. and xxxvi., and in the prophetical and historical books. The hereditary connection of the Hebrews with Mesopotamia and the importance of the dynasties which bore sway in it make it a prominent feature in the ancient world. The Egyptian bondage introduces to our notice some of the localities in Lower Egypt, viz. the province of Goshen, and the towns Rameses (Gen. xlvii. 11); On (xli. 45); Pithom (Ex. i. 11); and Migdol (xiv. 2). It is difficult to estimate the amount of information which the Hebrews derived from the Phenicians; but no doubt from them they learned the route to Ophir, and became acquainted with the positions and productions of a great number of regions comparatively unknown. From Ez. xxvii. we may form some notion of the extended ideas of geography which the Hebrews had obtained. The progress of information on the side of Africa is clearly marked; the distinction between Upper and Lower Egypt is shown by the application of the name Pathros to the former (Ez. xxix. 14). Memphis, the capital of Lower Egypt, is first mentioned in Hos. ix. 6, and afterward frequently as "Noph" (Is. xix. 13); Thebes, the capital of Upper Egypt, at a later period, as "No-Amon" (Nah. iii. 8) and "No" (Jer. xlvi. 25); and the distant Syene (Ez. xxix. 10). Several other towns are noticed in the Delta. The wars with the Assyrians and Babylonians, and the captivities which followed, bring us back again to the geography of the East. Incidental notice is taken of several important places in connection with these events. The names of Persia (2 Chr. xxxvi. 20) and India (Esth. i. 1) now occur: whether the far-distant *China* is noticed at an earlier period under the name Sinim (Is. xlix. 12) admits of doubt. The names of Greece and Italy are hardly noticed in Hebrew geography: the earliest notice of the former, subsequently to Gen. x., occurs in Is. lxvi. 19, under the name of Javan. If Italy is described at all, it is under the name Chittim (Dan. xi. 30). In the Maccabean era the classical names came into common use; and henceforward the geography of the Bible, as far as foreign lands are concerned, is absorbed in the wider field of classical geography.

Earth'en-ware. Pottery.

Earth'quake. Earthquakes, more or less violent, are of frequent occurrence in Palestine, as might be expected from the numerous traces of volcanic agency visible in that country. (Argob; Sea, the Salt, &c.) The instances recorded in the Scriptures, however, are but few (1 Sam. xiv. 15; 1 K. xix. 11, 12; Mat. xxviii. 2; Acts xvi. 26, &c.; see below); the most remarkable occurred in the reign of Uzziah (Am. i. 1; Zech. xiv. 5), which Josephus connected with the sacrilege and consequent punishment of that monarch (2 Chr. xxvi. 16 ff.). From Zech. xiv. 4 we are led to infer that a great convulsion took place at this time in the Mount of Olives, the mountain being split so as to leave a valley between its summits. Josephus (ix. 10, § 4) records something of the sort, but his account is by no means clear. We cannot but think that the two accounts have the same foundation, and that the Mount of Olives was really affected by the earthquake. An earthquake occurred at the time of our Saviour's crucifixion (Mat. xxvii. 51–54), which may be deemed miraculous rather from the conjunction of circumstances than from the nature of the phenomenon itself. Josephus (xv. 5, § 2) records a very violent earthquake, B. C. 31, in which 10,000 people perished. Terrible earthquakes visited Syria and Palestine A. D. 1170, 1202, 1759, &c. That of January 1, 1837, was felt in a region 500 miles long by 90 broad, but the principal scene of ruin was in Upper Galilee. Mr. Calman, who accompanied Rev. W. M. Thomson to minister relief to the sufferers, estimated 5,025 killed, and 405 wounded at *Safed*, 775 killed and 65 wounded at Tiberias, and more than 1,500 killed in other places (Kitto, *Phys. Hist. of Pal.*, 88 ff.; Thn. i. 429 ff.). Earthquakes are not unfrequently accompanied by fissures of the earth's surface; instances of this are recorded in connection with the destruction of Korah and his company (Num. xvi. 32), and at the time of our Lord's death (Mat. xxvii. 51); the former may be paralleled by a similar occurrence at Oppido in Calabria A. D. 1783, where the earth opened to the extent of 500, and a depth of more than 200 feet. Darkness is frequently a concomitant of earthquakes. The awe which an earthquake never fails to inspire rendered it a fitting token of Jehovah's presence (Judg. v. 4; 2 Sam. xxii. 8; Ps. lxxvii. 18, xcvii. 4, civ. 32; Am. viii. 8; Hab. iii. 10). An earthquake is a symbol of a wide-spread and terrible calamity, or of a great political convulsion or catastrophe (Rev. vi. 12, &c.).

East. The Hebrew terms, descriptive of the *east*, differ in idea, and, to a certain extent, in application; (1.) Heb. *kedem* (and so the forms *kêdem*, *kâdîm*, *kidmâh*, *kadmôn*, *kadmônî*) properly means that which is *before* or *in front of* a person, and was applied to the E. from the custom of turning in that direction when describing the points of the compass, *before*, *behind*, the *right*, and the *left*, representing respectively E., W., S., and N. (Job xxiii. 8, 9; A. V. "forward," "backward," "on the left hand," "on the right hand"); (2.) Heb. *mizrâh* or *mizrâch* means the place of the *sun's rising*. Bearing in mind this etymological distinction, it is natural that

No. 1 should be used when the *four* quarters of the world are described (as in Gen. xiii. 14, xxviii. 14; Job xxiii. 8, 9; Ez. xlvii. 18 ff.), and No. 2 when the E. is only distinguished from the W. (Josh. xi. 3; Ps. l. 1, A. V. "from the rising of the sun unto the going down thereof;" ciii. 12, cxiii. 3; A. V. "from the rising," &c.; Zech. viii. 7), or from some other one quarter (Dan. viii. 9, xi. 44; Am. viii. 12); exceptions to this usage occur in Ps. cvii. 3, and Is. xliii. 5, each, however, admitting of explanation. Again, No. 2 is used in a strictly geographical sense to describe a spot or country immediately *before* another in an easterly direction; hence it occurs in Gen. ii. 8, iii. 24, xi. 2 (ARARAT), xiii. 11, xxv. 6, &c.; and hence the subsequent application of the term, as a proper name (Gen. xxv. 6, A. V. "eastward, unto the E. country;" Judg. vi. 3, 33, &c., "children of the E.," literally *sons of the E.;* Job i. 3, "men" [marg. "sons] of the E.;" compare our phrase "the East," and see SEPHAR), to the lands lying immediately eastward of Palestine, viz. ARABIA, Mesopotamia, and Babylonia; on the other hand, No. 2 is used of the *far* East with a less definite signification (Is. xli. 2, 25, A.V. "the rising;" xliii. 5, xlvi. 11). In the LXX. the Gr. *anatolai*, plural of *anatolê*, which literally = No. 2, is used both for No. 1 and No. 2. So in N. T. (Mat. ii. 1, viii. 11, xxiv. 27; Lk. xiii. 29; Rev. xvi. 12). The Greek singular *anatolê* is translated "East" in Mat. ii. 2, 9; Rev. vii. 2, xxi. 13; but Lange and most recent interpreters translate the Gr. *en tê anatolê* in Mat. ii. 2, 9, literally *in the rising* sc. of the star: otherwise "in the E." = in ARABIA. (STAR OF THE WISE MEN.) In Ps. lxxv. 7 (Heb. 6) the Heb. *mûtsâ* (= *going forth, place of going forth;* hence *east*, whence the sun goes forth, Ges.) is translated "east;" and in Jer. xix. 2 a gate of JERUSALEM is called in A. V. "east gate," marg. "sun gate" (Heb. *harsith* or *charsith* in Keri, the text having *ú* instead of *í*), translated by Gesenius, Henderson, &c., the *pottery* gate).—*Children*, or *men, of the East;* see above.

Eas'ter, in the A. V. of Acts xii. 4, is chiefly noticeable as an example of the want of consistency in the translators. In the earlier English versions "Easter" had been frequently used as the translation of the Gr. *pascha*. At the last revision, PASSOVER was substituted in all passages but this.

* **East Gate** (Neh. iii. 29), a gate of JERUSALEM; perhaps (so Ges.) = the WATER-GATE or HORSE-GATE. In Jer. xix. 2, marg. "sun-gate," Ges. supposes it = the gate by which one went out to the Valley of Hinnom; others suppose it = the VALLEY GATE.

* **East Sea, the** = the Dead Sea. SEA, THE SALT.

East Wind. WINDS.

* **Eat, Eat'ing.** FOOD; MEALS.

E'bal (Heb. *stone*, Ges.; = OBAL, Fü.). **1.** Son of Shobal the son of Seir (Gen. xxxvi. 23; 1 Chr. i. 40). —**2.** OBAL the son of Joktan (1 Chr. i. 22; comp. Gen. x. 28).

E'bal (Heb. *stone*, Ges.; *bare* mount, Fü.), **Mount**, a mount in the promised land, on which, according to the command of Moses, the Israelites were, after their entrance on the promised land, to "put" the curse which should fall upon them if they disobeyed the commandments of Jehovah. The blessing consequent on obedience was to be similarly localized on Mount GERIZIM (Deut. xi. 26–29). Half the tribes were to stand on Mount Gerizim, responding to blessings, and half on Ebal, responding to curses, as pronounced by the Levites, who remained with the ark in the centre of the interval (xxvii.; compare Josh. viii. 30–35). On Ebal further was to be erected an altar of large unhewn stones, plastered with lime, and inscribed with the words of the law. Where, then, were Ebal and Gerizim situated? The all but unanimous reply to this is, that they are the mounts which form the sides of the fertile valley in which lies *Nablûs*, the ancient SHECHEM—Ebal on the N. and Gerizim on the S. (1.) It is plain that they were situated near together, with a valley between. A voice can be heard without difficulty across this valley, which, between the lower slopes of the mountains where the tribes probably stood, is about 200 yards wide (Ptr. in Kit.). (2.) Gerizim was very near Shechem (Judg. ix. 7), and in Josephus's time the names appear to have been attached to the mounts, which were then, as now, Ebal on the N. and Gerizim on the S. Eusebius and Jerome place them in the Jordan valley, near Gilgal; but they speak merely from hearsay. It is well known that one of the most serious variations between the Hebrew text of the Pentateuch and the Samaritan text is in reference to Ebal and Gerizim. In Deut. xxvii. 4, the Samaritan has Gerizim, which all critics of eminence, except Kennicott, regard as a corrupt reading (so Ptr. in Kit.), while the Hebrew (as in A. V.) has Ebal, as the mount on which the altar to Jehovah and the inscription of the law were to be erected. Upon this basis the Samaritans ground the sanctity of Gerizim and the authenticity of the temple and holy place, which did exist and still exist there. Ebal is rarely ascended by travellers, but its summit, according to Van de Velde, is about 2,700 feet above the sea, 1,028 feet above *Nablûs*, and about 100 feet higher than Gerizim. Both mounts are terraced, and there is little or no perceptible difference in soil, &c. The structure of Gerizim is nummulitic limestone, with occasional outcrops of igneous rock, and that of Ebal is probably similar. At its base above the valley of *Nablûs* are numerous caves and sepulchral excavations. The modern name of Ebal is *Sitti Salamîyah*, from a Mohammedan female saint, whose tomb is standing on the eastern part of the ridge, a little before the highest point is reached. Stanley (233 n.) gives the modern name of the mount as *'Imad ed-Deen* (the *pillar of the religion*).

E'bed (Heb. *servant, slave*). **1.** (Many MSS. and the Syriac and Arabic versions, have EBER). Father of GAAL, who with his brethren assisted the men of Shechem in their revolt against Abimelech (Judg. ix. 26, 28, 30, 31, 35.—**2.** Son of Jonathan; one of the "sons" of Adin who returned from Babylon with Ezra (Ezr. viii. 6); written OBETH in 1 Esd.

E'bed-me'lech [-lek] (Heb. see below), an Ethiopian eunuch in the service of King Zedekiah, through whose interference Jeremiah was released from prison, and who was on that account preserved from harm at the taking of Jerusalem (Jer. xxxviii. 7 ff., xxxix. 15 ff.). His name seems to be an official title = *King's slave*, i. e. *minister*.

* **E'beh** (Heb.) (Job. ix. 26, marg.). The margin "ships of desire," or "ships of Ebeh," answers to "swift ships" in the text of the A. V. Ges. & Fü. make the Heb. *êbeh* = *reed, bulrush, papyrus*, and understand *ships of reed*, i. e. boats or skiffs made of papyrus, and famous for lightness and swiftness. EGYPT.

Eb'en-e'zer (Heb. *the stone of help*), a stone set up by Samuel after a signal defeat of the Philistines, as a memorial of the "help" received on the occasion from Jehovah (1 Sam. vii. 12); named twice previously (iv. 1, v. 1), but not unnaturally, in the narrative written after the event. Its position, still unknown, was between MIZPEH and SHEN.

E'ber (Heb. *the region beyond*, Ges.; *production, shoot*, Fü.). **1.** Son of Salah, and great-grandson of Shem (Gen. x. 21, 24, 25, xi. 14–17; 1 Chr. i. 18, 19, 25); = Heber in Lk. iii. 35. In Num. xxiv. 24, "Eber" = the descendants of Eber, or the Hebrews collectively (compare Israel). Eber, according to Gen. xi., not only survived all his own lineal ancestors, but attained nearly twice the age of any of his descendants in the line of Abraham, and indeed outlived all of them down to Abraham himself, dying four years after the latter, at the age of 464 years. Of all who have lived since the flood, only Noah and Shem are recorded as older than Eber at their respective deaths, and their greater age is due to their having lived before as well as after the flood. Eber is as preëminent for his length of life after the flood as Methuselah for his before it.—**2.** A Benjamite, son of Elpaal and descendant of Shaharaim (1 Chr. viii. 12). —**3.** A priest, chief of the house of Amok under high-priest Joiakim (Neh. xii. 20).

E-bi'a-saph (Heb. = Abiasaph), a Kohathite Levite of the family of Korah, ancestor of the prophet Samuel and of Heman the singer (1 Chr. vi. 23, 37). The same man is probably intended in ix. 19. The name appears = Abiasaph, and in one passage (1 Chr. xxvi. 1) to be abbreviated to Asaph.

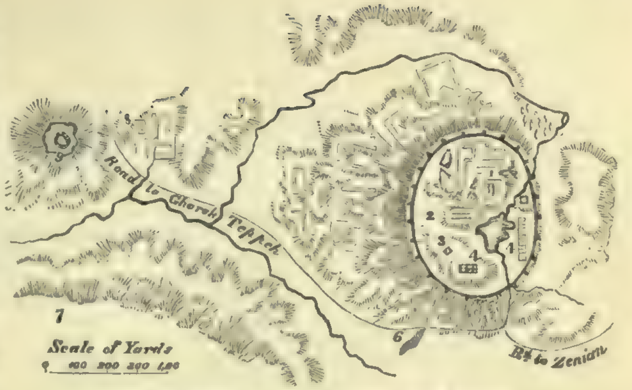
Ebony (*Diospyros Ebenum*).

Eb'o-ny (Heb. *hobnîm* = *wood as hard as stone*) occurs only in Ez. xxvii. 15, as one of the valuable commodities imported into Tyre by the men of Dedan. The best kind of ebony is yielded by the *Diospyros Ebenum*, a tree which grows in Ceylon and Southern India; but there are many trees of the natural order *Ebenaceæ* which produce this material. The ancients held the black heart-wood in high esteem. It admits of a fine polish, and is used for cabinet-work. There is every reason for believing that the ebony afforded by the *Diospyros Ebenum* was imported from India or Ceylon by Phenician traders; though it is equally probable that the Tyrian merchants were supplied with ebony from trees which grew in Ethiopia. It is not known what tree yielded the Ethiopian ebony.

E-bro'nah (Heb. *'abrônâh* = *passage*, sc. of the sea, Ges.; *coast-place, bank-place*, Fü.), a station of the Israelites in the desert, immediately preceding Ezion-gaber, possibly a ford across the head of the Elanitic Gulf (Num. xxxiii. 34, 35). Wilderness of the Wandering.

E-ca'nus, one of the five swift scribes who attended on Esdras (2 Esd. xiv. 24). Asiel 2.

Ec-bat'a-na, or Ec-bat'a-ne (L. *Ecbatana, Ecbatanæ*, from Gr.; Heb. *Ahmèthâ*, or *Achmèthâ*; all from old Persian or Aryan = *place of horses, stable*, Lassen; *place of assemblage*, Sir Henry Rawlinson). It is doubtful whether the name of this place is really contained in the Hebrew Scriptures. Many of the best commentators understand the expression, in Ezr. vi. 2, differently, and translate it "in a coffer" (A. V. "Achmetha;" margin "Ecbatana," or "in a coffer"). If a city is meant, there is little doubt of one of the two Ecbatanas being intended, for except these towns there was no place in the province of the Medes which contained a palace, or where records are likely to have been deposited. In the Apocrypha "Ecbatane" is frequently mentioned (Tob. iii. 7, xiv. 12, 14; Jd. i. 1, 2; 2 Mc. ix. 3, &c.). Two cities of the name of Ecbatana seem to have existed in ancient times, one the capital of northern Media, the Media Atropatênê of Strabo; the other the metropolis of the larger and more important province known as Media Magna. The site of the former Sir H. Rawlinson regards as the very curious ruins at *Takht-i-Suleïman* (lat. 36° 28', long. 47° 9'); while that of the latter, about 150 miles S. E. of the former, is occupied by *Hamadan*, which is one of the most important cities of modern Persia. There is generally some difficulty in determining, when Ecbatana is mentioned, whether the northern or the southern metropolis is intended. Few writers are aware of the existence of the two cities, and they lie sufficiently near to one another for geographical notices in most cases to suit either site. The northern city was the "seven-walled town," with battlements coated, five of them with paint of different colors, one with silver, and one with gold, described by Herodotus, and declared by him to have been the capital of Cyrus (Hdt. i. 98, 99, 153); and it was thus most probably there that the roll was found which proved to Darius that Cyrus had really made a decree allowing the Jews to rebuild their temple. The peculiar feature of the site of *Takht-i-Suleïman*, which Sir H. Rawlinson proposes to identify with the northern Ecbatana, is a conical hill rising to the height of about 150 feet above the plain, and covered both on its top and sides with massive ruins of the most antique and primitive character. A perfect enceinte, formed of large blocks of squared stone, may be traced round the entire hill along its brow; within there is an oval enclosure about 800 yards in its greatest and 400 in its least diameter, strewn with ruins, which cluster round a remarkable lake, filled with water exquisitely clear and pleasant to the taste. On three sides—the S., the W., and the N.—the acclivity is steep, and the height above the plain uniform, but on the E. it abuts upon a hilly tract of ground, and here it is but slightly elevated above the adjacent country. The northern Ecbatana continued to be an important place down to the 13th century after Christ. By the Greeks and Romans it appears to have been known as Gaza, Gazaca, or Canzaca, "the treasure city," on account of the wealth laid up in it; while by the Orientals it was termed *Shiz*. Its decay is referable to the Mogul conquests about a. d. 1200; and its final ruin is supposed to date from about the 15th or 16th century. In the 2d book of Maccabees (ix. 3, &c.) the "Ecbatane" is undoubtedly the southern city, now represented both in name and site by *Hamadan*. This place, situated on the northern flank of the great mountain called formerly Orontes, and now *Elwend*, was perhaps as ancient as the other, and is far better known in history. If not the Median capital of Cyrus, it was at any rate regarded from the time of Darius Hystaspis as the chief city of the Persian *satrapy* of Media, and as such it became the summer residence of the Persian kings from Darius downward. It was afterward the metropolis of the Parthian empire, and is now a city of from 20,000 to 30,000 inhabitants. The Jews, many of whom reside here, regard it as the residence of Ahasuerus (SHUSHAN), and show within its precincts the tomb of Esther and MORDECAI. The "Ecbatane" of Tobit and Judith is thought by Sir H. Rawlinson to be the *northern* city.



Plan of the Northern Ecbatana — the modern *Takht-i-Suleiman*.

1. Remains of a Fire-Temple. 2. Ruined Mosque. 3. Ancient buildings, with shafts and capitals. 4. Ruins of the palace of Abakai Khan. 5. Cemetery. 6. Ridge of Rock called "the Dragon." 7. Hill called *Tawlah* or "the Stable." 8. Ruins of Kalisiah. 9. Rocky hill of Zindani-Soleiman.

Southern Ecbatana — the modern *Hamadan*. The ruins in the foreground are said to be of the "castle" or palace of Darius.—From Chesney's *Euphrates Expedition*.—(Fairbairn.)

Ec-cle-si-as'tes [ek-klee-ze-as'teez] (L. fr. Gr. = *preacher* = Heb. *Kóheleth*; see below).—I. *Title.* The Hebrew title of this book is taken from the name by which the son of David, or the writer who personates him, speaks of himself throughout it. The apparent anomaly of the feminine termination indicates that the abstract noun has been transferred from the office to the person holding it; and hence, with the single exception of Eccl. vii. 27, the noun, notwithstanding its form, is used throughout in the masculine. The word has been applied to one who speaks publicly in an assembly, and there is, to say the least, a tolerable agreement (LXX., Vulgate, Luther, A. V., Gesenius, Knobel, Stuart, &c.) in favor of this interpretation. On the other hand, Grotius (followed by Herder, Jahn, and Mendelssohn) has suggested "compiler" as a better equivalent.—II. *Canonicity.* In the Jewish division of the books of the Old Testament, Ecclesiastes ranks as one of "the five Rolls" (BIBLE, III. 3, *b.*), and its position, as having canonical authority, appears to have been recognized by the Jews from the time in which the idea of a CANON first presented itself. We find it in all the Jewish catalogues of the sacred books, and from them it has been received universally by the Christian Church. Some singular passages in the Talmud indicate, however, that the recognition was not altogether unhesitating, and that it was at least questioned how far the book was one which it was expedient to place among the Scriptures that were read publicly.—III. *Author and Date.* The hypothesis naturally suggested by the account that the writer gives of himself in chapters i. and ii. is, that it was written by the only "son of David" who was "king over Israel in Jerusalem" (i. 1, 12). The belief that Solomon was actually the author was, it need hardly be said, received generally by the Rabbinic commentators and the whole series of Patristic writers. Grotius was indeed almost the first writer who called it in question and started a different hypothesis, viz. that it was written after Solomon's time by some one who personated that king as penitent. The objections urged against the traditional belief by Grotius and later critics, and the hypotheses substituted for it, are drawn chiefly from the book itself.—*Objection* 1. The language of the book is said to be inconsistent with the belief that it was written by Solomon. It belongs (so Grotius, De Wette, Ewald, and most German critics, Stuart, &c.) to the time when the older Hebrew was becoming largely intermingled with Aramaic forms and words, and as such takes its place in the latest group of books of the O. T. The prevalence of abstract forms is urged as belonging to a later period than that of Solomon in the development of Hebrew thought and language. The answers given to these objections by the defenders of the received belief are (*a*) that many of what we call Aramaic or Chaldee forms may have belonged to the period of pure Hebrew, though they have not come down to us in any extant writings; and (*b*) that, so far as they are foreign to the Hebrew of the time of Solomon, he may have learned them from his "strange wives," or from the men who came as ambassadors from other countries.—*Objection* 2. Would Solomon have been likely to speak of himself as in i. 12, or to describe with bitterness the misery and wrong of which his own misgovernment had been the cause, as in iii. 16, iv. 1? On the hypothesis that he was the writer, the whole book is an acknowledgment of evils which he had occasioned, while yet there is no distinct confession and repentance. The question here raised is worth considering, but it can hardly lead in either direction to a conclusion.—*Objection* 3. It has been urged that the state of society indicated in this book leads to the same conclusion as its language, and carries us to a period after the return from the Babylonian captivity, when the Jews were enjoying comparative freedom from invasion, but were exposed to the evils of misgovernment under the satraps of the Persian king. Significant, though not conclusive in either direction, is the absence of all reference to any contemporaneous prophetic activity, or to any Messianic hopes. The use throughout the book of Elohim instead of JEHOVAH, as the divine name (GOD), leaves the question as to date nearly where it was. The indications of rising questions as to the end of man's life, and the constitution of his nature, of doubts like those which afterward developed into Sadduceeism (iii. 19–21), of a copious literature connected with those questions, confirm, it is urged, the hypothesis of the later date. It may be added, too, that the absence of any reference to such a work as this, in the enumeration of Solomon's writings in 1 K. iv. 32, tends at least to the same conclusion. In this case, however, as in others, the arguments of recent criticism are stronger against the traditional belief than in support of any rival theory, and the advocates of that belief might almost be content to rest their case upon the discordant hypotheses of their opponents. On the assumption that the book belongs not to the time of Solomon, but to the period subsequent to the Captivity, the dates which have been assigned to it occupy a range of more than three hundred years. Grotius supposes Zerubbabel to be referred to, in xii. 11, as the "One Shepherd," and so far agrees with Keil, who fixes it in the time of Ezra and Nehemiah. Stuart supposes that Ecclesiastes may have been written between the first return of the Jews from Babylon (535 B. C.) and Ezra's time (about eighty years afterward). Ewald and De Wette conjecture the close of the period of Persian or the commencement of that of Macedonian rule; Bertholdt the period between Alexander the Great and Antiochus Epiphanes; Hitzig about 204 B. C.; Hartmann, the time of the Maccabees. On the other hand, the main facts relied on by these critics as fatal to the traditional belief are compatible with any date subsequent to the Captivity.—IV. *Plan.* The book of Ecclesiastes comes before us as being conspicuously, among the writings of the O. T., the great stumbling-block of commentators. Some at least of the Rabbinical writers were perplexed by its teachings. Little can be gathered from the Patristic interpreters. The book is comparatively seldom quoted by them. No attempt is made to master its plan and to enter into the spirit of its writer. When we descend to the more recent developments of criticism, we meet with an almost incredible divergence of opinion. Luther sees in it a noble design of leading men, in the midst of all the troubles and disorders of human society, to a true endurance and reasonable enjoyment. Grotius finds in it only a collection of many maxims, connected more or less closely with the great problems of human life. Others reject these views as partial and one-sided, and assert that the object of the writer was to point out the secret of a true blessedness in the midst of all the distractions and sorrows of the world as consisting in a calm, thankful enjoyment of the good that comes from God. The variety of these opinions indicates sufficiently that the book is as far removed as possible from the character of a formal treatise. It is that which it professes to be—the confession of a man of wide experience looking back upon his past life, and looking out upon the disorders and calamities which surround him. The true utterances of such a man are the records of his struggles after truth, of his occasional glimpses of it, of his ultimate discovery. The writer of Ecclesiastes is not a didactic moralist, nor a prophet, but a man who has sinned in giving way to selfishness and sensuality, upon whom have come from that sin satiety and weariness of life; in whom the mood of spirit, over-reflective, indisposed to action, has become dominant in its darkest form, but who has, through all this, been under the discipline of a divine education, and has learned from it the lesson which God meant to teach him. What that lesson was will be seen from an examination of the book itself. It is tolerably clear that the recurring burden of "Vanity of vanities" and the teaching which recommends a life of calm enjoyment mark, whenever they occur, a kind of halting-place in the succession of thoughts. Taking this, accordingly, as his guide, Professor Plumptre, the original author of this article, considers the whole book as falling into five divisions, each of the first four, to a certain extent, running parallel to the others in its order and results, and closing with that which, in its position no less than its substance, is "the conclusion of the whole matter." (1.) Chapters i. and ii. This portion of the book more than any other has the character of a personal confession. The Preacher starts with reproducing the phase of despair and weariness into which his experience had led him (i. 2, 3). To the man who is thus satiated with life, the order and regularity of nature are oppressive (i. 4–7). That which seems to be new is but the repetition of the old (i. 8–11). Then, having laid bare the depth to which he had fallen, he retraces the path by which he had travelled thitherward. First he had sought after wisdom as that to which God seemed to call him (i. 13), but the pursuit of it was a sore travail, and there was no satisfaction in its possession. The first experiment in the search after happiness had failed, and he tried another—to surround himself with all the appliances of sensual enjoyment, and yet in thought to hold himself above it (ii. 1–9). But this also failed to give him peace (ii. 11). The first section closes with that which, in different forms, is the main lesson of the book—to make the best of what is actually around one (ii. 24)—to substitute for the reckless, feverish pursuit of pleasure the calm enjoyment which men may yet find both for the senses and the intellect. (2.) Chapters iii. 1–vi. 9. The order of thought in this section has a different starting-point. One who looked out upon the infinitely varied phenomena of men's life might yet discern, in the midst of that variety, traces of an order. There are times and seasons for each of them in its turn, even as there are for the vicissitudes of the world of nature (iii. 1–8). The heart of man with its changes is the mirror of the universe (iii. 11), and is, like that, inscrutable. And from this there comes the same conclusion as from the personal experience. Calmly to accept the changes and chances of life, entering into whatever joy they bring, as one accepts the order of nature, this is the way of peace (iii. 13). The thought of the ever-recurring cycle of nature, which had before been irritating and disturbing, now whispers the same lesson. The transition from this to the opening thoughts of chapter iv. seems at first somewhat abrupt. Instead of the self-centred search after happiness, he looks out upon the miseries and disorders of the world, and learns to sympathize with suffering (iv. 1). And in this survey of life on a large scale, as in that of a personal experience, there is a cycle which is ever being repeated. The opening of chapter v. again presents the appearance of abruptness, but it is because the survey of human life takes a yet wider range. The eye of the Preacher passes from the dwellers in palaces to the worshippers in the Temple, the devout and religious men. Have they found out the secret of life, the path to wisdom and happiness? The answer to that question is, that there the blindness and folly of mankind show themselves in their worst forms. The command "Fear thou God" (verse 7) meant that a man was to take no part in a religion such as this. But that command also suggested the solution of another problem, of that prevalence of injustice and oppression which had before weighed down the spirit of the inquirer. The section ends as before with the conclusion, that to feed the eyes with what is actually before them is better than the ceaseless wanderings of the spirit. (3.) Chapters vi. 10–viii. 15. So far the lines of thought all seemed to converge to one result. The ethical teaching that grew out of the wise man's experience had in it something akin to the higher forms of Epicureanism. But the seeker could not rest in this, and found himself beset with thoughts at once more troubling and leading to a higher truth. The spirit of man looks before and after, and the uncertainties of the future vex it (vi. 12). There are signs (vii. 1–14) of a clearer insight into the end of life. Then comes an oscillation which carries him back to the old problems (vii. 15). The repetition of thoughts that had appeared before is perhaps the natural consequence of such an oscillation, and accordingly in chapter viii. we find the seeker moving in the same round as before. There are the old reflections on the misery of man (viii. 6), and the confusions in the moral order of the universe (viii. 10, 11), the old conclusion that enjoyment, such enjoyment as is compatible with the fear of God, is the only wisdom (viii. 15). (4.) Chapters viii. 16–xii. 8. After the pause implied in his again arriving at the lesson of verse 15, the Preacher retraces the last of his many wanderings. This time the thought with which he started was a profound conviction of the inability of man to unravel the mysteries by which he is surrounded (viii. 17), of the nothingness of man when death is thought of as ending all things (ix. 3–6), of the wisdom of enjoying life while we may (ix. 7–10), of the evils which affect nations or individual man (ix. 11, 12). The wide experience of the Preacher suggests sharp and pointed sayings as to these evils (x. 1–20), each true and weighty in itself, but not leading him on to any firmer standing-ground or clearer solution of the problems which oppressed him. It is here that the traces of plan and method in the book seem most to fail us. In chapter xi., however, the progress is more rapid. The tone of the Preacher becomes more that of direct exhortation, and he speaks in clearer and higher notes. The end of man's life is not to seek enjoyment for himself only, but to do good to others, regardless of the uncertainties or disappointments that may attend his efforts (xi. 1–4). The secret of a true life is that a man should consecrate the vigor of his youth to God (xii. 1). It is well to do that before the night comes, before the slow decay of age benumbs all the faculties of sense (xii. 2, 6), before the spirit returns to God who gave it. The thought of that end rings out once more the knell of the nothingness of all things earthly (xii. 8); but (5.) (xii. 9–14) it leads also to the "conclusion of the whole matter," to that to which all trains of thought and all the experiences of life had been leading the seeker after wisdom, that "to fear God and keep his commandments" was the highest good attainable. If the representation which has been given of the plan and meaning of the book be at all a true one, we find in it, no less than in the book of Job, indications of the struggle with the doubts and difficulties which in all ages of the world have presented themselves to thoughtful observers of the condition of mankind. The writer of the book of Job deals with the great mystery presented by the sufferings of the righteous. In the words of the Preacher, we trace chiefly the weariness or satiety of the pleasure-seeker, and the failure of all schemes of life but one. In both, though by very diverse paths, the inquirer is led to take refuge in the thought that God's kingdom is infinitely great, and that man knows but the smallest fragment of it; that he must refrain from things which are too high for him, and be content with the duties of his own life and the opportunities it presents for his doing the will of God.

Ec-cle-si-as'ti-cus [ek-klee-ze-as'te-kus] (L. fr. Gr. = *belonging to the public assembly* or *church*, i. e. church-reading book; see below), the title given in the Latin version to the Apocryphal book which is called in some manuscripts and editions of the LXX. *The Wisdom of Jesus the Son of Sirach*, and in the Vat. MS., &c., *Wisdom of Sirach.* The word, like many others of Greek origin, appears to have been adopted in the African dialect. The right explanation of the word is given by Rufinus, who remarks that "it does not designate the author of the book, but the character of the writing," as publicly used in the services of the church. According to Jerome, the original Hebrew title was *Proverbs*; and the Wisdom of Sirach shared with the canonical book of Proverbs and the Wisdom of Solomon the title of *The book of all virtues.* In the Syriac version the book is entitled *The book of Jesus the son of Simeon Asiro* (i. e. the bound); *and the same* *book is called the wisdom of the son of Asiro.* In many places it is simply styled *Wisdom.* 2. The writer of the present book describes himself as "Jesus (i. e. Jeshua or Joshua) the son of Sirach, of Jerusalem (l. 27). 3. The language in which the book was originally composed was Hebrew, i. e. perhaps the vernacular Aramean dialect (compare Jn. v. 2, xix. 13, &c.). Jerome says that he had met with the "Hebrew" text. The internal character of the present book bears witness to its foreign source. 4. Nothing, however, remains of the original proverbs of Ben Sira except the few fragments in pure Hebrew which occur in the Talmud and later Rabbinic writers; and even these may have been derived from tradition and not from any written collection. The Greek translation incorporated in the LXX., which is probably the source from which the other translations were derived, was made by the grandson of the author in Egypt "in the reign of Euergetes," for the instruction of those "in a strange country who were previously prepared to live after the law." The date which is thus given is unfortunately ambiguous. Two kings of Egypt bore the surname Euergetes; Ptolemy III., the son and successor of Ptolemy II. Philadelphus, B. C. 247–222; and Ptolemy VII. Physcon, the brother of Ptolemy VI. Philometor, B. C. 170–117. Some have supposed that the "Simon the high-priest, the son of Onias," eulogized in chapter l., = Simon I. "the Just," who was high-priest about 310–290 B. C., and that the grandson of Jesus the son of Sirach, who is supposed to have been his younger contemporary, lived in the reign of Ptolemy III.: others again have applied the eulogy to Simon II., also the son of Onias and high-priest when Ptolemy IV. Philopator endeavored to force an entrance into the Temple, B. C. 217, and fixed the translation in the time of Ptolemy VII. But both suppositions are attended with serious difficulties. From these considerations it appears best (so Mr. Westcott) to combine the two views. The grandson of the author was already past middle-age when he came to Egypt, and if his visit took place early in the reign of Ptolemy Physcon, it is quite possible that the book itself was written while the name and person of the last of "the men of the great synagogue" were still familiar to his countrymen. 5. The name of the Greek translator is unknown. He is commonly supposed to have borne the same name as his grandfather, but this tradition rests only on conjecture or misunderstanding. 6. It is a more important fact that the book itself appears to recognize the incorporation of earlier collections into its text. Jesus the son of Sirach, while he claims for himself the writing of the book, characterizes his father as one "who poured forth a shower of wisdom from his heart" (l. 27). From the very nature of his work, the author was like "a gleaner after the grape-gatherers" (xxxiii. 16). 7. The Syriac and Old Latin versions, which latter Jerome adopted without alteration, differ considerably from the present Greek text, and it is uncertain whether they were derived from some other Greek recension or from the Hebrew original. The Arabic version is directly derived from the Syriac. 8. The existing Greek MSS. present great discrepancies in order, and numerous interpolations. The arrangement of xxx. 25–xxxvi. 17, in the Vatican and Complutensian editions, is very different. The A. V. follows the latter. 9. "The design of this book" (so Ginsburg in Kitto) "is to propound the true nature of wisdom, and to set forth the religious and social duties which she teaches us to follow through all the varied stages and vicissitudes of this life; thus teaching the practical end of man's existence by reviewing life in all its different bearings and aspects." It is impossible, says Mr. Westcott, to make any satisfactory plan of the book in its present shape. The latter part, xlii. 15–l. 21, is distinguished from all that precedes in style and subject; and "the praise of noble men" seems to form a complete whole in itself (xliv.–l. 24). The words of Jerome imply that the original text presented a triple character answering to the three works of Solomon, Proverbs, Ecclesiastes, and Canticles. Eichhorn supposed that the book was made up of three distinct collections which were afterward united: i.–xxiii.; xxiv.–xlii. 14; xlii. 15–l. 24. Bretschneider sets aside this hypothesis, and at the same time one which he had formerly been inclined to adopt, that the recurrence of the same ideas in xxiv. 32 ff.; xxxiii. 16, 17 (xxx.); l. 27, marks the conclusions of three parts. The last five verses of chapter l. (25–29) form a natural conclusion to the book; and the prayer, which forms the last chapter (li.), is wanting in two MSS. 10. The earliest clear coincidence with the contents of the book occurs in the epistle of Barnabas (ch. xix. = Ecclus. iv. 31), but the parallelism consists in the thought, and there is no mark of quotation. The parallels which have been discovered in the N. T. are too general to show that they were derived from the written text, and not from popular language. The first distinct quotations occur in Clement of Alexandria; but from the end of the second century the book was much used and cited with respect. Clement (Alex.) speaks of it continually as *Scripture*, as the work of Solomon. Origen cites passages with the same formula as the canonical books. The other writers of the Alexandrine school follow the same practice. Augustine quotes the book constantly himself as the work of a *prophet*, the Word of God, "*Scripture*," but he expressly notices that it was not in the Hebrew Canon. Jerome, in like manner, contrasts the book with the "Canonical Scriptures," as "doubtful," while they are "sure." The book is not quoted by Irenæus, Hippolytus, or Eusebius; and is not contained in the Canon of Melito, Origen, Cyril, Laodicea, Hilary, or Rufinus. It was never included by the Jews among their Scriptures. (Apocrypha; Canon.) 11. But while the book is destitute of canonical authority, it is a most important monument of the religious state of the Jews at the period of its composition. As an expression of Palestinian theology it stands alone; for there is no sufficient reason for assuming Alexandrine interpolations or direct Alexandrine influence. The book marks the growth of that anxious legalism which was conspicuous in the sayings of the later doctors.

E-clipse' of the Sun. No historical notice of an eclipse occurs in the Bible, but there are passages in the prophets which contain manifest allusion to this phenomenon (Am. viii. 9; Mic. iii. 6; Zech. xiv. 6; Joel ii. 10, 31; iii. 15). (Moon; Sun.) Some of these notices probably refer to eclipses that occurred about the time of the respective compositions: thus the date of Amos coincides with a total eclipse which occurred February 9, B. C. 784, and was visible at Jerusalem shortly after noon; that of Micah with the eclipse of June 5, B. C. 716. A passing notice in Jer. xv. 9 coincides in date with the eclipse of September 30, B. C. 610, well known from Herodotus's account (i. 74, 103). The DARKNESS that overspread the world at the crucifixion cannot with reason be attributed to an eclipse, as the moon was at the full at the time of the Passover.

Ed (Heb. *witness*), a word inserted in the A. V. of Josh. xxii. 34, apparently on the authority of a few MSS., and also of the Syriac and Arabic versions, but not existing in the generally received Hebrew Text except in the last clause of the verse, where it is translated "witness."

E'dar (Heb. *'éder = flock, drove*), **Tow'er of. 1.** A place named only in Gen. xxxv. 21. Jacob's first halting-place between Bethlehem and Hebron was "beyond the tower of Edar." According to Jerome it was 1,000 paces (= one mile) from Bethlehem.—**2.** The "tower of the flock" (margin "Edar") in Mic. iv. 8 = "the stronghold of the daughter of Zion," i. e. of Mount Zion or Jerusalem.

Ed-di'as (1 Esd. ix. 26) = JEZIAH.

E'den (Heb. *delight, pleasure*, Ges.). **1.** The first residence of man. (ADAM; PARADISE.) It would be difficult, in the whole history of opinion, to find any subject which has so invited, and at the same time so completely baffled, conjecture, as the Garden of Eden. In order more clearly to understand the merit of the several theories, it will be necessary to submit to a careful examination the narrative on which they are founded. Omitting those portions of Gen. ii. 8–14 which do not bear upon the geographical position of Eden, the description is as follows (literally translated by Mr. W. A. Wright, the original author of this article):—"And the Lord God planted a garden in Eden eastward . . . . . And a river goeth forth from Eden to water the garden; and from thence it is divided and becomes four heads (or arms). The name of the first *is* Pison: that *is* it which compasseth the whole land of Havilah, where *is* the gold. And the gold of that land *is* good: there *is* the bdellium and the onyx stone. And the name of the second river *is* Gihon; that *is* it which compasseth the whole land of Cush (A. V. 'Ethiopia;' see margin). And the name of the third river *is* Hiddekel; that *is* it which floweth before Assyria. And the fourth river, that *is* Euphrates." In the eastern portion, then, of the region of Eden was the garden planted. The river which flowed through Eden watered the garden, and thence branched off into four distinct streams. The first problem to be solved, then, is this:—To find a river which, at some stage of its course, is divided into four streams, two of which are the Tigris and Euphrates. The identity of these rivers with the Hiddekel and *Phrath* (Heb., A. V. "Euphrates") has never been disputed, and no hypothesis which omits them is worthy of consideration. Setting aside minor differences of detail, the theories with regard to the situation of the terrestrial paradise naturally divide themselves into two classes. The first class includes all those which place the garden of Eden below the junction of the Euphrates and Tigris, and interpret the names Pison and Gihon of certain portions of these rivers: the second, those which seek for it in the high table-land of Armenia, the fruitful parent of many noble streams. The old versions supply us with little or no assistance. It would be a hopeless task to attempt to chronicle the opinions of all the commentators upon this question: their name is legion. Philo is the first who ventured upon an allegorical interpretation. He conceived that by paradise is darkly shadowed forth the governing faculty of the soul; that the tree of life signifies religion, whereby the soul is immortalized; and by the faculty of knowing good and evil the middle sense, by which are discerned things contrary to nature. The four rivers he explains of the several virtues of prudence, temperance, courage, and justice; while the main stream of which they are branches is the generic virtue, goodness, which goeth forth from Eden, the wisdom of God. The opinions of Philo would not be so much worthy of consideration, were it not that he has been followed by many of the Fathers. Among the Hebrew traditions enumerated by Jerome is one that paradise was created before the world was formed, and is therefore beyond its limits. Among the literal interpreters there is an infinite diversity of opinions. What is the river which goes forth from Eden to water the garden? is a question which has been often asked, and still waits for a satisfactory answer. That the ocean stream which surrounded the earth was the source from which the four rivers flowed was the opinion of Josephus. It was the *Shat-el-Arab*, according to those who place the garden of Eden below the junction of the Tigris and Euphrates, and their conjecture would deserve consideration were it not that this stream cannot, with any degree of propriety, be said to rise in Eden. By those who refer the position of Eden to the highlands of Armenia, the "river" from which the four streams diverge is conceived to mean "a collection of springs," or a well-watered district. But this signification of the word is wholly without a parallel. Michaelis, Jahn, Bush, &c., make "river" in verse 10 a collective singular = rivers, i. e. the four rivers afterward specified. The latter part of the verse (A. V. "from thence it was parted, and became into four heads") Bush would understand thus: "afterward the rivers were parted (i. e. *assigned in geographical reckoning* to their particular districts), and became known as four principal rivers." That the Hiddekel is the Tigris, and the *Phrath* the Euphrates, has never been denied, except by those who assume that the whole narrative is a myth which originated elsewhere, and was adapted by the Hebrews to their own geographical notions. With regard to the Pison, the most ancient and most universally received opinion (Josephus, Eusebius, Jerome, Augustine, &c.) identifies it with the Ganges. But Rashi maintained that the Pison was the Nile. That the Pison was the Indus was an opinion current long before it was revived by Ewald and adopted by Kalisch, Gesenius, Bush, &c. Philostorgius conjectured that it was the Hydaspes. Some have found the Pison in the *Naharmalca*, one of the artificial canals which formerly joined the Euphrates and Tigris. (CHALDEA.) Even those commentators who agree in placing the terrestrial paradise on the *Shat-el-Arab*, the stream formed by the junction of the Tigris and Euphrates, between Ctesiphon and Apamea, by no means agree in deciding to which of the branches, into which this stream is again divided, the names Pison and Gihon are to be applied. Calvin, Scaliger, &c., conjectured that the Pison was the most easterly of these channels; Huet and Bochart that it was the westernmost. The advocates of the theory that the true position of Eden is to be sought for in the mountains of Armenia (Reland, Calmet, Rosenmüller, Hartmann, &c.) have identified the Pison with the Phasis. Raumer endeavored to prove that it was the Aras or Araxes, which flows into the Caspian

Sea. Colonel Chesney, from the results of extensive observations in Armenia, was "led to infer that the rivers known by the comparatively modern names of Halys and Araxes are those which, in the book of Genesis, have the names of Pison and Gihon; and that the country within the former is the land of Havilah, whilst that which borders upon the latter is the still more remarkable country of Cush." In Genesis the Pison is defined as that which surrounds the whole land of Havilah. It is, then, absolutely necessary to fix the position of Havilah before proceeding to identify the Pison with any particular river. In Gen. ii. 11, 12, it is described as the land where the best gold was found, and which was besides rich in the treasures of "BDELLIUM" and the "ONYX" stone. If the Havilah of Gen. ii. be identical with any one of the countries mentioned in Gen. x. 29, xxv. 18, and 1 Sam. xv. 7, we must look for it on the E. or S. of Arabia, and probably not far from the Persian Gulf. That Havilah is that part of India through which the Ganges flows, and, more generally, the eastern region of the earth; that it is to be found in Susiana (Hopkinson), in Ava (Buttmann), or in the Ural region (Raumer), are conclusions necessarily following upon the assumptions with regard to the Pison. Hartmann, Reland, and Rosenmüller are in favor of Colchis, the scene of the legend of the Golden Fleece. For all these hypotheses there is no more support than the merest conjecture. The second river of Paradise presents difficulties not less insurmountable than the Pison. Those who maintained that the Pison was the Ganges held also (with Gesenius, Bush, &c.) that the Gihon was the Nile. The etymology of GIHON seems to indicate that it was a swiftly flowing, impetuous stream. According to Golius, *Jichoon* is the name given to the Oxus, which has, on this account, been assumed by Rosenmüller, Hartmann, and Michaelis to be the Gihon of Scripture. But the Araxes, too, is called by the Persians *Jichoon ar-Ras*, and from this circumstance it has been adopted by Reland, Calmet, and Colonel Chesney as the modern representative of the Gihon. Bochart and Huet contended that it was the easternmost of the channels by which the united streams of the Euphrates and Tigris fall into the Persian Gulf. Calvin considered it to be the most westerly. That it should be the Orontes (Leclerc), the Ganges (Buttmann and Ewald), the Kur, or Cyrus (Link), necessarily followed from the exigencies of the several theories. Rask and Verbrugge are in favor of the Gyndes of the ancients, a tributary of the Tigris. Cush has been connected with CUTH or CUTHAH (2 K. xvii. 24). Bochart identified it with Susiana, Link with the country about the Caucasus, and Hartmann with Bactria or Bálkh, the site of Paradise being, in this case, in the celebrated vale of Kashmir. *Cush* (A. V. "Ethiopia") is generally applied in the Old Testament to the countries S. of the Israelites. It was the southern limit of Egypt (Ez. xxix. 10), and apparently the most western of the provinces over which the rule of Ahasuerus extended, "from India even unto Ethiopia" (Esth. i. 1, viii. 9). Egypt and Cush are associated in the majority of instances in which the word occurs (Ps. lxviii. 31; Is. xviii. 1; Jer. xlvi. 9, &c.): but in two passages Cush stands in close juxtaposition with Elam (Is. xi. 11), and Persia (Ez. xxxviii. 5). In 2 Chr. xxi. 16, the Arabians are described as dwelling "beside the Cushites" ("near the Ethiopians," A.V.), and both are mentioned in connection with the Philistines. Further, Cush and Seba (Is. xliii. 3), Cush and the Sabeans (Is. xlv. 14) are associated in a manner consonant with the genealogy of the descendants of Ham (Gen. x. 7), in which Seba is the son of Cush. From all these circumstances it is evident that Cush included both ARABIA and the country S. of Egypt on the western coast of the Red Sea. It is possible, also, that the vast desert tracts W. of Egypt were known to the Hebrews as the land of Cush, but of this we have no certain proof. (See CUSH, ETHIOPIA, and their derivatives.) In the midst of this diversity of opinions, what is the true conclusion at which we arrive? All the theories which have been advanced share the inevitable fate of conclusions which are based upon inadequate premises. The problem may be indeterminate because the data are insufficient. It would scarcely, on any other hypothesis, have admitted of so many apparent solutions. Other methods of meeting the difficulty have been proposed. Some have unhesitatingly pronounced the whole narrative a spurious interpolation of a later age (Granville Penn). But, even admitting this, the words demand explanation. Luther gave it as his opinion that the garden remained under the guardianship of angels till the deluge, and that its site was known to the descendants of Adam; but that by the flood all traces of it were obliterated. But the narrative is so worded as to convey the idea that the countries and rivers spoken of were still existing in the historian's time. It has been suggested that the description of the Garden of Eden is part of an inspired antediluvian document (Morren, Ros. *Geog.*). The conjecture is incapable of proof or disproof. The effects of the flood in changing the face of countries, and altering the relations of land and water, are too little known at present to allow any inferences to be drawn from them. Meanwhile, as every expression of opinion results in a confession of ignorance, it will be more honest to acknowledge the difficulty than to rest satisfied with a fictitious solution.—**2.** One of the marts which supplied the luxury of Tyre with richly embroidered stuffs; associated with Haran, Sheba, and Asshur (Ez. xxvii. 23). In 2 K. xix. 12, and Is. xxxvii. 12, "the children of Eden" are mentioned with Gozan, Haran, and Rezeph, as victims of the Assyrian greed of conquest. According to Bochart, who makes this = No. 1, it may be ADDAN, or Addana, which geographers place on the Euphrates. Michaelis is in favor of the modern *Aden*, in S. W. Arabia, as the Eden of Ezekiel. In the absence of positive evidence, probability seems to point to the N. W. of Mesopotamia as the locality of Eden.—**3.** "House of Eden" (Am. i. 5, margin **Beth-e'den** = *house of pleasure*), probably the name of a country residence of the kings of Damascus. Michaelis, misled by an apparent resemblance in name, identified it with *Ehden*, about a day's journey from Baalbek. But Grotius, with greater appearance of probability, pointed to the *Paradisus* of Ptolemy as the locality of Eden. The desolate and uninteresting ruins of old *Júsieh*, about two and a half miles in circumference, and one hour S. S. E. from *Ribleh* (Ptr. ii. 331 ff.), are supposed by Robinson (iii. 556) to mark the site of Ptolemy's ancient town of *Paradisus*. Others have conjectured that Beth-eden is no other than *Beit-Jenn* (= *the house of Paradise*), not far to the S. W. of Damascus, on the eastern slope of Hermon, and a short distance from *Medjel*.

E'den (Heb., see above). **1.** A Gershonite Levite, son of Joah, in the days of Hezekiah (2 Chr. xxix. 12).—**2.** Also a Levite, contemporary and probably identical with the preceding (2 Chr. xxxi. 15).

E'der (Heb. *a flock*). **1.** A town of Judah in the extreme S., on the borders of Edom (Josh. xv. 21); perhaps = ARAD. Rowlands (in Fbn. under "S. Country") supposes it at *Eddeirat* or *Udheirah*, an ancient site ten or twelve miles W. of *Sebbeh* (Masada).—**2.** A Levite of the family of Merari, in the time of David (1 Chr. xxiii. 23, xxiv. 30).

E'des [ee'deez] (1 Esd. ix. 35) = JADAU.

Ed'na (Gr. fr. Heb. = *pleasure*), the wife of Raguel (Tob. vii. 2, 8, 14, 16; x. 12; xi. 1).

E'dom (Heb. *red*), the name given to ESAU, the first-born son of Isaac, and twin brother of Jacob, when he sold his birthright to the latter for a meal of lentile pottage. The peculiar color of the pottage gave rise to the name *Edom* = *red* (Gen. xxv. 29–34). The country which the Lord subsequently gave to Esau was hence called the "field (A. V. "country") of Edom" (Gen. xxxii. 3), or "land of Edom" (xxxvi. 16; Num. xxxiii. 37), or IDUMEA. Probably its physical aspect may have had something to do with this. Edom was previously called *Mount Seir.* (SEIR, MOUNT.) The original inhabitants of the country were called HORITES. The boundaries of Edom, though not directly, are yet incidentally defined with tolerable distinctness in the Bible. The country lay along the route pursued by the Israelites from the peninsula of Sinai to Kadesh-barnea, and thence back again to Elath (Deut. i. 2, ii. 1–8); that is, along the E. side of the great valley of ARABAH. (WILDERNESS OF THE WANDERING.) It reached southward as far as Elath, which stood at the northern end of the gulf of Elath, and was the seaport of the Edomites; but it does not seem to have extended farther, as the Israelites on passing Elath struck out eastward into the desert, so as to pass round the land of Edom (Deut. ii. 8). On the N. of Edom lay the territory of Moab, through which the Israelites were also prevented from going, and were therefore compelled to go from Kadesh by the southern extremity of Edom (Judg. xi. 17, 18; 2 K. iii. 6–9). The boundary between Moab and Edom appears to have been the "brook Zered" (Deut. ii. 13, 14, 18), probably the modern *Wady el-Ahsy*, which still divides the provinces of *Kerak* (Moab) and *Jebâl* (Gebalene). But Edom was wholly a mountainous country. It only embraced the narrow mountainous tract (about 100 miles long by 20 broad) extending along the eastern side of the Arabah from the northern end of the gulf of Elath to near the southern end of the Dead Sea. The mountain-range of Edom is at present divided into two districts. The northern is called *Jebâl.* It begins at *Wady el-Ahsy*, which separates it from *Kerak*, and it terminates at or near Petra. The southern district is called *esh-Shérah*, a name which, though it resembles, bears no radical relation to the Hebrew Seir. The physical geography of Edom is somewhat peculiar. Along the western base of the mountain-range are low calcareous hills. To these succeed lofty masses of igneous rock, chiefly porphyry, over which lies red and variegated sandstone in irregular ridges and abrupt cliffs, with deep ravines between. The latter strata give the mountains their most striking features and remarkable colors. The average elevation of the summits is about 2,000 feet above the sea. Along the eastern side runs an almost unbroken limestone ridge, a thousand feet or more higher than the other. This ridge sinks down with an easy slope into the plateau of the Arabian desert. (ARABIA.) While Edom is thus wild, rugged, and almost inaccessible, the deep glens and flat terraces along the mountain sides are covered with rich soil, from which trees, shrubs, and flowers now spring up luxuriantly (compare Gen. xxvii. 39). The ancient capital of Edom was BOZRAH (*Buseireh*), near the northern border (Gen. xxxvi. 33; Is. xxxiv. 6, lxiii. 1; Jer. xlix. 13, 22). But SELA (*Petra*) appears to have been the principal stronghold in the days of Amaziah (B. C. 838; 2 K. xiv. 7). ELATH and EZION-GEBER were the seaports; they were captured by David, and here Solomon equipped his merchant-fleet (2 Sam. viii. 14; 1 K. ix. 26). When the kingdom of Israel began to decline, the EDOMITES not only reconquered their lost cities, but made frequent inroads upon southern Palestine (2 Chr. xxviii. 17). During the Captivity they advanced westward, occupied the whole territory of their brethren the Amalekites (Gen. xxxvi. 12; 1 Sam. xv. 1 ff.), and even took possession of many towns in southern Palestine, including Hebron. The name Edom, or rather Idumea, was now given to the country lying between the valley of Arabah and the shores of the Mediterranean. While Idumea thus extended westward, Edom Proper was taken possession of by the Nabatheans (NEBAIOTH). They were a powerful people, and held a great part of southern Arabia. They took Petra and established themselves there at least three centuries B. C. Leaving off their nomad habits, they settled down amid the mountains of Edom, engaged in commerce, and founded the little kingdom called by Roman writers *Arabia Petræa*, which embraced nearly the same territory as the ancient Edom. Some of its monarchs took the name ARETAS. The kingdom was finally subdued by the Romans A. D. 105. Under the Romans the transport trade increased, and roads were constructed. To the Nabatheans Petra owes those great monuments which are still the wonder of the world. Early in the Christian era Edom Proper was included by geographers in Palestine, but in the fifth century a new division was made of the whole country into *Palæstina Prima*, *Secunda*, and *Tertia* (= 1*st*, 2*d*, and 3*d Palestine*). The last embraced Edom and some neighboring provinces, and when it became an ecclesiastical division its metropolis was Petra. In the seventh century the Mohammedan conquest gave a deathblow to the commerce and prosperity of Edom. The great cities fell to ruin, and the country became, as it is still, a desert (Ez. xxxv. 3, 4, 7, 9, 14). On a commanding height about twelve miles N. of Petra the Crusaders built a strong fortress called *Mons Regalis*, now *Shôbek.* From that time until the present century Edom remained an unknown land. In 1812 Burckhardt passed through it, and discovered the wonderful ruins of Petra. In 1828 Laborde visited Petra. Many have since followed the first explorers.

E'dom-ites = the descendants of ESAU, or EDOM. They soon became a numerous and powerful nation (Gen. xxxvi. 1 ff.; AHOLIBAMAH, &c.). Their first form of government appears to have resembled that of the modern Bedouins; each tribe or clan having a petty chief or sheikh ("DUKE," A.V.). The Horites, who inhabited Mount Seir from an early period, and among whom the Edomites still lived, had their sheikhs also. At a later period, probably when the Edomites began a war of extermination against the Horites, they felt the necessity of united action under one competent leader, and then a king was chosen. Against the Horites the children of Edom were completely successful. Having either exterminated or expelled them, they occupied their whole country (Deut. ii. 12). A statement in Gen. xxxvi. 31, and 1 Chr. i. 43, serves to fix the period of the dynasty of the eight kings. They "reigned in the land of Edom before there reigned any king over the children of Israel;" i. e. (so Porter) before the time of Moses, who may be regarded as the first virtual king of Israel (compare Deut. xxxiii. 5; Ex. xviii. 16–19). Esau's bitter hatred to his brother Jacob for fraudulently obtaining his blessing appears to have been inherited by his latest posterity. The Edomites, prepared to resist by force any intrusion, peremptorily refused to permit the Israelites to pass through their land (Num. xx. 14–21). For 400 years we hear no more of the Edomites. They were then attacked and defeated by Saul (1 Sam. xiv. 47). Some forty years later David overthrew their army in the "Valley of Salt," and his general, Joab, following up the victory, destroyed nearly the whole male population (1 K. xi. 15, 16), and placed Jewish garrisons in all the strongholds of Edom (2 Sam. viii. 13, 14). HADAD 4, a member of the royal family of Edom, made his escape with a few followers to Egypt, where he was kindly received by Pharaoh. After the death of David he returned, and tried (Jos. viii. 7, § 6) to excite his countrymen to rebellion against Israel, but failing in the attempt he went on to Syria, where he became one of Solomon's greatest enemies (1 K. xi. 14–22). The Edomites continued subject to Israel (1 K. xxii. 47; 2 K. iii. 9) till the reign of Jehoshaphat (B. C. 914), when they attempted to invade Israel in conjunction with Ammon and Moab, but were miraculously destroyed in the valley of Berachah (2 Chr. xx. 22 ff.). A few years later they revolted against Jehoram, elected a king, and for half a century retained their independence (xxi. 8 ff.). They were then attacked by Amaziah, and Sela, their great stronghold, was captured (2 K. xiv. 7; 2 Chr. xxv. 11, 12). Yet the Israelites were never able again completely to subdue them (xxviii. 17). When Nebuchadnezzar besieged Jerusalem the Edomites joined him, and took an active part in the plunder of the city and slaughter of the Jews. Their cruelty at that time seems to be specially referred to in Ps. cxxxvii. On account of these acts of cruelty committed upon the Jews in the day of their calamity, the Edomites were fearfully denounced by the later prophets (Is. xxxiv. 5–8, lxiii. 1–4; Jer. xlix. 17; Lam. iv. 21; Ez. xxv. 12 ff., xxxv. 3 ff.; Am. i. 11, 12; Ob. 1 ff.). On the conquest of Judah, the Edomites, probably in reward for their services during the war, were permitted to settle in southern Palestine, and the whole plateau between it and Egypt; but they were about the same time driven out of Edom Proper by the Nabatheans. For more than four centuries they continued to prosper. But during the warlike rule of the Maccabees they were again completely subdued, and even forced by John Hyrcanus to conform to Jewish laws and rites, and submit to the government of Jewish prefects. The Edomites were now incorporated with the Jewish nation, and the whole province was often termed by Greek and Roman writers IDUMEA. One of the prefects, Antipater, an Idumean by birth, became, through the friendship of the Roman emperor, procurator of Judea, and his son was King HEROD the Great. Immediately before the siege of Jerusalem by Titus, 20,000 Idumeans were admitted to the Holy City, which they filled with robbery and bloodshed. From this time the Edomites, as a separate people, disappear from the page of history. The character of the Edomites was drawn by Isaac in his prophetical blessing to Esau—"By thy sword shalt thou live" (Gen. xxvii. 40). Little is known of their religion; but that little shows them to have been idolaters (2 Chr. xxv. 14, 15, 20). Josephus (xv. 7, § 9) refers to both the idols and priests of the Idumeans. The habits of the Idumeans were singular. The Horites, their predecessors in Mount Seir, were, as their name implies, *troglodytes*, or dwellers in caves; and the Edomites seem to have adopted their dwellings as well as their country (Jer. xlix. 16; Ob. 3, 4). Everywhere we meet with caves and grottoes hewn in the soft sandstone strata. Those at Petra are well known. The nature of the climate, the dryness of the soil, and their great size, render them healthy, pleasant, and commodious habitations, while their security made them specially suitable to a country exposed in every age to incessant attacks of robbers.

Ed're-i (Heb. *strong*, *mighty*, Ges.; *corn-district*, *plantation*, Fü.). **1.** One of the two capital cities of BASHAN (Num. xxi. 33; Deut. i. 4, iii. 10; Josh. xii. 4). In Scripture it is only mentioned in connection with the victory gained by the Israelites over the Amorites under Og their king, and the territory thus acquired. Probably the Israelites did not long retain it. The ruins of this ancient city, still bearing the name *Edr'a* (so Porter), stand on a rocky promontory which projects from the S. W. corner of the *Lejah*. (ARGOB.) The site is a strange one—without water (except in large subterranean cisterns), without access, except over rocks and through defiles all but impracticable, yet in the midst of a fertile plain. The ruins are nearly three miles in circumference, and have a strange, wild look, rising up in black shattered masses from the midst of a wilderness of black rocks. A number of the old houses still remain; they are low, massive, and gloomy, and some of them are half buried beneath heaps of rubbish. In these the present inhabitants (about fifty families in 1854) reside. The monuments show it must have been an important town under the Romans. The identity of this site with the Edrei of Scripture has been questioned by many writers (Reland, Ritter, Burckhardt, &c.), who follow Eusebius, and place the capital of Bashan at the modern *Der'a*, about fourteen miles further S. in the open plain.—**2.** A town of northern Palestine, allotted to the tribe of Naphtali, and situated near Kedesh (Josh. xix. 37). About two miles S. of Kedesh is a conical rocky hill called *Tell Khuraibeh* = *hill of the ruin.* It is evidently an old site, and Porter supposes it may be that of Edrei. Robinson (iii. 365 f.) regards this as the site of HAZOR 1.

Ed-u-ca'tion. Although nothing is more carefully inculcated in the Law than the duty of parents to teach their CHILDREN its precepts and principles (Ex. xii. 26, xiii. 8, 14; Deut. iv. 5, 9, 10, vi. 2, 7, 20, &c.), yet there is little trace among the Hebrews in earlier times of education in any other subjects. The wisdom therefore and instruction, of which so much is said in the Book of Proverbs, are to be understood chiefly of moral and religious discipline, imparted, according to the direction of the Law, by the teaching and under the example of parents (Prov. i. 2, 8, ii. 2, 10, iv. 1, 7, 20, viii. 1, ix. 1, 10, xii. 1, xvi. 22, xvii. 24, xxxi.). Exceptions to this statement may perhaps be found in the instances of Moses himself, who was brought up in all Egyptian learning (Acts vii. 22); of the writer of the book of Job, who was evidently well versed in natural history and in the astronomy of the day (Job xxxviii. 31, xxxix., xl., xli.); of Daniel and his companions in captivity (Dan. i. 4, 17); and above all, in the intellectual gifts and acquirements of Solomon, which were even more renowned than his political greatness (1 K. iv. 29–34, x. 1–9; 2 Chr. ix. 1–8), and the memory of which has, with much exaggeration, been widely preserved in Oriental tradition. The commands to write the precepts of the Law upon the posts of the house and on the gates (Deut. vi. 9, xi. 20), and upon great stones at Mount Ebal "very plainly" (xxvii. 2–8), presuppose a general knowledge of reading and writing communicated by parents to children. In later times the prophecies, and comments on them as well as on the earlier Scriptures, together with other subjects, were studied. Jerome adds that Jewish children were taught to say by heart the genealogies. Parents were required to teach their children some trade. (Handicraft.) Previous to the Captivity, the chief depositaries of learning were the schools or colleges, from which in most cases (see Am. vii. 14) proceeded that succession of public teachers (Prophet) who at various times endeavored to reform the moral and religious conduct of both rulers and people. Besides the prophetical schools, instruction was given by the priests in the Temple and elsewhere, but their subjects were doubtless exclusively concerned with religion and worship (Lev. x. 11; Ez. xliv. 23, 24; 1 Chr. xxv. 7, 8; Mal. ii. 7). From the time of the settlement in Canaan there must have been among the Jews persons skilled in writing and in accounts. Perhaps the neighborhood of the tribe of Zebulun to the commercial district of Phenicia may have been the occasion of their reputation in this respect (Judg. v. 14). The municipal officers of the kingdom, especially in the time of Solomon, must have required a staff of well-educated persons under the recorder or historiographer, who compiled memorials of the reign (2 Sam. viii. 16, xx. 24; 2 K. xviii. 18; 2 Chr. xxxiv. 8). (Scribes.) To the schools of the Prophets succeeded, after the Captivity, the synagogues, which were either themselves used as schools or had places near them for that purpose. (Rabbi; Synagogue.) A school or teacher was required in the Mishna for every twenty-five children; when a community had only forty children they might have a master and an assistant. The age for a boy to go to school was six years; before that the father must instruct his son. Besides these elementary schools, there were colleges, at first confined to Jerusalem, but gradually established in all the countries where the Jews resided. The topics discussed in the colleges, comprehending all the sciences of that time, are preserved in the Talmud (Ginsburg in Kitto). After the destruction of Jerusalem, colleges were maintained for a long time at Japhne in Galilee, at Lydda, at Tiberias, the most famous of all, and Sepphoris. According to the principles laid down in the Mishna, boys at five years of age were to begin the Scriptures, at ten the Mishna, at thirteen they became subject to the whole law, at fifteen they entered the Gemara. Teachers were treated with great respect, and both pupils and teachers were exhorted to respect each other. Physical science formed part of the course of instruction. Unmarried men and women were not allowed to be teachers of boys. In the schools the Rabbins sat on raised seats, and the scholars, according to their age, sat on benches below or on the ground. Of female education we have little account in Scripture. Needlework formed a large, but by no means the only, subject of instruction imparted to females, whose position in society and in the household must by no means be considered as represented in modern Oriental usage (see Prov. xxxi. 16, 26; Sus. 3; Lk. viii. 2, 3, x. 39; Acts xiii. 50; 2 Tim. i. 5). (Dress; Women.) Among the Mohammedans, education, even of boys, is of a most elementary kind, and of girls still more limited. In one respect it may be considered as the likeness or the caricature of the Jewish system, viz. that besides the most common rules of arithmetic, the Koran is made the staple, if not the only, subject of instruction.

* **Egg.** Bird; Food; Hen.

Eg'lah (Heb. *a heifer*), one of David's wives during his reign in Hebron, and mother of his son Ithream (2 Sam. iii. 5; 1 Chr. iii. 3). According to the ancient Hebrew tradition, she was Michal.

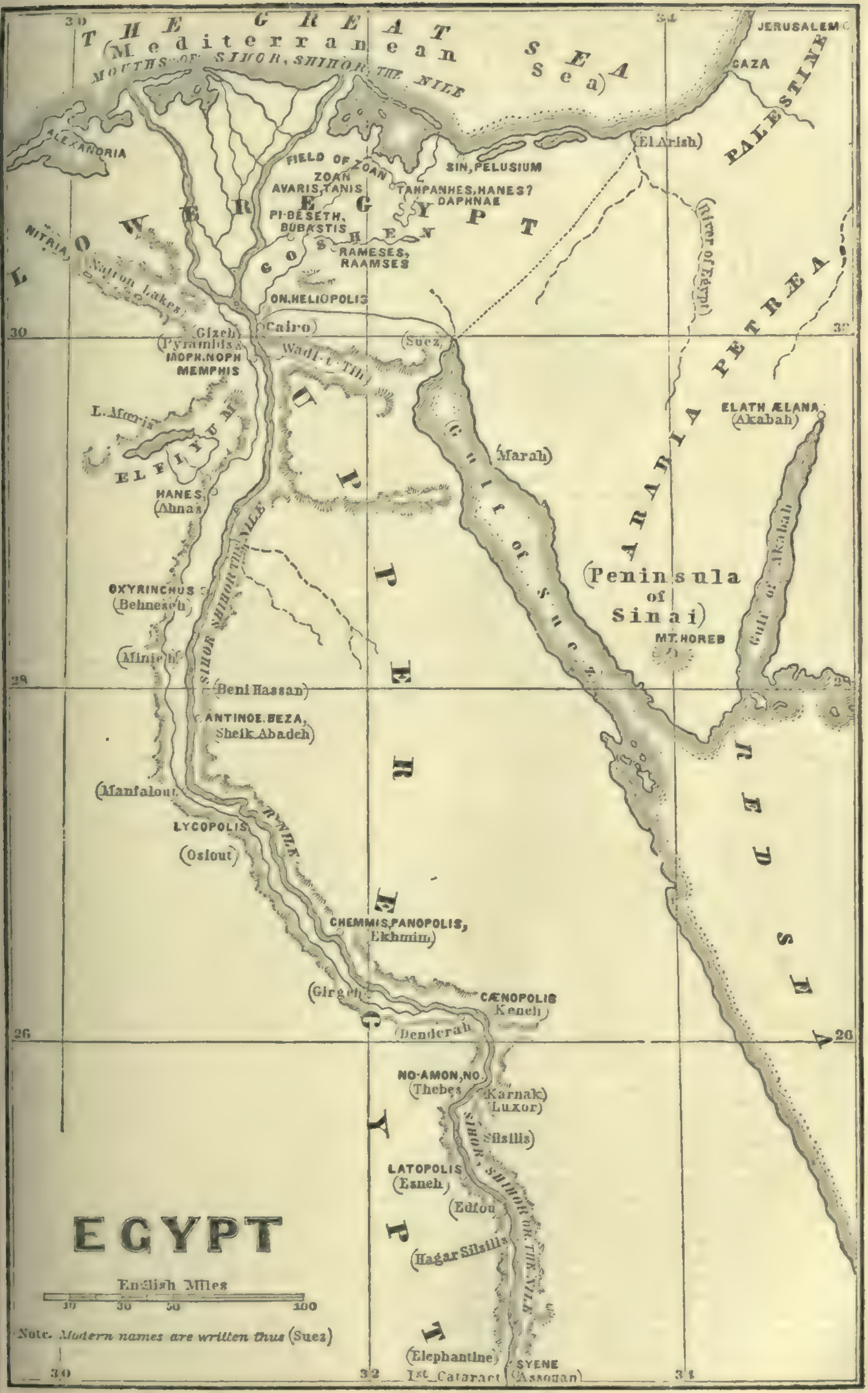
Eg'la-im (Heb. *two ponds*), a place named only in Is. xv. 8, apparently one of the most remote points on the boundary of Moab; perhaps = En-eglaim.

Eg'lon (Heb. *vituline*, *of a calf*, Ges.), a king of the Moabites (Judg. iii. 12 ff.), who, aided by the Ammonites and the Amalekites, crossed the Jordan and took "the city of palm-trees" (Jericho). Here he built himself a palace (so Jos. v. 4, § 1 ff.), and continued for eighteen years to oppress the children of Israel, who paid him tribute. The circumstances of his death are somewhat differently given in Judges and in Josephus. In Judges the Israelites send a present by Ehud (iii. 15); in Josephus Ehud wins his favor by repeated presents of his own. In Judges we have two scenes, the offering of the present and the death scene (18, 19); in Josephus there is but one scene. In Judges the place seems to change from the reception-room into the "summer-parlor," where Ehud found him upon his return (comp. 18, 20). In Josephus the entire action takes place in the summer-parlor. The obesity of Eglon, and the consequent impossibility of recovering the dagger, are not mentioned by Josephus. After this desperate achievement, Ehud repaired to Seirath in the mountains of Ephraim (iii. 26, 27). To this wild central region, commanding, as it did, the plains E. and W., he summoned the Israelites by sound of "trumpet" (Cornet). Descending from the hills, they fell upon the Moabites, killed the greater number at once, seized the fords of Jordan, and not one of the fugitives escaped.

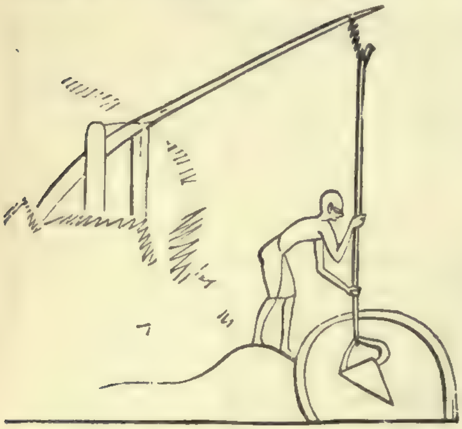
Eg'lon (Heb., see above), a town of Judah in the low country (Josh. xv. 39). During the struggles of the conquest, Eglon was one of a confederacy of five Amorite towns which under Jerusalem (Adonizedec) attempted resistance, by attacking Gibeon after the treaty of the latter with Israel (Josh. x.). It was destroyed by Joshua (x. 34 ff., xii. 12). The name doubtless survives in the modern *'Ajlân*, a shapeless mass of ruins, about ten miles from *Beit Jibrin* (Eleutheropolis) and fourteen from Gaza, on the S. of the great maritime plain.

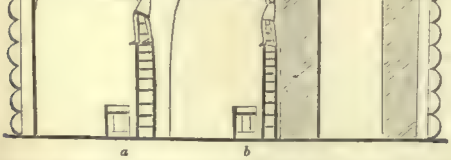
E'gypt [ee'jipt] (L. *Ægyptus;* said to have been named from an ancient king of the country), a country occupying the northeastern angle of Africa, and lying between north latitude 31° 37′ and 24° 1′, and east longitude 27° 13′ and 34° 12′. Its limits appear always to have been very nearly the same. In Ezekiel (xxix. 10, xxx. 6, margin of both), the whole country is spoken of as extending from Migdol to Syene, which indicates the same limits to the E. and S. as at present.—*Names.* The common name of Egypt in the Bible is "Mizraim" (Heb.

Mitsrayim, generally translated "Egypt" in A. V.), or more fully, "the land of Mizraim," A. V. "the land of Egypt." In form *Mitsrayim* is a dual, and accordingly it is generally joined with a plural verb. When, therefore, in Gen. x. 6, Mizraim is mentioned as a son of Ham, we must not conclude (so Mr. R. S. Poole, the author of this article), that any thing more is meant than that Egypt was colonized by descendants of Ham. The dual number doubtless indicates the natural division of the country into an upper and lower region. The Heb. singular *Mätsör* also occurs, and some suppose that it indicates Lower Egypt, but there is no sure ground for this assertion. The Arabic name of Egypt, *Misr*, signifies *red mud*. Egypt is also called in the Bible "the land of Ham" (Ps. cv. 23, 27; compare lxxviii. 51), and "Rahab;" both these appear to be poetical appellations. The common ancient Egyptian name of the country is written in hieroglyphics *Kem*, which was perhaps pronounced Chem; the demotic form is *Kemee*. This name signifies, alike in the ancient language and in Coptic, *black*, and may be supposed to have been given to the land on account of the blackness of its alluvial soil. We may reasonably conjecture that *Kem* is the Egyptian equivalent of Ham, and also of Mazor, these two words being similar or even the same in sense. Under the Pharaohs Egypt was divided into Upper and Lower, "the two regions" *Ta-tee?* called respectively "the Southern Region" *Ta-res*, and the "Northern Region" *Ta-meheet*. There were different crowns for the two regions, that of Upper Egypt being white, that of Lower Egypt red, the two together composing the so-called *pechent*. The sovereign had a special title as ruler of each region: of Upper Egypt he was *Suten = king*, and of Lower Egypt *Shebt = bee*, the two combined forming the common title *Suten-Shebt*. The initial sign of the former name is a bent reed (compare 2 K. xviii. 21; Is. xxxvi. 6; Ez. xxix. 6). In subsequent times this double division obtained. In the time of the Greeks and Romans, Upper Egypt was divided into the Heptanomis and the Thebais, making altogether three provinces, but the division of the whole country into two was even then the most usual.—*Superficies*. Egypt has a superficies of about 9,582 square geographical miles of soil, which the Nile either does or can water and fertilize. This computation includes the river and lakes as well as sandy tracts which can be inundated; but the whole space either cultivated or fit for cultivation is no more than about 5,626 square miles. Anciently 2,735 square miles more may have been cultivated, and now it would be possible at once to reclaim about 1,295 square miles. The chief differences in the character of the surface in the times B. C. were that the long valley through which flowed the canal between the Nile and the Red Sea was then cultivated (Goshen), and that the Gulf of Suez extended much further N. than at present.—*Ancient Cities*. (Alexandria; Hanes; Memphis; On; Pi-beseth; Pithom; Rameses; Sin; Syene; Tahpanhes; Thebes; Zoan.)—*Nomes*. From a remote period Egypt was divided into Nomes *Hespu*, singular *Hesp*, each of which had its special objects of worship. They are said to have been first thirty-six in number. Ptolemy enumerates forty-four; Pliny, forty-six; afterward they were further increased. There is no distinct reference to them in the Bible.—*General appearance, Climate, &c.* The general appearance of the country cannot have greatly changed since the days of Moses. The Delta was always a vast level plain, although of old more perfectly watered than now by the branches of the Nile and numerous canals, while the narrow valley of Upper Egypt must have suffered still less alteration. Anciently, however, the rushes must have been abundant; whereas now they have almost disappeared, except in the lakes. The whole country is remarkable for its extreme fertility, which especially strikes the beholder when the rich green of the fields is contrasted with the utterly bare yellow mountains, or the sand strewn rocky desert on either side. The climate is equable and healthy. Rain is not very unfrequent on the northern coast, but inland very rare. Cultivation nowhere depends upon it. The absence of rain is mentioned in Deut. xi. 10, 11, as rendering artificial irrigation necessary, unlike the case of Palestine, and in Zech. xiv. 18 as peculiar to the country. Egypt has been visited in all ages by severe pestilences, but it cannot be determined that any of those of ancient times were of the character of the modern plague. (Medicine; Plagues, the Ten.) Famines are frequent, and one in the middle ages, in the time of the Fátimee Khaleefeh El-Mustansir-billah, seems to have been even more severe than that of Joseph. (Famine.)—*Geology*. The fertile alluvial plain of the Delta (between the ancient Pelusiac and Canopic mouths of the Nile), and the narrow winding valley of Upper Egypt (which is seldom more than twelve miles across), are bounded by rocky deserts covered or strewn with sand. On either side of the plain they are low, but they overlook the valley, above which they rise so steeply as from the river to present the aspect of cliffs. The formation is limestone as far as a little above Thebes, where sandstone begins. The First Cataract, the southern limit of Egypt, is caused by granite and other primitive rocks, which rise through the sandstone and obstruct the river's bed. Limestone, sandstone, and granite were obtained from quarries near the river; basalt, breccia, and porphyry from others in the eastern desert, between the Thebais and the Red Sea. An important geological change has in the course of centuries raised the country near the head of the Gulf of Suez, and depressed that on the northern side of the isthmus. Since the Christian era the head of the gulf has retired southward (Is. xi. 15, xix. 5).—*The Nile*. The inundation of the Nile fertilizes and sustains the country, and makes the river its chief blessing; a very low inundation or failure of rising being the cause of famine. The Nile was on this account anciently worshipped. The rise begins in Egypt about the summer solstice, and the inundation commences about two months later. The greatest height is attained about or somewhat after the autumnal equinox. The inundation lasts about three months.—*Cultivation, Agriculture, &c.* The ancient prosperity of Egypt is attested by the Bible as well as by the numerous monuments of the country. As early as the age of the Great Pyramid it must have been densely populated. The contrast of the present state of Egypt to its former prosperity is more to be ascribed to political than to physical causes. Egypt has lost all strength and energy. It is naturally an agricultural country. As far back as the days of Abraham, we find that, when the produce failed in Palestine, Egypt was the natural resource. In the time of Joseph it was evidently the granary, at least during famines, of the nations around. The inundation, as taking the place of rain, has always rendered the system of agriculture peculiar; and the artificial irrigation during


THE GREAT SEA
(Mediterranean Sea)
MOUTHS OF SIHOR, SHIHOR, THE NILE
JERUSALEM
GAZA
PALESTINE
ALEXANDRIA
FIELD OF ZOAN
ZOAN
AVARIS, TANIS
SIN, PELUSIUM
TAHPANHES, HANES?
DAPHNAE
(El Arish)
LOWER EGYPT
PI-BESETH, BUBASTIS
GOSHEN
RAMESES, RAAMSES
NITRIA
(Natron Lakes)
(River of Egypt)
ARABIA PETRÆA
ON, HELIOPOLIS
(Gizeh)
(Cairo)
(Suez)
(Pyramids)
MOPH, NOPH
MEMPHIS
(Wadi-t-Tih)
L. Mœris
EL FAYUM
ELATH ÆLANA
(Akabah)
(Marah)
HANES,
(Ahnas)
Gulf of Suez
UPPER EGYPT
SIHOR, SHIHOR, THE NILE
(Peninsula of Sinai)
OXYRINCHUS
(Behneseh)
MT. HOREB
Gulf of Akabah
(Minieh)
(Beni Hassan)
ANTINOE, BEZA,
(Sheik Abadeh)
RED SEA
(Manfalout)
LYCOPOLIS
(Osiout)
THE NILE
CHEMMIS, PANOPOLIS,
(Ekhmim)
(Girgeh)
CÆNOPOLIS
(Keneh)
(Denderah)
NO-AMON, NO,
(Thebes)
(Karnak)
(Luxor)
(Silsilis)
SIHOR, SHIHOR OR THE NILE
LATOPOLIS
(Esneh)
(Edfou)
(Hagar Silsilis)
(Elephantine)
SYENE
(Assouan)
1st Cataract
30
32
34
28
26
EGYPT
English Miles
10
30
50
100
Note. Modern names are written thus (Suez)

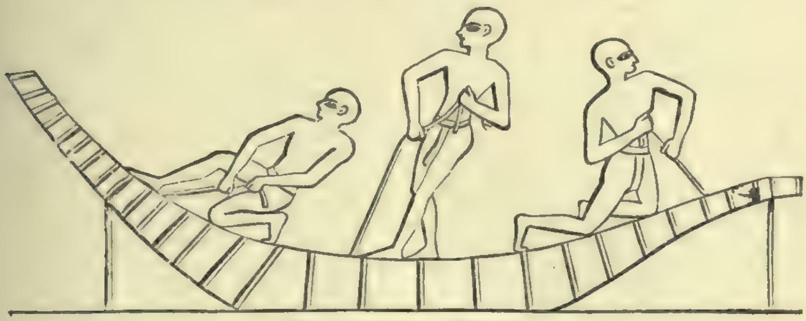
the time of low Nile is necessarily on the same principle. Watering with the foot (Deut. xi. 10, 11) may refer to some mode of irrigation by a machine, but the monuments do not afford a representation of it. (AGRICULTURE.) That now called the shádoof is depicted, and seems to have been the common means of artificial irrigation. (CHALDEA.) There are detailed pictures of breaking up the earth, or ploughing, sowing, harvest, threshing, and storing the wheat in granaries. The processes of agriculture began as soon as the water of the inundation had sunk into the soil, about a month after the autumnal equinox, and the harvest-time was about and soon after the vernal equinox (Ex. ix. 31, 32). Vines were extensively cultivated. Of other fruit-trees, the date-palm was the most common and valuable. The gardens resembled the fields, being watered in the same manner by irrigation. On the tenure of land much light is thrown by the history of JOSEPH. Before the famine each city and large village had its field (Gen. xli. 48); but Joseph gained for Pharaoh all the land, except that of the priests, in exchange for food, and required for the right thus obtained a fifth of the produce, which became a law (xlvii. 20-26). The evidence of the monuments, though not very explicit, seems to show that this law was ever afterward in force under the Pharaohs. The great lakes in the N. of Egypt were anciently of high importance, especially for their fisheries and the growth of the papyrus. The canals are now far less numerous than of old, and many of them are choked and comparatively useless.—*Botany.* The cultivable land of Egypt consists almost wholly of fields, in which are very few trees. There are no forests and few groves, except of date-palms (PALM-TREE), and in Lower Egypt a few of orange and lemon-trees. There are also sycamores, mulberry-trees and acacias, either planted on the sides of roads or standing singly in the fields. The Theban palm grows in the Thebaïs, generally in clumps. These were all, except perhaps the mulberry-tree, of old common in the country. The chief fruits are the date, grape, fig, sycamore-fig, pomegranate, banana, many kinds of melons, and the olive; and there are many others less common or important. These were also of old produced in the country. The vegetables are of many kinds and excellent, and form the chief food of the common people (Num. xi. 4, 5). The most important field-produce in ancient times was wheat; after it must be placed barley, millet, flax, and among the vegetables, lentils, peas, and beans. (AGRICULTURE; FOOD; GARDEN.) It is clear from the evidence of the monuments and of ancient writers that, of old, reeds were far more common in Egypt than now. The byblus or papyrus (REED 2) is almost or quite unknown. Anciently it was a common and most important plant: boats were made of its stalks, and of their thin leaves the famous paper was manufactured. The lotus was anciently the favorite flower, and at feasts it took the place of the rose among the Greeks and Arabs: it is now very rare.—*Zoology.* Of old Egypt was far more a pastoral country than at present. The neat cattle are still excellent, but lean kine are more common among them than they seem to have been in the days of Joseph's Pharaoh (Gen. xli. 19). Sheep and goats have always been numerous. Anciently swine were kept, but not in great numbers; now there are none, or scarcely any. Under the Pharaohs the horses of the country were in repute among the neighboring nations, who purchased them as well as chariots out of Egypt. Asses were anciently numerous: the breed at the present time is excellent. Dogs were formerly more prized than now, for being held by most of the Muslims to be extremely unclean, they are only used to watch the houses in the villages. The camel has nowhere been found mentioned in the inscriptions of Egypt, or represented on the monuments. Probably camels were not kept in Egypt, but only on the frontier. The deserts have always abounded in wild animals, especially of the canine and antelope kinds. Anciently the hippopotamus (BEHEMOTH) was found in the Egyptian Nile, and hunted. Now, this animal is rarely seen even in Lower Nubia. The elephant may have been, in the remotest historical period, an inhabitant of Egypt, and, as a land animal, has been driven further S. than the hippopotamus. Bats abound in the temples and tombs. The birds of Egypt are not remarkable for beauty of plumage: in so open a country this is natural. Birds of prey are numerous, but the most common are scavengers, as vultures and the kite. Both wading and web-footed birds abound on the islands and sandbanks of the river, and in the sides of the mountains which approach or touch the stream. Among the reptiles, the crocodile (DRAGON 2; LEVIATHAN) must be especially mentioned. Frogs are very numerous in Egypt, and their loud and constant croaking in the autumn makes it not difficult


Shádoof, or pole and bucket for watering the garden.—(Wilkinson.)

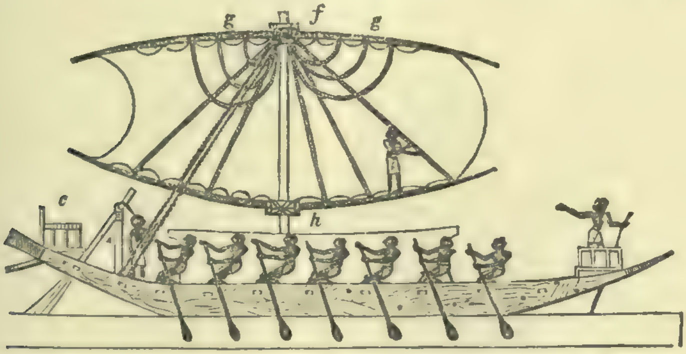


Granary, showing how the grain was put in, and that the doors *a b* were intended for taking it out.—(Wilkinson.)

to picture the Plague of Frogs. Serpents and snakes are also common, but the more venomous have their home, like the scorpion, in the desert (compare Deut. viii. 15). The Nile and lakes have an abundance of fish. Among the insects the locusts must be mentioned, which sometimes come upon the cultivated land in a cloud. As to the lice and flies, they are still plagues of Egypt. (PLAGUES, THE TEN.)—*Ancient Inhabitants*. The old inhabitants of Egypt appear from their monuments and the testimony of ancient writers to have occupied in race a place between the Nigritians and the Caucasians. In the diminution of the Nigritian characteristics as well as in regard to DRESS, manners, and character, the influence of the Arab settlers (ARABIA) is apparent. The ancient Egyptians were very religious and contemplative, but given to base superstition, patriotic, respectful to women, hospitable, generally frugal, but at times luxurious, very sensual, lying, thievish, treacherous, and cringing, and intensely prejudiced, through pride of race, against strangers, although kind to them. This is very much the character of the modern inhabitants, except that Mohammedanism has taken away the respect for WOMEN.—*Language*. The ancient Egyptian language, from the earliest period at which it is known to us, is an agglutinate monosyllabic form of speech. It is expressed by the signs which we call hieroglyphics. The character of the language is compound: it consists of elements resembling those of the Nigritian languages and the Chinese language on the one hand, and those of the SHEMITIC LANGUAGES on the other. As early as the age of the twenty-sixth dynasty a vulgar dialect was expressed in the demotic or enchorial writing. This dialect forms the link connecting the old language with the Coptic, which does not very greatly differ from the monumental language (the sacred dialect), except in the presence of many Greek words. The key to the ancient Egyptian language is the celebrated Rosetta stone, a slab of black marble, found by the French in 1799 near the mouth of the Rosetta branch of the Nile, and now in the British Museum. It contains a decree, written in sacred, enchorial, and Greek characters, respecting the coronation of PTOLEMY V. EPIPHANES.—*Religion*. The basis of the religion was Nigritian fetishism, the lowest kind of nature-worship, differing in different parts of the country, and hence obviously indigenous. On this were engrafted, first, cosmic worship, mixed up with traces of primeval revelation, as in Babylonia; and then, a system of personifications of moral and intellectual abstractions. (IDOLATRY.) There were three orders of gods—the eight great gods (AMON), the twelve lesser, and the Osirian group, comprehending Osiris, his sister and wife Isis, their son Horus, &c. They were represented in human forms, sometimes having the heads of animals sacred to them, or bearing on their heads cosmic or other objects of worship. Osiris, the personification of moral good, was the most remarkable of these gods. Typhon was his adversary. The fetishism included, besides the worship of animals, that of trees, rivers, and hills. Each of these creatures or objects was appropriated to a divinity. There was no prominent hero-worship, although deceased kings and other individuals often received divine honors. Sacrifices of animals, and offerings of food, and libations of wine, oil, &c., were made. The great doctrines of the immortality of the soul,



Making a papyrus boat.—(Wilkinson.)



Boat of the Nile, showing how the sail was fastened to the yards, and the nature of the rigging.—(Wilkinson.)

man's responsibility, and future rewards and punishments, were taught, also the transmigration of the soul. Among the rites, circumcision is the most remarkable: it is as old as the time of the fourth dynasty. The Israelites in Egypt appear during the oppression, for the most part, to have adopted the Egyptian religion (Josh. xxiv. 14; Ez. xx. 7, 8). The golden calf, or rather steer, was probably taken from the bull Apis, certainly from one of the sacred bulls. Remphan and Chiun were foreign divinities adopted into the Egyptian Pantheon. Ashtoreth was worshipped at Memphis. Doubtless this worship was introduced by the Phenician Shepherds.—*Laws.* We have no complete account of the laws of the ancient Egyptians either in their own records or in works of ancient writers. The paintings and sculptures of the monuments indicate a very high degree of personal safety, showing us that the people of all ranks commonly went unarmed, and without military protection. Capital punishment appears to have been almost restricted, in practice, to murder. Crimes of violence were more severely treated than offences against religion and morals. Popular feeling seems to have taken the duties of the judge upon itself in the case of impiety alone (Ex. viii. 26).—*Government.* The government was monarchical, but not of an absolute character. The sovereign was not superior to the laws, and the priests had the power to check the undue exercise of his authority. Nomes and districts were governed by officers whom the Greeks called nomarchs and toparchs. There seems to have been no hereditary aristocracy, except perhaps at the earliest period.—*Foreign Policy.* The foreign policy of the Egyptians must be regarded in its relation to the admission of foreigners into Egypt, and to the treatment of tributary and allied nations. In the former aspect it was characterized by an exclusiveness which sprang from a national hatred of the yellow and white races, and was maintained by the wisdom of preserving the institutions of the country from the influence of the pirates of the Mediterranean and the Indian Ocean, and the robbers of the deserts. Hence the jealous exclusion of the Greeks from the northern ports until Naucratis was opened to them, and hence, too, the restriction of Shemite settlers in earlier times to the land of Goshen, scarcely regarded as part of Egypt. The general policy of the Egyptians toward their eastern tributaries seems to have been marked by great moderation. The Pharaohs intermarried with them, and neither forced upon them Egyptian garrisons, except in some important positions, nor attempted those deportations that are so marked a feature of Asiatic policy. In the case of those nations which never attacked them, they do not appear to have even exacted tribute. So long as their general supremacy was uncontested, they would not be unwise enough to make favorable or neutral powers their enemies. Of their relation to the Israelites we have for the earlier part of this period no direct information. The explicit account of the later part is fully consistent with the general policy of the Pharaohs. Shishak and Zerah are the only exceptions in a series of friendly kings.—With respect to the African nations a different policy appears to have been pursued. The Rebu (Lebu) or Lubim, to the W. of Egypt, on the N. coast, were reduced to subjection, and probably employed, like the Shayretana or Cherethim (Pelethites) as mercenaries. Ethiopia was made a purely Egyptian province, ruled by a viceroy, "the Prince of Kesh (Cush)," and the assimilation was so complete that Ethiopian sovereigns seem to have been received by the Egyptians as native rulers. Further S., the negroes were subject to predatory attacks like the slave-hunts of modern times.—*Army.* There are some notices of the Egyptian army in the O. T. They show, like the monuments, that its most important branch was the chariot-force. The Pharaoh of the Exodus led 600 chosen chariots besides his whole chariot-force in pursuit of the Israelites. The warriors fighting in chariots are probably the "horsemen" mentioned in the relation of this event and elsewhere, for in Egyptian they are called the "horse" or "cavalry." We have no subsequent indication in the Bible of the constitution of an Egyptian army until the time of the 22d dynasty, when we find that Shishak's invading force was partly composed of foreigners; whether mercenaries or allies, cannot as yet be positively determined, although the monuments make it most probable that they were of the former character. The army of Necho, defeated at Carchemish, seems to have been similarly composed, although it probably contained Greek mercenaries, who soon afterward became the most important foreign element in the Egyptian forces. (Arms; Army; Chariot; Ensign.)—*Domestic Life.* The sculptures and paintings of the tombs give us a very full insight into the domestic life of the ancient Egyptians, as may be seen in Sir G. Wilkinson's great work. (Beard; Bread; Dress; Food; Gate; Hair; Head-dress; House; Meals, &c.) What most strikes us in their manners is the high position occupied by women, and the entire absence of the harem system of seclusion. Marriage appears to have been universal, at least with the richer class; and if polygamy were tolerated it was rarely practised. Concubinage (Concubine) was allowed, the concubines taking the place of inferior wives. There were no castes (i. e. civil, religious, military, &c., functions were not, as in India, necessarily hereditary), although great classes were very distinct, especially the priests, soldiers, artisans, and herdsmen, with laborers. The occupations of the higher class were the superintendence of their fields and gardens; their diversions, hunting and fishing. The tending of cattle was left to the most despised of the lower class. (Herd; Shepherd.) The Egyptian feasts, and the dances, music, and feats which accompanied them, for the diversion of the guests, as well as the common games, were probably introduced among the Hebrews in the most luxurious days of the kingdoms of Israel and Judah. (Banquets; Bells; Cornet; Cymbal; Dance; Games; Harp; Pipe; Timbrel, &c.) The account of the noontide dinner of Joseph (Gen. xliii. 16, 31-34) agrees with the representations of the monuments. The funeral ceremonies (Burial; Embalming) were far more important than any events of the Egyptian life, as the tomb was regarded as the only true home.—*Literature and Art.* The Egyptians were a very literary people, and time has preserved to us, besides the inscriptions of their tombs and temples, many papyri, of a religious or historical character, and one tale. They bear no resemblance to the books of the O. T., except such as arises from their sometimes enforcing moral truths in a manner not wholly different from that of Proverbs. The moral and religious system is, however, essentially different in its principles and their application. In science, Egyptian influence may be distinctly traced in the Pentateuch. Moses was "learned in all the wisdom of the Egyptians" (Acts vii. 22), and probably derived from them the astronomical knowledge which was necessary for the calendar. (Astronomy; Chronology.) The Egyptians excelled in geometry and mechanics. (Arch, &c.) They attained a high proficiency in medicine and surgery. Anatomy was practised from the earliest ages. The wonderful remains of Memphis, Thebes, &c., show the attainments of the Egyptians in the arts of architecture, sculpture, and painting.—*Magicians.* We find frequent reference in the Bible to the magicians of Egypt (Gen. xli. 8; Ex. vii. 11, &c.). (Divination; Magic.)—*Industrial Arts.* The industrial arts held an important place in the occupations of the Egyptians. The workers in fine flax and the weavers of white linen are mentioned in a manner that shows they were among the chief contributors to the riches of the country (Is. xix. 9). The fine linen of Egypt found its way to Palestine (Prov. vii. 16). Pottery was a great branch of the native manufactures, and appears to have furnished employment to the Hebrews during the bondage (Ps. lxxxi. 6, lxviii. 13; compare Ex. i. 14). (Basket; Bellows; Brick; Cart; Glass; Handicraft, &c.) —*Festivals.* The religious festivals were numerous, and some of them were, in the days of Herodotus, kept with great merry-making and license. The feast which the Israelites celebrated when Aaron had made the golden calf seems to have been very much of the same character. (Idol; Idolatry.)—*Manners of Modern Inhabitants.* The manners of the modern inhabitants are more similar to those of the ancient Hebrews, on account of Arab influence, than were the manners of their predecessors (see above; also Arabia).—Chronology and History.—The subject may be divided into three main branches, technical chronology, historical chronology, and history:—1. *Technical Chronology.* That the Egyptians used various periods of time, and made astronomical observations from a remote age, is equally attested by ancient writers, and by their monuments. There appear to have been at least three years in use with the Egyptians before the Roman domination, the Vague Year, the Tropical Year, and the Sothic Year; but it is not probable that more than two of these were employed at the same time. The Vague Year contained 365 days without any additional fraction, and therefore passed through all the seasons in about 1,500 years. It was used for both civil and religious purposes. The Vague Year was divided into twelve months, each of thirty days, with five additional days, after the twelfth. The months were assigned to three seasons, each comprising four months, called respectively the 1st, 2d, 3d, and 4th of those seasons. The names by which the Egyptian months are commonly known, Thoth, Paophi, &c., are taken from the divinities to which they were sacred. The seasons are called, according to Mr. Poole's rendering, those of Vegetation, Manifestation, and the Waters or the Inundation: the exact meaning of their names has, however, been much disputed. They evidently refer to the phenomena of a Tropical Year, and such a year we must therefore conclude the Egyptians to have had, at least in a remote period of their history. M. Brugsch in his work on the Egyptian year (Berlin and Paris, 1856) makes the first four months, not, like most Egyptologers, of Vegetation, but of Inundation; the second four, not of Manifestation or Harvest, but of Winter; the third four, not of Inundation, but of Summer. He makes but two seasons of six months each, Summer and Winter, the first half of the period of Inundation, with which he begins the year, belonging to Summer, and the second half to Winter (*B. S.* xiv. 644 ff.). The Sothic Year was a supposed sidereal year of 365¼ days, commencing with the so-called heliacal rising of *Sothis* (= Sirius). The Vague Year, having no intercalation, constantly retreated through the Sothic Year, until a period of 1,461 years of the former kind, and 1,460 of the latter had elapsed, from one coincidence of commencements to another. The Egyptians are known to have used two great cycles, the Sothic Cycle and the Tropical Cycle. The former was a cycle of the coincidence of the Sothic and Vague Years, and therefore consisted of 1,460 years of the former kind. The Tropical Cycle was a cycle of the coincidence of the Tropical and Vague Years. It has been supposed by M. Biot to have a duration of 1,505 years; but the length of the 1,500 Vague Years is preferable. The monuments make mention of Panegyrical Months, which Mr. Poole makes to be periods of thirty years each, and divisions of a year of the same kind.—2. *Historical Chronology.* The materials for historical chronology are the monuments and the remains of the historical work of Manetho. The remains of Manetho's historical work consist of a list of the Egyptian dynasties and two considerable fragments, one relating to the Shepherds, the other to a tale of the Exodus. The list is only known to us in the epitome given by Africanus, preserved by Syncelius, and that given by Eusebius. These present such great differences that it is not reasonable to hope that we can restore a correct text. The series of dynasties is given as if they were successive, in which case the commencement of the first would be placed full 5000 years B. C., and the reign of the king who built the Great Pyramid 4000. The monuments do not warrant so extreme an antiquity, and the great majority of Egyptologers have therefore held that the dynasties were partly contemporary. The evidence of the monuments leads to the same conclusion. Kings who unquestionably belong to different dynasties are shown by them to be contemporary. The monuments will not, in Mr. Poole's opinion, justify any great extension of the period assigned to the first seventeen dynasties (B. C. 2700–1500). The last date, that of the commencement of the 18th dynasty, cannot be changed more than a few years. The date of the beginning of the first dynasty, or the era of Menes, which Mr. Poole is disposed to place B. C. 2717, is more doubtful, but a concurrence of astronomical evidence points to the 28th century. Some have supposed a much greater antiquity for the commencement of Egyptian history. Lepsius places the accession of Menes B. C. 3892, and Bunsen, 200 years later. Their system is founded upon a passage in the chronological work of Syncellus, which assigns a duration of 3555 to the thirty dynasties. It is by no means certain that this number is given on the authority of Manetho, but apart from this, the whole statement is unmistakably not from the true Manetho. —3. *History.* That Egypt was colonized by the descendants of Noah in a very remote age is shown by the mention of the migration of the Philistines from Caphtor (Gen. x. 14; see Casluhim), which had taken place before the arrival of Abraham in Palestine. Before this migration could occur, the Caphtorim and other Mizraites must have occupied Egypt for some time. A remarkable passage (Num. xiii. 22) points to a knowledge of the date at which

B. C.	THINITES								
2700	I. 2717 (era of Menes)								
		MEMPHITES							
		III. cir. 2650							
2600									
2500									
			ELEPHANTINITES						
	II. cir. 2470	IV. cir. 2440	V. cir. 2440						
2400									
		2352. Date in reign of Suphises							
2300									
				HERACLEOPOLITES	DIOSPOLITES?				
2200		VI. cir. 2200		IX. cir. 2200	XI. cir. 2200				
2100									
						XOITES	SHEPHERDS		
					XII. cir. 2080	XIV. cir. 2080	XV. cir. 2080	XVI. cir. 2080	cir. 2081. Abraham visits Egypt
2000					2005. Date in reign of Amenemha II. 1986. Date in reign of Sesertesen III.?				
					XIII. cir. 1920				
1900									
									1876. Joseph governor. 1867. Jacob goes into Egypt.
1800									
		VII. cir. 1800 VIII. cir. 1800		X. cir. 1750					(215 years)
1700									
									1652. Exodus
1600									
					XVIII. cir. 1525				
1500									

Zoan, an ancient city of Egypt, was founded. The evidence of the Egyptians as to the primeval history of their race and country is extremely indefinite. They seem to have separated mankind into two great stocks, and each of these again into two branches, for they appear to have represented themselves and the negroes, the red and black races, as the children of the god Horus, and the Shemites and Europeans, the yellow and white races, as the children of the goddess Pesht. They seem therefore to have held a double origin of the species. The absence of any important traditional period is very remarkable in the fragments of Egyptian history. These commence with the divine dynasties, and pass abruptly to the human dynasties. The indications are of a sudden change of seat, and the settlement in Egypt of a civilized race, which, either wishing to be believed native, or having lost all ties that could keep up the traditions of its first dwelling-place, filled up the commencement of its history with materials drawn from mythology. There is no trace of the tradition of the Deluge which is found in almost every other country of the world. The priests are indeed reported to have told Solon, when he spoke of one deluge, that many had occurred, but the reference is more likely to have been to great floods of the Nile than to any extraordinary catastrophes. The history of the dynasties preceding the eighteenth is not told by any continuous series of monuments. Except those of the fourth and twelfth dynasties there are scarcely any records of the age left to the present day, and thence in a great measure arises the difficulty of determining the chronology. From the time of Menes, the first king, until the Shepherd-invasion, Egypt seems to have enjoyed perfect tranquillity. During this age the Memphite line was the most powerful, and by it, under the fourth dynasty, were the most famous pyramids raised. The Shepherds were foreigners who came from the East, and, in some manner unknown to Manetho, gained the rule of Egypt. Those whose kings composed the fifteenth dynasty were the first and most important. They appear to have been Phenicians. Most probably the Pharaoh 1 of Abraham was of this line. The period of Egyptian history to which the Shepherd-invasion should be assigned is a point of dispute. It is generally placed after the twelfth dynasty, for it is argued that this powerful line could not have reigned at the same time as one or more Shepherd-dynasties. Mr. Poole thinks that this objection is not valid, and that the Shepherd-invasion was anterior to the twelfth dynasty. The rule of the twelfth dynasty, which was of Thebans, lasting about 160 years, was a period of prosperity to Egypt, but after its close those calamities appear to have occurred which made the Shepherds hated by the Egyptians. During the interval to the eighteenth dynasty there seems to have been no native line of any importance but that of the Thebans, and more than one Shepherd dynasty exercised a severe rule over the Egyptians. —We must here notice the history of the Israelites in Egypt with reference to the dynasty of the Pharaohs who favored them, and that of their oppressors. According to the scheme of biblical Chronology which Mr. Poole believes to be the most probable, the whole sojourn in Egypt would belong to the period before the eighteenth dynasty. The Israelites would have come in and gone forth during that obscure age for the history of which we have little or no monumental evidence. This would explain the absence of any positive mention of them on the Egyptian monuments. Since the Pharaoh 2 of Joseph must have been a powerful ruler and held Lower Egypt, there can be no question that he was, if the dates be correct, a Shepherd of the fifteenth dynasty. The "new king," "which knew not Joseph," is thought, by many who hold with Mr. Poole as to the previous history, to have been an Egyptian, and head of the eighteenth dynasty. It seems at first sight extremely probable that the king who crushed, if he did not expel the Shepherds, would be the first oppressor of the nation which they protected. But Ex. i. 9, 10, Mr. Poole thinks, points to a divided country and a weak kingdom, and cannot apply to the time of the eighteenth and nineteenth dynasties. If we conclude that the Exodus most probably occurred before the eighteenth dynasty, we have to ascertain, if possible, whether the Pharaohs of the oppression (Pharaoh 3) appear to have been Egyptians or Shepherds. The change of policy is in favor of their having been Egyptians, but is by no means conclusive. If the chronology be correct, we can only decide in favor of the Shepherds. During the time to which the events are assigned there were no important lines but the Theban, and one or more of Shepherds. Manetho, according to the transcript of Africanus, speaks of three Shepherd-dynasties, the fifteenth, sixteenth, and seventeenth, the last of which, according to the present text, was of Shepherds and Thebans, but this is probably incorrect, and the dynasty should rather be considered as of Shepherds alone. Is. lii. 4 indicates that the oppressor was an Assyrian, and therefore not of the fifteenth dynasty, which, according to Manetho, in the Epitomes, was of Phenicians, and opposed to the Assyrians. Among the names of kings of this period in the Royal Turin Papyrus, are two which appear to be Assyrian, so that we may reasonably suppose that some of the foreign rulers were of that race. It is not possible at present to decide whether they were of the sixteenth or seventeenth dynasty. The history of the eighteenth, nineteenth, and twentieth dynasties is that of the Egyptian empire. Aahmes, the head of the eighteenth (b. c. about 1525), overthrew the power of the Shepherds, and probably expelled them. Queen Amennemt and Thothmes II. and III. are the earliest sovereigns of whom great monuments remain in the temple of El-Karnak, the chief sanctuary of Thebes. The last of these rulers, whom Wilkinson regards as the Pharaoh of the Exodus (Pharaoh 4), was a great foreign conqueror, and reduced Nineveh, and perhaps Babylon also, to his sway. Amenoph III., his great-grandson, states on the sacred *beetles* (*scarabœi*), struck apparently to commemorate his marriage, that his northern boundary was in Mesopotamia, his southern in Kara (Choloë ?). The head of the nineteenth dynasty, Sethee I., or Sethos (b. c. about 1340), waged great foreign wars, particularly with the Hittites of the valley of the Orontes, whose capital Ketesh, situate near Emesa (now *Hums*), he captured. His son Rameses II. was the most illustrious of the Pharaohs. If he did not exceed all others in foreign conquests, he far outshone them in the grandeur and beauty of the temples with which he adorned Egypt and Nubia. (Thebes.) His chief campaign was against the Hittites and a great confederacy they had formed. Menptah, the son and successor of Rameses II., is supposed by the advocates of the Rabbinical date of the Exodus (Chronology) to have been the Pharaoh in whose time the Israelites went out. One other king of this period must be noticed, Rameses III., of the twentieth dynasty (B. C. about 1200), whose conquests, recorded on the walls of his great temple of Medeenet Haboo in western Thebes, seem to have been not less important than those of Rameses II. Under his successors the power of Egypt evidently declined, and toward the close of the dynasty the country seems to have fallen into anarchy, the high-priests of Amen (AMON) having usurped regal power at Thebes and a Lower Egyptian dynasty (the twenty-first) arisen at Tanis. Probably the Egyptian princess who became Solomon's wife was a daughter of a late king of the Tanite dynasty. The head of the twenty-second dynasty, Sheshonk I., the SHISHAK of the Bible, restored the unity of the kingdom, and revived the credit of the Egyptian arms (B. C. about 990). Probably his successor, Osorkon I., is the ZERAH of Scripture, defeated by Asa. Egypt makes no figure in Asiatic history during the twenty-third and twenty-fourth dynasties: under the twenty-fifth it regained, in part at least, its ancient importance. This was an Ethiopian line, the warlike sovereigns of which strove to the utmost to repel the onward stride of Assyria. So, whom Mr. Poole is disposed to identify with Shebek II. or Sebichus, the second Ethiopian, rather than with Shebek I. or Sabaco, the first, made an alliance with Hoshea, the last king of Israel. Tehrak or TIRHAKAH, the third of this house, advanced against Sennacherib in support of Hezekiah. After this, a native dynasty again occupied the throne, the twenty-sixth, of Saïte kings. Psametek I. or Psammetichus I. (B. C. 664), who may be regarded as the head of this dynasty, warred in Palestine, and took Ashdod, after a siege of twenty-nine years. Neku or Necho (PHARAOH 9), the son of Psammetichus, continued the war in the E., and marched along the coast of Palestine to attack the king of Assyria. At Megiddo, Josiah encountered him (B. C. 608–7), notwithstanding the remonstrance of the Egyptian king, which is very illustrative of the policy of the Pharaohs in the E. (2 Chr. xxxv. 21), no less than is his lenient conduct after the defeat and death of the king of Judah. The army of Necho was after a short space routed at Carchemish by Nebuchadnezzar, B. C. 605–4 (Jer. xlvi. 2). The second successor of Necho, Apries, or Pharaoh-hophra (PHARAOH 10), sent his army into Palestine to the aid of Zedekiah (Jer. xxxvii. 5, 7, 11), so that the siege of Jerusalem was raised for a time, and kindly received the fugitives from the captured city. He seems to have been afterward attacked by Nebuchadnezzar in his own country. There is, however, no certain account of a complete subjugation of Egypt by the king of Babylon. Amasis, the successor of Apries, had a long and prosperous reign, and somewhat restored the weight of Egypt in the E. But the new power of Persia was to prove even more terrible to his house than Babylon had been to the house of Psammetichus, and the son of Amasis had reigned but six months when Cambyses reduced the country to the condition of a province of his empire (B. C. 525). The people frequently revolted, and were as often subdued, but, about 414 B. C., they drove out the Persians, when Amyrtæus the Saïte became the sole king of the twenty-eighth dynasty, and reigned six years. After him came the twenty-ninth or Mendesian dynasty of four kings: then the thirtieth dynasty of three Sebennyte kings, the last of whom, Nectanebo II. or Nekht-nebf, was conquered and dethroned by Artaxerxes Ochus about 350 B. C., when Egypt became again a Persian province. ALEXANDER THE GREAT conquered it, 332 B. C. (ALEXANDRIA.) After him came the Ptolemies or Greek kings (PTOLEMY I., &c.), who ruled Egypt till it became a Roman province under AUGUSTUS CESAR (B. C. 30). It came under the Mohammedan power (ARABIA) A. D. 640, and became a Turkish province in 1517. From 1805 to 1849 Mehemet Ali was pasha, and the vice-royalty of Egypt, as a fief of the Turkish empire, is now hereditary in his family. Prophecy (Jer. xlvi.; Ez. xxix., xxx., &c.) has been strikingly fulfilled in regard to Egypt. From the second Persian conquest, more than two thousand years ago, until our own days, not one native ruler has occupied the throne.

* **E-gypt', Riv'er of.** RIVER OF EGYPT.

E-gyp'tian [-jip'shan] = one from EGYPT (Ex. ii. 19); usually a native of Egypt (ii. 11 f., &c.). The Hebrew word most commonly rendered "Egyptians" (*Mitsrayim*) is the name of the country, and might be appropriately so translated in many cases.

* **E-gyp'tian Sea** = RED SEA (Is. xi. 15).

* **E-gyp'tian Ver'sions.** VERSIONS, ANCIENT, OF THE OLD AND NEW TESTAMENTS.

E'hi (Heb. *connection*, Fü.), head of one of the Benjamite houses (Gen. xlvi. 21). AHIRAM.

E'hud (Heb. *union*, Ges.; *strong, powerful*, Fü.). **1.** Son of Bilhan, and great-grandson of Benjamin the Patriarch (1 Chr. vii. 10, viii. 6).—**2.** Son of Gera of the tribe of Benjamin (Judg. iii. 15 ff.); the second Judge of the Israelites (B. C. 1336). In the Bible he is not called a Judge but a deliverer (l. c.): so Othniel (Judg. iii. 9) and all the Judges (Neh. ix. 27). Josephus (v. 4, § 3) makes Ehud Judge eighty years. As a Benjamite he was specially chosen to destroy EGLON, who had established himself in Jericho, which was within that tribe. He was very strong, and "left-handed," literally as in margin, "shut of his right hand." The words are differently rendered: 1. left-handed, and unable to use his right (Targum, Josephus, Arabic, Gesenius, Fürst, A. V., &c.); 2. using his left hand as readily as his right; ambidextrous (LXX., Vulgate, &c.). The fact of drawing the dagger from the right thigh (Judg. iii. 21) is consistent with either opinion.

E'ker (Heb. *a rooting up*, a plant rooted up and transplanted, Ges.), a descendant of Judah through Hezron and Jerahmeel (1 Chr. ii. 27).

Ek're-bel (Gr., see below), a place named in Jd. vii. 18 only, apparently in the hill country S. E. of the plain of Esdrælon and of Dothain. The Syriac reading (*Ecrabat*) points to *Acrabbein*, mentioned by Eusebius as the capital of a district called *Acrabattine* (see under AKRABBIM), and now known as *'Akrabeh*, a considerable village about seven miles S. E. of *Nablûs*.

Ek'ron (Heb. *eradication*, Ges.), one of the five towns belonging to the lords of the Philistines, and the most northerly of the five (Josh. xiii. 3). Like the other Philistine cities, its situation was in the lowlands. It fell to the lot of Judah (Josh. xv. 45, 46; Judg. i. 18), and formed a landmark on his N. border, the boundary running thence to the sea at JABNEEL 1. We afterward find it mentioned among the cities of Dan (Josh. xix. 43). But before the monarchy it was again in full possession of the Philistines (1 Sam. v. 10). Ekron was the last place to which the ark was carried before its return to Israel, and the mortality there in consequence seems to have been more deadly than at Ashdod or Gath (v. 11, 12). From Ekron to Beth-shemesh was a straight highway (vi.). Henceforward Ekron appears to have remained in the hands of the Philistines (xvii. 52; 2 K. i. 2 ff.; Jer. xxv. 20; Am. i. 8; Zeph. ii. 4; Zech. ix. 5, 7). A sanctuary of Baal-zebub (BAAL 2) was there. *'Akir*, the modern representative of Ekron, is a mud village, about five miles S. W. of *Ramleh*, on the N. side of the fertile valley *Wady Surar*. In the Apocrypha it appears as ACCARON (1 Mc. x. 89, only), bestowed with its borders by Alexander Balas on Jonathan Maccabeus as a reward for his services.

Ek'ron-ites = natives or inhabitants of EKRON (Josh. xiii. 3; 1 Sam. v. 10).

E'la (Gr.) = ELAM 4 (1 Esd. ix. 27).

El'a-dah (Heb. whom *God puts on*, i. e. fills with Himself, Ges.; *God is ornament*, Fü.), a descendant of Ephraim through SHUTHELAH (1 Chr. vii. 20).

E'lah (Heb. *strength;* hence, OAK, or *terebinth*, Ges., Fü.). **1.** A duke of Edom (Gen. xxxvi. 41; 1 Chr. i. 52).—**2.** Father of Shimei, Solomon's commissary in Benjamin (1 K. iv. 18).—**3.** Son and successor of Baasha, king of Israel (1 K. xvi. 8 ff.); his reign lasted for little more than a year (compare verse 8 with 10). He was killed, while drunk, by Zimri, in the house of his steward ARZA, and his family was exterminated.—**4.** Father of Hoshea, the last king of Israel (2 K. xv. 30, xvii. 1).—**5.** Son of Caleb, the son of Jephunneh (1 Chr. iv. 15).—**6.** A Benjamite chief, son of Uzzi (ix. 8).

E'lah (Heb., see above), **the Val'ley of,** a valley in (not "by," as the A. V. has it) which the Israelites were encamped against the Philistines when David killed Goliath (1 Sam. xvii. 2, 19, xxi. 9). It lay somewhere near SOCOH 1 of Judah, and AZEKAH, and was nearer Ekron than any other Philistine town. So 1 Sam. xvii. Socoh probably = *Shuweikeh*, some fourteen miles S. W. of Jerusalem, on the S. slopes of the *Wady es Sunt* (= *valley of the acacia*), a fertile valley which runs off in a northwestern direction into the Philistine plain, and is identified by Robinson (and so Porter in Kitto, &c.) with the valley of Elah. One of the largest terebinths in Palestine still stands in the vicinity (Rbn. ii. 20, 21). The traditional Valley of Elah is the *Wady Beit Hanina*, which lies about four miles N.W. of Jerusalem, and is crossed by the road to *Nebi Samwil*.

E'lam (Gr. fr. Heb. = *unlimited duration, eternity*, Sim.), originally the name of a man, a son of Shem (Gen. x. 22; 1 Chr. i. 17). Commonly, however, it is used as the appellation of a country (Gen. xiv. 1, 9; Is. xi. 11, xxi. 2; Jer. xxv. 25, xlix. 34-39; Ez. xxxii. 24; Dan. viii. 2). The Elam of Scripture appears to be the province lying S. of Assyria, and W. of Persia Proper, to which Herodotus gives the name of Cissia (iii. 91, v. 49, &c.), and which is termed Susis or Susiana by the geographers. It includes a portion of the mountainous country separating between the Mesopotamian plain and the high table-land of Iran, together with a fertile and valuable low tract at the foot of the range, between it and the Tigris. It appears from Gen. x. 22, that this country was originally peopled by descendants of Shem, closely allied to the Arameans (Syrians) and the Assyrians; and from Gen. xiv. 1-12, that by the time of Abraham a very important power had been built up in the same region. (CHEDORLAOMER.) It is plain that at this early time the predominant power in Lower Mesopotamia was Elam, which for a while held the place possessed earlier by Babylon (Gen. x. 10), and later by either Babylon or Assyria. Discoveries made in the country itself confirm this view. (SHUSHAN.) The Elamitic empire established at this time was, however, but of short duration. Toward the close of the Assyrian period she is found allied with Babylon and engaged in hostilities with Assyria; but she seems to have declined in strength after the Assyrian empire was destroyed. Elam was a province of Babylon under Belshazzar. It is uncertain at what time the Persians added Elam to their empire. Possibly it only fell under their dominion together with Babylon; but there is some reason to think that it may have revolted and joined the Persians before the city was besieged (see Is. xxi. 2, xxii. 6). She now became merged in the Persian empire, forming a distinct satrapy. Susa (Shushan), her capital, was made the ordinary residence of the court, and the metropolis of the whole empire.—**2.** A Korhite Levite, fifth son of Meshelemiah; one of the sons of Asaph, in David's time (1 Chr. xxvi. 3).—**3.** A Benjamite chief, son of Shashak (1 Chr. viii. 24).—**4.** "Children of Elam," to the number of 1,254, returned with Zerubbabel from Babylon (Ezr. ii. 7; Neh. vii. 12; 1 Esd. v. 12), and 71 with Ezra in the second caravan (Ezr. viii. 7; 1 Esd. viii. 33). Six "sons of Elam" were among the husbands of foreign wives in Ezra's time (Ezr. x. 26). "Elam" occurs among the chief of the people, who signed the covenant with Nehemiah (Neh. x. 14).—**5.** 1,274 children of a second ("the other") Elam returned with Zerubbabel (Ezr. ii. 31; Neh. vii. 34).—**6.** One of the priests who accompanied Nehemiah at the dedication of the new wall of Jerusalem (Neh. xii. 42).

E'lam-ites (fr. Heb., see below) = the original inhabitants of the country called ELAM (Ezr. iv. 9); they were descendants of Shem, and perhaps drew their name from an actual man Elam (Gen. x. 22). Strabo says they were skilful archers (compare Is. xxii. 6; Jer. xlix. 35). The "Elamites" in Acts ii. 9 were probably descendants from captive Jews or Israelites in Elam (compare Is. xi. 11). In Jd. i. 6 the name is given from the Greek as ELYMEANS.

El'a-sah (Heb. whom *God made*, Ges.; *God is creator*, Fü.; = ELEASAH). **1.** A priest, of the sons of Pashur, in Ezra's time, who had married a Gentile wife (Ezr. x. 22).—**2.** Son of Shaphan; one of the two men sent on a mission by King Zedekiah to Nebuchadnezzar at Babylon (Jer. xxix. 3).

E'lath (fr. Heb. sing.), **E'loth** (fr. Heb. pl. = *trees, a grove*, perhaps *palm-grove*, Ges.), a town of the land of EDOM, commonly mentioned with Ezion-geber, and situate at the head of the Arabian Gulf, which was thence called the Elanitic Gulf. It first occurs in the account of the wanderings (Deut. ii. 8), and in later times must have come under the rule of David in his conquest of Edom (2 Sam. viii. 14). We find the place named again in connection with Solomon's navy (1 K. ix. 26; compare 2 Chr. viii. 17). It was apparently included in the revolt of Edom against Joram recorded in 2 K. viii. 20; but it was taken and rebuilt by Azariah (xiv. 22; 2 Chr. xxvi. 2). Afterward "Rezin king of Syria recovered Elath, and drave out the Jews from Elath; and the Syrians (the Keri, LXX., Vulg., and most expositors read 'Edomites,' instead of 'Syrians') came to Elath, and dwelt there to this day" (xvi. 6). From this time the place is not mentioned until the Roman period, during which it became a frontier town of the south, and the residence of a Christian bishop. Under the rule of the Greeks and Romans it lost its former importance; but in Mohammedan times it again became a place of some note. "Extensive mounds of rubbish mark the site of *Ailah*, the Elath of Scripture" (Rbn. i. 163). Near these is the castle of *'Akabah*, an important station on the route of Egyptian pilgrims to Mecca.

El-beth'el (Heb. *God of the House of God*, or *God of* BETHEL), the name which Jacob bestowed on the place at which God appeared to him when he was fleeing from Esau (Gen. xxxv. 7). BETHEL.

El'ci-a [-she-a] (fr. Gr. = HILKIAH?), ancestor of Judith, and therefore of the tribe of Simeon (Jd. viii. 1).

El'da-ah (Heb. whom *God called*) (Gen. xxv. 4; 1 Chr. i. 33), the last, in order, of the sons of MIDIAN. No satisfactory trace of the tribe which we may suppose to have taken the appellation has yet been found.

El'dad (Heb. whom *God loves* = THEOPHILUS, Ges.; *God is a friend*, Fü.) and **Me'dad** (fr. Heb. = *love*, Ges., Fü.), two of the seventy elders to whom was communicated the prophetic power of Moses (Num. xi. 16, 26). Although their names were upon the list which Moses had drawn up (xi. 26), they did not repair with the rest of their brethren to the tabernacle, but continued to prophesy in the camp. Moses being requested by Joshua to forbid this, refused to do so, and expressed a wish that the gift of prophecy might be diffused throughout the people. The *mode* of prophecy in the case of Eldad and Medad was probably the extempore production of hymns, chanted forth to the people (Hammond): compare the case of Saul, 1 Sam. x. 11. PROPHET.

El'der. The term *elder* (or *old man*, as the Heb. *zâkên*, usually, in the plural, translated "elders," literally imports) was one of extensive use, as an official title, among the Hebrews and the surrounding nations. It had reference to various offices, head-servants, officers of Pharaoh's household, master workmen, &c. (Gen. xxiv. 2 [A. V. "eldest"], l. 7; 2 Sam. xii. 17; Ez. xxvii. 9 [A. V. "ancients"]). As betokening a political office, it applied not only to the Hebrews, but also to the Egyptians (Gen. l. 7), the Moabites and Midianites (Num. xxii. 7). Wherever a patriarchal system is in force, the *office* of the *elder* will be found, as the key-stone of the social and political fabric: it is so at the present day among the Arabs, where the Sheikh (= the *old man*) is the highest authority in the tribe. (AGE, OLD.) The earliest notice of the *elders* acting in concert as a political body is at the time of the Exodus. They were the representatives of the people, so much so that *elders* and *people* are occasionally used as equivalent terms (compare Josh. xxiv. 1 with 2, 19, 21; 1 Sam. viii. 4 with 7, 10, 19). (CONGREGATION.) Their authority was undefined, and extended to all matters concerning the public weal. When the tribes became settled, the elders were distinguished by different titles according as they were acting as national representatives (1 Sam. iv. 3; 1 K. xx. 7; 2 K. xxiii. 1, &c.), as district governors over the several tribes (Deut. xxxi. 28; 2 Sam. xix. 11), or as local magistrates in the provincial towns, whose duty it was to sit in the gate and administer justice (Deut. xix. 12; Ru. iv. 9, 11; 1 K. xxi. 8). (JUDGE.) Their number and influence may be inferred from 1 Sam. xxx. 26 ff. They retained their position under all the political changes which the Jews underwent: under the Judges (Judg. ii. 7; 1 Sam. iv. 3); under the kings (2 Sam. xvii. 4); during the Captivity (Jer. xxix. 1; Ez. viii. 1); subsequently to the return (Ezr. v. 5, vi. 7, 14, x. 8, 14); under the Maccabees, when they were described sometimes as the *senate* (Gr. *gerousia*, 1 Mc. xii. 6 [A. V. "elders"]; 2 Mc. i. 10, xi. 27 [A. V. "council" in both], iv. 44 [A. V. "senate"]), sometimes by their ordinary title (Gr. *presbuteros*, literally *one older* or *more aged*, almost uniformly translated "elder," in plural "elders," (1 Mc. vii. 33, xi. 23, xii. 35); and, lastly, at the commencement of the Christian era, when they are noticed as a distinct body from the SANHEDRIM (Mat. xvi. 21, xxi. 23, xxvi. 59). St. Luke describes the whole order by the Greek collective term *presbuterion* (Lk. xxii. 66 [A. V. "elders"]; Acts xxii. 5 [A. V. "estate of the elders"]), and the same word is translated "presbytery" in 1 Tim. iv. 14. For the position of the elders in the synagogue and the Christian church, see SYNAGOGUE; BISHOP.

E'le-ad (Heb. whom *God applauds*, Ges.; *God is protector*, Fü.), a descendant of Ephraim (1 Chr. vii. 21). SHUTHELAH.

E-le-a'leh (Heb. whither *God ascends*, Ges.; *the exalted God*, Fü.), a place on the E. of Jordan, in the pastoral country, taken possession of and rebuilt by the tribe of Reuben (Num. xxxii. 3, 37). By Isaiah and Jeremiah it is mentioned as a Moabite town (Is. xv. 4, xvi. 9; Jer. xlviii. 34). The extensive ruins of the place are still to be seen, bearing very nearly their ancient name, *El-'Al*, a little more than one mile N. E. of Heshbon.

E-le'a-sa (Gr. fr. Heb. = ELEASAH or ADASA?), a place at which Judas Maccabeus encamped before the battle with Bacchides, in which he lost his life (1 Mc. ix. 5). It was apparently not far from Azotus (compare 15). LAISH.

E-le'a-sah or **E-le-a'sah** (Heb. = ELASAH). **1.** Son of Helez; a descendant of Judah, of the family of Hezron (1 Chr. ii. 39).—**2.** Son of Rapha, or Rephaiah; a descendant of Saul through Jonathan and Merib-baal or Mephibosheth (1 Chr. viii. 37, ix. 43).

E-le-a'zar or **E-le'a-zar** (Heb. whom *God helps*, Ges.; *God* is *helper*, Fü.). **1.** Third son of AARON, by Elisheba, daughter of Amminadab. After the death of Nadab and Abihu without children (Lev. x. 1 ff.; Num. iii. 4), Eleazar was appointed chief over the principal Levites (Num. iii. 32). With his brother Ithamar he ministered as a priest during their father's lifetime, and immediately before his death was invested on Mount Hor with the sacred garments, as the successor of Aaron in the office of HIGH-PRIEST (xx. 28). One of his first duties was in conjunction with Moses to superintend the census of the people (xxvi. 3). He also assisted at the inauguration of Joshua (xxvii. 22, 23), at the division of the Midianite spoil (xxxi. 21 ff.), and after the conquest of Canaan in the distribution of the land (Josh. xiv. 1, &c.). The time of his death is not mentioned in Scripture; Josephus says it took place about the same time as Joshua's, twenty-five years after the death of Moses. He was buried in the hill of Phineas his son (xxiv. 23).—**2.** The son of Abinadab, of the hill of Kirjath-jearim, consecrated to take charge of the ark (1 Sam. vii. 1).—**3.** The son of DODO THE AHOHITE; one of the three principal mighty men of David's army (2 Sam. xxiii. 9 ff.; 1 Chr. xi. 12 ff.).—**4.** A Levite, son of Mahli, and grandson of Merari (1 Chr. xxiii. 21, 22, xxiv. 28).—**5.** A priest who took part in the feast of dedication under Nehemiah (Neh. xii. 42).—**6.** A son (i. e. descendant) of Parosh; an Israelite (i. e. a layman) who had married a foreign wife, and had to put her away (Ezr. x. 25; 1 Esd. ix. 26).—**7.** Son of Phinchas a Levite (Ezr. viii. 33; 1 Esd. viii. 63).—**8.** In 1 Esd. viii. 43 = ELIEZER 7.—**9.** Surnamed AVARAN (1 Mc. ii. 5); fourth son of Mattathias; fell by an act of self-devotion in an engagement with Antiochus Eupator, B. C. 164 (vi. 43 ff.). In a former battle with Nicanor, Eleazar was appointed by Judas to read "the holy book" before the attack, and the watch-word in the fight—"The help of God"—was his own name (2 Mc. viii. 23).—**10.** A distinguished scribe of great age, who suffered martyrdom during the persecution of Antiochus Epiphanes (2 Mc. vi. 18–31).—**11.** Father of Jason, ambassador from Judas Maccabeus to Rome (1 Mc. viii. 18).—**12.** The son of Eliud, in the genealogy of Jesus Christ (Mat. i. 15).

* **E-lect′** (fr. L. = *chosen, selected*, especially by God), the A. V. translation of the Heb. *bâhîr* or *bâchîr* (Is. xlii. 1, xlv. 4, lxv. 9, 22) and Gr. *eklektos* (Mat. xxiv. 22, 24, 31; Mk. xiii. 20, 22, 27; Lk. xviii. 7; Rom. viii. 33; Col. iii. 12; 1 Tim. v. 21; 2 Tim. ii. 10; Tit. i. 1; 1 Pet. i. 2, ii. 6; 2 Jn. 1, 13), each of which is also translated "chosen" in other places (2 Sam. xxi. 6 margin, text "did choose;" 1 Chr. xvi. 13; Ps. lxxxix. 3 [Heb. 4], cv. 6, 43, cvi. 5, 23; Is. xliii. 20, lxv. 15; Mat. xx. 16, xxii. 14; Lk. xxiii. 35; Rom. xvi. 13; 1 Pet. ii. 4, 9; Rev. xvii. 14). So the Gr. *eklogê* (= *choice, election, selection*, Rbn. *N. T. Lex.*) is translated "election" in Rom. ix. 11, xi. 5, 7, 28; 1 Th. i. 4; 2 Pet. i. 10, and "chosen" (literally vessel *of election*) in Acts ix. 15.

E-le-a-zu′rus (1 Esd. ix. 24) = ELIASHIB 4.

El–E-lo′he–Is′ra-el (fr. Heb. = *Almighty, God of Israel*), the name bestowed by Jacob on the altar which he erected facing the city of Shechem (Gen. xxxiii. 19, 20.

E′leph (Heb. *ox* or *thousand*; = ALEPH), a town allotted to Benjamin, named next to Jerusalem (Josh. xviii. 28).

El′e-phant. The word does not occur in the text of A. V. of the canonical Scriptures, but is found as the marginal reading to BEHEMOTH, in Job xl. 15. "*Elephants' teeth*" is the marginal reading for "IVORY" in 1 K. x. 22; 2 Chr. ix. 21. Elephants are mentioned as being used in warfare (1 Mc. i. 17, iii. 34, vi. 34 ff., viii. 6, xi. 56; 2 Mc. xi. 4, xiii. 2, &c.). Elephants are now found native only in S. Asia and in middle and S. Africa. Their great size, strength, sagacity, and docility, are well known. They are distinguished from all other quadrupeds by their flexible proboscis or trunk.

* **E-leu-the-rop′o-lis** (Gr. *free city*), a city of S. Palestine, not mentioned in the Scriptures, but important as the capital of a large province and the seat of a bishop in the fourth and fifth centuries A. C.; probably so named about A. D. 202; previously called *Betogabra*, and supposed by Thomson (ii. 360) also = GATH; now *Beit Jibrin*, a village with extensive and massive ruins of a fortress, groups of caverns, &c. (Rbn. ii. 24, &c.). It is about twenty miles S. W. from Jerusalem.

E-leu′the-rus (L. fr. Gr. = *free*), a river of Syria mentioned in 1 Mc. xi. 7; xii. 30. In early ages it was a noted border stream. According to Strabo it separated Syria from Phenicia, and formed the N. limit of Celosyria. Of the identity of the Eleutherus with the modern *Nahr el-Kebir*, "Great River," there cannot be a doubt. Its highest source is at the N. E. base of Lebanon; it sweeps round the N. end of the range, through the opening called in Scripture "the entrance of Hamath" (Num. xxxiv. 8); and falls into the Mediterranean about eighteen miles N. of Tripolis.

El-ha′nan (Heb. whom *God bestowed*, Ges.; *God is kind*, Fü.). **1.** A distinguished warrior in David's time, who performed a memorable exploit against the Philistines.—(*a.*) 2 Sam. xxi. 19 says that he was the "son of Jaare-oregim the Bethlehemite," and that he "slew Goliath the Gittite, the staff of whose spear was like a weaver's beam." Here, in the A.V., the words "the brother of" are inserted, to bring the passage into agreement with—(*b.*) 1 Chr. xx. 5, which states that "Elhanan son of Jair (or Jaor) slew Lahmi the brother of Goliath the Gittite, the staff of whose spear," &c. Of these two statements the latter is probably the more correct—the differences between them being much smaller in the original than in English. Nearly all the commentators consider the text of Samuel here to be corrupt, and correct it from Chronicles (so Keil). The Hebrew word *oregim* occurs twice in the verse in Samuel, first as a proper name, and again at the end, "weavers." The former has probably been taken in by an early transcriber from the latter, i. e. from the next line of the MS.—**2.** The son of Dodo of Bethlehem, one of David's "thirty" valiant men, and named first on the list after Asahel (2 Sam. xxiii. 24; 1 Chr. xi. 26).

E′li (Heb. *ascent, summit, the highest*, Ges.), a HIGH-PRIEST descended from AARON through ITHAMAR, the youngest of his two surviving sons (compare 1 K. ii. 27 with 2 Sam. viii. 17; 1 Chr. xxiv. 3). As the history makes no mention of any high-priest of Ithamar's line before Eli, he is generally supposed to have been the first of that line who held the office. From him, his sons having died before him, it appears to have passed to his grandson, AHITUB (1 Sam. xiv. 3), and it certainly remained in his family till ABIATHAR, the grandson of Ahitub, was "thrust out from being priest unto the Lord" by Solomon for his share in Adonijah's rebellion (1 K. i. 7; ii. 26, 27), and the high-priesthood passed back again to the family of ELEAZAR in the person of ZADOK (ii. 35). This return of it to the elder branch was one part of the evil denounced against Eli during his lifetime, for his culpable negligence in not restraining his sons, when they by their rapacity and licentiousness profaned the priesthood, and brought the rites of religion into abhorrence among the people (1 Sam. ii. 22–36, iii. 11–14, with 1 K. ii. 27). Notwithstanding this one great blemish, the character of Eli is marked by eminent piety, as shown by his meek submission to the divine judgment (1 Sam. iii. 18), and his supreme regard for the ark of God (iv. 18). In addition to the office of high-priest he held that of judge forty years (twenty years in LXX.), being the immediate predecessor of his pupil SAMUEL (vii. 6, 15–17), the last of the judges. It has been suggested that he was sole judge twenty years after having been co-judge with Samson twenty years. He died at the advanced age of ninety-eight years (iv. 15), overcome by the disastrous intelligence that the ark of God had been taken in battle by the Philistines, who had also slain his sons Hophni and Phinehas.

* **E′li** (Heb. *êlî, my God*), **E′li, la′ma** (Heb. *lâmâ, why? wherefore?*) **sa-bach′tha-ni** (Chal. *shĕbaktanî, hast thou forsaken me*), the words uttered by our Saviour in His agony on the cross (Mat. xxvii. 46), quoted from Ps. xxii. 1 (Heb. 2). The first words are given in Mk. xv. 34 more exactly according to the Aramaic dialect, "E-LO′I, E-LO′I," &c.

E-li'ab (Heb. to whom *God* is *father*, Ges.). **1.** Son of Helon and leader of the tribe of Zebulun at the census in the wilderness of Sinai (Num. i. 9, ii. 7, vii. 24, 29, x. 16).—**2.** A Reubenite, son of Pallu or Phallu, and father or progenitor of Dathan and Abiram (Num. xxvi. 8, 9, xvi. 1, 12; Deut. xi. 6).—**3.** One of David's brothers, the eldest son of Jesse (1 Chr. ii. 13; 1 Sam. xvi. 6, xvii. 13, 28). His daughter Abihail married her second cousin Rehoboam, and bore him three children (2 Chr. xi. 18); although it is difficult not to suspect that "daughter" here = grand-daughter or descendant.—**4.** A Levite in David's time, who was both a "porter" and a musician on the "psaltery" (1 Chr. xv. 18, 20, xvi. 5).—**5.** One of the warlike Gadite leaders who came over to David when he was in the wilderness taking refuge from Saul (1 Chr. xii. 9).—**6.** An ancestor of Samuel the Prophet; a Kohathite Levite, son of Nahath (1 Chr. vi. 27); probably = ELIHU 2 and ELIEL 2.—**7.** Son of Nathanael; ancestor of Judith, and therefore a Simeonite (Jd. viii. 1).

E-li'a-da (fr. Heb. = whom *God knows*, i. e. cares for, Ges.). **1.** One of David's sons; according to the lists, the youngest but one of the family born to him in Jerusalem (2 Sam. v. 16; 1 Chr. iii. 8); = BEELIADA. From the latter passage it appears he was the son of a wife and not of a concubine.—**2.** A mighty man of war, a Benjamite, who led 200,000 of his tribe to the army of Jehoshaphat (2 Chr. xvii. 17).

E-li'a-dah (fr. Heb. = ELIADA), father of REZON (1 K. xi. 23).

E-li'a-das (Gr.) (1 Esd. ix. 28) = ELIOENAI.

E-li'a-dun (1 Esd. v. 58), possibly altered from HENADAD.

E-li'ah (fr. Heb. = ELIJAH). **1.** A Benjamite chief, son of Jeroham (1 Chr. viii. 27).—**2.** A son, i. e. descendant, of Elam in Ezra's time, who had married a foreign wife (Ezr. x. 26).

E-li'ah-ba (Heb. whom *God hides*, Ges.), a Shaalbonite, one of David's thirty "valiant men" (2 Sam. xxiii. 32; 1 Chr. xi. 33).

E-li'a-kim (Heb. whom *God has set up*, Ges.). **1.** Son of HILKIAH 1; master of Hezekiah's household (2 K. xviii. 26, 37; Is. xxxvi. 3, &c.). He succeeded SHEBNA in this office, after the latter had been ejected from it for his pride (Is. xxii. 15–20). Eliakim was a good man, as appears by the title emphatically applied to him by God, "my servant Eliakim" (xxii. 20), and as was evinced by his conduct on the occasion of Sennacherib's invasion (2 K. xviii. 37, xix. 1–5), and also in the discharge of the duties of his high station, in which he acted as a "father to the inhabitants of Jerusalem, and to the house of Judah" (Is. xxii. 21). It was a special mark of the Divine approbation of his character and conduct, of which, however, no further details have been preserved to us, that he was raised to the post of authority and dignity "over the house," which he held at the time of the Assyrian invasion. What this office was has been a subject of some perplexity to commentators. The ancients, including the LXX. and Jerome, understood it of the priestly office. But it is certain from the description of the office in Is. xxii., and especially from verse 22, that it was the king's house, and not the House of God, of which Eliakim was prefect.—**2.** The original name of JEHOIAKIM, king of Judah (2 K. xxiii. 34; 2 Chr. xxxvi. 4).—**3.** A priest in Nehemiah's time, who assisted at the dedication of the new wall of Jerusalem (Neh. xii. 41).—**4.** Son of ABIUD, and father of Azor, in the genealogy of Jesus Christ (Mat. i. 13).—**5.** Son of Melea, and father of Jonan, in the genealogy of Jesus Christ (Lk. iii. 30, 31).

E-li'a-li (Gr.) (1 Esd. ix. 34), probably = BINNUI 3.

E-li'am (Heb. = ELIAB, Ges.; *God is gatherer*, or *founder of families and communities*, Fü.). **1.** Father of BATH-SHEBA, the wife of David (2 Sam. xi. 3). In 1 Chr. iii. 5, the names of both father and daughter are altered, the former to AMMIEL and the latter to BATH-SHUA.—**2.** Son of Ahithophel the Gilonite; one of David's "thirty" warriors (2 Sam. xxiii. 34). The name is omitted in 1 Chr. xi., but probably = "AHIJAH 4 the Pelonite." The ancient Jewish tradition, preserved by Jerome, is that the two Eliams are the same person.

E-li-a-o'ni-as (Gr.) (1 Esd. viii. 31) = ELIHOENAI.

E-li'as, the Greek and Latin form of ELIJAH given in the A. V. of the Apocrypha and N. T.: Ecclus. xlviii. 1, 4, 12; 1 Mc. ii. 58; Mat. xi. 14, xvi. 14, xvii. 3, 4, 10, 11, 12, xxvii. 47, 49; Mk. vi. 15, viii. 28, ix. 4, 5, 11–13, xv. 35, 36; Lk. i. 17, iv. 25, 26, ix. 8, 19, 30, 33, 54; Jn. i. 21, 25; Rom. xi. 2; Jas. v. 17. In Rom. xi. 2, the reference is not to the prophet, but to the portion of Scripture designated by his name, the words being literally "in Elias," not as in A. V. "of Elias."

E-li'a-saph (fr. Heb. = whom *God has added*, Ges.; *God is gatherer*, i. e. protector, Fü.). **1.** Son of Deuel or Reuel; chief of Gad at the census in the Wilderness of Sinai (Num. i. 14, ii. 14, vii. 42, 47, x. 20).—**2.** Son of Lael; a Levite, and "chief of the house of the father of the Gershonites" at the same time (iii. 24).

E-li'a-shib (fr. Heb. = whom *God restores*, Ges.; *God is requiter*, Fü.). **1.** A priest in David's time, the eleventh of the "governors" of the sanctuary (1 Chr. xxiv. 12).—**2.** A son of Elioenai, descendant of the royal family of Judah (1 Chr. iii. 24).—**3.** HIGH-PRIEST at Jerusalem at the rebuilding of the walls under Nehemiah (Neh. iii. 1, 20, 21); allied to Tobiah and Sanballat (Ezr. x. 6; Neh. xiii. 4, 7, 28). His genealogy is given in xii. 10, 22, 23.—**4.** A singer in Ezra's time who had married a foreign wife (Ezr. x. 24).—**5.** A son of Zattu (x. 27), and —**6.** A son of Bani (x. 36), both of whom had transgressed in the same manner.

E-li'a-sis (Gr.) (1 Esd. ix. 34) apparently = JAASAU.

E-li'a-thah (Heb. to whom *God comes*, Ges.), a son of Heman; a musician in the Temple in David's time, who with twelve of his sons and brethren had the twentieth division of the temple-service (1 Chr. xxv. 4, 27).

E-li'dad (Heb. = ELDAD, Ges., Fü.), son of Chislon; the Benjamite prince who assisted in the division of the land of Canaan (Num. xxxiv. 21).

E'li-el (Heb. to whom *God* is *strength*, Ges.; *God is God*, Fü.). **1.** One of the heads of the tribe of Manasseh on the E. of Jordan (1 Chr. v. 24).—**2.** Son of Toah; a Levite, probably = ELIAB 6 and ELIHU 2 (vi. 34).—**3.** A Benjamite chief, son of Shimhi (viii. 20).—**4.** A Benjamite chief, son of Shashak (viii. 22).—**5.** "The Mahavite;" one of David's "valiant men" (xi. 46).—**6.** Another of the same, but without any express designation (xi. 47).—**7.** One of the Gadite heroes who came across Jordan to David when he was in the wilderness of Judah hiding from Saul (xii. 11).—**8.** A Kohathite Levite, chief of the sons of Hebron at the transportation of the ark from the house of Obed-edom to Jerusalem (xv. 9, 11).—**9.** A Levite in Hezekiah's time;

an overseer of the offerings made in the Temple (2 Chr. xxxi. 13).

E-li-e'nai, or **E-li-e'na-i** (Heb. = ELIOENAI), a Benjamite chief, son of Shimhi (1 Chr. viii. 20).

E-li-e'zer (Heb. *God* his *help*, Ges.). **1.** Abraham's chief servant, called by him, as the passage is usually translated, "Eliezer of Damascus," or "that Damascene, Eliezer," literally "Damascus Eliezer" (Gen. xv. 2). There is an apparent contradiction in the A. V., for it does not appear how, if he was of "Damascus," he could be "born in Abraham's house" (ver. 3). But the Hebrew phrase translated in A. V. "born in my house," is literally *son of my house*, which (so some) only imports that he was one of Abraham's household, not that he was born in his house. But Gesenius makes *son of my house* = my home-born slave. Eliezer may be called "Damascus Eliezer" simply because his family originally came from Damascus (so Kalisch). If ABRAHAM lived for a while in Damascus (as Josephus relates), or if, as Beke supposes, HARAN was in the Damascus district, Eliezer might be both "Damascus Eliezer" and "born in Abraham's house." In verse 2, what is translated in A. V. "the steward of my house," &c., should probably be rendered "the son of possession," i. e. possessor, "of my house, shall be . . . Eliezer." It was, most likely, this same Eliezer who is described in Gen. xxiv. 2 (ELDER), and was sent to Padan-aram to take a wife for Isaac.—**2.** Second son of Moses and Zipporah, to whom his father gave this name, "because, said he, the God of my father was my help, that delivered me from the sword of Pharaoh" (Ex. xviii. 4; 1 Chr. xxiii. 15, 17, xxvi. 25). He remained with his mother and brother Gershom, in the care of Jethro, his grandfather, when Moses returned to Egypt (Ex. iv. 18 ff.), she having been sent back to her father by Moses (xviii. 2), though she set off to accompany him, and went part of the way with him.—**3.** Son of Becher, and grandson of Benjamin (1 Chr. vii. 8).—**4.** A priest in David's reign, appointed to sound with the trumpet before the ark (xv. 24).—**5.** Son of Zichri, ruler of the Reubenites in David's reign (xxvii. 16).—**6.** Son of Dodavah, of Mareshah in Judah (2 Chr. xx. 37); a prophet, who rebuked Jehoshaphat for joining himself with Ahaziah king of Israel.—**7.** A chief Israelite—a "man of understanding"—whom Ezra sent with others from Ahava to Casiphia, to induce some Levites and Nethinim to accompany him to Jerusalem (Ezr. viii. 16).—**8, 9, 10.** A priest, a Levite, and an Israelite of the sons of Harim, who, in the time of Ezra, had married foreign wives (Ezr. x. 18, 23, 31).—**11.** Son of Jorim, in the genealogy of Christ (Lk. iii. 29).

E-li-ho-e'nai or **E-li-ho-e'na-i** (Heb. = ELIOENAI), son of Zerahiah; one of the sons of Pahath-moab, who with 200 men returned from the Captivity with Ezra (Ezr. viii. 4).

El-i-ho'reph [-ref] (Heb. *God* his *recompense*, Ges.), son of Shisha, and one of Solomon's scribes (1 K. iv. 3).

E-li'hu or **El'i-hu** (Heb. whose *God* is *He*, i. e. Jehovah, Ges.). **1.** One of the interlocutors in the book of JOB, described as the "son of Barachel the BUZITE." In his speech (Job xxxii.-xxxvii.) he describes himself as younger than the three friends, and accordingly his presence is not noticed in the first chapters.—**2.** Son of Tohu; a forefather of Samuel the prophet (1 Sam. i. 1). (ELIAB 6; ELIEL 2.)—**3.** In 1 Chr. xxvii. 18, Elihu "of the brethren of David" (according to ancient Hebrew tradition = ELIAB 3) is mentioned as chief of the tribe of Judah.—**4.** One of the captains of the thousands of Manasseh (1 Chr. xii. 20) who followed David to Ziklag after he had left the Philistine army on the eve of the battle of Gilboa, and assisted him against the marauding band of the Amalekites (compare 1 Sam. xxx.).—**5.** A Korhite Levite in the time of David; one of the doorkeepers of the house of Jehovah. He was a son of Shemaiah, and of the family of Obed-edom (1 Chr. xxvi. 7).

E-li'jah (fr. Heb. = *my God* is *Jehovah*, Ges.). **1.** "Elijah the Tishbite" (in Apocrypha and N. T. ELIAS) has been well entitled "the grandest and the most romantic character that Israel ever produced." Certainly there is no personage in the O. T. whose career is more vividly portrayed, or who exercises on us a more remarkable fascination. His rare, sudden, and brief appearances—his undaunted courage and fiery zeal—the brilliancy of his triumphs—the pathos of his despondency—the glory of his departure, and the calm beauty of his reappearance on the Mount of Transfiguration—throw such a halo of brightness around him as is equalled by none of his compeers in the sacred story. The ignorance in which we are left of the circumstances and antecedents of the man who did and who suffered so much, doubtless contributes to enhance our interest in the story and the character. "Elijah the TISHBITE of the inhabitants of GILEAD" (1 K. xvii. 1) is literally all that is given us of his parentage and locality. He was from the country on the further side of the Jordan—a country of chase and pasture, of tent-villages and mountain-castles, inhabited by a people not settled and civilized like those of Ephraim and Judah, but of wandering, irregular habits, exposed to the attacks of the nomad tribes of the desert, and gradually conforming more and more to the habits of those tribes. Of his appearance as he "stood before" Ahab, with the suddenness of motion to this day characteristic of the Bedouins from his native hills, we can perhaps realize something from the touches, few, but strong, of the narrative. Of his height little is to be inferred; that little is in favor of its being beyond the ordinary size. His chief characteristic was his hair, long and thick, and hanging down his back; which, if not betokening the immense strength of Samson, yet accompanied powers of endurance no less remarkable. His ordinary clothing consisted (so Mr. Grove) of a girdle of skin round his loins (2 K. i. 8), which he tightened when about to move quickly (1 K. xviii. 46). But in addition to this he occasionally wore the MANTLE, or cape, of sheep-skin, which has supplied us with one of our most familiar figures of speech. In this mantle, in moments of emotion, he would hide his face (xix. 13), or when excited would roll it up as into a kind of staff. On one occasion we find him bending himself down upon the ground with his face between his knees. The solitary life in which these external peculiarities had been assumed had also nurtured that fierceness of zeal and that directness of address which so distinguished him. It was in the wild loneliness of the hills and ravines of Gilead that the knowledge of Jehovah, the living God of Israel, had been impressed on his mind, which was to form the subject of his mission to the idolatrous court and country of Israel. The northern kingdom had at this time forsaken almost entirely the faith in Jehovah. The worship of the calves (CALF; IDOLATRY) had been a departure from Him, it was a violation of His command against material resemblances; but still it would appear that even in the presence of the calves Jehovah was acknowledged, and they were at any rate a national institution, not one imported from the idolatries of any of the surrounding countries. But the case was quite different when Ahab introduced the foreign religion of his wife's family, the worship of the Phenician Baal. (Asherah; Ashtoreth; Jezebel.) It is as a witness against these two evils that Elijah comes forward.—I. What we may call the first act in his life embraces between three and four years —three years and six months for the duration of the drought, according to the N. T. (Lk. iv. 25; Jas. v. 17), and three or four months more for the journey to Horeb, and the return to Gilead (1 K. xvii. 1–xix. 21). His introduction is of the most startling description: he suddenly appears before Ahab, as with the unrestrained freedom of Eastern manners he would have no difficulty in doing, and proclaims the vengeance of Jehovah for the apostasy of the king. What immediate action followed on this we are not told; but it is plain that Elijah had to fly before some threatened vengeance either of the king, or more probably of the queen (compare xix. 2). Perhaps it was at this juncture that Jezebel "cut off the prophets of Jehovah" (xviii. 4). He was directed to the brook Cherith. There in the hollow of the torrent-bed he remained, supported in the miraculous manner with which we are all familiar, till the failing of the brook obliged him to forsake it. His next refuge was at Zarephath, a Phenician town between Tyre and Sidon, certainly the last place at which the enemy of Baal would be looked for. The widow woman in whose house he lived seems, however, to have been an Israelite, and no Baal-worshipper, if we may take her adjuration by "Jehovah thy God" as an indication. Here Elijah performed the miracles of prolonging the oil and the meal; and restored the widow's son to life after his apparent death. In this, or some other retreat, an interval of more than two years must have elapsed. The drought continued, and at last the full horrors of famine, caused by the failure of the crops, descended on Samaria. The king and his chief domestic officer (Obadiah 10) divided between them the mournful duty of ascertaining that neither round the springs, which are so frequent a feature of central Palestine, nor in the nooks and crannies of the most shaded torrent-beds, was there any of the herbage left, which in those countries is so certain an indication of the presence of moisture. It is the moment for the reappearance of the prophet. He shows himself first to the minister. There, suddenly planted in his path, is the man whom he and his master have been seeking for more than three years. Before the sudden apparition of that wild figure, and that stern, unbroken countenance, Obadiah could not but fall on his face. Elijah, however, soon calms his agitation—"As Jehovah of hosts liveth, before whom I stand, I will surely show myself to Ahab;" and thus relieved of his fear that, as on a former occasion, Elijah would disappear before he could return with the king, Obadiah departs to inform Ahab that the man they seek is there. Ahab arrived, Elijah makes his charge —"Thou hast forsaken Jehovah and followed the Baals." He then commands that all Israel be collected to Mount Carmel with the four hundred and fifty prophets of Baal, and the four hundred of Asherah (Ashtaroth), the latter being under the especial protection of the queen. There are few more sublime stories in history than this. On the one hand the solitary servant of Jehovah, accompanied by his one attendant; with his wild, shaggy hair, his scanty garb and sheepskin cloak, but with calm dignity of demeanor and the minutest regularity of procedure, repairing the ruined altar of Jehovah with twelve stones,—on the other hand the eight hundred and fifty prophets of Baal and Ashtaroth, doubtless in all the splendor of their vestments (2 K. x. 22), with the wild din of their vain repetitions, and the maddened fury of their disappointed hopes, and the silent people surrounding all. The conclusion of the long day need only be glanced at. The fire of Jehovah consuming both sacrifice and altar (Miracles; Prophet)—the prophets of Baal killed, it would seem by Elijah's own hand (xviii. 40; compare Deut. xiii. 1-5, xviii. 20)—the king, with an apathy almost unintelligible, eating and drinking in the very midst of the carnage of his own adherents—the earnest prayer for rain (Jas. v. 18)—the rising storm—the ride across the plain to Jezreel, a distance of at least sixteen miles; the prophet, "the hand of the Lord" being on him, i. e. being supernaturally guided and strengthened, running before the chariot, but stopping short of the city, and going no further than the "entrance of Jezreel." So far the triumph had been complete; but the spirit of Jezebel was not to be so easily overcome, and her first act is a vow of vengeance against the author of this destruction. Elijah takes refuge in flight. The danger was great, and the refuge must be distant. The first stage on the journey was Beer-sheba. Here Elijah halted. His servant—according to Jewish tradition the boy of Zarephath—he left in the town; while he himself set out alone into the wilderness. His spirit is quite broken, and he wanders forth over the dreary sweeps of those rocky hills wishing for death. But God, who had brought His servant into this difficulty, provided him with the means of escaping from it. The prophet was awakened from his dream of despondency beneath the solitary bush of the wilderness, was fed with the bread and the water which to this day are all a Bedouin's requirements, and went forward, in the strength of that food, a journey of forty days to the mount of God, even to Horeb. Here, in one of the numerous caverns in those awful mountains, he remained (A. V. "lodged") for certainly one night. In the morning came the "word of Jehovah"—the question, "what doest thou here, Elijah?" In answer to this invitation the Prophet opens his griefs. He has been very zealous for Jehovah; but force has been vain; one cannot stand against a multitude; none follow him, and he is left alone, flying for his life from the sword which has slain his brethren. The reply comes in that ambiguous and indirect form in which it seems necessary that the deepest communications with the human mind should be couched, to be effectual. He is directed to leave the cavern, and stand on the mountain in the open air, face to face with Jehovah. Then, as before with Moses (Ex. xxxiv. 6), "The Lord passed by" in all the terror of His most appalling manifestations, like Elijah's own modes of procedure; and penetrating the dead silence which followed these, came the mysterious symbol — the "still small voice," and still as it was it spoke in louder accents to the wounded heart of Elijah than the roar and blaze which had preceded it. To him no less unmistakably than to Moses, centuries before, it was proclaimed that Jehovah was "merciful and gracious, long-suffering and abundant in goodness and truth." Elijah knew the call, and at once stepping forward, and hiding his face in his mantle, stood waiting for the divine communication. It is in the same words as before, and so is his answer; but with what different force must the question have fallen on his ears, and the answer left his lips! In the seven thousand unknown worshippers who had not bowed the knee to Baal, was the assurance that Elijah was not alone. Three commands were laid on him—three changes were to be made. Instead of Ben-hadad, Hazael was to be king over Syria; instead of Ahab, Jehu was to be king of Israel; and Elisha the son of Shaphat was to be his own successor. Of these three commands the two first were reserved for Elisha to accomplish, the last only was executed by Elijah himself. His first search was for Elisha. Apparently he soon found him; we must conclude at his native place, Abel-meholah. Elisha was ploughing at the time, and Elijah "passed over to him"—possibly crossed the river—and cast his mantle, the well-known sheepskin cloak, upon him, as if, by that familiar action, claiming him for his son. A moment of hesitation, and then commenced that long period of service and intercourse which continued till Elijah's removal, and which, after that time, procured for Elisha one of the best titles to esteem and reverence—"Elisha the son of Shaphat, who poured water on the hands of Elijah."—II. Ahab and Jezebel now probably believed that their threats had been effectual, and that they had seen the last of their tormentor (1 K. xxi.). After the murder of Naboth, Ahab loses no time in entering on his new acquisition. But his triumph was a short one. Elijah had received an intimation from Jehovah of what was taking place, and rapidly as the accusation and death of Naboth had been hurried over, he was there to meet his ancient enemy on the very scene of his crime. And then follows the curse, in terms fearful to any Oriental—peculiarly terrible to a Jew—and most of all significant to a successor of the apostate princes of the northern kingdom. The whole of Elijah's denunciation may possibly be recovered by putting together the words recalled by Jehu, 2 K. ix. 26, 36, 37, and those given in 1 K. xxi. 19–26.—III. A space of three or four years now elapses (compare 1 K. xxii. 1, 51; 2 K. i. 17) before we again catch a glimpse of Elijah. Ahaziah, Ahab's son and successor, has met with a fatal accident, and is on his death-bed (2 K. i. 1, 2; 1 K. xxii. 51). In his extremity he sends to an oracle or shrine of Baal at the Philistine town of Ekron, to ascertain the issue of his illness. But the oracle is nearer at hand than the distant Ekron. An intimation is conveyed to the prophet, probably at that time inhabiting one of the recesses of Carmel, and, as on the former occasions, he suddenly appears on the path of the messengers, without preface or inquiry utters his message of death (2 K. i. 3, 4), and as rapidly disappears. But this check only roused the wrath of Ahaziah. A captain was dispatched, with a party of fifty, to take Elijah prisoner. "And there came down fire from heaven and consumed him and his fifty." A second party was sent, only to meet the same fate. In this execution of judgment Elijah was not gratifying his personal feelings, which our Lord's disciples afterward were inclined to do (Lk. ix. 53–56), but vindicating the honor of Jehovah, which was involved in the protection of His prophet against the impious violence of Ahaziah and his ungodly messengers (compare Ex. xvi. 7; Lk. x. 16). Hence a change in their course was followed by a change in the mode of dealing with them (compare 1 K. xxi. 28, 29). The altered tone of the leader of a third party brought Elijah down. But the message was delivered to the king's face in the same words as it had been to the messengers, and Elijah was allowed to go harmless.—IV. It must have been shortly after the death of Ahaziah that Elijah made a communication with the southern kingdom. When Jehoram the son of Jehoshaphat began "to walk in the ways of the kings of Israel," Elijah sent him a letter denouncing his evil doings, and predicting his death (2 Chr. xxi. 12–15). In its contents the letter bears a strong resemblance to the speeches of Elijah, while in the details of style it is very peculiar and quite different from the narrative in which it is imbedded. Mr. Grove regards the chronological difficulty, that Elijah's removal must have taken place before Jehoshaphat's death (2 K. iii. 11), as solved by Jehoram's beginning to reign during Jehoshaphat's lifetime (Israel, Kingdom of; Jehoram 2): but his slaying his brethren, which the writing reproves, was evidently after Jehoshaphat's death (compare 2 Chr. xxi. 1–4 with 13). The ancient Jewish commentators got over the apparent difficulty by saying that the letter was written and sent after Elijah's translation. Others believed it was the production of Elisha, for whose name that of Elijah had been substituted by copyists; others, that it was prepared by the spirit of prophecy before Elijah's departure, but not sent to Jehoram till afterward; others, that Elijah's name is associated with it, because it proceeded from the Elijah school of prophecy (2 K. ii.), of which he was still regarded as the ideal head (compare Mal. iv. 5). We cannot positively decide the matter, from lack of knowledge; but we can see that it *may* be explained in several different ways.—V. The closing transaction of Elijah's life introduces us to a locality heretofore unconnected with him (2 K. ii. 1, &c.). It was at Gilgal 2—probably on the western edge of the hills of Ephraim—that the prophet received the divine intimation that his departure was at hand. He was at the time with Elisha, who seems now to have become his constant companion, and whom he endeavors to persuade to remain behind while he goes on an errand of Jehovah. But Elisha will not so easily give up his master. They went together to Bethel. Again Elijah attempts to escape to Jericho, and again Elisha protests that he will not be separated from him. At Jericho he makes a final effort to avoid what they both so much dread. But Elisha is not to be conquered, and the two set off across the undulating plain of burning sand, to the distant river—Elijah in his "mantle" of sheepskin, Elisha in ordinary clothes. Fifty men of the sons of the prophets ascend the abrupt heights behind the town to watch what happens in the distance. Talking as they go, the two reach the river, and stand on the shelving bank beside its swift brown current. But they are not to stop even here. It is as if the aged Gileadite cannot rest till he again sets foot on his own side of the river. He rolls up his mantle as into a staff (A. V. "wrapped it together"), and with his old energy strikes the waters as Moses had done before him,—strikes them as if they were an enemy; and they are divided hither and thither, and the two go over on dry ground. "And it came to pass, as they still went on and talked, that, behold, a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by the (A. V. 'a') whirlwind into heaven." (Miracles.)—And here ends all the information in the O. T. of the life and work of this great prophet. How deep was the impression which he made on the mind of the nation may be judged of from the fixed belief which many centuries after prevailed that Elijah would again appear for the relief and restoration of his country (Mat. xvi. 14; Mk. vi. 15; Jn. i. 21). (John the Baptist.) But on the other hand, the deep impression which Elijah had thus made on his nation only renders more remarkable the departure which the image conveyed by the later references to him evinces, from that so sharply presented in the records of his actual life. With the exception of the eulogiums in Ecclus. xlviii. and 1 Mc. ii. 58, and the allusion in Lk. ix. 54, none of these later references allude to his works of destruction or of portent. They all set forth a very different side of his character from that brought out in the historical narrative. They speak of his being a man of like passions with ourselves (Jas. v. 17); of his kindness to the widow of Sarepta (Lk. iv. 26); of his "restoring all things" (Mat. xvii. 11); "turning the hearts of the fathers to the children, and the disobedient to the wisdom of the just" (Mal. iv. 5, 6; Lk. i. 17). He appeared with Moses in heavenly light on the Mount of Transfiguration, and then talked to our Lord "of His decease which He should accomplish at Jerusalem" (Mat. xvii. 1 ff.; Mk. ix. 2 ff.; Lk. ix. 28 ff.). Elijah has been canonized (*St. Elias*) in both the Greek and Latin churches, and is celebrated in the Latin church as connected with the great order of the barefooted Carmelites. (Carmel 1.)—**2.** A priest of the sons of Harim, who had married a foreign wife (Ezr. x. 21).

El'i-ka or **E-li'ka** (Heb. *God is rejecter*, sc. of a people, Fü.), a Harodite, one of David's "thirty" valiant men (2 Sam. xxiii. 25).

E'lim (fr. Heb. = *trees*, perhaps *palm-trees*, Ges.), the second station where the Israelites encamped after crossing the Red Sea, distinguished as having had "twelve wells (rather 'fountains') of water, and seventy palm-trees" (Ex. xv. 27; Num. xxxiii. 9). Laborde supposed Elim at *Wady Useit*, the second of four wadys lying between 29° 7', and 29° 20', which descend from the range of *et-Tih* (here nearly parallel to the shore) toward the sea. Stanley says "Elim must be *Ghurundel*, *Useit*, or *Taiyibeh*." Lepsius takes another view, that Elim is to be found in *Wady Shubeikeh*, the last of the four. Wilderness of the Wandering.

E-lim'e-lech [-lek] (Heb. *God is king*, Ges., Fü.), a man of the tribe of Judah, and of the family of the Hezronites, who dwelt in Bethlehem-Ephratah in the days of the Judges. In consequence of a great dearth in the land, he went with his wife Naomi, and his two sons, Mahlon and Chilion, to dwell in Moab, where he and his sons died without posterity (Ru. i. 2, 3, &c.).

E-li-o-e'nai or **E-li-o-e'na-i** (Heb. *toward Jehovah are my eyes*, Ges.; = Elihoenai and Elienai). **1.** Eldest son of Neariah, the son of Shemaiah (1 Chr. iii. 23, 24).—**2.** Head of a family of the Simeonites (iv. 36).—**3.** A Benjamite chief, son of Becher (vii. 8).—**4.** Seventh son of Meshelemiah, the son of Kore, of the sons of Asaph; a Korhite Levite, and a doorkeeper of the "house of Jehovah" (xxvi. 3).—**5.** A priest of the sons of Pashur, in Ezra's time, who had married a foreign wife (Ezr. x. 22): possibly = **6.** mentioned in Neh. xii. 41, as one of the priests who accompanied Nehemiah with trumpets at the dedication of the wall of Jerusalem.—**7.** An Israelite, of the sons of Zattu, who had also married a foreign wife (Ezr. x. 27).

E-li-o'nas (Gr.). **1.** Elioenai 5 (1 Esd. ix. 22). —**2.** Eliezer 10 (1 Esd. ix. 32).

El'i-phal or **E-li'phal** (Heb. whom *God judges*, Ges.), son of Ur (1 Chr. xi. 35); = Eliphelet 3.

E-liph'a-lat (Gr.) = Eliphelet 6 (1 Esd. ix. 33).

E-liph'a-let (fr. Heb. = Eliphelet). **1.** The last of the thirteen sons born to David, after his establishment in Jerusalem (2 Sam. v. 16; 1 Chr. xiv. 7); = Eliphelet 2.—**2.** Eliphelet 5 (1 Esd. viii. 39).

El'i-phaz or **E-li'phaz** (Heb. *God* his *strength*, Ges.). **1.** Son of Esau and Adah, and father of Teman, Amalek, &c., "dukes in the land of Edom" (Gen. xxxvi. 4, 10–12, 15, 16; 1 Chr. i. 35, 36).—**2.** The chief of the "three friends" of Job. He is called "the Temanite;" hence it is naturally inferred that he was a descendant of Teman, son of No. 1. On him falls the main burden of the argument that God's retribution in this world is perfect and certain, and that consequently suffering must be a proof of previous sin (Job iv., v., xv., xxii.). The great truth brought out by him is the unapproachable majesty and purity of God (iv. 12–21, xv. 12–16). Still he, with the other two friends, is condemned for having, in defence of God's providence, spoken of Him "the thing that is not right." On sacrifice and the intercession of Job all three are pardoned (xlii. 7–9)

E-liph'e-leh (fr. Heb. = whom *God makes distinguished*, Ges.), a Levite of the second order; one of the gate-keepers appointed by David to play on the harp "on the Sheminith" on the occasion of bringing up the ark to the city of David (1 Chr. xv. 18, 21).

E-liph'e-let (Heb. *God* his *deliverance*). **1.** A son of David, born to him after his establishment in Jerusalem (1 Chr. iii. 6); = Elpalet.—**2.** Another son of David, born also in Jerusalem (iii. 8); = Eliphalet 1.—**3.** Son of Ahasbai, son of the Maachathite; one of David's "thirty" warriors (2 Sam. xxiii. 34); = Eliphal.—**4.** Son of Eshek, a descendant of king Saul through Jonathan (1 Chr. viii. 39).—**5.** A leader of the sons of Adonikam, who returned from Babylon with Ezra (Ezr. viii. 13).—**6.** One of the sons of Hashum in Ezra's time who had married a foreign wife (x. 33).

E-lis'a-beth [-liz-] (Gr. fr. Heb. = Elisheba), the wife of Zacharias, and mother of John the Baptist (Lk. i. 5 ff.). She was herself of the priestly family, and a relation (i. 36) of the mother of our Lord. (Mary the Virgin.) She was a person of great piety, and was the first to greet Mary, on her coming to visit her, as the mother of our Lord (i. 42 ff.).

El-i-se'us (L. *Elisæus*, fr. Heb. Elisha), the form in which the name Elisha appears in the A. V. of the Apocrypha and the N. T. (Ecclus. xlviii. 12; Lk. iv. 27).

E-li'sha (Heb. *God* his *salvation*, Ges.; in N. T. and Apocrypha Eliseus), son of Shaphat of Abel-meholah; the attendant and disciple of Elijah, and subsequently his successor as prophet of the kingdom of Israel. The earliest mention of his name is in the command to Elijah in the cave at Horeb (1 K. xix. 16, 17). But our first introduction to the future prophet is in the fields of his native place, probably in the valley of the Jordan. Elijah, on his way from Sinai to Damascus by the Jordan valley, lights on his successor engaged in the labors of the field. To cross to him, to throw over his shoulders the rough mantle—a token at once of investiture with the prophet's office, and of adoption, as a son—was to Elijah but the work of an instant, and the prophet strode on as if what he had done were nothing—"Go back again, for what have I done unto thee?" Elisha was not a man who, having put his hand to the plough, was likely to look back; he delayed merely to give the farewell kiss to his father and mother, and preside at a parting feast with his people, and then followed the great prophet on his northward road, to become to him what Joshua had been to Moses. Seven or eight years must have passed between the call of Elisha and the removal of his master, and during the whole of that time we hear nothing of him. But when that period has elapsed he reappears, to become the most prominent figure in the history of his country during the rest of his long life. In almost every respect Elisha presents the most complete contrast to Elijah. The copious collection of his sayings and doings preserved in 2 K. iii.-ix., though in many respects deficient in that remarkable vividness which we have noticed in the records of Elijah, is yet full of testimonies to this contrast. Elijah was a true child of the desert, like a Bedouin. The clefts of the Cherith, the wild shrubs of the desert, the cave at Horeb, the top of Carmel, were his haunts and his resting-places. If he enters a city, it is only to deliver his message of fire and be gone. Elisha, on the other hand, is a civilized man, an inhabitant of cities (ii. 18, 25, v. 3, 9, 24, vi. 14, 32). And as with his manners so with his appearance. The slight touches of the narrative show that his dress was the ordinary garment of an Israelite, the Heb. *beged* (A. V. "clothes;" see DRESS, III. 4; 2 K. ii. 12), that his hair was worn trimmed behind (so Mr. Grove; rather, he was bald) in contrast to the disordered locks of Elijah (ii. 23, as explained below), and that he used a walking-staff (iv. 29) of the kind ordinarily carried by grave or aged citizens (Zech. viii. 4). If from these external peculiarities we turn to the internal characteristics of the two, and to the results which they produced on their contemporaries, the differences are highly instructive. Elijah was emphatically a destroyer. His mission was to slay and demolish whatever opposed or interfered with the rights of Jehovah. Elisha was the healer, strikingly characterized by beneficence. On him Elijah's mantle descended, and he was gifted with a double portion of his spirit. By his miracles of mercy (so Mr. Ayre), Elisha gained an influence over even irreligious princes; he was the bulwark of the land against foreign foes; he was a witness for God, known among the neighboring nations, and teaching them that the only true God was Jehovah, God of Israel; he fostered the prophetic schools, and thus preserved a nucleus of piety in the nation, where doubtless were many more than the 7,000 of Elijah's time who had never bowed the knee at any idol altar. The call of Elisha seems to have taken place about four years before the death of Ahab. He died in the reign of Joash, the grandson of Jehu. This embraces a period of not less than 65 years, for certainly 55 of which he held the office of "prophet in Israel" (v. 8).—I. After the departure of his master, Elisha returned to dwell at JERICHO (ii. 18). The town had been lately rebuilt (1 K. xvi. 34), and was the residence of a body of the "sons of the prophets" (2 K. ii. 5, 15), who earnestly sought and finally obtained from Elisha permission to send fifty of their number to search the land for Elijah. But their three days' search was in vain (ii. 16, 17). No one who has visited the site of Jericho can forget how prominent a feature in the scene are the two perennial springs which rise at the base of the steep hills of Quarantania behind the town. One of the springs was noxious at the time of Elisha's visit. At the request of the men of Jericho he remedied this evil. He took salt in a new vessel, and cast it into the water at its source in the name of Jehovah. From the time of Josephus to the present, the tradition of the cure has been attached to the large spring nearly two miles N. W. of the present town, which now bears, probably in reference to some later event, the name of *'Ain es-Sultân*.—II. We next meet with Elisha at BETHEL 1, the seat of Jeroboam's calf-worship as well as of a school of the prophets, on his way from Jericho to Mount Carmel (ii. 23). His last visit had been made in company with Elijah on their road down to the Jordan (ii. 2). The road to the town winds up the defile of the *Wady Suweinit.* Here the boys of the town were clustered, waiting, as they still wait at the entrance of the villages of Palestine, for the chance passer-by. In the short-trimmed locks of Elisha, how were they to recognize the successor of the prophet, with whose shaggy hair streaming over his shoulders they were all familiar? So with the license of the Eastern children they scoff at the new-comer as he walks by—"Go up, roundhead! go up, roundhead!" (So Mr. Grove, after Ewald. But Gesenius and most interpreters agree with the A. V. in the translation "bald-head." Gesenius makes the Heb. = *a bald-head*, having a bald spot on the crown or hinder part of the head.) For once Elisha assumed the sternness of his master. He turned upon them and cursed them in the name of Jehovah, and "there came forth two she-bears out of the wood, and tare forty and two children of them." Elisha thus vindicated, against rudeness, infidelity, and impiety, his title to respect as a prophet of the living God (compare i. 9-12; ELIJAH).—III. Elisha extricates Jehoram king of Israel, and the kings of Judah and Edom, from their difficulty in the campaign against Moab, arising from want of water (iii. 4-27). This incident probably took place at the S. E. end of the Dead Sea.—IV. The widow of one of the sons of the prophets is in debt, and her two sons are about to be taken from her and sold as slaves (iv. 1 ff.). She has no property but a pot of oil. This Elisha causes (in his absence, iv. 5) to multiply, until the widow has filled with it all the vessels which she could borrow.—V. The next occurrence is at Shunem and Mount Carmel (iv. 8-37). The story divides itself into two parts, separated from each other by several years. (*a.*) Elisha, probably on his way between Carmel and the Jordan valley, calls accidentally at Shunem. Here he is hospitably entertained by a woman of substance, apparently at that time ignorant of the character of her guest. There is no occasion here to quote the details of this charming narrative. (*b.*) An interval has elapsed of several years. The boy is now old enough to accompany his father to the cornfield, where the harvest is proceeding. The fierce rays of the morning sun are too powerful for him, and he is carried home to his mother only to die at noon. She says nothing of their loss to her husband, but, depositing her child on the bed of the man of God, at once starts in quest of him to Mount Carmel, fifteen or sixteen miles. No explanation is needed to tell Elisha the exact state of the case. The heat of the season will allow of no delay in taking the necessary steps, and Gehazi is at once dispatched to run back to Shunem with the utmost speed. He takes the prophet's walking-staff in his hand which he is to lay on the face of the child. The mother and Elisha follow in haste. Before they reach the village the sun of that long, anxious summer afternoon must have set. Gehazi meets them on the road, but he has no reassuring report to give, the placing of the staff on the face of the dead boy had called forth no sign of life. Then Elisha enters the house, goes up to his own chamber, "and he shut the door upon them twain, and prayed unto Jehovah." The child is restored to life.—VI. The scene now changes to Gilgal 2, apparently at a time when Elisha was residing there (iv. 38–41). The sons of the prophets are sitting round him. It is a time of famine. The food of the party must consist of any herbs that can be found. The great caldron is put on at the command of Elisha, and one of the company brings his blanket full of such wild vegetables (Gourd 2) as he has collected, and empties it into the pottage. But no sooner have they begun their meal than the taste betrays the presence of some noxious herb, and they cry out, "There is death in the pot, O man of God!" In this case the cure was effected by meal which Elisha cast into the pottage in the caldron.—VII. (iv. 42–44). This probably belongs to the same time, and also to the same place as the preceding. A man from Baal-shalisha brings the man of God a present of the first-fruits, which under the law (Num. xviii. 8, 12; Deut. xviii. 3, 4) were the perquisite of the ministers of the sanctuary. This moderate provision is by the word of Jehovah rendered more than sufficient for 100 men.—VIII. The simple records of these domestic incidents amongst the sons of the prophets are now interrupted by an occurrence of a more important character (v. 1–27). The chief captain of the army of Syria (Naaman), to whom his country was indebted for some signal success, was afflicted with leprosy. One of the members of his establishment was an Israelite girl, kidnapped by the Syrian marauders in one of their forays over the border, and she brings into that household the fame of the name and skill of Elisha. The news is communicated by Naaman himself to the king. Ben-hadad had yet to learn the position and character of Elisha. He writes to the king of Israel a letter very characteristic of a military prince. With this letter, and with a present, and a full retinue of attendants (13, 15, 23), Naaman proceeds to Samaria. The king of Israel is dismayed; but in consequence of a message from the prophet, Naaman goes to Elisha's house with his whole cavalcade. Elisha still keeps in the background, and, while Naaman stands at the doorway, contents himself with sending out a messenger with the simple direction to bathe seven times in the Jordan. The independent behavior of the prophet, and the simplicity of the prescription, all combined to enrage Naaman. His servants, however, knew how to deal with the quick but not ungenerous temper of their master, and the result is that he goes down to the Jordan and dips himself seven times, "and his flesh came again like the flesh of a little child, and he was clean." His first business after his cure is to thank his benefactor. He returns with "all his company," and this time he will not be denied the presence of Elisha, but making his way in, and standing before him, he gratefully acknowledges the power of the God of Israel, and entreats him to accept the present which he has brought from Damascus. Elisha is firm, and refuses the offer, though repeated with the strongest adjuration. But Gehazi cannot allow such treasures thus to escape him. So he frames a story by which the generous Naaman is made to send back with him to Elisha's house a considerable present in money and clothes. He then went in and stood before his master as if nothing had happened. But the prophet was not to be so deceived. His heart had gone after his servant through the whole transaction, even to its minutest details, and he visits Gehazi with the tremendous punishment of the leprosy, from which he had just relieved Naaman.—IX. (vi. 1–7). We now return to the sons of the prophets, but this time the scene appears to be changed, and is probably at Jericho, and during the residence of Elisha there. Their habitation had become too small. They therefore move to the close neighborhood of the Jordan, and cutting down beams make there a new dwelling-place. As one of them was cutting at a tree overhanging the stream, the iron of his axe flew off and sank into the water. His cry soon brought the man of God to his aid. The stream of the Jordan is deep up to the very bank, especially when the water is so low as to leave the wood dry, and is moreover so turbid that search would be useless. But the place at which the lost axe entered the water is shown to Elisha; he breaks off a stick and casts it into the stream, and the iron appears on the surface, and is recovered by its possessor.—X. (vi. 8–23). Elisha is now residing at Dothan, halfway between Samaria and Jezreel. The incursions of the Syrian marauding bands (compare v. 2) still continue; but apparently with greater boldness. Their manœuvres are not hid from the man of God, and by his warnings he saves the king "not once nor twice." A strong party with chariots is dispatched to capture Elisha. They march by night, and before morning take up their station round the base of the eminence on which the ruins of Dothan still stand. Elisha's servant—not Gehazi, but apparently a new-comer—is the first to discover the danger. But Elisha remains unmoved by his fears; and at his request the eyes of the youth are opened to behold the spiritual guards which are protecting them. Again he prays to Jehovah, and the whole of the Syrian warriors are struck blind. Then descending, he offers to lead them to the person and the place they seek. He conducts them to Samaria. There, at the prayer of the prophet, their sight is restored, and they find themselves not in a retired country village, but in the midst of the capital of Israel, and in the presence of the king and his troops. The king, eager to destroy them, at Elisha's word feeds them, and sends them away to their master. After such a repulse, it is not surprising that the marauding forays of the Syrian troops ceased.—XI. (vi. 24–vii. 2). But the king of Syria could not rest under such dishonor. He abandons his marauding system, and gathers a regular army, with which he lays siege to Samaria. The awful extremities to which the inhabitants of the place were driven need not here be recalled. (Dove's Dung.) The king—Joram (so Josephus)—vents his wrath on the prophet; his emissary starts to execute the sentence; Elisha receives a miraculous intimation of the danger, and orders the door to be shut; the messenger arrives, followed immediately by the king and one of his officers. The king's hereditary love of Baal bursts forth: "This evil is from Jehovah," the ancient enemy of my house, "why should I wait for Jehovah any longer?" Elisha answers, predicting plenty on the morrow. This the officer declares incredible. Elisha replies: "Thou shalt see it with thine eyes, but shalt not eat thereof"—a prediction which was fulfilled on the following day of plenty, after the Syrians had deserted their camp, by his being trodden upon in the gate by the people, so that he died (vii. 20).—XII. (viii. 1–6). We now go back several years to an incident connected with the woman of Shunem, at a period antecedent to the cure of Naaman and the transfer of his leprosy to Gehazi (v. 1, 27). Elisha had been made aware of a famine which Jehovah was about to bring upon the land for seven years; and he had warned his friend the Shunammite thereof that she might provide for her safety. At the end of the seven years she returned to her native place, to find that during her absence her house with the field-land attached to it had been appropriated by some other person. To the king, therefore, the Shunammite had recourse. And now occurred one of those rare coincidences which it is impossible not to ascribe to something more than mere chance. At the very moment of the entrance of the woman and her son, the king was listening to a recital by Gehazi of "all the great things which Elisha had done," the crowning feat of all being that which he was then actually relating—the restoration to life of the boy of Shunem. The woman and her son were instantly recognized by Gehazi. From her own mouth the king hears the repetition of the wonderful tale, and, whether from regard to Elisha, or struck by the extraordinary coincidence, orders her land to be restored with the value of all its produce during her absence.—XIII. (viii. 7–15). Hitherto we have met with the prophet only in his own country. We now find him at Damascus. He is there to carry out the command given to Elijah on Horeb to anoint HAZAEL to be king over Syria. At the time of his arrival, BEN-HADAD was prostrate with his last illness. The king's first desire is naturally to ascertain his own fate; and Hazael is commissioned to be the bearer of a present to the prophet, and to ask the question on the part of his master, "Shall I recover of this disease?" The present is one of royal dimensions; a caravan of forty camels, laden with the riches and luxuries which that wealthy city could alone furnish. The reply, probably originally ambiguous, is doubly uncertain in the present doubtful state of the Hebrew text in verse 10; but the general conclusion was unmistakable:—"Jehovah hath showed me that he shall surely die." But this was not all that had been revealed to the prophet. If Ben-hadad died, who would be king in his stead but the man who now stood before him? The prospect was one which drew forth the tears of the man of God. At Hazael's request, Elisha confesses the reason of his tears. But the prospect is one which has no sorrow for Hazael. His only doubt is the possibility of such good fortune for one so mean. "But what is thy slave, dog that he is, that he should do this great thing?" To which Elisha replies, "Jehovah hath showed me that thou wilt be king over Syria." Returning to the king, Hazael tells him only half the dark saying of the man of God—"He told me that thou shouldest surely recover." But that was the last day of Ben-hadad's life.—XIV. (ix. 1–10). Two of the injunctions laid on Elijah had now been carried out; the third still remained. The time was come for the fulfilment of the curse upon Ahab by anointing JEHU king over Israel. Elisha's personal share in the transaction was confined to giving directions to one of the sons of the prophets.—XV. Beyond this we have no record of Elisha's having taken any part in the revolution of Jehu, or the events which followed it. He does not again appear till we find him on his deathbed in his own house (xiii. 14–19). King Joash, Jehu's grandson, is come to weep over the approaching departure of the great and good prophet. His words are the same as Elisha's when Elijah was taken away, "My father! my father! the chariot of Israel and the horsemen thereof!" But one final effort against Syria must be made before Elisha's aid becomes unobtainable. At the prophet's command "the arrow of Jehovah's deliverance" is discharged toward Syria, and thrice the king smote the bundle of arrows on the ground, "and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst conquered it; whereas now thou shalt smite Syria but thrice." (JOASH 2.)—XVI. (xiii. 20–22). The power of the prophet, however, does not terminate with his death. Even in the TOMB he restores the dead to life. It is the only instance in the whole Bible of restoration wrought by the inanimate remains of prophet or saint.—We must not omit to notice the parallel which Elisha presents to our Lord—the more necessary because, unlike the resemblance between Elijah and John the Baptist, no attention is called to it in the N. T. It is not merely because he healed a leper, raised a dead man, or increased the loaves, that Elisha resembled Christ, but rather because of that loving, gentle temper and kindness of disposition—characteristic of him above all the saints of the O. T.—ever ready to soothe, to heal, and to conciliate, which attracted to him women and simple people, and made him the universal friend and "father," not only consulted by kings and generals, but resorted to by widows and poor prophets in their little troubles and perplexities.—Elisha is canonized in the Greek church. His day is June 14.

E-li'shah (Heb. *firm binding*, *firm bond*, Sim.; see below), the eldest son of Javan and grandson of Japheth (Gen. x. 4; 1 Chr. i. 7). The residence of his descendants is described in Ez. xxvii. 7, as the "isles of Elishah," whence the Phenicians obtained their purple and blue dyes. Josephus identified the race of Elishah with the Æolians, who were one of the two leading Greek tribes, and formerly inhabited Thessaly, Bœotia, Anatolia, Peloponnesus, &c. His view is adopted by Knobel and Fürst in preference to the more generally received opinion of Bochart, Gesenius, &c., that Elishah = *Elis* (a district of the Peloponnesus), and in a more extended sense Peloponnesus, and to the view of Michaelis, that Elishah = *Hellas* (i. e. ancient Greece). It appears correct to treat it as the designation of a *race* rather than of a locality. GREEK.

E-lish'a-ma (Heb. whom *God hears*, Ges.). **1.** Son of Ammihud; the "prince" or "captain" of the tribe of Ephraim in the Wilderness of Sinai (Num. i. 10, ii. 18, vii. 48, 53, x. 22); grandfather of JOSHUA 1 (1 Chr. vii. 26).—**2.** A son of King David, born of one of his wives after his establishment in Jerusalem (2 Sam. v. 16; 1 Chr. iii. 8, xiv. 7).—**3.** Another son of David (iii. 6), also called ELISHUA.—**4.** A descendant of Judah; son of Jekamiah (ii. 41); apparently identified in Jewish traditions with—**5.** The father of Nethaniah and grandfather of ISHMAEL 6 (2 K. xxv. 25; Jer. xli. 1).—**6.**

Scribe to King Jehoiakim (Jer. xxxvi. 12, 20, 21).—**7.** A priest in Jehoshaphat's time, sent to teach the people (2 Chr. xvii. 8).

E-lish'a-phat (Heb. whom *God judges*, Ges.), son of Zichri; one of the captains of hundreds in the time of Jehoiada (2 Chr. xxiii. 1).

E-lish'e-ba (Heb. *God* her *oath*, i. e. worshipper of God, Ges.), the wife of AARON (Ex. vi. 23). She was daughter of Amminadab, and sister of NAHSHON the captain of Judah.

El-i-shu'a or **E-lish'u-a** (Heb. *God* his *salvation*, Ges.), one of David's sons, born in Jerusalem (2 Sam. v. 15; 1 Chr. xiv. 5); = ELISHAMA 3.

E-lis'i-mus = ELIASHIB 5 (1 Esd. ix. 28).

E-li'u (= ELIHU), ancestor of Judith (Jd. viii. 1).

E-li'ud (L. fr. Heb. = *God of the Jews*), son of Achim in the genealogy of Christ (Mat. i. 14, 15).

E-liz'a-phan (fr. Heb. = whom *God protects*, Ges.). **1.** A Levite, son of Uzziel, chief of the Kohathites at the census in the Wilderness of Sinai (Num. iii. 30). —**2.** Son of Parnach; the prince of Zebulun who assisted in the division of Canaan (xxxiv. 25).

E-li'zur (fr. Heb. = *God* his *rock*, Ges.), son of Shedeur; prince of Reuben in the Wilderness of Sinai (Num. i. 5, ii. 10, vii. 30, 35, x. 18).

El'ka-nah (Heb. whom *God created*, Ges.), **1.** A Kohathite Levite, son or rather grandson (1 Chr. vi. 23; [Heb. 8]) of Korah (Ex. vi. 24).—**2.** A descendant of No. 1, son of Joel (1 Chr. vi. 25, 36).—**3.** Another descendant of No. 1 in the line of Ahimoth, otherwise Mahath (vi. 26, 35 [Heb. 11, 20]).—**4.** Another Kohathite Levite, in the line of Heman the singer; son of Jeroham, and father of SAMUEL the Prophet (vi. 27, 34). He lived at Ramathaim-zophim, in Mount Ephraim, in Eli's time; was a pious man of some wealth who went up yearly to Shiloh to worship and sacrifice; had two wives, HANNAH and Peninnah, and children by the latter but none by the former, till the birth of Samuel, after which he had by Hannah three sons and two daughters (1 Sam. i. 1, 4, 8, 19, 21, 23, ii. 2, 20).—**5.** A Levite (1 Chr. ix. 16); perhaps the same as—**6.** A doorkeeper of the Ark in David's time (xv. 23).—**7.** A Korhite who joined David at Ziklag (xii. 6).—**8.** An officer in the household of Ahaz, king of Judah, slain by Zichri the Ephraimite, when Pekah invaded Judah. He seems to have been the second in command under the prefect of the palace (2 Chr. xxviii. 7).

El'kosh (Heb. *God's bow*, i. e. *power*, *might*, Fü.), the birthplace of the prophet NAHUM, hence called "the Elkoshite" (Nah. i. 1). Two widely differing Jewish traditions assign as widely different localities to this place. In the time of Jerome it was believed to exist in a small village of Galilee. According to Schwartz, the grave of Nahum is shown at *Kefr Tanchum*, a village two and a half English miles N. of Tiberias. But mediæval tradition attached the fame of the prophet's burial-place to *Elkûsh*, a village E. of the Tigris, near the monastery of *Rabban Hormezd*, and about thirty miles N. of Mosul (*B. S.* ix. 642–3). The former is more in accordance with the internal evidence afforded by the prophecy, which gives no sign of having been written in Assyria.

* **El'kosh-ite** (fr. Heb.) = one from ELKOSH (Nah. i. 1).

El'la-sar (Heb. *oak of Assyria?* Jerusalem Targum, Fü.) (Gen. xiv. 1, 9) has been considered a district or region = THELASAR; but Rawlinson regards it as the city of Arioch, and the Hebrew representative of the old Chaldean town called in the native dialect *Larsa* or *Larancha*. *Larsa* was a town of Lower Babylonia or Chaldea, situated nearly halfway between Ur (*Mugheir*) and Erech (*Warka*), on the left bank of the Euphrates. It is now *Senkereh*.

Elm (Hos. iv. 13). OAK 2.

El-mo'dam (Gr., apparently = ALMODAD), son of Er, in the genealogy of Joseph (Lk. iii. 28).

El'na-am (Heb. *God* his *delight*, Ges.), the father of Jeribai and Joshaviah, two of David's "valiant men" (1 Chr. xi. 46).

El'na-than or **El-na'than** (Heb. whom *God has given* = Theodore, Ges.). **1.** The maternal grandfather of Jehoiachin, distinguished as "Elnathan of Jerusalem" (2 K. xxiv. 8); doubtless = Elnathan the son of Achbor (Jer. xxvi. 22, xxxvi. 12, 25).—**2.** The name of three among the "chief men" and "men of understanding" in Ezra's time (Ezr. viii. 16).

* **E-lo'him,** a Heb. pl. applied as a pl. of excellence to the true "GOD" (JEHOVAH), or as a simple pl. to the "gods" (IDOL) of the heathen.

* **E-lo'i** (Aram. = *my God*) (Mk. xv. 34). ELI, ELI, LAMA SABACHTHANI.

E'lon (fr. Heb. = OAK, Ges.). **1.** A Hittite, whose daughter (ADAH; BASHEMATH) was one of Esau's wives (Gen. xxvi. 34, xxxvi. 2).—**2.** The second of the three sons of Zebulun (Gen. xlvi. 14; Num. xxvi. 26); founder of the family of the ELONITES. —**3.** "Elon the Zebulonite" judged Israel ten years, and was buried in Aijalon in Zebulun (Judg. xii. 11, 12).

E'lon (fr. Heb. = OAK, Ges.), a city in the border of Dan (Josh. xix. 43); not identified.

E'lon-beth-ha'nan (fr. Heb. = *oak of the house of grace*) is named with two Danite towns in one of Solomon's commissariat districts (1 K. iv. 9).

E'lon-ites, the (Num. xxvi. 26). ELON 2.

E'loth = ELATH (1 K. ix. 26; 2 K. xvi. 6 margin; 2 Chr. viii. 17, xxvi. 2).

El'pa-al (Heb. *God* his *wages*, Ges.), a Benjamite, son of Hushim and brother of Abitub (1 Chr. viii. 11); founder of a numerous family.

El'pa-let (Heb. = ELIPHELET), one of David's sons born in Jerusalem (1 Chr. xiv. 5); = ELIPHELET 1.

El-pa'ran (fr. Heb. = *the terebinth* or OAK of Paran) (Gen. xiv. 6). PARAN.

El'te-keh (Heb. *God* its *fear*, Ges.), a city in the border of Dan (Josh. xix. 44), allotted to the Kohathite Levites (xxi. 23).

El'te-kon (Heb. *God* its *foundation*, Ges.), a city in the mountains of Judah (Josh. xv. 59). Wilson (i. 387) suggests that Eltekon perhaps = TEKOA.

El'to-lad (Heb. perhaps = *God* its *race* or *posterity*, Ges.), a city in the S. of Judah (Josh. xv. 30), allotted to Simeon (xix. 4), and in possession of that tribe until the time of David (1 Chr. iv. 29). (TOLAD.) Wilton (*The Negeb*) places it in the *Wady el-Thoula* or *Lussân*, sixty or seventy miles S. of Gaza. Rowlands (in Fairbairn, under "South Country") supposes its site may be in *Wady Salûd*, thirty or forty miles S. E. of Gaza.

E'lul (Heb.) (Neh. vi. 15; 1 Mc. xiv. 27). MONTH.

E-lu'zai or **E-lu'za-i** (Heb. *God* is *my praises*, i. e. the object of my praise, Ges.), one of the warriors of Benjamin, who joined David at Ziklag (1 Chr. xii. 5).

El-y-me'ans (fr. Gr.) = ELAMITES (Jd. i. 6). ELYMAIS.

* **El-y-ma'is** (Gr. = ELAM), the country of the Elymeans (Tob. ii. 10); a district of the Persian empire, E. of Susiana (so Strabo); a part of Su-

siana on the Persian gulf (so Ptolemy). A city Elymais (1 Mc. vi. 1) has no existence (so Winer). ELAM; NANEA.

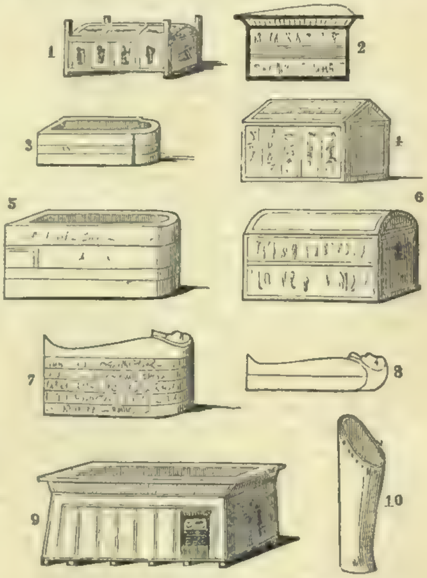
El′y-mas (L. fr. Ar. = *wise*, *learned*, Rbn. *N. T. Lex.* [MAGI], a name of the Jewish sorcerer (MAGIC) BAR-JESUS, who had attached himself to the proconsul of Cyprus, SERGIUS PAULUS (Acts xiii. 6 ff.). On his attempting to dissuade the proconsul from embracing the Christian faith, he was struck with miraculous blindness by the Apostle PAUL.

El′za-bad (Heb. whom *God has given* = Theodore, Ges.). **1.** One of the Gadite heroes who came across the Jordan to David in the wilderness of Judah (1 Chr. xii. 12).—**2.** A Korhite Levite, son of Shemaiah, and grandson of Obed-edom (xxvi. 7).

El′za-phan (fr. Heb. = ELIZAPHAN), a Kohathite Levite, second son of Uzziel (Ex. vi. 22).

Em-balm′ing, the process by which dead bodies are preserved from putrefaction and decay. It was most general among the Egyptians, and it is in connection with this people that the two instances in the O. T. are mentioned (Gen. l. 2, 26). Of the Egyptian method of embalming there remain two minute accounts (by Herodotus and Diodorus Siculus), which have a general kind of agreement, though they differ in details. Herodotus (ii. 86–89) describes three modes, varying in completeness and expense, and practised by persons regularly trained to the profession, who were initiated into the mysteries of the art by their ancestors. The most costly mode, which is estimated by Diodorus Siculus (i. 91) at a talent of silver (more than $1,000), was said by the Egyptian priests to belong to him whose name in such a matter it was not lawful to mention, viz. Osiris. The embalmers first removed part of the brain through the nostrils, by means of a crooked iron, and destroyed the rest by injecting caustic drugs. An incision was then made along the flank with a sharp Ethiopian stone, and the whole of the intestines removed. The cavity was rinsed out with palm-wine, and afterward scoured with pounded perfumes. It was then filled with pure myrrh pounded, cassia, and other aromatics, except frankincense. This done, the body was sewn up and steeped in natron for seventy days. When the seventy days were accomplished, the embalmers washed the corpse and swathed it in bandages of linen, cut in strips and smeared with gum. They then gave it up to the relatives of the deceased, who provided for it a wooden case, made in the shape of a man, in which the dead was placed, and deposited in an erect position against the wall of the sepulchral chamber. Diodorus Siculus omits all mention of the steeping in natron, but gives some particulars omitted by Herodotus. When the body was laid out for embalming, the scribe marked out the part of the left flank for the incision. The dissector then hastily cut through as much flesh as the law enjoined, and fled, pursued by curses and volleys of stones from the spectators. One embalmer extracted the intestines, except the heart and kidneys; another cleansed and rinsed them in palm wine and perfumes. The body was then washed with oil of cedar, &c., for more than thirty days, and afterward sprinkled with myrrh, cinnamon, &c. The second mode of embalming cost about twenty minæ=one-third of a talent. In this case no incision was made in the body, nor were the intestines removed, but cedar-oil was injected into the stomach by the rectum. The oil was prevented from escaping, and the body was then steeped in natron for the appointed number of days. On the last day the oil was withdrawn, and carried off with it the stomach and intestines in a state of solution, while the flesh was consumed by the natron, and nothing was left but the skin and bones. The body in this state was returned to the relatives of the deceased. The third mode, which was adopted by the poorer classes, and cost but little, consisted in rinsing out the intestines with syrmæa, an infusion of senna and cassia, and steeping the body for the usual number of days in natron. The medicaments employed in embalming were various. From a chemical analysis of the substances found in mummies, M. Rouelle detected three modes of embalming—1. with *asphaltum*, or Jew's pitch, called also *funeral gum*, or *gum of mummies*; 2. with a mixture of asphaltum and cedria, the liquor distilled from the cedar; 3. with this mixture together with some resinous and aromatic ingredients. The powdered aromatics mentioned by Herodotus were not mixed with the bituminous matter, but sprinkled into the cavities of the body. But the differences in the descriptions of Herodotus and Diodorus, and the impossibility of reconciling these descriptions in all points with the results of scientific observations upon existing mummies, lead to the conclusion that these descriptions, if correct in themselves, do not include every method of embalming which was practised, and that consequently any discrepancies between them and the Bible narrative cannot be fairly attributed to a want of accuracy in the latter. The events of Genesis were more than 1,000 years before Herodotus, who lived 400 years before Diodorus. The Egyptians practised embalming (so Herodotus) in accordance with their peculiar doctrine of the transmigra-

Mummy of Penamen, priest of Amun Ra.—British Museum.—(Fairbairn.)



Different forms of Mummy Cases.—(Wilkinson.)
1, 2, 4, of wood. 3, 5, 6, 7, 8, of stone. 9, of wood, and of early time—before the eighteenth dynasty. 10, of burnt earthenware.

tion of souls. When the practice ceased entirely is unknown. It does not appear that embalming, properly so called, was practised by the Hebrews. Burial; Egypt.

Em-broid'er-er, in the A. V. = the Heb. *rôkêm*, the productions of the art being described as "needlework" or "broidered work" (Heb. *rikmâh*). In Exodus xxxv. 35, &c., the embroiderer is contrasted with the "cunning workman" (Heb. *hôshêb* or *chôshêb*). Various explanations have been offered as to the distinction between them, but most of these overlook the distinction marked in the Bible itself, viz. that the "embroiderer" wove simply a variegated texture, without gold thread or figures, and that the "cunning workman" interwove gold thread or figures into the variegated texture. The distinction, as given by the Talmudists, Gesenius, and Bähr, is this—that *rikmâh*, or "needlework," was where a pattern was attached to the stuff by being sewn on to it on *one* side, and the work of the "cunning workman" when the pattern was worked into the stuff by the loom, and so appeared on *both* sides. This view appears (so Mr. Bevan) to be entirely inconsistent with the statements of the Bible, and with the sense of the word *rikmâh* elsewhere. The absence of the figure or the gold thread in the one, and its presence in the other, constitute the essence of the distinction. The word translated "cunning workman" involves the idea of invention or *designing* patterns; that translated "needlework" the idea of *texture* as well as *variegated color*, also of a regular disposition of colors, which demanded no inventive genius. The Heb. verb *shâbats*, translated in the A. V. "embroider" (Ex. xxviii. 39), and its derivative *tashbêts*, translated "broidered" in ver. 4, refer to stuff worked in a *tesselated* manner, i. e. with square cavities such as stones might be set in (the same verb is translated "set" in ver. 20). The art of embroidery by the loom was extensively practised among the nations of antiquity. In addition to the Egyptians, the Babylonians were celebrated for it (Babylonish Garment); but embroidery in the proper sense of the term, i. e. with the needle, was a Phrygian invention of later date (Pliny viii. 48). Dress; Girdle.

Em'e-rald, the A. V. translation of—**1.** Heb. *nôphech*, a precious stone, first in the second row on the breastplate of the high-priest (Ex. xxviii. 18, xxxix. 11), imported to Tyre from Syria (Ez. xxvii. 16), used as an ornament of clothing (xxviii. 13, margin "chrysoprase"). In Exodus, and perhaps in Ezekiel xxviii. 13, the LXX. translate by *anthrax*, and the Vulgate by *carbunculus* (see Carbuncle 3); in Ezekiel xxvii. both vary from the Hebrew, and give no equivalent for this word. Gesenius translates "*a gem, precious stone*, of an uncertain kind." Fürst has "*a carbuncle*, or *a ruby*." (Contrast carbuncle 2.)—**2.** Gr. *smaragdos*, a precious stone, used as a seal or signet (Ecclus. xxxii. 6), as an ornament of bed furniture (Jd. x. 21), and spoken of as one of the foundations of Jerusalem (Rev. xxi. 19; Tob. xiii. 16). The rainbow round the throne is compared to emerald in Rev. iv. 3. Under this Greek name the ancients comprehended not only the true emerald, but also green carbonate of copper or malachite, also sulphate of copper (chrysocolla), and other stones, more or less transparent, of similar color. The emerald, as a gem, ranks in value next to the diamond and ruby. It is a compound of silica, alumina, and glucina, and differs from Beryl in its rich green color, which is due to oxide of chrome.

Em'e-rods (Heb. *'ăphôlîm*, *tĕhôrîm* or *tĕchôrîm*), a disease which God threatened to inflict on the disobedient Israelites (Deut. xxviii. 27), and which He actually inflicted on the Philistines who had the Ark (1 Sam. v. 6, 9, 12, vi. 4, 5, 11, 17). It appears probable (so Mr. Hayman) that the former of these two Hebrew words (which is in the text, except in 1 Sam. vi. 11, 17) means the disease, and the latter (which is in the text in these last passages, and in the Keri elsewhere) the part affected, which must necessarily have been included in the actually existing image of it, and have struck the eye as the *essential* thing represented, to which the disease was an incident. As some morbid swelling, then, seems the most probable nature of the disease, so no more probable conjecture has been advanced than that *hemorrhoidal tumors*, or bleeding piles, are intended. These are very common in Syria at present, oriental habits of want of exercise and improper food, producing derangement of the liver, constipation, &c., being such as to cause them.

E'mim, or **E'mims** (Heb. *terrors*, i. e. terrible ones), a tribe or family of gigantic stature (giants), smitten by Chedorlaomer at Shaveh Kiriathaim (Gen. xiv. 5), and occupying the country afterward held by the Moabites (Deut. ii. 10, 11).. They were related to the Anakim, and were generally called by the same name; but the Moabites termed them Emim.

Em-man'u-el (L. fr. Heb.) = Immanuel (Mat. i. 23).

Em-ma'us (L. fr. Heb. = *warm bath*, Jos.; see Hammath), the village to which the two disciples were going when our Lord appeared to them on the way, on the day of His resurrection (Lk. xxiv. 13). Luke makes its distance from Jerusalem *sixty stadia* (A. V. "threescore furlongs"), or about 7½ miles; and Josephus mentions "a village called Emmaus" at the same distance. From the earliest period of which we have any record down to the 14th century, the opinion prevailed among Christian writers that the Emmaus of Luke = the Emmaus No. 2 on the border of the plain of Philistia, some 20 miles from Jerusalem (so Eusebius and Jerome, Robinson, &c.). About a. d. 1300 it began to be supposed that the site of Emmaus was at the little village of *Kubeibeh*, about seven miles N. W. from Jerusalem. Thomson (ii. 308, 540) and Williams (*Churches in Palestine* 7) suppose the site at *Kuriat el-'Enab* (Kirjath-Jearim). The distance from Jerusalem is the main argument for both these last suppositions. Mr. Porter thinks the site of Emmaus remains yet to be identified.—**2.** A town in the plain of Philistia, at the foot of the mountains of Judah, twenty-two Roman miles from Jerusalem, and ten from Lydda. It was fortified by Bacchides, the general of Antiochus Epiphanes, in the war with Jonathan Maccabeus (1 Mc. ix. 50). In the plain beside this city Judas Maccabeus had signally defeated the Syrians with a mere handful of men (1 Mc. iii. 40, 57, iv. 3, &c.). Emmaus became the capital of a toparchy under the Romans; was burned by the Roman general Varus about a. d. 4; rebuilt and named *Nicopolis* about a. d. 220. A small miserable village called *'Amwâs* still occupies the site of the ancient city.

Em'mer (Gr.) = Immer 1 (1 Esd. ix. 21).

Em'mor (Gr.) = Hamor (Acts vii. 16).

* **E-na'jim** (fr. Heb. *'Êynayim* = Enam) (Gen. xxxviii. 14, 21). See Enam.

E'nam (fr. Heb. *'Êynâm* = *the double spring*), a city in the lowland (Valley 5) of Judah (Josh. xv.

34). From its mention with towns known to have been near Timnath, this is very probably the place in the "doorway" or entrance of which Tamar sat before her interview with her father-in-law (Gen. xxxviii. 14, A. V. "in an open place," margin "in the door of eyes" or "of Enajim;" verse 21, A. V. "openly," margin "in Enajim").

E′nan (fr. Heb. = *having eyes*, Ges.), father of Ahira, "prince" of Naphtali at the numbering in the wilderness of Sinai (Num. i. 15, &c.).

E-nas′i-bus (fr. Gr.) = ELIASHIB 6 (1 Esd. ix. 34).

En-camp′ment (Heb. *mahăneh* or *machăneh*, in all places except 2 K. vi. 8, where *tahănôth* or *tachănôth* is used, A. V. usually "camp"). The word primarily denoted the resting-place of an army or company of travellers at night (Ex. xvi. 13; Gen. xxxii. 21, A. V. "company"), and was hence applied to the army or caravan when on its march (Ex. xiv. 19; Josh. x. 5, xi. 4, A. V. "hosts" in both; Gen. xxxii. 7, A.V. "bands;" 8, A.V. "company"). Among nomadic tribes war never attained to the dignity of a science, and their encampments were consequently devoid of all the appliances of more systematic warfare. The description of the camp of the Israelites on their march from Egypt (Num. ii., iii.), supplies the greatest amount of information on the subject: whatever else may be gleaned is from scattered hints. (ARMY.) The tabernacle, corresponding to the chieftain's tent of an ordinary encampment, was placed in the centre, and around and facing it, arranged in four grand divisions, corresponding to the four points of the compass, lay the host of Israel, according to their standards (i. 52, ii. 2 ff.). In the centre, round the tabernacle, and with no standard but the cloudy or fiery pillar which rested over it, were the tents of the priests and Levites, the former, with Moses and Aaron at their head, on the E. side; the Kohathites on the S.; the Gershonites on the W.; the Merarites on the N. (iii. 23, 29, 35, 38). The order of encampment was preserved on the march (ii. 17), the signal for which was given by a blast of the two silver trumpets (x. 5). In this description of the order of the encampment no mention is made of sentinels, who, it is reasonable to suppose, were placed at the gates (Ex. xxxii. 26, 27) in the four quarters of the camp. This was evidently the case in the camp of the Levites (compare 1 Chr. ix. 18, 24; 2 Chr. xxxi. 2). The sanitary regulations of the camp of the Israelites were for the twofold purpose of preserving the health of the vast multitude and the purity of the camp as the dwelling-place of God (Num. v. 3; Deut. xxiii. 10, 12, 14). The dead were buried without the camp (Lev. x. 4, 5); lepers and all with loathsome diseases were excluded (xiii. 46, xiv. 3; Num. xii. 14, 15); all defiled by contact with the dead, and captives taken in war, were kept without for seven days (xxxi. 19). The ashes from the sacrifices were poured out without the camp at an appointed place, where the entrails and all not offered in sacrifice were burnt (Lev. iv. 11, 12, vi. 11, viii. 17). The execution of criminals took place without the camp (Lev. xxiv. 14; Num. xv. 35, 36; Josh. vii. 24), as did the burning of the young bullock for the sin-offering (Lev. iv. 12). These circumstances combined explain Heb. xiii. 12, and John xix. 17, 20. High ground appears to have been uniformly selected for the camp, whether on a hill or mountain side, or in an inaccessible pass (Judg. vii. 1, 8, x. 17; 1 Sam. xiii. 2, &c.). The carelessness of the Midianites in encamping in the plain exposed them to the night surprise by Gideon, and resulted in their consequent discomfiture (Judg. vi. 33, vii. 8, 12). But another important consideration in fixing upon a position for a camp was the nearness of water: hence it is found that in most instances camps were pitched near a spring or well (vii. 1; 1 Mc. ix. 33). The camp was surrounded by the *ma'gâlâh* (1 Sam. xvii. 20), or *ma'gâl* (xxvi. 5, 7), which Hebrew words some explain as an earthwork thrown up round the encampment (A. V. "trench"), others as the barriers formed by the baggage-waggons (CARRIAGE 5). We know that, in the case of a siege, the attacking army, if possible, surrounded the place attacked (1 Mc. xiii. 43, &c.). (WAR.) But there was not so much need of a formal intrenchment, as but few instances occur in which engagements were fought in the camps themselves, and these only when the attack was made at night. To guard against these attacks, sentinels were posted round the camp (Judg. vii. 19; 1 Mc. xii. 27). The valley which separated the hostile camps was generally selected as the fighting-ground upon which the contest was decided, and hence the valleys of Palestine have played so conspicuous a part in its history (Josh. viii. 13; Judg. vi. 33; 2 Sam. v. 22, viii. 13, &c.). When the fighting-men went forth to the place of marshalling, a detachment was left to protect the camp and baggage (1 Sam. xvii. 20-22, xxx. 24). The beasts of burden were probably tethered to the tent-pegs (2 K. vii. 10; Zech. xiv. 15). GARRISON; MAHANAIM; MAHANEH-DAN.

En-chant′ments. Several Hebrew words are translated by this and kindred terms. 1. Heb. *lâtîm* or *lĕhâtîm* (Ex. vii. 11, 22, viii. 7, 18) = *secret arts.*—2. *Cĕshâphîm*, A. V. "witchcrafts" (2 K. ix. 22; Mic. v. 12; Nah. iii. 4), "sorceries" (Is. xlvii. 9, 12), = *muttered spells.* The belief in the power of certain formulæ was universal in the ancient world. —3. *Lahash* or *lachash*, A. V. "enchantment" (Eccl. x. 11), in the pl. "ear-rings," i. e. AMULETS (Is. iii. 20), &c. (DIVINATION 8.) This word is especially used of the charming of serpents.—4. The kindred word *nahash* or *nachash*, A. V. "enchantment" = (so Gesenius) *incantation*, *enchantment* (Num. xxiii. 23); *augury*, *omen*, which one takes (xxiv. 1). (DIVINATION 8.)—5. *Heber* or *cheber* = *spell*, *enchantment*, Ges. DIVINATION 9; MAGIC.

En′-dor (fr. Heb. *'êyn-Dôr* = *spring of Dor; fount of the dwelling*, Ges.), a place in the territory of Issachar, and yet possessed by Manasseh (Josh. xvii. 11); long held in memory by the Jewish people as connected with the great victory over Sisera and Jabin (Ps. lxxxiii. 9, 10); the place where Saul, on the eve of his last engagement with the Philistines, consulted a woman that had "a familiar spirit" (1 Sam. xxviii. 7). (MAGIC.) Eusebius describes it as a large village four miles S. of Tabor. Here on the N. E. corner of *Jebel ed-Duhy*, seven or eight miles from the slopes of Gilboa, the name still lingers, attached to a miserable village. The rock of the mountain, on which it stands, is hollowed into caves, one of which may well have been the scene of the witch's incantation.

E′ne-as (L. ÆNEAS, pron. Ee-nee′as), a paralytic at Lydda, healed by the Apostle Peter (Acts ix. 33, 34).

En-eg-la′im (fr. Heb. = *spring of two heifers*), a place named only by Ezekiel (xlvii. 10), apparently as on the Dead Sea. Jerome locates it at the mouth of the Jordan. Some make it = EGLAIM, but the two words are different.

En-e-mes′sar (Gr.), a corruption of the name SHALMANESER (Tob. i. 2, 15, &c.).

E-ne′ni-us (fr. Gr.), one of the leaders of the people who returned with Zorobabel (1 Esd. v. 8); not in Ezra and Nehemiah.

En-gad'di = En-gedi (Ecclus. xxiv. 14).

En-gan'nim (fr. Heb. = *spring of gardens*). **1.** A city in the low country of Judah, named between Zanoah and Tappuah (Josh. xv. 34).—**2.** A city on the border of Issachar (xix. 21), allotted to the Gershonite Levites (xxi. 29); probably (Rbn. ii. 315) = the *Ginaia* of Josephus (xx. 6, § 1), which again, there can be little doubt, survives in the modern *Jenin*, the first village encountered on the ascent from the great plain of Esdraelon into the hills of the central country. *Jenin* contains about 2,000 inhabitants and is the capital of a large district. It is still surrounded by "orchards" or "gardens," and the "spring" is to this day the characteristic object in the place. Anem; Garden-House.

En'-ge-di (fr. Heb. = *the fountain of the kid*), a town in the wilderness of Judah (Josh. xv. 62), on the W. shore of the Dead Sea (Ez. xlvii. 10); originally Hazezon-Tamar. Its site is now well known. It is about the middle of the W. shore of the lake. Here is a rich plain, half a mile square, sloping very gently from the base of the mountains to the water, and shut in on the N. by a lofty promontory. About one mile up the western acclivity, and some four hundred feet above the plain, is the fountain of *'Ain Jidy*, from which the place gets its name. Its banks are now cultivated by a few families of Arabs, who generally pitch their tents near this spot. Traces of the old city exist upon the plain and lower declivity of the mountain, on the S. bank of the brook. (See the view in the article Sea, the Salt.) The history of En-gedi, though it reaches back nearly 4,000 years, may be told in a few sentences. Immediately after an assault upon the "Amorites, that dwelt in Hazezon-Tamar," the five Mesopotamian kings were attacked by the rulers of the plain of Sodom (Gen. xiv. 7; compare 2 Chr. xx. 2). Saul was told that David was in the "wilderness of En-gedi (i. e. the wild region in its neighborhood, full of caverns, ravines, &c.);" and he took "3,000 men, and went to seek David and his men upon the rocks of the *wild goats*" (1 Sam. xxiii. 29, xxiv. 1–4). At a later period En-gedi was the gathering-place of the Moabites and Ammonites who went up against Jerusalem, and fell in the valley of Berachah (2 Chr. xx. 2). The vineyards of En-gedi were celebrated by Solomon (Cant. i. 14), its balsam by Josephus, and its palms by Pliny and in Ecclus. xxiv. 14. But vineyards no longer clothe the mountain-side, and neither palm-tree nor balsam is seen on the plain.

En'gine [-jin], a term exclusively applied to military affairs in the Bible. The engines of king Uzziah, in 2 Chr. xxvi. 15, were designed to propel various missiles from the walls of a besieged town: one, like the L. *balista*, was for stones, consisting probably of a strong spring and a tube to give the right direction to the stone; another, like the L. *catapulta*, for arrows, an enormous stationary bow (compare 1 Mc. vi. 51, 52). Another war-engine was the battering-ram (Ez. iv. 2, xxi. 22, xxvi. 9). (Ram, Battering.) The marginal rendering, "engine of shot" (Jer. vi. 6, xxxii. 24; Ez. xxvi. 8), is incorrect; the text has "mount," i. e. mound. War.

* **En'glish** [ing'glish] **Ver'sions.** Version, Authorized.

En-gra'ver, the A. V. translation of Heb. *hârâsh* or *chârâsh* in Ex. xxviii. 11, xxxv. 35, xxxviii. 23. The term = any artificer in wood, stone, or metal. (Charashim; Handicraft.) The chief business of an "engraver in stone" (xxviii. 11) was cutting names or devices on rings and seals; the only notices of engraving are in connection with the high-priest's dress—the two onyx-stones, the twelve jewels, and the mitre-plate having inscriptions on them (xxviii. 11, 21, 36). But the same artisan (e. g. Aholiab, Bezaleel, Hiram 2) combined, in skill and practice, many branches, which modern division of labor distinguishes and assigns to different men (Dr. P. Holmes in Kitto). Print; Seal.

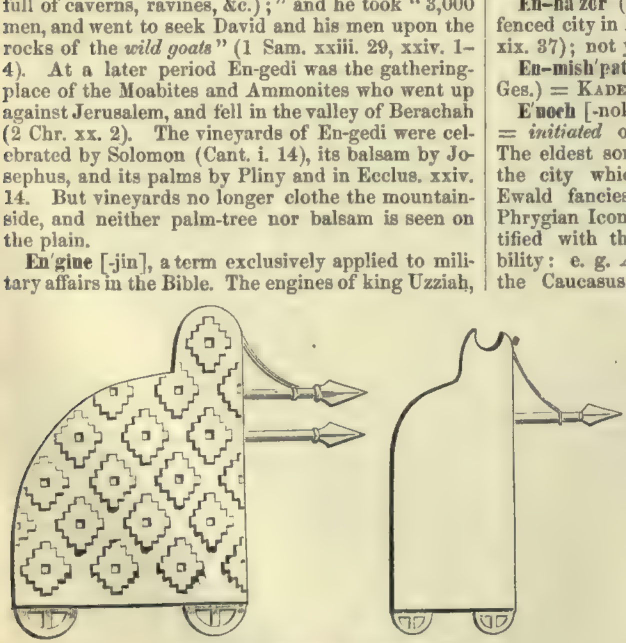
En-had'dah (fr. Heb. = *sharp* or *swift spring*), a city on the border of Issachar named next to En-gannim (Josh. xix. 21). Van de Velde would identify it with *'Ain-haud* on the W. side of Carmel, and about two miles only from the sea; but this is surely out of the limits of Issachar, and rather in Asher or Manasseh.

En-hak'ko-re (fr. Heb. = *the spring of the crier*) the spring which burst out in answer to the cry of Samson after his exploit with the jawbone (Judg. xv. 19). Van de Velde improbably endeavors to identify Lehi with *Tell el-Lekiyeh* four miles N. of Beer-sheba, and En-hakkore with the large spring between the Tell and *Khewelfeh* (Keilah?).

En-ha'zor (fr. Heb. = *spring of the village*), a fenced city in Naphtali, distinct from Hazor (Josh. xix. 37); not yet identified.

En-mish'pat (fr. Heb. = *fountain of judgment*, Ges.) = Kadesh (Gen. xiv. 7).

E'noch [-nok] (Gr. fr. Heb. *Hănôch* or *Chănôch* = *initiated* or *initiating*, Ges.; = Hanoch). **1.** The eldest son of Cain (Gen. iv. 17), who called the city which he built after his name (18). Ewald fancies that there is a reference to the Phrygian Iconium. Other places have been identified with the site of Enoch with little probability: e. g. *Anachta* in Susiana, the *Heniochi* in the Caucasus, &c.—**2.** The son of Jared and father of Methuselah (Gen. v. 21 ff.; Lk. iii. 37); = Henoch in 1 Chr. i. 3. In Jude 14 he is described as "the *seventh* from Adam;" and the number is probably noticed as conveying the idea of divine completion and rest, while Enoch was himself a type of perfected humanity. The other numbers connected with his history appear too symmetrical to be without meaning ($162 = 9 \times 6 \times 3$, $65 = 5 \times \overline{6 + 7}$, 365, &c.). After the birth of Methuselah it is said (Gen. v. 22–4) that Enoch "walked with God 300 years . . . and he was not; for God took him." The phrase



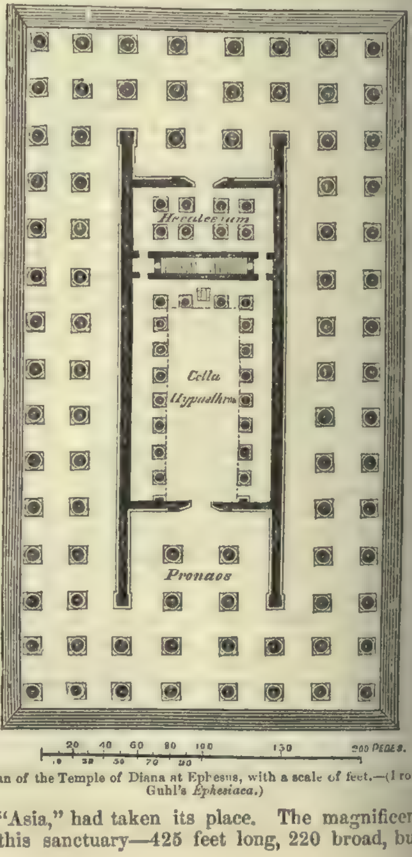
Assyrian War Engines, from Botta, plate 160.

"walked with God" is elsewhere only used of Noah (vi. 9; compare xvii. 1, &c.), and is to be explained of a prophetic life spent in immediate converse with the spiritual world. In Ecclus. xliv. 16, xlix. 14, he is spoken of among the "famous men" as "translated," "taken" up "from the earth." In Heb. xi. 5 the spring and issue of Enoch's life are clearly marked. The biblical notices of Enoch were a fruitful source of speculation in later times. Some theologians disputed with subtilty as to the place to which he was removed. Both the Latin and Greek fathers commonly coupled Enoch and ELIJAH as historic witnesses of the possibility of a resurrection of the body and of a true human existence in glory; and the voice of early ecclesiastical tradition is almost unanimous in regarding them as "the two witnesses" (Rev. xi. 3 ff.) who should fall before "the beast."—**3.** In 2 Esd. vi. 49, 51, *Enoch* stands in the Latin (and English) Version for *Behemoth* in the Ethiopic. ENOCH, BOOK OF.

E´noch (fr. Heb.; see above), **the Book of**, is one of the most important remains of that early apocalyptic literature of which the book of Daniel is the great prototype. I. The history of the book is remarkable. The first trace of its existence is generally found in Jude 14, 15 (compare Enoch i. 9), but the words of the apostle leave it uncertain whether he derived his quotation from tradition or from writing, though the wide spread of the book in the second century seems almost decisive in favor of the latter supposition. It appears to have been known to Justin, Irenæus, and Anatolius. Clement of Alexandria and Origen both make use of it. Tertullian expressly quotes the book as one which was "not received by some, nor admitted into the Jewish canon," but defends it on account of its reference to Christ. Considerable fragments are preserved in the *Chronographia* of Georgius Syncellus (about 792 A. D.), and these, with the scanty notices of earlier writers, constituted the sole remains of the book known in Europe till the close of the last century. Meanwhile, however, a report was current that the entire book was preserved in Abyssinia; and at length, in 1773, Bruce brought with him on his return from Egypt three MSS. containing the complete Ethiopic translation. It was published (Oxford, England, 1838) by Archbishop Laurence, who published an English translation with an introduction and notes (1821, 1833, 1838). Dillmann edited the Ethiopic text from five MSS. (Leipsic, 1851), and afterward gave a German translation with a good introduction and commentary (1853).—II. The Ethiopic translation was made from the Greek, and probably toward the middle or close of the fourth century. The general coincidence of the translation with the patristic quotations of corresponding passages shows satisfactorily that the text from which it was derived was the same as that current in the early Church. But it is still uncertain whether the Greek text was the original, or itself a translation. One of the earliest references to the book occurs in the Hebrew *Book of Jubilees*, and the names of the angels and winds are derived from Aramaic roots. In addition to this, a Hebrew book of Enoch was known and used by Jewish writers till the thirteenth century, so that on these grounds, among others, many have supposed that the book was first composed in Hebrew (Aramean).—III. In its present shape the book consists of a series of revelations supposed to have been given to Enoch and Noah, which extend to the most varied aspects of nature and life, and are designed to offer a comprehensive vindication of the action of Providence. It has one hundred and eight chapters, and may be divided into five parts. The *first part* (chs. 1–36), after a general introduction, contains an account of the fall of the angels (Gen. vi. 1) and of the judgment to come on them and on the giants, their offspring (chs. 6–16); and this is followed by the description of the journey of Enoch through the earth and lower heaven in company with an angel, who showed to him many of the great mysteries of nature, the treasure-houses of the storms and winds, and fires of heaven, the prison of the fallen and the land of the blessed (chs. 17–36). The *second part* (chs. 37–71), styled "a vision of wisdom," consists of three "parables," in which Enoch relates the revelations of the higher secrets of heaven and of the spiritual world which were given to him. The first parable (chs. 38–44) gives chiefly a picture of the future blessings and manifestations of the righteous, with further details as to the heavenly bodies: the second (chs. 45–57) describes in splendid imagery the coming of Messiah, and the results which it should work among "the elect" and the gainsayers: the third (chs. 58–69) draws out at further length the blessedness of "the elect and holy," and the confusion and wretchedness of the world's sinful rulers. The *third part* (chs. 72–82), styled "the book of the course of the lights of heaven," deals with the motions of the sun and moon, and the changes of the seasons; and with this the narrative of the journey of Enoch closes. The *fourth part* (chs. 83–91), not distinguished by any special name, contains the record of a dream which was granted to Enoch in his youth, in which he saw the history of the kingdoms of God and of the world up to the final establishment of the throne of Messiah. The *fifth part* (chs. 92–105) contains the last addresses of Enoch to his children, in which the teaching of the former chapters is made the groundwork of earnest exhortation. The signs which attended Noah's birth are next noticed (chs. 106–7); and another short "writing of Enoch" (ch. 108) forms the close to the whole book.—IV. The general unity which the book possesses in its present form marks it, in the main, as the work of one man; but internal coincidence shows with equal clearness that different fragments were incorporated by the author into his work, and some additions were probably made afterward. The whole book appears to be distinctly of Jewish origin, and it may be regarded as describing an important phase of Jewish opinion shortly before the coming of Christ (so Mr. Westcott, the original author of this article). Hoffmann and Weisse place the composition of the whole book after Christ; so Stuart, Volkmar and Alford. Ewald distinguishes as the originals three books of Enoch, an appendix, and a book of Noah, the earliest composed about B. C. 144, and the whole edited about B. C. 50 with transpositions, abridgments, &c. Davidson (in Kitto) agrees in the main with Ewald, but supposes only two original books of Enoch and a book of Noah. Dillmann upholds more decidedly the unity of the book, and assigns the chief part of it to an Aramean writer about 110 B. C. The book (so Mr. Westcott) is distinguished from 2d Esdras by its tone of triumphant expectation. It seems to repeat in every form the great principle that the world, natural, moral, and spiritual, is under the immediate government of God. Hence it follows that there is a terrible retribution reserved for sinners, and a glorious kingdom text. The special greetings might have been separately entrusted to the bearer Tychicus (Eph. vi. 22).—(2.) The question of priority in respect of composition between this epistle and Colossians is very difficult to adjust. On the whole, both internal and external considerations seem somewhat in favor of the priority of Colossians. On the similarity of contents, see COLOSSIANS, EPISTLE TO.

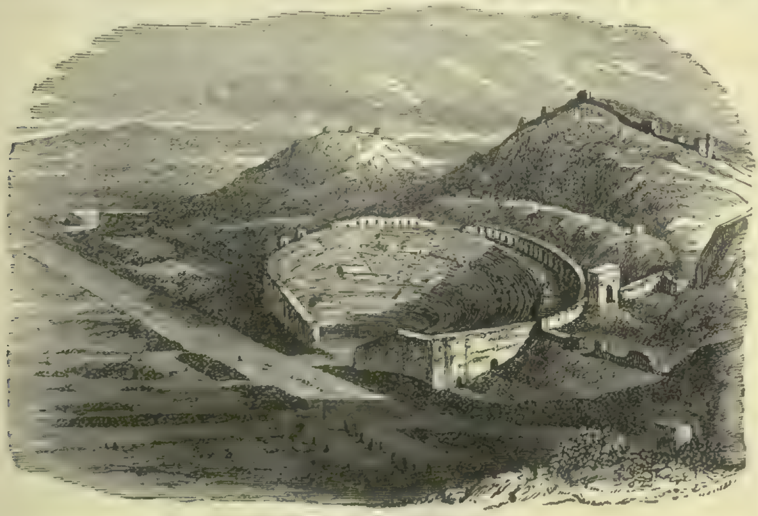
Site of Ephesus.—(From Laborde.)

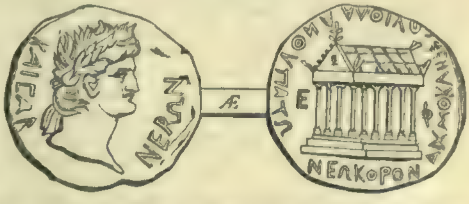
Eph´e-sus (L. fr. Gr.; named [so one legend] from its founder, *Ephesus*, son of the Cayster; or [so another] from Gr. *ephesis* = *permission*, because the Amazons were permitted by Hercules to settle there), an illustrious city in the district of Ionia, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. It stood partly on the level ground, partly on some hills, Mounts Prion, Coressus, &c., rising abruptly from it, on the S. side, and near the mouth of the river Cayster. Of the Roman province of ASIA, Ephesus was the capital.—1. *Geographical Relations.* All the cities of Ionia were remarkably well situated for the growth of commercial prosperity, and none more so than Ephesus. With a fertile neighborhood and an excellent climate, in the time of Augustus it was the great emporium of all the regions of Asia within the Taurus: its harbor (named Panormus), at the mouth of the Cayster, was elaborately constructed. St. Paul's life furnishes illustrations of its mercantile relations with Achaia on the W., Macedonia on the N., Syria on the E. (Acts xviii. 19, 21, 22, xix. 21, xx. 1 ff., &c.), and to the inland regions of the continent. The "upper coasts" (Acts xix. 1) through which he passed when about to take up his residence in the city, were the Phrygian table-lands of the interior. Two great roads at least, in the Roman times, led eastward from Ephesus; one through the passes of Tmolus to Sardis, and thence to Galatia and the N. E., the other round the extremity of Pactyas to Magnesia, and so up the valley of the Meander to Iconium, whence the communication was direct to the Euphrates and to the Syrian Antioch. There seem to have been Sardian and Magnesian gates on the E. side of Ephesus corresponding to these roads respectively. There were also coast-roads leading northward to Smyrna and southward to Miletus. By the latter of these probably the Ephesian elders travelled to meet Paul at the latter city (xx. 17, 18).—2. *Temple and Worship of Diana.* Conspicuous at the head of the harbor of Ephesus was the great temple of DIANA or Artemis, the tutelary divinity of the city. This building was raised on immense substructions, in consequence of the swampy nature of the ground. The earlier temple, begun before the Persian war, was burnt down in the night when Alexander the Great was born (B. C. 356); and another structure, raised by the enthusiastic coöperation of all the inhabitants of "Asia," had taken its place. The magnificence of this sanctuary—425 feet long, 220 broad, built



Plan of the Temple of Diana at Ephesus, with a scale of feet.—(From Guhl's *Ephesiaca.*)

of cedar, cypress, white marble, gold, &c., with 127 columns, each 60 feet high—was a proverb throughout the civilized world. Criminals were exempted from arrest at the temple or within one-eighth of a mile of it. In consequence of this devotion to the goddess, the city of Ephesus was called in Gr. *neôkoros* (Acts xix. 35, A. V. "worshipper," margin "temple-keeper") or "warden" of Diana. Another consequence of the celebrity of Diana's worship at Ephesus was, that a large manufactory grew up there of portable shrines, which strangers purchased, and devotees carried with them on journeys or set up in their houses. Of the manufacturers engaged in this business, perhaps Alexander the "coppersmith" (2 Tim. iv. 14) was one. The case of DEMETRIUS the "silversmith" is explicit. (For the public games connected with the worship of Diana, see ASIARCHS; GAMES.)—3. *Study and Practice of Magic.* There was a remarkable prevalence of magical arts at Ephesus. In illustration of the magical books which were publicly burnt (Acts xix. 19) under the influence of St. Paul's preaching, it is enough here to refer to the Ephesian letters (mentioned by Plutarch and others), which were regarded as a charm when pronounced, and when written down were carried about as AMULETS. (MAGIC.)—4. *Provincial and Municipal Government.* It is well known that ASIA was a proconsular province; and accordingly we find proconsuls (A. V. "deputies") specially mentioned (xix. 38). Again we learn from Pliny (v. 31) that Ephesus was an assize-town; and in Acts xix. 38 we find the court days alluded to as actually being held (A.V. "the law is open;" margin "the court-days are kept") during the uproar. Ephesus itself was a "free city," and had its own assemblies and its own magistrates. The senate is mentioned by Josephus; and St. Luke, in Acts xix., speaks of the *dêmos*, i. e. the privileged order of citizens (verses 30, 33, A. V. "the people") and of its customary assemblies (ver. 39, A. V. "a lawful assembly"). We even find conspicuous mention made of one of the most important municipal officers of Ephesus, the "TOWN-CLERK" or keeper of the records, whom we know from other sources to have been a person of great influence and responsibility. The theatre in Greek cities was often the place for large assemblages (ver. 29, 31). At a meeting in the theatre at Cesarea, Agrippa I. received his death-stroke (xii. 23). The theatre at Ephesus, the largest of its kind ever constructed, was 660 feet in diameter, and could accommodate 56,700 spectators (Fairbairn). It is remarkable how all these political and religious characteristics of Ephesus, which appear in the sacred narrative, are illustrated by inscriptions and coins. The coins of Ephesus are full of allusions to the worship of Diana in various aspects.—That Jews were established there in considerable numbers is known from Josephus, and might be inferred from its mercantile eminence; but it is also evident from Acts ii. 9, vi. 9. It is here, and here only, that we find disciples of John the Baptist explicitly mentioned after the ascension of Christ (xviii. 25, xix. 3). The case of APOLLOS (xviii. 24) is an exemplification further of the intercourse between this place and Alexandria.—The first seeds of Christian truth were possibly sown at Ephesus immediately after the Great Pentecost (ii.). St. Paul's first visit was on his return from the second missionary circuit; and, after a very short stay, he left there AQUILA and Priscilla (xviii. 19-21). In St. Paul's stay of more than two years (xix. 8, 10, xx. 31), which formed the most important passage of his third circuit, and during which he labored, first in the synagogue (xix. 8) and then in the school of Tyrannus (ver. 9), and also in private houses (xx. 20), and during which he wrote 1 Corinthians, we have the period of the chief evangelization of this shore of the Ægean. The address at Miletus (xx. 18 ff.) shows that the church at


View of the Theatre at Ephesus.—(From Laborde.)

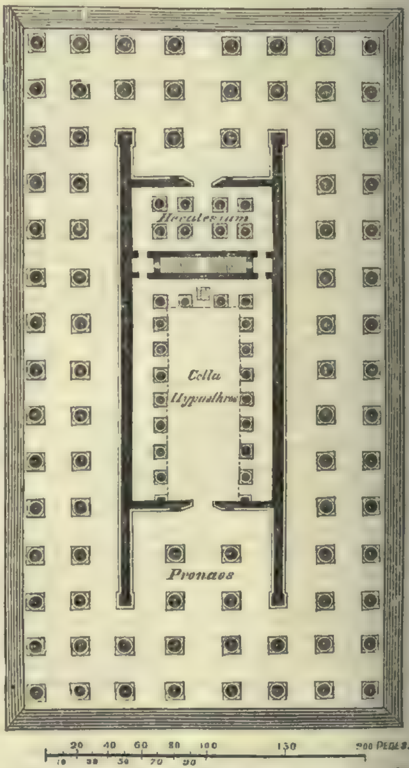


Coin of Ephesus, exhibiting the head of Nero, and the Temple of Diana.

text. The special greetings might have been separately entrusted to the bearer Tychicus (Eph. vi. 22). —(2.) The question of priority in respect of composition between this epistle and Colossians is very difficult to adjust. On the whole, both internal and external considerations seem somewhat in favor of the priority of Colossians. On the similarity of contents, see Colossians, Epistle to.

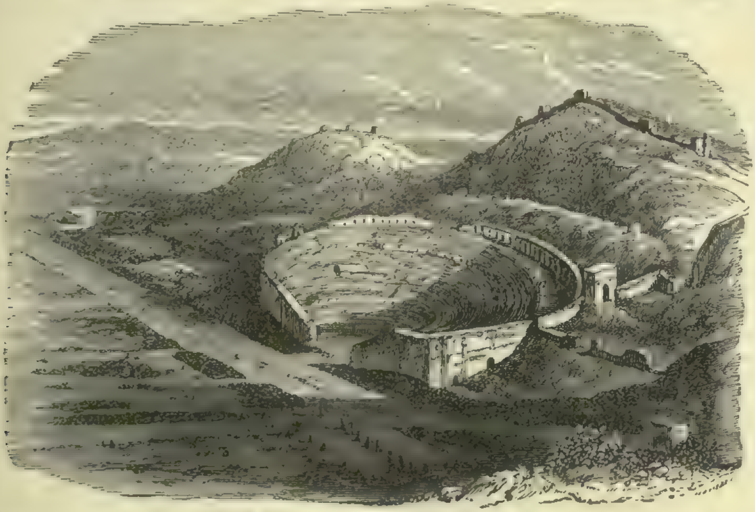
Site of Ephesus.—(From Laborde.)

Eph'e-sus (L. fr. Gr.; named [so one legend] from its founder, *Ephesus*, son of the Cayster; or [so another] from Gr. *ephesis* = *permission*, because the Amazons were permitted by Hercules to settle there), an illustrious city in the district of Ionia, nearly opposite the island of Samos, and about the middle of the western coast of the peninsula commonly called Asia Minor. It stood partly on the level ground, partly on some hills, Mounts Prion, Coressus, &c., rising abruptly from it, on the S. side, and near the mouth of the river Cayster. Of the Roman province of Asia, Ephesus was the capital.—1. *Geographical Relations.* All the cities of Ionia were remarkably well situated for the growth of commercial prosperity, and none more so than Ephesus. With a fertile neighborhood and an excellent climate, in the time of Augustus it was the great emporium of all the regions of Asia within the Taurus: its harbor (named Panormus), at the mouth of the Cayster, was elaborately constructed. St. Paul's life furnishes illustrations of its mercantile relations with Achaia on the W., Macedonia on the N., Syria on the E. (Acts xviii. 19, 21, 22, xix. 21, xx. 1 ff., &c.), and to the inland regions of the continent. The "upper coasts" (Acts xix. 1) through which he passed when about to take up his residence in the city, were the Phrygian table-lands of the interior. Two great roads at least, in the Roman times, led eastward from Ephesus; one through the passes of Tmolus to Sardis, and thence to Galatia and the N. E., the other round the extremity of Pactyas to Magnesia, and so up the valley of the Meander to Iconium, whence the communication was direct to the Euphrates and to the Syrian Antioch. There seem to have been Sardian and Magnesian gates on the E. side of Ephesus corresponding to these roads respectively. There were also coast-roads leading northward to Smyrna and southward to Miletus. By the latter of these probably the Ephesian elders travelled to meet Paul at the latter city (xx. 17, 18).—2. *Temple and Worship of Diana.* Conspicuous at the head of the harbor of Ephesus was the great temple of Diana or Artemis, the tutelary divinity of the city. This building was raised on immense substructions, in consequence of the swampy nature of the ground. The earlier temple, begun before the Persian war, was burnt down in the night when Alexander the Great was born (B. C. 356); and another structure, raised by the enthusiastic coöperation of all the inhabitants of "Asia," had taken its place. The magnificence of this sanctuary—425 feet long, 220 broad, built



Plan of the Temple of Diana at Ephesus, with a scale of feet.—(From Guhl's *Ephesiaca.*)

of cedar, cypress, white marble, gold, &c., with 127 columns, each 60 feet high—was a proverb throughout the civilized world. Criminals were exempted from arrest at the temple or within one-eighth of a mile of it. In consequence of this devotion to the goddess, the city of Ephesus was called in Gr. *neôkoros* (Acts xix. 35, A. V. "worshipper," margin "temple-keeper") or "warden" of Diana. Another consequence of the celebrity of Diana's worship at Ephesus was, that a large manufactory grew up there of portable shrines, which strangers purchased, and devotees carried with them on journeys or set up in their houses. Of the manufacturers engaged in this business, perhaps Alexander the "coppersmith" (2 Tim. iv. 14) was one. The case of DEMETRIUS the "silversmith" is explicit. (For the public games connected with the worship of Diana, see ASIARCHS; GAMES.)—3. *Study and Practice of Magic.* There was a remarkable prevalence of magical arts at Ephesus. In illustration of the magical books which were publicly burnt (Acts xix. 19) under the influence of St. Paul's preaching, it is enough here to refer to the Ephesian letters (mentioned by Plutarch and others), which were regarded as a charm when pronounced, and when written down were carried about as AMULETS. (MAGIC.)—4. *Provincial and Municipal Government.* It is well known that ASIA was a proconsular province; and accordingly we find proconsuls (A. V. "deputies") specially mentioned (xix. 38). Again we learn from Pliny (v. 31) that Ephesus was an assize-town; and in Acts xix. 38 we find the court days alluded to as actually being held (A.V. "the law is open;" margin "the court-days are kept") during the uproar. Ephesus itself was a "free city," and had its own assemblies and its own magistrates. The senate is mentioned by Josephus; and St. Luke, in Acts xix., speaks of the *dêmos*, i. e. the privileged order of citizens (verses 30, 33, A. V. "the people") and of its customary assemblies (ver. 39, A. V. "a lawful assembly"). We even find conspicuous mention made of one of the most important municipal officers of Ephesus, the "TOWN-CLERK" or keeper of the records, whom we know from other sources to have been a person of great influence and responsibility. The theatre in Greek cities was often the place for large assemblages (ver. 29, 31). At a meeting in the theatre at Cesarea, Agrippa I. received his death-stroke (xii. 23). The theatre at Ephesus, the largest of its kind ever constructed, was 660 feet in diameter, and could accommodate 56,700 spectators (Fairbairn). It is remarkable how all these political and religious characteristics of Ephesus, which appear in the sacred narrative, are illustrated by inscriptions and coins. The coins of Ephesus are full of allusions to the worship of Diana in various aspects. —That Jews were established there in considerable numbers is known from Josephus, and might be inferred from its mercantile eminence; but it is also evident from Acts ii. 9, vi. 9. It is here, and here only, that we find disciples of John the Baptist explicitly mentioned after the ascension of Christ (xviii. 25, xix. 3). The case of APOLLOS (xviii. 24) is an exemplification further of the intercourse between this place and Alexandria.—The first seeds of Christian truth were possibly sown at Ephesus immediately after the Great Pentecost (ii.). St. Paul's first visit was on his return from the second missionary circuit; and, after a very short stay, he left there AQUILA and Priscilla (xviii. 19–21). In St. Paul's stay of more than two years (xix. 8, 10, xx. 31), which formed the most important passage of his third circuit, and during which he labored, first in the synagogue (xix. 8) and then in the school of Tyrannus (ver. 9), and also in private houses (xx. 20), and during which he wrote 1 Corinthians, we have the period of the chief evangelization of this shore of the Ægean. The address at Miletus (xx. 18 ff.) shows that the church at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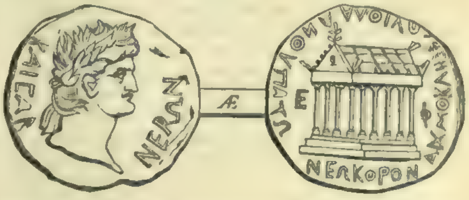


Coin of Ephesus, exhibiting the head of Nero, and the Temple of Diana.

Ephesus was thoroughly organized under its presbyters. At a later period Timothy was set over them, as we learn from the two epistles addressed to him. St. Paul's companions, Trophimus and Tychicus, were natives of Asia (xx. 4), and the latter probably (2 Tim. iv. 12), the former certainly (Acts xxi. 29), of Ephesus. In the same connection we ought to mention Onesiphorus (2 Tim. i. 16–18) and his household (iv. 19). On the other hand must be noticed certain specified Ephesian antagonists of the apostle, the sons of Sceva and his party (Acts xix. 14), Hymeneus and Alexander (1 Tim. i. 20; 2 Tim. iv. 14), and Phygellus and Hermogenes (2 Tim. i. 15). The church had declined from its first love when the epistle to it in Rev. ii. 1–7 was written. (See also John the Apostle.) The site of ancient Ephesus has been visited and examined by many travellers during the last two hundred years. The whole place is now utterly desolate, with the exception of the small Turkish village at *Ayasaluk*. The ruins are of vast extent, both on Coressus and on the plain; but there is great doubt as to many topographical details. It is satisfactory, however, that the position of the theatre on Mount Prion is absolutely certain. The situation of the temple is doubtful.

Eph'lal (Heb. *judgment*, Ges.), a descendant of Judah through Hezron and Jerahmeel (1 Chr. ii. 37).

Eph'od (Heb. something *girded on; veiling, clothing*, Fü.), a sacred vestment originally appropriate to the high-priest (Ex. xxviii. 4), but afterward worn by ordinary priests (1 Sam. xxii. 18), and deemed characteristic of the office (ii. 28, xiv. 3; Hos. iii. 4). The importance of the ephod, as the receptacle of the breastplate, led to its adoption in the idolatrous forms of worship instituted in the time of the Judges (Judg. viii. 27, xvii. 5, xviii. 14 ff.). A kind of ephod was worn by Samuel (1 Sam. ii. 18), and by David, when he brought the ark to Jerusalem (2 Sam. vi. 14; 1 Chr. xv. 27); it was made of ordinary linen (Heb. *bad*), the priestly ephod of fine linen (Heb. *shêsh*) (so Mr. Bevan) Linen.

E'phod (Heb., see above; *oracle-giving*, Fü.), father of Hanniel, prince of Manasseh (Num. xxxiv. 23).

* **Eph'pha-tha** (Aram.) = *be thou opened* (Mk. vii. 34).

E'phra-im (fr. Heb. = *double fruitfulness; double land, twin land?* Ges.; *fruit, posterity*, Fü.). **1.** Second son of Joseph 1 by his wife Asenath (Gen. xli. 52, xlvi. 20). The first indication of that ascendancy over his elder brother Manasseh, which at a later period the tribe of Ephraim so unmistakably possessed, is in the blessing of the children by Jacob (Gen. xlviii.), a passage on the age and genuineness of which the severest criticism has cast no doubt. Ephraim was probably at that time about twenty-one years old. He was born before the beginning of the seven years of famine, toward the latter part of which Jacob had come to Egypt, seventeen years before his death (xlvii. 28). Before Joseph's death Ephraim's family had reached the third generation (l. 23), and it must have been about this time that the affray mentioned in 1 Chr. vii. 21 occurred (so Mr. Grove). (Beriah 2; Shuthelah.) To this early period, too, must probably be referred the circumstance alluded to in Ps. lxxviii. 9. The numbers of the tribe do not at once fulfil the promise of the blessing of Jacob. At the census in the wilderness of Sinai (Num. i. 32, 33, ii. 19) its numbers were 40,500, placing it at the head of the children of Rachel; Manasseh's number being 32,200, and Benjamin's 35,400. But forty years later (xxvi. 37), while Manasseh had advanced to 52,700, and Benjamin to 45,600, Ephraim had decreased to 32,500, the only smaller number being that of Simeon, 22,200, and Levi (ver. 62). During the march through the wilderness, the position of the sons of Joseph with Benjamin was on the W. side of the tabernacle (ii. 18–24), and the prince of Ephraim was Elishama (i. 10). At the sending of the spies, we are first introduced to the great hero to whom the tribe owed much of its subsequent greatness. Under Joshua 1, and, in spite of the smallness of its numbers, the tribe must have taken a high position in the nation, to judge from the tone which the Ephraimites assumed on occasions shortly subsequent to the conquest. The boundaries of the portion of Ephraim are given in Josh. xvi. 1–10. The S. boundary was coincident for part of its length with the N. boundary of Benjamin. Commencing at the Jordan, at the reach opposite Jericho, it ran to the "water of Jericho," probably the *'Ain Dúk* or *'Ain Sultân*; thence, by one of the ravines, the *Wady Harith* or *Wady Suweinít*, it ascended through the wilderness (Desert 2) to Mount Bethel and Luz; and thence by Ataroth, "the coast of Japhleti," Beth-horon the lower, and Gezer, to the Mediterranean, probably about Joppa. The general direction of this line is N. W. by W. In Josh. xvi. 8 we probably have a fragment of the N. boundary (comp. xvii. 10). (Asher; Kanah; Manasseh; Tappuah 2.) But very possibly there never was any definite subdivision of the territory assigned to the two brother tribes (xvii. 14–18). It is not possible now to make out any such subdivision, except, generally, that Ephraim lay to the S., and the half-tribe of Manasseh to the N. Among the towns named as Manasseh's were Beth-shean in the Jordan Valley, En-dor on the slopes of the "Little Hermon," Taanach on the E. side of Carmel, and Dor on the sea-coast S. of the same mountain. Here the boundary—the N. boundary—joined that of Asher, which dipped below Carmel to take in an angle of the plain of Sharon: N. and N. W. of Manasseh lay Zebulun and Issachar respectively. The territory thus allotted to the "house of Joseph" embraced the larger part of what was called Samaria in the time of Christ. Central Palestine consists of an elevated district which rises from the flat ranges of the wilderness on the S. of Judah, and terminates on the N. with the slopes which descend into the great plain of Esdrælon. On the W. a flat strip separates it from the sea, and on the E. another flat strip forms the valley of the Jordan. Of this district the N. half was occupied by the tribe of Ephraim and the half-tribe of Manasseh. Here was the "Mount Ephraim," a district which seems to extend as far S. as Ramah 2 and Bethel (1 Sam. i. 1, vii. 17; 2 Chr. xiii. 4, 19, compared with xv. 8), places but a few miles N. of Jerusalem, and within the limits of Benjamin. In structure it is limestone—rounded hills separated by valleys of denudation, but much less regular and monotonous than the part more to the S., about and below Jerusalem; with wide plains in the heart of the mountains, streams of running water, and continuous tracts of vegetation. All travellers bear testimony to the general growing richness and beauty of the country in going N. from Jerusalem. The wealth of their possession had not the same immediately degrading effect on the tribe of Ephraim that it had on some of its northern brethren. (Asher.) Various causes may have helped to avert this evil. (1.) The central situation of Ephraim, in the highway of all communications from one part of the country to another. (2.) The position of Shechem, with the two sacred mountains of Ebal and Gerizim, and of Shiloh, and further of the tomb and patrimony of Joshua—all in the heart of the tribe. (3.) There was a spirit about the tribe itself which may have been both a cause and a consequence of these advantages of position. That spirit, though sometimes taking the form of noble remonstrance and reparation (2 Chr. xxviii. 9–15), usually manifests itself in jealous complaint at some enterprise undertaken or advantage gained in which they had not a chief share. The unsettled state of the country in general, and of the interior of Ephraim in particular (Judg. ix.), and the continual incursions of foreigners, prevented the power of the tribe from manifesting itself in a more formidable manner than by these murmurs, during the time of the Judges and the first stage of the monarchy (viii. 1, xii. 1 [Jephthah; Shibboleth]; 2 Sam. xix. 41–43). Samuel, though a Levite, was a native of Mount Ephraim; Saul belonged to a tribe closely allied to the house of Joseph; David's brilliant successes and his wide influence and religious zeal kept matters smooth for another period. But the reign of Solomon, splendid in appearance but oppressive to the people, developed both the circumstances of revolt and the leader who was to turn them to account. Solomon saw through the crisis, and, if he could have succeeded in killing Jeroboam 1, as he tried to do (1 K. xi. 40), the disruption might have been postponed for another century. As it was, the outbreak was deferred for a time, but the irritation was not allayed, and the insane folly of his son Rehoboam brought the mischief to a head. From the time of the revolt, the history of Ephraim is in two senses the history of the kingdom of Israel, since not only did the tribe become a kingdom, but the kingdom embraced little besides the tribe. (Israel, Kingdom of.) This is not surprising, and quite susceptible of explanation. N. of Ephraim the country appears never to have been really taken possession of by the Israelites (Judg. i. 27 ff.). And in addition to this original defect there is much in the physical formation and circumstances of the upper portion of Palestine to explain why those tribes—exposed to the inroads and seductions of their surrounding heathen neighbors, Phenicians, Syrians, Assyrians, &c.—never took any active part in the kingdom. But on the other hand the position of Ephraim was altogether different. It was one at once of great richness and great security. Her fertile plains and well-watered valleys could only be reached by a laborious ascent through steep and narrow ravines, all but impassable for an army. There is no record of any attack on the central kingdom, either from the Jordan Valley or the maritime plain. On the N. side, from the plain of Esdrælon, it was more accessible, and it was from this side that the final invasion appears to have been made. There are few things more mournful in the sacred story than the descent of this haughty and jealous tribe from the culminating point at which it stood when it entered on the fairest portion of the Land of Promise—the chief sanctuary and the chief settlement of the nation within its limits, its leader the leader of the whole people—through the distrust which marked its intercourse with its fellows, while a member of the confederacy, and the tumult, dissension, and ungodliness which characterized its independent existence, down to the sudden captivity and total oblivion which closed its career (Hos. xi. 1–8).—**2.** In "Baal-hazor which is by (A. V. 'beside') Ephraim" was Absalom's sheep-farm, at which took place the murder of Amnon, one of the earliest precursors of the great revolt (2 Sam. xiii. 23). (Ephrain.)—**3.** A city "in the district (A. V. 'country') near the wilderness," to which our Lord retired with His disciples when threatened with violence by the priests (Jn. xi. 54). Robinson conjectures that it = Ophrah 1, and that their modern representative is *et-Taiyibeh*, a village four or five miles E. of Bethel, and sixteen from Jerusalem.

Eʹphra-im (Heb., see above), **Gate of,** one of the gates of Jerusalem (2 K. xiv. 13; 2 Chr. xxv. 23; Neh. viii. 16, xii. 39), probably at or near the position of the present "Damascus gate," and named from its leading toward the tribe of Ephraim; probably also = the gate of Benjamin. Benjamin, Gate of.

* **Eʹphra-im** (Heb., see above), **Mount.** Ephraim 1.

Eʹphra-im (Heb., see above), **the Wood of,** a wood, or rather a forest on the E. of Jordan, in which the fatal battle was fought between the armies of David and of Absalom (2 Sam. xviii. 6). Grotius suggested that the name was derived from the slaughter of Ephraim at the fords of Jordan by the Gileadites under Jephthah (Judg. xii. 1, 4 ff.). Is it not at least equally probable (Mr. Grove asks) that the forest derived its name from this very battle, in which the tribe of Ephraim must have been conspicuous?

Eʹphra-im-ite = a descendant of Ephraim 1; one of the tribe of Ephraim; elsewhere called "Ephrathite" (Josh. xvi. 10; Judg. xii. 5).

Eʹphra-in (fr. Heb. = *the two fawns*, Ges.), a city of Israel, which with its dependent hamlets Abijah and the army of Judah captured from Jeroboam (2 Chr. xiii. 19); conjectured = Ephraim 2, 3, and Ophrah 1.

Ephʹra-tah, and **Eʹphrath,** or **Ephʹrath** (Heb. *land, region*, Ges.; *fruit, posterity*, Fü.). **1.** Second wife of Caleb the son of Hezron; mother of Hur, and grandmother of Bezaleel the artificer (1 Chr. ii. 19, 50, iv. 4). (See Caleb 1, 3, 4; and No. 2 below.) —**2.** The ancient name of Bethlehem-judah (Gen. xxxv. 16, 19, xlviii. 7; Ru. iv. 11). (Bethlehem 1.) Lord A. C. Hervey supposes Ephratah (No. 1, above), the mother of Hur, was so called from the town of her birth, and that she probably was the owner of the town and district.—**3.** Gesenius thinks that, in Ps. cxxxii. 6, *Ephratah* means *Ephraim*. So Fürst, who understands by it especially Shiloh, and Kirjath-jearim by "the fields of the wood" in the same verse.

* **Eʹphrath** or **Ephʹrath** (Heb.) = Ephratah.

Eʹphrath-ite or **Ephʹrath-ite.** **1.** An inhabitant of Ephrath, i. e. Bethlehem (Ru. i. 2; 1 Sam. xvii. 12).—**2.** An Ephraimite (1 K. xi. 26). In 1 Sam. i. 1 "Ephrathite" = Ephraimite (so Gesenius [doubtfully], Lord A. C. Hervey, &c.); or it may show some connection with Ephrath, i. e. Bethlehem (Ayre); or it may simply denote a native of Mount Ephraim or of the region held by the tribe of Ephraim. Samuel.

Eʹphron (Heb. *fawn-like*, Ges.), son of Zohar a Hittite, from whom Abraham bought the field and cave of Machpelah (Gen. xxiii. 8–17, xxv. 9, xlix. 29, 30, l. 13).

Eʹphron (see above), a very strong city on the E. of Jordan between Carnaim (Ashteroth-Karnaim) and Beth-shean, attacked and demolished by Judas

Maccabeus (1 Mc. v. 46–52; 2 Mc. xii. 27); site unknown.

E'phron (see above), **Mount.** The "cities of Mount Ephron" are mentioned as on the N. boundary of the tribe of Judah (Josh. xv. 9). Ephron is probably the range of hills on the W. side of *Wady Beit-Hanina*, the traditional valley of ELAH. Winer supposes it = Mount Ephraim. EPHRAIM 1.

Ep-i-cu-re'ans, the, derived their name from Epicurus (342–271 B. C.), a philosopher of Attic descent, whose "Garden" at Athens rivalled in popularity the "Porch" and the "Academy." The doctrines of Epicurus found wide acceptance in Asia Minor and Alexandria, and they gained a brilliant advocate at Rome in Lucretius (95–50 B. C.). The object of Epicurus was to find in philosophy a practical guide to happiness. True pleasure and not absolute truth was the end at which he aimed; experience and not reason the test on which he relied. It is obvious that a system thus framed would degenerate by a natural descent into mere materialism; and in this form Epicurism was the popular philosophy at the beginning of the Christian era. It maintained the claims of the body to be considered a necessary part of man's nature coördinate with the soul, and affirmed the existence of individual freedom against the Stoic doctrines of pure spiritualism and absolute fate. When St. Paul addressed "Epicureans and Stoics" (Acts xvii. 18) at Athens, the philosophy of life was practically reduced to the teaching of those two antagonistic schools. In the address of St. Paul, the affirmation of the doctrines of creation (verse 24), providence (verse 26), man's dependence (verse 28), resurrection and judgment (verse 31), appears to be directed against the cardinal errors of Epicurism. PHILOSOPHY.

E-piph'a-nes [-neez] (Gr. *illustrious*) (1 Mc. i. 10, x. 1). ANTIOCHUS EPIPHANES.

Ep'i-phi (Gr. fr. Egyptian) (3 Mc. vi. 38), name of the eleventh month of the Egyptian Vague year, and the Alexandrian or Egyptian Julian year.

E-pis'tle [e-pis'l] (fr. Gr. *epistolé* = *something sent* by a messenger, *a letter*). The use of written letters implies, it needs hardly be said, a considerable progress in the development of civilized life. (WRITING.) In the early nomadic stages of society, accordingly, we find no traces of any but oral communications. The first recorded letter in the history of the O. T. was that which David wrote to Joab, and sent by the hand of Uriah (2 Sam. xi. 14), and this must obviously have been sealed with the king's SEAL. Written communications become more frequent in the later history (1 K. xxi. 8 ff.; 2 K. v. 5, 6, x. 1 ff.; 2 Chr. xxi. 12). Hezekiah introduces a system of couriers (FOOTMAN 2; POST II.) like that afterward under the Persian kings (2 Chr. xxx. 6, 10; Esth. viii. 10, 14; see COMPEL 5), and receives from Sennacherib the letter which he spreads before the Lord (2 K. xix. 14). Jeremiah writes a letter to the exiles in Babylon (Jer. xxix. 1, 3). Ezra and Nehemiah contain or refer to many such documents (Ezr. iv. 6, 7, 11, v. 6, vii. 11; Neh. ii. 7, 9, vi. 5). The stress laid on the "open letter" sent by Sanballat (Neh. vi. 5) indicates that this was a breach of the customary etiquette of the Persian court. The influence of Persian, and yet more, perhaps, of Greek civilization, led to the more frequent use of letters as a means of intercourse (1 Mc. xi. 30, xii. 6, 20, xv. 1, 16; 2 Mc. xi. 16, 34; Acts xv. 23 ff., xxiii. 25 ff., xxv. 26). The Epistles of the N. T. in their outward form are such as might be expected from men brought into contact with Greek and Roman customs, themselves belonging to a different race, and so reproducing the imported style with only partial accuracy. They are twenty-one in number, fourteen of them (see HEBREWS, EPISTLE TO THE) generally ascribed to PAUL, the other seven to JAMES, PETER, JOHN, and JUDE. They begin (Hebrews and 1 John excepted) with the names of the writer and of those to whom the Epistle is addressed. Then follows the formula of salutation. Then the letter itself commences, in the first person, the singular and plural being used indiscriminately. When the substance of the letter has been completed, come the individual messages. The conclusion in St. Paul's Epistles was probably modified by the fact that the letters were dictated to an amanuensis. When he had done his work, the apostle took up the pen or reed, and added, in his own large characters (Gal. vi. 11), the authenticating autograph. In one instance (Rom. xvi. 22), the amanuensis in his own name adds his salutation. An allusion in 2 Cor. iii. 1 brings before us another class of letters which must have been in frequent use in the early ages of the Christian Church, by which travellers or teachers were commended by one church to the good offices of others.

Er (Heb. *watchful*). **1.** First-born of Judah by the daughter of Shuah. Er "was wicked in the sight of the Lord; and the Lord slew him." It does not appear what the nature of his sin was; but, from his Canaanitish birth on the mother's side, it was probably connected with the abominable idolatries of Canaan (Gen. xxxviii. 3–7; Num. xxvi. 19).—**2.** Descendant of Shelah the son of Judah (1 Chr. iv. 21).—**3.** Son of Jose, and father of Elmodam, in our Lord's genealogy (Lk. iii. 28).

* **E'ra.** CHRONOLOGY; JESUS CHRIST.

E'ran (Heb. = ER, Ges.), son of Shuthelah, Ephraim's eldest son; ancestor of the ERANITES (Num. xxvi. 36).

E'ran-ites, the = descendants of ERAN (Num. xxvi. 36).

E-ras'tus (L. fr. Gr. = *beloved*, *lovely*, L. & S.). **1.** One of the attendants of St. Paul at Ephesus, who with Timothy was sent forward into Macedonia while the apostle himself remained in Asia (Acts xix. 22); probably = the Erastus mentioned in 2 Tim. iv. 20, though not the same with—**2.** "Erastus the CHAMBERLAIN," or rather the public treasurer of Corinth, who was one of the early converts to Christianity (Rom. xvi. 23). According to the traditions of the Greek church, he was first treasurer to the church at Jerusalem, and afterward bishop of Paneas.

E'rech [-rek] (Heb. *length*, Ges.), one of the cities of Nimrod's kingdom in the land of Shinar (Gen. x. 10); doubtless = Orchoë of Ptolemy, eighty-two miles S. and forty-three E. of Babylon, the modern designations of the site, *Warka*, *Irka*, and *Irak*, bearing a considerable affinity to the original name (so Mr. Bevan, after Col. Taylor, Rawlinson, &c.). This place appears to have been the necropolis of the Assyrian kings, the whole neighborhood being covered with mounds, and strewed with the remains of bricks and coffins.

E'ri (Heb. *watching* [i. e. *worshipping*] *Jehovah*, Ges.), son of Gad (Gen. xlvi. 16), and ancestor of the ERITES (Num. xxvi. 16).

* **E'rites** (fr. Heb.) = descendants of ERI (Num. xxvi. 16).

E-sai'as [e-za'yas] (Gr.) in the N. T. = ISAIAH (Mat. iii. 3, iv. 14, &c.).

E'sar-had'don (Heb. fr. Assyrian; perhaps = *gift of fire*, Bohlen, Ges.; *victorious commander*, Fü.), one of the greatest of the kings of ASSYRIA; son of

Sennacherib and grandson of Sargon who succeeded Shalmaneser. Nothing is really known of Esar-haddon until his accession (about B. C. 680 [so Rawlinson; see Sennacherib]; 2 K. xix. 37; Is. xxxvii. 38). He appears by his monuments to have been one of the most powerful—if not *the* most powerful—of all the Assyrian monarchs. He carried his arms over all Asia between the Persian Gulf, the Armenian mountains, and the Mediterranean. In consequence of the disaffection of Babylon, and its frequent revolts from former Assyrian kings, Esar-haddon, having subdued the sons of Merodach-baladan who headed the national party, introduced the new policy of substituting, for the former government by viceroys, a direct dependence upon the Assyrian crown. He is the only Assyrian monarch whom we find to have actually reigned at Babylon, where he built himself a palace, bricks from which have been recently recovered bearing his name. His Babylonian reign lasted thirteen years, from B. C. 680 to B. C. 667. He placed colonists in Samaria (Ezr. iv. 2). Manasseh, king of Judah, was brought before him at Babylon (2 Chr. xxxiii. 11), and detained for a time as prisoner there, but eventually restored to his throne. As a builder of great works Esar-haddon is particularly distinguished. Besides his palace at Babylon, he built at least three others in different parts of his dominions, either for himself or his son; while in a single inscription he mentions the erection by his hands of no fewer than thirty temples in Assyria and Mesopotamia. The S. W. palace at *Nimrûd*, the great hall of which was 220 feet long by 100 broad, and the porch or antechamber 160 feet by 60, is the best preserved of his constructions. It is impossible (so Rawlinson) to fix the length of Esar-haddon's reign or the order of events in it. It has been conjectured that he died about B. C. 660, after occupying the throne for twenty years.

E'sau (L. fr. Heb. *Êsâv* = *hairy*, *rough*, Ges.). **1.** Eldest son of Isaac, and twin-brother of Jacob. The singular appearance of the child at his birth originated the name (Gen. xxv. 25). This was not the only remarkable circumstance connected with the birth of the infant. Even in the womb the twin-brothers struggled together, and Rebekah was divinely informed that the elder should serve the younger (ver. 22, 23). Esau's robust frame and "rough" aspect were the types of a wild and daring nature. The peculiarities of his character soon began to develop themselves. He was, in fact, a thorough Bedouin, a "son of the desert," who delighted to roam free as the wind of heaven, and who was impatient of the restraints of civilized or settled life. His old father, by a caprice of affection not uncommon, loved his wilful, vagrant boy; and his keen relish for savory food being gratified by Esau's venison, he liked him all the better for his skill in hunting (xxv. 28). An event occurred which exhibited the reckless character of Esau on the one hand, and the selfish, grasping nature of his brother on the other (29–34; Heb. xii. 16, 17). Jacob takes advantage of his brother's distress to rob him of that which was as dear as life itself to an Eastern patriarch. (First-born.) Esau, under the pressure of temporary suffering, despises his birthright by selling it for a mess of pottage. It is evident the whole transaction was public, for it resulted in a new name, seldom applied, however, to Esau himself, though almost universally given to the country he settled in and to his posterity (Edom; Edomites). Esau married at the age of forty, and contrary to the wish of his parents. (Aholibamah; Bashemath.) His wives were both Canaanites; and they "were bitterness of spirit unto Isaac and to Rebekah" (Gen. xxvi. 34, 35). The next episode in the history of Esau and Jacob (xxvii.) is still more painful than the former. Jacob, through the craft of his mother, is again successful, and secures irrevocably the covenant blessing. Esau vows vengeance. But he knew not a mother's watchful care. By a characteristic piece of domestic policy Rebekah succeeded both in exciting Isaac's anger against Esau, and obtaining his consent to Jacob's departure. When Esau heard that his father had commanded Jacob to take a wife of the daughters of his kinsman Laban, he also resolved to try whether by a new alliance he could propitiate his parents. He accordingly married his cousin Mahalath, the daughter of Ishmael (xxviii. 8, 9). This marriage appears to have brought him into connection with the Ishmaelitish tribes beyond the valley of Arabah. He soon afterward established himself in Mount Seir (Seir, Mount); still retaining, however, some interest in his father's property in southern Palestine. He was residing in Mount Seir when Jacob returned from Padan-aram, and had then become so rich and powerful that the impression of his brother's early offences seem to have been almost completely effaced (so Porter; but see Gen. xxxii., xxxiii.). It does not appear that the brothers again met until the death of their father about twenty years afterward. They united in laying Isaac's body in the cave of Machpelah (xxxv. 29). Esau knew that the covenant blessing was Jacob's; that God had inalienably allotted the land of Canaan to Jacob's posterity; and that Mount Seir was given to himself (compare xxvii. 39, xxxii. 3; Deut. ii. 5); and he was therefore desirous now to enter into full possession of his country, and drive out its old inhabitants (Gen. xxxvi. 6–8; Deut. ii. 12). He "lived by his sword" (Gen. xxvii. 40), and the rocky fastnesses of Edom would be a safer and more suitable abode than southern Palestine. Of Esau's subsequent history nothing is known; for that of his descendants (Gen. xxxvi.; 1 Chr. i. 35 ff.) see Edom and Edomites.—**2.** Ziha 1 (1 Esd. v. 29).

E'say [*s* as *z*] = Isaiah (Ecclus. xlviii. 20, 22; 2 Esd. ii. 18).

* **Es-dræ'lom** [-dree-] (Gr. *Esdrêlôm* = Jezreel) = Es-dRÆLON.

Es-dræ'lon (Gr. *Esdrêlôn* = Jezreel). This name occurs in this exact shape only twice in the A. V. (Jud. iii. 9, iv. 6). In Judith vii. 3 it is "Esdrælom," and in i. 8 "Esdrelom," with the addition of the "great plain." In the O. T. the plain is called the "Valley of Jezreel;" by Josephus "the great plain." The name is derived from the old royal city of Jezreel, which occupied a commanding site, near the eastern extremity of the plain, on a spur of Mount Gilboa. "The great plain" of Esdrælon extends across Central Palestine from the Mediterranean to the Jordan, separating the mountain ranges of Carmel and Samaria from those of Galilee. The western section of it is properly the plain of Accho, or '*Akka*. The main body of the plain is a triangle. Its base on the E. extends from *Jenin* (the ancient En-gannim) to the foot of the hills below Nazareth, and is about fifteen miles long; the N. side, formed by the hills of Galilee, is about twelve miles long; and the S. side, formed by the Samaria ridge, is about eighteen miles. The apex on the W. is a narrow pass opening into the plain of '*Akka*. The plain of Esdrælon has a gently undulating surface, dotted with several low gray hills, and near the sides with a few olive-groves. Here Barak triumphed, and Josiah was defeated and received his death-wound (Judg. v.; 2 Chr. xxxv.). The river KISHON drains the plain. (MEGIDDO.) From the base of this triangular plain three branches stretch out eastward, like fingers from a hand, divided by two bleak, gray ridges—one bearing the familiar name of Mount Gilboa; and the other called by Franks *Little Hermon*, but by natives *Jebel ed-Dûhy*. Into the N. branch, between Tabor and Little Hermon, the troops of Barak defiled from Tabor (Judg. iv. 14). Across the S. branch, between *Jenîn* and Gilboa, Ahaziah fled from Jehu (2 K. ix. 27). The *central* branch is the richest as well as the most celebrated. This is the "Valley of Jezreel" proper—the battle-field on which Gideon triumphed, and Saul and Jonathan were overthrown (Judg. vii. 1 ff.; 1 Sam. xxix. and xxxi.). Two things are worthy of special notice in the plain of Esdrælon: 1. its wonderful richness; 2. its desolation. If we except the eastern branches, there is not a single inhabited village on its whole surface, and not more than one-sixth of its soil is cultivated. It is the home of the wild wandering Arabs, and is now known among them only as *Merj ibn 'Amer* (= *the plain of the son of 'Amer*). It has always been insecure—exposed to every hasty incursion and every shock of war. The whole borders of the plain are dotted with places of high interest. On the E. we have En-dor, Nain, Shunem, Beth-shean, Gilboa, Jezreel; on the S., En-gannim, Taanach, and Megiddo; at the W., Carmel, &c.; on the N., Nazareth, Tabor, &c.

Es'dras (Gr.) in 1 and 2 Esd. = EZRA the scribe.

Es'dras (Gr. = EZRA), **First Book of**, the first in order of the Apocryphal books in the English Bible. In the Vatican and modern editions of the LXX., our 1 Esd. is called the *first* book of Esdras, in relation to the canonical Book of Ezra which follows it and is called the *second* Esdras. But in the Vulgate, 1 Esd. = the canonical Book of Ezra, and 2 Esd. or Neh. = our *Nehemiah*, according to the primitive Hebrew arrangement, mentioned by Jerome, in which *Ezra* and *Nehemiah* made up two parts of the one book of Ezra; and 3 and 4 Esd. = our 1 and 2 Esdras. These last, with the prayer of Manasses, are the only books of the Apocrypha not declared canonical by the Council of Trent. In all the earlier editions of the English Bible the books of Esdras are numbered as in the Vulgate. The Geneva Bible first adopted the classification used in our present Bibles, in which Ezra and Nehemiah = the two canonical books, and the two Apocryphal become 1 and 2 Esdras. As regards the antiquity of this book and the rank assigned to it in the early Church, it may suffice to mention that Josephus quotes largely from it, and follows its authority. It is quoted also by Clemens Alexandrinus, by Cyprian, Augustine, Athanasius, and other fathers. Nothing can be clearer on the other hand than that it is rightly included by us among the APOCRYPHA, not only on the ground of its historical inaccuracy, and contradiction of Ezra, but also on the external evidence of the early Church. That it was never known to exist in Hebrew and formed no part of the Hebrew CANON, is admitted by all. As regards the contents of the book, and the author or authors of it—the first chapter is a transcript of the two last chapters of 2 Chr., for the most part *verbatim*, and only in one or two parts slightly abridged and paraphrased, and showing some corruptions of the text, the use of a different Greek version, and some various readings. Chapters iii.-v. 6 are the *original* portions of the book, containing the legend of the three young Jews (Zerubbabel, &c.) at the court of Darius, and the rest is a transcript more or less exact of Ezra, with the chapters transposed and quite otherwise arranged, and a portion of Nehemiah. Hence a twofold design in the compiler is discernible: one to introduce and give Scriptural sanction to the legend about Zerubbabel; the other to explain the great obscurities of Ezra, in which, however, he has signally failed. As regards the time and place when the compilation was made, the *original* portion is that which alone affords much clew. This seems to indicate that the writer was thoroughly conversant with Hebrew and the Hebrew Scriptures, even if he did not write the book in that language. But that he did not live under the Persian kings, appears by his undiscriminating use of the phrase *Medes and Persians*, or *Persians and Medes*, according as he was imitating the language of Daniel or of Esther (so Lord A. C. Hervey, the original author of this article). Dr. C. D. Ginsburg (in Kit.) regards the author as a master of the Greek language, who lived in Palestine at least 100 years B. C. Dr. S. Davidson says (*Introduction to the O. T. and Apocrypha*), "He was a Hellenist, or Greek-speaking Jew, who lived in Palestine."

Es'dras (Gr. = EZRA), **the Second Book of**, in the English Version of the APOCRYPHA, and so called by the author (2 Esd. i. 1), is more commonly known, according to the reckoning of the Latin Version, as the *fourth* book of Ezra. (ESDRAS, FIRST BOOK OF.) The original title, "the Apocalypse of Ezra," is far more appropriate.—I. For a long time this Book of Ezra was known only by an old Latin version, which is preserved in some MSS. of the Vulgate. A second Arabic text was discovered by Mr. Gregory about the middle of the 17th century in two Bodleian MSS. A third Ethiopic text was published in 1820 by Archbishop Laurence with English and Latin translations, likewise from a Bodleian MS.—II. The three versions were all made directly from a Greek text; and in default of direct evidence to the contrary, it must be supposed that the book was composed in Greek.—III. The common Latin text, which is followed in the English version, contains two important interpolations (Chs. i. ii.; xv. xvi.) which are not found in the Arabic and Ethiopic versions, and are separated from the genuine Apocalypse in the best Latin MSS. Both of these passages are evidently of Christian origin (so Mr. Westcott, the original author of this article). Another smaller interpolation occurs in the Latin version in vii. 28, where *filius meus Jesus* (A. V. "my son Jesus") answers to "*My Messiah*" in the Ethiopic, and to "*My Son Messiah*" in the Arabic. On the other hand, a long passage occurs in the Ethiopic and Arabic versions after vii. 35, which is not found in the Latin.—IV. The original Apocalypse (1 Esd. iii.-xiv.) consists of a series of angelic revelations and visions in which Ezra is instructed in some of the great mysteries of the moral world, and assured of the final triumph of the righteous. The subject of the *first revelation* (iii.-v. 15) is the unsearchableness of God's purposes, and the signs of the last age. The *second revelation* (v. 16-vi. 34) carries out this teaching yet further, and lays open the gradual progress of the plan of Providence, and the nearness of the visitation before which evil must attain its most terrible climax. The *third revelation* (vi. 35-ix. 25) answers the objections from the apparent narrowness of the limits within which the hope of blessedness is confined, and describes the coming of Messiah and the last scene of Judgment. After this follow three visions. The *first vision* (ix. 26–x. 59) is of a woman (Sion) in deep sorrow, lamenting the death, upon his bridal day, of her only son (the city built by Solomon), who had been born to her after she had had no child for thirty years. But while Ezra looked, her face "upon a sudden shined exceedingly," and "the woman appeared no more, but there was a city builded." The *second vision* (xi., xii.), in a dream, is of an eagle (Rome) which "came up from the sea" and "spread her wings over all the earth." After some strange transformations, suddenly a lion (Messiah) came forth and with a man's voice rebuked the eagle, and it was burnt up. The *third vision* (xiii.), in a dream, is of a man (Messiah) "flying with the clouds of heaven," against whom the nations of the earth are gathered, till he destroys them with the blast of his mouth, and gathers together the lost tribes of Israel and offers Sion, "prepared and builded," to His people. Chapter xiv. recounts an appearance to Ezra of the Lord who showed himself to Moses in the bush, at whose command he receives again the law which had been burnt, and with the help of scribes writes down ninety-four books (the twenty-four canonical books of the O. T., and seventy of secret mysteries). —V. The date of the book is much disputed, though the limits within which opinions vary are narrower than in the case of the book of Enoch. Lücke places it in the time of Cesar; Van der Vlis shortly after the death of Cesar. Laurence and Hilgenfeld bring it down somewhat lower, to 28–25 B. C. On the other hand, Gfrörer, Wieseler, and Bauer assign the book to the time of Domitian, A. D. 81–96. Dr. Ginsburg (in Kit.) assigns it to about 50 B. C.—VI. The chief characteristics of the "three-headed eagle," which refer apparently to historic details, are "twelve feathered wings," "eight counter feathers," and "three heads;" but though the writer expressly interprets these of kings (xii. 14, 20) and "kingdoms" (xii. 23), he is, perhaps intentionally, so obscure in his allusions, that the interpretation only increases the difficulties of the vision itself. One point only may be considered certain,—the eagle can typify no other empire than Rome. But when it is established that the interpretation of the vision is to be sought in the history of Rome, the chief difficulties of the problem begin. All is evidently as yet vague and uncertain, and will probably remain so till some clearer light can be thrown upon Jewish thought and history during the critical period 100 B. C.–100 A. C.—VII. But the book, i. e. chapters iii.–xiv., is a genuine product of Jewish thought, probably written in Egypt; the opening and closing chapters certainly were.—VIII. In tone and character the Apocalypse of Ezra offers a striking contrast to that of Enoch. (Enoch, Book of.) Triumphant anticipations are overshadowed by gloomy forebodings of the destiny of the world. The idea of victory is lost in that of revenge.—IX. One tradition which the book contains obtained a wide reception in early times, and served as a pendant to the legend of the origin of the LXX. Ezra, it is said, for forty days and forty nights dictated to his scribes, who wrote ninety-four books, of which twenty-four were delivered to the people in place of the books which were lost (xiv. 20–48). This strange story probably owed its origin to the tradition which regarded Ezra as the representative of the men of the "Great Synagogue." (Canon; Synagogue, the Great.)—X. Though the book was assigned to the "prophet" Ezra by Clement of Alexandria, it did not maintain its ecclesiastical position in the Church. Jerome speaks of it with contempt, and it is rarely found in MSS. of the Latin Bible. It is found, however, in the printed copies of the Vulgate older than the Council of Trent. On the other hand, though this book is included among those which are "read for examples of life" by the English Church, no use of it is there made in public worship.

* **Es-dre'lom** (Gr.) = Esdrælon; Jezreel (Jd. i. 8).

Es'e-bon (Gr.) = Heshbon (Jd. v. 15).

Es-e-bri'as = Sherebiah (1 Esd. viii. 54).

E'sek (Heb. *strife*), a well, which the herdsmen of Isaac dug in the valley of Gerar (Gen. xxvi. 20).

Esh'-ba-al (-bay-] (Heb. *Baal's man*), fourth son of Saul (1 Chr. viii. 33, ix. 39), doubtless = Ish-bosheth. Compare Merib-baal.

Esh'ban (Heb. = Heshbon, Ges.), a Horite, son of Dishon (Gen. xxxvi. 26; 1 Chr. i. 41).

Esh'col (Heb. *cluster*), brother of Mamre the Amorite, and of Aner; one of Abraham's companions in his pursuit of the four kings who had carried off Lot (Gen. xiv. 13, 24).

Esh'col (Heb. *cluster*), **the Val'ley, or the Brook, of**, a *wady* (Brook 4; Valley 3) in the neighborhood of Hebron, explored by the spies sent by Moses from Kadesh-barnea. From the terms of two of the notices of this transaction (Num. xxxii. 9; Deut. i. 24), it might be gathered that Eshcol was the farthest point to which the spies penetrated. But this would contradict the express statement of Num. xiii. 21, that they went as far as Rehob. From this fruitful valley they brought back a huge cluster of grapes (Num. xiii. 23, 24). The valley, *Wady Teffûh*, coming down toward Hebron from the N. W., and distinguished for its fine vineyards, which "produce the largest and best grapes in all the country," Robinson (*Phys. Geog.* 121) "without hesitation" identifies with Eshcol; but says the fountain, a few minutes N. of the city, which Van de Velde (ii. 64) gives as *'Ain Eskali* (*fountain of Eshcol*) is *'Ain Kashkala*, according to the Arabic scholar G. Rosen.

E'she-an (Heb. *prop, support*, Ges.), a city in the mountains of Judah (Josh. xv. 52); site unknown.

E'shek (Heb. *oppression*, Ges.), a Benjamite, one of the late descendants of Saul (1 Chr. viii. 39).

Esh'ka-lon-ites (fr. Heb.) **the,** = inhabitants of Ashkelon (Josh. xiii. 3).

Esh'ta-ol (Heb., perhaps = *a receding, retreat*, Ges.; *hollow way*, Fü.), a town in the low country (Valley 5) of Judah, the first of the first group of cities in that district (Josh. xv. 33). Zorah and Eshtaol were two of the towns allotted to the tribe of Dan out of Judah (xix. 41). From them went out the Danites who took Laish (xviii. 2, 8, 11). Here, among the old warriors of the tribe, Samson spent his boyhood, and hither after his last exploit his body was brought (xiii. 25, xvi. 31). In the *Onomasticon* Eshtaol is twice mentioned—(1.) as Astaol of Judah, described as then existing between Azotus and Ascalon under the name of *Astho;* (2.) as Esthaul of Dan, ten miles N. of Eleutheropolis. Porter (in Kitto) supposes it at the modern village of *Yeshû'a* or *Eshwa'*, about two miles E. of *Sûr'a* (Zorah), at the end of a valley.

Esh'ta-ul-ites (fr. Heb. = *natives* or *descendants of* Eshtaol), **the,** with the Zareathites, were among the families of Kirjath-jearim (1 Chr. ii. 53).

Esh-te-mo'a, and **Esh'te-moh** (both Heb. = *obedience*, Ges.), a town of Judah, in the mountains (Josh. xv. 50), allotted to the priests (xxi. 14; 1 Chr. vi. 57). It was one of the places frequented by David and his followers during their wanderings (1 Sam. xxx. 28, compare 31). There is little doubt that it has been discovered by Robinson at *Semû'a*, a village seven miles S. of Hebron. Eshtemoa appears to have been founded by the descendants of the Egyptian wife of a certain Mered (1 Chr. iv. 17). "Eshtemoa the Maachathite" (ver. 19) appears to be an actual person.

* **Esh'te-moh** (Heb.) = ESHTEMOA.

Esh'ton (Heb. *womanish, uxorious*, Ges.), a name in the genealogies of Judah (1 Chr. iv. 11, 12).

Es'li (Gr., probably = AZALIAH), son of Nagge, and father of Naum, in the genealogy of Christ (Lk. iii. 25).

E-so'ra (fr. Gr.), a place fortified by the Jews on the approach of the Assyrian army under Holofernes (Jd. iv. 4); perhaps = HAZOR, or ZORAH.

* **Es-pous'als.** MARRIAGE.

Es'ril (Gr.) (1 Esd. ix. 34). AZAREEL, or SHARAI.

Es'rom (Gr.) = HEZRON 2 (Mat. i. 3; Lk. iii. 33).

Es-senes' (-seenz] (Gr. *Essênoi*; see below). I. In the description of Josephus (*B. J.* ii. 8, &c.) the *Essenes* appear to combine the ascetic virtues of the Pythagoreans and Stoics with a spiritual knowledge of the Divine Law. Though not mentioned by the name *Essenes* in the N. T., Dr. Ginsburg (in Kitto) thinks they are referred to in Mat. xix. 12, 1 Cor. vii., &c. II. Various derivations have been proposed for the name *Essene*, and all are more or less open to objection. Mr. Westcott supposes that Essene represents a Chaldean or Aramaic word = *seer* (so Suidas), or *the silent, the mysterious.* Dr. Ginsburg (in Kitto) favors the derivation from *hâsî* or *châsî* = *pious* (compare ASSIDEANS). III. The obscurity of the Essenes as a distinct body arises from the fact that they represented originally a tendency rather than an organization. As a sect they were distinguished by an aspiration after ideal purity rather than by any special code of doctrines. From the Maccabean age there was a continuous effort among the stricter Jews to attain an absolute standard of holiness. (ASSIDEANS.) Each class of devotees was looked upon as practically impure by their successors, who carried the laws of purity still further; and the Essenes stand at the extreme limit of the mystic asceticism thus gradually reduced to shape. To the PHARISEES they stood nearly in the same relation as that in which the Pharisees themselves stood with regard to the mass of the people (so Mr. Westcott, original author of this article; see below, VII.) VII. The traces of the existence of Essenes in common society are not wanting nor confined to individual cases. Not only was a gate at Jerusalem named from them, but a later tradition mentions the existence of a congregation there which devoted "one-third of the day to study, one-third to prayer, and one-third to labor." The isolated communities of Essenes furnished the type preserved in the popular descriptions. These were regulated by strict rules, analogous to those of the monastic institutions of a later date. The full membership in these was attained after two novitiates, the first of one year, the second of two years, when the novice bound himself by awful oaths—though oaths were absolutely forbidden at other times—to observe piety, justice, obedience, honesty, and secrecy. V. The order itself was regulated by an internal jurisdiction. Excommunication was equivalent to a slow death, since an Essene could not take food prepared by strangers for fear of pollution. All things were held in common, without distinction of property or house; and special provision was made for the relief of the poor. Self-denial, temperance, and labor—especially agriculture—were the marks of the outward life of the Essenes; purity and divine communion the objects of their aspiration. Slavery, war, and commerce were alike forbidden. VI. In doctrine, they did not differ essentially from strict Pharisees. Moses was honored by them next to God. They observed the Sabbath with singular strictness, and though unable to offer sacrifices at Jerusalem, probably from regard to purity, they sent gifts thither. Like most ascetics, they turned their attention specially to the mysteries of the spiritual world, and looked upon the body as a mere prison of the soul. The Essenes (so Ginsburg, in Kitto) were simply an order of PHARISEES, living in celibacy. They believed that to obey diligently the commandments of the Lord, to lead a pure and holy life, to mortify the flesh and the lusts thereof, and to be meek and lowly in spirit, would bring them in closer communion with their Creator, and make them the temples of the Holy Ghost, when they would be able to prophesy and perform miracles, and, like Elias (ELIJAH), be ultimately the forerunners of the Messiah. VII. The number of the Essenes is roughly estimated by Philo at 4,000. Their best-known settlements were on the N. W. shore of the Dead Sea. VIII. In the Talmudic writings there is no direct mention of the Essenes, but their existence is recognized by the notice of peculiar points of practice and teaching. IX. The character of Essenism limited its spread. Out of Palestine Levitical purity was impossible, for the very land was impure; and thus there is no trace of the sect in Babylonia. The case was different in Egypt, and the tendency which gave birth to the Essenes found a fresh development in the pure speculation of the Therapeutæ. (ALEXANDRIA.) X. From the nature of the case, Essenism in its extreme form could exercise very little influence on Christianity. In all its practical bearings it was diametrically opposed to the apostolic teaching. The only real similarity between Essenism and Christianity lay in the common element of true Judaism. Nationally, however, the Essenes occupy the same position as that to which John the Baptist was personally called. They mark the close of the old, the longing for the new, but in this case without the promise. At a later time traces of Essenism appear in the Clementines. After the Jewish war the Essenes disappear from history.

Es'ther [-ter] (Gr. fr. Pers. = *the planet Venus; star, good fortune, happiness*, compare ASHTORETH, Ges.), a name of HADASSAH, daughter of Abihail, the son of Shimei, the son of Kish, a Benjamite (Esth. ii. 5, 15). Esther was a beautiful Jewish maiden, an orphan, brought up by her cousin MORDECAI, who had an office in the household of AHASUERUS 3, king of Persia, and dwelt at "Shushan the palace." When VASHTI had been dismissed from being queen, and all the fairest virgins of the kingdom had been collected at Shushan for the king to choose her successor from among them, the choice fell upon Esther. The king was not aware, however, of her race and parentage; and so, on the representation of HAMAN the Agagite, that the Jews scattered through his empire were a pernicious race, he gave him full power and authority to kill them all, young and old, women and children, and take possession of all their property. The means taken by Esther to avert this great calamity from her people and her kindred, and the success of her scheme, by which she became forever especially honored among her countrymen (PURIM), are fully related in Esther. (ESTHER, BOOK OF.) Profane history is wholly silent both about Vashti and Esther. Herodotus only mentions one of Xerxes' wives; Scripture only mentions two, if indeed either of them was a wife at all. Lord A. C. Hervey thinks that Esther, a captive, and one of the harem, was not of the highest rank of wives, but that a special honor, with the name of queen, may have been given to her, as to Vashti before her, as the favorite concubine or inferior wife, whose offspring, however, if she had any, would not have succeeded to the Persian throne.

Es'ther [-ter] (Gr., see above), **Book of,** one of the latest of the canonical books of Scripture, written (so Lord A. C. Hervey, &c.) late in the reign of Xerxes (AHASUERUS 3), or early in that of his son Artaxerxes Longimanus. The book has its name from ESTHER, who is so prominent in the narrative. The author is not known, but may very probably have been MORDECAI himself. Those who ascribe it to Ezra, or the men of the Great Synagogue, may have merely meant that Ezra edited and added it to the CANON of Scripture, which he probably did. Esther appears in a different form in the LXX., and the translations therefrom, from that in which it is found in the Hebrew Bible.—I. The canonical Esther is placed among the hagiographa by the Jews, and in that first portion of them which they call "the five rolls." (BIBLE III. 3.) It is sometimes emphatically called *Megillah* (Heb. = *roll*), without other distinction, and is read through by the Jews in their synagogues at the feast of PURIM. It has often been remarked as a peculiarity of this book, that the name of God does not once occur in it. It was always reckoned in the Jewish canon, and is named or implied in almost every enumeration of the books composing it, from Josephus downward. Jerome mentions it by name, as do Augustine, Origen, and many others. The style of writing is remarkably chaste and simple. It does not in the least savor of romance. The Hebrew is very like that of Ezra and parts of 1 & 2 Chronicles; generally pure, but mixed with some words of Persian origin, and some of Chaldaic affinity. In short, it is just what one would expect to find in a work of the age to which Esther professes to belong.—II. The LXX. version of the book consists of the canonical Esther with various interpolations prefixed, interspersed, and added at the close. The chief additions are—what in the A. V. (Apocrypha) constitutes xi. 2–xii. 6, is in the LXX. placed before i. 1 (A.V.); xiii. 1–7 (A. V.) follows iii. 13 (A. V.); xiii. 8–xiv. 19 (A. V.) follows iv. 17 (A. V.); xv. (A. V.) is an amplification of v. 1, 2 (A. V.); xvi. (A. V.) is an interpolation in viii. 13 (A. V.); x. 4–xi. 1 (A. V.) follows x. 3 (A. V.). Though the interpolations of the Greek copy are manifest, they make a consistent and intelligible story. But the Apocryphal additions as inserted in some editions of the Latin Vulgate, and in the English Bible under the title, "The rest of the Chapters of the Book of Esther, which are found neither in the Hebrew, nor in the Chaldee," are incomprehensible; the history of which is this:—When Jerome translated Esther, he first gave the version of the Hebrew alone as being alone authentic. He then added at the end a version in Latin of those several passages in the LXX. which were not in the Hebrew, stating where each passage came in, and marking them all with an obelus [†]. The first passage so given is x. 4–13, xi. 1 (A. V.), which form the conclusion of the book in the LXX. Having annexed this conclusion, he then gives the *Proœmium* (L. = *Introduction*), which he says forms the beginning of the Greek Vulgate (xi. 2–xii. 6 [A. V.]); and so proceeds with the other passages. But in subsequent editions all Jerome's explanatory matter has been swept away, and the disjointed portions have been printed as chapters xi., xii., xiii., xiv., xv., xvi., as if they formed a narrative in continuance of the canonical book. Esther, in the LXX., in the Vatican edition, and most others, comes between Judith and Job. Tobit and Judith have been placed between it and Nehemiah, doubtless for chronological reasons. But in the very ancient Codex or MS. published by Tischendorf, and called *C. Friderico-Augustanus* (i. e. *the Frederic-Augustus MS.*), Esther immediately follows Nehemiah, and precedes Tobit. The Apocryphal additions to Esther were probably written in Greek by a Hellenistic Jew or Jews to supply the name of God, and point out more distinctly His interposition in behalf of His chosen people. The Council of Trent pronounced the whole of Esther, including these additions, to be canonical, but all Protestants reject them. APOCRYPHA.

E'tam (L. fr. Heb. = *place of ravenous beasts*, Ges.). **1.** A village or city of Simeon, specified only in 1 Chr. iv. 32; = ETHER? (compare Josh. xix. 7). —**2.** A place in Judah, fortified and garrisoned by Rehoboam (2 Chr. xi. 6). From its position in this list we may conclude that it was near Bethlehem and Tekoah. Here, according to Josephus (viii. 7, § 3) and the Talmudists, were the sources of the water from which Solomon's gardens and pleasure-grounds were fed, and Bethlehem and the Temple supplied. Robinson (i. 477, iii. 273) supposes Etam at the ruined village of *Urtâs*, about one and a half miles S. of Bethlehem. (ETAM, THE ROCK).—**3.** A name in the lists of Judah's descendants (1 Chr. iv. 3), but probably referring to No. 2.

E'tam (see above), **the Rock,** a cliff or lofty rock, into a cleft or chasm of which Samson retired after his slaughter of the Philistines (Judg. xv. 8, 11). This natural stronghold was in the tribe of Judah; and near it, probably at its foot was Lehi or Ramath-lehi, and En-hakkore (xv. 9, 14, 17, 19). The extremely uneven and broken country round the modern *Urtâs* (ETAM 2) is a fitting scene for the adventure of Samson. In the abundant springs and the numerous eminences of the district round *Urtâs*, the cliff Etam, Ramath-lehi, and En-hakkore may be yet discovered.

* **E-ter'nal** (fr. L.), the A. V. translation of—1. Heb. *'ôlâm* once (Is. lx. 15), usually translated "for ever" (Gen. iii. 22; Ex. iii. 15, xii. 14, 17, &c.), or "everlasting" (Gen. ix. 16, xvii. 7, 8, 13, 19, xxi. 33, &c.); also translated "alway" or "always" (Gen. vi. 3; 1 Chr. xvi. 15; Job vii. 16, &c.), "perpetual" (Gen. ix. 12; Ex. xxix. 9, &c.), "of old" (Gen. vi. 4; Ps. cxix. 52, &c.), "old" (Deut. xxxii. 7; Job xxii. 15, &c.), "world" (Ps. lxxiii. 12; Eccl. iii. 11; see below), &c. The Heb. word (so Gesenius) properly = *hidden*; specifically, *hidden time*, i. e. obscure and long, of which the beginning or end is uncertain or indefinite, *duration*, *everlasting*, *eternity*, spoken—(*a*) of time *long past*, *of old*, *everlasting* (Gen. vi. 4; Deut. xxxii. 7, &c.);—(*b*) of

future time, *ever*, *forever*, *evermore*, in such a way that the duration to which it extends is to be determined from the nature of the subject, as the whole period of life (Deut. xv. 17, A. V. "ever," &c.), the whole duration of a race, dynasty, or people (Gen. xvii. 7, 8, &c.), the duration of the earth and the universe (Ps. civ. 5, A.V. "ever," &c.), and of human things after death (Jer. li. 39, 57, A. V. "perpetual" in both; Dan. xii. 2, A. V. "everlasting" twice, &c.), the existence of God (Gen. xxi. 33, &c.; compare Gen. iii. 22, &c.), the eternity of life, prosperity, &c., which is hyperbolically expressed in good wishes (1 K. i. 31, A. V. "for ever," &c.). (ETERNITY.) In Eccl. iii. 11, *'ôlâm*, in A. V., LXX., Vulgate, is translated "the world;" by Baür, Rosenmüller, &c., *eternity;* by Gesenius, *the world*, hence *love of worldly things*, *worldliness* (compare No. 4 below); by Gaab, Spohn, Hitzig, Stuart, *intelligence.* In Ps. lxxiii. 12 (A.V. "in the world"), Gesenius, J. A. Alexander, &c., translated *ever*, *for ever.*—2. Heb. *kedem* once (Deut. xxxiii. 27); once translated "from everlasting" (Hab. i. 12), frequently "of old" (Neh. xii. 46; Ps. lxxiv. 2, 12, &c.), &c. This Heb. word (so Gesenius) properly = *the front*, what is before; and is used of place = "east" (Gen. x. 30, &c.), and poetically of time = *former times*, *aforetime*, *ancient days*, like No. 1 (Ps. lxxiv. 12, &c.), also of eternity, at least that which has no beginning (Deut. xxxiii. 27, &c.).—3. Gr. *aïdios* (= *everlasting;* fr. Gr. *aei* = *ever*, *always*, L. & S., Rbn. *N. T. Lex.*), once applied to God (Rom. i. 20); translated in the only other passage of its occurrence in the N. T. "everlasting" (Jude 6), and there applied to the "chains" of the fallen angels.—4. Gr. *aiôn* (so Robinson, *N. T. Lex.*), properly (compare No. 1) = *duration*, *the course* or *flow of time*, in various relations, as determined by the context, viz.: (*a*), *human life*, *existence*, in Homer, &c.; (*b*) *time indefinite*, *a period of the world*, *the world* (see below for N. T.; in LXX. for Nos. 1 & 2; also in other Greek writers); (*c*) *endless duration*, *perpetuity*, *eternity* (Eph. iii. 11; 1 Tim. i. 17, see below; in LXX. for No. 1; also in Plato and other Greek writers). This word in different phrases is differently translated. Thus, under (*b*), the Gr. *ap'aiônos* (sing.) is translated "since the world began" (Lk. i. 70; Acts iii. 21), "from the beginning of the world" (xv. 18); *apo tôn aiônôn* (pl.) "from the beginning of the world" (Eph. iii. 9), "from ages" (Col. i. 26); *ek tou aiônos*, "since the world began" (Jn. ix. 32); *pro tôn aiônôn*, "before the world" (1 Cor. ii. 7); *ho aiôn houtos*, "this world" (Mat. xii. 32, xiii. 22, 40; Mk. iv. 19; Lk. xvi. 8, xx. 34; Rom. xii. 2; 1 Cor. i. 20, ii. 6, 8, iii. 18; 2 Cor. iv. 4; Gal. i. 4; Eph. i. 21, vi. 12; 1 Tim. vi. 17; 2 Tim. iv. 10; Tit. ii. 12); *hê sunteleia tou aiônos* (sing.) (Mat. xiii. 39, 49, xxiv. 3, xxviii. 20) and *hê sunteleia tôn aiônôn* (pl.) (Heb. ix. 26), both translated "the end of the world;" *ta telê tôn aiônôn* (1 Cor. x. 11), "the ends of the world;" *kata ton aiôna tou kosmou toutou* (Eph. ii. 2), "according to the course of this world;" the pl. is translated "worlds" (i. e. heaven and earth, the universe) in references to the creation (Heb. i. 2, xi. 3). Under (*c*), it is twice in the pl. translated "eternal" (literally *of durations* or *of eternities*), once of God's purpose (Eph. iii. 11), and once of God himself (1 Tim. i. 17). Here belong the Greek phrases *eis hêmeran aiônos* (literally *to eternity's day*) (2 Pet. iii. 18), translated "for ever;" *eis ton aiôna* (literally *to the eternity*), translated "for ever" (Mat. xxi. 19; Mk. xi. 14; Lk. i. 55; Jn. vi. 51, 58, viii. 35, xii. 34, xiv. 16; 2 Cor. ix. 9; Heb. v. 6, vi. 20, vii. 17, 21, 24; 1 Pet. i. 23, 25; 1 Jn. ii. 17; 2 Jn. 2; Jude 13), "while the world standeth" (1 Cor. viii. 13), "for evermore" (Heb. vii. 28), with a negative in Greek usually translated "never" (Mk. iii. 29; Jn. iv. 14, viii. 51, 52, x. 28, xi. 26, xiii. 8); *eis aiôna* (literally *to eternity*), also translated "for ever" (2 Pet. ii. 17); *eis tous aiônas* (literally *to the eternities*), also translated "for ever" (Mat. vi. 13; Lk. i. 33; Rom. i. 25, ix. 5, xi. 36, xvi. 27; Heb. xiii. 8), "for evermore" (2 Cor. xi. 31); *eis tous aiônas tôn aiônôn* (literally *to the eternities of the eternities*), translated "for ever and ever" (Gal. i. 5; Phil. iv. 20; 1 Tim. i. 17; 2 Tim. iv. 18; Heb. xiii. 21; 1 Pet. iv. 11, v. 11; Rev. i. 6, iv. 9, 10, v. 13, 14, vii. 12, x. 6, xi. 15, xv. 7, xix. 3, xx. 10, xxii. 5), "for evermore" (Rev. i. 18); *eis aiônas aiônôn* (literally *to eternities of eternities*), also translated "for ever and ever" (Rev. xiv. 11); *eis ton aiôna tou aiônos* (literally *to the eternity of the eternity*), also translated "for ever and ever" (Heb. i. 8); *tou aiônos tôn aiônôn* (literally *of the eternity of the eternities*), translated "world without end" (Eph. iii. 21); *eis pantas tous aiônas* (literally *to all the eternities*), translated "ever" (Jude 25); *mellôn aiôn*, translated "the world to come" (Heb. vi. 5; in Mat. xii. 32, A. V. "the *world* to come," and Eph. i. 21, A. V. "that which is to come," the word *aiôn* = "world" is to be supplied from the preceding part of the sentence); *ho aiôn ho erchomenos*, also translated "the world to come" (Mk. x. 30; Lk. xviii. 30); *ho aiôn ekeinos*, translated "that world" (Lk. xx. 35); *hoi aiônes hoi eperchomenoi*, translated "the ages to come" (Eph. ii. 7).—5. Gr. *aiônios*, (adj. fr. No. 4) = (so Rbn. *N. T. Lex.*) *ever enduring*, *perpetual*, *everlasting;* used (like No. 1) (*a*) of time long past and indefinite, *primeval*, *most ancient*, *of old*, in the Greek phrases *chronois aiôniois* (literally *in times of old*), translated "since the world began" (Rom. xvi. 25); *pro chronôn aiôniôn* (literally *before times of old*), translated "before the world began" (2 Tim. i. 9; Tit. i. 2); (*b*) of endless duration, *eternal*, *everlasting*, sometimes of that without beginning or end (Rom. xvi. 26, A.V. "everlasting;" Heb. ix. 14, A. V. "eternal"), but usually of the endless future only, translated indiscriminately in A. V. "everlasting" (Mat. xviii. 8, xix. 29, xxv. 41; Lk. xvi. 9, xviii. 30; Jn. iii. 16, 36, iv. 14, v. 24, vi. 27, 40, 47, xii. 50; Acts xiii. 46; Rom. vi. 22; Gal. vi. 8; 2 Th. i. 9, ii. 16; 1 Tim. i. 16, vi. 16; Heb. xiii. 20; 2 Pet. i. 11; Rev. xiv. 6) and "eternal" (Mat. xix. 16; Mk. iii. 29, x. 17, 30; Lk. x. 25, xviii. 18; Jn. iii. 15, iv. 36, v. 39, vi. 54, 68, x. 28, xii. 25, xvii. 2, 3; Acts xiii. 48; Rom. ii. 7, v. 21, vi. 23; 2 Cor. iv. 17, 18, v. 1; 1 Tim. vi. 12, 19; 2 Tim. ii. 10; Tit. i. 2, iii. 7; Heb. v. 9, vi. 2, ix. 12, 15; 1 Pet. v. 10; 1 Jn. i. 2, ii. 25, iii. 15, v. 11, 13, 20; Jude 7, 21), once both "everlasting" and "eternal" in the same verse (Mat. xxv. 46), and once "for ever" (Phn. 15). DAMNATION; DEATH; ETERNITY; LIFE.

* **E-ter′ni-ty** (fr. L.), occurs once only in the text of the A. V. of the canonical Scriptures, viz., as the translation in Is. lvii. 15 of the Heb. *'ad* (properly *a passing*, *progress*, in space; also *duration* in time; hence *perpetual time*, *eternity;* = Heb. *'ôlâm*, Ges. [ETERNAL 1]) in the sentence "the high and lofty one that inhabiteth eternity," i. e. that sitteth enthroned for ever (Gesenius). The Heb. *'ad* is twice in A.V. translated "everlasting," viz., in the phrases "everlasting Father" (Is. ix. 6, Heb. 5) and "everlasting mountains" (Hab. iii. 6), and once "perpetually" (Am. i. 11), but usually with a Hebrew

preposition = "for ever" (Ps. cxi. 3, 10, &c.), or in connection with Heb. *'ôlâm*, = "for ever and ever" (Ex. xv. 18; Ps. x. 16, cxi. 8, &c.) "Eternity" occurs three times in the margin of A.V., viz., twice as the translation of Heb. *'ôlâm* (Jer. x. 10, text "everlasting King," margin "King of eternity;" Mic. v. 2 [Heb. 1], text "from everlasting," margin "from the days of eternity" [ETERNAL 1]), and once for Heb. *nêtsah* or *nêtsach* (1 Sam. xv. 29, text "strength," margin "eternity," or "victory;" Gesenius translates here *confidence* or *object of confidence*), which most commonly = *perpetuity*, *eternity*, is in A.V. usually translated "ever" or "for ever" (2 Sam. ii. 26; Is. xxxiii. 20; Am. i. 11, &c.), but admits of a like variation in meaning with *'ôlâm* (ETERNAL 1).—Eternity in the most unlimited sense (i. e. existence without beginning or end) belongs to God (Deut. xxxiii. 27; Ps. xc. 2, &c.); as having a beginning, but no end in the future, it describes the immortal existence of man and of created spiritual beings, and the endless duration of their future happiness or misery (Mat. xxv. 41, 46; Jn. iii. 15, 16, 36, &c.). ANGELS; DAMNATION; DEATH; ETERNAL; HINNOM, VALLEY OF, &c.

E'tham (Heb. fr. Egyptian = *boundary of the sea?* Jablonsky, Ges.), a station of the Israelites as they were leaving Egypt. EXODUS, THE.

E'than (L. fr. Heb. = *perpetuity*, *firmness*, Ges.; *God as very ancient*, Fü.). **1.** "The EZRAHITE," one of the four sons of MAHOL, whose wisdom was excelled by Solomon (1 K. iv. 31; 1 Chr. ii. 6). (DARDA; HEMAN 1, 2.) His name is in the title of Ps. lxxxix.—**2.** Son of Kishi or Kushaiah; head of the Merarite Levites in David's time (1 Chr. vi. 44, Heb. 29), and a "singer." With Heman and Asaph, the heads of the other two families of Levites, Ethan was appointed to sound with cymbals (xv. 17, 19). It has been conjectured that the two names Ethan and Jeduthun belonged to one man, or are identical, but there is no direct evidence of this.—**3.** A Gershonite Levite, ancestor of Asaph the singer (1 Chr. vi. 42, Heb. 27). JOAH 2.

Eth'a-nim. MONTH.

Eth'ba-al [-bay-] (Heb. *with Baal*), king of Sidon and father of Jezebel (1 K. xvi. 31). Josephus represents him as king of the Tyrians as well as the Sidonians. We may thus identify him with Eithobalus or Ithobalus, noticed by Menander, a priest of Astarte, who, after having assassinated Pheles, usurped the throne of Tyre for thirty-two years. The date of Ethbaal's reign may be given as about B. C. 940–908.

E'ther (Heb. *abundance*, Ges.), a city of Judah in the low country (Josh. xv. 42), allotted to Simeon (xix. 7); = ETAM 1, or TOCHEN (?). Wilton (in Fairbairn, art. Libnah) identifies Ether with *'Attârah* near Gaza.

E-thi-o'pi-a (L. *Æthiopia*, fr. Gr. *Aithiopia*, *Aithiops* = *burnt* [i. e. dark, swarthy] *countenance*; see below), the country called by the Hebrews "CUSH," lying S. of Egypt, and embracing, in its most extended sense, the modern *Nubia*, *Sennaar*, *Kordofan*, and *N. Abyssinia*, and in its more definite sense the kingdom of Meroë, from the junction of the Blue and White branches of the NILE to the border of Egypt. The only direction in which a clear boundary can be fixed is in the N., where SYENE marked the division between Ethiopia and Egypt (Ez. xxix. 10): in other directions the boundaries may be generally described as the Red Sea on the E., the Libyan desert on the W., and the Abyssinian highlands on the S. The name "Ethiopia" is probably an adaptation of the Egyptian name "Ethaush" (so Mr. Bevan, &c.). The Hebrews do not appear to have had much practical acquaintance with Ethiopia itself, though the Ethiopians were well known to them through their intercourse with Egypt. They were, however, perfectly aware of its position (Is. xviii. 1; Ez. xxix. 10; Zeph. iii. 10) and its tropical characteristics, and they carried on commercial intercourse with it (Job xxviii. 19; Is. xlv. 14). The country is for the most part mountainous, the ranges gradually increasing in altitude toward the S., until they attain an elevation of about 8,000 feet in *Abyssinia*. The inhabitants of Ethiopia were a Hamitic race (Gen. x. 6), dark-complexioned (Jer. xiii. 23) and stalwart (Is. xlv. 14). They were divided into various tribes, of which the Sabeans were the most powerful. (SEBA; SUKKIIMS.) The history of Ethiopia is closely interwoven with that of EGYPT. The two countries were not unfrequently united under the same sovereign. (SO; TIRHAKAH; ZERAH 4.) Esar-haddon is stated in the Assyrian inscriptions to have conquered both Egypt and Ethiopia. At the time of the conquest of Egypt, Cambyses advanced against Meroë and subdued it; but the Persian rule did not take any root there, nor did the influence of the Ptolemies generally extend beyond N. Ethiopia. Shortly before our Saviour's birth, a native dynasty of females, holding the official title of CANDACE, held sway in Ethiopia, and even resisted the advance of the Roman arms. Prophecies against Ethiopia are recorded (Is. xviii., xx.; Ez. xxx.; Zeph. ii. 12; see also Nah. iii. 9). The conversion of Ethiopia is predicted (Ps. lxviii. 31; Is. xlv. 14; Zeph. iii. 10?). See the five articles below.

E-thi-o'pi-an (= one from ETHIOPIA), properly a "CUSHITE" (Jer. xiii. 23); used of ZERAH (2 Chr. xiv. 9 [Heb. 8]), and EBED-MELECH (Jer. xxxviii. 7, 10, 12, xxxix. 16). ETHIOPIANS.

E-thi-o'pi-an Wo'man (ETHIOPIAN). The wife of Moses is so described in Num. xii. 1 (margin "Cushite"). She is elsewhere said to have been the daughter of a Midianite, and in consequence of this some have supposed that the allusion is to another wife whom Moses married after the death of ZIPPORAH.

E-thi-o'pi-ans (see ETHIOPIAN), properly "CUSH" or "ETHIOPIA" in Is. xx. 4; Jer. xlvi. 9; elsewhere "Cushites," or inhabitants of Ethiopia (2 Chr. xii. 3, xiv. 12 f. [Heb. 11 f.], xvi. 8, xxi. 16; Dan. xi. 43; Am. ix. 7; Zeph. ii. 12).

* **E-thi-op'ic Lan'guage.** SHEMITIC LANGUAGES.

* **E-thi-op'ic Ver'sion.** VERSIONS, ANCIENT, OF THE O. AND N. T.

Eth'ma (Gr.) in 1 Esd. ix. 35 apparently a corruption of NEBO in the parallel list of Ezr. x. 43.

Eth'nan (Heb. *a gift*, *hire*, Ges.), a descendant of Judah, and son of Helah the wife of Ashur (1 Chr. iv. 7).

Eth'ni (Heb. *giving*, *munificent*, Ges.; *Jehovah rewards*, Fü.), a Gershonite Levite, ancestor of Asaph (1 Chr. vi. 41, Heb. 26).

Eu-bu'lus (L. fr. Gr. = *of good counsel*, *shrewd*, *prudent*, L. & S.), a Christian at Rome mentioned by St. Paul (2 Tim. iv. 21).

Eu-er'ge-tes [-je-teez] (Gr. *a benefactor*), a common surname and title of honor in Greek states. (BENEFACTOR.) The title was borne by two of the Ptolemies, PTOLEMY III. EUERGETES I., B. C. 247–222, and Ptolemy VII. Euergetes II., also called Ptolemy Physcon, the brother, rival, and successor of PTOLEMY VI. PHILOMETOR, B. C. (170) 146–117.

The Euergetes mentioned in the prologue to Ecclesiasticus has been identified with each of these.

Eu′me-nes [-neez] (Gr. *well-disposed*, *kind*, *friendly*, L. & S.) **II.,** king of Pergamus, succeeded his father Attalus I., B. C. 197. In the war with Antiochus the Great, he rendered the most important services to the Romans. After peace was made (B. C. 189), he repaired to Rome to claim the reward of his loyalty; and the Senate conferred on him the provinces of Mysia, Lydia, and Ionia (with some exceptions), Phrygia, Lycaonia, and the Thracian Chersonese (1 Mc. viii. 8 wrongly says "the country of India, and Media," &c.). The exact date of his death is not mentioned, but it must have taken place in B. C. 159.

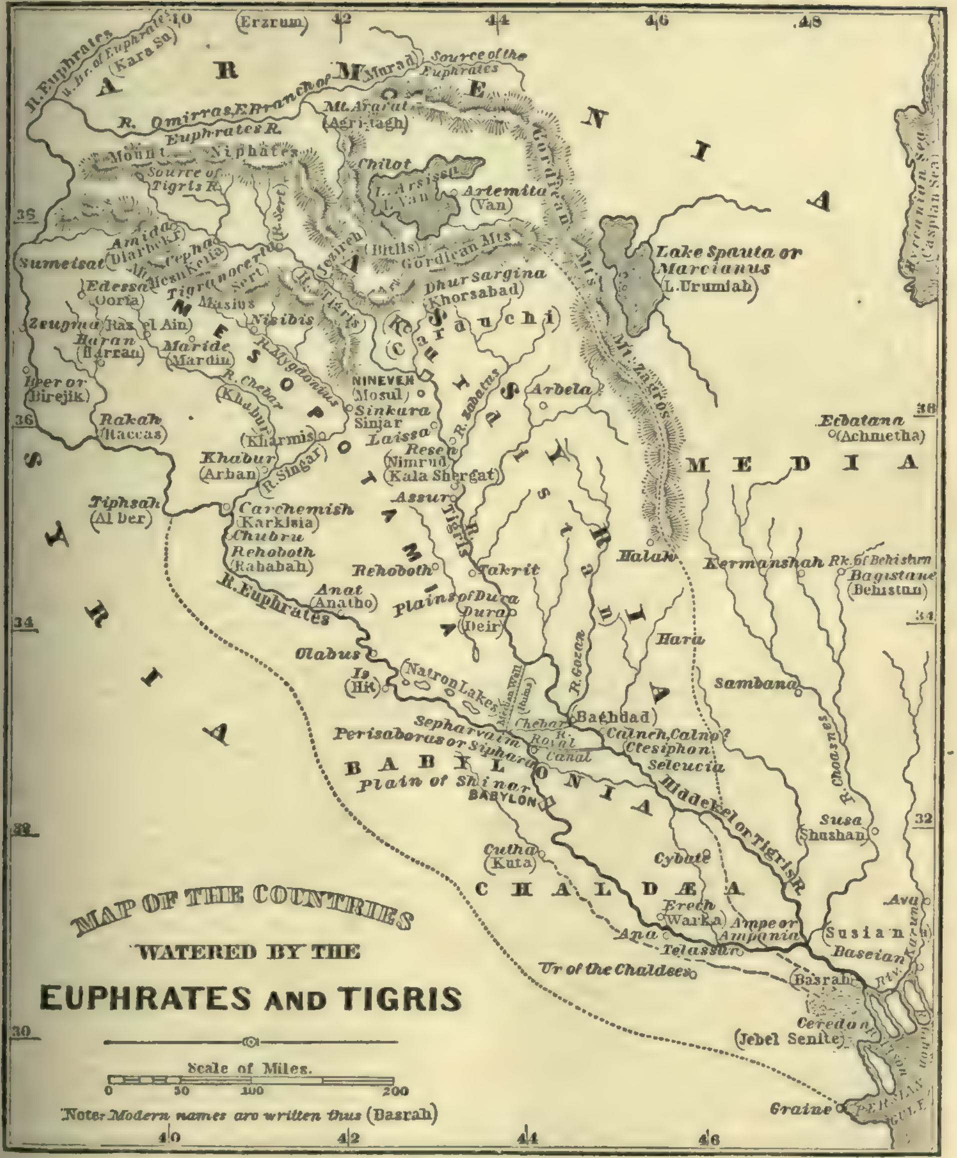
Eu′na-tan (1 Esd. viii. 44), apparently a corruption of ELNATHAN (compare Ezr. viii. 16).

Eu′nice [yu′nis; in L. pron. yu-ni′see] (L. fr. Gr. *Eunikê* = *well-victorious*), a Jewess of "unfeigned faith," mother of TIMOTHY (2 Tim. i. 5). Her husband was a Greek (Acts xvi. 1).

Eu′nuch [yu′nuk] (fr. Gr.; see No. 2 below), the A. V. translation of—1. Heb. *sârîs* (2 K. ix. 32, xx. 18; Is. xxxix. 7, lvi. 3, 4; Jer. xxix. 2, xxxiv. 19, xxxviii. 7, xli. 16, lii. 25; Dan. i. 3, 7 ff.), often the marginal translation (1 Sam. viii. 15; 1 K. xxii. 9; 2 K. viii. 6, xxiii. 11, xxiv. 12, 15, xxv. 19; 1 Chr. xxviii. 1; 2 Chr. xviii. 8; Esth. i. 10, 12, iv. 4). The Hebrew word is also translated "CHAMBERLAIN" (2 K. ix. 32 [margin], xxiii. 11; Esth. i. 10, 12, 15, ii. 3, 14, 15, 21, iv. 4, 5, vi. 2, 14, vii. 9; Jer. xxix. 2 [margin]), and "OFFICER" (Gen. xxxvii. 36, xxxix. 1, xl. 2, 7; 1 Sam. viii. 15; 1 K. xxii. 9; 2 K. viii. 6, xxiii. 11 [margin], xxiv 12, 15, xxv. 19; 1 Chr. xxviii. 1; 2 Chr. xviii. 8).—2. Gr. *eunouchos* (literally *bed-keeper*, *chamberlain*) (Mat. xix. 12; Acts viii. 27 ff.). The original Hebrew word clearly implies the incapacity which mutilation involves, and perhaps includes all the classes mentioned in Mat. xix. 12 (see below), not signifying an office merely. The law (Deut. xxiii. 1; compare Lev. xxi. 19, xxii. 24) is repugnant to thus treating any Israelite; and Samuel, when describing the arbitrary power of the future king (1 Sam. viii. 15, margin), mentions "his eunuchs," but does not say that he would make "their sons" such. This, if we compare 2 K. xx. 18 and Is. xxxix. 7, possibly implies that these persons would be foreigners. It was a barbarous custom of the East thus to treat captives (Hdt. iii. 49, vi. 32), not only of tender age, but, it would seem, when past puberty The "officer" POTIPHAR (Gen. xxxvii. 36, xxxix. 1, margin "eunuch") was an Egyptian, was married, and was the "captain of the guard;" but (so Gesenius) many eunuchs are not wholly impotent, and they sometimes live in matrimony (see Terence, Juvenal, Chardin, &c.). In the Assyrian monuments a eunuch with a bloated, beardless face and double chin often appears, sometimes armed, and in warlike capacity, or as a scribe, noting the number of heads and amount of spoil, as receiving the prisoners, and even as officiating in religious ceremonies. The origination of the practice is ascribed to Semiramis, and is no doubt as early, or nearly so, as Eastern despotism itself. The complete assimilation of the kingdom of Israel, and latterly of Judah, to the neighboring models of despotism, is traceable in the rank and prominence of eunuchs (see references above). They mostly appear in one of two relations, either military as "set over the men of war," greater trustworthiness possibly counterbalancing inferior courage and military vigor, or associated, as we mostly recognize them, with women and children. We find the Assyrian RAB-SARIS, or chief eunuch (2 K. xviii. 17), employed together with other high officials as ambassador. It is probable that Daniel and his companions were thus treated, in fulfilment of 2 K. xx. 17, 18 and Is. xxxix. 7; compare Dan. i. 3, 7. The court of Herod of course had its eunuchs, as had also that of Queen Candace (Acts viii. 27). Three classes of "eunuchs" are mentioned in Mat. xix. 12—(1.) those born incapable of procreation; (2.) those made so by emasculation; (3.) those figuratively said to make themselves so, because they voluntarily live like eunuchs in abstinence. See Robinson, *N. T. Lex.*, &c.

Eu-o′di-as (Gr. *Euodia* = *a good journey*, *prosperous course*, L. & S.; correctly *Euodia*), a Christian woman at Philippi, exhorted to live in harmony with SYNTYCHE (Phil. iv. 2).

Eu-phra′tes [-teez] (Gr.; Heb. *Pĕrâth;* probably fr. Aryan = *the good and abounding river*), a river, most frequently denoted in the Bible by the term "the river;" the largest, the longest, and by far the most important river of Western Asia. It rises from two chief sources in the Armenian mountains (ARMENIA), one of them at *Domli*, twenty-five miles N. E. of Erzeroum, and little more than a degree from the Black Sea; the other on the N. slope of the mountain range called *Ala-Tagh*, near the village of *Diyadin*, and not far from Mount ARARAT. Both branches flow at first toward the W. or S. W., passing through the wildest mountain districts of Armenia; they meet at *Kebban-Maden*, nearly in longitude 39° E. from Greenwich, having run respectively 400 and 270 miles. Here the stream formed by their combined waters is 120 yards wide, rapid, and very deep; it now flows nearly S., but in a tortuous course, forcing a way through the ranges of Taurus and Anti-Taurus, and still seeming as if it would empty itself into the Mediterranean; but prevented from so doing by the longitudinal ranges of Amanus and Lebanon, here parallel to the Syrian coast, and at no great distance from it, the river at last in about latitude 36° turns toward the S. E., and proceeds in this direction for above 1,000 miles to its mouth in the Persian Gulf. The entire course is calculated at 1,780 miles, and of this distance more than two-thirds (1,200 miles) is navigable for boats and for small steamers. The width of the river is greatest at the distance of 700 or 800 miles from its mouth, i. e. from its junction with the *Khabour* to the village of *Werdi*. It there averages 400 yards. From the entire lack of tributaries below the *Khabour*, the employment of the water in irrigation, and the tendency to run off and waste itself in vast marshes, the lower course of the river is continually varying, and it is doubted whether at present, except in the inundation, any portion of the Euphrates water is poured into the *Shat-el-Arab* (the stream formed by the junction of the Euphrates and TIGRIS). The annual inundation of the Euphrates is caused by the melting of the snows in the Armenian highlands. It occurs in May. The great hydraulic works ascribed to Nebuchadnezzar had for their main object to control the inundation by turning the waters into canals and distributing them. The Euphrates has at all times been of some importance as furnishing a line of traffic between the East and the West. Herodotus speaks of persons, probably merchants, using it regularly on their passage from the Mediterranean to Babylon. He also describes the circular boats in use, of wickerwork coated with bitumen, sometimes covered with



Map of the Countries watered by the Euphrates and Tigris, corrected from the Map in Cassell's *Bible Dictionary*.

skins. Boats of this kind, called kufas, still abound on the river. The disadvantage of the route was the difficulty of conveying return cargoes against the current. But probably throughout the Babylonian and Persian periods this route was made use of by the merchants of various nations, and by it the East and West continually interchanged their most important products. The Euphrates is first mentioned in Scripture as one of the four rivers of Eden 1 (Gen. ii. 14); next in the covenant made with Abraham (xv. 18), where the whole country, "from the river of Egypt unto the great river, the river Euphrates," is promised to the chosen race (Deut. i. 7, xi. 24; Josh. i. 4). From 1 Chr. v. 9 it appears that the tribe of Reuben did actually extend itself to the Euphrates in the times anterior to Saul. During the reigns of David and Solomon the dominion of Israel actually attained to the full extent both ways of the original promise, the Euphrates forming the boundary of their empire to the N. E.,

Kufa, or circular boat of wicker-work, used on the Euphrates.—From Col. Chesney.—(Rawlinson's *Herodotus*, i. 260.)

and the river of Egypt to the S. W. (2 Sam. viii. 3–8; 1 K. iv. 21; 1 Chr. xviii. 3 ff.; 2 Chr. ix. 26). This wide-spread territory was lost upon the disruption of the empire under Rehoboam; and no more is heard in Scripture of the Euphrates until the expedition of Necho against the Babylonians in the reign of Josiah. The river still brings down as much water as of old, but the precious element is wasted by the neglect of man; the various watercourses along which it was in former times conveyed are dry; the main channel has shrunk; and the water stagnates in unwholesome marshes. The Euphrates is mentioned in the N. T. only in Rev. ix. 14, xvi. 12. Assyria; Babel; Carchemish; Chaldea; Mesopotamia.

Eu-pol'e-mus (L. fr. Gr. = *good at war*, L. & S.), "the son of John, the son of Accos," one of the envoys sent to Rome by Judas Maccabeus, cir. B. C. 161 (1 Mc. viii. 17; 2 Mc. iv. 11). He has been identified with the historian of the same name mentioned by Josephus (*Ap.* i. 23), but it is by no means clear that the historian was of Jewish descent.

Eu-roc'ly-don (fr. Gr. *Eurokludôn*, compounded of *Euros*, *E. wind*, and *kludôn*, *a wave*, Rbn. *N. T. Lex.*), the name given (Acts xxvii. 14) to the gale of wind which off the S. coast of Crete seized the ship in which St. Paul was ultimately wrecked on the coast of Malta. It came down from the island, and therefore must have blown, more or less, from the N. Next, the wind is described as being like a typhoon or whirlwind (A. V. "tempestuous"). The long duration of the gale (verse 27), the overclouded state of the sky (20), and even the heavy rain which concluded the storm (xxviii. 2), could easily be matched with parallel instances in modern times. We have seen that the wind was more or less northerly. The context (xxvii. 14, 16, 17) gives us full materials for determining its direction with great exactitude. Dr. Howson concludes that it blew from the N. E. or E. N. E. This is quite in harmony with the natural sense of the Gr. *Eurakulôn* (= *a N. E.* wind, L. & S.; *Euroaquilo*, Vulg.), which is regarded as the true reading by Bentley, and is found in some of the best MSS.; but Dr. Howson adheres to the Received Text.

Eu'ty-chus [-kus] (L. fr. Gr. = *well off, fortunate*), a youth at Troas (Acts xx. 9), who, having fallen asleep while St. Paul was discoursing far into the night, fell from his seat in a window of the third story, and, being taken up dead, was miraculously restored to life by the apostle.

E-van'ge-list (fr. Gr. *euanggelistês*, see below). The constitution of the Apostolic Church included an order or body of men known as Evangelists. The meaning of the name, "The publishers of glad tidings," seems common to the work of the Christian ministry generally, yet in Eph. iv. 11, the "evangelists" appear on the one hand after the "apostles" and "prophets:" on the other before the "pastors" and "teachers." This passage accordingly would lead us to think of them as standing between the two other groups—sent forth as missionary preachers of the Gospel by the first, and as such preparing the way for the labors of the second. The same inference would seem to follow the occurrence of the word as applied to Philip in Acts xxi. 8. (Philip the Evangelist.) Timothy is to "preach the word;" in doing this he is to fulfil "the work of an Evangelist" (2 Tim. iv. 2, 5). It follows from what has been said that the calling of the Evangelist is the proclamation of the glad tidings to those who have not known them, rather than the instruction and pastoral care of those who have believed and been baptized. It follows also that the name denotes a *work* rather than an *order*. The Evangelist might or might not be a Bishop-Elder or a Deacon. The apostles, so far as they evangelized (A. V. "preached the Gospel;" Acts viii. 25, xiv. 7; 1 Cor. i. 17), might claim the title, though there were many Evangelists who were not apostles. Theodoret describes the Evangelists as travelling missionaries. The account given by Eusebius, though somewhat rhetorical and vague, gives prominence to the idea of itinerant missionary preaching. If the Gospel was a written book, and the office of the Evangelists was to read or distribute it, then the writers of such books were preëminently "THE Evangelists" (Eusebius, *Hist. Eccles.*). (Gospels.) In later liturgical language the word was applied to the reader of the Gospel for the day.

Eve (fr. Heb. *Havvâh* or *Chavvâh* = *living*, *alive*, or *life*), the name given in Scripture to the first woman (Adam's wife). The account of Eve's creation is in Gen. ii. 21, 22. (Marriage.) Through the subtlety of the serpent, Eve was beguiled into a violation of the commandment imposed upon her and Adam (iii.; 2 Cor. xi. 3). The different aspects under which Eve regarded her mission as a mother are seen in the names of her sons (Cain; Abel; Seth). The Scripture account of Eve closes with the birth of Seth (Gen. iv. 25).

* **E'ven-ing.** Chronology 1; Day; Night.

* **Ev'er** and **For ev'er.** Eternal; Eternity.

* **Ev-er-last'ing.** Eternal; Eternity.

E'vi (Heb. *desire* or *dwelling*, Ges.), one of the five kings or princes of Midian, slain by the Israelites (Num. xxxi. 8; Josh. xiii. 21).

E'vil-me-ro'dach [-dak] (Heb. *Merodach's fool*, but probably a name of Assyrian or Babylonian origin is concealed under the Hebrew word translated "fool," Ges.; *terrible Merodach*, Fü. [Merodach]), according to Berosus and Abydenus, the son and successor of Nebuchadnezzar, as king of Babylon. (Babel.) He reigned but a short time, having ascended the throne on the death of Nebuchadnezzar in B. C. 561, and being himself murdered and succeeded by Neriglissar in B. C. 559. He treated Jehoiachin kindly (2 K. xxv. 27; Jer. lii. 31).

* **Ewe,** a female sheep (Gen. xxxii. 14, &c.).

* **Ex-chan'gers** (Mat. xxv. 27). Money-changers.

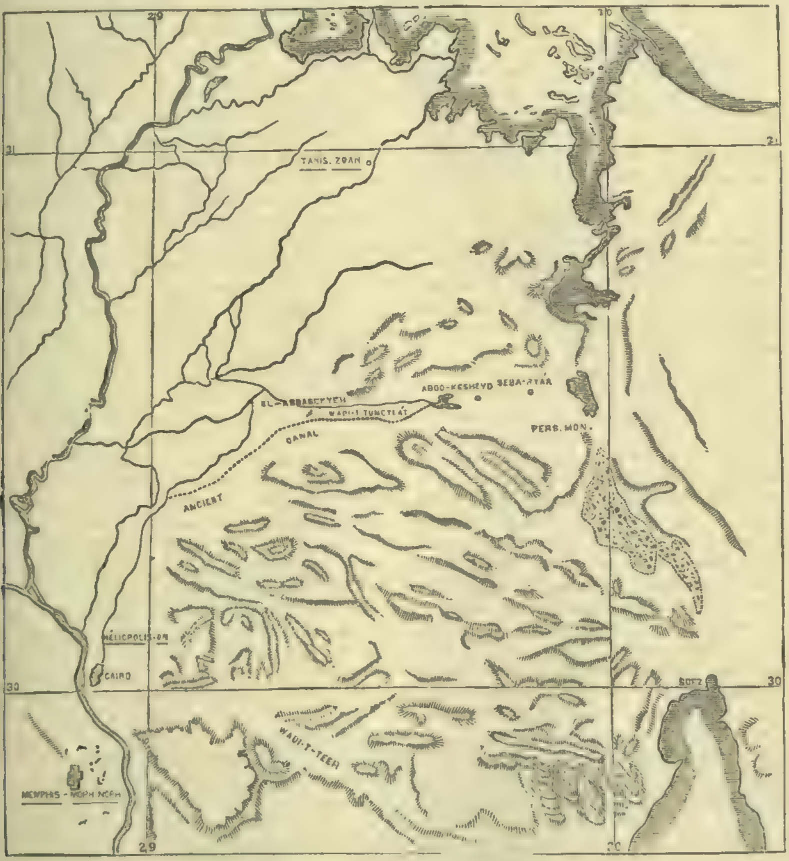
Ex-com-mu-ni-ca'tion (fr. L. = *a putting out of the community*), is a power founded upon a right inherent in all religious societies, and is analogous to the powers of capital punishment, banishment, and exclusion from membership, which are exercised by political and municipal bodies.—I. *Jewish Excommunication.* The Jewish system of excommunication was threefold. For a first offence a delinquent was subjected to the penalty of *Niddûi.* The twenty-four offences for which it was inflicted are various, and range in heinousness from keeping a fierce dog to taking God's name in vain. The offender was first cited to appear in court; and if he refused to appear or to make amends, his sentence was pronounced. He was prohibited the use of the bath, razor, or convivial table; and all who had to do with him must keep him at four cubits' distance. He was allowed to go to the Temple, but not to make the circuit in the ordinary manner. The term of this punishment was thirty days; and it was extended to a second and to a third thirty days when necessary. If at the end of that time the offender was still contumacious, he was subjected to the second excommunication termed *Hêrem*, or *Chêrem* (ANATHEMA). Now the offender was not allowed to teach or to be taught with others, to hire or to be hired, or to perform any commercial transactions beyond purchasing the necessaries of life. The sentence was delivered by a court of ten, and was accompanied by a solemn malediction. Lastly followed *Shammâthâ*, which was an entire cutting off from the congregation. It has been supposed by some that these two latter forms of excommunication were undistinguishable from each other. The punishment of excommunication is not appointed by the Law of Moses. It is founded on the natural right of self-protection which all societies enjoy. The case of Korah, Dathan, and Abiram (Num. xvi.), the curse denounced on Meroz (Judg. v. 23), the commission and proclamation of Ezra (Ezr. vii. 26, x. 8), and the reformation of Nehemiah (Neh. xiii. 25), are appealed to by the Talmudists as precedents by which their proceedings are regulated. In the New Testament, Jewish excommunication is brought prominently before us in the case of the man that was born blind (Jn. ix.). The expressions here used refer, no doubt, to the first form of excommunication, or *Niddûi*. In Luke vi. 22, it has been thought that our Lord referred specifically to the three forms of Jewish excommunication: "Blessed are ye when men shall hate you, and when they shall *separate* you from their company, and shall *reproach* you, and *cast out* your name as evil, for the Son of Man's sake." The three words very accurately express the simple narration, the additional malediction, and the final exclusion—*niddûi*, *hêrem* or *chêrem*, and *shammâthâ*. (SYNAGOGUE.)—II. *Christian Excommunication.* Excommunication, as exercised by the Christian Church, is not merely founded on the natural right possessed by all societies, nor merely on the example of the Jewish church and nation. It was instituted by our Lord (Mat. xviii. 15–18), and it was practised and commanded by St. Paul (1 Tim. i. 20 ; 1 Cor. v. 2–5, 11 ; Tit. iii. 10). In the epistles we find St. Paul frequently claiming the right to exercise discipline over his converts (compare 2 Cor. i. 23, xiii. 10). In two cases (1 Cor. v. 2–5 ; 1 Tim. i. 19, 20) we find him exercising this authority to the extent of cutting off offenders from the Church. What is the full meaning of the expression, "deliver unto Satan," is doubtful. All agree that excommunication is contained in it, but whether it implies any further punishment, inflicted by the extraordinary powers committed specially to the apostles, has been questioned. (HYMENEUS.)—*Apostolic Precept.* In addition to the claim to exercise discipline, and its actual exercise in the form of excommunication, by the apostles, we find apostolic precepts directing that discipline should be exercised by the Church, and that in some cases excommunication should be resorted to (Rom. xvi. 17 ; 1 Cor. xvi. 22 ; Gal. i. 8, 9, v. 12 ; 2 Th. iii. 14 ; 1 Tim. vi. 3 ; Tit. iii. 10 ; 2 Jn. 10 ; 3 Jn. 10 ; Rev. ii. 20). It has been supposed that the two expressions, "let him be ANATHEMA" (A.V. "accursed") (Gal. i. 8, 9), "let him be Anathema MARANATHA" (1 Cor. xvi. 22), refer respectively to the two later stages of Jewish excommunication—the *hêrem* or *chêrem*, and the *shammâthâ* ; but this view (so Conybeare & Howson) appears to be without foundation.—*Restoration to Communion.* Two cases of excommunication are related (see above); and in one of them the restitution of the offender is specially directed (2 Cor. ii.).—*The Nature of Excommunication* is made more evident by these acts of St. Paul than by any investigation of Jewish practice or of the etymology of words. We thus find, (1.) that it is a spiritual penalty, involving no temporal punishment, except accidentally ; (2.) that it consists in separation from the communion of the Church ; (3.) that its object is the good of the sufferer (1 Cor. v. 5), and the protection of the sound members of the Church (6, 7 ; 2 Tim. iii. 17) ; (4.) that its subjects are those who are guilty of heresy (1 Tim. i. 20), or gross immorality (1 Cor. v. 1) ; (5.) that penitence is the condition on which restoration to communion is granted (2 Cor. ii. 7). CHURCH.

Ex-e-cu'tion-er, the A. V. translation of—1. Heb. *tabbâh* or *tabbâch* (literally = *slaughterer*, *slayer*, Ges.) in the margin (Gen. xxxvii. 36 ; Jer. xxxix. 9 ; Dan. ii. 14), translated uniformly in the text, when used in the plural, "GUARD ;" twice in the singular "cook" (1 Sam. ix. 23, 24). The Hebrew word describes first, the office of executioner, and secondly, the general duties of a monarch's body-guard. Thus Potiphar was "chief of the executioners" (Gen. xxxvii. 36, margin ; "captain of the guard" in text). (So Nebuzar-adan and Arioch.) That the "captain of the guard" himself occasionally performed the duty of an executioner appears from 1 K. ii. 25, 34. Nevertheless the post was one of high dignity.—2. The Gr. *spekoulatôr* (Mk. vi. 27), borrowed from the Latin *speculator ;* originally a military *spy* or *scout*, but under the emperors transferred to the *body-guard.*

Ex'ile [eks'ile] (fr. L.). CAPTIVITY.

Ex'o-dus (L. fr. Gr. = *a going out*, L. & S.), the second book of the Law or PENTATEUCH.—A. *Contents.* The book may be divided into two principal parts: I. Historical, i.–xviii. ; and II. Legislative, xix.–xl. The former of these may be subdivided into (1.) the preparation for the deliverance of Israel from their bondage in Egypt ; (2.) the accomplishment of that deliverance. I. (1.) The first section (i. 1–xii. 36) contains an account of—The great increase of Jacob's posterity in Egypt, and their oppression under a new dynasty, after the death of Joseph (chapter i.) ; the birth, education, and flight of MOSES (ii.) ; his solemn call to be the deliverer of his people (iii. 1–iv. 17), and his return to Egypt in consequence (iv. 18–31) ; his first ineffectual attempt to prevail upon Pharaoh to let the Israelites go, which only resulted in an increase of their burdens v. 1–21) ; a further preparation of Moses and Aaron for their office, together with the account of their genealogies (v. 22–vii. 7) ; the successive signs and wonders, by means of which the deliverance of Israel from the land of bondage is at length accomplished (PLAGUES, THE TEN, &c.), and the institution of the PASSOVER (vii. 8–xii. 36). (2.) A narrative of events from the departure out of Egypt to the arrival of the Israelites at Mount SINAI (xii. 37–xviii. 27). (EXODUS, THE ; PASSOVER ; RED SEA, PASSAGE OF, &c.) II. The solemn establishment of the Theocracy on Mount Sinai (xix.–xl. ; TEN COMMANDMENTS ; CALF ; LAW OF MOSES ; ALTAR ; ARK ; HIGH-PRIEST ; PRIESTS ; TABERNACLE, &c.). This book, in short, gives a sketch of the early history of Israel as a nation : and the history has three clearly-marked stages. First we see a nation enslaved ; next a nation redeemed ; lastly a nation set apart, and through the blending of its religious and political life consecrated to the service of God.—B. *Integrity.* According to Von Lengerke (*Kenaan* lxxxviii., xc.), the following portions of the book belong to the original or Elohistic document (GENESIS):—Chapter i. 1–14, ii. 23–25, vi. 2–vii. 7, xii. 1–28, 37, 38, 40–51 (xiii. 1, 2, perhaps), xvi., xix. 1, xx., xxv.–xxxi., xxxv.–xl. Stähelin and De Wette agree in the main with this division. Knobel, the most recent writer on the subject, in the introduction to his commentary on Exodus and Leviticus, has sifted these books still more carefully, and assigns to each of the so-called original and supplementary documents passages that Von Lengerke assigns to the other. A mere comparison of the two lists of passages selected by these different writers as belonging to the original document is sufficient to show how very uncertain all such critical processes must be. None of these critics attempt to make the Divine names a criterion to distinguish the several documents. De Wette and his school set down every thing which savored of a miracle as proof of later authorship. Nor are Knobel's critical tests conclusive. There is nothing indeed forced or improbable in the supposition, either that Moses himself incorporated in his memoirs ancient tradition whether oral or written, or that a writer later than Moses made use of materials left by the great legislator in a somewhat fragmentary form. But the unity of Exodus as a part of the "five books of Moses" was undisputed till modern times. (Pentateuch.)—C. *Credibility.* Almost every historical fact mentioned in Exodus has at some time or other been called in question. But it is certain that all investigation has hitherto tended only to establish the veracity of the narrator. A comparison with other writers and an examination of the monuments confirm, or at least do not contradict, the most material statements of this book. Thus, e. g. Manetho's story of the Hyksos points at least to some early connection between the Israelites and the Egyptians, and is corroborative of the fact implied in the Pentateuch that, at the time of the Israelitish sojourn, Egypt was ruled by a foreign dynasty. Manetho speaks, too, of strangers from the E. who occupied the eastern part of Lower Egypt. And his account shows that the Israelites had become a numerous and formidable people. According to Exodus xii. 37, the number of men, besides women and children, who left Egypt was 600,000. This would give for the whole nation about two and a half millions. There is no doubt some difficulty in accounting for this immense increase, if we suppose (as on many accounts seems probable) that the actual residence of the children of Israel was only 215 years. We must remember that the number who went into Egypt with Jacob was considerably more than "threescore and ten souls" (Chronology); we must also take into account the extraordinary fruitfulness of Egypt (concerning which all writers are agreed), and especially of that part of it in which the Israelites dwelt. According to De Wette, the story of Moses' birth is mythical, and arises from an attempt to account etymologically for his name. Other objections are of a very arbitrary kind. The ten plagues (Plagues, the Ten) are physically, many of them, what might be expected in Egypt, although in their intensity and in their rapid succession they are clearly supernatural. The institution of the Passover (ch. xii.) has been subjected to severe criticism. This has also been called a mythic fiction. The critics rest mainly on the difference between the directions given for the observance of this the first, and those given for subsequent passovers. But there is no reason why, considering the very remarkable circumstances under which it was instituted, the first Passover should not have had its own peculiar solemnities, or why instructions should not then have been given for a somewhat different observance for the future. In minor details the writer shows a remarkable acquaintance with Egypt, e. g. Pharaoh's daughter goes to the river to bathe (Ex. ii. 5). Herodotus tells us (also the monuments), that in ancient Egypt the women were under no restraint, but apparently lived more in public than the men. Besides, the Egyptians supposed a sovereign virtue to reside in the Nile-waters. According to the monuments, the Pharaohs led their armies to battle, and the armies consisted entirely of infantry and chariots (xiv. 6, 7). Many other facts have been disputed, such as the passage of the Red Sea (Exodus, the; Red Sea, Passage of the), the giving of the manna, &c. (Miracles.)—D. The authorship and date of the book are discussed under Pentateuch.

Ex'o-dus, the (L. fr. Gr., literally *a going out*, especially = the departure of the Israelites under Moses from Egypt). 1. *Date.* Mr. R. S. Poole places the Exodus B. C. 1652 (Chronology; Egypt; Pharaoh 4), Hales B. C. 1648, Usher B. C. 1491, and Bunsen B. C. 1320.—2. *History.* The Exodus is a great turning-point in Biblical history. With it the Patriarchal dispensation (Patriarch) ends, and the Law (Law of Moses) begins, and with it the Israelites cease to be a family and become a nation. (Joseph 1; Moses.) The history of the Exodus commences with the close of the Ten Plagues. (Exodus; Plagues, the Ten.) In the night in which, at midnight, the first-born were slain (Ex. xii. 29), Pharaoh urged the departure of the Israelites (31, 32). (Passover.) They at once set forth from Rameses (37, 39), apparently during the night (42), but toward morning, on the fifteenth day of the first month (Num. xxxiii. 3). They made three journeys and encamped by the Red Sea. Here Pharaoh overtook them, and the great miracle (Miracles) occurred by which they were saved, while the pursuer and his army were destroyed (Ex. xiv.; Ps. cxxxvi. 13–15).—3. *Geography.* The following points must be settled exactly or approximately :—the situation of the land of Goshen, the length of each day's march, the position of the first station (Rameses), and the direction of the journey. The Land of Goshen must have been an outer E. province of Lower Egypt. The Israelites, setting out from a town of Goshen, made two days' journey toward the Red Sea, and then entered the wilderness, a day's journey or less from the sea. They could only therefore have gone by the valley now called the *Wádi-t-Tumeylát*, for every other cultivated or cultivable tract is too far from the Red Sea. It is not difficult to fix very nearly the length of each day's march of the Israelites. As they had with them women, children, and cattle, it cannot be supposed that they went more than fifteen miles daily; at the same time it is unlikely that they fell far short of this. The three journeys would therefore give a distance of about forty-five miles. There seems, however, to have been a deflection from a direct course, so that we cannot consider the whole distance from the starting-point, Rameses, to the shore of the Red Sea as much more than about thirty miles in a direct line (Ex. xiii. 17, 18). Measuring from the ancient western shore of the Arabian Gulf due E. of the *Wádi-t-Tumeylát*, a distance of thirty miles in a direct line places the site of Rameses near the mound called in the present day *El-'Abbáseeyeh*, not far from the W. end of the valley (so Mr. R. S. Poole, the original author of this article). After the first day's journey the Israelites encamped at Succoth 2—obviously a name very difficult of identification — probably a mere resting-place of caravans, or a military station, or else a town named from one of the two. The next camping-place was Etham, the position of which may be very nearly fixed from its being described as "in the edge of the wilderness" (Ex. xiii. 20; Num. xxxiii. 6, 7). It is reasonable to place Etham where the cultivable land ceases, near the *Seba Biár*, or *Seven Wells*, about three miles from the W. side of the ancient head of the gulf. After leaving Etham, the direction of the route changed. The Israelites were commanded "to turn and encamp before Pi-hahiroth, between Migdol 1 and the sea, over against Baal-zephon" (Ex. xiv. 2). Mr. Poole regards the identification of the places mentioned in the narratives with modern sites as impossible without the discovery of ancient Egyptian names, and their positive appropriation to such sites. From the names of the places Mr. Poole supposes the encampment was in a depression, partly marshy, having on either hand an elevation marked by a watch-tower. There can be no doubt that the direction was from the W. to the E., and that the breadth of the sea at the place of crossing was great, since the whole Egyptian army perished. Red Sea, Passage of.



Map to illustrate the Exodus of the Israelites.

Ex'or-cist [-sist] (fr. Gr., literally *one who administers an oath*, L. & S.; but usually, *one who expels*, or professes to expel, *demons by adjurations, incantations*, &c.). The use of the term "exorcists" in Acts xix. 13 confirms what we know from other sources as to the common practice of exorcism among the Jews. That some, at least, of them, not only pretended to, but possessed, the power of exorcising, appears by our Lord's admission when he asks the Pharisees, "If I by Beelzebub cast out devils, by whom do your disciples (A. V. 'children') cast them out?" (Mat. xii. 27). What means were employed by real exorcists we are not informed. David, by playing skilfully on a harp, procured the temporary departure of the evil spirit which troubled Saul (1 Sam. xvi. 23). Justin Martyr has an interesting suggestion as to the possibility of a Jew successfully exorcising a devil, by employing the name of the God of Abraham, Isaac, and Jacob. But he goes on to say that the Jewish exorcists, as a class, had sunk down to the superstitious rites and usages of the heathen. With this agrees the account given by Josephus (viii. 2, § 5), of an exorcism which he saw performed by Eleazar, a Jew, in the presence of his sons, though the virtue of the cure is attributed to the mention of the name of Solomon, and to the use of a root and of certain incantations said to have been prescribed by him (compare Jos. *B. J.* vii. 6, § 3). It was the profane use of the name of Jesus as a mere charm or spell which led to the disastrous issue recorded in Acts xix. 13–16. The power of casting out devils was bestowed by Christ while on earth upon the apostles (Mat. x. 8) and the seventy disciples (Lk. x. 17–19), and was, according to His promise (Mk. xvi. 17), exercised by believers after His Ascension (Acts xvi. 18); but to the Christian miracle, whether as performed by our Lord Himself, or by His followers, the N. T. writers never apply the terms "exorcise" or "exorcist." DEMONIACS; MAGIC; MIRACLES.

Ex-pi-a'tion. ATONEMENT; SACRIFICE.

* **Eye** = the organ of sight (Gen. iii. 6, 7, &c.); figuratively ascribed to God, cherubim, &c. (Prov. xv. 3; Ez. i. 18, &c.). BLIND; FOUNTAIN; MEDICINE; PAINT; PUNISHMENTS; TEARS.

* **E'zar** (fr. Heb.) = EZER 1 (1 Chr. i. 38).

Ez'ba-i, or **Ez-bai** (Heb. *shining*, *beautiful*, Fü.), father of NAARAI, among David's "valiant men" (1 Chr. xi. 37).

Ez'bon (Heb. *working*, Ges.; *hearing* viz. of God [No. 1], *splendor* viz. of God [No. 2], Fü.). **1.** Son of Gad (Gen. xlvi. 16); = OZNI. (See No. 2.)—**2.** Son of Bela, the son of Benjamin (1 Chr. vii. 7). Lord A. C. Hervey suggests that the family of No. 1 might have been of Jabesh-Gilead, and incorporated into Benjamin (Judg. xx., xxi. 12–14). BECHER 1.

Ez-e-chi'as [-ki-] (L. = HEZEKIAH). **1.** JAHAZIAH (1 Esd. ix. 14).—**2.** HEZEKIAH 1 (2 Esd. vii. 40).

Ez-e-ci'as [-si-] (= HEZEKIAH) in 1 Esd. ix. 43 = HILKIAH 5 in Neh. viii. 4.

Ez-e-ki'as (Gr.) = HEZEKIAH 1 (Ecclus. xlviii. 17, 22, xlix. 4; 2 Mc. xv. 22; Mat. i. 9, 10).

E-ze'ki-el (fr. Heb. *Yĕhezĕkêl*, or *Yĕchezĕkêl* = *God will strengthen*, or *the strength of God*), one of the four greater prophets. He was the son of a priest named Buzi. The Rabbis absurdly identify Buzi with Jeremiah. Another tradition makes Ezekiel the servant of Jeremiah. Ezekiel rarely alludes to the facts of his own life, and we have to complete the imperfect picture by the colors of late and dubious tradition. He was taken captive with Jehoiachin, eleven years before the destruction of Jerusalem. Josephus says this happened when he was a boy, yet the statement is questionable. He was a member of a community of Jewish exiles on the banks of the CHEBAR. By this river "in the land of the Chaldeans," God's message first reached him (Ez. i. 3). His call took place B. C. 595, "in the fifth year of King Jehoiachin's captivity" (i. 2), "in the thirtieth year, in the fourth month" (i. 1). Many commentators (Origen, Carpzov, Fairbairn, &c.) make the latter expression = the thirtieth year of his age, the supposed period of assuming full priestly functions. (LEVITE; PRIEST.) The Chaldee paraphrase by Jonathan ben Uzziel has—"thirty years after Hilkiah the high-priest had found the book of the Law in the sanctuary . . . . in the days of Josiah" (and so Jerome, Usher, Hävernick, &c.). Hitzig, following many early commentators, supposes it the thirtieth year from the Jubilee. It now seems generally agreed that it was the thirtieth year from the new era of Nabopolassar, father of Nebuchadnezzar, who began to reign B. C. 625. (BABEL.) The use of this *Chaldee* epoch is the more appropriate as the prophet wrote in Babylonia, and he gives a Jewish chronology in verse 2. The decision of the question is the less important because in all other places Ezekiel dates from the year of Jehoiachin's captivity (xxix. 17, xxx. 20, &c.). We learn from an incidental allusion (xxiv. 18)—the only reference which he makes to his personal history—that he was married, and had a house (viii. 1) in his place of exile, and lost his wife by a sudden and unforeseen stroke. He lived in the highest consideration among his companions in exile, and their elders consulted him on all occasions (viii. 1, xi. 25, xiv. 1, xx. 1, &c.). The last date he mentions is the twenty-seventh year of the captivity (xxix. 17), so that his mission extended over twenty-two years, during part of which period Daniel was probably living, and already famous (Ez. xiv. 14, xxviii. 3). He is said to have been murdered in Babylon by some Jewish prince whom he had convicted of idolatry, and to have been buried in the tomb of Shem and Arphaxad, on the banks of the Euphrates. The tomb, said to have been built by Jehoiachin, was shown a few days' journey from Bagdad. But, as Hävernick remarks, "by the side of the scattered data of his external life, those of his internal life appear so much the richer." He was distinguished by his stern and inflexible energy of will and character; and we also observe a devoted adherence to the rites and ceremonies of his national religion. Ezekiel is no cosmopolite, but displays everywhere the peculiar tendencies of a Hebrew educated under Levitical training. The priestly bias is always visible. We may also note in Ezekiel the absorbing recognition of his high calling which enabled him cheerfully to endure any deprivation or misery, if thereby he may give any warning or lesson to his people (iv., xxiv. 15, 16, &c.), whom he so ardently loved (ix. 8, xi. 13). His predictions are marvellously varied. He has instances of visions (viii.–xi.), symbolical actions (as iv. 8), similitudes (xii., xv.), parables (as xvii.), proverbs (as xii. 22, xviii. 1 ff.), poems (as xix.), allegories (as xxiii., xxiv.), open prophecies (as vi., vii., xx., &c.). Among the most splendid passages are chapters i. (CHERUBIM), viii. (vision of Judah's idolatries), xxvi.–xxviii. (against Tyrus), xxxi. (against Assyria). The depth of his *matter* and the marvellous nature of his visions make him occasionally obscure. Hence his prophecy was placed by the Jews among the "treasures," those portions of Scripture which (like the early part of Genesis, and Canticles) were not allowed to be read till the age of thirty. The Jews classed him in the very highest rank of prophets.—Of the authenticity of Ezekiel's prophecy there has been no *real* dispute, although a few rash critics have raised questions about the last chapters, even suggesting that they might have been written by a Samaritan, to incite the Jews to suffer the coöperation in rebuilding the Temple. The book is divided into two great parts—of which the destruction of Jerusalem is the turning-point; chapters i.–xxiv. contain predictions delivered before that event, and xxv.–xlviii. after it, as we see from xxvi. 2. Again, chapters i.–xxxii. are mainly occupied with correction, denunciation, and reproof, while the remainder deal chiefly in consolation and promise. A parenthetical section in the middle of the book (xxv.–xxxii.) contains a group of prophecies against seven foreign nations, the septenary arrangement being apparently intentional. Hävernick divides the book into nine sections, distinguished by their superscriptions, as follows:—I. Ezekiel's call (i.–iii. 15). II. The *general* carrying out of the commission (iii. 16–vii.). III. The rejection of the people because of their idolatrous worship (viii.–xi.). IV. The sins of the age rebuked in detail (xii.–xix.). V. The nature of the judgment, and the guilt which caused it (xx.–xxiii.). VI. The meaning of the now commencing punishment (xxiv.). VII. God's judgment denounced on seven heathen nations (xxv.–xxxii.). VIII. Prophecies, after the destruction of Jerusalem, concerning the future condition of Israel (xxxiii.–xxxix.). IX. The glorious consummation (xl.–xlviii.). There are no direct quotations from Ezekiel in the N. T., but in the Apocalypse there are many parallels and obvious allusions to the later chapters (xl.–xlviii.). Of these chapters Fairbairn (*on Ezekiel*) gives the four main lines of interpretation, viz., 1. The *historico-literal* (of Villalpandus, Grotius, &c.), which makes all a prosaic description to preserve the memory of Solomon's temple. 2. The *historico-ideal* (of Eichhorn, Dathe, &c.), which reduces them to "a sort of vague and well-meaning announcement of future good." 3. The *Jewish-carnal* (of Lightfoot, Hofmann, &c.), which maintains that their outline was actually adopted by the exiles. 4. The *Christian-spiritual*, or Messianic (of Luther, Calvin, and most of the Fathers and modern commentators), which makes them "a grand, complicated symbol of the good God had in reserve for His Church." TEMPLE.

E'zel (Heb. *departure*, Ges.), **the Stone,** a well-known stone near Saul's residence, the scene of the parting of David and Jonathan when David finally fled from the court (1 Sam. xx. 19).

E'zem (fr. Heb. = *bone*, Ges.), a town of Simeon (1 Chr. iv. 29); = AZEM.

E'zer (No. 1 fr. Heb. = *treasure*, Ges.; *union*, Fü.: No. 2–6, Heb. *help*, Ges., Fü.). **1.** A Horite "duke" descended from Seir (Gen. xxxvi. 21, 27, 30; 1 Chr. i. 42); inconsistently spelled EZAR in verse 38.—**2.** Father of Hushah, in the genealogies of Judah (1 Chr. iv. 4).—**3.** A son of Ephraim, slain by the men of Gath (vii. 21). (BERIAH 2; SHUTHELAH.)—**4.** The first of the Gadite heroes who joined David in the wilderness (xii. 9).—**5.** A Levite, son of Jeshua; one of those who repaired the wall of Jerusalem under Nehemiah (Neh. iii. 19).—**6.** A priest who assisted in the dedication of the walls of Jerusalem under Nehemiah (xii. 42).

Ez-e-ri'as (Gr.) = AZARIAH 7 (1 Esd. viii. 1).

E-zi'as (Gr.) = AZARIAH 25; AZIEI (1 Esd. viii. 2).

E'zi-on-ga'ber, or **E'zi-on-ge'ber** (fr. Heb. = *the giant's backbone*), the last station of the Israelites before they came to the wilderness of Zin, afterward the station of Solomon's navy (ELATH), and where Jehoshaphat's was "broken," probably destroyed on the rocks (Num. xxxiii. 35, 36; Deut. ii. 8; 1 K. ix. 26, xxii. 48; 2 Chr. viii. 17, xx. 36). Kiepert's map (1856) places it at *'Ain el-Ghudyân*, about twenty miles up what is now the dry bed of the ARABAH, but, as he supposed, then the N. end of the gulf. EXODUS, THE; RED SEA; WILDERNESS OF THE WANDERING.

Ez'nite (fr. Heb. *'etsnî*, the reading of the Keri; the Hebrew text has *'etsnô*, which Gesenius translates "his spear"), **the.** According to 2 Sam. xxiii. 8, "Adino the Eznite" was another name for "Josheb-bassebet the Tachmonite (margin; text of A.V. 'the Tachmonite that sat in the seat'), chief among the captains." (JASHOBEAM.) The passage is most probably corrupt.

Ez'ra (Heb. *help*). **1.** A descendant of Judah. The name occurs in the obscure genealogy of 1 Chr. iv. 17.—**2.** The famous scribe and priest (in Apocrypha "ESDRAS"); son of SERAIAH 7, and descendant of HILKIAH 2, the high-priest in Josiah's reign (Ezr. vii. 1). All that is really known of Ezra is contained in Ezr. vii.–x. and in Neh. viii. and xii. 26, 36. From these passages we gather that he was a learned and pious priest residing at Babylon in the time of Artaxerxes Longimanus. The origin of his influence with the king does not appear, but in the seventh year of his reign, in spite of the unfavorable report which had been sent by Rehum and Shimshai (Ezr. iv. 8 ff.), he obtained leave to go to Jerusalem, and to take with him a company of Israelites, together with priests, Levites, singers, porters, and Nethinim. The journey of Ezra and his companions from Babylon to Jerusalem took just four months; and they brought up with them a large free-will offering of gold and silver, and silver vessels. It appears that his great design was to effect a religious reformation among the Palestine Jews, and to bring them back to the observance of the Law of Moses, from which

Reputed Tomb of Ezra on the banks of the Tigris.

they had grievously declined. His first step, accordingly, was to enforce a separation from their wives upon all who had made heathen marriages, in which number were many priests and Levites, as well as other Israelites. This was effected in little more than six months after his arrival at Jerusalem. With the detailed account of this important transaction Ezra's autobiography ends abruptly, and we hear nothing more of him till, thirteen years afterward, in the twentieth of Artaxerxes, we find him again at Jerusalem with Nehemiah "the Tirshatha." It seems probable that after he had effected the above-named reformation, and had appointed competent judges and magistrates, with authority to maintain it, he himself returned to the king of Persia. The functions he executed under Nehemiah's government were purely of a priestly and ecclesiastical character. But in such he filled the first place. As Ezra is not mentioned after Nehemiah's departure for Babylon in the thirty-second year of Artaxerxes, and as every thing fell into confusion during Nehemiah's absence (Neh. xiii.), it is not unlikely that Ezra died or returned to Babylon before that year. Josephus vaguely says (xi. 5, § 5), "he died an old man, and was buried in a magnificent manner at Jerusalem." Some Jewish chroniclers say, he died in the year in which Alexander the Great came to Jerusalem, in the same year with Haggai, Zechariah, and Malachi. Other traditions relate that he died at Babylon, aged 120 years. The Talmud says he died at Zamzumu, a town on the Tigris, while on his way from Jerusalem to Susa. His reputed tomb (see cut) is shown on the Tigris, about twenty miles above its junction with the Euphrates (Kitto). The principal works ascribed to him by the Jews are:—1. The institution of the Great Synagogue. (Synagogue, the Great.) 2. The settling the canon of Scripture, and restoring, correcting, and editing the whole sacred volume. 3. The introduction of the Chaldee character instead of the old Hebrew or Samaritan. (Shemitic Languages; Writing.) 4. The authorship of the books of Chronicles, Ezra (Ezra, Book of), Nehemiah (Nehemiah, Book of), and, some add, Esther; and, many of the Jews say, also of Ezekiel, Daniel, and the twelve prophets. 5. The establishment of synagogues. (Synagogue.)—**3.** The head of one of the twenty-two courses of priests which returned with Zerubbabel and Jeshua (Neh. xii. 1, 13).—**4.** One who assisted at the dedication of the wall of Jerusalem (xii. 33); perhaps = No. 3.

Ez'ra (Heb. *help*), **Book of.** The book of Ezra is manifestly a continuation of the books of Chronicles (so Lord A. C. Hervey, the original author of this article). Like these books, it consists of the contemporary historical journals kept from time to time, which were afterward strung together, and either abridged or added to, as the case required, by a later hand. That later hand, in Ezra, was doubtless Ezra's own, as appears by the four last chapters, as well as by other matter inserted in the previous chapters. It has already been suggested (Chronicles) that the chief portion of the last chapter of 2 Chr. and Ezr. i. may probably have been written by Daniel. The evidences of this in Ezr. i. must now be given more fully. Daniel passes over in utter silence the first year of Cyrus, to which pointed allusion is made in Dan. i. 21, and Cyrus's decree, and proceeds in ch. x. to the third year of Cyrus. But Ezr. i., if placed between Dan. ix. and x., exactly fills up the gap, and records *the* event of the first year of Cyrus, in which Daniel was so deeply interested. And not only so, but the *manner* of the record is exactly Daniel's (so Lord A. C. Hervey; compare Ezr. i. 1 with Dan. i. 1, ii. 1, &c.). The giving the text of the decree (Ezr. i. 2–4; compare Dan. iv.), the mention of the name of "Mithredath the treasurer" (Ezr. i. 8; compare Dan. i. 3, 11), the allusion to the sacred vessels placed by Nebuchadnezzar in the house of his god (Ezr. i. 7; compare Dan. i. 2), the giving the Chaldee name of Zerubbabel (Ezr. i. 8, 11; compare Dan. i. 7), and the whole stand-point of the narrator, who evidently wrote at Babylon, not at Jerusalem, are all circumstances which in a marked manner point to Daniel as the writer of Ezr. i. Ezr. ii.–iii. 1 is found (with the exception of clerical errors) in Neh. vii. (Nehemiah, Book of.) The next portion (iii. 2–vi.), except one large explanatory addition by Ezra to illustrate the opposition by the heathen to the rebuilding of the Temple (iv. 6–23; Ahasuerus 2; Artaxerxes 1), is the work of a writer contemporary with Zerubbabel and Jeshua, and an eye-witness of the rebuilding of the Temple in the beginning of the reign of Darius Hystaspis. That it was the prophet Haggai becomes tolerably sure when we observe further the remarkable coincidences in style (so Lord A. C. Hervey). Chapters vii.–x. are Ezra's own, and continue the history after a gap of fifty-eight years—from the sixth of Darius to the seventh of Artaxerxes. Keil, Hävernick, Fairbairn, &c., maintain the unity of the book as proceeding from Ezra, but allow that he used previously existing documents; Dr. S. Davidson maintains that Chronicles, Ezra, and Nehemiah originally formed but one book, compiled by one who put together (in Ezra) materials written by Ezra and others, interspersing his own here and there.—The text of Ezra is not in a good condition. There are many palpable corruptions both in the names and numerals, and perhaps in some other points. It is written partly in Hebrew, and partly in Chaldee. The Chaldee begins at iv. 8, and continues to the end of vi. 18. The letter or decree of Artaxerxes, vii. 12–26, is also given in the original Chaldee. There has never been any doubt about Ezra being canonical, although there is no quotation from it in the N. T. (Canon.) The period covered by the book is eighty years, from the first of Cyrus, B. C. 536, to the beginning of the eighth of Artaxerxes, B. C. 456. Esdras, 1st Book of.

Ez'ra-hite (fr. Heb. = *descendant of Ezrah* or *Ezrach*, i. e. of Zerah, Ges.), **the,** a title attached to Ethan 1 (1 K. iv. 31; Ps. lxxxix. title), and Heman (Ps. lxxxviii. title).

Ez'ri (Heb. *help of Jehovah*, Ges.), son of Chelub, superintendent of King David's farm-laborers (1 Chr. xxvii. 26).

F

Fa'ble (fr. L. *fabula*, literally *what is spoken* or *told, a narrative*, especially *a fictitious narrative* or *story*). Taking the words fable and parable, not in their strict etymological meaning, but in that which has been stamped upon them by current usage, looking, i. e. at the fables of Æsop as the type of the one, at the parables of the N. T. as the type of the other, we have to ask (1.) in what relation they stand to each other, as instruments of moral teaching? (2.) what use is made in the Bible of this or of that form? Perhaps the most satisfactory summing up of the chief distinctive features of each is in the following extract from Neander:—"The parable is distinguished from the fable by this, that, in the latter, qualities, or acts of a higher class of beings may be attributed to a lower (e. g. those of men to brutes); while in the former, the lower sphere is kept perfectly distinct from that which it seems to illustrate. The beings and powers thus introduced in the parable always follow the law of their nature, but their acts, according to this law, are used to figure those of a higher race." Of the fable, as thus distinguished from the parable, we have but two examples in the Bible: (1.) that of the trees choosing their king, addressed by Jotham to the men of Shechem (Judg. ix. 8–15); (2). that of the cedar of Lebanon and the thistle, as the answer of Jehoash to the challenge of Amaziah (2 K. xiv. 9). The appearance of the fable thus early in the history of Israel, and its entire absence from the direct teaching both of the O. and N. T. are, each of them in its way, significant. Taking the received chronology, the fable of Jotham was spoken about 1209 B. C. The Arabian traditions of Lokman do not assign to him an earlier date than that of David. The first example in the history of Rome is the apologue of Menenius Agrippa B. C. 494, and its genuineness has been questioned on the ground that the fable could hardly at that time have found its way to Latium. The land of Canaan is, so far as we have any data to conclude from, the fatherland of fable. The absence of fables from the teaching of the O. T. must be ascribed to their want of fitness to be the media of the truths which that teaching was to convey. The points in which brutes or inanimate objects present analogies to man are chiefly those which belong to his lower nature, his pride, indolence, cunning, and the like. Hence the fable, apart from the associations of a grotesque and ludicrous nature which gather round it, is inadequate as the exponent of the higher truths which belong to man's spiritual life. It may serve to exhibit the relations between man and man; it fails to represent those between man and God. To do that is the office of the PARABLE. The fables of false teachers claiming to belong to the Christian Church, alluded to by writers of the N. T. (Gr. *muthos* [= L. *fabula*, above], literally *what is spoken*; in N. T. = *a myth, fable, legend, mythic tale* or *discourse*, Rbn. *N. T. Lex.*; 1 Tim. i. 4, iv. 7; 2 Tim. iv. 4; Tit. i. 14; 2 Pet. i. 16), do not appear to have had the character of fables, properly so called.

* **Face,** besides being used for the outside or surface of any thing (Gen. i. 29, &c.), and for the human countenance (iii. 19, &c.), is figuratively used of God, indicating some special manifestation of His presence, power, favor, &c. (Ps. xxxiv. 16, &c.). As it was esteemed a special privilege to see the face of an Eastern monarch, and implied high dignity and favor to have constantly this privilege (Esth. i. 14), this is figuratively transferred to God (Job xxxiii. 26; Ps. xvii. 15; Mat. xviii. 10, &c.).

Fair Ha′vens [hay′vnz], **the** (an English translation of the Gr. *Kaloi limenes*, probably originally a descriptive title), a harbor in the island of CRETE (Acts xxvii. 8), not mentioned in any other ancient writing, but still known by its own Greek name. Fair Havens appears to have been practically the harbor of LASEA. These places are situated four or five miles to the E. of Cape Matala, which is the most conspicuous headland on the S. coast of Crete, and immediately to the W. of which the coast trends suddenly to the N. In Fair Havens the ship which conveyed St. Paul was sheltered from the violent and long-continuing N. W. winds to which it would be fully exposed beyond Cape Matala.

Fairs, the A. V. translation of the Heb. pl. *'izĕbônîm* (Ez. xxvii. 12, 14, 16, 19, 22, 27), translated "wares" in verse 33. Mr. Bevan, with Fürst, Hitzig, &c., would translate "wares" throughout. Gesenius, supposing, with Fürst, the primary meaning to be *traffic, commerce*, translates *a fair, market, market-place*, except in verses 27, 33, where he translates *gains, earnings, profits* from traffic. Hävernick translates throughout *exchanges* or *equivalent*, and this Dr. W. L. Alexander (in Kitto) approves.

* **Faith,** the A. V. translation of—**1.** Heb. *êmûn* = *faithfulness, fidelity*, Ges. (Deut. xxxii. 20 only), elsewhere translated "faithful" (Prov. xiii. 17, xiv. 5, xx. 6), "truth" (Is. xxvi. 2, margin "truths"). —**2.** Heb. *ĕmûnâh* (kindred to No. 1 and to AMEN) once (Hab. ii. 4), elsewhere translated "faithfulness" (1 Sam. xxvi. 23; Lam. iii. 23, &c.), "faithful" (Ps. cxix. 86, 138; Prov. xxviii. 20), "faithfully" (2 K. xxii. 7, &c.), "truth" (Deut. xxxii. 4; Ps. xxxiii. 4, &c.), "set office," margin "trust" (1 Chr. ix. 22, 26, 31, &c.), "verily," margin "in truth," or "stableness" (Ps. xxxvii. 3), "truly" (Prov. xii. 22), "steady" (Ex. xvii. 12), "stability" (Is. xxxiii. 6). Gesenius makes the Heb. = (*a*) *firmness, stability* (Ex. xvii. 12); (*b*) *security* (Is. xxxiii. 6); (*c*) *faithfulness, fidelity*, especially in fulfilling promises (Deut. xxxii. 4; Prov. xxviii. 20, &c.); also *faith, trust, confidence* of men toward God (Ps. xxxvii. 3; Hab. ii. 4).—**3.** Gr. *elpis* once (Heb. x. 23), elsewhere uniformly translated "hope" (Acts ii. 26; Rom. iv. 18, v. 2, 4, 5, &c.).—**4.** Gr. *pistis* more than 200 times in N. T. (Mat. viii. 10, &c.), once "belief" (2 Th. ii. 13), once "assurance" (Acts xvii. 31), once "fidelity" (Tit. ii. 10), twice translated by a phrase including a verb (Rom. iii. 26, "him which believeth," literally *the one of* [*from*] *faith*; Heb. x. 39, "of them that believe," literally *of faith*). The kindred Greek verb *pisteuô* is translated more than 200 times by the verb "believe" (Mat. viii. 13, &c.), seven times by "commit," or "commit to one's trust" (Lk. xvi. 11; Jn. ii. 24; Rom. iii. 2; 1 Cor. ix. 17; Gal. ii. 7; 1 Tim. i. 11; Tit. i. 3), once "put in trust" (1 Th. ii. 4). The kindred Greek adjective *pistos* is translated "faithful" more than fifty times (Mat. xxiv. 45, &c.), once "faithfully" (3 Jn. 5), twice "true" (2 Cor. i. 18; 1 Tim. iii. 1), once "sure" (Acts xiii. 34), twice "believing" (Jn. xx. 27; 1 Tim. vi. 2), once in plural "believers" (1 Tim. iv. 12), also in a phrase including "believe" (Acts x. 45, xvi. 1; 2 Cor. vi. 15; 1 Tim. iv. 3, 10, v. 16). According to Robinson's *N. T. Lex.*, the Gr. *pistis* properly = firm persuasion, confiding belief in the truth, veracity, reality of any person or thing; used sometimes in the N. T. as in classic Greek = *faith, belief* in general (Acts xvii. 31, A. V. "assurance," margin "faith," &c.), or *good faith, fidelity, sincerity, faithfulness* (Mat. xxiii. 23, &c.); but especially in reference to God and divine things, to Christ and His gospel = that *faith*, that confiding *belief*, which is the essential trait of Christian life and character (Mat. viii. 10; Rom. iii. 22; Phil. i. 25, 27; Heb. vi. 1, &c.); by metonymy, the object of Christian faith, *the faith, the gospel* (Acts vi. 7; Rom. i. 5, &c.).—In true Christian faith is included not only the intellectual assent to the truth of the gospel (Jas. ii. 17, 19, &c.), but the consent of the will and the correspondence of the life to what this truth involves (Rom. iv.; Gal. v. 6; Heb. xi.; Jas. ii. 20–26). But the full development of this im-

portant subject would require a treatise on practical theology. Atonement; Justify, &c.

* **Fall of Man.** Adam.

Fal'low-deer (Heb. *yahmûr* or *yachmûr*). The Hebrew word, mentioned only in Deut. xiv. 5 as an animal allowed for food, and in 1 K. iv. 23 as forming part of the provisions for Solomon's table, appears to point (so Mr. Houghton) to the *Antilope Bubalis*, or *Alcelaphus Bubalis*, a species of antelope, about the size of a stag, and resembling both the calf and the stag. It is common in northern Africa, and lives in herds. The modern name is *bekker-el-wash* (*wild ox*). Col. C. H. Smith (in Kitto) refers the Hebrew name to the *Oryx leucoryx*, a species of antelope frequently represented on the monuments of Egypt and Nubia. The true fallow-deer, *Cervus Dama*, is undoubtedly a native of Asia. and is regarded by Gesenius and A. V. as the animal meant by the Hebrew word. Hart.

Alcelaphus Bubalis = Fallow Deer?

* **Fal'low Ground.** Agriculture; Jubilee; Sabbatical Year.

* **Fa-mil'iar Spirit.** Divination; Magic.

Fam'ine [-in] = a scarcity of food, usually prevalent in Palestine, &c., when the sweet influences of the Pleiades are bound, i. e. when the best and most fertilizing rains, which fall when the Pleiades set at dawn, at the end of autumn, fail. In Egypt a deficiency in the rise of the Nile, with drying winds, produces the same results. The famines recorded in the Bible are traceable to both these phenomena; and we generally find that Egypt was resorted to when scarcity afflicted Palestine. In the whole of Syria and Arabia, the fruits of the earth must ever be dependent on rain; the watersheds having few large springs, and the small rivers not being sufficient for the irrigation of even the level lands. If, therefore, the heavy rains of November and December fail, the sustenance of the people is cut off in the parching drought of harvest-time, when the country is almost devoid of moisture. Egypt, again, owes all its fertility to its mighty river, whose annual rise inundates nearly the whole land and renders its cultivation an easy certainty. The causes of dearth and famine in Egypt are occasioned by defective inundation, preceded and accompanied and followed by prevalent easterly and southerly winds. The first famine recorded in the Bible is that of Abraham after he had pitched his tent on the E. of Bethel (Gen. xii. 10). We may conclude that this famine was extensive, although this is not quite proved by the fact of Abraham's going to Egypt; for in the second famine, Isaac found refuge with Abimelech, king of the Philistines, in Gerar (xxvi. 1 ff.). We hear no more of times of scarcity until the great famine of Egypt, which "was over all the face of the earth" (xli. 56, 57; Joseph 1). In the seven years of plenty, Joseph was enabled to provide against the coming dearth, and to supply not only the population of Egypt with corn, but those of the surrounding countries (xli. 53–57). The modern history of Egypt throws some curious light on these ancient records of famines, and may assist us in understanding their course and extent. The most remarkable famine was in the reign of the Fátimee Khaleefeh, El-Mustansir billáh, the only seven years' famine in Egypt on record since Joseph's time (in the year of the hegira 457–464, A. D. 1064–1071). This famine exceeded in severity all others of modern times, and was aggravated by the anarchy which then ravaged the country. Vehement drought and pestilence, says Es-Suyootee, continued for seven consecutive years, so that the people ate corpses, and animals that died of themselves; the cattle perished; a dog was sold for five deenárs, and a cat for three deenárs . . . and an ardebb (about five bushels) of wheat for 100 deenárs, and then it failed altogether. He adds, that all the horses of the Khaleefeh, save three, perished, and gives numerous instances of the straits to which the wretched inhabitants were driven, and of the organized bands of kidnappers who infested Cairo and caught passengers in the streets by ropes furnished with hooks and let down from the houses. The famine of Samaria (2 K. vi. 25) resembled it in many particulars; and that very briefly recorded in 2 K. viii. 1, 2, affords another instance of one of seven years. Famines are often spoken of in the Scriptures as occurring in Palestine (Judg. vi. 4–6; Ru. i. 1; 2 Sam. xxi. 1; 1 K. xvii. 1, 7, xviii. 2; 2 K. iv. 38, &c.), and were classed among "sore judgments" (Ez. xiv. 21). The evils of famine are now much diminished in civilized countries by the great increase of productive labor applied to agriculture, of facilities for commercial exchanges, of improvements in the arts, &c.; but they still exist. In Arabia, famines are of frequent occurrence. "Famine" is used figuratively in Am. viii. 11.

* **Fan.** Agriculture.

* **Farm.** Agriculture.

Far'thing, the A. V. translation of two names of coins in the N. T.—1. Gr. *kodrantês*, fr. L. *quadrans*, literally = *one-fourth* sc. of the Roman *as*, see No. 2 (Mat. v. 26; Mk. xii. 42); a coin current in Palestine in the time of our Lord = two *lepta* (A. V. "mites") = three-eighths of a cent (Rbn. *N. T. Lex.*).—2. Gr. *assarion* (Mat. x. 29; Lk. xii. 6), properly a small *as*, but in the time of our Lord used as = L. *as* = one and a half cents (Rbn. *N. T. Lex.*). Money.

Fasts.—1. One fast only was appointed by the law, that on the day of Atonement (Atonement, Day of). There is no mention of any other periodical fast in the O. T., except in Zech. vii. 1–7, viii. 19. From these passages it appears that the Jews, during their captivity, observed four annual fasts, in the fourth, fifth, seventh, and tenth months. Zechariah simply distinguishes the fasts by the months in which they were observed; but the Mishna and Jerome give statements of certain historical events which they were intended to commemorate: The fast of the fourth month to commemorate the breaking of the tables of the law by Moses (Ex. xxxii.), and the storming of Jerusalem by Nebuchadnezzar (Jer. lii.). The fast of the fifth month to commemorate the return of the spies, &c. (Num. xiii., xiv.), the Temple burnt by Nebuchadnezzar, and again by Titus; and the ploughing up of the site of the Temple, with the capture of Bether. The fast of the seventh month to commemorate the complete sack of Jerusalem by Nebuchadnezzar and the death of Gedaliah (2 K. xxv.). The fast of the tenth month to commemorate the receiving by Ezekiel and the other captives in Babylon of the news of the destruction of Jerusalem. Some other events mentioned in the Mishna are omitted as unimportant. Of those here stated, several could have had nothing to do with the fasts in the time of the prophet. The number of annual fasts in the present Jewish calendar has been multiplied to twenty-eight, a list of which is given by Reland.—II. Public fasts were occasionally proclaimed to express national humiliation, and to supplicate divine favor. In the case of public danger, the proclamation appears to have been accompanied with the blowing of trumpets (Joel ii. 1–15). The following instances are recorded of strictly national fasts: Samuel gathered "all Israel" to Mizpeh and proclaimed a fast (1 Sam. vii. 6); Jehoshaphat appointed one "throughout all Judah" when he was preparing for war against Moab and Ammon (2 Chr. xx. 3); in the reign of Jehoiakim, one was proclaimed for "all the people in Jerusalem and all who came thither out of the cities of Judah," when the prophecy of Jeremiah was publicly read by Baruch (Jer. xxxvi. 6–10; compare Baruch i. 5); three days after the feast of Tabernacles, when the second Temple was completed, "the children of Israel assembled with fasting and with sackclothes and earth upon them" to hear the law read, and to confess their sins (Neh. ix. 1). There are references to general fasts in the Prophets (Joel i. 14, ii. 15; Is. lviii.), and two are noticed in 1 and 2 Maccabees (1 Mc. iii. 46, 47; 2 Mc. xiii. 10–12). There are a considerable number of instances of cities and bodies of men observing fasts on occasions in which they were especially concerned (Judg. xx. 26; 1 Sam. xxxi. 13; 2 Sam. i. 12; 1 K. xxi. 9–12; Ezr. viii. 21–23; Esth. iv. 16).—III. Private occasional fasts are recognized in Num. xxx. 13. The instances given of individuals fasting under the influence of grief, vexation, or anxiety, are numerous (1 Sam. i. 7, xx. 34; 2 Sam. iii. 35, xii. 16; 1 K. xxi. 27; Ezr. x. 6; Neh. i. 4; Dan. ix. 3, x. 3). The fasts of forty days of Moses (Ex. xxiv. 18, xxxiv. 28; Deut. ix. 9, 18) and Elijah (1 K. xix. 8) were special acts of spiritual discipline.—IV. In the N. T. the only references to the Jewish fasts are the mention of "the Fast," in Acts xxvii. 9 (generally understood to denote the Day of Atonement), and the allusions to the weekly fasts (Mat. ix. 14; Mk. ii. 18; Lk. v. 33, xviii. 12; Acts x. 30). These fasts originated some time after the Captivity. They were observed on the second and fifth days of the week, which, being appointed as the days for public fasts, seem to have been selected for these private voluntary fasts. A time of fasting for believers is foretold (Mat. ix. 15), and a caution is given (vi. 16–18). Fasting and prayer are great sources of spiritual strength (Mat. xvii. 21; Mk. ix. 29; 1 Cor. vii. 5), and are sometimes especially appropriate (Acts xiii. 3, xiv. 23). Our Saviour fasted forty days and forty nights (Mat. iv. 2). Anna fasted and prayed (Lk. ii. 36).—V. The Jewish fasts were observed with various degrees of strictness. Sometimes there was entire abstinence from food (Esth. iv. 16, &c.). On other occasions, there appears to have been only a restriction to a very plain diet (Dan. x. 3). Rules are given in the Talmud as to the mode in which fasting is to be observed on particular occasions. Those who fasted frequently dressed in sackcloth or rent their clothes, put ashes on their head, and went barefoot (1 K. xxi. 27; Neh. ix. 1; Ps. xxxv. 13). (Mourning.)—VI. The sacrifice of the personal will, which gives to fasting all its value, is expressed in the old term used in the law, *afflicting the soul*. But the Jews were prone in their formal fasts to lose the idea of a spiritual discipline (Is. lviii. 3; Zech. vii. 5, 6; compare Mat. vi. 16).

Fat. The Hebrews distinguished between the suet or pure fat of an animal (Heb. *hêleb* or *chêleb*), and the fat which was intermixed with the lean (Heb. *mashmannîm*), (Neh. viii. 10). Certain restrictions were imposed upon them in reference to the former: some parts of the suet, viz., about the stomach, the entrails, the kidneys, and the tail of a sheep, which grows to an excessive size in many Eastern countries, and produces a large quantity of rich fat, were forbidden to be eaten in the case of animals offered to Jehovah in sacrifice (Lev. iii. 3, 9, 17, vii. 3, 23). The ground of the prohibition was that the fat was the richest part of the animal, and therefore belonged to Him (iii. 16). The presentation of the fat as the richest part of the animal was agreeable to the dictates of natural feeling, and was the ordinary practice even of heathen nations. The burning of the fat of sacrifices was particularly specified in each kind of offering. The Hebrews fully appreciated the luxury of well-fatted meat, and had their stall-fed oxen and calves (1 K. iv. 23; Jer. xlvi. 21; Lk. xv. 23). "Fat" figuratively = the *best* of any production (Gen. xlv. 18; Num. xviii. 12 margin; Ps. lxxxi. 16 margin, cxlvii. 14 margin; compare 2 Sam. i. 22; Judg. iii. 29 margin; Is. x. 16). Food; Sacrifice.

Fat (i. e. Vat), the A. V. translation of the Heb. *yekeb* (Joel ii. 24, iii. 13), commonly translated "WINE-PRESS," once "press-fat" (Hag. ii. 16).

Fa'ther (Heb. *âb*; Gr. *patér*). The position and authority of the father as the head of the family is expressly assumed and sanctioned in Scripture, as a likeness of that of the Almighty over His creatures. It lies of course at the root of that so-called patriarchal government (Patriarch) (Gen. iii. 16; 1 Cor. xi. 3), which was introductory to the more definite systems which followed, and which in part, but not wholly, superseded it. (Law of Moses.) The father's blessing was regarded as conferring special benefit, but his malediction special injury, on those on whom it fell (Gen. ix. 25, 27, xxvii. 27–40, xlviii. 15, 20, xlix.). The sin of a parent affected in certain cases the welfare of his descendants (2 K. v. 27; Ex. xx. 5; Eli); though the law forbade to punish the son for his father's transgression (Deut. xxiv. 16). Instances of legal enactments in support of parental authority are found in Ex. xxii. 17; Num. xxx. 3, 5; Deut. xxi. 18, 21; Lev. xx. 9, xxi. 9, xxii. 12: and the spirit of the law in this direction may be seen in Prov. xiii. 1, xv. 5, xx. 20, xxviii. 24, xxx. 17; Is. xlv. 10; Mal. i. 6. (Age, Old; Child; Daughter; Education; Marriage; Mother; Punishments.) Among Mohammedans parental authority has great weight during the time of pupil-age.—"Father" in the Scriptures = 1 The male parent (Gen. ix. 22, 23, &c.); in the plural sometimes = both parents (Eph. vi. 4, compare 2). 2. An ancestor or forefather, especially a patriarch or founder of a tribe, people, city, &c. (Gen. xxviii. 13; Num. xviii. 1; 1 Chr. ii. 49 ff.; Mat. iii. 9, &c.); in plural = ancestors in general (Gen. xv. 15, &c.). Hence the originator of an art, as the founder of a family composed of those who practise it (Gen. iv. 21, &c.), the beginner of any series or line of succession (Gen. xvii. 4; Jn. viii. 44; Rom. iv. 11, &c.), &c. 3. The author or maker of any thing, especially a creator (Job xxxviii. 28; Jas. i. 17). 4. One who acts or is regarded as acting in any respect as a father, e. g. a benefactor, protector, teacher, adviser, &c. (Job xxix. 16; Ps. lxviii. 5; Judg. xvii. 10; Gen. xlv. 8, &c.). God as the great creator, preserver, governor, is in a sense the Father of all men; but especially the Father of His covenant people (Jer. xxxi. 9; Mat. vi. 9, &c.). "The Father, the Son, and the Holy Ghost" are expressly distinguished (Mat. xxviii. 19, &c.). Son of God; Spirit, the Holy.

Fath'om. Weights and Measures.

* **Fat'ling.** Beast; Fat; Food, &c.

Feasts. Banquet; Festivals.

* **Feasts of Char'i-ty** (Gr. *agapai*, pl. of *agapê*, = *loves;* see Charity) (Jude 12 only; compare 2 Pet. ii. 13 and 1 Cor. xi. 17 ff.) = certain banquets or social meals among the early Christians, intended as an exhibition of their mutual love, and usually celebrated in connection with the Lord's Supper; also called *love-feasts* (L. *agapæ*). The food was contributed by the wealthier members, and shared among all Christians who chose to partake (Acts ii. 46, vi. 2). Portions were also sent to the sick and absent members. In consequence of abuses they were forbidden by the Council of Laodicea A. D. 361, and by the third Council of Carthage A. D. 397, to be held in houses of worship, and after the prohibitions by the Council of Orleans A. D. 541, and of Trullo A. D. 692, &c., were entirely disused. Lord's Supper.

* **Feet**, plural of Foot.

Fe'lix (L. *happy*), a Roman procurator of Judea, appointed by the Emperor Claudius, whose freedman he was, on the banishment of Ventidius Cumanus in A. D. 53. Tacitus states that Felix and Cumanus were joint procurators; Cumanus having Galilee, and Felix Samaria. Felix was the brother of Claudius's powerful freedman Pallas. He ruled the province in a mean, cruel, and profligate manner. His period of office was full of troubles and seditions. St. Paul was brought before Felix in Cesarea. He was remanded to prison, and kept there two years, in hopes of extorting money from him (Acts xxiii., xxiv.). At the end of that time Porcius Festus was appointed to supersede Felix, who, on his return to Rome, was accused by the Jews in Cesarea, and would have suffered the penalty due to his atrocities, had not his brother Pallas prevailed with the Emperor Nero to spare him. This was probably in 60 A. D. Felix's wife was Drusilla, daughter of Herod Agrippa I.

Fenced Cit'y [fenst sit'te] (Heb. *mibtsâr*). The broad distinction between a city and a village in Biblical language consisted in the possession of walls. The city had walls, the village was unwalled, or had only a watchman's tower, to which the villagers resorted in times of danger. A threefold distinction is thus obtained—1. "cities;" 2. unwalled "villages;" 3. villages with "castles" or towers (1 Chr. xxvii. 25). The district E. of the Jordan, forming the kingdoms of Moab and Bashan (Argob), is said to have abounded from very early times in castles and fortresses, such as were built by Uzziah to protect the cattle, and to repel the inroads of the neighboring tribes, besides unwalled towns (Deut. iii. 5; 2 Chr. xxvi. 10). The fortifications of the cities of Palestine, thus regularly "fenced," consisted of one or more walls crowned with battlemented parapets, having towers at regular intervals (xxxii. 5; Jer. xxxi. 38) (Jerusalem), on which, in later times, engines of war (Engine) were placed, and watch was kept by day and night in time of war (2 Chr. xxvi. 9, 15; 2 K. ix. 17). The gateways of fortified towns were also fortified and closed with strong doors (Neh. ii. 8, iii. 3, 6, &c.). In advance of the wall there appears to have been sometimes an outwork (Heb. *hêyl* or *chêyl*, 2 Sam. xx. 15, A. V. "in the trench," margin "against the outmost wall;" 1 K. xxi. 23, A.V. "wall," margin "ditch"), which was perhaps either a palisade or wall lining the ditch, or a wall raised midway within the ditch itself. In many towns there was a keep or citadel for a last resource to the defenders. These forts

The so-called Golden Gate of Jerusalem, showing supposed remains of the old Jewish wall.

Walls of Antioch in Syria.—(Ayre's *Treasury of Bible Knowledge.*)

were well furnished with cisterns. (ANTONIA.) But the fortified places of Palestine served only in a few instances to check effectually the progress of an invading force, though many instances of determined and protracted resistance are on record, as of SAMARIA for three years (2 K. xviii. 10), JERUSALEM (xxv. 3) for four months, and in later times of Jotapata, Gamala, Machærus, Masada, and, above all, JERUSALEM itself, the strength of whose defences drew forth the admiration of the conqueror Titus.—The walls of ANTIOCH 1, large portions of which still remain were of great size and strength, from thirty to fifty feet high, and fifteen feet thick, flanked by numerous square towers, and carried up and down the steep mountain-side.—The earlier Egyptian fortifications consisted usually of a quadrangular and sometimes double wall of sun-dried brick, fifteen feet thick, and often fifty feet in height, with square towers at intervals, of the same height as the walls, both crowned with a parapet, and a round-headed battlement in shape like a shield. A second lower wall with towers at the entrance was added, distant thirteen or twenty feet from the main wall, and sometimes another was made of seventy or one hundred feet in length, projecting at right angles from the main wall, to enable the defenders to annoy the assailants in flank. ANTIOCH; BABYLON; NINEVEH; TYRE; WAR; ZIDON.

Fer'ret, the A. V. translation of the Heb. *ănâkâh*, one of the unclean creeping things in Lev. xi. 30; according to the LXX. and Vulgate = the shrew-mouse (*Mus araneus*); probably a reptile of the lizard tribe (so Mr. Drake, with Gesenius, Fürst, &c.). The "ferret" (*Mustela furo*, Linn.) is an animal of the weasel kind, often used to hunt rabbits.

* **Fer'ry-boat,** the translation by the A. V., Gesenius, Fürst, &c., of the Heb. *'ăbârâh* in 2 Sam. xix. 18; perhaps a shallow, flat-bottomed boat, or a raft or float of reeds like those used in crossing the Nile.

Fes'ti-vals. I. The religious times ordained in the Law fall under three heads:—1. Those formally connected with the institution of the Sabbath; (*a*) The weekly SABBATH itself. (*b*) The seventh new moon or Feast of Trumpets. (TRUMPETS, FEAST OF.) (*c*) The SABBATICAL YEAR. (*d*) The Year of JUBILEE.—2. The great feasts;—(*a*) The PASSOVER. (*b*) The Feast of PENTECOST, of Weeks, of Wheat-harvest, or, of the FIRST-FRUITS. (*c*) The Feast of Tabernacles, or of Ingathering. (TABERNACLES, FEAST OF.) On each of these occasions every male Israelite was commanded "to appear before the Lord," i. e. to attend in the court of the Tabernacle or the Temple, and to make his offering with a joyful heart (Lev. xxiii. 40; Deut. xxvi. 11; Neh. viii. 9–12). The attendance of women was voluntary, but the zealous often went up to the Passover (1 Sam. i. 7, ii. 19; Lk. ii. 41). On all the days of Holy Convocation there was to be an entire suspension of ordinary labor of all kinds (Ex. xii. 16; Lev. xvi. 29, xxiii. 21, 24, 25, 35). But on the intervening days of the longer festivals work might be carried on. Besides their religious purpose, the great festivals must have had an important bearing on the maintenance of a feeling of national unity. The frequent recurrence of the sabbatical number (=7) in the organization of these festivals is remarkable. Pentecost occurs seven weeks after the Passover; the Passover and the Feast of Tabernacles last seven days each; the days of Holy Convocation are seven in the year; the Feast of Tabernacles and the Day of Atonement fall in the seventh month of the sacred year; the cycle of annual feasts occupies seven months, from Nisan to Tisri. The agricultural significance of the three great festivals is already set forth in the account of the Jewish sacred year in Lev. xxiii. (AGRICULTURE.) The times of the festivals were evidently ordained in wisdom, so as to interfere as little as possible with the industry of the people.—3. The Day of Atonement. (ATONEMENT, DAY OF.)—II. After the Captivity, the Feast of PURIM (Esth. ix. 20 ff.) and that of the DEDICATION (1 Mc. iv. 56) were instituted. The Feast of Wood-carrying, on the fifteenth of the fifth month, is mentioned by Josephus and the Mishna (Neh. x. 34). The feasts of Nicanor on the thirteenth of the twelfth month (1 Mc. vii. 49), of Acra (A. V. "the tower") on the twenty-third of the second month (xiii. 50–52), of Water-drawing on the twenty-second of the seventh month (compare Jn. vii. 37), and some others, were instituted after the Captivity, but subsequently discontinued (Dr. Ginsburg, in Kitto). The term "the Festival of the Basket" is applied by Philo to the offering of the FIRST-FRUITS described in Deut. xxvi. 1–11. BANQUETS.

Fes'tus (L. *of the holidays*, *festal*; a Roman surname), **Por'ci-us** (L., the name common to members of a certain Roman clan, from *porcus, a hog?*), successor of Felix as procurator of Judea (Acts xxiv. 27), sent by Nero, probably in the autumn of 60 A. D. A few weeks after Festus reached his province, he heard the cause of St. PAUL, who had been left a prisoner by Felix, in the presence of Herod Agrippa II. and Bernice his sister (xxv. 11, 12). Judea was in the same disturbed state during Festus's procuratorship as through that of his predecessor. He died probably in the summer of A. D. 62, having ruled the province less than two years.

Fet'ters (= chains to confine the feet), the A. V. translation of—1. Heb. *nĕhushtayim* or *nĕchushtayim*, in the dual number, expressing the material of which fetters were usually made, viz. "BRASS," and also that they were made in *pairs* (Judg. xvi. 21; 2 Sam. iii. 34; 2 K. xxv. 7; 2 Chr. xxxiii. 11, xxxvi. 6; Jer. xxxix. 7, lii. 11, margin in both, text "chains").—2. Heb. *cebel*, once in singular, perhaps = the link which connected the fetters (Ps. cv. 18, cxlix. 8). Iron is here mentioned as the material.—3. Heb. pl. *zikkîm* (Job xxxvi. 8), usually translated "chains" (Ps. cxlix. 8; Is. xlv. 14; Nah. iii. 10), but its radical sense appears to refer to the *contraction* of the feet by a CHAIN.—4. Gr. pl. *pedai* (Mk. v. 4; Lk. viii. 29).

Fe'ver. The Heb. *kaddahath* or *kaddachath* is translated in A.V. "burning ague" (Lev. xxvi. 16), and "fever" (Deut. xxviii. 22); also in xxviii. 22 Heb. *dalleketh* is translated "inflammation," and *harhur* or *charchur* is translated "extreme burning." In the N. T. the Gr. noun *puretos* is translated "fever" (Mat. viii. 15; Mk. i. 31; Lk. iv. 38, 39; Jn. iv. 52; Acts xxviii. 8), and the kindred Gr. fem. participle *puressousa* is translated "sick of a fever" (Mat. viii. 14; Mk. i. 30). Dr. W. L. Alexander (in Kitto) supposes the second (A. V. "inflammation") to be the ague; the third (A. V. "extreme burning") to be dysentery, or some inflammatory fever.—These words, from various roots signifying heat or inflammation, are suggestive of fever, or a feverish affection. Fever constantly accompanies the bloody flux, or dysentery (Acts xxviii. 8). Fever and ague, &c., are very common in Jerusalem (Rbn. *Phys. Geog.* 309). Malignant fevers are still prevalent, especially in summer and autumn, about the sea of Galilee (Thomson, i. 547).

Field. The Hebrew *sâdeh*, usually translated "field" = *unenclosed* land, *the open fields*, *the country*, Ges. It embraces both tilled fields and pastures (Gen. xxxi. 4, xxxvii. 7, &c.), also mountainous land and fields, planted with trees (Judg. ix. 32, compare 36; Ps. cxxxii. 6). It is frequently contrasted with what is enclosed, whether a vineyard, a garden, or a walled town. In many passages the term implies what is remote from a house (Gen. iv. 8, xxiv. 63; Deut. xxii. 25) or settled habitation, as in the case of Esau (Gen. xxv. 27). (Beast.) The separate plots of ground were marked off by stones (A. V. "land-marks"), which might easily be removed (Deut. xix. 14, xxvii. 17; compare Job xxiv. 2; Prov. xxii. 28, xxiii. 10): the absence of fences rendered the fields liable to damage from straying cattle (Ex. xxii. 5) or fire (ver. 6; 2 Sam. xiv. 30): hence the necessity of constantly watching flocks and herds. From the absence of enclosures, cultivated land of any size might be termed a field. Similar remarks apply to the Gr. *agros* (= Heb. *sâdeh*, LXX.), usually translated "field" in the N. T. (Mat. vi. 28, 30, xiii. 24 ff., &c.). The expressions "fruitful field" (Is. x. 18, xxix. 17, xxxii. 15, 16), and "plentiful field" (Is. xvi. 10; Jer. xlviii. 33), are the A. V. translation of Heb. *carmel* = a garden, orchard, park, or well-kept wood, as distinct from a wilderness or a forest. Carmel; Fuller's Field; Potter's Field.

Fig, Fig-tree, both occur as = Heb. *tĕênâh*, which signifies the tree *Ficus Carica* of Linnæus, and also its fruit. In N. T. the Gr. *sukê* = "the fig-tree," and the Gr. plural *suka* = "figs." The fig-tree is very common in Palestine (Deut. viii. 8). Its fruit is a well-known and highly-esteemed article of food. In the East this is of three kinds; (1.) the *early fig* (Heb. *biccûrâh*, below), ripening about the end of June; (2.) the *summer fig*, ripening in August; (3.) the *winter fig*, larger and darker than No. 2, hanging and ripening late on the tree, even after the leaves were shed, and sometimes gathered in the spring (Rbn. *N. T. Lex.*). The blossoms of the fig-tree are within the receptacle or so-called "fruit," and not visible outwardly; and this fruit begins to develop before the leaves. Hence the fig-tree which had leaves before the usual time might naturally have been expected to have also some figs on it (Mk. xi. 13); but it was not true to its pretensions. The "fig-leaves," of which our first parents made themselves "aprons" (Gen. iii. 7), have been supposed to be leaves of the banyan or Indian fig (*Ficus Indica*) (so Milton), or the enormous leaves of the banana (*Musa paradisiaca*) (so Celsius, Gesenius, &c.), but were probably the large and beautiful leaves of the common fig-tree. Mount Olivet was famous for its fig-trees in ancient times, and they are still found there. "To sit under one's own vine and one's own fig-tree" became a proverbial expression among the Jews to denote peace and prosperity (1 K. iv. 25; Mic. iv. 4; Zech. iii. 10). The Heb. *biccûrâh* (Hos. ix. 10; Mic. vii. 1) = *the first ripe of the fig-tree*; Heb. *pag* (Cant. ii. 13; A. V. "green figs") = the unripe fig, which hangs through the winter; Heb. *dĕbêlâh* = a round cake of figs dried and compressed into a mass, used for food (1 Sam. xxv. 18, &c.), also (A. V. "a lump of figs") laid on Hezekiah's boil (2 K. xx. 7; Is. xxxviii. 21).

Fig, *Ficus Carica.*—(Fbn.)

* **File,** the A. V. translation of Heb. *pĕtsîrâh* (1 Sam. xiii. 21 only), which Gesenius translates *dulness*, *bluntness*, literally *the being notched.* The sense thus would be: "the Israelites went down to the Philistines to sharpen every man his share," &c.—"when the mattocks, &c., were dull;" literally *when there was notchedness of mouths* (i. e. dulness of edges) *to the mattocks*, &c.

* **Fi'ner** = Refiner (Prov. xxv. 4).

* **Fines.** Punishments.

* **Fin'ger** [fing'ger] (Heb. *etsba'*; Gr. *daktulos*) = one of the five extremities of the hand. The priest sprinkled with his fore-finger (Lev. iv. 6 ff., xiv. 16, 27, &c.). "Putting forth the finger," i. e. pointing with it (Is. lviii. 9) indicated contempt. "The finger of God" (Ex. viii. 19; Lk. xi. 20) figuratively = God's power. One of the Philistine giants had six fingers on each hand (2 Sam. xxi. 20; 1 Chr. xx. 6). Weights and Measures.

Fir, the A. V. translation of the Heb. *bĕrôsh*, *bĕrôth*, denoting a tree whose timber was used for musical instruments (2 Sam. vi. 5), doors (1 K. vi. 34), gilded ceilings (2 Chr. iii. 5), boards or decks of ships (Ez. xxvii. v). Mr. Houghton supposes the Hebrew = the *Pinus Haiepensis* (Aleppo pine), or the *Juniperus excelsa* (tall juniper), both of which grow on Lebanon, and would supply excellent timber for these purposes. (Cedar.) Gesenius and ancient interpreters translate the Hebrew by Cypress; Celsius regards it as the cedar of Lebanon; Fürst infers that several trees (cypress, cedar, pine, &c.) were designated by the term.

Fire (Heb. *êsh*; Gr. *pur*).—I. *Religious.* (1.) That which consumed the burnt sacrifice, and the incense-offering, beginning with the sacrifice of Noah (Gen. viii. 20), and continued in the ever-burning fire on the altar, first kindled from heaven (Lev. vi. 9, 13, ix. 24), and rekindled at the dedication of Solomon's Temple (2 Chr. vii. 1, 3). (Altar; Burnt-Offering; Incense; Sacrifice.) (2.) The symbol of Jehovah's presence, and the instrument of His power, in the way either of approval or of destruction (Ex. iii. 2, xiv. 19, &c.). Parallel with this application of fire and with its symbolical meaning is to be noted the similar use for sacrificial purposes, and the respect paid to it, or to the heavenly bodies as symbols of deity, which prevailed among so many nations of antiquity, and of which the traces are not even now extinct: e. g. the Sabean and Magian systems of worship, and their alleged connection with Abraham; the occasional relapse of the Jews themselves into sun-worship, or its corrupted form of fire-worship (Is. xxvii. 9; Deut. xvii. 3, &c.), the worship or deification of heavenly bodies or of fire, prevailing to some extent, as among the Persians, so also even in Egypt. (Idolatry.) Fire for sacred purposes obtained elsewhere than from the altar was called "strange fire," and for use of such Nadab and Abihu were punished with death by fire from God (Lev. x. 1, 2; Num. iii. 4, xxvi. 61). (3.) Of the spoil taken from the Midianites, such articles as could bear it were purified by fire as well as in the water appointed for the purpose (Num. xxxi. 23). The victims slain for sin-offerings were afterward consumed by fire outside the camp (Lev. iv. 12, 21, vi. 30, xvi. 27; Heb. xiii. 11). (Nazarite.) —II. *Domestic.* Besides for cooking purposes, fire is often required in Palestine for warmth (Jer. xxxvi. 22; Mk. xiv. 54; Jn. xviii. 18). (Bread; Coal; Cooking; Oven.) For this purpose a hearth with a chimney is sometimes constructed, on which either lighted wood or pans of charcoal are placed. On the Sabbath, the Law forbade any fire to be kindled even for cooking (Ex. xxxv. 3; Num. xv. 32).—III. The dryness of the land in the hot season, in Syria, of course increases liability to accident from fire. The Law therefore ordered that any one kindling a fire which caused damage to corn in a field should make restitution (Ex. xxii. 6; compare Judg. xv. 4, 5; 2 Sam. xiv. 30). (Punishments.)—IV. Fire or flame is used in a metaphorical sense to express excited feeling and divine inspiration, also to describe temporal calamities and future punishments (Ps. lxvi. 12; Jer. xx. 9; Joel ii. 30; Mal. iii. 2; Mat. xxv. 41; Mk. ix. 43; Rev. xx. 15). Brimstone; Burial; Death; Eternal; Eternity; Furnace; Handicraft; Molech; Refiner; Shechinah; War.

Fire'pan, the A. V. translation of the Heb. *mahtâh* or *machtâh*, one of the vessels of the temple service (Ex. xxvii. 3, xxxviii. 3; 2 K. xxv. 15; Jer. lii. 19), elsewhere rendered "snuff-dish" (Ex. xxv. 38, xxxvii. 23; Num. iv. 9) and "censer" (Lev. x. 1, xvi. 12; Num. xvi. 6 ff.). (Altar.) There appear, therefore, to have been two articles so called: one, like a chafing-dish, to carry live coals for burning incense; another, like a snuffer-dish, used in trimming the lamps, to carry the snuffers and convey away the snuff.

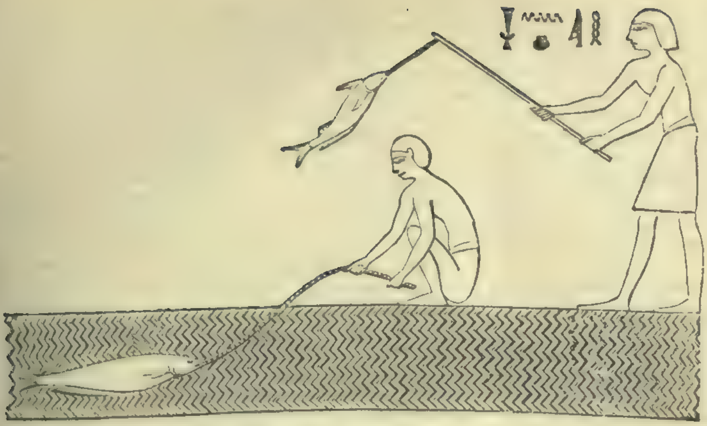
Fir'kin. Weights and Measures.

Fir'ma-ment (fr. L. *firmamentum* = *a strengthening, support, prop*), the A.V. translation of the Heb. *râkîa'* (Gen. i. 6 ff.; Ps. xix. 1 [Heb. 2], cl. 1; Ez. i. 22 ff. x. 1; Dan. xii. 3), generally regarded as expressive of simple *expansion*, and so rendered in the margin of Gen. i. 6. The Heb. root *râka'* = (so Gesenius) (1.) *to beat, to smite* with the feet, *to "stamp"* (Ez. vi. 11, xxv. 6), hence *to tread down* enemies (2 Sam. xxii. 42, A. V. "did spread them abroad"); (2.) *to beat out*, i. e. to spread out or expand by beating, whether by the hand, the foot, or any instrument; used of beating out metals into thin plates (Ex. xxxix. 3; Num. xvi. 39, A. V. "they were made broad plates"). The sense of *solidity*, therefore, is combined with the ideas of *expansion* and *tenuity* in the term (so Mr. Bevan, &c.). Gesenius says, "hence, simply *to spread out, to expand*, as God the earth" (Ps. cxxxvi. 6, A. V. "stretched out;" Is. xlii. 5, A. V. "spread forth;" xliv. 24, A. V. "spreadeth abroad"), and the heavens (Job xxxvii. 18, A. V. "spread out"). It is unfair for us to take such poetical descriptions as those in which the heavens are compared to a mirror of shining metal, &c. (Job xxxvii. 18; compare Gen. i. 20 and Deut. xxviii. 23), and interpret them as scientific statements; for modern poets use language fully as unscientific. The "firmament" was to serve as a division between the waters above and the waters below (Gen. i. 7). In it were placed the heavenly bodies, sun, moon, and stars (i. 14); "above" it, in Ezekiel's vision of the cherubim (Ez. i. 22–26), was "the likeness of a throne" (God's). "There seems no reason for thinking that the sacred writers conceived of" it "as a solid substance; they seem rather to have thought of it as a wide expansion, in which the clouds, and winds, and heavenly bodies had their place, and from which the rain came down" (Dr. W. L. Alexander in Kitto). Creation; Earth; Heaven.

First'-born (Heb. *bĕchôr;* Gr. *prôtotokos*), applied to animals and human beings. That some rights of primogeniture existed in very early times is plain, but it is not so clear in what they consisted. They have been classed as (*a*) authority over the rest of the family; (*b*) priesthood; (*c*) a double portion of the inheritance (Gen. xxv. 23, 31, 34, xxvii. 29, 33, 36, xlix. 3; 1 Chr. v. 1, 2; Heb. xii. 16). (Esau; Reuben.) Under the Law, in memory of the Exodus (Plagues, the Ten, No. 10), the eldest son was regarded as devoted to God, and was in every case to be redeemed by an offering not exceeding five shekels, within one month from birth. If he died before the expiration of thirty days, the Jewish doctors held the father excused, but liable to the payment if he outlived that time (Ex. xiii. 12–15, xxii. 29; Num. viii. 17, xviii. 15, 16; Lev. xxvii. 6). (Child.) This devotion of the first-born was believed to indicate a priesthood belonging to the eldest sons of families, which being set aside in the case of Reuben, was transferred to the tribe of Levi. The eldest son received a double portion of the father's inheritance (Deut. xxi. 15–17), but not of the mother's. Under the monarchy, the eldest son usually, but not always, as appears in the case of Solomon, succeeded his father in the kingdom (1 K. i. 30, ii. 22). The male first-born of animals was also devoted to God (Ex. xiii. 2, 12, 13, xxxiv. 19, 20; Deut. xii. 5–7, xiv. 23). (Blemish.) Unclean animals were to be redeemed with the addition of one-fifth of the value, or else put to death; or, if not redeemed, to be sold, and the price given to the priests (Lev. xxvii. 13, 27, 28). "First-born," or "first-begotten," figuratively denotes preëminence = *first, chief*, as "the first-born of death," i. e. the chief among deadly diseases (Job xviii. 13), "the first-born of the poor," i. e. the chief among the sons of the poor, or the poorest of the poor (Is. xiv. 30), "the church of the first-born," i. e. distinguished saints (Heb. xii. 23). This title is especially applied to the Lord Jesus Christ (Rom. viii. 29; Col. i. 15, 18; Heb. i. 6; Rev. i. 5; compare Ps. lxxxix. 27).

First'-fruits (Heb. *biccûrîm, rêshîth;* Gr. *aparchê*). 1. The Law ordered in general, that the first of all ripe fruits and of liquors, or, as it is twice expressed, the first of first-fruits, should be offered in God's house (Ex. xxii. 29, xxiii. 19, xxxiv. 26). 2. On the morrow after the Passover sabbath, i. e. on the 16th of Nisan, a sheaf of new corn was to be brought to the priest, and waved before the altar, in acknowledgment of the gift of fruitfulness (Lev. xxiii. 5, 6, 10–12, ii. 12). 3. At the expiration of seven weeks from this time, i. e. at the Feast of Pentecost, an oblation was to be made of two loaves of leavened bread made from the new flour, which were to be waved like the Passover sheaf (Ex. xxxiv. 22; Lev. xxiii. 15–17; Num. xxviii. 26). 4. The feast of ingathering, i. e. the Feast of Tabernacles in the seventh month, was itself an acknowledgment of the fruits of the harvest (Ex. xxiii. 16, xxxiv. 22; Lev. xxiii. 39). These four sorts of offerings were national. Besides them, the two following were of an individual kind. 5. A cake of the first dough that was baked was to be offered as a heave-offering (Num. xv. 19–21). 6. The first-fruits of the land were to be brought in a basket to the holy place of God's choice, and there presented to the priest, who was to set the basket down before the altar (Deut. xxvi. 2–11). (Festivals.) The offerings, both public and private, resolve themselves into two classes, (*a*) produce in general, (*b*) offerings, prepared produce. (*a*) Of the public offerings of first-fruits, the Law defined no place from which the Passover sheaf should be chosen, but the Jewish custom, so far as represented by the Mishna, prescribed that the wave-sheaf or sheaves should be taken from the neighborhood of Jerusalem. (Agriculture.) The offering made at the feast of the Pentecost was a thanksgiving for the conclusion of wheat harvest. It consisted of two loaves (according to Josephus one loaf) of new flour baked with leaven, which was waved by the priest as at the Passover. No private offerings of first-fruits were allowed before this public oblation of the two loaves. The private oblations of first-fruits may be classed in the same manner as the public. The Jews considered seven sorts of produce liable to oblation, viz. wheat, barley, grapes, figs, pomegranates, olives, and dates. Though the Law laid down no rule as to quantity, the minimum fixed by custom was one-sixtieth. No offerings were to be made before Pentecost, nor after the feast of the Dedication (Ex. xxiii. 16; Lev. xxiii. 16, 17). The practice was for companies of twenty-four to assemble in the evening at a central station, and pass the night in the open air. In the morning they were summoned by the leader: "Let us arise and go up to Mount Zion, the House of the Lord our God." On the road to Jerusalem they recited portions of Psalms cxxii. and cl. Each party was preceded by a piper, and a sacrificial bullock having the tip of his horns gilt and crowned with olive. At their approach to the city they were met by priests appointed to inspect the offering, and welcomed by companies of citizens. On ascending the Temple mount, each took on his shoulders his basket, containing the first-fruits and an offering of turtle-doves, and proceeded to the court of the Temple, where they were met by Levites singing Psalm xxx. 1. The doves were sacrificed as a burnt-offering, and the first-fruits presented as appointed in Deut. xxvi. After passing the night at Jerusalem, the pilgrims returned on the following day to their homes (Deut. xvi. 7). (*b*) The first-fruits prepared for use were not required to be taken to Jerusalem. They consisted of wine, wool, bread, oil, date-honey, onions, cucumbers (Num. xv. 19–21; Deut. xviii. 4). They were to be made, according to some, only by dwellers in Palestine; but according to others, by those also who dwelt in the land of Moab, Ammon, or Egypt. The offerings were the perquisite of the priests (Num. xviii. 11; Deut. xviii. 4). Hezekiah, and afterward Nehemiah, restored the offerings of first-fruits of both kinds, and appointed places to receive them (2 Chr. xxxi. 5, 11; Neh. x. 35, 37, xii. 44; compare Ez. xx. 40, xliv. 30, xlviii. 14; Mal. iii. 8). An offering of first-fruits is mentioned as an acceptable one to the prophet Elisha (2 K. iv. 42). The Law directed that the fruit of all trees fresh planted should be regarded as uncircumcised, or profane, and not to be tasted by the owner for three years. The whole produce of the fourth year was devoted to God. The fifth year the owner might eat of the fruit (Lev. xix. 23–25). Offerings of first-fruits were sent to Jerusalem by Jews in foreign countries.

Fish (Heb. *dâg*, *dâgâh*; Gr. *ichthus*, *opsarion*), **Fish'ing.** The Hebrews recognized fish as one of the great divisions of the animal kingdom (Gen. i. 21, 28, ix. 2; Ex. xx. 4; Deut. iv. 18; 1 K. iv. 33). Fishes in modern zoology = "oviparous, vertebrated, cold-blooded animals, breathing water by means of gills or *branchiæ*, and generally provided with fins;" but none of these are mentioned by name in the Scriptures. In the popular and inexact sense of *aquatic animals*, eleven sorts are mentioned (so Dr. P. Holmes in Kitto; Behemoth; Colors II. 1, 2; Dragon 1–3; Frog; Horse-leech; Leviathan; Whale). The Heb. pl. *ănîyôth*, translated uniformly by the A. V. and most "ships," French and Skinner (*Tr. of Ps.*), Thrupp (*Introd. to Ps.*), and Dr. Holmes (in Kitto), apparently, would render "nautilus," from the resemblance of this little shell-fish to a ship. The fish of the Tigris which would have devoured Tobias (Tob. vi. 2 ff.) is supposed by Bochart, &c., to have been the *Silurus glanis* (allied to the American cat-fish or bull-head, *Pimelodus* of Cuvier), which is sometimes six feet long and weighs 300 pounds; but Col. C. H. Smith supposes it a species of crocodile. Dr. Holmes supposes in Ez. xxix. 4 an allusion to the remora, *Echeneis Remora*, which has on its head an adhesive or sucking disc enabling it to adhere to another fish. The Mosaic law (Lev. xi. 9, 10) pronounced unclean such fish as were devoid of fins and scales: these were and are regarded as unwholesome in Egypt. (Clean; Food.) Of the various species found in the Sea of Galilee, the *Silurus* would be classed among the unclean, while the *Sparus Galilæus* (a species of bream), and the *Mugil* (chub), would be deemed "clean." In Genesis i. 21 (compare verse 28), the great marine animals are distinguished from "every living creature that *creepeth*," a description applying to fish, along with other reptiles, as having no legs. The Hebrews doubtless became familiar with the remarkable fecundity of fish while in Egypt, where the abundance of fish in the Nile, and the lakes and canals, rendered it one of the staple commodities of food (Num. xi. 5). The destruction of the fish was on this account a most serious visitation to the Egyptians (Ex. vii. 21; Is. xix. 8). Among the Philistines, Dagon was represented by a figure, half man and half fish. On this account the worship of fish is expressly prohibited (Deut. iv. 18). In Palestine, the Sea of Galilee was and still is remarkably well stored with fish, and the value attached to the fishery by the Jews is shown by the traditional belief that one of the ten laws of Joshua enacted that it should be open to all comers. Jerusalem derived its supply chiefly from the Mediterranean (Neh. xiii. 16; compare Ez. xlvii. 10). (Palestine; Zoology.) The existence of a regular fish-market is implied in the notice of the Fish-gate, which was probably contiguous to it. Numerous allusions to the art of fishing occur in the Bible; in the O. T. metaphorical, descriptive of



Egyptians fishing.—From Beni Hassan.—(Rawlinson's *Hdt.* ii. 102.)

the conversion (Jer. xvi. 16; Ez. xlvii. 10), or of the destruction (Eccl. ix. 12; Ez. xxix. 3 ff.; Am. iv. 2; Hab. i. 14) of God's enemies; in the N. T. mostly historical (Mat. iv. 18, 20, 21, &c.), metaphorical in Mat. iv. 19, xiii. 47 ff., &c. The most usual method of catching fish was by the use of the NET, either the *casting* net (Hab. i. 15; Ez. xxvi. 5, 14, &c.), probably resembling the one used in Egypt, or the *draw* or *drag* net (Is. xix. 8; Hab. i. 15; Mat. xiii. 47), which was larger and required the use of a boat: the latter was probably most used on the Sea of Galilee, as the number of boats kept on it was very considerable. Angling was a favorite pursuit of the wealthy in Egypt, and was followed by the poor who could not afford a net; the requisites were a HOOK and a line (Job xli. 1; Is. xix. 8; Hab. i. 15); the rod was occasionally dispensed with, and is not mentioned in the Bible. The custom of drying fish is frequently represented in the Egyptian sculptures. A still more scientific method was with the trident or the spear, as practised in Egypt in taking the crocodile (Job xli. 7) or the hippopotamus.

Egyptian spearing Fish.—From Rosellini.—(Fbn.)

* **Fish′-gate,** a gate of JERUSALEM (2 Chr. xxxiii. 14; Neh. iii. 3, xii. 39; Zeph. i. 10); perhaps (so Gesenius) that now called St. Stephen's Gate, or (so Kitto) at the N. E. part of the city.

Egyptians drying and preparing Fish.—From Tomb at the Pyramids.—(Rawlinson's *Hdt.* ii. 109.)

Nigella sativa = "Fitches" in A. V.

Fitch′es (i. e. *vetches* or TARES, leguminous plants allied to beans and peas), the A. V. translation of —1. Heb. *cussemeth* (Ez. iv. 9), elsewhere translated "RYE."—2. Heb. *ketsah* or *ketsach* (Is. xxviii. 25, 27), without doubt = the *Nigella sativa*, an herbaceous annual plant, sometimes called *Nutmeg Flower*, belonging to the natural order *Ranunculaceæ*, which was formerly cultivated in Palestine for its black aromatic seeds, used in Eastern countries as a medicine and a condiment.

Flag, the A. V. translation of—1. Heb. *âhû* or *âchû* ("Can the flag grow without water," Job viii. 11); translated "MEADOW" in Gen. xli. 2, 18, as that in which the well-favored kine fed. The Hebrew word, according to Jerome, is of Egyptian origin, = "any green and coarse herbage, such as rushes and reeds, which grows in marshy places." Gesenius says, "*marsh-grass, reeds, bulrushes, sedge*, any thing green which grows in wet grounds." Probably some *specific* plant is denoted in Job viii.

11. Dr. Royle (in Kitto) supposes it may be the *Cyperus esculentus* (= edible sedge), or a true grass, e. g. a species of *Panicum*. Kalisch makes it "unquestionably either the *Cyperus esculentus* or the *Butomus umbellatus*" (= flowering rush).—2. Heb. *sûph* (Ex. ii. 3, 5; Is. xix. 6); translated "weeds" in Jon. ii. 5; used frequently in the O. T. with Heb. *yam* (= "sea") to denote the "RED SEA," i. e. the "sea of weeds." Gesenius makes *sûph* = *a rush, reed, sedge;* Stanley (p. 6, *n.*) observes, "though used commonly for *flags* or *rushes*, it would by an easy change be applied to any aqueous vegetation."

Flag'on, the A.V. translation of—1. Heb. *ăshîshâh* (2 Sam. vi. 19; 1 Chr. xvi. 3; Cant. ii. 5; Hos. iii. 1) = a cake of pressed raisins (so Gesenius, &c.).—2. Heb. *nebel* (Is. xxii. 24), commonly = "BOTTLE" or "vessel," originally probably a skin, but in later times of pottery (Is. xxx. 14). PSALTERY; VIOL.

Flax, the A. V. translation of Heb. *pishtâh* (Ex. ix. 31; Is. xlii. 3), and *pêsheth* (Josh. ii. 6; Judg. xv. 14; Prov. xxxi. 13; Is. xix. 9; Ez. xl. 3; Hos. ii. 5, 9 [Heb. 7, 11]). The latter is often translated "LINEN;" the former is once (Is. xliii. 17) translated "TOW." The Gr. *linon* is translated "flax" in Mat. xii. 20 (quoted from Is. xlii. 3) and "linen" in Rev. xv. 6. The common flax, *Linum usitatissimum*, is a well-known annual plant. The strong fibres of its bark are manufactured into linen, &c. The seeds yield linseed oil, and are also used in medicine. The Hebrew and Greek words are used for the article manufactured in the *thread*, the *piece*, or the *made-up garment*, and for the plant. In Ex. ix. 31, the flax of the Egyptians is recorded to have been damaged by the plague of hail. (BOLLED.) Probably the cultivation of flax for the manufacture of linen was by no means confined to Egypt, but originating in India spread over the whole continent of Asia at a very early period of antiquity. That it was grown in Palestine even before the conquest of that country by the Israelites appears from Josh. ii. 6. The various processes employed in preparing the flax for manufacture into cloth are indicated:—1. The drying process. 2. The peeling of the stalks, and separation of the fibres. 3. The hackling (Is. xix. 9). That flax was anciently one of the most important crops in Palestine appears from Hos. ii. 5, 9.

Flea (Heb. *par'ôsh*), a well-known minute and troublesome insect (*Pulex irritans*) of great agility. David applies it to himself as a term of humility (1 Sam. xxiv. 14, xxvi. 20). Fleas are abundant in the East, and the subject of many proverbial expressions.

* **Fleece.** WOOL.

* **Flesh,** the general translation in the Scriptures of the Heb. *bâsâr* and Gr. *sarx* = the muscles, fat, &c., on the bones of the living human or animal body (Ex. xvi. 12; Job xxxiii. 21; Lk. xxiv. 39, &c.); also the human body, as distinguished from the spirit (Job xiv. 22; Jn. vi. 52; Col. ii. 5, &c.); the human body, or human nature, especially as frail, prone to sin, opposed to what is spiritual or holy (Gen. vi. 3; Mat. xxvi. 41; Jn. iii. 6, &c.), &c. "All flesh" sometimes = all animate beings (Gen. vi. 13, 17, &c.), oftener all mankind (Gen. vi. 12; Lk. iii. 6, &c.). Christ "was made flesh" (Jn. i. 14; 1 Jn. iv. 2, &c.; compare Heb. iv. 15), i. e. became human, had the nature and attributes of a man. *Flesh-hooks;* see ALTAR. FOOD.

* **Flies.** FLY.

Flint. The Heb. *hallâmîsh* or *challâmîsh* is translated "flint" in Deut. viii. 15; Ps. cxiv. 8; and Is. l. 7; "rock" in Job xxviii. 9, margin "flint;" "flinty," literally *of flint* in Deut. xxxii. 13. In Ez. iii. 9 "flint" = the Heb. *tsôr*, translated "sharp stone," margin "KNIFE," in Ex. iv. 25. Flint is properly a variety of quartz; but the Hebrew probably = any hard stone (Gesenius).

* **Flocks.** GOAT; LAMB; SHEEP; SHEPHERD.

Flood. NOAH.

Floor. AGRICULTURE; BARN; HOUSE; PAVEMENT.

Flour. BREAD; MEAT-OFFERING; MILL.

Flow'ers. PALESTINE, *Botany*.

Flute, a musical instrument (Chal. *mashrôkîthâ*) used with others at the worship of the golden image which Nebuchadnezzar had set up (Dan. iii. 5, 7, 10, 15). See also 1 K. i. 4 margin. PIPE.

Flux, Blood'y (Acts xxviii. 8) = the dysentery, which in the East is, though sometimes sporadic, generally epidemic and infectious, and then assumes its worst form. FEVER; MEDICINE.

Fly, Flies, the A. V. translation of—1. Heb. *zĕbûb* (Eccl. x. 1; Is. vii. 18), probably = any winged insect or fly; perhaps in Isaiah = some very troublesome and injurious fly.—2. Heb. *'âṛôb* ("swarms of *flies*," "divers sorts of *flies*," A. V.) = the insect, or insects, which God sent to punish Pharaoh in the fourth plague (Ex. viii. 21–31; Ps. lxxviii. 45, cv. 31). (PLAGUES, THE TEN.) As they filled the houses of the Egyptians, not improbably common flies (*Muscidæ*) are more especially intended.

Food. The diet of Eastern nations has been in all ages light and simple. As compared with our own habits, the chief points of contrast are the small amount of animal food consumed, the variety of articles used as accompaniments to bread, the substitution of milk in various forms for our liquors, and the combination of what we should deem heterogeneous elements in the same dish, or the same meal. The chief point of agreement is the large consumption of bread, the importance of which in the eyes of the Hebrew is testified by the use of the term *lehem* or *lechem* (originally *food* of any kind) specifically for BREAD, as well as by the expression "staff of bread" (Lev. xxvi. 26; Ps. cv. 16; Ez. iv. 16, xiv. 13). Simpler preparations of "CORN" were, however, common; sometimes the fresh green ears were eaten in a natural state, the husks being rubbed off by the hand (Lev. xxiii. 14; Deut. xxiii. 25; 2 K. iv. 42; Mat. xii. 1; Lk. vi. 1); more frequently, however, the grains, after being carefully picked, were roasted in a pan over a fire (Lev. ii. 14), and eaten as "parched corn," in which form they were an ordinary article of diet, particularly among laborers, or others who had not the means of dressing food (Lev. xxiii. 14; Ru. ii. 14; 1 Sam. xvii. 17, xxv. 18; 2 Sam. xvii. 28): this practice is still very usual in the East. Sometimes the grain was bruised (A. V. "beaten," Lev. ii. 14, 16), and then dried in the sun; it was eaten either mixed with oil (Lev. ii. 15), or made into a soft cake (A. V. "dough;" Num. xv. 20; Neh. x. 37; Ez. xliv. 30). The Hebrews used a great variety of articles to give a relish to bread. Sometimes salt was so used (Job vi. 6); sometimes the bread was dipped into the sour wine (A. V. "vinegar") which the laborers drank (Ru. ii. 14); or, where meat was eaten, into the gravy (BROTH), which was either served up separately for the purpose, as by Gideon (Judg. vi. 19), or placed in the middle of the meat-dish, as by the Arabs. MILK and its preparations hold a conspicuous place in Eastern diet, as affording substantial nourishment; sometimes it was produced in a fresh state (Gen. xviii. 8), but more generally in the form of the modern *leban*, i. e. sour milk (A. V. "butter"). (Cheese.) Fruit was another source of subsistence; figs (Fig) stand first in point of importance; they were generally dried and pressed into cakes. Grapes were generally eaten in a dried state as raisins. (Vine.) Fruit-cake forms a part of the daily food of the Arabians. (Apple; Manna; Mulberry-trees; Palm-tree; Pomegranate; Summer Fruits; Sycamine-tree; Sycamore.) Of vegetables we have most frequent notice of lentils, which are still largely used by the Bedouins in travelling; Beans, Cucumbers, Garlic, Leeks, Melons, and Onions, which were and still are of a superior quality in Egypt (Num. xi. 5). The modern Arabians consume but few vegetables: radishes and leeks are most in use, and are eaten raw with bread. (Agriculture; Bitter Herbs; Garden; Gourd.) The spices or condiments known to the Hebrews were numerous. (Almond; Anise; Coriander; Cummin; Mint; Mustard; Nuts; Rue; Spices.) An important article of food was Honey, whether the natural product of the bee, or the other natural and artificial productions included under that head, especially the *dibs* of the Syrians and Arabians, i. e. grape-juice boiled down. Oil (Olive) does not appear to have been used to the extent we might have anticipated. Eggs are not often noticed, but were evidently known as articles of food (Is. x. 14, lix. 5; Lk. xi. 12). The Orientals have been at all times sparing in the use of animal food: not only does the excessive heat of the climate render it both unwholesome to eat much meat, and expensive from the necessity of immediately consuming a whole animal, but beyond this the ritual regulations of the Mosaic law in ancient, as of the Koran in modern times, have tended to the same result. (Cooking.) It has been inferred from Gen. ix. 3, 4 that animal food was not permitted before the flood; but the permission here may be only a more explicit declaration of a condition implied in the grant of universal dominion (i. 28, compare iv. 2, 20, vii. 2). The prohibition expressed against consuming the blood of any animal (ix. 4) was more fully developed in the Levitical law, and enforced by the penalty of death (Lev. iii. 17, vii. 26, xix. 26; Deut. xii. 16; 1 Sam. xiv. 32 ff.; Ez. xliv. 7, 15). Gentile converts to Christianity were laid under similar restrictions (Acts xv. 20, 29, xxi. 25). Certain portions of the fat of sacrifices were also forbidden, as being set apart for the altar (Lev. iii. 9, 10, 16, vii. 25; compare 1 Sam. ii. 16 ff.; 2 Chr. vii. 7). Christians were forbidden to eat the flesh of animals, portions of which had been offered to idols (Acts xv. 29, xxi. 25; 1 Cor. viii.). All beasts and birds classed as unclean (Lev. xi. 1 ff.; Deut. xiv. 4 ff.) were also prohibited. (Clean; Unclean Meats.) The Hebrews further abstained from eating the sinew of the hip (Gen. xxxii. 32, compare 25). Under these restrictions the Hebrews were permitted the free use of animal food: generally they only availed themselves of it in the exercise of hospitality (Gen. xviii. 7), or at festivals of a religious (Ex. xii. 8), public (1 K. i. 9; 1 Chr. xii. 40), or private character (Gen. xxvii. 4; Lk. xv. 23; Banquets): it was only in royal households that there was a daily consumption of meat (1 K. iv. 23; Neh. v. 18). The animals killed for meat were—calves (Gen. xviii. 7; 1 Sam. xxviii. 24; Am. vi. 4); lambs (2 Sam. xii. 4; Am. vi. 4); oxen, not above three years of age (1 K. i. 9; Prov. xv. 17; Is. xxii. 13; Mat. xxii. 4); kids (Gen. xxvii. 9; Judg. vi. 19; 1 Sam. xvi. 20); harts, roebucks, and fallow-deer (1 K. iv. 23); birds of various kinds; fish, except such as were without scales and fins (Lev. xi. 9; Deut. xiv. 9). Locusts, of which certain species only were esteemed clean (Lev. xi. 22), were occasionally eaten (Mat. iii. 4), but considered as poor fare. (See the various articles.) Meat does not appear ever to have been eaten by itself; various accompaniments are noticed in Scripture, as bread, milk, and sour milk (Gen. xviii. 8); bread and broth (Judg. vi. 19); and with fish either bread (Mat. xiv. 19, xv. 36; Jn. xxi. 9) or honeycomb (Lk. xxiv. 42). As beverages the Hebrews used milk, and probably barley-water, and a mixture, resembling the modern *sherbet*, formed of fig-cake and water. It is almost needless to say that water was most generally drunk. In addition to these the Hebrews were acquainted with various intoxicating liquors. Drink, Strong; Vinegar; Wine.

* **Foot** = one of the lower extremities, especially of the human body (Lev. xiii. 12, &c.); figuratively ascribed to God (Ex. xxiv. 10, &c.). To be "under one's feet" denotes subjection or conquest (Ps. viii. 6, &c.), probably from the eastern conqueror's practice of setting his feet on the body or neck of the conquered: to "fall at one's feet" is to pay homage (1 Sam. xxv. 24, &c.; Adoration); to "sit," or to be "brought up at one's feet" is to be a disciple, or receive instruction (Lk. x. 39; Acts xxii. 3). "Feet" euphemistically = the secret parts; hence to "cover one's feet" = to ease one's self (Judg. iii. 24, &c.). *Ornaments for*, or *about*, *the feet;* see Anklet; Ornaments, Personal. Agriculture; Dust; Meals; Sandal; Washing the Hands and Feet.

Foot'man, employed in the A. V. translation of—1. Heb. *ragli* = *a foot-man*, especially *a foot-soldier*, Ges. (Num. xi. 21; Judg. xx. 2, &c.). (Army.)—2. Heb. *râts* = *a runner*, *courier*, Ges. (1 Sam. xxii. 17 only; margin "runners" or "guard"). This passage affords the first mention of the existence of a body of swift runners in attendance on the king, though such a thing had been foretold by Samuel (viii. 11). This body appear to have been afterward kept up, and to have been distinct (so Mr. Grove) from the body-guard—the six hundred and the thirty—who were originated by David. See 1 K. xiv. 27, 28; 2 Chr. xii. 10, 11; 2 K. x. 25, xi. 4, 6, 11, 13, 19. In each of these cases the word is the same as the above, and is rendered "guard;" but the translators have put the word "runners" in the margin in 1 K. xiv. 27. Compel; Epistle; Post II.

* **Ford** = a place of crossing a river, &c. Ferry-boat; Jordan.

Fore'head [for'ed]. The practice of veiling the face in public for women of the higher classes, especially married women, in the E., sufficiently stigmatizes with reproach the unveiled face of women of bad character (Gen. xxiv. 65; Jer. iii. 3). (Dress.) An especial force is thus given to the term "hard of forehead" as descriptive of audacity in general (Ez. iii. 7 [margin], 8, 9). The custom among many Oriental nations, both of coloring the face and forehead and of impressing on the body marks indicative of devotion to some special deity or religious sect, is mentioned elsewhere. (Cuttings.) The "jewels for the forehead" (Ez. xvi. 12; Gen. xxiv. 22) were probably nose-rings. Ear-rings; Nose-jewel.

* **For'eign-er** [for'in-er] Stranger.

*** Fore'ship** (Acts xxvii. 30) = forepart of a ship.

*** Fore'skin** = the *prepuce*, or projecting skin of the male organ of generation, which was cut off in circumcision (Gen. xvii. 11 ff. &c.); figuratively = *uncleanness, impurity* (Deut. x. 16; Jer. iv. 4).

For'est, the A. V. translation of Heb. *ya'ar*, *hôresh* or *chôresh*, and *pardês*. The first of these most truly = a *forest*, literally an *abundance* of trees (1 Sam. xxii. 5; 1 K. vii. 2, &c.); often translated "wood" (Deut. xix. 5; Josh. xvii. 15, 18, &c.). The second (= a *thick wood, thicket, forest*, Ges.) is translated "wood" in 1 Sam. xxiii. 15 ff., and in plural "forests" in 2 Chr. xxvii. 4. The third, *pardês* (Paradise), once = "forest" (Neh. ii. 8), elsewhere "orchard" (Eccl. ii. 5; Cant. iv. 13). Although Palestine has never been in historical times a woodland country, yet no doubt there was much more wood formerly than at present. (1.) The wood of Ephraim clothed the slopes of the hills that bordered the plain of Jezreel, and the plain itself near Beth-shan (Josh. xvii. 15 ff.). (Ephraim, Wood of.) (2.) The wood of Bethel (2 K. ii. 23, 24) was in the ravine which descends to the plain of Jericho. (3.) The forest of Hareth (1 Sam. xxii. 5) was somewhere on the border of the Philistine plain, in the southern part of Judah (4.) The wood through which the Israelites passed in their pursuit of the Philistines (1 Sam. xiv. 25) was probably in a valley near Aijalon (compare 31). (5.) The "wood" (Ps. cxxxii. 6) implied in the name of Kirjath-jearim (1 Sam. vii. 2) must have been near Kirjath-jearim. (6.) The "forests" in which Jotham placed his forts (2 Chr. xxvii. 4) were (so Bertheau) the wooded hills or mountain-summits of Judah, where cities could not be built. (7.) The plain of Sharon 1 was partly covered with wood (Is. lxv. 10). (8.) The wood in the wilderness of Ziph 2, in which David concealed himself (1 Sam. xxiii. 15 ff.), lay S. E. of Hebron. The house of the forest of Lebanon (1 K. vii. 2, x. 17, 21; 2 Chr. ix. 16, 20) was so called probably from being fitted up with cedar. (Palace.) The *forest* supplied an image of pride and exaltation doomed to destruction (2 K. xix. 23; Is. x. 18, xxxii. 19, xxxvii. 24; Jer. xxi. 14, xxii. 7, xlvi. 23; Zech. xi. 2), and of unfruitfulness as contrasted with a cultivated field or vineyard (Is. xxix. 17, xxxii. 15; Jer. xxvi. 18; Hos. ii. 12).

*** Forks** (1 Sam. xiii. 21) = three-pronged instruments for gathering up hay, straw, &c. (so Gesenius). Agriculture

*** For-ni-ca'tion.** Adultery; Harlot.

For-ti-fi-ca'tions. Fenced City; Tower; War.

*** For'tress.** Fortifications, &c.

For-tu-na'tus (L. *prospered, fortunate*), a Corinthian Christian at Ephesus, with Stephanas and Achaicus, when St. Paul wrote 1 Corinthians; perhaps Fortunatus and Achaicus were members of Stephanas's household (1 Cor. xvi.17). The Fortunatus mentioned at the end of Clement's first epistle to the Corinthians was possibly the same person.

*** Foun-da'tion, Gate of the** (2 Chr. xxiii. 5). Sur, Gate of.

*** Found'er.** Handicraft; Metals.

Foun'tain, the A. V. translation of—**1.** Heb. *'ayin* (Ain; Gen. xvi. 7; Num. xxxiii. 9; Deut. viii. 7, xxxiii. 28; 1 Sam. xxix. 1; 2 Chr. xxxii. 3; Neh. ii. 14, iii. 15, xii. 37; Prov. viii. 28), also translated "well" (Gen. xxiv. 13 ff.; Ex. xv. 27; Judg. xv. 19 margin; Neh. ii. 13), often "eye."—**2.** Heb. *ma'yân* (Gen. vii. 11, viii. 2; Lev. xi. 36; Josh. xv. 9; 1 K. xviii. 5; 2 Chr. xxxii. 4; Ps. lxxiv. 15, cxiv. 8; Prov. v. 16, viii. 24, xxv. 26; Cant. iv. 12, 15; Is. xli. 18; Hos. xiii. 15; Joel iii. 18 [iv. 18 Heb.]), "well" (Josh. xviii. 15; 2 K. iii. 19, 25; Ps. lxxxiv. 6 [Heb. 7]; Is. xii. 3), "spring" (Ps. lxxxvii. 7, civ. 10).—**3.** Heb. *bôr* or *bayir* once (Jer. vi. 7). (Ain; Cistern.)—**4.** Heb. *mabbûa'* once (Eccl. xii. 6), elsewhere translated "spring" (Is. xxxv. 7, xlix. 10).—**5.** Heb. *mâkôr*, usually figuratively (Lev. xx. 18; Ps. xxxvi. 9 [Heb. 10], lxviii. 26 [Heb. 27]; Prov. v. 18, xiii. 14, xiv. 27; Jer. ii. 13, ix. 1 [viii. 23 Heb.], xvii. 13; Zech. xiii. 1), translated "issue" (Lev. xii. 7), "well" (Prov. x. 11), "well-spring" (Prov. xvi. 22; xviii. 4), "spring" (Prov. xxv. 26; Jer. li. 36; Hos. xiii. 15).—**6.** Gr. *pêgê* (in LXX. = No. 1, 2, 5) (Mk. v. 29; Jas. iii. 11, 12; Rev. vii. 17, viii. 10, xiv. 7, xvi. 4, xxi. 6), translated "well" (Jn. iv. 6, 14; 2 Pet. ii. 17). Among the attractive features presented by the Land of Promise to the nation migrating from Egypt by way of the desert, none would be more striking than the natural gush of waters from the ground. The springs of Palestine, though short-lived, are remarkable for their abundance and beauty, especially those which fall into the Jordan and its lakes. The spring or fountain of living water is distinguished in all Oriental languages from the artificial well. The volcanic agency which has operated so powerfully in Palestine has, from very early times, given tokens of its working in the warm springs which are found near the Sea of Galilee and the Dead Sea. (Hammath; Palestine, *Geology* § 10; Sea, the Salt, II. § 4.) Jerusalem appears to have possessed either more than one perennial spring, or

Fountain at Nazareth.—(From Roberts.)

So-called "Fountain" of Cana.—(From Roberts.)

one issuing by more than one outlet. In Oriental cities generally public fountains are frequent. Traces of such fountains at Jerusalem may perhaps be found in the names En-rogel, the "Dragon-well," and the "gate of the fountain" (Neh. ii. 13, 14). Fountain-gate.

* **Foun'tain-gate** (Neh. xii. 37), or **Gate of the Foun'tain** (ii. 14, iii. 15), a gate of Jerusalem, near the king's pool and gardens; probably at the S. E. part, near Siloam (so Gesenius).

Fowl. Several Hebrew and Greek words are thus rendered in the A. V.; but all of them, except one, are likewise translated "bird." The Heb. plural *barburim* occurs once only (1 K. iv. 23 [v. 3 Heb.]), and is translated "fowl," "fatted fowl" (= *capons*, Kimchi; *geese*, Ges., and the Jerusalem Targum), being included among the daily provisions for Solomon's table. Chickens; Cock; Hen.

Fowl'er. Cage; Gin; Hunting; Net; Sparrow.

Fox, the A. V. translation of the Heb. *shû'âl* (= *jackal* as well as *fox*), and Gr. *alôpêx*. Ps. lxiii. 10 evidently refers to jackals, which are ever ready to prey on the carcasses of the slain. In Judg. xv. 4, "jackals," and not "foxes," are evidently meant, for the former animal is gregarious, the latter solitary in its habits, and it is improbable that Samson should have succeeded in catching 300 foxes, whereas he could readily have *taken in snares* (so the Heb.) so many jackals. He may have had men to help him; some of the animals might have been taken in one portion of the Philistines' territory, and some in another, and let loose in different parts, and 150 different centres of conflagration through the country of the Philistines must have burnt up nearly all their "corn." Both the fox and the jackal are fond of grapes and very destructive to vineyards (Cant. ii. 15); both have holes and burrows among ruins (Neh. iv. 3; Lam. v. 18; Mat. viii. 20; Lk. ix. 58). The crafty rapacity of Herod might be represented by either (Lk. xiii. 32; compare Ez. xiii. 4). The jackal of Palestine is no doubt the *Canis aureus*, which may be heard every night in the villages. Hemprich and Ehrenberg speak of a vulpine animal, under the name of *Canis Syriacus*, as being found in Lebanon. The Egyptian *Vulpes Niloticus* (= *fox of the Nile*), and doubtless the common European red fox, *V. vulgaris*, are Palestine species.

Jackal, *Canis aureus*.—(Fbn.)

Fox of the Nile, *Vulpes Niloticus*.

Frank'in-cense (Heb. *lĕbônâh*, in Is. and Jer. translated "incense;" Gr. *libanos*), a vegetable resin, brittle, glittering, and of a bitter taste, used for sacrificial fumigation (Ex. xxx. 34–36; Lev. ii. 1 ff., xxiv.; Mat. ii. 11, &c.). It is obtained by successive incisions in the bark of a tree, the first of which yields the purest and whitest kind; while the produce of the after-incisions is spotted with yellow, and as it becomes old loses its whiteness altogether. The Hebrews imported their frankincense from Arabia (A.V. "incense;" Is. lx. 6; Jer. vi. 20), particularly from Sheba; but the Arabian frankincense, or *olibanum*, is now of a very inferior kind, and the finest frankincense imported into Turkey comes through Arabia from the islands of the Indian Archipelago. There can be little doubt that the tree which produces the Indian frankincense is the *Boswellia serrata* of Roxburgh, or *Boswellia thurifera* of Colebrooke, growing on the mountains of India. It is still extremely uncertain what tree produces the Arabian olibanum. Lamarck proposes the *Amyris Gileadensis* = *balsam of Gilead* (Spice); but, as it would seem, upon inconclusive evidence. The Indian frankincense, imported from Bombay, is used in the rites of the Greek and Roman Catholic churches, and as a perfume in sick-rooms. The common frankincense of commerce is an exudation from the Norway spruce fir (*Abies excelsa*).

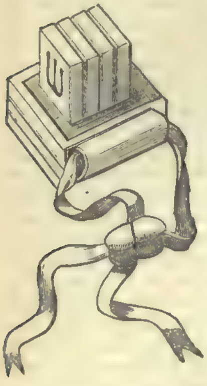
* **Free'dom.** Citizen; Slave.

* **Free'-will-of'fer-ing** (Lev. xxii. 18 ff., &c.). Sacrifice.

* **Fringe.** Dress; Hem of Garment.

Frog (Heb. *tsĕphardêa'*; Gr. *batrachos*), a well-known reptile of the genus *Rana*, living mostly in or near water (Ex. viii. 2 ff.; Ps. lxxviii. 45, cv. 30; Rev. xvi. 13). (Plagues, the Ten.) Frogs are abundant in the Nile. Mr. Houghton maintains that only one species is now found in Egypt, the *Rana esculenta*, or edible frog of Europe; but others (Gosse in Fairbairn, Duns, &c.) enumerate three or four species as found in Egypt.

Front'lets [frunt-] (= what are worn in *front* or on the forehead [Ex. xiii. 16; Deut. vi. 8, xi. 18]), or **Phy-lac'te-ries** (fr. Gr., literally = *preservatives*, *guards*, Amulets [Mat. xxiii. 5]), were strips of parchment, on which were written four passages of Scripture (Ex. xiii. 2–10, 11–17; Deut. vi. 4–9, 13–23) in an ink prepared for the purpose. They were then rolled up in a case of black calfskin, attached to a stiffer piece of leather, having a thong one finger broad, and one and a half cubits long. They were placed at the bend of the left arm. Those worn on the forehead were written on four strips of parchment, and put into four little cells within a square case, on which the letter ש (Heb. *shin*; Wri-



Frontlets or Phylacteries.

TING) was written. The square had two thongs, on which Hebrew letters were inscribed. That phylacteries *were* used as amulets is certain, and was very natural. Scaliger even supposes that phylacteries were designed to supersede those amulets, the use of which had been already learned by the Israelites in Egypt. The expression "they make broad their phylacteries" (Mat. xxiii. 5) refers not so much to the phylactery itself, which seems to have been of a prescribed breadth, as to the case in which the parchment was kept, which the Pharisees, among their other pretentious customs (Mk. vii. 3, 4; Lk. v. 33, &c.), made as conspicuous as they could. It is said that the Pharisees wore them always, whereas the common people only used them at prayers. The Pharisees wore them above the elbow, but the Sadducees on the palm of the hand. The modern Jews only wear them at morning prayers, and sometimes at noon. In our Lord's time they were worn by all Jews, except the Karaites, women, and slaves. Boys, at the age of thirteen years and a day, were bound to wear them. The Karaites explained Deut. vi. 8, Ex. xiii. 9, &c., as a *figurative* command to remember the law, as is certainly the case in similar passages (Prov. iii. 3, vi. 21, vii. 3; Cant. viii. 6, &c.). It seems clear that the scope of these injunctions favors the Karaite interpretation. The Rabbis (Mishna) have many rules about their use. AMULETS; FOREHEAD.

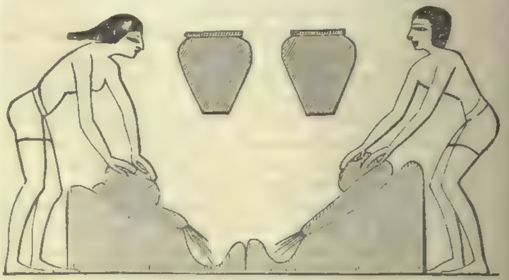
* **Frost,** the A. V. translation of—1. Heb. *hănâmâl* or *chănâmâl* (Ps. lxxviii. 47 only, margin "great hailstones"). The LXX., Vulg., J. A. Alexander, &c., translate *frost;* Fürst, *hailstones, hail;* Michaelis, favored by Gesenius, *ants.* (LOCUST 7.)—2. Heb. *kerah* or *kerach* = *ice*, Ges. (Gen. xxxi. 40; Job xxxvii 10; Jer. xxxvi. 30), twice translated "ice" (Job vi. 16, xxxviii. 29), once "CRYSTAL" (Ez. i. 22). The kindred Heb. *kôrah* or *kôrach* (KORAH) is also translated "ice" in Ps. cxlvii. 17 (poetically for *hail*, Ges.).—3. Heb. *cĕphôr* or *cphôr* (Ex. xvi. 14; Ps. cxlvii. 16, "hoar-frost," in both; Job xxxviii. 29, A. V. "hoary frost"). Gesenius supposes the Hebrew name is given to hoar-frost, because it *covers* the ground, and to a cup or goblet (A. V. "BASIN") because this is *covered* by a lid.—Though on the coast of PALESTINE frost and snow are very rare, they are well known on Mount Lebanon, &c. (Rbn. *Phys. Geog.*). Throughout Western Asia there is much greater difference between the temperature of the day and night than in Europe generally. In many parts of Asia even frosty nights in winter may be succeeded by very warm days (Gen. xxxi. 40; Kit., *Pict. Bible*). DEW; SNOW; WINDS.

* **Fruit** = the produce of trees, and of plants in general; applied also in the Scriptures to the produce of animals, and figuratively to the product or result of labor, &c. FIRST-FRUITS; FOOD.

* **Fry'ing-Pan.** BREAD.

* **Fu'el.** AGRICULTURE; COAL; DUNG; FIRE; FOREST.

Full'er (Heb. *côbês;* Gr. *gnapheus*). The trade of the fullers, so far as mentioned in Scripture, appears to have consisted chiefly in cleansing garments and whitening them. (DRESS.) The process of fulling or cleansing cloth, as gathered from the practice of other nations, consisted in treading or stamping on the garments with the feet or with bats in tubs of water, in which some alkaline substance, answering the purpose of soap, had been dissolved. The substances used for this purpose which are mentioned in Scripture are natrum (A. V. "NITRE;" Prov. xxv. 20; Jer. ii. 22) and "SOAP" (Mal. iii. 2). Other substances also, as urine and chalk, are mentioned (Mishna) as employed in cleansing, which, together with alkali, seem to identify the Jewish with the Roman process. The process of whitening garments was performed by rubbing into them chalk or earth of some kind. Creta Cimolia (Cimolite) was probably the earth most frequently used. The trade of the fullers, as causing offensive smells, and also as requiring space for drying clothes, appears to have been carried on at Jerusalem outside the city. FULLER'S FIELD; HANDICRAFT.



Egyptian Fullers.

Full'er's Field, the, a spot near Jerusalem (2 K. xviii. 17; Is. vii. 3, xxxvi. 2), so close to the walls, that a person speaking from there could be heard on them (2 K. xviii. 17, 26). It gave name to a "HIGHWAY" in which was "the CONDUIT of the upper pool." One resort of the fullers of Jerusalem would seem to have been below the city on the S. E. side. (EN-ROGEL.) But Rabshakeh and his "great host" must have come from the N.; and Mr. Grove, with Rev. G. Williams, places the Fuller's Field on the table-land, on the N. side of the city. Robinson, Porter (in Kitto), &c., place it on the W. side of the city, near the great road to Joppa.

Fu'ner-als. BURIAL.

Fur'long. WEIGHTS AND MEASURES.

Fur'nace, the A.V. translation of—1. Heb. *tannûr* = *furnace, oven*, Ges. (Gen. xv. 17; Is. xxxi. 9; Neh. iii. 11, xii. 38), generally translated "OVEN."—2. Heb. *cibshân* = *a smelting* or *calcining furnace*, especially a *lime-kiln* (Gen. xix. 28; Ex. ix. 8, 10, xix. 18).—3. Heb. *cûr* = *a furnace* for smelting metals, Ges. (Prov. xvii. 3, xxvii. 21; Ez. xxii. 18 ff.); metaphorically, a state of dreadful trial (Deut. iv. 20; 1 K. viii. 51; Is. xlviii. 10; Jer. xi. 4).—4. Chal. *attûn* = *a furnace*, Ges. (Dan. iii. 6 ff.). The Persians were in the habit of using the furnace as a means of inflicting capital punishment (Dan. l. c.; Jer. xxix. 22; Hos. vii. 7; 2 Mc. vii. 5).—5. Gr. *kaminos* = *a furnace*, for smelting metals, burning pottery, baking, &c., Rbn. *N. T. Lex.*, L. & S. (Ecclus. xxvii. 5, xxxviii. 28, 30; Mat. xiii. 42, 50; Rev. i. 15, ix. 2); in LXX. = No. 2-4. (BELLOWS; BREAD; GLASS; HANDICRAFT; IRON; MINES; POTTER.)

* **Fur'ni-ture,** the A. V. translation of—1. Heb.

cĕlí or *clí* = literally *any thing completed, prepared, made,* viz. *apparatus, implement, equipment, utensil, vessel,* &c., Ges. (Ex. xxxi. 7 [margin "vessel"], 8, 9, xxxv. 14, xxxix. 33; Nah. ii. 9 [Heb. 10], margin "vessels"), elsewhere translated "vessel" (Ex. xxvii. 3, 19, &c.), "instrument" (Gen. xlix. 5, &c.), "weapon" (xxvii. 3, &c.), "artillery" (1 Sam. xx. 40), "jewel" (Gen. xxiv. 53, &c.), "thing" (Lev. xiii. 49 ff., &c.), "stuff" (Gen. xxxi. 37, &c.), "armor" (1 Sam. xiv. 1 ff., &c.), "carriage," "bag," &c. "Furniture" above = the *utensils* or *vessels* of the altar, &c.; "stuff" and some of the other words are applied to *household furniture.* The furniture of Eastern dwellings, especially in early ages, was very simple. The chamber prepared for Elisha by the rich and liberal Shunammite had apparently only "a bed, and a table, and a stool, and a candlestick" (2 K. iv. 10, compare 13). Many articles which Europeans and Americans would esteem not merely useful, but necessary, find no place among ancient or modern Orientals. (ALTAR; BASIN; BASKET; BATH; BED; BOTTLE; BOWL; BREAD; CANDLESTICK; CHARGER; CUP; DISH; HANDICRAFT; HOUSE; LAMP; MEALS; MILL; NAIL; OVEN; PITCHER; TABERNACLE; TEMPLE.)—2. Heb. *car* (Gen. xxxi. 34) = a camel's *litter* or *saddle*, i. e. the small tent or canopy fastened on a camel's back, in which a female rides (Gesenius).

G

Ga'al (Heb. *loathing*, Ges.), son of Ebed, aided the Shechemites in their rebellion against Abimelech, but was ejected from Shechem by Zebul, and defeated by Abimelech (Judg. ix.); probably not a native of Shechem, nor specially interested in the revolution, but one of a class of brigands, willing at such a period of anarchy to sell their services to the highest bidder.

Ga'ash (Heb. *earthquake*). On the N. side of "the hill of Gaash" was the city (TIMNATH-SERAH) which was given to Joshua (Josh. xxiv. 30; Judg. ii. 9; compare Josh. xix. 49, 50). Hiddai or Hurai was "of the brooks of Gaash" (2 Sam. xxiii. 30; 1 Chr. xi. 32).

Ga'ba (Heb.) = GEBA (Josh. xviii. 24; Ezr. ii. 26; Neh. vii. 30).

Gab'a-el or **Ga'ba-el** (Gr. fr. Heb. = *high one of God?*) **1.** An ancestor of Tobit (Tob. i. 1).—**2.** A poor Jew (Tob. i. 17, Vulg.) of "Rages in Media," to whom Tobit lent ten talents of silver (Tob. i. 14, iv. 1, 20, v. 6, ix., x. 2).

Gab'a-tha (Gr.) = BIGTHAN (Esth. xii. 1).

Gab'ba-i or **Gab'bai** (Heb. *tax-gatherer*, Ges.), apparently the head of an important family of Benjamin resident at Jerusalem (Neh. xi. 8).

Gab'ba-tha, the Gr. form of the Heb. or Chal. appellation of a place, also called "Pavement," where the judgment-seat or *bema* was planted, from his place on which Pilate delivered our Lord to death (Jn. xix. 13). The place was outside the prætorium (PRÆTORIUM, A. V. "judgment-hall"), for Pilate brought Jesus forth from thence to it. It is suggested by Lightfoot that Gabbatha is a mere translation of "pavement." It is more probably from an ancient root signifying *height* or *roundness.* In this case Gabbatha = the elevated *bema;* and the "pavement" possibly = some mosaic or tesselated work, either forming the *bema* itself or the flooring of the court immediately round it.

Gab'des = GABA (1 Esd. v. 20).

Ga'bri-as (Gr. fr. Heb. = *man of Jehovah*), the brother, according to the present text of the LXX., of GABAEL 2 (Tob. i. 14), though in iv. 20 described as his father.

Ga'bri-el (Heb. *man of God*). The word, which is not in itself distinctive, but merely a description of the angelic office, is used as a proper name or title in Dan. viii. 16, ix. 21, and in Lk. i. 19, 26. In the ordinary traditions, Jewish and Christian, Gabriel is spoken of as one of the archangels. In Scripture he is set forth only as the representative of the angelic nature in its ministration of comfort and sympathy to man. ANGEL.

Gad (Heb., see below). **1.** Jacob's seventh son, the first-born of Zilpah, Leah's maid, and whole-brother to Asher (Gen. xxx. 11–13, xlvi. 16, 18). (*a*) The passage in which the bestowal of the name is preserved is more than usually obscure: "And Leah said, 'In fortune,' and she called his name Gad" (xxx. 11). Such is supposed (by Mr. Grove, Gesenius, &c.) to be the meaning of the old text of the passage. But in the marginal emendation of the Masorets the word is given, "Gad comes." (*b*) In the blessing of Jacob, "Gad" is taken as meaning a piratical *band* or *troop* (xlix. 19). (*c*) The force thus lent to the name has been by some partially transferred to the narrative of Gen. xxx., e. g. the Samaritan Version, the Veneto-Greek, and A. V.—"a troop (of children) cometh." Of the childhood and life of the patriarch GAD nothing is preserved. At the time of the descent into Egypt, seven sons are ascribed to him, remarkable from the fact that a majority of their names have plural terminations, as if those of families rather than persons (xlvi. 16; compare Num. xxvi. 15–18). Gad's position during the march to the Promised Land was on the S. side of the Tabernacle with Reuben (Num. ii. 14, &c.). At the first census Gad had 45,650; at the last, 40,500. Of all the sons of Jacob, Reuben and Gad alone returned to the land which their forefathers had left five hundred years before, with their occupations unchanged. At the halt on the E. of Jordan, we find them coming forward to Moses with the representation that they "have cattle"—"a great multitude of cattle," and the land where they now are is a "place for cattle" (xxxii. 1–5). They did not, however, attempt to evade taking their proper share of the difficulties of subduing the land of Canaan, and after that task had been effected they were dismissed by Joshua "to their tents," to their "wives, their little ones, and their cattle," which they had left behind them in Gilead. The country allotted to Gad appears, speaking roughly, to have lain chiefly about the centre of the land E. of Jordan. The S. of that district—from the Arnon (*Wady Mojeb*) to Heshbon, nearly due E. of Jerusalem—was occupied by Reuben, and at or about Heshbon the possessions of Gad commenced. They embraced half Gilead (Deut. iii. 12), or half the land of the children of Ammon (Josh. xiii. 25), probably the mountainous district intersected by the torrent JABBOK—if *Wady Zûrka* = the Jabbok—including, as its most northern town, the ancient sanctuary of MAHANAIM. On the E. the furthest landmark given is "AROER 2, that faces Rabbah" (Josh. xiii. 25). West was the Jordan (27). Such was the territory allotted to the Gadites, but no doubt they soon extended themselves beyond these limits. The official records of the reign of Jotham of Judah (1 Chr. v. 11, 16) show them to have been at that time established over the whole of GILEAD, and in possession of Bashan as far as Salcah, and very far both to the N. and the E. of the border given them originally, while the Manassites were pushed still further N. to Mount Hermon (v. 23). The character of the tribe is throughout strongly marked—fierce and warlike—"strong men of might, men of war for the battle, that could handle shield and buckler, their faces the faces of lions, and like roes upon the mountains for swiftness" (xii. 8). The history of Jephthah, who (so Mr. Grove) appears to have been a Gadite, develops elements of a different nature and a higher order than the mere fierceness necessary to repel the attacks of the plunderers of the desert. In the behavior of Jephthah throughout that affecting history, there are marks of a great nobility of character. If to this we add the loyalty, the generosity, and the delicacy of Barzillai (2 Sam. xix. 32–39), we obtain a very high idea of the tribe at whose head were such men as these. Nor must we, while enumerating the worthies of Gad, forget, that probably (so Mr. Grove) Elijah the Tishbite, "who was of the inhabitants of Gilead," was one of them. But while exhibiting these high personal qualities, Gad appears to have been wanting in the powers necessary to enable him to take any active or leading part in the confederacy of the nation. The territory of Gad was the battle-field on which the long and fierce struggles of Syria and Israel were fought out, and, as an agricultural and pastoral country, it must have suffered severely in consequence (2 K. xx. 33). Gad was carried into captivity by Tiglath-Pileser (1 Chr. v. 26), and in the time of Jeremiah the cities of the tribe seem to have been inhabited by the Ammonites (Jer. xlix. 1). Gad is afterward mentioned in Ez. xlviii. 27 ff. and Rev. vii. 5).—**2.** "Gad, the seer," or "the king's seer," i. e. David's (1 Chr. xxix. 29; 2 Chr. xxix. 25; 2 Sam. xxiv. 11; 1 Chr. xxi. 9), was a "prophet" who appears to have joined David when in the hold (1 Sam. xxii. 5). He reappears in connection with the punishment inflicted for the numbering of the people (2 Sam. xxiv. 11–19; 1 Chr. xxi. 9–19). He wrote a book of the Acts of David (xxix. 29), and also assisted in the arrangements for the musical service of the "house of God" (2 Chr. xxix. 25).—**3.** Properly "the Gad." In the A.V. of Is. lxv. 11, the clause "that prepare a table for that troop" has in the margin, instead of the last word, the proper name "Gad," evidently = some idol worshipped by the Jews in Babylon, though it is impossible positively to identify it. (MENI.) That Gad was the deity Fortune, under whatever outward form it was worshipped, is supported by the etymology, and by the common assent of commentators. Gesenius is probably right in his conjecture that Gad was the planet Jupiter, regarded by the astrologers of the East as the star of greater good fortune. Movers is in favor of the planet Venus. Vitringa considers it the sun. Illustrations of the ancient custom of placing a banqueting table in honor of idols will be found in the table spread for the sun among the Ethiopians (Hdt. iii. 17, 18), and in the feast made by the Babylonians for their god Bel (B. & D.; compare also Hdt. i. 181, &c.). A trace of the worship of Gad remains in the proper name BAAL-GAD.

Gad'a-ra (Gr. fr. Heb. = GEDER? Wr.), a strong city situated near the river Hieromax, E. of the Sea of Galilee, over against Scythopolis and Tiberias, and sixteen Roman miles distant from each of those places. Josephus calls it the capital of Perea. A large district was attached to it. Gadara itself is not mentioned in the Bible, but it evidently gives name to the "country of the Gadarenes" (Mk. v. 1; Lk. viii. 26, 37). Of the site of Gadara, thus so clearly defined, there cannot be a doubt. On a partially isolated hill, at the N. W. extremity of the mountains of Gilead, about sixteen miles from

Um Keis = Gadara.—(From Smith's Smaller Dictionary.)

Tiberias, lie the remarkable ruins of *Um Keis*, embracing two theatres, traces of the ancient wall, a city gate, a straight main street with its pavement nearly perfect, but its columns on each side all prostrate, &c. The whole space occupied by the ruins is about two miles in circumference. The first historical notice of Gadara is its capture, along with Pella and other cities, by Antiochus the Great, B. C. 218. Destroyed during the Jewish civil wars, it was rebuilt by Pompey (B. C. 63), and made the capital of a district by Gabinius. The territory of Gadara, with the adjoining one of Hippos, was subsequently added to the kingdom of Herod the Great. Gadara is regarded by Mr. Porter, Lange (*on Mat.*), &c., as having been the scene of our Lord's miracle in healing the DEMONIACS (Mat. viii. 28–34; Mk. v. 1–21; Lk. viii. 26–40). (GERASA; GERGESENES.) The most interesting remains of Gadara are its tombs, which dot the cliffs for a considerable distance round the city. They are excavated in the limestone rock. (TOMB.) The present inhabitants of *Um Keis* all "dwell in tombs." Gadara was captured by Vespasian on the first outbreak of the war with the Jews; all its inhabitants massacred; and the town itself, with its surrounding villages, reduced to ashes. Afterward it was the seat of a bishop; but it fell to ruins at, or soon after, the Mohammedan conquest.

* **Gad-a-renes'** [-reenz] = natives or inhabitants of GADARA.

Gad'di (Heb. *fortunate*, Ges.), son of Susi; the Manassite spy sent by Moses to explore Canaan (Num. xiii. 11).

Gad'di-el (Heb. *fortune of God*, i. e. sent from God, Ges.), a Zebulonite, one of the twelve spies (Num. xiii. 10).

Ga'di (Heb., *a Gadite*, Ges.), father of King Menahem (2 K. xv. 14, 17).

Gad'ites, the = the descendants of GAD and members of his tribe.

Ga'ham (Heb. probably = *sunburnt*, or *swarthy*), son of Nahor, Abraham's brother, by his concubine Reumah (Gen. xxii. 24).

Ga'har (Heb. *lurking-place*, Ges.), ancestor of a family of Nethinim who returned from the Captivity with Zerubbabel (Ezr. ii. 47; Neh. vii. 49).

Gai'us [ga'yus] (L. = *Caius*, a common Roman first name). JOHN, SECOND AND THIRD EPISTLES OF.

Gal'a-ad (1 Mc. v. 9, 55; Jd. i. 8, xv. 5; and "the country of Galaad," 1 Mc. v. 17, 20, 25, 27, 36, 45, xiii. 22), the Greek form of GILEAD.

Ga'lal (Heb. perhaps *weighty*, *worthy*, Ges.). **1.** A Levite, of the sons of Asaph (1 Chr. ix. 15).—**2.** A Levite, son of Jeduthun (ix. 16; Neh. xi. 17).

Ga-la'tia [-she-a, or, less formally, -sha] (Gr., literally = the *Gallia*, or *Gaul*, of the East). The GALATIANS were in their origin a stream of that great Celtic torrent which poured into Greece in the third century B. C. Some of these invaders moved on into Thrace, and appeared on the shores of the Hellespont and Bosporus, when Nicomedes I., king of Bithynia, then engaged in a civil war, invited them across to help him. Once established in Asia Minor, they became a terrible scourge. The neighboring kings succeeded in repulsing them within the general geographical limits to which the name of Galatia was given. At the end of the Roman Republic, Galatia appears as a dependent kingdom; at the beginning of the empire, as a province (A. D. 26). The Roman province of Galatia may be roughly described as the central region of the peninsula of Asia Minor, with the provinces of ASIA on the W., CAPPADOCIA on the E., PAMPHYLIA and CILICIA on the S., and BITHYNIA and PONTUS on the N. It would be difficult to define the exact limits. In fact, they were frequently changing. At one time this province contained Pisidia and Lycaonia, and therefore ANTIOCH 2, Iconium, Lystra, and Derbe, which are conspicuous in the narrative of St. Paul's travels. But the characteristic part of Galatia lay N. from those districts. These Eastern Gauls preserved much of their ancient character, and something of their ancient language. The prevailing speech, however, of the district was Greek. The inscriptions found at Ancyra are Greek, and St. Paul wrote his Epistle in Greek. It is difficult at first sight to determine in what sense the word Galatia is used by the writers of the N. T., or whether always in the same sense. In Acts xvi. 6, xviii. 23, the journeys of St. Paul through the district are mentioned in very general terms. Most probably Galatia is used by St. Luke as an ethnographical term, and not for the Roman province of that name. (See also 1 Cor. xvi. 1; Gal. i. 2; 2 Tim. iv. 10; 1 Pet. i. 1.) Böttger maintains that the Galatia of the Epistle (GALATIANS, EPISTLE TO THE) is entirely limited to the district between Derbe and Colosse, i. e. the extreme southern frontier of the Roman province.

* **Ga-la'tians** [-she-anz or -shanz] = natives or inhabitants of GALATIA, originally from Gaul or ancient France (L. *Gallia*) (1 Mc. viii. 2; 2 Mc. viii. 20; Gal. iii. 1). Some suppose that in 1 Maccabees "Galatians" = the Gauls or ancient inhabitants of France.

Ga-la'tians (see above), **The E-pis'tle to the,** was written by the Apostle PAUL not long after his journey through GALATIA and Phrygia (Acts xviii. 23), and probably in the early portion of his two and a half years' stay at Ephesus, which terminated with the Pentecost of A. D. 57 or 58. The Epistle appears to have been called forth by the machinations of Judaizing teachers, who, shortly before the date of its composition, had endeavored to seduce the churches of this province into a recognition of circumcision (v. 2, 11, 12, vi. 12 ff.), and had openly sought to depreciate the apostolic claims of St. Paul (compare i. 1, 11). The Epistle vindicates his own apostolic authority, and aims to bring back the Galatians to the simplicity of the Gospel, that they may be justified and saved through faith in Christ. The scope and contents of the Epistle are thus—(1.) apologetic (i., ii.) and polemical (iii., iv.); and (2.) hortatory and practical (v., vi.): the positions and demonstrations of the former portion being used with great power and persuasiveness in the exhortations of the latter. With regard to the *genuineness* and *authenticity* of this Epistle, no writer of any credit or respectability has expressed any doubts. The testimony of the early Church is most decided and unanimous. Besides express references to the Epistle, we have one or two direct citations found as early as the time of the Apostolic Fathers, and several apparent allusions. (CANON; INSPIRATION.) Two historical questions require a brief notice:—1. The *number of visits* made by St. Paul to the churches of Galatia previous to his writing the Epistle. These seem certainly to have been *two*. The apostle founded the churches of Galatia in the visit recorded Acts xvi. 6, during his second missionary journey, about A. D. 51, and revisited them at the period and on the occasion mentioned Acts xviii. 23, when he went through the country of

Galatia and Phrygia. On this occasion probably he found the leaven of Judaism beginning to work in the churches of Galatia. 2. Closely allied with the preceding question is that of the date, and the place from which the Epistle was written. Conybeare and Howson, and more recently (1857) Lightfoot, urge the probability of its having been written at about the same time as Romans. They would therefore assign Corinth as the place where the Epistle was written, and the three months that the apostle stayed there (Acts xx. 2, 3), apparently the winter of A. D. 57 or 58, as the exact period. But it seems almost impossible to assign a later period than the commencement of the prolonged stay in Ephesus (A. D. 54). The subscription, "written from Rome," the best critics pronounce spurious.

Gal′ba-num (L.; Heb. *helbĕnâh* or *chelbĕnâh*), one of the perfumes employed in the preparation of the sacred incense (Ex. xxx. 34). The galbanum of commerce is brought chiefly from India and the Levant. It is a resinous gum of a brownish-yellow color, and strong, disagreeable smell, usually met with in masses, but sometimes found in yellowish tear-like drops. But, though galbanum itself is well known, the plant which yields it has not been exactly determined. Sprengel is in favor of the *Ferula Ferulago*, Linn., which grows in North Africa, Crete, and Asia Minor. It was for some time supposed to be the product of the *Bubon Galbanum*, Linn., a native of the Cape of Good Hope. The *Opoidia galbanifera* of Lindley, a Persian plant, has been adopted by the Dublin college in their Pharmacopœia as that which yields the galbanum. But the question remains undecided.

Gal′e-ed (Heb. *heap of witness*), the name given by Jacob to the heap which he and Laban made on Mount GILEAD in witness of the covenant then entered into between them (Gen. xxxi. 47, 48; compare 23, 25). JEGAR-SAHADUTHA.

Gal′ga-la (Gr. = GILGAL), the ordinary equivalent in the LXX. for GILGAL; in the A. V. only in 1 Mc. ix. 2, = either the upper Gilgal near Bethel, or the lower one near Jericho.

* **Gal-i-le′an** = a native or inhabitant of GALILEE (Mk. xiv. 70; Lk. xiii. 1, 2, xxii. 59, xxiii. 6; Jn. iv. 45; Acts ii. 7).

Gal′i-lee (fr. Heb. *gâlîl* = *a circle* or *circuit*). This name, in the Roman age applied to a large province, seems to have been originally confined to a little "circuit" of country round Kedesh-Naphtali, in which were situated the twenty towns given by Solomon to Hiram, king of Tyre, as payment for his work in conveying timber from Lebanon to Jerusalem (Josh. xx. 7, xxi. 32; 1 K. ix. 11). They were then, or subsequently, occupied by strangers, and for this reason Isaiah gives to the district the name "Galilee of the Gentiles" (Is. ix. 1; Mat. iv. 15). Probably the strangers increased in number, and became during the Captivity the great body of the inhabitants; extending themselves also over the surrounding country, they gave to their new territories the old name, until at length Galilee became one of the largest provinces of PALESTINE. In the Maccabean period Galilee contained only a few Jews living in the midst of a large heathen population (1 Mc. v. 20–23). In the time of our Lord, all Palestine was divided into three provinces, JUDEA, SAMARIA, and Galilee (Acts ix. 31; Lk. xvii. 11; Jos. *B. J.* iii. 3). The latter included the whole northern section of the country, including the ancient territories of Issachar, Zebulun, Asher, and Naphtali. On the W. it was bounded by the territory of Ptolemais, which probably included the whole plain of *'Akka* (ACCHO) to the foot of Carmel. The southern boundary ran along the base of Carmel and of the hills of Samaria to Mount Gilboa, and then descended the valley of Jezreel by Scythopolis to the Jordan. The river Jordan, the Sea of Galilee, and the upper Jordan to the fountain at Dan, formed the eastern border; and the northern ran from Dan westward across the mountain ridge till it touched the territory of the Phenicians. Galilee was divided into two sections, *Lower* and *Upper*. *Lower* Galilee included the great plain of Esdrælon with its offshoots, which run down to the Jordan and the Lake of Tiberias; and the whole of the hill-country adjoining it on the N. to the foot of the mountain-range. It extended as far as the village of Ginea, the modern *Jenîn*, on the extreme southern side of the plain, and included the whole region from the plain of *'Akka*, on the W., to the shores of the lake on the E. It was thus one of the richest and most beautiful sections of Palestine. The chief towns of Lower Galilee were Tiberias, Tarichæa, at the southern end of the Sea of Galilee, and Sepphoris. The towns most celebrated in N. T. history are Nazareth, Cana, and Tiberias (Lk. i. 26; Jn. ii. 1, vi. 1). *Upper Galilee* embraced the whole mountain-range lying between the upper Jordan and Phenicia. Its southern border ran along the foot of the *Safed* range from the north-west angle of the Sea of Galilee (GENNESARET) to the plain of *'Akka*. To this region the name "Galilee of the Gentiles" is given in the O. and N. T. (Is. ix. 1; Mat. iv. 15). Capernaum, on the N. W. shore of the lake, was in Upper Galilee. Galilee was the scene of the greater part of our Lord's private life and public acts. His early years were spent at Nazareth; and when He entered on His great work He made Capernaum His home (Mat. iv. 13, ix. 1). It is a remarkable fact that the first three gospels are chiefly taken up with our Lord's ministrations in this province, while the Gospel of John dwells more upon those in Judea. The nature of our Lord's parables and illustrations was greatly influenced by the peculiar features and products of the country. The apostles originally were all either Galileans by birth or residence (Acts i. 11), and as such were despised, as their Master had been, by the proud Jews (Jn. i. 46, vii. 52; Acts ii. 7). It appears also that the pronunciation of the Jews in Galilee had become peculiar, probably from contact with their Gentile neighbors (Mat. xxvi. 73; Mk. xiv. 70). (SHEMITIC LANGUAGES, § 15, *a*; GREEK.) After the destruction of Jerusalem, Galilee became the chief seat of Jewish schools of learning, and the residence of their most celebrated Rabbins. EDUCATION.

Gal′i-lee, Sea of. GALILEE; GENNESARET.

Gall, the A.V. translation of—1. Heb. *mĕrêrâh*, or *mĕrôrâh*, etymologically = *that which is bitter*; translated in Job xiii. 26, "bitter things;" in Deut. xxxii. 32, "bitter;" hence applied to the *bile* or "gall" from its intense bitterness (Job xvi. 13, xx. 25); also = the *poison* of serpents (Job xx. 14), which the ancients erroneously believed was their "gall."—2. Heb. *rôsh*, generally translated "gall" by the A. V., is in Hos. x. 4 rendered "hemlock;" in Deut. xxxii. 33, and Job. xx. 16, "poison" or "venom" (of serpents). From Deut. xxix. 18, and Lam. iii. 19, compared with Hos. x. 4, it is evident that the Hebrew denotes some bitter, and perhaps poisonous plant. Celsius thinks poison "hemlock," *Conium maculatum*, is intended.

Gesenius understands "poppies." The various species of this family (*Papaveraceæ*) spring up quickly in corn-fields, and the juice is extremely bitter. A steeped solution of poppy-heads may be "the water of gall" (Jer. viii. 14).—The passages in the Gospels which relate the circumstance of the Roman soldiers offering our Lord, just before His Crucifixion, "vinegar mingled with gall" (Gr. *cholê;* Mat. xxvii. 34), and "wine mingled with myrrh" (Mk. xv. 23), require some consideration. "Matthew, in his usual way," as Hengstenberg remarks, "designates the drink theologically: always keeping his eye on the prophecies of the O. T., he speaks of gall and vinegar for the purpose of rendering the fulfilment of the Psalms more manifest. Mark again, according to *his* way, looks rather at the *outward* quality of the drink." "Gall" is not to be understood in any other sense than as expressing the bitter nature of the draught. Notwithstanding the almost concurrent opinion of ancient and modern commentators that the "wine mingled with myrrh" was offered to our Lord as an anodyne, we cannot readily come to the same conclusion. Had the soldiers intended a mitigation of suffering, they would doubtless have offered a draught drugged with some substance having narcotic properties. The drink in question was probably a mere ordinary beverage of the Romans (so Mr. Houghton). The Gr. *cholê* (in LXX. = No. 1 and 2) is also translated "gall" in Acts viii. 23, where "gall of bitterness" (i. e. *bitter gall*) = *malignant, aggravated depravity* (Hackett), or a poisonous moral condition (Rev. I. Jennings in Kitto). Bitter Herbs.

Gal'ler-y, an architectural term, describing the porticos or verandas, which are not uncommon in Eastern houses. It is doubtful, however, whether the Hebrew words, so translated, have any reference to such an object. (1.) In Cant. i. 17 the Heb. *râhît* or *râchît* (translated in plural "rafters," margin "galleries") = *carved* or *fretted ceiling*, Gesenius. —(2.) In Cant. vii. 5 (Heb. 6), the Heb. *rahat*, translated "gutters" (Gen. xxx. 38, 41), and "troughs" (Ex. ii. 16), is applied to the hair, the regularly arranged, flowing locks being compared by the poet to the channels of running water seen in the pasture-grounds of Palestine.—(3.) In Ez. xli. 15, 16, xlii. 3, 5, the Heb. *attik* seems = *a pillar* used for the support of a floor (so Mr. Bevan, Villalpandus, &c.; but Gesenius, Fürst, Hävernick, &c., translate *terrace*, or *gallery*).

Gal'ley. Ship.

Gal'lim (Heb. *heaps*, or possibly *springs*), a place mentioned in the Bible—(1.) As the native place of the man to whom Michal, David's wife, was given—"Phalti the son of Laish, who was from Gallim" (1 Sam. xxv. 44).—(2.) In the catalogue of places terrified at the approach of Sennacherib (Is. x. 30). It was perhaps a short distance N. of Jerusalem. The name of Gallim has not been met with in modern times.

Gal'li-o (L. *giving suck, milky*, Walton's Polyglott). Junius Annæus Gallio, the Roman proconsul of Achaia when St. Paul was at Corinth, A. D. 53, under the Emperor Claudius. He was brother to Lucius Annæus Seneca, the philosopher, and was originally named Marcus Annæus Novatus, but got the above name from his adoption into the family of the rhetorician Lucius Junius Gallio. Seneca says he was universally beloved. The idea that Gallio was indifferent to all religion is not conveyed by the Scriptures, though he refused to take cognizance of the Jews' charges against the apostle, and did not interfere with the Greeks who assaulted Sosthenes in his presence (Acts xviii. 12–17). He is said to have been put to death by Nero, "as well as his brother Seneca, but not at the same time" (Winer); but there is apparently no authority for this. Jerome, in the Chronicle of Eusebius, says that he committed suicide, 65 A. D.

Gal'lows. Punishments.

Gam'a-el (Gr.) = Daniel 2 (1 Esd. viii. 29).

Ga-ma'li-el (Gr. and L. fr. Heb. = *reward of God, benefit of God*, Ges.). **1.** Son of Pedahzur; prince or captain of Manasseh at the census at Sinai (Num. i. 10, ii. 20, vii. 54, 59), and at starting on the march through the wilderness (x. 23).—**2.** A Pharisee and celebrated doctor of the law, who gave prudent worldly advice in the Sanhedrim respecting the treatment of the followers of Jesus of Nazareth (Acts v. 34 ff.). He was the preceptor of St. Paul (xxii. 3). He is generally identified with the very celebrated Jewish doctor Gamaliel. This Gamaliel was son of Rabbi Simeon, and grandson of the celebrated Hillel; he was president of the Sanhedrim under Tiberius, Caligula, and Claudius, and is reported to have died eighteen years before the destruction of Jerusalem. The Jewish accounts make him die a Pharisee. Ecclesiastical tradition (improbably) makes him become a Christian, and baptized by St. Peter and St. Paul.

Games. The notices of juvenile games are very few. It must not, however, be inferred from this that the Hebrew children were without the amusements adapted to their age (Zech. viii. 5). The only sports, recorded in the Bible, are keeping tame birds (Job xli. 5), and imitating the proceedings of marriages or funerals (Mat. xi. 16). Manly games were not much followed up by the Hebrews; the natural earnestness of their character and the influence of the climate alike indisposed them to active exertion. The chief amusement of the men appears to have consisted in conversation and joking (Jer. xv. 17; Prov. xxvi. 19). A military exercise seems to be noticed in 2 Sam. ii. 14. In Jerome's day the usual sport consisted in lifting weights as a trial of strength, as also practised in Egypt. Dice are mentioned by the Talmudists, probably introduced from Egypt. Public games were altogether foreign to the spirit of Hebrew institutions: the great religious festivals supplied the pleasurable excitement and the feelings of national union which rendered the games of Greece so popular, and at the same time inspired the persuasion that such gatherings should be exclusively connected with religious duties. Accordingly, the erection of a *gymnasium* by Jason 4 was looked upon as a heathenish proceeding (1 Mc. i. 14; 2 Mc. iv. 12–14). The entire absence of verbal or historical reference to this subject in the Gospels shows how little it entered into the life of the Jews. Among the Greeks, the rage for theatrical exhibitions was such, that every city of any size possessed its theatre and stadium. At Ephesus an annual contest was held in honor of Diana. (Asiarchs.) Probably St. Paul was present when these games were proceeding. A direct reference to the exhibitions that took place on such occasions is made in 1 Cor. xv. 32. St. Paul's Epistles abound with allusions to the Greek contests, borrowed probably from the Isthmian games, at which he may well have been present during his first visit to Corinth. These contests (2 Tim. iv. 7; 1 Tim. vi. 12) were divided into two classes, the *pancratium*, consisting of boxing and wrestling, and the *pentathlon*, consisting of leaping, running, quoiting (DISCUS), hurling the spear, and wrestling. The competitors (1 Cor. ix. 25; 2 Tim. ii. 5) required a long and severe course of previous training (1 Tim. iv. 8), during which a particular diet was enforced (1 Cor. ix. 25, 27). In the Olympic contests these preparatory exercises extended over a period of ten months, during the last of which they were conducted under the supervision of appointed officers. The contests took place in the presence of a vast multitude of spectators (Heb. xii. 1), the competitors being the spectacle (1 Cor. iv. 9; Heb. x. 33). The games were opened by the proclamation of a herald (1 Cor. ix. 27), whose office it was to give out the name and country of each candidate, and especially to announce the name of the victor before the assembled multitude. Certain conditions and rules were laid down, as, that no bribe be offered to a competitor, &c.; any infringement of these rules involved a loss of the prize (2 Tim. ii. 5). The judge was selected for his spotless integrity (2 Tim. iv. 8): his office was to decide any disputes (Col. iii. 15), and to give the prize (1 Cor. ix. 24; Phil. iii. 14), consisting of a CROWN (2 Tim. ii. 5, iv. 8) of leaves of wild olive at the Olympic games, and of pine, or at one period, ivy, at the Isthmian games. Palm-branches were also placed in the hands of the victors (Rev. vii. 9). St. Paul alludes to two only out of the five contests, boxing and running, most frequently to the latter. In boxing (compare 1 Cor. ix. 26), the hands and arms were bound with the *cestus*, a band of leather studded with nails. The foot-race (2 Tim. iv. 7) was run in the *stadium* (1 Cor. ix. 24), an oblong area, open at one end and rounded in a semicircular form at the other, along the sides of which were the raised tiers of seats on which the spectators sat. The judge was stationed by the goal (Phil. iii. 14), which was clearly visible from one end of the *stadium* to the other. St. Paul brings vividly before our minds the earnestness of the competitor, having cast off every encumbrance, especially any closely-fitting robe (Heb. xii. 1), holding on his course uninterruptedly (Phil. iii. 12), his eye fixed on the distant goal (Heb. xii. 2, xi. 26), unmindful of the space already past, and stretching forward with bent body (Phil. iii. 12), his perseverance (Heb. xii. 1), his joy at the completion of the course (Acts xx. 24), his exultation as he not only receives (Phil. iii. 12), but actually grasps (not "apprehend" as A.V. in Phil.; 1 Tim. vi. 12, 19) the crown which had been set apart (2 Tim. iv. 8) for the victor.

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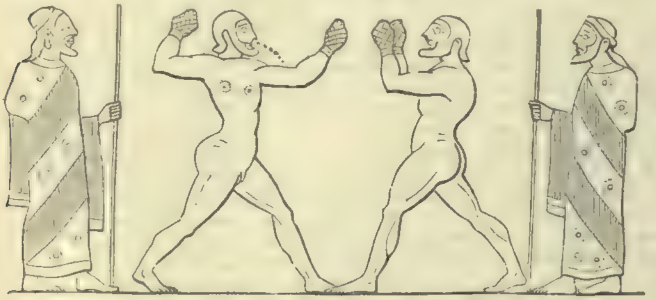
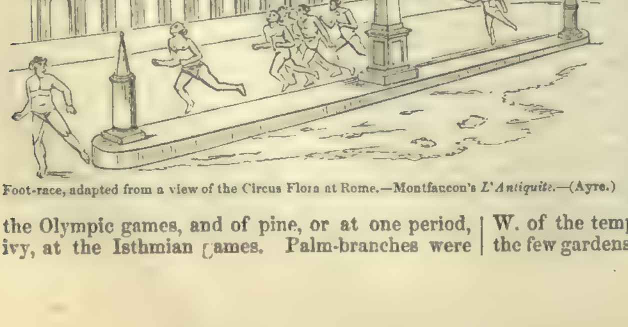
Isthmian Crowns.



Boxing with the Cestus.—From Panofka, *Bilder des Antiken Lebens.*—(Fbn.)



Foot-race, adapted from a view of the Circus Flora at Rome.—Montfaucon's *L'Antiquité.*—(Ayre.)

Gam'ma-dim (Heb. pl., see below), or **Gam'ma-dims.** This word occurs only in Ez. xxvii. 11, and has been translated—(1.) *Pigmies* (Vulgate, Kimchi, &c.).—(2.) As a geographical or local term = *Ancon*, *Cappadocians*, &c. (Grotius, Chal., &c.).—(3.) In a more general sense, *brave warriors*, Ges.; *deserters*, Hitzig. After all, the rendering in the LXX., *guards*, furnishes the simplest explanation.

Ga'mul (Heb. *weaned*, Ges.), a priest; the leader of the twenty-second course in the service of the sanctuary (1 Chr. xxiv. 17).

Gar. "Sons of Gar" are named among the "sons of the servants of Solomon" in 1 Esd. v. 34, not in Ezr. and Neh.

Gar'den (Heb. *gan*, *gannâh*, *ginnâh*; Gr. *kêpos*). Gardens in the East, as the Hebrew indicates, are enclosures, on the outskirts of towns, planted with various trees and shrubs. From the allusions in the Bible, we learn that they were surrounded by hedges of thorn (Is. v. 5), or walls of stone (Prov. xxiv. 31). For further protection, lodges (Is. i. 8; Lam. ii. 6) or watchtowers (Mk. xii. 1) were built in them, in which sat the keeper (Job xxvii. 18) to drive away the wild beasts and robbers, as is the case to this day. The gardens of the Hebrews were planted with flowers and aromatic shrubs (Cant. vi. 2, iv. 16), also trees yielding olives, figs, nuts (vi. 11), pomegranates, and other fruits for domestic use (Ex. xxiii. 11; Jer. xxix. 5; Am. ix. 14). Gardens of herbs, or kitchen-gardens, are mentioned in Deut. xi. 10, and 1 K. xxi. 2. Cucumbers were grown in them (Is. i. 8; Bar. vi. 70), and probably also melons, leeks, onions, and garlic (Num. xi. 5). (AGRICULTURE; FOOD.) The rose-garden in Jerusalem, said to have been situated W. of the temple mount, is remarkable as one of the few gardens which, from the time of the prophets, existed within the city walls. But of all the gardens of Palestine none is possessed of associations more sacred and imperishable than the garden of GETHSEMANE. In addition to the ordinary productions of the country, we are tempted to infer from Is. xvii. 10 that in some gardens care was bestowed on rearing exotics. In a climate like that of Palestine, the neighborhood of water was an important consideration in selecting the site of a garden. To the old Hebrew poets, "a well-watered garden," or "a tree planted by the waters," was an emblem of luxuriant fertility and material prosperity (Is. lviii. 11; Jer. xvii. 8, xxxi. 12). (EDEN 1.) From a neighboring stream or cistern were supplied the channels or conduits, by which the gardens were intersected, and the water was thus conveyed to all parts (Ps. i. 3; Eccl. ii. 6; Ecclus. xxiv. 30). On the expression "to water with the foot" in Deut. xi. 10, see AGRICULTURE; EGYPT. The orange, lemon, and mulberry groves which lie around and behind Jaffa, supply perhaps the most striking peculiarities of Oriental gardens—gardens which Maundrell describes as "a confused miscellany of trees jumbled together, without either posts, walks, arbors, or any thing of art or design, so that they seem like thickets rather than gardens." The kings and nobles had their country houses surrounded by gardens (1 K. xxi. 1; 2 K. ix. 27), and these were used on festal occasions (Cant. v. 1). The garden of Ahasuerus was in a court of the palace (Esth. i. 5), adjoining the banqueting-hall (vii. 7). In Babylon (BABEL) the gardens and orchards were enclosed by the city walls. In large gardens, the *orchard* was probably, as in Egypt, the enclosure set apart for the cultivation of date and sycamore trees, and fruit-trees of various kinds (Cant. iv. 13; Eccl. ii. 5). The ancient Hebrews made use of gardens as places of BURIAL (Jn. xix. 41). Manasseh and his son Amon were buried in the garden of their palace, the garden of Uzza (2 K. xxi. 18, 26). The retirement of gardens rendered them favorite places for devotion (Mat. xxvi. 36; Jn. xviii. 1). In the degenerate times of the monarchy they were selected as the scenes of idolatrous worship (Is. i. 29, lxv. 3, lxvi. 17), and images of the idols were probably erected in them. Gardeners are alluded to in Job xxvii. 18 and Jn. xx. 15. But how far the art of gardening was carried among the Hebrews we have few means of ascertaining. That they were acquainted with grafting is evident from Rom. xi. 17, 24, as well as from the minute prohibitions of the Mishna; and propagating plants by layers or cuttings was not unknown (Is. xvii. 10). The traditional gardens and pools of Solomon, supposed to be alluded to in Eccl. ii. 5, 6, are shown in the *Wady Urtâs* (i. e. *Hortus*, L. = *garden*), about one and a quarter hours S.W. of Bethlehem (compare Jos. viii. 7, § 3). (POOL.) The "king's garden," mentioned in 2 K. xxv. 4; Neh. iii. 15; Jer. xxxix. 4, lii. 7, was near the pool of Siloam, at the mouth of the Tyropœon, N. of *Bîr Eyûb* (EN-ROGEL), and was formed by the meeting of the valleys of Jehoshaphat and Hinnom. JERUSALEM.

* **Gar'den–house** (Heb. *bêyth-haggan*), a place by the way of which King AHAZIAH 2 fled from Jehu; probably at EN-GANNIM, the modern *Jenîn* (2 K. ix. 27).

Ga'reb (Heb. *scabby*, Ges.), "the ITHRITE," one of the heroes of David's army (2 Sam. xxiii. 38; 1 Chr. xi. 40).

Ga'reb (Heb. *scabby*, Ges.), **the Hill**, in the neighborhood of Jerusalem (Jer. xxxi. 39 only), supposed to have been the place to which lepers were sent from the city (Kitto).

Gar'i-zim = GERIZIM (2 Mc. v. 23; vi. 2).

* **Gar'land** = a wreath (Acts xiv. 13). CROWN.

Gar'lic (Heb. *shûm*) (Num. xi. 5), a vegetable allied to the onion; the *Allium sativum*, Linn., which abounds in Egypt.

Gar'ment. DRESS; MANTLE.

Gar'mite (fr. Heb. = *descendant of Gerem; bony*, Ges.; *strong*, Fü.), **the.** Keilah the Garmite is mentioned in the obscure genealogical lists of Judah (1 Chr. iv. 19).

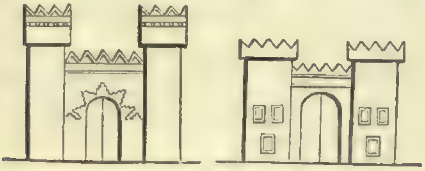
* **Gar'ner.** BARN; TREASURY.

Gar'ri-son. The Hebrew words so rendered in the A. V. are derivatives from the root *nâtsab*, to *place*, *erect*, which may be applied to a variety of objects. 1. *Matstsab* and *matstsâbâh* undoubtedly = a "garrison," or fortified post (1 Sam. xiii. 23, xiv. 1, 4, 6, 11, 12, 15; 2 Sam. xxiii. 14).—2. *Nĕtsîb* also = "garrison" (1 Chr. xi. 16), but elsewhere (so Mr. Bevan, after the LXX.) = a *column* erected in an enemy's country as a token of conquest (1 Sam. xiii. 3, A. V. and Ges. "garrison"). The same word elsewhere (so Mr. Bevan) = *officers* placed over a vanquished people (2 Sam. viii. 6, 14; 1 Chr. xviii. 13; 2 Chr. xvii. 2); Gesenius agrees with the A.V. in most of these in translating "garrison").—3. *Matstsêbâh* in Ez. xxvi. 11 (A. V. "garrison") = a PILLAR. Mr. Bevan, Fairbairn, &c., give the Hebrew here its more usual meaning.—4. In 2 Cor. xi. 32, the Greek verb *phroureô* (= *to keep watch* or *guard*, L. & S.) is translated "kept with a garrison."

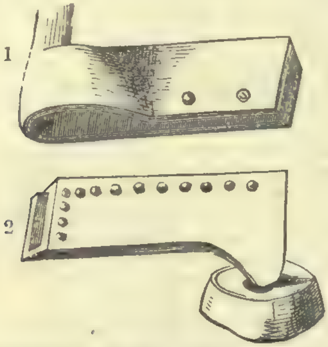
Gash'mu (Heb.) = GESHEM (Neh. vi. 6).

Ga'tam (Heb. *one puny and thin*, Ges.), fourth son of Eliphaz the son of Esau (Gen. xxxvi. 11; 1 Chr. i. 36), and one of the "dukes" of Eliphaz (Gen. xxxvi. 16).

Gate (Heb. *sha'ar*, usually translated "gate;" *pethah* or *pethach*, "entering," "entrance," "entry," "door," "gate;" *saph*, "threshold," "door-post," "post," "door," "gate," "BASIN," &c.; *deleth*, usually "door," also "gate," "two-leaved gate," &c.: Chal. *tĕra'*, twice only, in Dan. ii. 49, iii. 26, "gate," "mouth," margin "door;" Gr. *thura*, usually translated "door," once "gate" of the temple; *pulê*, uniformly "gate;" *pulôn*, "gate," once "porch"). The gates and gateways of Eastern cities anciently held and still hold an important part, not only in the defence but in the public economy of the place. They thus sometimes represent the city itself (Gen. xxii. 17, xxiv. 60; Deut. xii. 12; Judg. v. 8; Ru. iv. 10; Ps. lxxxvii. 2, cxxii. 2). Among the special purposes for which they were used may be mentioned—1. As places of public resort, for business, conversation, news (Gen. xix. 1, xxiii. 10, xxxiv. 20, 24; 1 Sam. iv. 18, &c.). 2. Places for public deliberation, administration of justice, or of audience for kings and rulers, or ambassadors (Deut. xvi. 18, xxi. 19, xxv. 7; Josh. xx. 4, &c.). 3. Public markets (2 K. vii. 1). In heathen towns, the open spaces near the gates appear to have been sometimes used as places for sacrifice (Acts xiv. 13; compare 2 K. xxiii. 8). Regarded, therefore, as positions of great importance, the gates of cities were carefully guarded and closed at nightfall (Deut. iii. 5; Josh. ii. 5, 7; Judg. ix. 40, 44, &c.). They contained chambers over the gateway (2 Sam. xviii. 24). The gateways of Assyrian cities were arched or square-headed entrances in the wall, sometimes flanked by towers. The doors themselves, of the larger gates mentioned in Scripture, were two-leaved, plated with metal, closed with locks, and fastened with metal bars (Deut. iii. 5; Judg. xvi. 3; Ps. cvii. 16; Is. xlv. 1, 2, &c.). Gates not defended by iron were of course liable to be set on fire by an enemy (Judg. ix. 52). The gateways of royal palaces, and even of private houses, were often richly ornamented. Sentences from the Law were inscribed on and above the gates (Deut. vi. 9, xi. 20). The gates of Solomon's Temple were very massive and costly, being overlaid with gold and carvings (1 K. vi. 34, 35; 2 K. xviii. 16). Those of the Holy Place were of olive-wood, two-leaved, and overlaid with gold; those of the Temple of fir (1 K. vi. 31, 32, 34; Ez. xli. 23, 24). The figurative "gates" of pearl and precious stones (Is. liv. 12; Rev. xxi. 21) may be regarded as having their types in the massive stone doors in some of the ancient houses in Syria. These are of single slabs several inches thick, sometimes ten feet high, and turn on stone pivots above and below. (HINGE.) Egyptian doorways were often richly ornamented. The parts of the doorway were the threshold (Judg. xix. 27); the side-posts, the lintel (Ex. xii. 7). Levites were the hereditary "porters" (i. e. door-keepers) in the Temple; and in houses of the wealthier classes, and in palaces, persons were especially appointed to keep the door (Jer. xxxv. 4; 2 K. xii. 9, xxv. 18, &c.). "Gates" are figuratively ascribed to HEAVEN (Gen. xxviii. 17), also to DEATH (Job xxxviii. 17, &c.), &c. In Mat. xvi. 18, "the gates of hell" = the power of the kingdom of Satan. ANTIOCH; CITY; COMMERCE; CURTAIN; FENCED CITY; HOUSE; JERUSALEM; JUDGE; PORCH; PORTER; TEMPLE.



Assyrian Gates.—(Layard.)



Egyptian Door-pins.—1. Upper pin, on which the door turned. 2. Lower pin.—(Wilkinson.)

Modern Egyptian Door.—(Lane.)

Modern Egyptian Door.—(Lane.)

Gath (Heb. *wine-press*), one of the five royal cities of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17); and the native place of the giant GOLIATH (1 Sam. xvii. 4, 23). The site of Gath for many centuries remained unknown. After a careful survey of the country in 1857, and a minute examination of the several passages of Scripture in which the name is mentioned, Mr. Porter came to the conclusion that it stood upon the conspicuous hill now called *Tell es-Sâfieh*, where are the foundations of an old castle, with other traces of ancient buildings, and a modern village. This hill, irregular in form, and about 200 feet high, stands upon the side of the plain of Philistia, at the foot of the mountains of Judah, ten miles E. of Ashdod, about the same S. by E. of Ekron, and six miles N. of ELEUTHEROPOLIS. Thomson (ii. 360) regards Gath as = Eleutheropolis, now *Beit Jibrîn* (= *house of giants*). He says the name *Khurbet Get* (= *ruins of Gath*) is now applied to one of the heaps of rubbish a short distance W. of the castle of *Beit Jibrîn*. He makes MARESHAH (Josh. xv. 44) a suburb of Gath; hence MORESHETH-GATH (Mic. i. 14). Gath occupied a strong position (2 Chr. xi. 8) on the border of Judah and Philistia (1 Sam. xxi. 10; 1 Chr. xviii. 1); and from its strength and resources, forming the key of both countries, was the scene of frequent struggles, and was often captured and recaptured (2 Chr. xi. 8, xxvi. 6; 2 K. xii. 17; Am. vi. 2). It was near Shocoh and Adullam (2 Chr. xi. 8), and appears to have stood on the way leading from the former to Ekron; for when the Philistines fled on the death of Goliath, they went "by the way of Shaaraim, even unto Gath and unto Ekron" (1 Sam. xvii. 1, 52). DAVID fled twice to ACHISH, king of Gath. ITTAI 1 was from Gath. The ravages of war to which Gath was exposed appear to have destroyed it at a comparatively early period, as it is not mentioned among the other royal cities by the later prophets (Zeph. ii. 4; Zech. ix. 5, 6). GITTITES.

Gath-he'pher, or **Git'tah-he'pher** (both Heb. = *wine-press of the well*), a town on the border of Zebulun, not far from Japhia (Josh. xix. 12, 13), celebrated as the native place of the prophet JONAH (2 K. xiv. 25). Porter identifies it with *el-Meshhad*, a village two miles E. of *Sefûrieh* (Sepphoris). Jonah's tomb is still shown there.

Gath-rim'mon (Heb. *press of the pomegranate*, Ges.). **1.** A city of Dan given to the Levites (Josh. xxi. 24; 1 Chr. vi. 69), situated on the plain of Philistia, apparently not far from Joppa (Josh. xix. 45); supposed by Robinson (ii. 67) to be at the modern *Deir Dubbân*. (ADULLAM.)—**2.** A town of Manasseh W. of the Jordan, assigned to the Levites (Josh. xxi. 25); = BILEAM.

Ga'za (L. fr. Heb. *'Azzâh = the strong*, Ges.; see AZZAH), one of the five chief cities of the Philistines. It is remarkable for its continuous existence and importance from the very earliest times. It is the last town in the S. W. of Palestine, on the road between Syria and the valley of the Nile. This peculiarity of situation has made Gaza important in a military as well as commercial sense. Its name (= *the strong*) was well elucidated in its siege by Alexander the Great, which lasted five months. This city was one of the most important military positions in the wars of the Maccabees (1 Mc. xi. 61, 62, xiii. 43). By the Romans it was assigned to the kingdom of Herod, and afterward to the province of Syria. Some of the most important campaigns of the crusaders took place in the neighborhood. The Biblical history of Gaza may be traced through the following stages. In Gen. x. 19 it appears, even before the call of Abraham, as a "border" city of the Canaanites. In the conquest of Joshua, the territory of Gaza is mentioned as one which he was not able to subdue (Josh. x. 41, xi. 22, xiii. 3). It was assigned to Judah (Josh. xv. 47), and that tribe did obtain possession of it (Judg. i. 18); but they did not hold it long; for soon afterward we find it in the hands of the Philistines (Judg. iii. 3, xiii. 1, xvi. 1, 21); indeed, it seems to have been their capital; and, notwithstanding the efforts of SAMSON, who died here, Gaza apparently continued, through the times of Samuel, Saul, and David, to be a Philistine city (1 Sam. vi. 17, xiv. 52, xxxi. 1; 2 Sam. xxi. 15). Solomon became master of it (1 K. iv. 24, A. V. "AZZAH"). But in aftertimes the same trouble with the Philistines recurred (2 K. xviii. 8; 2 Chr. xxi. 16, xxvi. 6, xxviii. 18; Am. i. 6, 7; Zeph. ii. 4; Zech. ix. 5). Gaza is mentioned in the N. T. (Acts viii. 26) in the account of the baptism of the Ethiopian eunuch on his return from Jerusalem to Egypt. The words "which is desert" have given rise to much discussion. The probability is, that they refer to the road, and are used by the angel to inform PHILIP, who was then in Samaria, on what route he would find the eunuch. Besides the ordinary road from Jerusalem by Ramleh to Gaza, there was another, more favorable for carriages (Acts viii. 28), further to the S. through Hebron, and thence through a district comparatively without towns, and much exposed to the incursions of people from the desert. The modern town, called *Ghuzzeh*, contains about 15,000 inhabitants. It is situated partly on an oblong hill of moderate height and partly on the lower ground. The climate of the place is almost tropical, but it has deep wells of

Gaza from S. E.—(Ayre.)

excellent water. There are a few palm-trees in the town, and its fruit-orchards are very productive. But the chief feature of the neighborhood is the wide-spread olive-grove to the N. and N. E. Gazathites; Gazites.

Gaz'a-ra (Gr. = Gazer or Gezer), a place frequently mentioned in the wars of the Maccabees, and of great importance in the operations of both parties (1 Mc. ix. 52, xiii. 53, xiv. 7, 33, 34, 36, xv. 28, xvi. 1; 2 Mc. x. 32–36); probably = Gezer or Gazer.

Ga'zath-ites, the = the inhabitants of Gaza (Josh. xiii. 3); elsewhere Gazites.

Ga'zer (Heb.) = Gezer (2 Sam. v. 25; 1 Chr. xiv. 16).

Ga-ze'ra (Gr.). **1.** Gazara (1 Mc. iv. 15; vii. 45). —**2.** Gazzam (1 Esd. v. 31).

Ga'zez (Heb. *shearer*, Ges.), a name which occurs twice in 1 Chr. ii. 46; (1.) as son of Caleb by Ephah his concubine; (2.) as son of Haran, the son of the same woman; the second is possibly only a repetition of the first.

Ga'zites, the = the inhabitants of Gaza (Judg. xvi. 2). Gazathites.

Gaz'zam (Heb. *devouring*, Ges.), ancestor of certain Nethinim who returned from the Captivity with Zerubbabel (Ezr. ii. 48; Neh. vii. 51).

Ge'ba [*g* as in *get*] (Heb. *the hill*). **1.** A city of Benjamin, allotted to the priests (Josh. xxi. 17; 1 Chr. vi. 60). It is named in the first group of Benjamite towns, apparently those lying near to and along the N. boundary (Josh. xviii. 24, A.V. "Gaba"). During the wars of the earlier part of the reign of Saul, Geba was held as a garrison by the Philistines (1 Sam. xiii. 3), but they were ejected by Jonathan. (Garrison 2.) Later, in the same campaign, in defining the position of the two rocks, which stood in the ravine below the garrison of Michmash, the terms fix Geba on the S. and Michmash on the N. of the ravine (1 Sam. xiv. 5, A. V. "Gibeah"). Exactly in accordance with this is the position of the modern village of *Jeba*, which stands picturesquely on the top of its steep, terraced hill, on the very edge of the great *Wady Suweinit*, looking N. to the opposite village, which also retains its old name of *Mukhmas*. Geba was fortified by Asa (1 K. xv. 22; 2 Chr. xvi. 6), and was the N. limit of the kingdom of Judah (2 K. xxiii. 8). It was occupied by the Benjamites after the Captivity (Neh. xi. 31).—**2.** The Geba named in Jd. iii. 10 must be the modern village *Jeba*, on the road between Samaria and *Jenîn* (En-gannim), about three miles from the former.

Ge'bal (Heb. *mountain*, Ges.), a proper name, occurring in Ps. lxxxiii. 7, in connection with Edom and Moab, Ammon and Amalek, the Philistines and the inhabitants of Tyre. Mr. Ffoulkes maintains that the Gebal of the Psalm = the Gebal of Ez. xxvii. 9, a celebrated maritime town of Phenicia, the "Biblus" (or Byblus) of profane literature, celebrated as the birth-place and principal sanctuary of Adonis. It is called *Jebeil* by the Arabs, and situated on the Mediterranean, about twenty miles N. of *Beirût*. (Giblites.) But Gesenius, Fürst, Fairbairn, Porter (in Kitto), &c., make the Gebal of Ps. lxxxiii. 7 = Gebalene (now *Jebâl*), the district round Petra. Edom.

Ge'ber (Heb. *a man*). **1.** The "son of Geber" (margin "Ben-geber") was Solomon's commissary, who resided in Ramoth-Gilead, and had charge of Havoth-Jair, and the district of Argob (1 K. iv. 13).—**2.** Geber the son of Uri, also Solomon's commissary, had a district S. of the former—the "country of Gilead," probably the modern *Belka* (1 K. iv. 19). Perhaps "the land" in this verse = the country over which the two kings, Sihon and Og, formerly reigned, excluding the parts assigned to two other commissaries (ver. 13, 14); or this Geber may have been a superior officer or superintendent of the three districts, as "the only officer" in the A. V. is literally "one officer."

Ge'bim (Heb., probably = *the ditches*, Mr. Grove; *cisterns* or *locusts*, Ges.), a village N. of Jerusalem (Is. x. 31), apparently between Anathoth and the ridge on which Nob was situated. *El-'Isâwiyeh* occupies about the right spot (so Mr. Grove).

Ged-a-li'ah (fr. Heb. = whom *Jehovah has made great* or *powerful*, Ges.). **1.** Son of Ahikam (Jeremiah's protector), and grandson of Shaphan, the secretary of King Josiah. After the destruction of the Temple, b. c. 588, Nebuchadnezzar departed from Judea, leaving Gedaliah with a Chaldean guard (Jer. xl. 5) at Mizpah, to govern the vine-dressers and husbandmen (lii. 16) who were exempted from captivity. Jeremiah joined Gedaliah; and Mizpah became the resort of Jews from various quarters (xl. 6, 11). Gedaliah's gentle and popular character, his hereditary piety, the prosperity of his brief rule (xl. 12), the reverence which revived and was fostered under him for the ruined Temple (xli. 5), fear of the Chaldean conquerors whose officer he was—all proved insufficient to secure Gedaliah from Baalis and Ishmael 6. He was murdered by Ishmael two months after his appointment.—**2.** A Levite, one of the six sons of Jeduthun who played the harp in the service of Jehovah (1 Chr. xxv. 3, 9).—**3.** A priest in Ezra's time (Ezr. x. 18).—**4.** Son of Pashur (Jer. xxxviii. 1), one of those who caused Jeremiah to be imprisoned.—**5.** Grandfather of Zephaniah the prophet (Zeph. i. 1).

Ged'dur (fr. Gr.) = Gahar (1 Esd. v. 30).

Ged'e-on (Gr. = Gideon). **1.** Ancestor of Judith (Jd. viii. 1).—**2.** Gideon (Heb. xi. 32).

Ge'der (Heb. *wall*, Ges.). The king of Geder was one of the thirty-one kings overcome by Joshua on the W. of the Jordan (Josh. xii. 13). Gesenius makes Geder perhaps = Gederah. Possibly (so Mr. Grove) it may = Gedor 5 in 1 Chr. iv. 39.

Ged'e-rah (Heb. *wall*, *enclosure*, *fold*, Ges.), a town of Judah in the lowland country (Josh. xv. 36), apparently in its eastern part; not identified; perhaps (so Gesenius) = Beth-gader.

Ged'e-rath-ite, the = the native or inhabitant of a place called Gederah, apparently in Benjamin (1 Chr. xii. 4).

Ge'der-ite, or **Ged'e-rite, the** = the native or inhabitant of some place named Geder or Gederah (1 Chr. xxvii. 28).

Ged'e-roth (Heb. pl. of Gederah = *sheep-cotes*), a town in the low country of Judah (Josh. xv. 41; 2 Chr. xxviii. 18); identified by Wilton (in Fairbairn, under Kithlish) with *el-Judeideh*, W. of *Tell el-Hasy*, and S. of *'Ajlân* (Eglon).

Ged-e-ro-tha'im (Heb. dual of Gederah = *two sheep-folds*), a town in the low country of Judah (Josh. xv. 36), named next in order to Gederah.

Ge'dor (Heb. *wall*, Ges.). **1.** A town in the mountains of Judah (Josh. xv. 58), a few miles N. of Hebron; probably at the ruined village *Jedûr*, half way between Bethlehem and Hebron, about two miles W. of the road (Robinson).—**2.** The town, apparently of Benjamin, to which "Jehoram "of Gedor" belonged (1 Chr. xii. 7).—**3.** An ancestor of Saul (1 Chr. viii. 31, ix. 37).—**4.** "Penuel the father of Gedor" and "Jered the father of Gedor" are mentioned in the genealogies of Judah (1 Chr. iv. 4, 18).—**5.** In 1 Chr. iv. 39, certain chiefs of Simeon are said to have gone, in the reign of Hezekiah, "to the entrance of Gedor, unto the E. side of the valley," and expelled thence the Hamites, &c. (GEDER.) If what is told in verse 42 was a subsequent incident in the same expedition, then we should look for Gedor between the S. of Judah and Mount Seir, i. e. Petra. No place of the name has yet been met with in that direction. The LXX. read Gerar for Gedor.

Ge-ha'zi (Heb. *valley of vision*, Ges.), the servant or boy of Elisha. He was sent as the prophet's messenger on two occasions to the good Shunammite (2 K. iv.); obtained fraudulently money and garments from Naaman, was miraculously smitten with incurable leprosy, and was dismissed from the prophet's service (v.). Afterward he is mentioned as relating to King Joram all the great things which Elisha had done, when the Shunammite appeared (viii.).

Ge-hen'na (L. fr. Heb. *gêy-hinnôm* = *valley of Hinnom*,) in A. V. the "valley of Hinnom" or "of the son (or 'children') of Hinnom;" a deep, narrow glen S. of Jerusalem, where, after the introduction of the worship of the fire-gods by Ahaz, the idolatrous Jews offered their children to Molech (2 Chr. xxviii. 3, xxxiii. 6; Jer. vii. 31, xix. 2–6). It became in later times the image of the place of everlasting punishment. ETERNAL; HELL; HINNOM, VALLEY OF; TOPHET.

Gel'i-loth (Heb. pl. = *circles*, *circuits*, *regions*, Ges.), a place named on the S. boundary line of Benjamin (Josh. xviii. 17). Mr. Grove supposes Gilgal is the right reading. Or Geliloth may be another name = GILGAL 1.

Ge-mal'li (Heb. *camel-driver* or *camel-rider*, Ges.), father of Ammiel, the Danite spy (Num. xiii. 12).

Gem-a-ri'ah (Heb. whom *Jehovah has perfected*, Ges.). **1.** Son of Shaphan the scribe, and father of Michaiah. He was one of the nobles of Judah, and had a chamber in the house of the Lord, from which Baruch read Jeremiah's alarming prophecy in the ears of all the people, B. C. 606 (Jer. xxxvi.).—**2.** Son of Hilkiah, and bearer of Jeremiah's letter to the captive Jews (xxix.).

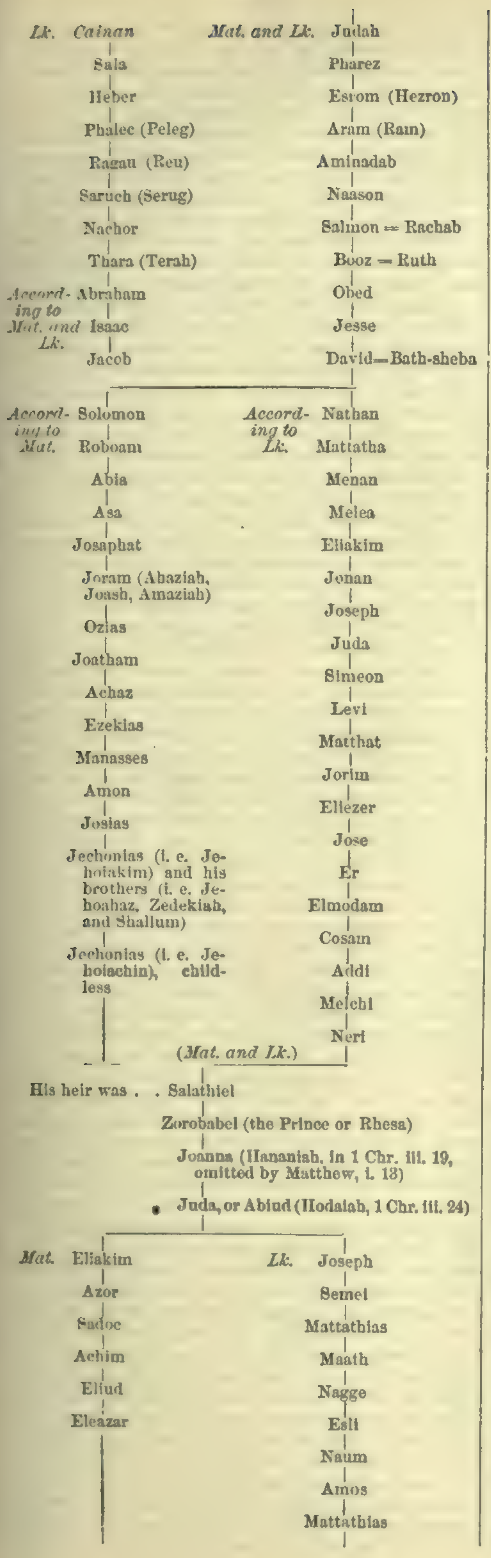
Gems [jemz]. STONES, PRECIOUS.

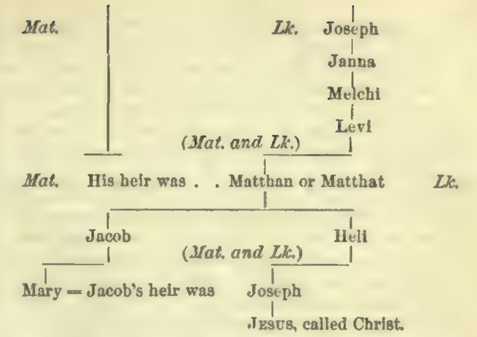
Gen-e-al'o-gy (fr. Gr. = an account or record of pedigree, or lineage; or the lineage itself). In Hebrew the term for a genealogy or pedigree is "the book of the generations;" and because the oldest histories were usually drawn up on a genealogical basis, the expression often extended to the whole history. Nor is this genealogical form of history peculiar to the Hebrews, or the Shemitic races. The earliest Greek histories were also genealogies. The promise of the land of Canaan to the seed of Abraham, Isaac, and Jacob successively, and the separation of the Israelites from the Gentile world; the expectation of Messiah as to spring from the tribe of Judah; the exclusively hereditary priesthood of Aaron with its dignity and emoluments; the long succession of kings in David's line; and the whole division and occupation of the land upon genealogical principles by the tribes, families, and houses of fathers, gave a deeper importance to the science of genealogy among the Jews than perhaps in any other nation (Gen. iv., v., x., xi., &c.). With Jacob, the founder of the nation, the system of reckoning by genealogies was much further developed. In Gen. xxxv. 22–26, we have a formal account of the sons of Jacob, the patriarchs of the nation, repeated in Ex. i. 1–5. In Gen. xlvi. we have an exact genealogical census of the house of Israel at the time of Jacob's going down to Egypt. When the Israelites were in the wilderness of Sinai, their number was taken by Divine command "after their families, by the house of their fathers" (Num. i., iii.). (CENSUS.) According to these genealogical divisions they pitched their tents, and marched, and offered their gifts and offerings, chose the spies, and divided the land of Canaan. The tribe of Levi was probably the only one which had no admixture of foreign blood. (CHRONOLOGY.) In many of the Scripture genealogies it is quite clear that birth was not the ground of their incorporation into their respective tribes (so Lord A. C. Hervey, original author of this article). (BECHER; CALEB.) However, birth was, and continued to be throughout their whole national course, the foundation of all the Jewish organization, and the reigns of the more active and able kings and rulers were marked by attention to genealogical operations. When David established the temple services on the footing which continued till the time of Christ, he divided the priests and Levites into courses and companies, each under the family chief. In Rehoboam's reign we have Iddo's work concerning genealogies (2 Chr. xii. 15). When Hezekiah reopened the Temple, and restored the temple services which had fallen into disuse, he reckoned the whole nation by genealogies (1 Chr. iv. 41, ix. 1; 2 Chr. xxxi. 16–19). In Jotham's reign we find a genealogical reckoning of the Reubenites (1 Chr. v. 17). When Zerubbabel brought back the captivity from Babylon, one of his first cares seems to have been to take a census of those that returned, and to settle them according to their genealogies (1 Chr. iii. 19–24, ix.; Ezr. ii.; Neh. vii., xi., xii.). Passing on to the time of Christ's birth, we have a striking incidental proof of the continuance of the Jewish genealogical economy in the fact that when Augustus ordered the census of the empire to be taken, the Jews in the province of Syria immediately went each one to his own city. Another proof is the existence of our Lord's genealogy in two forms as given by Matthew and Luke. (GENEALOGY OF JESUS CHRIST.) The mention of Zacharias, as "of the course of Abia," of Elizabeth, as "of the daughters of Aaron," and of Anna the daughter of Phanuel, as "of the tribe of Aser," are further indications of the same thing. And this conclusion is expressly confirmed by the testimony of Josephus. From all this it is abundantly manifest that the Jewish genealogical records continued to be kept till near the destruction of Jerusalem. But there can be little doubt that the registers of the Jewish tribes and families perished at the destruction of Jerusalem, and not before. Some partial records probably survived that event, but the Jewish genealogical system then came to an end. Just notions of the nature of the Jewish genealogical records are of great importance with a view to the right interpretation of Scripture. Let it only be remembered that these records have respect to political and territorial divisions, as much as to strictly genealogical descent, and it will at once be seen how erroneous a conclusion it may be, that all who are called "sons" of such or such a patriarch, or chief father, must necessarily be his very children. If any one family or house became extinct, some other would succeed to its place, called after its own chief father. (BECHER 1.) Hence a census of any tribe, drawn up at a later period, would exhibit different divisions from one drawn up earlier (Neh. xii., compare 1 Chr. xxiv.). The same principle must be borne in mind in interpreting any particular genealogy. Again, when a pedigree was abbreviated, it would naturally specify such generations as would indicate from what chief houses the person descended. But then as regards the chronological use of the Scripture genealogies, it follows from the above view that great caution is necessary in using them as measures of time, though they are invaluable for this purpose whenever we can be sure that they are complete. (CHRONOLOGY; FATHER; GENERATION; SON, &c.) Another feature in the Scripture genealogies which it is worth while to notice is the recurrence of the same name, or modifications of the same name, such as Tobias, Tobit, Nathan, Mattatha, and even of names of the same signification, in the same family. The Jewish genealogies have two forms, one giving the generations in a descending, the other in an ascending scale. Examples of the descending form may be seen in Ru. iv. 18–22; 1 Chr. iii.; Mat. i. Of the ascending, 1 Chr. vi. 33-43; Ezr. vii. 1–5; Lk. iii. 23 ff. Females are named in genealogies when there is any thing remarkable about them, or when any right or property is transmitted through them. See Gen. xi. 29, xxii. 23, xxv. 1–4, xxxv. 22–26; Ex. vi. 23; Num. xxvi. 33; 1 Chr. ii. 4, 19, 50, 35, &c.

Gen-e-al'o-gy of Je'sus Christ. The N. T. gives us the GENEALOGY of but one person, our Saviour (Mat. i.; Lk. iii.). In regard to these two genealogical records respecting our Lord Jesus Christ, two main theories have been held with various modifications:—the first, presented below, that both Matthew and Luke give the genealogy of JOSEPH 11, the reputed and legal father of Jesus (so Calvin, Grotius, Hug, Alford, Ellicott, Lord A. C. Hervey, Fairbairn, &c.); the second that Matthew gives Joseph's genealogy, and Luke that of Mary (MARY, THE VIRGIN), the mother of Jesus (so Luther, Calmet, Lightfoot, Michaelis, Kuinoel, Olshausen, Lange, Hales, Kitto, Robinson, &c.). The following propositions will explain the true construction of these genealogies (so Lord A. C. Hervey):—1. They are both the genealogies of Joseph, i. e. of Jesus Christ, as the reputed and legal son of Joseph and Mary. 2. The genealogy of Matthew is, as Grotius asserted, Joseph's genealogy as legal successor to the throne of David. That of Luke is Joseph's private genealogy, exhibiting his real birth, as David's son, and thus showing why he was heir to Solomon's crown. The simple principle that one evangelist exhibits that genealogy which contained the successive heirs to David's and Solomon's throne, while the other exhibits the paternal stem of him who was the heir, explains all the anomalies of the two pedigrees, their agreements as well as their discrepancies, and the circumstance of their being two at all. 3. Mary, the mother of Jesus, was probably the daughter of Jacob, and first cousin to Joseph her husband.—But besides these main difficulties, as they have been thought to be, there are several others which cannot be passed over in any account, however concise, of the genealogies of Christ. The most startling is the total discrepancy between them both and that of ZERUBBABEL in the O. T. (1 Chr. iii. 19–24). In this last, of seven sons of Zerubbabel, not one bears the name, or any thing like the name, of Rhesa or Abiud; and of the next generation not one bears the name, or any thing like the name, of Eliakim or Joanna, which are in the corresponding generation in Matthew and Luke. RHESA (so Lord A. C. Hervey) is not a name, but the Chaldee title of the princes of the Captivity. It is very probable therefore that this title was placed against the name of Zerubbabel by some early Christian Jew, and thence crept into the text. If this be so, then Luke gives Joanna as the son of Zerubbabel. But Joanna is the very same name as HANANIAH 8, the son of Zerubbabel according to 1 Chr. iii. 19. In Matthew this generation is omitted. In the next generation Lord A. C. Hervey identifies Matthew's Ab-jud (ABIUD) with Luke's JUDA 2, and both with HODAIAH of 1 Chr. iii. 24, by supposing the SHEMAIAH 2 of 1 Chr. iii. 22 = the SHIMEI 5 of verse 19. The next difficulty is the difference in the number of generations between the two genealogies. Matthew's division into three fourteens gives only 42, while Luke, from Abraham to Christ inclusive, reckons 56, or, which is more to the point (since the generations between Abraham and David are the same in both genealogies), while Matthew reckons 28 from David to Christ, Luke reckons 43, or 42 without Rhesa. But the genealogy itself supplies the explanation. In the second 14, including the kings, we know that three generations are omitted—Ahaziah, Joash, Amaziah—in order to reduce the generations from 17 to 14: the difference between these 17 and the 19 of Luke being very small. So it is obvious that the generations have been abridged in the same way in the third division to keep to the number 14. Another difficulty is the apparent deficiency in the number of the last 14, which seems to contain only 13 names; but Lord A. C. Hervey's explanation of this is, that either in the process of translation, or otherwise, the names of Jehoiakim and Jehoiachin are confused and expressed by the one name Jechonias. The last difficulty of sufficient importance to be mentioned here is a chronological one. In both the genealogies there are but three names between Salmon and David—Boaz, Obed, Jesse. But, according to the common chronology, from the entrance into Canaan (when Salmon was come to man's estate) to the birth of David was 405 years, or from that to 500 years and upward. Now, for about an equal period, from Solomon to Jehoiachin, Luke's genealogy contains 20 names. Lord A. C. Hervey maintains that therefore either the chronology or the genealogy is wrong, and asserts that shortening the interval between the Exodus and David by about 200 years, which brings it to the length indicated by the genealogies, does in the most remarkable manner bring Israelitish history into harmony with Egyptian, with the traditional Jewish date of the Exodus, with the fragment of Edomitish history preserved in Gen. xxxvi. 31–39, and with the internal evidence of the Israelitish history itself. (CHRONOLOGY.) The following pedigree will exhibit the successive generations as given by the two Evangelists:—

According to Lk.
Adam
|
Seth
|
Enos
|
Cainan
|
Maleleel
|
Jared
|

Lk.
Enoch
|
Mathusala
|
Lamech
|
Noah
|
Shem
|
Arphaxad
|





Thus it will be seen that the whole number of generations from Adam to Christ, both inclusive, is 74, without the second Cainan and Rhesa.

*** Gen'er-al** (1 Chr. xxvii. 34). Army.

Gen-er-a'tion (fr. L.), the A. V. translation of Heb. *dôr;* Chal. *dâr;* Gr. *genea, genesis* in Mat. i. 1, *gennêma* in the phrase "generation (i. e. offspring, progeny) of vipers," *genos* in 1 Pet. ii. 9. 1. *Abstract:*—time, either definite or indefinite. The primary meaning of the Heb. *dôr* is *revolution:* hence *period* of time. From the general idea of a period comes the more special notion of an *age* or *generation* of men, the ordinary period of human life. In the long-lived Patriarchal age, a generation seems to have been computed at 100 years (Gen. xv. 16; compare 13, and Ex. xii. 40); the latter reckoning, however, was the same which has been adopted by other civilized nations, viz., from thirty to forty years (Job xlii. 16). For *generation* = a *definite* period of time, see Gen. xv. 16; Deut. xxiii. 3, 4, 8, &c. As an indefinite period of time:—for time *past*, see Deut. xxxii. 7; Is. lviii. 12; for time *future*, see Ps. xlv. 17, lxxii. 5, &c. "Generation" sometimes = *history* (Gen. v. 1, vi. 9; Mat. i. 1, &c.); in Genesis ii. 4, a history of the origin (of the heavens and earth). 2. *Concrete:*—the men of an age, or time. So generation = *contemporaries* (Is. liii. 8); *posterity*, especially in legal formulæ (Lev. iii. 17, &c.); *fathers*, or *ancestors* (Ps. xlix. 19). Dropping the idea of time, generation = a *race*, or *class* of men.—In N. T. for the *abstract* and indefinite, see Lk. i. 50, Eph. iii. 21 (A. V. "ages"), *future:* Acts xv. 21 (A. V. "of old time"), Eph. iii. 5 (A. V. "ages"), *past.* For *concrete*, see Mat. xi. 16. Chronology; Genealogy.

Ge-nes'a-reth [*g* as in *get*] (L. = Gennesaret) appears in the edition of the A.V. of 1611, in Mark vi. 53, and Luke v. 1, following the spelling of the Vulgate. In Mat. xiv. 34 the A. V. originally followed the Received Greek Text—Genesaret. Gennesaret.

Gen'e-sis [jen'e-sis] (Gr. *origin, generation;* Heb. *Bĕrêshith* = "*in the beginning*"), the first book of the Law or Pentateuch. A. The book of Genesis has an interest and an importance to which no other document of antiquity can pretend. If not absolutely the oldest book in the world, it is the oldest which lays any claim to being a trustworthy history. If the religious books of other nations make any pretensions to vie with it in antiquity, in all other respects they are immeasurably inferior. Genesis is neither like the Hindoo Vedas, a collection of hymns more or less sublime; nor like the Persian Zendavesta, a philosophic speculation on the origin of all things; nor like the Chinese Yih-king, an unintelligible jumble whose expositors could twist it from a cosmological essay into a standard treatise on ethical philosophy. It is a history—a religious history. The earlier portion of the book, so far as the end of chapter xi., may be properly termed a history of the world; the latter is a history of the fathers of the Jewish race. But from first to last it is a religious history. It is very important to bear in mind this religious aspect of the history if we would put ourselves in a position rightly to understand it. Of course the facts must be treated like any other historical facts, sifted in the same way, and subjected to the same laws of evidence. But if we would judge of the work as a whole we must not forget the evident aim of the writer. It is only in this way we can understand, e. g., why the history of the Fall is given with so much minuteness of detail, whereas of whole generations of men we have nothing but a bare catalogue. And only in this way can we account for the fact that by far the greater portion of the book is occupied not with the fortunes of nations, but with the biographies of the three patriarchs, ABRAHAM; ISAAC; JACOB 1.—B. *Unity and Design.* That a distinct plan and method characterize the work is now generally admitted. What, then, is the plan of the writer? First, we must bear in mind that Genesis is after all but a portion of a larger work. The five books of the PENTATEUCH form a consecutive whole: they are not merely a collection of ancient fragments loosely strung together, but a well-digested and connected composition. The great subject of this history is the establishment of the Theocracy. Its central point is the giving of the Law on Sinai, and the solemn covenant there ratified, whereby the Jewish nation was constituted "a kingdom of priests and a holy nation to Jehovah." The book of Genesis (with the first chapters of Exodus) describes the steps which led to the establishment of the Theocracy. Abraham is the father of the Jewish *nation;* to Abraham the *Land* of Canaan is first given in promise. It is a part of the writer's plan to tell us what the Divine preparation of the world was, in order to show, first, the significance of the call of Abraham, and next, the true nature of the Jewish theocracy. He begins with the CREATION of the world, because the GOD who created the world and the God who revealed Himself to the fathers is the same God. The book of Genesis has thus a character at once special and universal. It embraces the world; it speaks of God as the God of the whole human race. Its design is to show how God revealed Himself to the first fathers of the Jewish race, that He might make to Himself a nation who should be His witnesses in the midst of the earth. Five principal persons are the pillars, so to speak, on which the whole superstructure rests, ADAM, NOAH, ABRAHAM, ISAAC, and JACOB. A specific plan is preserved throughout. The main purpose is never forgotten. God's relation to Israel holds the first place in the writer's mind. It is this which it is his object to convey. The history of that chosen seed, who were the heirs of the promise and the guardians of the Divine oracles, is the only history which interprets man's relation to God. By its light all others shine, and may be read when the time shall come. Meanwhile, as the different families drop off here and there from the principal stock, their course is briefly indicated. Beyond all doubt, then, we may trace in the book of Genesis in its present form a systematic plan.—C. *Integrity.* Granting that this unity of design, already noticed, leads to the conclusion that the work must have been by the same hand, are there any reasons for supposing that the author availed himself in its composition of earlier documents? and if so, are we still able by critical investigation to ascertain where they have been introduced into the body of the work? 1. Now it is almost impossible to read the book of Genesis with a critical eye without being struck with the great peculiarities of style and language which certain portions of it present. Thus, e. g., chapter ii. 3–iii. 24 is quite different both from chapter i. and chapter iv. Again, chapter xiv. and (according to Jahn) chapter xxiii. are evidently separate documents transplanted in their original form without correction or modification into the existing work (so Mr. J. J. S. Perowne, original author of this article). In fact there is nothing like uniformity of style till we come to the history of Joseph. 2. We are led to the same conclusion by the *inscriptions* which are prefixed to certain sections, as ii. 4, v. 1, vi. 9, x. 1, xi. 10, 27, and seem to indicate so many older documents. 3. Lastly, the distinct use of the Divine names, JEHOVAH in some sections, and *Elohim* (GOD) in others, is characteristic of two different writers. Astruc, a Belgian physician, was the first who broached the theory that Genesis was based on a collection of older documents. Of these he professed to point out as many as twelve, the use of the Divine names, however, having in the first instance suggested the distinction. Subsequently Eichhorn adopted this theory, so far as to admit that two documents, one (the earlier) Elohistic, and the other Jehovistic, were the main sources of the book, though he did not altogether exclude others. Since his time the theory has been maintained, but variously modified, by one class of critics (De Wette, Knobel, Tuch, Delitzsch, Ewald, Hupfeld, Davidson, &c.), whilst another class (Hengstenberg, Keil, Baumgarten, Hävernick, Ranke, Kurtz, Turner, &c.), has strenuously opposed it. Hupfeld in 1853 thinks that he can discover traces of three original records, an earlier Elohist, a Jehovist, and a later Elohist. These three documents were, according to him, subsequently united and arranged by a fourth person, as editor of the whole. The advocates of the various theories in regard to documents disagree widely among themselves, some of them (e. g. De Wette, Ewald) having modified their views essentially at different times. (PENTATEUCH.)—D. *Authenticity.* Luther used to say, "Nihil pulchrius Genesi, nihil utilius," i. e. "Nothing is more beautiful, nothing more useful, than Genesis." But hard critics have tried all they can to mar its beauty and to detract from its utility. No book has met with more determined and unsparing assailants. To enumerate and to reply to all objections would be impossible. We will only refer to some of the most important. (1.) The story of CREATION, as given in chapter i., has been set aside in two ways: first, by placing it on the same level with other cosmogonies which are to be found in the sacred writings of all nations; and next, by asserting that its statements are directly contradicted by the discoveries of modern science. (*a.*) Now, when we compare the Biblical with all other known cosmogonies, we are immediately struck with the great *moral* superiority of the former. There is no confusion here between the Divine Creator and His work. God is before all things, God creates all things: this is the sublime assertion of the Hebrew writer. All the cosmogonies of the heathen world are either Dualistic, i. e. they regard God and matter as two eternal coexistent principles; or they are Pantheistic, i. e. they confound God and matter, making the material universe a kind of emanation from the great Spirit which informs the mass. (*b.*) In regard to the objections which have been urged from the results of modern discovery against the literal truth of this chapter, see CHRONOLOGY; CREATION; DAY; EARTH; FIRMAMENT; MAN, &c. (2.) To the description of PARADISE, and the history of the Fall and of the Deluge, very similar remarks apply. All nations have their own version of these facts. But if there be any one original source of these traditions, any root from which they diverged, we cannot doubt where to look for it. The earliest record of these momentous facts is that preserved in the Bible. (ADAM; EDEN; NOAH; SATAN; SERPENT, &c.) (3.) When we come down to a later period in the narrative, where we have the opportunity of testing the accuracy of the historian, we find it in many of the most important particulars abundantly corroborated. One of the strongest proofs of the *bona fide* historical character of the earlier portion of Genesis is to be found in the valuable ethnological catalogue contained in chapter x. (4.) As to the fact implied in the dispersion (xi. 1 ff.; BABEL, TOWER OF), that all languages had one origin, philological research has not as yet been carried far enough to lead to any very certain result. The most that has been effected is a classification of languages in three great families. (TONGUES, CONFUSION OF.) (5.) Another fact, which rests on the authority of the earlier chapters of Genesis, the derivation of the whole human race from a single pair, has been abundantly confirmed by recent investigations. (ADAM; MAN.) (6.) Suspicion has been cast upon the credibility of the narrative, because three stories are found in three distinct portions of the Book, which in their main features no doubt present a striking similarity to one another (xii. 10–20, xx., xxvi. 1–11). These, it is said, are clearly only three different versions of the same story. But all men repeat themselves, and even repeat their mistakes. ABRAHAM might have been guilty twice of the *same* sinful cowardice; and ISAAC might, in similar circumstances, have copied his father's example, calling it wisdom. There is a further difficulty about the age of Sarah at the time of the first occurrence (xii. 11, 14). But as she lived to the age of 127, she was then only in middle life, corresponding to a woman now at 35 or 40. It is a minute criticism, hardly worth answering, which tries to cast suspicion on the veracity of the writer, because of difficulties such as these. The positive evidence is overwhelming in favor of his credibility. The patriarchal tent beneath the shade of some spreading tree, the wealth of flocks and herds, the free and generous hospitality to strangers, the strife for the well, the purchase of the cave of Machpelah for a burial-place—we feel at once that these are no inventions of a later writer in more civilized times. So again, what can be more lifelike, more touchingly beautiful, than the picture of Hagar and Ishmael, the meeting of Abraham's servant with Rebekah, or of Jacob with Rachel at the well of Haran? There is a fidelity in the minutest incidents which convinces us that we are reading history, not fable. Or can any thing more completely transport us into patriarchal times than the battle of the kings and the interview between Abraham and MELCHIZEDEC? Passing on to a later portion of the Book, we find the writer evincing the most accurate knowledge of the state of society in EGYPT. (BIBLE; CANON; INSPIRATION; MIRACLES.)—E. *Author and date of composition.* MOSES; PENTATEUCH.

Gen-ne'sar [*g* as in *get*] (Gr. = GENNESARET), **The Wa'ter of** (1 Mc. xi. 67). GENNESARET.

Gen-nes'a-ret [*g* as in *get*] (Gr. fr. Heb. = *gardens of the prince*, Stanley, &c.; but probably from CHINNERETH), **Land of.** After the miracle of feeding the five thousand, our Lord and His disciples crossed the Lake of Gennesaret and came to the other side, at a place which is called "the land of Gennesaret" (Mat. xiv. 34; Mk. vi. 53). It is generally believed that this term was applied to the fertile crescent-shaped plain on the western shore of the lake, extending from *Khan Minyeh* on the N. to the steep hill behind *Mejdel* on the S., and called by the Arabs *el-Ghuweir*, "the little *Ghôr*." (ARABAH.) Mr. Porter gives the length as three miles, and the greatest breadth as about one mile; Thomson (i. 536) makes it about four miles by two. Additional interest is given to the land of Gennesaret, or *el-Ghuweir*, by the probability that its scenery suggested the parable of the Sower. Josephus says the soil was so rich that every plant flourished; but it "is now preëminently fruitful in thorns" (Thomson). GENNESARET, SEA OF.

Gen-nes'a-ret (see above), **Sea of,** called in the O. T. "the sea of CHINNERETH," or "CHINNEROTH" (Num. xxxiv. 11; Josh. xii. 3), from a town of that name on or near its shore (Josh. xix. 35). At its N. W. angle was a beautiful and fertile plain called "the land of Gennesaret" (see above) (Mat. xiv. 34), from which the name of the lake was taken. The lake is also called in the N. T. "the sea of GALILEE," from the province of Galilee which bordered on its western side (Mat. iv. 18; Mk. vii. 31; Jn. vi. 1); and "the sea of TIBERIAS," from the celebrated city (vi. 1). Its modern name is *Bahr Tubariyeh* = *Sea of Tiberias.* Most of our Lord's public life was spent at or near the Sea of Gennesaret. This region was then the most densely peopled in all Palestine. *Nine* cities stood on the shores of the lake, but seven of them are now uninhabited ruins. (BETHSAIDA; CAPERNAUM; MAGDALA; TIBERIAS, &c.) The Sea of Gennesaret is of an oval shape, about thirteen geographical miles long, and six broad. (See the cut on p. 330.) The river JORDAN enters it at its N. end, and passes out at its S. end. In fact, the bed of the lake is just a lower section of the great Jordan valley. Its most remarkable feature is its deep depression, being no less than seven hundred feet below the level of the ocean. The scenery is bleak and monotonous. The great depression makes the climate of the shores almost tropical. This is very sensibly felt by the traveller in going down from the plains of Galilee. In summer the heat is intense, and even in early spring the air has something of an Egyptian balminess. The water of the lake is sweet, cool, and transparent; and as the beach is everywhere pebbly it has a beautiful sparkling look. It abounds in FISH now as in ancient times. The fishery, like the soil of the surrounding country, is sadly neglected. One little crazy boat is the sole representative of the fleets that covered the lake in N. T. times.

Gen-ne'us [*g* as in *get*] (fr. Gr. = *high-born*), father of APOLLONIUS 4 (2 Mc. xii. 2).

Gen'tiles [jen'tilez]. I. *Old Testament.* The Heb. pl. *gôyim*, translated "Gentiles" (Gen. x. 5; Judg. iv. 2, 13, 16; Is. xi. 10, xlii. 1, 6, &c.), "nations" (Gen. x. 5, 20, 31, 32, xiv. 1, 9, xvii. 4 ff., &c.), "heathen" (Neh. v. 8; Ps. ii. 1, 8, &c.), = the *nations*, the surrounding nations, *foreigners* as op-

Sea of Gennesaret.

posed to Israel. It acquired an ethnographic and also an invidious meaning, as other nations were idolatrous, rude, hostile, &c., yet the Jews were able to use it in a purely technical, geographical sense, when it is usually translated "nations." The Heb. sing. *gôy*, usually translated "nation," is applied to the Jewish nation among others.—II. *New Testament.* 1. The Gr. *ethnos* in sing. = a people or "nation" (Mat. xxiv. 7; Acts ii. 5, &c.), and even the Jewish people (Lk. vii. 5, xxiii. 2, &c.). In the pl. it = "heathen," "gentiles." 2. The Gr. *Hellên* (= *Greek*) is usually translated "Greek" (Jn. xii. 20; Acts xiv. 1, xvii. 4; Rom. i. 16, x. 12, &c.), sometimes "Gentile" as opposed to "Jew" (Jn. vii. 35; Rom. ii. 9, 10, iii. 9; 1 Cor. x. 32, xii. 13). The latter use of the word seems to have arisen from the almost universal adoption of the Greek language. GREECE; compare BARBARIAN.

Ge-nu′bath [*g* as in *get*] (Heb. *theft*, Ges.), son of the Edomite HADAD 4 by the sister of Tahpenes, queen of the Pharaoh who governed Egypt in the latter part of David's reign. Genubath was born in Pharaoh's palace, and became a member of the royal establishment (1 K. xi. 20; compare 16).

* **Ge-og′ra-phy** [-jee-]. EARTH; PALESTINE, &c.

Ge′on (*g* as in *get*] (Gr.) = GIHON, one of the four rivers of Eden (Ecclus. xxiv. 27).

Ge′ra (Heb. *a grain*, Ges.), one of the "sons" (i. e. descendants) of Benjamin, enumerated in Gen. xlvi. 21, as already living at the time of Jacob's migration into Egypt. He was son of Bela (1 Chr. viii. 3). Lord A. C. Hervey regards the text of this last passage as corrupt, and the different Geras named in verses 3, 5, 7, as = the son of Bela. He also supposes Gera the ancestor of Ehud (Judg. iii. 15), and of Shimei (2 Sam. xvi. 5) to be the same person (compare AHIAH 3; NAAMAN 2).

Ge′rah (Heb. *a grain*, *berry*, Ges.). WEIGHTS AND MEASURES.

Ge′rar (Heb. *a sojourn*, *lodging-place*, Sim.), a very ancient city S. of Gaza. It occurs chiefly in Genesis (x. 19, xx. 1, xxvi. 16); also incidentally in 2 Chr. xiv. 13, 14. In Genesis the people are spoken of as Philistines; their king was ABIMELECH, and PHICHOL "the chief captain of his host." Their territory must have trenched on the "South" or "South country" of later Palestine. From a comparison of Gen. xxi. 32 with xxvi. 23, 26, Beersheba seems to be just on the verge of this territory, perhaps its limit toward the N. E. For its southern boundary, though very uncertain, none is more probable than the Wadys *El 'Arish* ("River of Egypt") and *El 'Ain*, about forty-five miles from Gaza; S. of which the neighboring "wilderness of Paran" (xx. 15, xxi. 22, 34) may be probably reckoned to begin. Isaac was probably born in Gerar. The great crops which he subsequently raised attest the fertility of the soil. ABRAHAM and ISAAC both denied their wives in Gerar. A large mound or ancient site, with traces of an extensive city, is said to exist near *Wady Sherî'ah*, three hours S. S. E. of Gaza, and this place, called *Khirbet el Jerâr*, sometimes *Jeorf el Jerâr*, Mr. Hayman supposes may indicate the N. limit of the territory, if not the site of the town. Rowlands (in Fairbairn, art. Rehoboth) identifies it positively with the ancient city of Gerar, and considers the region S. and S. E. of Gaza, to the base of *Jebel Rakhmeh* (a range of mountains, extending from N. E. to S. W., at about forty miles S. E. of Gaza), as constituting the land of Gerar. Wilton (*The Negeb*) believes that, though the metropolis may have been at *Khirbet el Jerâr*, "the valley of Gerar" = *Wady el-Jerûr* about sixty miles S. of Gaza. Robinson and Kitto favor *Wady Sherî'ah* or one of its branches as = the valley of Gerar; Mr. Hayman prefers the *Wady el-'Ain*, about forty-five miles south of Gaza.

Ger′a-sa [*g* as in *get*] (Gr.). This name does not occur in the O. T., or in the Received Text of the N. T. But some MSS. and critical editions have, in Mat. viii. 28, "GERASENES" instead of "GADARENES" or "GERGESENES." Gerasa was a celebrated city on the eastern borders of Peræa. It is situated amid the mountains of Gilead, twenty miles E. of the Jordan, and twenty-five miles N. of Philadelphia, the ancient Rabbath-Ammon. It is not known when or by whom Gerasa was founded. It is first mentioned by Josephus as captured by Alexander Jannæus (cir. B. C. 85). It is indebted for its architectural splendor to the age and genius of the Antonines (A. D. 138–180). The ruins of Gerasa (modern *Jerash*) are by far the most beautiful and extensive E. of the Jordan. They are situated on both sides of a shallow valley that runs from N. to S. through a high undulating plain, and falls into the *Zurka* (the ancient Jabbok) at the distance of about five miles. The form of the city is an irregular square, each side measuring nearly one mile. Within the city upward of 230 columns remain on their pedestals; heavy masses of masonry distinguish the positions of the great theatres; three gateways are still nearly perfect.

* **Ger-a-senes'** [ger-a-seenz'] (fr. Gr.) = natives or inhabitants of GERASA. GERGESENES.

Ger-ge-senes' [*g* as in *get*; -seenz] (fr. Gr. = *inhabitants of the city of Gergesa*, on the E. shore of the Sea of Galilee [so Origen]), (Mat. viii. 28 in A.V., and Received Greek Text). Thomson (ii. 34) identifies Gergesa with ruins at *Kerza* or *Gersa*, about the middle of the eastern shore of the Sea of Galilee. GADARA and GERASA.

Ger'ge-sites [*g* as in *get*], **the** = the GIRGASHITES (Jd. v. 16).

Ger'i-zim [*g* as in *get*] (fr. Heb. = *mountain of the* GERIZITES, Ges.), a mountain designated by Moses, in conjunction with Mount EBAL, to be the scene of a great solemnity upon the entrance of the children of Israel into the promised land. High places had a peculiar charm attached to them in these days of external observance. The law was delivered from Sinai: the blessings and curses affixed to the performance or neglect of it were directed to be pronounced upon Gerizim and Ebal (Deut. xxvii.; Josh. viii.). The next question is, Has Moses defined the localities of Ebal and Gerizim? Standing on the E. side of the Jordan, in the land of Moab (Deut. i. 5), he asks: "Are they not on the other side Jordan, by the way where the sun goeth down (i. e. at some distance to the W.), in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?" There is no room for doubting the Scriptural position of Ebal and Gerizim to have been —where they are now placed—in the territory of the tribe of Ephraim; the latter of them overhanging the city of SHECHEM. JOTHAM 1, standing on the crest of one of the cliffs, uttered his parable in the hearing of the people below (Judg. ix. 7 ff.), the ascent being so difficult that he could escape before any of Abimelech's followers could climb the hill (Porter, in Kitto). Mr. Ffoulkes and Dean Stanley (247 f.) are inclined to accept the Samaritan tradition that Gerizim was that "one of the mountains" in "the land of MORIAH" 1 (= MOREH 1 in their view) on which Abraham was directed to offer his son Isaac (Gen. xxii. 2 ff.). But Mr. Porter (in Kit.) and Dr. Thomson (ii. 212) reject this tradition, the eighty to one hundred miles from Beer-sheba (compare xxi. 33, xxii. 4) to Gerizim being altogether too great a distance to be traversed in that country in less than three days by the ass and men on foot, burdened, as they all were (ver. 3 ff.). Another tradition, that Mount Gerizim was the spot where MELCHIZEDEK met Abraham (xiv. 18), is accepted by Stanley (246), but rejected by Mr. Ffoulkes, Porter, Thomson, &c., as too far from Abraham's route by the Jordan Valley and from Sodom (Gen. xiv. 15 ff.). (SALEM 1.)—The altar which Jacob built was not *on* Gerizim, as the Samaritans contend, though probably about its base, at the head of the plain between it and Ebal, "in the parcel of a field" which that patriarch purchased from the children of Hamor, and where he spread his tent (xxxiii. 18–20). Here was likewise his well (Jn. iv. 6), and the tomb of his son Joseph (Josh. xxiv. 32), both of which are still shown.—We now enter upon the second phase in the history of Gerizim. According to Josephus, a marriage contracted between Manasseh, brother of the high-priest JADDUA, and the daughter of SANBALLAT, having created a great stir amongst the Jews, who had been strictly forbidden to contract alien marriages (Ezr. ix. 2; Neh. xiii. 23), Sanballat, in order to reconcile his son-in-law to this unpopular affinity, obtained leave from Alexander the Great to build a temple upon Mount Gerizim, and to inaugurate there a rival priesthood and altar to those of Jerusalem. "SAMARIA thenceforth," says Prideaux, "became the common refuge and asylum of the refractory Jews." Hyrcanus destroyed the temple on Gerizim, after it had stood there 200 years. Massive existing foundations are regarded by Thomson (ii. 213 f.) as the remains of the temple, the main building being 241 feet by 255. Robinson (ii. 278) and Porter (in Kitto) suppose them to belong to a fortress erected by the Emperor Justinian round a Christian church built there after the Samaritans (SAMARIA 3) were driven from Gerizim A. D. 487. The Samaritans have now no temple or altar on the mountain, but they still worship there, and their holiest place is a little S. of the ruins just mentioned. Gerizim is still to the Samaritans what Jerusalem is to the Jews, and Mecca to the Mohammedans.

Ger'i-zites. GERZITES.

Ger-rhe'ni-ans (fr. Gr., see below), **the** (2 Mc. xiii. 24 only), according to Grotius = inhabitants of the town Gerrhon or Gerrha, between Pelusium, in Egypt, and *Wady el-Arish*. Ewald, with greater probability, conjectures that the inhabitants of the ancient city of GERAR are meant.

Ger'shom (Heb., see below). **1.** The first-born son of Moses and Zipporah (Ex. ii. 22, xviii. 3). The name is explained in these passages as = "a stranger there" (margin), in allusion to Moses' being a foreigner in Midian—"For he said, I have been a stranger (*Gêr*) in a foreign land." Its true meaning, taking it as a Hebrew word, is "expulsion" (so Mr. Grove, after Gesenius); Fürst interprets *banishment, exile;* Josephus, Kitto, Fairbairn, &c., agree with Exodus. The circumcision of Gershom is probably related in Ex. iv. 25. Gershom was ancestor of JONATHAN 5 and SHEBUEL 1.—**2.** GERSHON, the eldest son of Levi (1 Chr. vi. 16, 17, 20, 43, 62, 71, xv. 7).—**3.** The representative of the priestly family of Phinehas, among those who accompanied Ezra from Babylon (Ezr. viii. 2); = GERSON.

Ger'shon (Heb. *expulsion*, Ges.), the eldest of the three sons of Levi, born before the descent of Jacob's family into Egypt (Gen. xlvi. 11; Ex. vi. 16). But the families of Gershon were outstripped in fame by their younger brethren of Kohath, from whom sprang Moses and the priestly line of Aaron.

At the census in the wilderness of Sinai, the whole number of the males of the sons of Gershon was 7,500 (Num. iii. 22), midway between the Kohathites and the Merarites. Gershon's sons were LIBNI 1 and SHIMI or SHIMEI 1. ASAPH 1 "the seer" was descended from Gershon. The sons of Gershon had charge of the fabrics of the Tabernacle—the coverings, curtains, hangings, and cords (iii. 25, 26, iv. 25, 26); for the transport of these they had two covered wagons and four oxen (vii. 3, 7). In the encampment their station was behind the Tabernacle, on the W. side (iii. 23). In the apportionment of the Levitical cities thirteen fell to the Gershonites. These were in the northern tribes—two in Manasseh beyond Jordan, four in Issachar, four in Asher, and three in Naphtali. GERSHOM 2; GERSHONITES; LEVITES.

Ger'shon-ites (fr. Heb.), **the** = the family descended from GERSHON or GERSHOM, the son of Levi (Num. iii. 21, 23, 24, iv. 24, 27, xxvi. 57; Josh. xxi. 33; 1 Chr. xxiii. 7; 2 Chr. xxix. 12). "The Gershonite" (= descendant of GERSHON or GERSHOM), as applied to individuals, occurs in 1 Chr. xxvi. 21 (Laadan), xxix. 8 (Jehiel).

Ger'son (Gr.) = GERSHOM 3 (1 Esd. viii. 29).

Ger'zites (fr. Heb. = *dwelling in a shorn or desert land*, Ges.), **the,** a tribe who, with the Geshurites and the Amalekites occupied the land between the S. of Palestine and Egypt in the time of Saul (1 Sam. xxvii. 8, margin). (GEZRITES.) In the name of Mount GERIZIM we have (so Mr. Grove and Stanley, after Gesenius) the only remaining trace of the presence of this old nomadic tribe in central Palestine.

Ge'sem (Gr. = GOSHEN), **the Land of,** the Greek form of GOSHEN (Jd. i. 9).

Ge'sham (fr. Heb. = *filthy*, Ges.; properly "Geshan," as in A. V. of 1611), one of the sons of JAHDAI, in the genealogy of Judah (1 Chr. ii. 47).

Ge'shem (Heb. = *rain*, Ges.), and **Gash'mu,** an Arabian (Neh. ii. 19, vi. 1, 2, 6); probably an inhabitant of Arabia Petræa, or of the Arabian Desert, and chief of a tribe. Geshem, like SANBALLAT and TOBIAH, seems to have been one of the "governors beyond the river," to whom Nehemiah came, whose mission "grieved them exceedingly" (Neh. ii. 7, 10). The endeavors of these confederates and their failure are recorded in chapters ii., iv., vi.

Ge'shur (Heb. *a bridge*), a little principality in the N. E. corner of BASHAN, adjoining the province of ARGOB (Deut. iii. 14), and the kingdom of Aram ("Syria" in the A. V.; 2 Sam. xv. 8; compare 1 Chr. ii. 23). It was within the allotted territory of Manasseh, but its inhabitants were never expelled. Probably Geshur was (so Porter) a section of the wild and rugged region now called *el-Lejah*. King David married the daughter of TALMAI 2, king of Geshur. GESHURI.

Gesh'u-ri (Heb. = *Geshurite*, or *inhabitant of Geshur*, Ges.), and **Gesh'u-rites. 1.** The inhabitants of GESHUR (Deut. iii. 14; Josh. xii. 5, xiii. 11, 13). **—2.** An ancient tribe which dwelt in the desert between Arabia and Philistia (Josh. xiii. 2; 1 Sam. xxvii. 8).

Ge'ther (Heb. *fear*, Hiller, Sim.; *dregs?* Ayre), the third in order of the sons of Aram (Gen. x. 23). No satisfactory trace of the people sprung from this stock has been found.

Geth-sem'a-ne (Gr. fr. Aram. = *oil-press?* Rbn. *N. T. Lex.*), a small "farm" (A. V. "place;" Mat. xxvi. 36; Mk. xiv. 32), situated across the brook Kidron (Jn. xviii. 1), probably at the foot of Mount Olivet (Lk. xxii. 39; OLIVES, MOUNT OF), to the N. W., and about one-half or three-fourths of a mile English from the walls of JERUSALEM. There was a "GARDEN," or rather orchard, attached to it, to which the olive, fig, and pomegranate doubtless invited resort by their hospitable shade. And we

S. E. View of Old Olive-Trees in Gethsemane.—From a Photograph by J. Graham.—(Ayre.)

know from Lk. xxii. 39 and Jn. xviii. 2 that our Lord ofttimes resorted thither with his disciples. According to Josephus, the suburbs of Jerusalem abounded with gardens and pleasure-grounds. But Gethsemane has not come down to us as a scene of mirth; its inexhaustible associations are the offspring of a single event—the Agony of the Son of God on the evening preceding His Passion. A modern garden, in which are eight venerable olive-trees, and a grotto to the N., detached from it, and in closer connection with the Church of the Sepulchre of the Virgin—both securely enclosed and under lock and key—are pointed out by the Latins, as making up the true Gethsemane. Against the contemporary antiquity of the olive-trees, it has been urged that Titus cut down all the trees round about Jerusalem. Probably they were planted by Christian hands to mark the spot; unless, like the sacred olive of the Acropolis, they may have reproduced themselves. The Greeks claim that they have the true site of Gethsemane a little N. of that held by the Latins. Thomson (ii. 483–4) believes both these sites are too near the city and too close to the great thoroughfare to the E., and would place the garden in the secluded vale several hundred yards N. E. of them.

Geu'el (Heb. *majesty of God*, Ges.), son of Machi; the Gadite spy (Num. xiii. 15).

Ge'zer (Heb., probably = *a steep place*, *precipice*, Ges.), an ancient city of Canaan, whose king, Horam, coming to the assistance of Lachish, was killed with all his people by Joshua (Josh. x. 33, xii. 12). The town, however, is not said to have been destroyed. It formed one of the landmarks on the S. boundary of Ephraim, between the lower Beth-horon and the Mediterranean (xvi. 3), the W. limit of the tribe (1 Chr. vii. 28). It was allotted with its suburbs to the Kohathite Levites (Josh. xxi. 21; 1 Chr. vi. 67); but the original inhabitants were not dispossessed (Judg. i. 29); and even down to the reign of Solomon the Canaanites were still dwelling there, and paying tribute to Israel (1 K. ix. 16). Ewald takes Gezer = GESHUR. In one place GOB is given as = Gezer (1 Chr. xx. 4; compare 2 Sam. xxi. 18). The exact site of Gezer has not been discovered. Perhaps the strongest claims for identity with Gezer are put forward by a village called *Yasûr*, four or five miles E. of Joppa, on the road to *Ramleh* and *Lydd*. GAZARA; GAZER; GAZERA; GEZRITES.

Gez'rites (from Heb. sing. *Gizrî*, probably = *inhabitant of* GEZER, Ges.), in the text of the A. V., corresponds to the *Keri* or marginal reading of the Heb. Bible, the Heb. text having *Girzî* translated "GERZITES" in the A. V. margin (1 Sam. xxvii. 8).

Ghost = *spirit*, applied especially to the Holy Spirit. SPIRIT, THE HOLY.

Gi'ah (Heb. *breaking forth*, sc. of a fountain, Ges.), a place named only in 2 Sam. ii. 24, to designate the position of the hill AMMAH.

Gi'ants [*g* as *j*]. 1. They are first spoken of in Gen. vi. 4, under the Heb. name *nĕphîlîm*. The Heb. word is derived either from *pâlâh* or *pâlâ* (= *marvellous*), or, as is generally believed, from *nâphal*, either in the sense *to throw down*, or *to fall* (= *fallen angels*; compare Is. xiv. 12; Lk. x. 18). Gesenius prefers *to rush into* or *fall upon*. That the word means "giant" is clear from Num. xiii. 32, 33. But in Gen. vi. 1–4, we are told that "there were *nĕphîlîm* (A. V. 'giants') in the earth," and that afterward the "sons of God" mingling with the beautiful "daughters of men" produced a race of violent and insolent *gibbôrîm* (A. V. "mighty men," see No. 2 below). The genealogy of the *nĕphîlîm*, or at any rate of *the earliest nĕphîlîm*, is not recorded in Scripture, and the name itself is so mysterious that we are lost in conjecture respecting them.—2. The sons of the marriages mentioned in Gen. vi. 1–4 are called in Hebrew *gibbôrîm*, a general name = *powerful* (A. V. "mighty men.") (NIMROD.) They were not necessarily *giants* in our sense of the word. Yet, as was natural, these powerful chiefs were almost universally represented as men of extraordinary stature. But who were the parents of these giants? who are "the sons of God"? The opinions are various:—(1.) *Men of power*, or of high rank (Targum of Onkelos, Samaritan Version, Symmachus, Selden, &c.). (2.) *Men* with great gifts "in the image of God" (Ritter, Schumann). (3.) Descendants of Cain arrogantly assuming the title (Paulus). (4.) The pious descendants of Seth (compare Gen. iv. 26) (Augustine, Chrysostom, Theodoret, and a host of modern commentators). (5.) Worshippers of false gods (R. S. Poole). (6.) Devils or demons (Cabbalists). (ASMODEUS.) (7.) Angels (LXX., Josephus, Philo, most of the older Church Fathers, &c.). The rare expression "sons of God" = *angels* in Job xxxviii. 7, i. 6, ii. 1, and that such is the meaning in Gen. vi. 4 also, was the most prevalent opinion both in the Jewish and early Christian Church. Probably this very ancient view gave rise to the spurious Book of Enoch (ENOCH, BOOK OF), and the notion supposed to be quoted from it by St. Jude (ver. 6), and alluded to by St. Peter (2 Pet. ii. 4; compare 1 Cor. xi. 10). Milton alludes to the interpretation in *Paradise Regained*, ii. 179. —The next race of giants mentioned in Scripture is, 3. "The REPHAIM," a name which frequently occurs, and in some remarkable passages. The earliest mention of them is the record of their defeat by Chedorlaomer and some allied kings at Ashteroth-karnaim (Gen. xiv. 5). Extirpated, however, from the E. of Palestine, they long found a home in the W. (2 Sam. xxi. 18 ff.; 1 Chr. xx. 4). Probably they had possessed districts W. of the Jordan in early times, since the "Valley of Rephaim" (2 Sam. v. 18; 1 Chr. xi. 15; Is. xvii. 5), a rich valley S. W. of Jerusalem, derived its name from them. They were probably one of those aboriginal people, to whose existence the traditions of many nations testify, and of whose genealogy the Bible gives us no information. Some suppose them to be descendants from Japheth. In A.V. the words used for it are "Rephaim," "giants," and "the dead." That it has the latter meaning in many passages is certain (Ps. lxxxviii. 10; Prov. ii. 18, ix. 18, xxi. 16; Is. xxvi. 14, 19). An attentive consideration seems to leave little room for doubt that the dead were called Rephaim, from some notion of *Shĕôl* (A. V. "HELL") being the residence of the fallen spirits or buried giants. Branches of this great unknown people were called EMIM, ANAKIM, and ZUZIM (GOLIATH; OG; RAPHA 1, &c.).—No one has yet proved by experience the possibility of giant races materially exceeding in size the average height of man. There is no great variation in the ordinary standard. The most stunted tribes of Esquimaux are at least four feet high, and the tallest races of America (e. g. the Guayaquilists and people of Paraguay) do not exceed six and a half feet. The general belief (until very recent times) in the existence of fabulously enormous men arose from fancied giant-graves, and above all, from the discovery of huge bones, which were taken for those of men, in days when comparative anatomy was unknown. On the other hand, isolated instances of monstrosity (seven, eight, to ten feet high) are sufficiently attested to prove that beings like Goliath and his kinsmen may have existed.

Gib'bar [*g* as in *get*] (Heb. *mighty man, hero, warrior*, Ges.). Ninety-five "children of Gibbar" (Gibeon in Neh. vii.) returned with Zerubbabel from Babylon (Ezr. ii. 20).

Gib'be-thon (Heb. *a height, hill*, Ges.), a town allotted to the tribe of Dan (Josh. xix. 44), and afterward given to the Kohathite Levites (xxi. 23). The Philistines held it when Nadab, and afterward Omri besieged it (1 K. xv. 27, xvi. 15, 17). In the *Onomasticon* (Gabathon) it is quoted as a small village called Gabe, in the seventeenth mile from Cesarea. No name at all resembling it has, however, been discovered in that direction.

Gib'e-a (Heb. *hill*, Ges.). Sheva, "the father of Macbenah," and "father of Gibeah," is mentioned with other names unmistakably those of places, and not of persons, among the descendants of Judah (1 Chr. ii. 49, compare 42). This would seem to point out Gibea as = Gibeah 1. On the other hand, Madmannah (ver. 49) recalls Madmenah, a town named in connection with Gibeah 4 (Is. x. 31).

Gib'e-ah (Heb. *hill*), like most words of this kind, gave name to several towns and places in Palestine, doubtless generally on or near a hill. They are—**1.** A city in the mountain-district of Judah, named with Maon and the southern Carmel (Josh. xv. 57; and compare 1 Chr. ii. 49, &c.), identified by Robinson, Wilson, and Porter with the little village of *Jeb'ah*, on an isolated hill, six or seven miles S. S. W. of Bethlehem. Mr. Grove thinks it must have been S. E. of Hebron at some undiscovered site.—**2. Gib'e-ath**, enumerated among the last group of the towns of Benjamin, next to Jerusalem (Josh. xviii. 28), is generally taken to be = "Gibeah of Benjamin" or "of Saul." But this was five or six miles N. of Jerusalem. The name being in the Hebrew "construct state"—Gibeath and not Gibeah—Mr. Grove asks, may it not belong to the following name Kirjath, and denote the hill adjoining that town?—**3.** The place in which the ark remained from the time of its return by the Philistines till its removal by David (2 Sam. vi. 3, 4; compare 1 Sam. vii. 1, 2; see No. 2 above).—**4. Gib'e-ah of Ben'ja-min** does not appear in the lists of the cities of Benjamin in Josh. xviii. (1.) We first encounter it in the tragical story of the Levite and his concubine (Judg. xix., xx.), where in many particulars of situation Gibeah agrees very closely with *Tuleil el-Fûl*, a conspicuous eminence, with a heap of ruins on its summit, just four miles N. of Jerusalem, to the right of the road (Rbn. i. 577 ff.). It was then a "city," with the usual open street or square (Judg. xix. 15, 17, 20), and containing 700 "chosen men," probably slingers (xx. 15, 16). (2.) We next meet with Gibeah of Benjamin during the Philistine wars of Saul and Jonathan (1 Sam. xiii., xiv.). The Philistines were in possession of the village of Geba 1, the present *Jeba*, on the south side of the *Wady Suweinit*. S. of the Philistine camp, and about three miles in its rear, was Jonathan 1, in Gibeah of Benjamin, with a thousand chosen warriors (xiii. 2). (3.) As "Gibeah of Benjamin" this place is referred to in 2 Sam. xxiii. 29 (compare 1 Chr. xi. 31), and as "Gibeah" it is mentioned by Hosea (v. 8, ix. 9, x. 9), but it does not again appear in the history. It is, however, almost without doubt identical with—**5. Gib'e-ah of Saul.** This is not mentioned as Saul's city till after his anointing (1 Sam. x. 26), when he is said to have gone "home" to Gibeah. In the subsequent narrative the town bears its full name (xi. 4). The name of Saul has not been found in connection with any place of modern Palestine, but it existed as late as the days of Josephus, and an allusion of his has fortunately given the clew to the identification of the town with the spot which now bears the name of *Tuleil el-Fûl.* Josephus, describing Titus's march from Cesarea to Jerusalem, gives his route as through Samaria to Gophna, thence a day's march to a valley "called by the Jews the Valley of Thorns, near a certain village called Gabathsaoule, distant from Jerusalem about thirty stadia," i. e. just the distance of *Tuleil el-Fûl.* Here he was joined by a part of his army from Emmaus (Nicopolis), who would naturally come up the road by Beth-horon and Gibeon, the same which still falls into the northern road close to *Tuleil el-Fûl.* In both these respects therefore the agreement is complete, and Gibeah of Benjamin must be taken as = Gibeah of Saul. In 1 Sam. xxii. 6, xxiii. 19, xxvi. 1, "Gibeah" doubtless = Gibeah of Saul.—**6. Gib'e-ah in the Field,** named only in Judg. xx. 31, as the place to which one of the "highways" led from Gibeah of Benjamin; probably = Geba 1.—**7.** There are several other names compounded of Gibeah, which are translated in the A. V.; (1.) the "hill of the foreskins" (Josh. v. 3) (Gilgal 1); (2.) the "hill of Phinehas" in Mount Ephraim (xxiv. 33); (3.) the "hill of Moreh" (Judg. vii. 1); (4.) the "hill of God" (1 Sam. x. 5); (5.) the "hill of Hachilah" (xxiii. 19); (6.) the "hill of Ammah" (2 Sam. ii. 24); (7.) the "hill Gareb" (Jer. xxxi. 39).

Gib'e-ath (Heb.) = Gibeah 2 (Josh. xviii. 28).

Gib'e-ath-ite (fr. Heb.), **the** = the native of Gibeah (1 Chr. xii. 3).

Gib'e-on (Heb. *hill-city*, i. e. built on a hill, Ges.), one of the four cities of the Hivites, "a great city" (Josh. x. 2), the inhabitants of which, by an artifice, made a league with Joshua (ix. 3–15), and thus escaped the fate of Jericho and Ai (compare xi. 19). (Gibeonites.) Gibeon lay within the territory of Benjamin (xviii. 25), and was allotted to the priests (xxi. 17), of whom it became afterward a principal station. We next hear of it at the encounter between David's men under Joab and Ish-bosheth's under Abner (2 Sam. ii. 12 ff.). (Helkath-hazzurim.) Here Joab killed Amasa (xx. 5–10), and here he was afterward slain (1 K. ii. 28 ff.). In David's reign the Tabernacle was "in the high place at Gibeon" (1 Chr. xvi. 39, 40, xxi. 29). Here Solomon sacrificed 1,000 burnt-offerings and asked wisdom of God (1 K. iii. 4 ff., ix. 2; 2 Chr. i. 3). Here Johanan overtook Ishmael after the assassination of Gedaliah (Jer. xli. 12). "Children of Gibeon" (Gibbar) returned after the Captivity (Neh. vii. 25). The situation of Gibeon has fortunately been recovered with as great certainty as any ancient site in Palestine. The traveller who pursues the northern camel-road from Jerusalem, turning off to the left at *Tuleil el-Fûl* (Gibeah), on that branch of it which leads westward to Jaffa, finds himself, after crossing one or two stony and barren ridges, in a district of a more open character. The hills are rounder and more isolated than those through which he has been passing, and rise from broad undulating valleys of tolerable extent and fertile soil. This is the central plateau of the country, the "land of Benjamin;" and these round hills are the Gibeahs, Gebas, Gibeons, and Ramahs, whose names occur so frequently in the records of this district. Retaining its ancient name almost intact, the modern village of *el-Jib* stands on the top of a low, round, rocky hill, just at the place where the road to the sea parts into two branches, the one by the lower level of the *Wady Suleiman*, the other by the heights of the Beth-horons, to Gimzo, Lydda, and Joppa. The "wilderness of Gibeon" (2 Sam. ii. 24)—i. e. the waste pasture-grounds (DESERT 2)—must have been to the E., beyond the circle or suburb of cultivated fields, and toward the neighboring swells, which bear the names of *Jedireh* and *Bîr Neballah*. Its distance from Jerusalem by the main road is as nearly as possible six and a half miles; but there is a more direct road reducing it to five miles.

N. W. View of *el-Jib* and *Neby Samwil*.—From a photograph by Graham.—(Ayre.)

El-Jib (Gibeon) is conspicuous on the hill in front: *Neby Samwil* (the traditional Ramah of Samuel or Ramathaim-zophim) is marked by the ruined mosque on the hill at the extreme right.

Gib'e-on-ites (fr. Heb.), **the** = the people of GIBEON, and perhaps also of the three cities associated with Gibeon (Josh. ix. 17)—Hivites; and who, on the discovery of the stratagem by which they had obtained the protection of the Israelites, were condemned to be perpetual bondmen, hewers of wood and drawers of water for the congregation, and for the house of God and altar of Jehovah (Josh. ix. 23, 27). Saul appears to have broken this covenant, and in a fit of enthusiasm or patriotism to have killed some and devised a general massacre of the rest (2 Sam. xxi. 1, 2, 5). This was expiated many years after by giving up seven men of Saul's descendants to the Gibeonites, who hung them or crucified them "before Jehovah"—as a kind of sacrifice—in Gibeah, Saul's own town (4, 6, 9). (NETHINIM.) Individual Gibeonites named are Ismaiah (1 Chr. xii. 4), Melatiah (Neh. iii. 7), the false prophet HANANIAH (Jer. xxviii. 1 ff.).

Gib'lites (fr. Heb. = *natives* or *inhabitants of* GEBAL). The "land of the Giblites" is mentioned in connection with Lebanon among the portions of the Promised Land remaining to be conquered by Joshua (Josh. xiii. 5). GEBAL.

Gid-dal'ti (Heb. *I have made great*), one of the sons of Heman, the king's seer (1 Chr. xxv. 4).

Gid'del (Heb. perhaps = *too great*, *giant*, Ges.). **1.** Children of Giddel were among the Nethinim who returned from the Captivity with Zerubbabel (Ezr. ii. 47; Neh. vii. 49).—**2.** Children of Giddel were also among the "servants of Solomon," who returned to Judea in the same caravan (Ezr. ii. 56; Neh. vii. 58).

Gid'e-on (Heb. perhaps = *tree-feller*, i. e. impetuous warrior, Ges.), a Manassite, youngest son of Joash of the Abiezrites, an undistinguished family who lived at OPHRAH 2 (Judg. vi. 15). He was the fifth recorded JUDGE of Israel, and for many reasons the greatest of them all. When we first hear of him he was grown up and had sons (vi. 11, viii. 20), and from the apostrophe of the angel (vi. 12), we may conclude that he had already distinguished himself in war against the roving bands of nomadic robbers who had oppressed Israel for seven years, and whose countless multitudes (compared to locusts from their terrible devastations, vi. 5) annually destroyed all the produce of Canaan, except such as could be concealed in mountain-fastnesses (vi. 2). When the angel appeared, Gideon was threshing wheat with a flail in the winepress, to conceal it from the predatory tyrants. His call to be a deliverer, and his destruction of Baal's altar, and the "grove" (ASHERAH), are related in Judg. vi. After this begins the second act of Gideon's life. Clothed by the Spirit of God (Judg. vi. 34; compare 1 Chr. xii. 18; Lk. xxiv. 49), he blew a trumpet, and, joined by Zebulun, Naphtali, and even the reluctant Asher, encamped on the slopes of Mount Gilboa. Strengthened by a double sign from God, he reduced his army of 32,000 by the usual proclamation (Deut. xx. 8; compare 1 Mc. iii. 56). By a second test at "the spring of trembling" (Harod) he again reduced the number of his followers to 300 (Judg. vii. 5 ff.). The midnight attack upon the Midianites, their panic, and the rout and slaughter that followed, are told in Judg. vii. (Lamp 2; Midian.) The memory of this splendid deliverance took deep root in the national traditions (1 Sam. xii. 11; Ps. lxxxiii. 11; Is. ix. 4, x. 26; Heb. xi. 32). After this there was a peace of forty years, and we see Gideon in peaceful possession of his well-earned honors, and surrounded by the dignity of a numerous household (Judg. viii. 29–31). It is not improbable that, like Saul, he had owed a part of his popularity to his princely appearance (viii. 18). In this third stage of his life occur alike his most noble and his most questionable acts, viz. the refusal of the monarchy on theocratic grounds, and the irregular consecration of a jewelled ephod formed out of the rich spoils of Midian, which proved to the Israelites a temptation to idolatry, although it was doubtless intended for use in the worship of Jehovah. Chronology; Judges, Book of.

Gid-e-o'ni (Heb. *a cutting down*, Ges.), a Benjamite, father of Abidan (Num. i. 11, iii. 22, vii. 60, 65, x. 24).

Gi'dom (Heb. *a cutting down*, Ges.), a place named only in Judg. xx. 45; apparently situated between Gibeah (*Tuleil el-Fûl*) and the cliff Rimmon; but no trace of the name has yet been met with.

Gier'-ea-gle [jer'ee-gl] (Heb. *râhâm* or *râchâm*, *râhâmâh* or *râchâmâh*), an unclean bird mentioned in Lev. xi. 18 and Deut. xiv. 17. There is no reason to doubt that it = the *racham* of the Arabs, viz. the Egyptian vulture (*Neophron percnopterus*).

Egyptian Vulture (*Neophron percnopterus*, Savigny).

Gift. The giving and receiving of presents has in all ages been not only a more frequent, but also a more formal and significant proceeding in the East than among ourselves. We cannot adduce a more remarkable proof of the important part which presents play in the social life of the East than the fact that the Hebrew language possesses no less than fifteen different expressions for the one idea. Many of these expressions have specific meanings: e. g. *minhâh* or *minchâh* = a "present" from an inferior to a superior, as from subjects to a king (Judg. iii. 15; 1 K. x. 25; 2 Chr. xvii. 5) (Meat-offering): *masêth* = a present from a superior to an inferior, as from a king to his subjects (Esth. ii. 18): *nissêth* has very much the same sense (2 Sam. xix. 42, Heb. 43): *shôhad* or *shôchad* is a gift for the purpose of escaping punishment, presented either to a judge (Ex. xxiii. 8; Deut. x. 17, A. V. "reward;" Bribe) or to a conqueror (2 K. xvi. 8, A. V. "present"): other terms, as *mattân* (Gen. xxxiv. 12; Prov. xviii. 16, &c.), *mattânâh* (Gen. xxv. 6; Ex. xxviii. 38, &c.), *mettath* (Prov. xxv. 14; Eccl. iii. 13, &c.), were used more generally. In the N. T. the Gr. *doma* (Mat. vii. 11, &c.), *dôrea* (Jn. iv. 10, &c.), *dôrêma* (Rom. v. 16; Jas. i. 17), are translated "gift" uniformly; *dôron* (Mat. ii. 11, v. 23, 24, &c.) is usually translated "gift," once (Lk. xxi. 4) "offering;" *anathêma* (= *that which is set up*, especially *a votive offering* in the temple, L. & S.) is translated "gift" (Lk. xxi. 5 only); *charisma*, uniformly translated "gift" (Rom. i. 11, v. 15, 16, vi. 23; 1 Cor. xii. 4, 9, 28, 30, 31, &c.), = a gift bestowed through the grace of God; *charis*, usually translated "grace" (Lk. ii. 40; Rom. i. 5, 7, iii. 24; 2 Cor. viii. 1, 6 ff., &c.), also translated "favor" (Lk. i. 30, &c.), "thank" (Lk. vi. 32 ff., &c.), is once translated "gift" (2 Cor. viii. 4). It is clear that the term "gift" is frequently used where we should substitute "tribute," or "fee." The tribute (Taxes) of subject states was paid not in a fixed sum of money, but in kind, each nation presenting its particular product; and hence the expression "to bring presents" = to own submission (Ps. lxviii. 29, lxxvi. 11; Is. xviii. 7). Friends brought presents to friends on any joyful occasion (Esth. ix. 19, 22), those who asked for information or advice to those who gave it (2 K. viii. 8), the needy to the wealthy from whom any assistance was expected (Gen. xliii. 11; 2 K. xv. 19, xvi. 8); on the occasion of a marriage, the bridegroom not only paid the parents for his bride (A. V. "dowry"), but also gave the bride certain presents (Gen. xxxiv. 12; compare Gen. xxiv. 22). The nature of the presents was as various as were the occasions. The mode of presentation was with as much parade as possible. The refusal of a present was regarded as a high indignity. No less an insult was it, not to bring a present when the position of the parties demanded it (1 Sam. x. 27).

Gi'hon (Heb. *stream*, *river*, Ges.). **1.** The second river of Paradise (Gen. ii. 13). (Eden 1.)—**2.** A place near Jerusalem, memorable as the scene of the anointing and proclamation of Solomon as king (1 K. i. 33, 38, 45); mentioned also in 2 Chr. xxxii. 30, xxxiii. 14. Conduit 2; Fuller's Field.

Gil'a-lai (Heb. perhaps = *dungy*, Ges.; *weighty*, Fü.), one of the priest's sons at the consecration of the wall of Jerusalem (Neh. xii. 36).

Gil-bo'a (Heb. *bubbling fountain*; see Harod, Well of), a mountain range on the eastern side of the plain of Esdrælon, rising over the city of Jezreel (compare 1 Sam. xxviii. 4 with xxix. 1). It is only mentioned in Scripture in connection with the defeat and death of Saul and Jonathan by the Philistines (1 Sam. xxxi. 1; 2 Sam. i. 6, 21, xxi. 12; 1 Chr. x. 1, 8). That Gilboa = the ridge which stretches eastward, from the ruins of Jezreel, no doubt can be entertained. The village on the top of the mount is now called *Jelbôn*. The range of Gilboa extends in length some ten miles from W. to E. The sides are bleak, white, and barren. The greatest height is not more than 500 or 600 feet above the plain. Their modern local name is *Jebel Fukû'a*.

Gil'e-ad (Heb., see below). **1.** A mountainous region E. of the Jordan; bounded on the N. by BASHAN, on the E. by the Arabian plateau, and on the S. by MOAB and AMMON (Gen. xxxi. 21; Deut. iii. 12-17). It is sometimes called "Mount Gilead" (Gen. xxxi. 25), sometimes "the land of Gilead" (Num. xxxii. 1); and sometimes simply "Gilead" (Ps. lx. 7; Gen. xxxvii. 25); but a comparison of the several passages shows that they all mean the same thing. The name Gilead = *a hard rocky region.* The statements in Gen. xxxi. 48 are not opposed to this etymology. The old name of the district was Gilead, but by a slight change in the pronunciation, the radical letters being retained, the meaning was made beautifully applicable to the "heap of stones" Jacob and Laban had built up. (GALEED = *the heap of witness.*) Those acquainted with the modern Arabs and their literature will see how intensely such a play upon the word would be appreciated by them. The extent of Gilead we can ascertain with tolerable exactness from incidental notices in the Scriptures. The Jordan was its western border (1 Sam. xiii. 7; 2 K. x. 33). A comparison of a number of passages shows that the river Hieromax, the modern *Sheriat el-Mandhûr* or *Yarmûk*, separated it from Bashan on the N. On the E. the mountain range melts away gradually into the high plateau of Arabia. The boundary of Gilead is here not so clearly defined, but it may be regarded as running along the foot of the range. The valley of Heshbon was probably (so Porter) the S. boundary of Gilead. Gilead thus extended from the parallel of the S. end of the Sea of Galilee to that of the N. end of the Dead Sea—about sixty miles; and its average breadth scarcely exceeded twenty. "Gilead" in Deut. xxxiv. 1; Josh. xxii. 9; and Judg. xx. 1, seems = the whole territory of the Israelites beyond the Jordan; but this is only a vague way of speaking, in common use everywhere. (Compare "England" = England and Wales.) The section of Gilead lying between the Jabbok and the Hieromax is now called *Jebel Ajlûn;* while that to the S. of the Jabbok constitutes the modern province of *Belka.* One of the most conspicuous peaks in the mountain range still retains the ancient name, being called *Jebel Jil'ad*, "Mount Gilead." (MIZPAH 1; RAMOTH GILEAD.) The mountains of Gilead have a real elevation of from two thousand to three thousand feet; but their apparent elevation on the W. side is much greater, owing to the depression of the Jordan valley, which averages about one thousand feet. Their outline is singularly uniform, resembling a massive wall running along the horizon. The rich pasture-land of Gilead—"a place for cattle" (Num. xxxii. 1)—presents a striking contrast to the pasture-land of W. PALESTINE. At the invasion of the country by the Israelites, one half of Gilead was in the hands of SIHON, king of the Amorites; OG, king of Bashan, had the other section N. of the Jabbok. Afterward Gilead was allotted to REUBEN and GAD. Their wandering tent-life and almost inaccessible country made them the protectors of the refugee and the outlaw (2 Sam. ii. 8 ff., xvii. 22 ff.). (BARZILLAI.) ELIJAH the Tishbite, JAIR 2, and JEPHTHAH were GILEADITES. Gilead was a frontier land, exposed to the first attacks of the Syrian and Assyrian invaders, and to the unceasing raids of the desert tribes. The name Galaad occurs several times in the history of the Maccabees (1 Mc. v. 9 ff.). Under the Roman dominion the country became more settled and civilized; under Mohammedan rule the country has again lapsed into semi-barbarism. (BALM; GADARA; GERASA; GILEADITE; MAHANAIM; RABBAH 1; SPICES.)—**2.** Possibly the name of a mountain W. of the Jordan, near Jezreel (Judg. vii. 3). Porter is inclined, however, to agree with the suggestion of Clericus and others, that the true reading in this place should be *Gilboa.*—**3.** Son of Machir, and grandson of Manasseh (Num. xxvi. 29, 30).—**4.** Father of Jephthah (Judg. xi. 1, 2). It is difficult to understand (compare ver. 7, 8) whether this Gilead was an individual or a personification of the community (so Porter).

* **Gil′e-ad-ite** (fr. Heb.) = one of the GILEADITES (Judg. x. 3, xi. 1, &c.).

Gil′e-ad-ites (fr. Heb.), **the** = a branch of the tribe of Manasseh, descended from GILEAD 3, or inhabitants of the country of GILEAD 1 (Num. xxvi. 29; Judg. x. 3, xi. 1, 40, xii. 4, 5, 7; 2 Sam. xvii. 27, xix. 31; 1 K. ii. 7; 2 K. xv. 25; Ezr. ii. 61; Neh. vii. 63). There appears to have been an old standing feud between them and the Ephraimites, who taunted them with being deserters. See Judg. xii. 4, which may be rendered, "And the men of Gilead smote Ephraim, because they said, Runagates of Ephraim are ye (Gilead is between Ephraim and Manasseh);" the last clause being added parenthetically (so Mr. Wright).

Gil′gal (Heb. *a circle*, or *a rolling away*, Ges.). **1.** The site of the first camp of the Israelites on the W. of the Jordan, the place at which they passed the first night after crossing the river, and where the twelve stones were set up which had been taken from the bed of the stream (Josh. iv. 19, 20, compare 3); where also they kept their first passover in the land of Canaan (v. 10). It was in the "end of the E. of JERICHO" (A. V. "in the E. border of Jericho"), apparently on a hillock or rising ground (v. 3, compare 9), in "the plains of Jericho," i. e. the hot depressed district between the town and the Jordan (v. 10). (PLAIN 5.) Here the Israelites born on the march through the wilderness were circumcised, and the reproach of Egypt "was rolled away." (CIRCUMCISION.) The camp established at Gilgal remained there during the early part of the conquest (ix. 6, x. 6 ff.), and probably Joshua retired thither at the conclusion (xiv. 6, compare 15). See Judg. iii. 19. We again encounter Gilgal in the time of Saul, when it seems to have become the chief sanctuary of the central portion of the nation (1 Sam. vii. 16, x. 8, xi. 14, 15, xiii. 4 ff., xv. 12, 21, 33; compare Judg. ii. 1). We again have a glimpse of it, some sixty years later, in the history of David's return to Jerusalem (2 Sam. xix.). Afterward it (this Gilgal?) was appropriated by the kingdom of Israel to a false worship (Hos. iv. 15, ix. 15, xii. 11; Am. iv. 4, v. 5). Beyond the general statements above quoted, the sacred text contains no indications of the position of Gilgal. Neither in the Apocrypha nor in the N. T. is it mentioned. No modern traveller has succeeded in eliciting the name, or in discovering a probable site. By Josephus the encampment is given as fifty stadia (rather under six miles) from the river, and ten from Jericho, which would place it at or near the modern village of *Riha* (Robinson, Porter). But this was certainly a distinct place from—**2.** the Gilgal which is connected with the last scene in the life of Elijah, and with one of Elisha's miracles (2 K. ii.). The mention of Baal-shalisha (iv. 42) gives a clew to its situation, when taken with the notice of Eusebius (*Onom.* Bethsarisa) that that place was fifteen miles from Diospolis (Lydda) toward the N. In that very position stand now the ruins of *Jiljûleh*,

i. e. Gilgal.—**3.** The "king of the nations of Gilgal," or rather perhaps the "king of Goim (Heb. *nations*, GENTILES) at Gilgal," is mentioned in the catalogue of the chiefs overthrown by Joshua (Josh. xii. 23). The name occurs next to DOR (22) in an enumeration apparently proceeding S., and therefore the position of the *Jiljûleh* just named is not wholly inappropriate. A village of *Jiljûlia* has also been discovered nearer the centre of the country, to the left of the main N. road, four miles from Shiloh (*Seilûn*), and six miles N. from Bethel (*Beitîn*). It may be the Beth-Gilgal of Neh. xii. 29 (A. V. "house of Gilgal"); while the *Jiljûleh* N. of Lydd may be that of Josh. xii. 23.—**4.** A Gilgal is spoken of in Josh. xv. 7, in describing the N. border of Judah; probably = No. 1. (GELILOTH.)

Gi'loh (Heb. *exile*, Ges.), a town in the mountains of Judah, named with Debir and Eshtemoh (Josh. xv. 51); it was the native place of Ahithophel (2 Sam. xv. 12). The site has not yet been met with.

Gi'lo-ite (fr. Heb.), **the** = the native of GILOH (2 Sam. xv. 12, xxiii. 34).

*** Gi'mel** (Heb. *gimel* = *camel*, Ges.), the third letter of the Hebrew alphabet (Ps. cxix.). WRITING.

Gim'zo (Heb. *place fertile in sycamores*, Ges.), a town which, with its dependent villages, was taken possession of by the Philistines in the reign of Ahaz (2 Chr. xxviii. 18). The name (*Jimzu*) still remains attached to a large village between two and three miles S. W. of Lydda, S. of the road between Jerusalem and Jaffa.

Gin [jin] = a trap for birds or beasts: it consisted of a net (Is. viii. 14), and a stick to act as a spring (Am. iii. 5). HUNTING.

Gi'nath [*g* as in *get*] (Heb. *protection*, Fü.), father of Tibni (1 K. xvi. 21, 22).

Gin'ne-tho (fr. Heb. = GINNETHON, Ges.), a chief of the priests who returned to Judea with Zerubbabel (Neh. xii. 4); doubtless the same as

Gin'ne-thon (Heb. = *gardener*, Ges.), a priest who sealed the covenant with Nehemiah (Neh. x. 6).

Gir'dle (Heb. *hăgôr* or *chăgôr*, *hăgôrâh* or *chăgôrâh*, *êzôr*, *mêzah* or *mêzach*, *mĕzîah* or *mĕzîach*, *abnét*; Gr. *zônê*), an essential article of DRESS in the East, and worn both by men and women. The common girdle was made of leather (2 K. i. 8; Mat. iii. 4), like that worn by the Bedouins of the present day. A finer girdle was made of linen (Jer. xiii. 1; Ez. xvi. 10), embroidered with silk, and sometimes with gold and silver thread (Dan. x. 5; Rev. i. 13, xv. 6), and frequently studded with gold and precious stones or pearls. The manufacture of these girdles formed part of the employment of women (Prov. xxxi. 24). The girdle was fastened by a clasp of gold or silver, or tied in a knot, so that the ends hung down in front, as in the figures on the ruins of Persepolis. It was worn by men about the loins (Is. v. 27, xi. 5). The girdle of women was generally looser than that of the men, and was worn about the hips, except when they were actively engaged (Prov. xxxi. 17). The military girdle was worn about the waist; the sword or dagger was suspended from it (Judg. iii. 16; 2 Sam. xx. 8; Ps. xlv. 3). Hence "girding up the loins" denotes preparation for battle or for active exertion. In times of mourning, girdles of sackcloth were worn as marks of humiliation and sorrow (Is. iii. 24, xxii. 12). In consequence of the costly materials of which girdles were made, they were frequently given as presents (1 Sam. xviii. 4; 2 Sam. xviii. 11). They were used as pockets, as among the Arabs still, and as purses (PURSE), one end of the girdle being folded back for the purpose (Mat. x. 9; Mk. vi. 8). The girdle (Heb. *abnét*) worn by the priests about the close-fitting tunic (Ex. xxviii. 39, xxxix. 29) is described by Josephus as made of linen so fine of texture as to look like the slough of a snake, and embroidered with flowers of scarlet, purple, blue, and fine linen. (EMBROIDERER.) It was about four fingers broad, and was wrapped several times round the priest's body, the ends hanging down to the feet. The "curious girdle" (Heb. *hêsheb* or *chêsheb*, Ex. xxviii. 8) was made of the same materials and colors as the ephod, i. e. of "gold, blue, and purple, and scarlet, and fine twined linen." Josephus describes it as sewn to the breastplate. After passing once round, it was tied in front upon the seam, the ends hanging down. "Girdle" is used figuratively in Ps. cix. 19; Is. xi. 5; compare 1 Sam. ii. 4; Ps. xxx. 11, lxv. 12; Eph. vi. 14.

Gir'ga-shites (fr. Heb. sing. = *dwelling in clayey* or *loamy soil*, Ges.), **the**, one of the Canaanite nations who were in possession of Canaan before the entrance thither of the children of Israel; apparently (so Mr. Grove) on the W. of Jordan (Gen. x. 16 [A.V. "Girgasite"], xv. 21; Deut. vii. 1; Josh. iii. 10, xxiv. 11; 1 Chr. i. 14; Neh. ix. 8).

Gir'ga-site (fr. Heb. = GIRGASHITES), **the** (Gen. x. 16). See the foregoing.

Gis'pa (Heb. *caress*, *flattery*, Ges.; *attentive listening*, Fü.), one of the overseers of the Nethinim, in Ophel, after the return from captivity (Neh. xi. 21).

Git'tah-he'pher (Heb.) = GATH-HEPHER (Josh. xix. 13).

Git'ta-im (fr. dual of Heb. *gath*, = *two wine-presses*), a place to which the Beerothites fled (2 Sam. iv. 3). Gittaim is again mentioned in the list of places inhabited by the Benjamites after the Captivity (Neh. xi. 33). Its site is unknown.

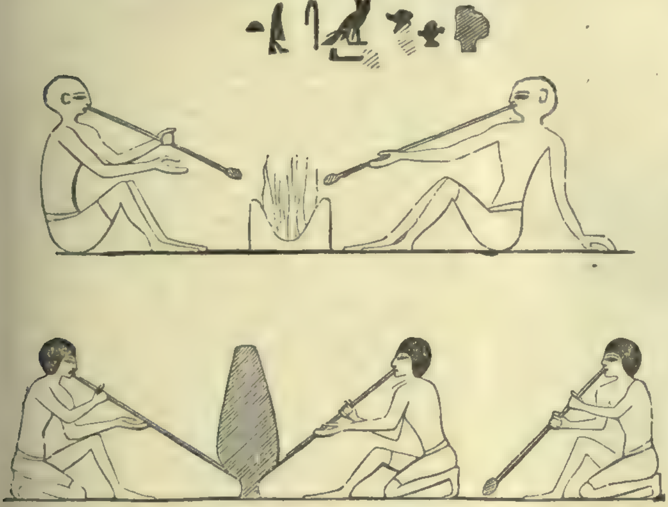
*** Git'tite** (fr. Heb. = *one from* GATH, &c.). GITTITES.

Git'tites (fr. Heb. = *natives* or *inhabitants of Gath*), the six hundred men who followed DAVID from Gath, under Ittai the GITTITE (2 Sam. xv. 18, 19), and who probably acted as a kind of body-guard. Obed-edom "the Gittite" (vi. 10, 11) may have been so named from GITTAIM or from GATH-RIMMON.

Git'tith (Heb.) = a musical instrument, by some supposed to have been used by the people of Gath, and thence introduced by David into Palestine; and by others to have been employed at the festivities of the vintage (Heb. *gath* = *wine-press*) (Ps. viii., lxxxi., lxxxiv.). It may signify some joyous air or style of musical performance (J. A. Alexander, *on Ps.* viii.).

Gi'zon-ite (fr. Heb. = *one from Gizoh* [perhaps = *quarry*, Ges.; *pass*, *ford*, Fü.], a place otherwise unknown, Ges.), **the.** "The sons of Hashem the Gizonite" are named among the warriors of David's guard (1 Chr. xi. 34). Kennicott concludes that Gizonite should be GOUNI, a proper name, not an appellative.

Glass. The Heb. *zĕchûchîth*, which, according to the best authorities, means a kind of glass anciently held in high esteem, occurs only in Job xxviii. 17, where in A.V. it is rendered "CRYSTAL." It seems that Job xxviii. 17 contains the only allusion to glass found in the O. T., and even this reference is disputed. In spite of this absence of specific allusion to glass in the sacred writings, the Hebrews must have been aware of the invention. From paintings representing the process of glass-blowing which have been discovered at Beni-Hassan, and in tombs at other places, we know that the invention is at least as remote as the age of Osirtasen I. (perhaps a contemporary of Joseph), 3,500 years ago.



Egyptian Glass-blowers.—(Wilkinson.)

Fragments of wine-vases as old as the Exodus have been discovered in Egypt. The art was known to the ancient Assyrians. There is little doubt that the honor of the discovery belongs to the Egyptians. Glass was not only known to the ancients, but used by them (as Winckelmann thinks) far more extensively than in modern times. The Egyptians knew the art of cutting, grinding, and engraving it, and they could even inlay it with gold or enamel, and "permeate opaque glass with designs of various colors." Besides this they could color it with such brilliancy as to be able to imitate precious stones in a manner which often defied detection. In the N. T. glass is alluded to as an emblem of brightness (Gr. *hualos*, adj. *hualinos ;* Rev. iv. 6, xv. 2, xxi. 18, 21). For "glasses" in Is. iii. 23, and "glass" in 1 Cor. xiii. 12 ; 2 Cor. iii. 18 ; Jas. i. 23, see MIRROR.

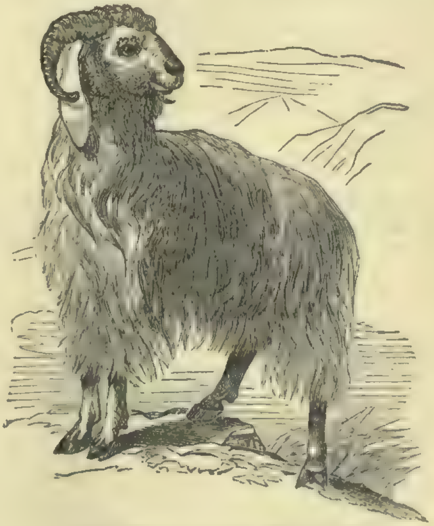
Glean'ing. The remarks under CORNER on the definite character of the rights of the POOR, or rather of poor relations and dependants, to a share of the crop, are especially exemplified in the instance of Ruth gleaning in the field of Boaz (Ru. ii. 6, 8, 9). The gleaning of fruit-trees, as well as of cornfields, was reserved for the poor.

Glede (gleed] (Heb. *rââh*), the old name for the common KITE of the Eastern continent (*Milvus ictinus*, or *vulgaris*), occurs only in Deut. xiv. 13, among the unclean birds of prey.

Gnat [nat] (Gr. *kônôps*), a small, winged insect, regarded as unclean, and mentioned only in the proverbial expression used by our Saviour in Mat. xxiii. 24—"strain at (an error for 'strain out') a gnat and swallow a camel."

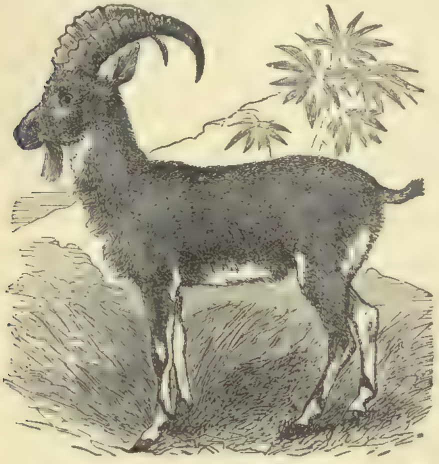
Goad. The equivalent terms in the Hebrew are (1.) *malmad* (Judg. iii. 31) and (2.) *dorbân*, *dorbonôth* (1 Sam. xiii. 21 ; Eccl. xii. 11). The goad, as still used in S. Europe and W. Asia, consists of a rod about eight feet long, brought to a sharp point, and sometimes cased with iron at the head. Its long handle might be a formidable weapon. The kicking of unruly oxen against the sharp points of the goads (Gr. pl. *kentra*, A. V. "pricks") is alluded to in Acts ix. 5, xxvi. 14. AGRICULTURE ; PRICK.

Goat. Of the Hebrew words translated "goat," "he-goat," and "she-goat" in A. V., the most common is *'êz*, which = either a *he-goat* (Ex. xii. 5 ; Lev. iv. 23, 28, &c.) or a *she-goat* (Gen. xxx. 35, xxxi. 38, xxxii. 14 [Heb. 15], &c.). The Heb. plural *'attûdîm*, translated "rams" (Gen. xxxi. 10, 12), "goats" (Ps. l. 13, &c.), "he-goats" (Num. vii. 17 ff. ; Ps. l. 9, &c.), = *he-goats ; tsâphîr* (2 Chr. xxix. 21 ; Dan. viii. 5, &c.), and *tayish* (Gen. xxx. 35, &c.) = "he-goat ;" *sâ'îr* (Lev. iv. 24, ix. 15, xvi. 7 ff., &c.), often translated "kid" (iv. 23, ix. 3, xvi. 5, &c.), = *he-goat* (DEVIL 3 ; SATYRS) ; *gedî* and fem. *gĕdîyâh* are uniformly translated "kid" (Gen. xxvii. 9, 16 ; Cant. i. 8, &c.) ; the plural *yĕ'êlîm* = "wild goats," or mountain goats (1 Sam. xxiv. 2 ; Job xxxix. 1, and Ps. civ. 18) ; *akkô* (Deut. xiv. 5), translated "wild goat" in A. V. after the Targum, Arabic, and Syriac, = the *tragelaphus* or *goat-deer* (so Mr. Drake after Shaw ; but Gesenius and Fürst translate *roebuck* or *roe*, others prefer *chamois*, and others *gazelle*). On *scape-goat* (Heb. *'ăzâzêl*), see ATONEMENT, DAY OF. In the N. T. the Gr. *eriphion* (= *young kid*, Rbn. *N. T. Lex.*) is translated "goat" in Mat. xxv. 33 ; *eriphos* (= *kid*, *young goat*) is translated "goat" in verse 32, and "kid" in Lk. xv. 29 ; *tragos* (= *he-goat*) is translated "goat" in Heb. ix. 12, 13, 19, x. 4. There appear to be two or three varieties of the common goat (*Hircus ægagrus*) at present bred in Palestine and Syria, but whether they are identical with those which were reared by the ancient Hebrews it is not possible to say. The



Long-eared Syrian Goat (*Capra Mambrica*, Linn.).

most marked varieties are the Syrian goat (*Capra Mambrica*, Linn.), and the Angora goat (*Capra Angorensis*, Linn.), with fine long hair. There is also a variety that differs but little from British specimens. Goats have from the earliest ages been considered important animals in rural economy both for their milk and the excellent flesh of the young animals. Goats were offered as sacrifices (Lev. iii. 12, &c.; Sacrifice); their milk was used as food (Prov. xxvii. 27); their flesh was eaten (Gen. xxvii. 9; Deut. xiv. 4); their hair was used for the curtains of the tabernacle (Ex. xxvi. 7; xxxvi. 14), and for stuffing bolsters (1 Sam. xix. 13; Bed; Sackcloth); their skins were for bottles, and sometimes as clothing (Heb. xi. 37). (Bottle; Dress.) The *yĕ'êlîm* ("wild goats," A. V.) not improbably = some species of *ibex*, perhaps the goat of Mount Sinai (*Capra Sinaitica*), the Beden or Jaela of Egypt and Arabia.


Goat of Mount Sinai (*Capra Sinaitica*, Ehrenberg).

Goat, Scape. Atonement, Day of.

Go'ath (fr. Heb. = *lowing*, Ges.), a place apparently in the neighborhood of Jerusalem, and named, in connection with the hill Gareb, only in Jer. xxxi. 39.

Gob (Heb. *pit*, *cistern*, Ges.), a place mentioned only in 2 Sam. xxi. 18, 19, as the scene of two encounters between David's warriors and the Philistines. In 1 Chr. xx. 4, the name is given as Gezer. On the other hand the LXX. and Syriac have Gath in the first case, a name which in Hebrew somewhat resembles Gob.

Gob'let (Heb. *aggân*), a circular vessel for wine or other liquid (Cant. vii. 2). Basin; Cup.

* **God**, the A. V. translation of—**1.** Heb. *êl*, plural *êlîm* (= *strong*, *mighty*, Ges.), applied to "mighty" ones (Ps. xxix. 1, &c.), false gods (Ex. xv. 11? xxxiv. 14, &c.), and idols (Is. xliv. 10 ff., &c.), as well as the true God (Gen. xiv. 18 ff., xvi. 13, xvii. 1, &c.).—**2.** Heb. *ĕlôah*, plural *ĕlôhîm*. The singular form occurs only in poetry (especially Job), and in the later Hebrew (Neh., Dan., &c.), applied to any god (2 Chr. xxxii. 15; Dan. xi. 37 ff.; Hab. i. 11, &c.), as well as to the living God (Deut. xxxii. 15; Neh. ix. 17; Job iii. 4; Ps. l. 22; Hab. iii. 3, &c.). The plural is used of deities or gods in general, and translated "gods" (Gen. xxxi. 30, 32, xxxv. 2, 4; Ex. xii. 12; Ps. lxxxvi. 8, &c.), but principally, as a plural of excellency or majesty, of the true God throughout the O. T. (Gen. i. 1 ff., &c., &c.). The use in the Pentateuch sometimes of *Ĕlôhîm*, sometimes of Jehovah, to designate the true God, has given rise to the document theories respecting the origin of the books of Moses. In Ps. viii. 6 the Heb. *ĕlôhîm* is translated "angels" in the A. V., Targum, Syriac, LXX., Vulgate, &c.; but here Gesenius, Fürst, Dr. W. L. Alexander in Kitto, &c., would translate *God;* and Dr. J. A. Alexander (*on Ps.*) translates *divinity*, as vaguely and abstractly referring to all conditions of existence higher than our own.—**3.** Heb. *Yehôvih* (= Jehovah; Lord), when another Hebrew word translated "Lord" precedes it. In this case "God" is printed in capitals in the A. V.—**4.** Gr. *theos*. This, like No. 1 and 2, for which the LXX. use it, is applied to any god (Acts vii. 43, xii. 22, &c.) or idol (vii. 40), as well as throughout the N. T. to the true God (Mat. i. 23, iii. 9, 16, &c.); also to Satan "the god of this world" (2 Cor. iv. 4).—**5.** Gr. *kurios* once (Acts xix. 20). This is usually translated "Lord" (Mat. i. 20 ff. &c.), and in the LXX. = Jehovah. It is also applied to a human "lord" (Mat. x. 24, 25, &c.), or "master" (vi. 24, &c.), and is sometimes translated "sir" (xiii. 27, &c.).—**6.** Gr. *daimonion* (= Demon) in plural once (Acts xvii. 18).—The existence of God is assumed in the Scriptures as abundantly evident (Ps. xiv. 1, xix. 1; Rom. i. 20, 21, &c.). The Bible, the volume of His revealed truth (Inspiration), sets forth His infinite attributes and perfect excellence (Ex. xxxiv. 6, 7), His works of creation and providence, His government and requirements, the provisions of His grace, and the retributions of eternity (Gen. xvii. 1; Ex. xx. 3–17; Ps. cxxxix., cxlv.; Mat. xix. 18, 19, xxv. 31–46; Mk. xii. 29–31; Jn. iii. 16, 17; Rom. ii. 5–11, iii. 20–31, vi. 23, xii. 1, 2, xiii. 9, 10; 2 Cor. v. 10; 1 Tim. i. 17, &c. (Almighty; Atonement; Death; Earth; Eternal; Foot; Hand; Heaven; Hell; Idol; Idolatry; Jesus Christ; Life, &c.

Gog (Heb. *mountain*, i. e. Caucasus, Fü.). **1.** A Reubenite (1 Chr. v. 4), son of Shemaiah.—**2.** See Magog.

Go'lan (Heb. *exile*, Ges.), a city of Bashan (Deut. iv. 43) allotted out of the half-tribe of Manasseh to the Levites (Josh. xxi. 27), and one of the three cities of refuge E. of the Jordan (xx. 8). Its very site is now unknown. The city of Golan is several times referred to by Josephus; he, however, more frequently speaks of the province which took its name from it, Gaulanitis. It seems that when Golan rose to power it became the head of a large province, the extent of which is pretty accurately given by Josephus. It lay E. of Galilee, and N. of Gadaritis. (Gadara.) The river Hieromax may be regarded as the S. border of Gaulanitis. The Jordan, from the Sea of Galilee to its fountains at Dan and Cesarea-Philippi, formed the western boundary, It is important to observe that the boundaries of the modern province of *Jaulân* (which is the Arabic form of the Hebrew Golan) correspond so far with those of Gaulanitis; we may, therefore, safely assume that their northern and eastern boundaries are also identical. *Jaulân* is bounded on the N. by *Jedûr* (the ancient *Ituraa*), and on the E. by Hauran. The greater part of Gaulanitis is a flat and fertile table-land, well watered, and clothed with luxuriant grass. (Plain 4.) The western side of Gaulanitis, along the Sea of Galilee, is steep, rugged, and bare, upward of 2,500 feet in height. Gaulanitis was once densely populated, but is now almost completely deserted.

Gold (Heb. usually *zâhâb ;* Gr. *chrusion*, *chrusos*), the most valuable of metals, from its color, lustre, weight, ductility, and other useful properties. Hence it is used as an emblem of purity (Job xxiii. 10) and nobility (Lam. iv. 1). Gold was known from the very earliest times (Gen. ii. 11). It was at first chiefly used for ornaments, &c. (Gen. xxiv. 22). Coined money was not known to the ancients till a comparatively late period; and on the Egyptian tombs gold is represented as being weighed in rings for commercial purposes (compare Gen. xliii. 21). Gold was extremely abundant in ancient times (1 Chr. xxii. 14; 2 Chr. i. 15, ix. 9; Nah. ii. 9; Dan. iii. 1); but this did not depreciate its value, because of the enormous quantities consumed by the wealthy in furniture, &c. (1 K. vi. 22, x.; Cant. iii. 9, 10; Esth. i. 6; Jer. x. 9). The chief countries mentioned as producing gold are Arabia, Sheba, and Ophir (1 K. ix. 28, x. 1; Job xxviii. 16). Other gold-bearing countries were Uphaz (Jer. x. 9; Dan. x. 5) and Parvaim (2 Chr. iii. 6). Metallurgic processes are mentioned in Ps. lxvi. 10; Prov. xvii. 3, xxvii. 21; and in Is. xlvi. 6, the trade of goldsmith (compare Judg. xvii. 4) is alluded to in connection with the overlaying of idols with gold-leaf. Altar, B, II.; Calf; Dress; Embroiderer; Handicraft; Metals; Mines; Ornaments, Personal.

* **Gold'en Bowl** (Eccl. xii. 6). Medicine.

* **Gold'smith** (Neh. iii. 8, &c.). Gold; Handicraft.

Gol'go-tha (Gr. form of the Heb. or rather Chal. *gulgalta* = *skull*), the name of the spot at which our Lord was crucified (Mat. xxvii. 33; Mk. xv. 22; Jn. xix. 17). By these three evangelists it is interpreted to mean the "place of a skull." St. Luke's words are really as follows—"the place which is called 'a skull'"—not, as in the other gospels, "of a skull," thus employing the Greek term exactly as they do the Hebrew one. Two explanations of the name are given: (1.) that it was a spot where executions ordinarily took place, and therefore abounded in skulls. Or (2.) it may come from the look or form of the spot itself, bald, round, and skull-like, and therefore a mound or hillock, in accordance with the common phrase—for which there is no direct authority—"Mount Calvary." Whichever of these is the correct explanation, Golgotha seems to have been a known spot. Jerusalem.

Go-li'ath (fr. Heb. = *exile*, *an exile*, Ges.), a famous giant of Gath, who "morning and evening for forty days" defied the armies of Israel, and was slain by David (1 Sam. xvii.). He was possibly descended from the old Rephaim, of whom a scattered remnant took refuge with the Philistines after their dispersion by the Ammonites (Deut. ii. 20, 21; 2 Sam. xxi. 22). His height was "six cubits and a span," which, taking the cubit at twenty-one inches, would make him ten and a half feet high. But the LXX. and Josephus read "*four* cubits and a span." (Giants.) The scene of his combat with David was the Valley of the Terebinth. (Elah, Valley of.) For an explanation of 2 Sam. xxi. 19, see Elhanan 1.

Go'mer (Heb. *completion*, or perhaps *heat*, Fü.). **1.** The eldest son of Japheth, and the father of Ashkenaz, Riphath, and Togarmah (Gen. x. 2, 3). His name is subsequently noticed but once (Ez. xxxviii. 6) as an ally or subject of the Scythian king Gog. He is generally recognized as the progenitor of the early Cimmerians, of the later Cimbri and the other branches of the Celtic family, and of the modern Gael and Cymry, the latter preserving with very slight deviation the original name. (Tongues, Confusion of.)—**2.** The daughter of Diblaim, and concubine of Hosea (Hos. i. 3).

Go-mor'rah (Heb. *'ămôrâh*, prob. = *submersion*), one of the five "cities of the plain" (Plain 5) or "vale of Siddim," that under their respective kings joined battle there with Chedorlaomer (Gen. xiv. 2–8) and his allies, by whom they were discomfited till Abraham came to the rescue. Four out of the five were afterward destroyed by the Lord with fire from heaven (xix. 23–29). Of these Gomorrah seems to have been only second to Sodom in importance, as well as in the wickedness that led to their overthrow (x. 19, xiii. 10; Deut. xxxii. 32, &c.). What that atrocity was may be gathered from Gen. xix. 4–8. Arabah; Sea, the Salt.

Go-mor'rha (Gr. fr. Heb.), in the A. V. of the Apoc. and N. T., = Gomorrah.

Go'pher (Heb. literally = *pitch*, Ges.; a *hard, strong* tree, Fü.) **wood,** the wood of which Noah's ark was made (Gen. vi. 14 only). The Hebrew word does not occur in the cognate dialects. Two principal conjectures have been proposed:—1. That "trees of Gopher" = any trees of the resinous kind, such as pine, fir, &c. (Isaac Vossius). 2. That Gopher is cypress (Fuller, Bochart, Celsius, Gesenius).

Gor'gi-as [gor'je-as] (Gr.), a general in the service of Antiochus Epiphanes (1 Mc. iii. 38), who was appointed by his regent Lysias to a command in the expedition against Judea (B. C. 166), in which he was defeated by Judas Maccabeus with great loss (iv. 1 ff.). At a later time (B. C. 164) he held a garrison in Jamnia, and defeated the forces of Joseph and Azarias, who attacked him contrary to the orders of Judas (v. 56 ff.; 2 Mc. xii. 32). The account of Gorgias in 2 Mc. viii. 9, x. 14, xii. 32 ff., is very obscure.

Gor-ty'na (L. fr. Gr.), a city of Crete, and in ancient times its most important city, next to Cnossus. It appears to have contained Jewish residents (1 Mc. xv. 23). It was nearly half way between the eastern and western extremities of the island, and seems to have been the capital under the Romans.

Go'shen (Heb., perhaps fr. Egyptian = *boundary of Hercules*, Fü.), the name of a part of Egypt where the Israelites dwelt during their sojourn in that country; usually called the "land of Goshen," but also "Goshen" simply. It appears to have borne another name, "the land of Rameses" (Gen. xlvii. 11), unless this be the name of a district of Goshen. It was between the residence of Joseph's Pharaoh and the frontier of Palestine, and apparently the extreme province toward that frontier (xlv. 10, xlvi. 29). Gen. xlvi. 33, 34, shows that Goshen was scarcely regarded as a part of Egypt Proper, and was not peopled by Egyptians—characteristics that would positively indicate a frontier province. The next mention of Goshen confirms the previous inference that its position was between Canaan and the Delta (xlvii. 1, 5, 6, 11). Goshen was a pastoral country where some of Pharaoh's cattle were kept. The clearest indications of the exact position of Goshen are those afforded by the narrative of the Exodus. (Exodus, the.) The Israelites set out from the town of Rameses in Goshen, made two days' journey to "the edge of the wilderness," and in one day more reached the Red Sea. At the starting-point two routes lay before them, "the way of the land of the Philistines . . . that [was] near," and "the way of the wilderness of the Red Sea" (Ex. xiii. 17, 18). From these indications Mr. R. S. Poole infers that the land of Goshen was in part near the eastern side of the ancient Delta, Rameses lying within the valley now called the *Wádi-t-Tumeylát*, about thirty miles in a direct course from the ancient western shore of the Arabian Gulf. The results of his examination of Biblical evidence are that the land of Goshen lay between the eastern part of the ancient Delta and the western border of Palestine, that it was scarcely a part of Egypt Proper, was inhabited by other foreigners besides the Israelites, and was in its geographical names rather Shemitic than Egyptian; that it was a pasture land, especially suited to a shepherd-people, and sufficient for the Israelites, who there prospered, and were separate from the main body of the Egyptians; and lastly, that one of its towns lay near the western extremity of the *Wádi-t-Tumeylát.* These indications seem (so Mr. R. S. Poole) decisively to indicate the *Wádi-t-Tumeylát*, the valley along which anciently flowed the canal of the Red Sea. Mr. Poole regards this tract, the whole cultivable part of which is probably under sixty geographical square miles, as sufficient for the sustenance of the Israelites, and argues that the extraordinary fertility of Egypt anciently supported an immense population as compared with its very small superficial extent, that probably the Israelites, like the Arabs, led their flocks into fertile tracts of the deserts around, that for the greater part of the sojourn their number must have been far lower than at the Exodus, and that before the Exodus they were partly spread about the oppressor's territory. Robinson (i. 52) supports the usual view of scholars at the present day, that the land of Goshen was the part of Egypt nearest to Palestine, and lay along the Pelusiac arm of the NILE, on the E. of the Delta, in the modern province *esh-Shurkîyeh;* which includes the above-mentioned valley of the ancient canal; but that Goshen probably extended further W. and more into the Delta than has usually been supposed. —**2.** The "land" or the "country of Goshen" is twice named as a district in southern Palestine (Josh. x. 41, xi. 16), apparently between the south country and the lowlands of JUDAH.—**3.** A town mentioned with Debir, Socoh, &c., as in the mountains of Judah (Josh. xv. 51); not identified.

Gos'pels. Gospel (fr. Anglo-Saxon *god* and *spell* = *good message* or *news*) is the A.V. translation in the N. T. of the Gr. *euanggelion* (= *good news*, *glad tidings;* compare EVANGELIST), denoting especially the message of divine mercy in respect to JESUS CHRIST and the salvation of sinners (Acts xx. 24, &c.); hence, the scheme of grace and truth made known in this message, i. e. Christian doctrine in general, embracing the truths and duties taught by Jesus Christ and His apostles (Rom. ii. 16, &c.), or the making known of this message and whatever is involved in this (Rom. i. 1, 9, 16, &c.). The name *Gospel*, or *the Gospels*, is also applied in common language to the four inspired histories of the life and teaching of Christ (Matthew, Mark, Luke, John) contained in the N. T., of which separate accounts will be given in their place. They were all composed during the latter half of the first century: Matthew and Mark some years before the destruction of Jerusalem; Luke probably about A. D. 64; and John toward the close of the century. Before the end of the second century, there is abundant evidence that the four Gospels, as one collection, were generally used and accepted. For this we have the testimony of Irenæus, Tertullian, Origen, Theophilus, and Tatian. The Muratorian fragment describes the Gospels of Luke and John; but time and carelessness seem to have destroyed the sentences relating to Matthew and Mark. Another source of evidence is open to us in the citations from the Gospels found in the earliest writers. Barnabas, Clemens Romanus, and Polycarp, quote passages from them, but not with verbal exactness. The testimony of Justin Martyr (born about A. D. 99, martyred A. D. 165) is much fuller; many of his quotations are found verbatim in Matthew, Luke, and John, and possibly Mark also, whose words it is more difficult to separate. Besides these, Matthew appears to be quoted by the author of the Epistle to Diognetus, by Hegesippus, Irenæus, Tatian, Athenagoras, and Theophilus. Eusebius records that Pantænus found in India (the S. of Arabia ?) Christians who used the Gospel of Matthew. All this shows that long before the end of the second century the Gospel of Matthew was in general use. From the fact that Mark's Gospel has few places peculiar to it, it is more difficult to identify citations not expressly assigned to him; but Justin Martyr and Athenagoras appear to quote his Gospel, and Irenæus does so by name. Luke is quoted by Justin, Irenæus, Tatian, Athenagoras, and Theophilus; and John by all of these, with the addition of Ignatius, the Epistle to Diognetus, and Polycrates. From these we may conclude that before the end of the second century the Gospel collection was well known and in general use. There is yet another line of evidence. The heretical sects, as well as the Fathers of the Church, knew the Gospels; and as there was the greatest hostility between them, if the Gospels had become known in the Church *after* the dissension arose, the heretics would never have accepted them as genuine from such a quarter. But the Gnostics and Marcionites arose early in the second century; and therefore it is probable that the Gospels were then accepted, and thus they are traced back almost to the times of the apostles. As a matter of literary history, nothing can be better established than the genuineness of the Gospels. On comparing these four books one with another, a peculiar difficulty claims attention, which has had much to do with the controversy as to their genuineness. In the fourth Gospel the narrative coincides with that of the other three in a few passages only. Putting aside the account of the Passion, there are only three facts which John relates in common with the other Evangelists. Two of these are, the feeding of the five thousand, and the storm on the Sea of Galilee (ch. vi.). The third is the anointing of His feet by Mary. Whilst the others present the life of Jesus in Galilee, John follows him into Judea; nor should we know, but for him, that our Lord had journeyed to Jerusalem at the prescribed feasts. The received explanation is the only satisfactory one, namely, that John, writing last, at the close of the first century, had seen the other Gospels, and purposely abstained from writing anew what they had sufficiently recorded. In the other three Gospels there is a great amount of agreement. If we suppose the history that they contain to be divided into sections, in 42 of these all the three narratives coincide, 12 more are given by Matthew and Mark only, 5 by Mark and Luke only, and 14 by Matthew and Luke. To these must be added 5 peculiar to Matthew, 2 to Mark, and 9 to Luke; and the enumeration is complete. But this applies only to general coincidence as to the facts narrated: the amount of verbal coincidence, i. e. the passages either verbally the same, or coinciding in the use of many of the same words, is much smaller. Without going minutely into the examination of examples, which would be desirable if space permitted, the leading facts connected with the subject may be thus summed up:—The verbal and material agreement of the three first Evangelists is such as does not occur in any other authors who have written independently of one another. The verbal agreement is greater where the spoken words of others are cited than where facts are recorded; and greatest in quotations of the words of our Lord. But in some leading events, as in the call of the four first disciples, that of Matthew, and the Transfiguration, the agreement even in expression is remarkable: there are also narratives where there is no verbal harmony in the outset, but only in the crisis or emphatic part of the story (Mat. viii. 3 = Mk. i. 41 = Lk. v. 13, and Mat. xiv. 19, 20 = Mk. vi. 41–43 = Lk. ix. 16, 17). The language of all three is Greek, with Hebrew idioms: the Hebraisms are most abundant in Mark, and fewest in Luke. In quotations from the O. T., the Evangelists, or two of them, sometimes exhibit a verbal agreement, although they differ from the Hebrew and from the LXX. (Mat. iii. 3 = Mk. i. 3 = Lk. iii. 4. Mat. iv. 10 = Lk. iv. 8. Mat. xi. 10 = Mk. i. 2 = Lk. vii. 27, &c.). Except as to twenty-four verses, Mark contains no principal facts not found in Matthew and Luke; but he often supplies details omitted by them, and these are often such as would belong to the graphic account of an eye-witness. There are no cases in which Matthew and Luke exactly harmonize, where Mark does not also coincide with them. In several places the words of Mark have something in common with each of the other narratives, so as to form a connecting link between them, where their words slightly differ. The examples of verbal agreement between Mark and Luke are not so long or so numerous as those between Matthew and Luke, and Matthew and Mark; but as to the arrangement of events, Mark and Luke frequently coincide, where Matthew differs from them. These are the leading particulars; but they are very far from giving a complete notion of a phenomenon well worthy of that attention and reverent study of the sacred text by which alone it can be fully and fairly apprehended. The harmony and the variety, the agreement and the differences, form together the problem with which Biblical critics have occupied themselves for 150 years. The attempts at a solution are so many, that they can be more easily classified than enumerated. The first and most obvious suggestion would be, that the narrators made use of each other's work. Accordingly Grotius, Mill, Wetstein, Griesbach, and many others, have endeavored to ascertain which Gospel is to be regarded as the first; which is copied from the first; and which is the last, and copied from the other two. Each of the six possible combinations has found advocates. But the theory in its crude form is in itself most improbable; and the wonder is that so much time and learning have been devoted to it. It assumes that an Evangelist has taken up the work of his predecessor, and, without substantial alteration, has made a few changes in form, a few additions and retrenchments, and has then allowed the whole to go forth under his name.—The supposition of a common original from which the three Gospels were drawn, each with more or less modification, would naturally occur to those who rejected the notion that the Evangelists had copied from each other. It appeared to Eichhorn that the portions common to all the three Gospels were contained in a certain common document, from which they all drew. He considers himself entitled to assume that he can reconstruct the original document, and also that there must have been four other documents to account for the phenomena of the text. Thus he makes—1. The original document. 2. An altered copy which St. Matthew used. 3. An altered copy which St. Luke used. 4. A third copy, made from the two preceding, used by St. Mark. 5. A fourth altered copy, used by St. Matthew and St. Luke in common. As there is no *external* evidence worth considering that this original or any of its numerous copies ever existed, the value of this elaborate hypothesis must depend upon its furnishing the only explanation, and that a sufficient one, of the facts of the text. Bishop Marsh, however, finds it necessary, in order to complete the account of the text, to raise the number of documents to eight, still without producing any external evidence for the existence of any of them; and this, on one side, deprives Eichhorn's theory of the merit of completeness, and, on the other, presents a much broader surface to the obvious objections. He assumes the existence of—1. A Hebrew original. 2. A Greek translation. 3. A transcript of No. 1, with alterations and additions. 4. Another, with another set of alterations and additions. 5. Another, combining both the preceding, used by St. Mark, who also used No. 2. 6. Another, with the alterations and additions of No. 3, and with further additions, used by St. Matthew. 7. Another, with those of No. 4 and further additions, used by St. Luke, who also used No. 2. 8. A wholly distinct Hebrew document, in which our Lord's precepts, parables, and discourses were recorded, but not in chronological order; used both by St. Matthew and St. Luke. It will be allowed that this elaborate hypothesis, whether in the form given it by Marsh or by Eichhorn, possesses almost every fault that can be charged against an argument of that kind. For every new class of facts a new document must be assumed to have existed. The "original Gospel" is supposed to have been of such authority as to be circulated everywhere: yet so defective, as to require annotation from any hand, so little reverenced that no hand spared it. If all the Evangelists agreed to draw from such a work, it must have been widely if not universally accepted in the Church; and yet there is no record of its existence. The force of this dilemma has been felt by the supporters of the theory: if the work was of high authority, it would have been preserved, or at least mentioned; if of lower authority, it could not have become the basis of three canonical Gospels: and various attempts have been made to escape from it.—There is another supposition to account for these facts, of which perhaps Gieseler has been the most acute expositor. Probably none of the Gospels was written until many years after the day of Pentecost on which the Holy Spirit descended on the assembled disciples. From that day commenced at Jerusalem the work of preaching the Gospel and converting the world. Prayer and preaching were the business of the apostles' lives. Now, their preaching must have been, from the nature of the case, in great part historical; it must have been based upon an account of the life and acts of Jesus of Nazareth. They had been the eye-witnesses; there was no written record to which the hearers might be referred for historical details; and therefore the preachers must furnish not only inferences from the life of our Lord, but the facts of the life itself. The preaching, then, must have been of such a kind as to be to the hearers what the reading of lessons or chapters from the Gospels is to us. There is no improbability in supposing that in the course of twenty or thirty years' assiduous teaching, without a written Gospel, the matter of the apostolic preaching should have taken a settled form. Not only might the apostles think it well that their own accounts should agree, as in substance so in form; but the teachers whom they sent forth, or left behind in the churches they visited, would have to be prepared for their mission; and, so long as there was no written Gospel to put into their hands, it might be desirable that the oral instruction should be as far as possible one and the same to all. The guidance of the Holy Spirit supplied for a time such aid as made a written Gospel unnecessary; but the apostles saw the dangers and errors which a traditional Gospel would be exposed to in the course of time; and, whilst they were still preaching the oral Gospel in the strength of the Holy Ghost, they were admonished by the same Divine Person to prepare those written records which were hereafter to be the daily spiritual food of all the Church of Christ. Nor is there any thing unnatural in the supposition that the apostles intentionally uttered their witness in the same order, and even, for the most part, in the same form of words. The language of their first preaching was the Syro-Chaldaic, which was a poor and scanty language; and though Greek was now widely spread, and was the language even of several places in Palestine, though it prevailed in Antioch, whence the first missions to Greeks and Hellenists, or Jews who spoke Greek, proceeded (Acts xi. 20, xiii. 1–3), the Greek tongue, as used by Jews, partook of the poverty of the speech which it replaced; as, indeed, it is impossible to borrow a whole language without borrowing the habits of thought upon which it has built itself. It is supposed, then, that the preaching of the apostles, and the teaching whereby they prepared others to preach, as they did, would tend to assume a common form, more or less fixed; and that the portions of the three Gospels which harmonize most exactly owe their agreement not to the fact that they were copied from each other, although it is impossible to say that the later writer made no use of the earlier one, nor to the existence of any original document now lost to us, but to the fact that the apostolic preaching had already clothed itself in a settled or usual form of words, to which the writers inclined to conform without feeling bound to do so; and the differences which occur, often in the closest proximity to the harmonies, arise from the feeling of independence with which each wrote what he had seen and heard, or, in the case of Mark and Luke, what apostolic witnesses had told him. The harmonies begin with the baptism of John; that is, with the consecration of the Lord to His Messianic office; and with this event probably the ordinary preaching of the apostles would begin, for its purport was that Jesus is the Messiah, and that as Messiah He suffered, died, and rose again. They are very frequent as we approach the period of the Passion, because the sufferings of the Lord would be much in the mouth of every one who preached the Gospel, and all would become familiar with the words in which the apostles described it. But as regards the Resurrection, which differed from the Passion in that it was a fact which the enemies of Christianity felt bound to dispute (Mat. xxviii. 15), it is possible that the divergence arose from the intention of each Evangelist to contribute something toward the weight of evidence for this central truth. Accordingly, all the four, even Mark (xvi. 14), who oftener throws a new light upon old ground than opens out new, mention distinct acts and appearances of the Lord to establish that He was risen indeed. The verbal agreement is greater where the words of others are recorded, and greatest of all where they are those of Jesus, because here the apostolic preaching would be especially exact; and where the historical fact is the utterance of certain words, the duty of the historian is narrowed to a bare record of them. That this opinion would explain many of the facts connected with the text is certain. Whether, besides conforming to the words and arrangement of the apostolic preaching, the Evangelists did in any cases make use of each other's work or not, it would require a more careful investigation of details to discuss than space permits.—How does this last theory bear upon our belief in the INSPIRATION of the Gospels? Supposing that the portion of the three first Gospels which is common to all has been derived from the preaching of the apostles in general, then it is drawn directly from a source which we know from our Lord Himself to have been inspired (Mat. x. 19; Lk. xii. 11, 12; Mk. xiii. 11; Jn. xiv., xv., xvi.). Now, the inspiration of an historical writer will consist in its truth, and in its selection of events. Every thing narrated must be substantially and exactly true, and the comparison of the Gospels one with another offers us nothing that does not answer to this test. There are differences of arrangement of events; here some details of a narrative or a discourse are supplied which are wanting there; and if the writer had professed to follow a strict chronological order, or had pretended that his record was not only true but complete, then one inversion of order, or one omission of a syllable, would convict him of inaccuracy. But if it is plain—if it is all but avowed—that minute chronological data are not part of the writer's purpose—if it is also plain that nothing but a selection of the facts is intended, or, indeed, possible (Jn. xxi. 25)—then the proper test to apply is, whether each gives us a picture of the life and ministry of Jesus of Nazareth that is self-consistent and consistent with the others, such as would be suitable to the use of those who were to believe on His Name—for this is their evident intention. About the answer there should be no doubt. We have seen that each Gospel has its own features, and that the divine element has controlled the human but not destroyed it. But the picture which they conspire to draw is one full of harmony. The histories are true according to any test that should be applied to a history; and the events that they select—though we could not presume to say that they were more important than what are omitted, except from the fact of the omission—are at least such as to have given the whole Christian Church a clear conception of the Redeemer's life, so that none has ever complained of insufficient means of knowing Him. A perverted form of the theory we are considering pretends that the facts of the Redeemer's life remained in the state of an oral tradition till the latter part of the second century, and that the four Gospels were not written till that time (Strauss, &c.). The latter theory was invented to accord with the assumption that MIRACLES are impossible, but upon no evidence whatever; and the argument, when exposed, runs in this vicious circle:—There are no miracles, therefore the accounts of them must have grown up in the course of a century from popular exaggeration; and as the accounts are not contemporaneous, it is not proved that there are miracles. (BIBLE; CANON; NEW TESTAMENT.) That the present Gospels were post-apostolic inventions, would be the greatest of miracles.

TABLE OF THE HARMONY OF THE FOUR GOSPELS.

BY ABP. THOMSON, ORIGINAL AUTHOR OF THE PRECEDING ARTICLE.—WITH CORRECTIONS BY THE AMERICAN EDITOR.

N. B.—In the following Table, where all the references under a given section are printed in thick type, as under "Two Genealogies," it is to be understood that some special difficulty besets the harmony. Where one or more references under a given section are in thin, and one or more in thick type, it is to be understood that the former are given as in their proper place, and that it is more or less doubtful whether the latter are to be considered as parallel narratives or not.

	ST. MATTHEW.	ST. MARK.	ST. LUKE.	ST. JOHN.
"The Word"	....	....	....	i. 1-14
Preface, to Theophilus	....	....	i. 1-4	
Annunciation of the Baptist's birth	....	....	i. 5-25	
Annunciation of the birth of Jesus	....	....	i. 26-38	
Mary visits Elisabeth	....	....	i. 39-56	
Birth of John the Baptist	....	....	i. 57-80	
Birth of Jesus Christ	i. 18-25	....	ii. 1-7	
Two Genealogies	**i. 1-17**	....	**iii. 23-38**	
The watching Shepherds	....	....	ii. 8-20	
The Circumcision	....	....	ii. 21	
Presentation in the Temple	....	....	ii. 22-38	
The wise men from the East	ii. 1-12	....	....	
Flight to Egypt	ii. 13-23	....	ii. 39	
Disputing with the Doctors	....	....	ii. 40-52	
Ministry of John the Baptist	iii. 1-12	i. 1-8	iii. 1-18	i. 15-31
Baptism of Jesus Christ	iii. 13-17	i. 9-11	iii. 21, 22	i. 32-34
The Temptation	iv. 1-11	i. 12, 13	iv. 1-13	
Andrew and another see Jesus	....	....	....	i. 35-40
Simon, now Cephas	....	....	....	i. 41, 42
Philip and Nathanael	....	....	....	i. 43-51
The water made wine	....	....	....	ii. 1-11
Passover (1st) and cleansing the Temple	....	....	....	ii. 12-22
Nicodemus. Our Lord's discourse to him	....	....	....	ii. 23-iii. 21
Christ and John baptizing	....	....	....	iii. 22-36
The woman of Samaria	....	....	....	iv. 1-42
John the Baptist in prison	iv. 12; xiv. 3	i. 14; vi. 17	iii. 19, 20	**iii. 24**
Return to Galilee	iv. 12	i. 14, 15	iv. 14, 15	iv. 43-45
The synagogue at Nazareth	....	....	iv. 16-30	
The nobleman's son	....	....	....	iv. 46-54
Capernaum. Four apostles called	iv. 13-22	i. 16-20	**v. 1-11**	
Demoniac healed there	....	i. 21-28	iv. 31-37	
Simon's wife's mother healed	viii. 14-17	i. 29-34	iv. 38-41	
Circuit round Galilee	iv. 23-25	i. 35-39	iv. 42-44	
Healing a leper	viii. 1-4	i. 40-45	v. 12-16	
Christ stills the storm	viii. 18, 23-27	iv. 35-41	viii. 22-25	
Demoniacs in land of Gadarenes	viii. 28-34	v. 1-20	viii. 26-39	
Jairus's daughter. Woman healed	ix. 18-26	v. 21-43	viii. 40-56	
Blind men, and demoniac	ix. 27-34	...	....	
Healing the paralytic	ix. 1-8	ii. 1-12	v. 17-26	
Matthew the publican	ix. 9-13	ii. 13-17	v. 27-32	
"Thy disciples fast not"	ix. 14-17	ii. 18-22	v. 33-39	
Journey to Jerusalem to 2d Passover	....	....	....	v. 1
Pool of Bethesda. Power of Christ	....	....	....	v. 2-47
Plucking ears of corn on Sabbath	xii. 1-8	ii. 23-28	vi. 1-5	
The withered hand. Miracles	xii. 9-21	iii. 1-12	vi. 6-11	
The Twelve Apostles	**x. 2-4**	iii. 13-19	vi. 12-16	
The Sermon on the Mount	**v. 1-vii. 29**	....	vi. 17-49	
The centurion's servant	viii. 5-13	....	vii. 1-10	
The widow's son at Nain	....	....	vii. 11-17	
Messengers from John	xi. 2-19	....	vii. 18-35	
Woe to the cities of Galilee	xi. 20-24	....	....	
Call to the meek and suffering	xi. 25-30	....	....	
Anointing the feet of Jesus	....	....	vii. 36-50	
Second circuit round Galilee	....	....	viii. 1-3	
Parable of the Sower	xiii. 1-23	iv. 1-20	viii. 4-15	
" Candle under a Bushel	....	iv. 21-25	viii. 16-18	
" the Sower	....	iv. 26-29	....	
" the Wheat and Tares	xiii. 24-30	....	....	
" Grain of Mustard-seed	xiii. 31, 32	iv. 30-32	**xiii. 18, 19**	
" Leaven	xiii. 33	....	**xiii. 20, 21**	
On teaching by parables	xiii. 34, 35	iv. 33, 34	....	
Wheat and tares explained	xiii. 36-43	....	....	
The treasure, the pearl, the net	xiii. 44-52	....	....	
His mother and His brethren	**xii. 46-50**	**iii. 31-35**	viii. 19-21	
Reception at Nazareth	xiii. 53-58	vi. 1-6	....	
Third circuit round Galilee	ix. 35-38; xi. 1	vi. 6	....	
Sending forth of the Twelve	x.	vi. 7-13	ix. 1-6	
Herod's opinion of Jesus	xiv. 1, 2	vi. 14-16	ix. 7-9	
Death of John the Baptist	xiv. 3-12	vi. 17-29	..	
Approach of Passover (3d)	....	....	....	vi. 4
Feeding of the five thousand	xiv. 13-21	vi. 30-44	ix. 10-17	vi. 1-15
Walking on the sea	xiv. 22-33	vi. 45-52	....	vi. 16-21

TABLE OF THE HARMONY OF THE FOUR GOSPELS—*continued.*

	ST. MATTHEW.	ST. MARK.	ST. LUKE.	ST. JOHN.
Miracles in Gennesaret	xiv. 34–36	vi. 53–56	....	
The bread of life	....	....	....	vi. 22–65
The washen hands	xv. 1–20	vii. 1–23	....	
The Syrophenician woman	xv. 21–28	vii. 24–30	....	
Miracles of healing	xv. 29–31	vii. 31–37	....	
Feeding of the four thousand	xv. 32–39	viii. 1–10	....	
The sign from heaven	xvi. 1–4	viii. 11–13	....	
The leaven of the Pharisees	xvi. 5–12	viii. 14–21	....	
Blind man healed	....	viii. 22–26	....	
Peter's profession of faith	xvi. 13–19	viii. 27–29	ix. 18–20	**vi. 66-71**
The Passion foretold	xvi. 20–28	viii. 30–ix. 1	ix. 21–27	
The Transfiguration	xvii. 1–9	ix. 2–10	ix. 28–36	
Elijah	xvii. 10–13	ix. 11–13	....	
The lunatic healed	xvii. 14–21	ix. 14–29	ix. 37-42	
The Passion again foretold	xvii. 22, 23	ix. 30–32	ix. 43–45	
Fish caught for the tribute	xvii. 24–27	....	....	
The little child	xviii. 1–5	ix. 33–37	ix. 46–48	
One casting out devils	....	ix. 38–41	ix. 49, 50	
Offences	xviii. 6–9	ix. 42–48	**xvii. 2**	
The lost sheep	xviii. 10–14	....	**xv. 4-7**	
Forgiveness of injuries	xviii. 15–17	....	....	
Binding and loosing	xviii. 18-20	....	....	
Forgiveness. Parable	xviii. 21-35	....	....	
"Salted with fire"	....	ix. 49, 50	....	
Journey to Jerusalem	....	....	ix. 51	vii. 1–10
Fire from heaven	....	....	ix. 52–56	
Answers to disciples	viii. 19–22	....	ix. 57–62	
The Seventy disciples	....	....	x. 1–16	
Discussions at Feast of Tabernacles	....	....	....	vii. 11–53
Woman taken in adultery	....	....	....	viii. 1–11
Dispute with the Pharisees	....	....	....	viii. 12–59
The man born blind	....	....	....	ix. 1–41
The good Shepherd	....	....	....	x. 1–21
The return of the Seventy	....	....	x. 17–24	
The good Samaritan	....	....	x. 25–37	
Mary and Martha	....	....	x. 38–42	
The Lord's Prayer	**vi. 9-13**	....	xi. 1-4	
Prayer effectual	**vii. 7-11**	....	xi. 5–13	
"Through Beelzebub"	**xii. 22-37**	**iii. 20-30**	xi. 14–23	
The unclean spirit returning	**xii. 43-45**	....	xi. 24-26	
The sign of Jonah	**xii. 38-42**	....	xi. 29–32	
The light of the body	**v. 15; vi. 22, 23**	....	xi. 33–36	
The Pharisees	**xxiii.**	....	xi. 37–54	
What to fear	**x. 26-33**	....	xii. 1–12	
"Master, speak to my brother"	....	....	xii. 13–15	
Covetousness	**vi. 25-33**	....	xii. 16–31	
Watchfulness	....	....	xii. 32–59	
Galileans that perished	....	....	xiii. 1–9	
Woman healed on Sabbath	....	....	xiii. 10–17	
The grain of mustard-seed	**xiii. 31, 32**	**iv. 30-32**	xiii. 18, 19	
The leaven	**xiii. 33**	....	xiii. 20, 21	
Toward Jerusalem	....	....	xiii. 22	
"Are there few that be saved?"	....	....	xiii. 23–30	
Warning against Herod	....	....	xiii. 31–33	
"O Jerusalem, Jerusalem"	**xxiii. 37-39**	....	xiii. 34, 35	
Dropsy healed on Sabbath-day	....	....	xiv. 1–6	
Choosing the chief rooms	....	....	xiv. 7–14	
Parable of the Great Supper	**xxii. 1-14**	....	xiv. 15-24	
Following Christ with the Cross	**x. 37, 38**	....	xiv. 25–35	
Parables of Lost Sheep, Piece of Money, Prodigal Son, Unjust Steward, Rich Man and Lazarus	....	....	xv., xvi.	
Offences	**xviii. 6-15**	....	xvii. 1–4	
Faith and merit	**xvii. 20**	....	xvii. 5–10	
The ten lepers	....	....	xvii. 11–19	
How the kingdom cometh	....	....	xvii. 20–37	
Parable of the Unjust Judge	....	....	xviii. 1–8	
" the Pharisee and Publican	....	....	xviii 9–14	
Divorce	xix. 1–12	x. 1–12	....	
Infants brought to Jesus	xix. 13–15	x. 13–16	xviii. 15–17	
The rich man inquiring	xix. 16–26	x. 17–27	xviii. 18–27	
Promises to the disciples	xix. 27–30	x. 28–31	xviii. 28–30	
Laborers in the vineyard	xx. 1–16	....	....	
Death of Christ foretold	xx. 17–19	x. 32–34	xviii. 31–34	
Request of James and John	xx. 20–28	x. 35–45	....	
Blind men at Jericho	xx. 29–34	x. 46–52	xviii. 35–43	
Zaccheus	....	....	xix. 1–10	
Parable of the Ten Pounds	**xxv. 14-30**	....	xix. 11–28	
Feast of Dedication	....	....	....	x. 22–39
Beyond Jordan	....	....	....	x. 40–42
Raising of Lazarus	....	....	....	xi. 1–44
Meeting of the Sanhedrim	....	....	....	xi. 45–53
Christ in Ephraim	....	....	....	xi 54–57
The anointing by Mary	xxvi. 6–13	xiv. 3–9	**vii. 36-50**	xii. 1–11
Christ enters Jerusalem	xxi. 1–11	xi. 1–10	xix. 29–44	xii. 12–19
Cleansing of the Temple (2d)	xxi. 12–16	xi. 15–18	xix. 45–48	**ii. 13-22**
The barren fig-tree	xxi. 17–22	xi. 11–14, 19–23	....	

TABLE OF THE HARMONY OF THE FOUR GOSPELS.—*continued.*

	St. Matthew.	St. Mark.	St. Luke.	St. John.
Pray. and forgive	**vi. 14, 15**	xi. 24-26	....	
"By what authority," &c.	xxi. 23-27	xi. 27-33	xx. 1-8	
Parable of the Two Sons	xxi. 28-32	....	....	
" the Wicked Husbandmen	xxi 33-46	xii. 1-12	xx. ix. 19	
" the Wedding Garment	xxii. 1-14	....	**xiv. 16-24**	
The tribute-money	xxii. 15-22	xii. 13-17	xx. 20 26	
The state of the risen	xxii. 23-33	xii. 18-27	xx. 27-40	
The great Commandment	xxii. 34-40	xii. 28-34	...	
David's Son and David's Lord	xxii. 41-46	xii. 35-37	xx. 41-44	
Against the Pharisees	xxiii. 1-39	xii. 38-40	xx. 45-47	
The widow's mite	....	xii. 41-44	xxi. 1-4	
Christ's second coming	xxiv. 1-51	xiii. 1-37	xxi. 5-38	
Parable of the Ten Virgins	xxv. 1-13	....	....	
" the Talents	xxv. 14-30	....	**xix. 11-28**	
The Last Judgment	xxv. 31-46	....	....	
Greeks visit Jesus. Voice from heaven	....	....	....	xii. 20-36
Reflections of John	....	....	...	xii. 36-50
Last Passover (4th). Jews conspire	xxvi. 1-5	xiv. 1, 2	xxii. 1, 2	
Judas Iscariot	xxvi. 14-16	xiv. 10, 11	xxii. 3-6	
Paschal Supper	xxvi. 17-29	xiv. 12-25	xxii. 7-23	xiii. 1-35
Contention of the Apostles	....	....	xxii. 24-30	
Peter's fall foretold	xxvi. 30 35	xiv. 26-31	xxii. 31-39	xiii. 36-38
Last discourse. The departure; the Comforter	....	....	....	xiv. 1-31
The vine and the branches. Abiding in love	....	....	....	xv. 1-27
Work of the Comforter in disciples	....	....	....	xvi. 1-33
The prayer of Christ	....	....	....	xvii. 1-26
Gethsemane	xxvi. 36-46	xiv. 32-42	xxii. 40-46	xviii. 1
The betrayal	xxvi. 47-56	xiv. 43-52	xxii. 47-53	xviii. 2-11
Before Annas (Caiaphas). Peter's denial	xxvi 57, 58, 69-75	xiv. 53, 54, 66-72	xxii. 54-62	xviii. 12-27
Before the Sanhedrim	xxvi. 59-68	xiv. 55-65	xxii. 63-71	
Before Pilate	xxvii. 1, 2, 11-14	xv. 1-5	xxiii. 1-5	xviii. 28-38
The Traitor's death	xxvii. 3-10	....	....	
Before Herod	....	....	xxiii. 6-12	
The Condemnation	xxvii. 15-26	xv. 6-15	xxiii. 13-25	xviii. 39, 40, xix. 1-16
Treatment by the soldiers	xxvii. 27-31	xv. 16-20	**xxiii. 36, 37**	xix. 2, 3
The Crucifixion	xxvii. 32-38	xv. 21-28	xxiii. 26-34, 38	xix. 17-24
The mother of Jesus	....	....	..	xix. 25-27
Mockings and railings	xxvii. 39-44	xv. 29-32	xxiii. 35 37, 39	
The Penitent Thief	....	....	xxiii. 40-43	
Darkness and other portents. The Death	xxvii. 45-53	xv. 33-38	xxiii. 44-46	xix. 28-30
The bystanders	xxvii. 54-56	xv. 39-41	xxiii. 47-49	
The side pierced	...	....	....	xix. 31-37
The burial	xxvii. 57-61	xv. 42-47	xxiii. 50-56	xix. 38-42
The guard of the sepulchre, and their subsequent report	xxvii. 62-66 xxviii. 11-15	..	....	
The Resurrection	xxviii. 1-10	xvi. 1-11	xxiv. 1-12	xx. 1-18
Disciples going to Emmaus	....	xvi. 12, 13	xxiv. 13-35	
Appearances in Jerusalem	....	xvi. 14-18	xxiv. 36-49	xx. 19-29
At the Sea of Tiberias	....	....	....	xxi. 1-23
On the Mount in Galilee	xxviii. 16-20	....	....	
Unrecorded Works	....	....	....	xx. 30, 31, xxi. 24, 25
Ascension	....	xvi. 19, 20	xxiv. 50-53	

Goth-o-li'as (Gr. = Athaliah). Josias, son of Gotholias, was one of the sons of Elam who returned from Babylon with Esdras (1 Esd. viii. 33).

Go-tho'ni-el (Gr. = Othniel), father of Chabris (Jd. vi. 15).

Gourd, the A. V. translation of—**1.** Heb. *kîkâyôn*, only in Jon. iv. 6-10. A difference of opinion has long existed as to the plant intended by this word; but Mr. Houghton, with Jerome, Celsius, Bochart, Rosenmüller, Gesenius, Dr. Royle in Kitto, Prof. Stowe, &c., maintains that the plant which afforded shade to the prophet Jonah before Nineveh is the *Ricinus communis*, or castor-oil plant, which, formerly a native of Asia, is now naturalized in America, Africa, and Southern Europe. This plant varies considerably in size, being in India a tree, but in England seldom more than three or four feet high. The leaves are large and palmate, with serrated lobes, and would form an excellent shelter for the sun-stricken prophet. (See cut on p. 348.) The seeds contain the oil so well known under the name of "castor-oil," which has for ages been in high repute as a medicine. The Mohammedan, Christian, and Jewish inhabitants of Mosul, opposite ancient Nineveh, *all* agree (so Dr. H. Lobdell *in B. S.* xii. 397) that Jonah's "gourd" was the *ker'a*, a kind of pumpkin peculiar to the East, of astonishingly rapid growth, and very abundant on the banks of the Tigris. Its leaves are large, and its fruit somewhat like the squash.—**2.** Heb. pl. *pakku'ôth* (2 K. iv. 39), a fruit gathered ignorantly by one of "the sons of the prophets," who supposed them to be good for food; doubtless (so Mr. Houghton) a species of the gourd tribe (*Cucurbitaceæ*), which contains some plants of a very bitter and dangerous character. The leaves and tendrils of this family of plants bear some resemblance to those of the vine. Hence the expression "wild vine," and as several kinds of *Cucurbitaceæ*, such as melons, pumpkins, &c., are favorite articles of refreshing food amongst the Orientals, we can easily understand the cause of the mistake. The etymology of the Hebrew word from *pâka'*, "to split or burst open," has been thought to favor the identification of the plant with the *Ecba-*

lium elaterium or "squirting cucumber," so called from the elasticity with which the fruit, when ripe, opens and scatters the seeds when touched. Celsius, Rosenmüller, Winer, and Gesenius favor this explanation. The old versions, however, understand the colocynth, the fruit of which is about the size of an orange. The drastic medicine in such general use is a preparation from this plant. Since the dry gourds of the colocynth, when crushed, burst with a crashing noise, there is much reason for being satisfied with an explanation which has authority, etymology, and general suitableness in its favor. In 1 K. vi. 18 the Heb. plural (*pĕkâ'îm* = *pakku'ôth*, Ges.), used as an architectural ornament, is translated in the margin "gourds," but in the A. V. text there and in vii. 24 "knops."

Castor-oil Plant (*Ricinus communis*).

Colocynth (*Cucumis Colocynthis*).

Gov'ern-or, in the A. V. the representative of—**1.** Heb. *allûph*, the chief of a tribe or family (Zech. ix. 7, xii. 5, 6), translated "DUKE" in Gen. xxxvi. and 1 Chr. i.—**2.** Heb. *hôkêk* or *chôkêk* (Judg. v. 9), and **3.** *mĕhôkêk* or *mĕchôkêk* (v. 14), = a ruler in his capacity of *lawgiver* and dispenser of justice, also translated "lawgiver" (Gen. xlix. 10; Num. xxi. 18, &c.).—**4.** Heb. *môshêl* = a ruler considered especially as having *power* over the property and persons of his subjects; = JUDGE (Gen. xlv. 26; Ps. xxii. 28 [Heb. 29]; Jer. xxx. 31), also translated "rule" or "ruler" (Josh. xii. 2; Ps. cv. 20; Gen. xxiv. 2). The "governors of the people," in 2 Chr. xxiii. 20, appear to have been the king's body-guard (so Mr. Wright; compare 2 K. xi. 19).—**5.** Heb. *nâgîd* = a *prominent* personage, whatever his capacity (2 Chr. xxviii. 7). It is also translated "captain," "ruler," "leader," "prince," &c., and applied to a KING as the military and civil chief of his people (2 Sam. v. 2, vi. 21; 1 Chr. xxix. 22), to the general of an army (2 Chr. xxxii. 21), and to the head of a tribe (xix. 11). It denotes an officer of high rank in the palace, the lord high chamberlain (A. V. "chief governor," 2 Chr. xxviii. 7).—**6.** Heb. *nâsî* (2 Chr. i. 2), translated usually "prince," also "captain," "chief," &c. The prevailing idea in this word is that of *elevation.* It is applied to the chief of the tribe (Gen. xvii. 20; Num. ii. 3, &c.), to the heads of sections of a tribe (Num. iii. 32, vii. 2), and to a powerful sheikh (Gen. xxiii. 6).—**7.** Heb. *pehâh* or *pechâh* (1 K. x. 15, &c.), also translated "captain," "deputy:" applied to the petty chieftains tributary to Solomon (2 Chr. ix. 14); to the military commander of the Syrians (1 K. xx. 24), the Assyrians (2 K. xviii. 24), the Chaldeans (Jer. li. 23), and the Medes (li. 28). Under the Persian viceroys, during the Babylonian captivity, the land of the Hebrews appears to have been portioned out among "governors," inferior in rank to the satraps (Ezr. viii. 36), like the other provinces under the Persian king (Neh. ii. 7, 9). It is impossible to determine the precise limits of their authority, or the functions which they had to perform. It appears from Ezr. vi. 8 that these governors were intrusted with the collection of the king's taxes; and from Neh. v. 18, xii. 26, that they were supported by a contribution levied upon the people, which was technically termed "the bread of the governor" (compare Ezr. iv. 14). They were probably assisted in discharging their official duties by a council (Ezr. iv. 7, vi. 6). The "governor" beyond the river had a judgment-seat at Jerusalem, from which probably he administered justice when making a progress through his province (Neh. iii. 7).—**8.** Heb. *pâkîd* (Jer. xx. 1), also translated "officer," "overseer," &c.; = simply a person *appointed* to any office. It is used of the officers proposed to be appointed by Joseph (Gen. xli. 34); of Zebul, Abimelech's lieutenant (Judg. ix. 28); of an officer of the high-priest (2 Chr. xxiv. 11); and of a priest or Levite of high rank (Neh. xi. 14, 22).—**9.** Heb. *shallît* (Gen. xlii. 6), also translated "ruler," &c.; = a man of *authority:* applied to Joseph as Pharaoh's prime minister (Gen. xlii. 6); to Arioch, "captain" of the guard to the king of Babylon (Dan. ii. 15); and to Daniel as third in rank under Belshazzar (v. 29).—**10.** Heb. *sar* (1 K. xxii. 26; 1 Chr. xxiv. 5, &c.), also translated "CAPTAIN," "prince," "ruler," "chief," "chief captain," &c.; = a *chief*, in any capacity. The term is used equally of the general of an army (Gen. xxi. 22), or the commander of a division (1 K. xvi. 9, xi. 24), as of the governor of Pharaoh's prison (Gen. xxxix. 21), and the chief of his butlers and bakers (xl. 2), or herdsmen (xlvii. 6).—**11.** Chal. *sigan*, pl.

signîn (Dan. ii. 48, iii. 2, 3, 27, vi. 7 [Heb. 8]), = a *prefect*, governor of a province, or of the magi.—**12.** Gr. *ethnarchês* (literally *ruler of a people*, *ethnarch*), an officer of rank under Aretas, the Arabian king of Damascus (2 Cor. xi. 32). It has been conjectured that the ethnarch of Damascus was merely the governor of the resident Jews, but it does not seem probable that an officer of such limited jurisdiction would be styled "the ethnarch of Aretas the king;" and as the term is clearly capable of a wide range of meaning, it was most likely intended to denote one who held the city and district of Damascus as the king's vassal or representative.—**13.** Gr. *hêgemôn* (literally *leader*), the *procurator* of Judea under the Romans (Mat. xxvii. 2, &c.); also a *leader*, *chief*, or *ruler* (Mat. ii. 6, x. 18, &c.); once translated "prince" (Mat. ii. 6), twice "ruler" (Mk. xiii. 9; Lk. xxi. 12). The kindred Greek participle *hêgoumenos* (= *leading*, a *leader*) is twice translated "governor" (Mat. ii. 6; Acts vii. 10).—**14.** Gr. *oikonomos*, literally *manager* or *ruler of a house* (Gal. iv. 2), usually translated "steward" (Lk. xii. 42, &c.), once "chamberlain" (Rom. xvi. 23); = a *steward*, apparently intrusted (in Gal.) with the management of a minor's property.—**15.** Gr. *architriklinos* = *master of a feast*, Rbn. *N. T. Lex.* (Jn. ii. 9), "the *governor* of the feast." Lightfoot supposes him to have been a kind of chaplain, who pronounced the blessings upon the wine that was drunk during the seven days of the marriage feast. He appears to have been on intimate terms with the bridegroom, and to have presided at the banquet in his stead. The duties of the master of a feast are given at full length in Ecclus. xxxii. (xxxv. in LXX.).

Go'zan (Heb. *quarry?* Ges.; *pass*, *ford*, Fü.) seems in the A. V. of 1 Chr. v. 26 to be the name of a river; but in 2 K. xvii. 6, and xviii. 11, it is evidently applied not to a river but a country. Gozan was the tract to which the Israelites were carried away captive by Pul, Tiglath-pileser, and Shalmaneser, or possibly Sargon. It has been variously placed; but probably = the *Gauzanitis* of Ptolemy, and the *Mygdonia* of other writers. It was the tract watered by the HABOR, the modern *Khabour*, the great Mesopotamian affluent of the Euphrates (so Rawlinson, Gesenius, &c.).

Gra'ba = HAGABA (1 Esd. v. 29).

* **Grace** (Heb. usually *hên* or *chên*; Gr. *charis*) usually in the Scriptures = *favor*, *kindness* in feeling or action, especially as exercised by GOD and the Lord Jesus Christ toward mankind, and as manifested in the blessings of the Gospel (Gen. vi. 8; Jn. i. 14, 16, 17, &c.). It may also = whatever yields pleasure or gratification, as gracefulness or beauty of form, manner, speech, character, &c. (Ps. xlv. 2; Prov. iii. 22; Eph. iv. 29; Col. iv. 6, &c.). ATONEMENT; JUSTIFY; LOVE; MERCY, &c.

* **Graft'ing.** GARDEN.

* **Grain.** AGRICULTURE; CORN; FOOD; WHEAT, &c.

* **Gran'a-ry.** BARN; EGYPT.

Grape. VINE.

Grass. **1.** This is the ordinary rendering of the Heb. *hâtsîr* or *châtsîr* = *grass*, *herbage*, Ges. (1 K. xviii. 5; Job xl. 15; Ps. civ. 14, &c.), also translated "HAY," LEEKS, &c. As the herbage rapidly fades under the parching heat of the sun of Palestine, it has afforded to the sacred writers an image of the fleeting nature of human fortunes (Job viii. 12, A. V. "herb;" Ps. xxxvii. 2), and also of the brevity of human life (Is. xl. 6, 7; Ps. xc. 5).—**2.** In the A. V. of Jer. l. 11, "as the heifer at grass" (Heb. *dâshâ*) should be "as the heifer treading out corn" (so Gesenius; see AGRICULTURE). A different word (Heb. *deshe* = the *first-shoots* from the earth, *tender grass*, young herbage, Ges.) is translated "grass" in Gen. i. 11, 12; Is. xv. 6, &c.—**3.** In Num. xxii. 4, where mention is made of the ox licking up the "grass" of the field, the Heb. is *yerek*, elsewhere rendered *green*. (COLORS.)—**4.** Heb. *'éseb* = "*herbs*" for human food (Gen. i. 30; Ps. civ. 14), but also fodder for cattle (A. V. "grass;" Deut. xi. 15; Jer. xiv. 6, &c.). It is the grass (A.V. "herb") of the field (Gen. ii. 5; Ex. ix. 22) and of the mountain (Is. xlii. 15; Prov. xxvii. 25).—**5.** In the N. T. "grass" occurs only as the translation of the Gr. *chortos* (Mat. vi. 30, &c.), which is also translated "blade" (xiii. 26; Mk. iv. 28), and "hay" (1 Cor. iii. 12). AGRICULTURE; BARN.

Grass'hop-per. LOCUST.

Grave. BURIAL; ENGRAVER; TOMB.

* **Gra'ven Im'age.** IDOL 19, 20.

* **Gray'hound** = GREYHOUND.

Greaves. ARMS, II. 4.

* **Gre'ci-a** [-she-a or -sha] (L. *Græcia*; see GRECIAN) = GREECE (Dan. viii. 21, &c.).

* **Gre'cian** [-shan] (L. *Græcus*, fr. Gr. *Graikos* = *the old*, Pott, Fürst), usually = GREEK, denoting one from GREECE, or one of the race inhabiting Greece; but in the N. T. the A.V. translation of Gr. *Hellênistês* = a HELLENIST, or Jew speaking the Gr. language (Acts vi. 1, &c.).

Greece (fr. L.; see GRECIA). The histories of Greece and Palestine are as little connected as those of any two nations exercising the same influence on the destinies of mankind could well be. Homer's epic in its widest range does not include the Hebrews, while on the other hand the Mosaic idea of the Western world seems to have been sufficiently indefinite. (EARTH.) Moses may have derived some geographical outlines from the Egyptians; but he does not use them in Gen. x. 2–5, where he mentions the descendants of Javan as peopling the isles of the Gentiles. From the time of Moses to that of Joel we have no notice of the Greeks in the Hebrew writings. When, indeed, the Hebrews came into contact with the Ionians of Asia Minor, and recognized them as the long-lost islanders of the western migration, it was natural that they should mark the similarity of sound between the Heb. *Yâvân* (= *Yôn*), translated "JAVAN," and the Gr. *Iônes* (= inhabitants of *Ionia*), and the application of that name to the Asiatic Greeks would tend to satisfy in some measure a longing to realize the Mosaic ethnography. Accordingly the O. T. word translated in A. V. "Grecia" (Dan. viii. 21, x. 20, xi. 2), and "Greece" (Zech. ix. 13), is in Heb. *Yârân*, i. e. *Javan*, while the Heb. *bĕnéy hay-Yăvânîm* is translated "Grecians" (Joel iii. 6 [iv. 6 in Heb.], margin "sons of the Grecians"): "Javan," however, is sometimes retained (Is. lxvi. 19; Ez. xxvii. 13). The Greeks and Hebrews met for the first time in the slave-market. The medium of communication seems to have been the Tyrian slave-merchants. About B. C. 800 Joel speaks of the Tyrians as selling the children of Judah to the Grecians (Joel iii. 6); and in Ez. xxvii. 13 the Greeks are mentioned as bartering their brazen vessels for slaves. Prophetical notice of Greece occurs in Dan. viii. 21, &c., where the history of ALEXANDER and his successors is rapidly sketched. Zechariah (ix. 13) foretells the triumphs of the Maccabees against the Greek empire of Syria, while

Isaiah (lxvi. 19) looks forward to the conversion of the Greeks, among other Gentiles, through the instrumentality of Jewish missionaries. In 1 Mc. xii. 5–23 we have an account of an embassy and letter sent by the Lacedemonians to the Jews. The most remarkable feature in the transaction is the claim which the Lacedemonians prefer to kindred with the Jews, and which Areus professes to establish by reference to a book. The notices of the Jewish people which occur in Greek writers have been collected by Josephus (*Apion*, i. 22). The chief are Pythagoras, Herodotus, Chœrilus, Aristotle, Theophrastus, and Hecatæus. After the complete subjugation of the Greeks by the Romans, and the absorption into the Roman empire of the kingdoms formed out of the dominions of Alexander, the political connection between the Greeks and Jews as two independent nations no longer existed.—Ancient Greece, called by its inhabitants *Hellas*, was a country of S. E. Europe which extended from 36° to 40° N. latitude, separated on the N. from Illyricum and Macedonia by a range of mountains, and bounded on all other sides by the sea. That part of Greece on the N. of the Isthmus of Corinth contained the districts or provinces of Thessaly, Epirus, Acarnania, Ætolia, Locris, Doris, Phocis, Bœotia, Megaris, and Attica: the southern part or the Peloponnesus contained Laconia, Messenia, Arcadia, Elis, Argolis, Achaia, Sicyonia, and Corinth. There were also numerous islands on the E. and W. coasts, all inhabited by the Greek race. Under the Romans the two provinces of MACEDONIA and ACHAIA were often both included under the name of Greece. Greece occurs once in N. T. (Acts xx. 2, Gr. *Hellas*), as opposed to Macedonia. The Greeks were fond of tracing back their origin to Hellen, the son of Deucalion and Pyrrha, the survivors of the deluge; and of the four great divisions of the race, the Dorians and Æolians claimed to be descended from two sons of Hellen, and the Ionians and Achæans from two of his grandsons. The first inhabitants of Greece were called Pelasgians, and were regarded as a different race; but the history of Greece before the siege of Troy by the Greeks (B. C. 1184), and, indeed, till long afterward, is a matter of much doubt and dispute. The authentic history and chronology of Greece begins with the Olympiads (B. C. 776). Greece was divided into small independent states, some of the time at war among themselves, united into confederacies more or less extensive and lasting, but without any central controlling government; yet broadly distinguished from the rest of the world (BARBARIAN) by its language, blood, common religious rites and festivals, social institutions and laws. The two states of Greece which attained the greatest historical celebrity, were SPARTA in Laconia, and ATHENS in Attica. Some of the Greek colonies in W. Asia, N. Africa, Italy, and Sicily, attained high distinction. DARIUS HYSTASPIS, king of Persia, invaded Greece, and was defeated at Marathon (B. C. 492). His son Xerxes, following eleven years afterward with a land army of 1,800,000, was met by Leonidas, king of Sparta, with 7,000 at the pass of Thermopylæ, and successfully resisted for two days, but on the third the Persians, by the help of a traitor, gained the rear of the gallant band, and the 1,000 which stood their ground with Leonidas were all slain. The Persians soon took Athens; but on the defeat at Salamis of his naval force (more than 4,000 vessels and 500,000 men), Xerxes fled to Asia. His army under Mardonius was finally defeated at Platæa, and his fleet at Mycale (B. C. 479). Thus the second Persian invasion of Greece ended; but it was followed by contests among the Greeks themselves, including the celebrated Peloponnesian war (B. C. 431–404), which lasted till Athens was captured by the Spartans and their allies. PHILIP, king of Macedon, established his supremacy in Greece by the battle of Chæronea (B. C. 338), but was succeeded two years afterward by his son ALEXANDER THE GREAT, who extended Greek influence over the greater part of Asia W. of the Indus, though Greece itself was from this time mostly in subjection, first to Macedon, afterward to Rome (ROMAN EMPIRE), and still later to Turkey. In 1821 the Greeks threw off the Turkish yoke, and a desolating war began, which lasted till 1829, when Greece took her place again as an independent country.—The language and literature of Greece have made her famous through the civilized world. The almost universal prevalence of this language in our Saviour's time and its admirable adaptedness to the expression of thought fitted it to be used in the preaching of the Gospel by the apostles and the writing of the NEW TESTAMENT. Greece was then, as it had long been, "the school of the human intellect," and, though the Greek religion was idolatrous, and Greek wisdom despised the Gospel and its salvation, exerted an important influence in preparing the way for the propagation and triumph of Christianity. (ALEXANDRIA, ATHENS; CORINTH; GRECIAN; GREEK; PHILOSOPHY; SEPTUAGINT, &c.). See also the article GREECE in *the New American Cyclopædia.*

* **Greek** (see GRECIAN), the A. V. translation of —1. Gr. *Hellên* = a native or inhabitant of GREECE, or one of the race inhabiting Greece, distinguished for civilization and refinement, and hence opposed to BARBARIAN (Rom. i. 14); but usually in the N. T. = one who uses the language and customs of this race, and thus equivalent to GENTILE, and opposed to JEW (Acts xvi. 1, 3, &c.).—2. Gr. adj. masc. *Hellênikos*, fem. *Hellênikê*, neu. *Hellênikon* (Lk. xxiii. 38, A. V. "of Greek;" Rev. ix. 11, A. V. "Greek tongue"), and—3. Gr. adv. *Hellênisti* = *in Greek*, i. e. in the Greek language (Jn. xix. 20; Acts xxi. 37). The Greek language was undoubtedly understood and spoken in Palestine in our Saviour's time to a considerable extent. The Greek inscription placed over the cross and the question addressed in Greek by the Apostle Paul to the chief captain at the Temple are referred to above. Two of the apostles (ANDREW; PHILIP) had Greek names. The names DECAPOLIS, *Scythopolis* (BETH-SHEAN), *Philadelphia* (RABBAH 1), *Ptolemais* (ACCHO), are all from the Greek. While the Aramean or modified Hebrew (SHEMITIC LANGUAGES) was the language used by the Jews generally in Judea, and by our Saviour in His exclamation on the cross (Mk. xv. 34, compare Mat. xxvii. 46), the Jews of all the larger cities and towns must have been more or less conversant with Greek. In Galilee the language of Hebrew origin had marked peculiarities (Mk. xiv. 70), and Greek was probably much more prevalent than in Judea. The government of Alexander's successors (ANTIOCHUS ii.–vii., &c.) had much more authority and permanence there than in Judea, and Greek was under them the language of the administrators of the government. GREECE; NEW TESTAMENT, &c.

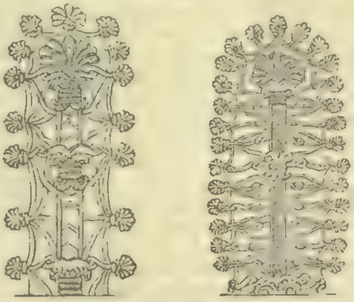
* **Greek Ver'sions of the Old Tes'ta-ment.** SEPTUAGINT; VERSIONS, ANCIENT GREEK.

Grey'hound, the A. V. translation (Prov. xxx. 31, margin "horse," "Heb. girt in the loins") of the Heb. *zarzîr mothnayim*, i. e. *one girt about the loins.*

Various are the opinions as to what animal "comely in going" is here intended. Some think "a leopard," others "an eagle," or "a man girt with armor," or "a zebra," or "a war-horse girt with trappings" (Gesenius, Bochart, Rosenmüller, &c.), or "a wrestler," when girt about the loins for a contest (Talmud, Maurer, Mr. Houghton). Kimchi, Stuart, Gosse (in Fbn.), A. V., &c., translate "greyhound."

Grind'ing. MILL.

Grove, a word used in the A. V., with two exceptions, to translate the Heb. *Ăshêrâh*, which is not a grove, but probably an idol or image of some kind. (ASHERAH.) It is believed also there was a connection between this symbol or image, whatever it was, and the sacred symbolic tree, often represented on Assyrian sculptures, and figured here in several different forms. — The two exceptions noticed above are Gen. xxi. 33, and 1 Sam. xxii. 6 (margin), where "grove" is the translation of the Heb. *êshel*, which in the text of 1 Sam. xxii. 6, xxxi. 13, is translated "tree," and by Stanley, Gesenius, Fürst, &c., *a tamarisk;* though Gesenius, Fürst, &c., suppose the meaning probably passed from the special to the general, thus = *any large tree*, and collectively *trees, a wood, grove.* (See also PLAIN 7.)—In the religions of the ancient heathen world, groves play a prominent part. In the old times altars only were erected to the gods. It was thought wrong to shut up the gods within walls, and hence, as Pliny expressly tells us, trees were the first temples; and from the earliest times groves are mentioned in connection with religious worship (Gen. xii. 6, 7, xiii. 18; Deut. xi. 30; A.V. "plain"). The groves were generally found connected with temples, and often had the right of affording an asylum. Some have supposed that even the Jewish Temple had an enclosure planted with palm and cedar (Ps. xcii. 12, 13), and olive (lii. 8), as the mosque on its site now has. This is more than doubtful; but we know that a celebrated oak stood by the sanctuary at Shechem (Josh. xxiv. 26; Judg. ix. 6). There are in Scripture many memorable trees: e. g. Allon-bachuth (Gen. xxxv. 8), the tamarisk in Gibeah (1 Sam. xxii. 6; see above), the "OAK" in Shechem (Josh. xxiv. 26) under which the law was set up, the palm-tree of Deborah (Judg. iv. 5), &c. This observation of particular trees was among the heathen extended to a regular worship of them.


Two forms of the Assyrian Sacred Tree. From Bas-reliefs, British Museum.—(Fbn.)

Sacred Symbolic Tree of the Assyrians. From Lord Aberdeen's Black Stone.—(Fergusson's *Nineveh and Persepolis*, p. 298.)

Guard, the A. V. translation of—1. Heb. and Chal. *tabbâh* or *tabbâch*, originally = a *cook;* and as butchering fell to the lot of the cook in Eastern countries, it gained the secondary sense of EXECUTIONER, and is applied to the body-guard of the kings of Egypt (Gen. xxxvii. 36) and Babylon (2 K. xxv. 8 ff.; Jer. xxxix. 9 ff., xl. 1 ff.; Dan. ii. 14).—2. Heb. *râts*, properly = a *runner*, the ordinary term employed for the attendants of the Jewish kings, whose office it was to run before the chariot (2 Sam. xv. 1; 1 K. i. 5; A. V. "to run" in both), and to form a military guard (1 Sam. xxii. 17, A. V. "footmen"; 2 K. x. 25, xi. 6; 2 Chr. xii. 10). (EPISTLE; FOOTMAN 2; POST II.)—3. Heb. *mishmereth* and *mishmar*, properly = the *act of watching*, but occasionally transferred to the persons who kept watch (Neh. iv. 22, A.V. "watch" in iv. 9, vii. 3, xii. 9; Job vii. 12). ARMY; CAPTAIN.

Gud'go-dah (Heb. *thunder?* Ges.; *incision, cleft*, Fü.) (Deut. x. 7). HOR-HAGIDGAD.

Guest. HOSPITALITY.

Gul'loth (Heb. pl. of *gullâh* = *fountains*, A. V. "springs"), a Heb. term used to denote the springs added by Caleb to the S. land in the neighborhood of DEBIR, which formed the dowry of his daughter Achsah (Josh. xv. 19; Judg. i. 15). The "springs" were "upper" and "lower"—possibly one at the top and the other at the bottom of a ravine or glen. An attempt has been lately made by Dr. Rosen to identify these springs with the *'Ain Nunkur* near Hebron, but the identification can hardly be received without fuller confirmation.

Gu'ni (Heb. *colored, dyed*, Ges.). **1.** A son of Naphtali (Gen. xlvi. 24; 1 Chr. vii. 13), the founder of the family of the GUNITES (Num. xxvi. 48).—**2.** A descendant of Gad (1 Chr. v. 15).

Gu'nites, the = the descendants of GUNI, son of Naphtali (Num. xxvi. 48).

Gur (Heb. *whelp* of a lion, Ges.), **the Go'ing up to,** an ascent or rising ground, at which Ahaziah received his death-blow while flying from Jehu after the slaughter of Joram (2 K. ix. 27); probably some place more than usually steep on the difficult road which leads from the plain of Esdræelon to *Jenin.* Ahaziah 2.

Gur-ba'al (Heb. *sojourn of Baal*, Ges.), a place or district in which dwelt Arabians, as recorded in 2 Chr. xxvi. 7. It appears from the context to have been in the country lying between Palestine and the Arabian peninsula; but this, although probable, cannot be proved. The Arab geographers mention a place called Baal, on the Syrian road, N. of Medina.

H

Ha-a-hash'ta-ri (Heb. *the Ahashtarite;* fr. Pers., prob. = *the mule-driver*, Ges.; *the messenger*, *courier*, Fü.), a man, or a family, immediately descended from Ashur, the "father of Tekoa," by his second wife Naarah (1 Chr. iv. 6).

Ha-bai'ah [-ba'yah] (Heb. whom *Jehovah hides* or *protects*, Ges.), ancestor of certain sons of the priests who returned from Babylon with Zerubbabel, but, their genealogy being imperfect, were not allowed to serve (Ezr. ii. 61; Neh. vii. 63).

Ha-bak kuk, or Hab'ak-kuk (Heb. *embrace*, Ges.), in Apocrypha Abacuc and Habbacuc. I. Of the facts of the prophet's life we have no certain information, and with regard to the period of his prophecy there is great division of opinion. The Rabbinical tradition that Habakkuk was the son of the Shunammite woman whom Elisha restored to life is repeated by Abarbanel in his commentary, and has no other foundation than a fanciful etymology of the prophet's name, based on the expression in 2 K. iv. 16. In the title of Bel and the Dragon, as found in the LXX. version in Origen's *Tetrapla*, the author is called "Habakkuk the son of Joshua, of the tribe of Levi." Some have supposed this apocryphal writer = the prophet. Pseudo-Epiphanius and Dorotheus say that he was of the tribe of Simeon, and relate that when Jerusalem was sacked by Nebuchadnezzar, Habakkuk fled to Ostracine, and remained there till after the Chaldeans had left the city, when he returned to his own country, and died at his farm two years before the return from Babylon (B. C. 538). It was during his residence in Judea that he is said to have carried food to Daniel in the den of lions at Babylon (B. & D., Euseb., &c.). Habakkuk is said to have been buried at Keilah (Euseb.). Rabbinical tradition places his tomb at Hukkok.—II. The Rabbinical traditions agree in placing Habakkuk with Joel and Nahum in the reign of Manasseh. Kimchi, Abarbanel, Witsius, Jahn, &c., adopt this date. Davidson, following Keil, decides in favor of the early part of the reign of Josiah. Calmet, Ewald, De Wette, Rosenmüller, Knobel, Maurer, Hitzig, Meier, &c., assign the commencement of Habakkuk's prophecy to the reign of Jehoiakim. Delitzsch concludes that Habakkuk delivered his prophecy about the twelfth or thirteenth year of Josiah (B. C. 630 or 629). This view receives some confirmation from the position of his prophecy in the O. T. Canon (so Mr. Wright, original author of this article). The prophet commences by announcing his office and important mission (i. 1). He bewails the corruption and social disorganization by which he is surrounded, and cries to Jehovah for help (i. 2-4). Next follows the reply of the Deity, threatening swift vengeance (i. 5-11). The prophet, transferring himself to the near future foreshadowed in the divine threatenings, sees the rapacity and boastful impiety of the Chaldean hosts, but, confident that God has only employed them as the instruments of correction, assumes (ii. 1) an attitude of hopeful expectancy, and waits to see the issue. He receives the divine command to write in an enduring form the vision of God's retributive justice, as revealed to his prophetic eye (ii. 2, 3). The doom of the Chaldeans is first foretold in general terms (ii. 4-6), and the announcement is followed by a series of denunciations pronounced upon them by the nations who had suffered from their oppression (ii. 6-20). The strophical arrangement of these "woes" (three verses each) is a remarkable feature of the prophecy. The whole concludes with the magnificent Psalm in ch. iii., "Habakkuk's Pindaric ode" (Ewald), a composition unrivalled for boldness of conception, sublimity of thought, and majesty of diction. Bible; Canon; Inspiration; Old Testament; Prophet.

Hab-a-zi-ni'ah (fr. Heb. = *light* or *lamp of Jehovah?* Ges.; *collection of Jah*, Fü.), ancestor of Jaazaniah, and apparently head of a family of the Rechabites (Jer. xxxv. 3).

Hab'ba-cuc (fr. L. form *Habacuc*) = Habakkuk (B. & D. 33-39).

Ha-ber'ge-on [-je-]. Arms, II. 1, 2.

Ha'bor (Heb. *joining together*, Ges.), the "river of Gozan" (2 K. xvii. 6, xviii. 11), beyond all reasonable doubt (so Rawlinson, Ritter, Gesenius, &c.) = the famous affluent of the Euphrates, which is called Aborrhas by Strabo, Chaboras by Pliny and Ptolemy, and now *Khabour*. It is about 200 miles long; its course is tortuous, having a general direction about S. S. W., through rich, flowery meads. It flows from several sources in the mountain-chain, which about 37° N. lat. closes in the valley of the Tigris upon the S.—the Mons Masius of Strabo and Ptolemy, at present the *Kharej Dagh.*

Hach-a-li'ah [hak-] (fr. Heb. = whose *eyes Jehovah enlivens*, Ges.), father of Nehemiah 1 (Neh. i. 1, x. 1).

Hach'i-lah (Heb. *darksome*, Ges.), **the Hill of,** a hill apparently in a wood in the wilderness or waste land in the neighborhood of Ziph 2; in the fastnesses, or passes, of which David and his six hundred followers were lurking when the Ziphites informed Saul of his whereabouts (1 Sam. xxiii. 19; compare 14, 15, 18). No trace of the name Hachilah has yet been discovered.

Hach'mo-ni (Heb. *wise*, Ges.), **Son of,** and **The Hach'mo-nite** (1 Chr. xxvii. 32, xi. 11), both renderings—the former the correct one—of the same Hebrew words. Hachmon or Hachmoni was no doubt the founder of a family to which Jehiel 5 and Jashobeam belonged: the actual father of Jashobeam was Zabdiel (xxvii. 2), and he is also said to have belonged to the Korhites (xii. 6), possibly the Levites descended from Korah.

Ha'dad (Heb. *powerful*, *mighty*, Fü.; see No. 1 below) was originally the indigenous appellation of the sun among the Syrians, and was thence transferred to the king, as the highest of earthly authorities. The title appears to have been an official one, like Pharaoh. It is found occasionally in the altered form Hadar. **1.** (Heb. = *sharp*, Ges.; *powerful*, *mighty*, Fü.) Son of Ishmael (Gen. xxv. 15; 1 Chr. i. 30).—**2.** A king of Edom who gained an important victory over the Midianites on the field of Moab (Gen. xxxvi. 35, 36; 1 Chr. i. 46, 47).—**3.** A king of Edom, with Pau for his capital (1 Chr. i. 50); = HADAR 2.—**4.** A member of the royal house of Edom (1 K. xi. 14 ff.). In his childhood he escaped the massacre under Joab, in which his father appears to have perished, and fled with a band of followers into Egypt. Pharaoh, the predecessor of Solomon's father-in-law, treated him kindly, and gave him his sister-in-law in marriage. After David's death Hadad resolved to attempt the recovery of his dominion: Pharaoh in vain discouraged him, and upon this he left Egypt and returned to his own country. It does not appear from the Hebrew text how Hadad became subsequently to this an "adversary unto Solomon" (ver. 14), still less how he gained the sovereignty over Syria (ver. 25). The LXX. refers ver. 25 entirely to him, and substitutes for *Aram* (*Syria*), *Edom*.

Had-ad-e'zer (Heb. HADAD is *his help*, Ges.) = HADAREZER (2 Sam. viii. 3–12; 1 K. xi. 23).

Ha'dad-rim'mon (Heb., see below), according to the ordinary interpretation of Zech. xii. 11 = a place in the valley of Megiddo, named after two Syrian idols (HADAD; RIMMON), where a national lamentation was held for the death of King Josiah. Van de Velde (i. 355) identifies Hadadrimmon with the modern village *Rumûni*, three-quarters of an hour S. of *Lejjûn* (Megiddo); but its position is unsuitable (so Porter, in Kitto).

Ha'dar (Heb. = HADAD). **1.** Son of Ishmael (Gen. xxv. 15); = HADAD 1. The mountain *Hadad*, belonging to *Teymâ* (TEMA) on the borders of the Syrian desert, N. of Medina, perhaps = the ancient dwellings of the tribe descended from him.—**2.** King of Edom, successor of Baal-hanan the son of Achbor (Gen. xxxvi. 39); = HADAD 3.

Had-ar-e'zer (Heb. = HADADEZER), son of Rehob (2 Sam. viii. 3), the king of ZOBAH, who, while on his way to "establish his dominion" at the Euphrates, was overtaken by David, and defeated with great loss of chariots, horses, and men (1 Chr. xviii. 3 ff.). (ARMS, II. 6.) After the first repulse of the Ammonites and their Syrian allies by Joab, Hadarezer sent his army to the assistance of his kindred the people of Maachah, Rehob, and Ish-tob (xix. 16 ff.; 2 Sam. x. 15 ff., compare 8). Under the command of Shophach, or Shobach, the captain of the host, they crossed the Euphrates, joined the other Syrians, and encamped at Helam. David himself came from Jerusalem to take the command of the Israelite army. As on the former occasion, the rout was complete.

Had'a-shah (Heb. fem. = *new*), a city of Judah, in the maritime low country (Josh. xv. 37 only); probably = ADASA. Hitherto it has eluded discovery in modern times.

Ha-das'sah (Heb. *myrtle*, Ges.), a name, probably the earlier name, of ESTHER (Esth. ii. 7).

Ha-dat'tah (Heb. *new*, *unused*, Fü.), according to the A. V. one of the towns of Judah in the extreme S. (Josh. xv. 25); but the Hebrew accents connect the word with that preceding it, as if it were *Hazor-hadattah*, i. e. *New Hazor*, in distinction from the Hazor in verse 23. Wilton and Rowlands (in Fairbairn, s. v. "South Country") identify Hazor-hadattah with an ancient ruin, *Kasr Adadah*, about twelve miles S. W. of Masada (*Sebbeh*) and W. of the Dead Sea.

* **Ha'des** [-deez] (Gr.). HELL.

Ha'did (Heb. *sharp*), a place named with Lod (Lydda) and Ono in Ezr. ii. 33; Neh. vii. 37, xi. 34; probably about three miles E. of *Lydd* (Lydda) at the modern village *el-Hadîtheh*. ADIDA.

Had'lai or **Had'la-i** (Heb. *resting*, Ges.), an Ephraimite, father of AMASA 2 (2 Chr. xxviii. 12).

Ha-do'ram (Heb. *Hadar* [= HADAD] is *exalted*, Fü.). **1.** Fifth son of Joktan (Gen. x. 27; 1 Chr. i. 21). His descendants, according to Gesenius, Fürst, &c., = the *Adramitæ*, a tribe of S. Arabia. —**2.** Son of Tou or Toi, king of Hamath; his father's ambassador to congratulate David on his victory over Hadarezer, king of Zobah (1 Chr. xviii. 10); = JORAM 4.—**3.** The intendant of taxes under David, Solomon, and Rehoboam (2 Chr. x. 18); = ADONIRAM and ADORAM.

Ha'drach [-drak] (Aram. *periodical return* of the sun, Fü.; *strong-weak*, a symbolical name, Fbn.; perhaps from HADAR), a country of Syria (Zech. ix. 1, 2 only). The position of the district, with its borders, is here generally stated; but the name itself seems to have wholly disappeared. It still remains unknown.

Ha'gab (Heb. *locust*, Ges.; *bent*, Fü.), ancestor of certain Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 46).

Hag'a-ba (Heb. = HAGAB, Ges., Fü.), ancestor of certain Nethinim who came back from captivity with Zerubbabel (Neh. vii. 48); = HAGABAH.

Hag'a-bah (Heb. = HAGAB, Ges., Fu.) = HAGABA (Ezr. ii. 45).

Ha'gar (Heb. *flight*), an Egyptian woman, the handmaid, or slave, of Sarah (Gen. xvi. 1), whom the latter gave as a CONCUBINE (MARRIAGE) to ABRAHAM, after he had dwelt ten years in the land of Canaan and had no children by Sarah (xvi. 2, 3). That she was a bondwoman is stated both in the O. T. and in the N. T., in the latter as part of her typical character. It is recorded that "when she saw that she had conceived, her mistress was despised in her eyes" (4), and Sarah, with the anger, we may suppose, of a free woman, rather than of a wife, reproached Abraham for the results of her own act. Hagar fled, turning her steps toward her native land through the great wilderness traversed by the Egyptian road. By the fountain in the way to Shur (BEER-LAHAI-ROI) the angel of the Lord found her, charged her to return and submit herself under the hands of her mistress, and delivered the remarkable prophecy respecting her unborn child, recorded in ver. 10–12. On her return, she gave birth to ISHMAEL, and Abraham was then eighty-six years old. Mention is not again made of Hagar in the history of Abraham until the feast at the weaning of Isaac, when "Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking;" and in exact sequence with the first flight of Hagar, we now read of her expulsion (xxi. 9 ff.). The verisimilitude, oriental exactness, and simple beauty of this story are internal evidences attesting its truth apart from all other evidence. The name of Hagar occurs elsewhere only when she takes a wife to Ishmael (xxi. 21); and in the genealogy (xxv. 12). St. Paul refers to her as the type of the old covenant, likening her to Mount Sinai, the Mount of the Law (Gal. iv. 22 ff.). In Mohammedan tradition Hagar is represented as the wife of Abraham.

Ha-gar-enes' [-eenz], **Ha'gar-ites** (both fr. Heb. pl. *Hagrîm*, *Hagriîm* = *fugitives*, Ges.; *descendants of* HAGAR?), a people dwelling to the E. of Palestine, with whom the tribe of Reuben made war in the time of Saul (1 Chr. v. 10, 18–20). The same people, as confederate against Israel, are mentioned in Ps. lxxxiii. Who these people were is a question that cannot readily be decided, though it is generally believed that they were named after Hagar. It is uncertain whether the important town and district of *Hejer* represent the ancient name and a dwelling of the Hagarenes; but it is reasonable to suppose that they do. *Hejer*, or *Hejerd*, is the capital town, and also a subdivision, of the province of Northeastern ARABIA called *El-Bahreyn*, on the borders of the Persian Gulf.

Ha'ger-ite [*g* as in *get*] (fr. Heb. *Hagrî = descendant of* HAGAR), **the.** Jaziz the Hagerite had the charge of David's sheep (1 Chr. xxvii. 31).

Hag'ga-i or **Hag'gai** (Heb. *festive*, Ges.), the tenth in order of the minor prophets, and first of those who prophesied after the Captivity. With regard to his tribe and parentage, both history and tradition are alike silent. Probably he was one of the exiles who returned with Zerubbabel and Joshua. Ewald infers from chapter ii. 3 that he may have been one of the few survivors who had seen the first temple in its splendor. The rebuilding of the temple, commenced in the reign of Cyrus (B. C. 535), was suspended during the reigns of his successors, Cambyses and Pseudo-Smerdis, in consequence of the determined hostility of the Samaritans. On the accession of Darius Hystaspis (B. C. 521), the prophets Haggai and ZECHARIAH urged the renewal of the undertaking, and obtained the permission and assistance of the king (Ezr. v. 1, vi. 14). Animated by the high courage of these devoted men, the people prosecuted the work with vigor, and the temple was completed and dedicated in the sixth year of Darius (B. C. 516). According to tradition, Haggai was born in Babylon, was a young man when he came to Jerusalem, and was buried with honor near the sepulchres of the priests. It has hence been conjectured that he was a priest. Haggai, Zechariah, and Malachi, according to the Jewish writers, were with Daniel when he saw the vision of Dan. x. 7; and were after the Captivity members of the Great Synagogue. (SYNAGOGUE, THE GREAT; see also EZRA, BOOK OF.) One tradition places their death in the fifty-second year of the Medes and Persians; another makes Haggai survive till the entry of Alexander the Great into Jerusalem, and even till our Saviour's time. The names of Haggai and Zechariah are associated in the LXX. in the titles of Ps. 137, 145–148; in the Vulgate in those of Ps. 111, 145; and in the Peshito Syriac in those of Ps. 125, 126, 145–148. It may be that tradition assigned to these prophets the arrangement of the above-mentioned psalms for use in the temple service. According to Pseudo-Epiphanius, Haggai was the first who chanted the Hallelujah in the second temple. The style of his writing is generally tame and prosaic, though at times it rises to the dignity of severe invective, when the prophet rebukes his countrymen for their selfish indolence and neglect of God's house. But the brevity of the prophecies is so great, and the poverty of expression which characterizes them so striking, as to give rise to a conjecture, not without reason, that in their present form they are but the outline or summary of the original discourses (so Mr. Wright, after Eichhorn, Jahn, &c.). They were delivered in the second year of Darius Hystaspis (B. C. 520), at intervals from the 1st day of the 6th month to the 24th day of the 9th month in the same year.

Hag'ge-ri [*g* as in *get*] (Heb. *Hagrî = descendant of* HAGAR; compare HAGERITE). "MIBHAR son of Haggeri" (margin "the Haggerite") was one of David's valiant men, according to 1 Chr. xi. 38. The parallel passage—2 Sam. xxiii. 36—has "Bani the Gadite," which is probably the correct reading (so Kennicott).

Hag'gi (Heb. = HAGGAI, Ges.), second son of Gad (Gen. xlvi. 16; Num. xxvi. 15); founder of the HAGGITES.

Hag-gi'ah (fr. Heb. = *festival of Jehovah*, Ges.), a Merarite Levite (1 Chr. vi. 30).

Hag'gites, the = a Gadite family sprung from HAGGI (Num. xxvi. 15).

Hag'gith (Heb. *festive*, Ges.; *a dancer*, Mr. Grove), one of David's wives, the mother of Adonijah (2 Sam. iii. 4; 1 K. i. 5, 11, ii. 13; 1 Chr. iii. 2).

Ha'gi-a (fr. Gr.) = HATTIL (1 Esd. v. 34).

* **Ha-gi-og'ra-pha** (Gr. = *holy writings*). BIBLE, III. 3; PSALMS.

Ha'i (Heb. = *the* AI) = AI (Gen. xii. 8, xiii. 3).

* **Hail** (Heb. *bârâd*; Gr. *chalaza*) was the seventh of the plagues of Egypt. (PLAGUES, THE TEN.) Hail is more common than SNOW in the hill-country of Palestine during the rainy season (Rbn. *Phys. Geog.* 290 f.). Destructive hail-storms sometimes occurred (Ps. cxlviii. 8; Hag. ii. 17, &c.). God smote the Amorites with "hailstones" (Josh. x. 11). "Hail" is mentioned among the Divine judgments (Ps. lxxviii. 47, 48, cv. 32; Is. xxviii. 2, 17; Ez. xiii. 11, 13; Rev. viii. 11, &c.). RAIN; THUNDER, &c.

Hair. The Hebrews were fully alive to the importance of the hair as an element of personal beauty, whether as seen in the "curled locks, black as a raven," of youth (Cant. v. 11), or in the "crown of glory" that encircled the head of old age (Prov. xvi. 31). The customs of ancient nations in regard to the hair varied considerably: the Egyptians allowed the women to wear it long, but kept the heads of men closely shaved from early childhood. The Greeks admired long hair, whether in men or women. The Assyrians also wore it long. (See cut under CROWN.) The Hebrews on the other hand, while they encouraged the growth of hair, observed the natural distinction between the sexes by allowing the women to wear it long (Lk. vii. 38; Jn. xi. 2; 1 Cor. xi. 6 ff.), while the men restrained theirs by frequent clipping to a moderate length. This difference between the Hebrews and the surrounding nations, especially the Egyptians, arose no doubt partly from natural taste, but partly also from legal enactments: clipping the hair in a certain manner and offering the locks, was in early times connected with religious worship: and hence the Hebrews were forbidden to "round the corners of their heads" (Lev. xix. 27), meaning the locks along the forehead and temples, and behind the ears. The prohibition against cutting off the hair on the death of a relative (Deut. xiv. 1) was probably grounded on a similar reason. In addition to these regulations, the Hebrews dreaded baldness, as it was frequently the result of leprosy (Lev. xiii. 40 ff.), and hence formed one of the disqualifications for the priesthood (Lev. xxi. 20, LXX.). "Several of the Canaanitish nations shaved some part of the head." "The beard, mustaches, and eyebrows" of the Hittites "were all closely shaven. They had also a custom of shaving a square place just above the ear, leaving the hair on the side of the face and the whiskers, which hung down in a long plaited lock. The Zuzim shaved the back of the head. The Moabites of Rabbah shaved the forehead half-way to the crown, combing all the rest of the hair backward." (Osburn's *Anc. Egypt*, 125, 126.) Compare margin of

Jer. ix. 26, xxv. 23, &c., "*cut off into corners*, or, *having the corners* of their hair *polled*." Long hair was admired in the case of young men; it is especially noticed in the description of Absalom's person (2 Sam. xiv. 26). The care requisite to keep the hair in order in such cases must have been very great, and hence the practice of wearing long hair was unusual, and only resorted to as an act of religious observance. (Nazarite.) In times of affliction the hair was altogether cut off (Is. iii. 17, 24, xv. 2; Jer. vii. 29). Tearing the hair (Ezr. ix. 3), and letting it go dishevelled, were similar tokens of grief. Wigs were commonly used by the Egyptians, but not by the Hebrews. The usual and favorite color of the hair was black (Cant. v. 11), as is indicated in the comparisons to a "flock of goats" and the "tents of Kedar" (iv. 1, i. 5): a similar hue is probably intended by the *purple* of Cant. vii. 5. A fictitious hue was occasionally obtained by sprinkling gold-dust on the hair. It does not appear that dyes were ordinarily used. Herod is said to have dyed his gray hair. The approach of age was marked by a *sprinkling* (Hos. vii. 9) of gray hairs, which soon overspread the whole head (Gen. xlii. 38, xliv. 29; 1 K. ii. 6, 9; Prov. xvi. 31, xx. 29). (Almond.) Pure white hair was deemed characteristic of the Divine Majesty (Dan. vii. 9; Rev. i. 14). The chief beauty of the hair consisted in curls, whether natural or artificial. With regard to the mode of dressing the hair, we have no very precise information; the terms used are of a general character, as of Jezebel (2 K. ix. 30), of Judith (Jd. x. 3). The terms used in the N. T. (1 Tim. ii. 9; 1 Pet. iii. 3) are also of a general character; Schleusner understands them of *curling* rather than plaiting. (Broidered.) The arrangement of Samson's hair into seven locks, or more properly *braids* (Judg. xvi. 13, 19), involves the practice of plaiting, which was also familiar to the Egyptians and Greeks.

Egyptian Wigs.—(Wilkinson.)

Grecian Manner of Wearing the Hair.—From Hope's *Costumes*.—(Fbn.)

The locks were probably kept in their place by a fillet as in Egypt. Ornaments were worked into the hair, as practised by the modern Egyptians. Combs and hair-pins are mentioned in the Talmud (Head-dress.) The Hebrews, like other nations of antiquity, anointed the hair profusely with ointments, generally compounded of various aromatic ingredients (Ru. iii. 3; 2 Sam. xiv. 2; Ps. xxiii. 5, xlv. 7, xcii. 10; Eccl. ix. 8; Is. iii. 24); more especially on occasion of festivities or hospitality (Mat. vi. 17, xxvi. 7; Lk. vii. 46). (Anointing; Ointment.) It appears to have been the custom of the Jews in our Saviour's time to swear by the hair (Mat. v. 36), much as the Egyptian women still swear by the side-lock, and the men by their beards (Lane, i. 52, 71, notes). Beard; Handicraft; Punishments; Razor

Hak′ka-tan (Heb. *the little*). Johanan, son of Hakkatan, was the chief of the sons of Azgad who returned from Babylon with Ezra (Ezr. viii. 12).

Hak′koz (Heb. *the thorn*), a priest, the chief of the seventh course in the service of the sanctuary, as appointed by David (1 Chr. xxiv. 10). In Ezr. ii. 61, and Neh. iii. 4, 21, the name occurs again as Koz in the A. V.

Ha-ku′pha (Heb. *bent*, *crooked*, Ges.), ancestor of certain Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 51; Neh. vii. 53).

Ha′lah (Heb.) (2 K. xvii. 16, xviii. 11; 1 Chr. v. 26) is probably (so Rawlinson) a different place from the Calah of Gen. x. 11. Rawlinson supposes it = the Chalcitis of Ptolemy, a region adjoining Gauzanitis (Gozan); and that the name remains in the modern *Gla*, a large mound on the upper *Khabour* (Habor).

Ha′lak (Heb. *the smooth*), **the Mount**, a mountain twice named as the southern limit of Joshua's conquests (Josh. xi. 17, xii. 7); according to Wilton (in Fairbairn, article "Karkaa") the modern *Jebel Yelek*, a long and lofty ridge about 75 miles S. W. from Beer-sheba; according to Keil and Porter (in Kitto) the line of chalk cliffs which form the northern limit of the Arabah (= the ascent of Akrabbim, Robinson).

*** Half Part** (Neh. iii. 9 ff.). Part.

Hal′hul (Heb. *full of hollows*, Fü.), a town of Judah in the mountain district (Josh. xv. 58). The name still remains attached to a conspicuous hill, with ruins of walls, a mosque, &c., and a village on the eastern slope, one mile E. of the road from Jerusalem to Hebron, between three and four miles from the latter.

Ha′li (Heb. *necklace*, *trinket*, Ges.), a town on the boundary of Asher, named between Helkath and Beten (Josh. xix. 25).

Hal-i-car-nas'sus (L. fr. Gr.), in Caria, a city of great renown, as the birthplace of Herodotus and of the later historian Dionysius, and as embellished by the Mausoleum erected by Artemisia, but of no Biblical interest except as the residence of a Jewish population in the periods between the O. and N. T. histories (1 Mc. xv. 23). The modern name of the place is *Budrûm.*

Hall, used of the court of the high-priest's house (Lk. xxii. 55). In Matthew xxvii. 27, and Mark xv. 16, "hall" = "Prætorium," the "judgment-hall" in John xviii. 28. The hall or court of a house or palace would probably be an enclosed but uncovered space, on a lower level than the apartments of the lowest floor which looked into it.

Hal-le-lu'jah (Heb. *halĕlûyâh = praise ye Jehovah* [A. V. "praise ye the Lord"]), in margin of Psalms cv. 45, cvi. 1, 48, cxi. 1, cxii. 1, cxiii. 1, &c., compare Psalms civ. 35, cxiii. 9, &c.; written "Alleluia" in Tobit xiii. 18, and Revelation xix. 1–6. Psalms cxiii.–cxviii. were called by the Jews the *Hallel* (Heb. *praise*), and were sung on the first of the month and at the feasts of Dedication, Tabernacles, Weeks, and the Passover. These Psalms bear marks of being intended for use in the temple service, the words "praise ye Jehovah" being taken up by the full chorus of Levites. In Revelation xix. 1–6, as in the offering of incense (viii.), there is evident allusion to the service of the Temple, as the apostle had often witnessed it in all its grandeur. Hosanna; Passover II. *e.*

Hal-lo'hesh (Heb. *the enchanter*, Ges.), one of the "chief of the people" who sealed the covenant with Nehemiah (Neh. x. 24).

Ha-lo'hesh (Heb. Hallohesh). Shallum, son of Halohesh, was "ruler of the half part of Jerusalem" (Part) at the repair of the wall by Nehemiah (Neh. iii. 12).

Ham (Heb. prob. = *warm* or *hot*, Ges.; *dark-colored, black*, Fü.). **1.** The name of one of the three sons of Noah, apparently the second in age (so Mr. R. S. Poole, the original author of this article; but Gesenius, Fürst, Knobel, Delitzsch, &c., regard Ham as the youngest of Noah's sons) (Gen. ix. 24). Of the history of Ham nothing is related except his irreverence to his father, and the curse which that patriarch pronounced. The sons of Ham are stated to have been "Cush and Mizraim and Phut and Canaan" (Gen. x. 6; comp. 1 Chr. i. 8). The name of Ham alone, of the three sons of Noah, if Mr. Poole's identification of it with the Egyptian *Kem* (= Egypt) be correct, is known to have been given to a country (Ps. lxxviii. 51, cv. 23, cvi. 22). Mr. Poole concludes that settlements of Cush extended from Babylonia along the shores of the Indian Ocean to Ethiopia above Egypt, and that there was an eastern as well as a western Cush. The Mizraites (= descendants of Mizraim, or [so Mr. Poole] of Mazor [Heb. *Mâtsôr*=Ham?; see Egypt and Mizraim]) occupy a territory wider than that bearing the name of Mizraim. Mr. Poole supposes that Mizraim included all the first settlements, and that in remote times other tribes besides the Philistines migrated, or extended their territories. Phut has been always placed in Africa, where we find, in the Egyptian inscriptions, a great nomadic people corresponding to it. Respecting the geographical position of the Canaanites there is no dispute, although all the names are not identified. The Hamathites alone of those identified were settled in early times wholly beyond the land of Canaan. Perhaps there was a primeval extension of the Canaanite tribes after their first establishment in the land called after their ancestor, for before the specification of its limits as those of their settlements it is stated "afterward were the families of the Canaanites spread abroad" (Gen. x. 18, 19). One of their most important extensions was to the N. E. Philologers are not agreed as to a Hamitic class of language. Recently Bunsen has applied the term "Hamitism," or as he writes it, Chamitism, to the Egyptian language, or rather family. Sir H. Rawlinson has applied the term Cushite to the primitive language of Babylonia, and the same term has been used for the ancient language of the southern coast of Arabia. The Biblical evidence seems, at first sight, in favor of Hebrew being classed as a Hamitic rather than a Shemitic form of speech. It is called in the Bible "the language of Canaan" (Is. xix. 18), although those speaking it are elsewhere said to speak "in the Jews' language" (2 K. xviii. 26, 28; Is. xxxvi. 11, 13; Neh. xiii. 24). But the one term, as Gesenius remarks, indicates the country where the language was spoken, the other as evidently indicates a people by whom it was spoken. Elsewhere we might find evidence of the use of a so-called Shemitic language by nations either partly or wholly of Hamite origin. This evidence would favor the theory that Hebrew was Hamitic; but on the other hand we should be unable to dissociate Shemitic Languages from Shemitic peoples. The Egyptian languages would also offer great difficulties, unless it were held to be but partly of Hamitic origin, since it is mainly of an entirely different class from the Shemitic. It is mainly Nigritian, but it also contains Shemitic elements. Mr. Poole believes that the groundwork is Nigritian, and that the Shemitic part is a layer added to a complete Nigritian language. An inquiry into the history of the Hamite nations presents considerable difficulties, since it cannot be determined in the cases of the most important of those commonly held to be Hamite that they were purely of that stock. It is certain that the three most illustrious Hamite nations—the Cushites, the Phenicians, and the Egyptians—were greatly mixed with foreign peoples. There are some common characteristics, however, which appear to connect the different branches of the Hamite family, and to distinguish them from the children of Japheth and Shem. Their architecture has a solid grandeur that we look for in vain elsewhere. The early history of each of the chief Hamite nations shows great power of organizing an extensive kingdom, of acquiring material greatness, and checking the inroads of neighboring nomadic peoples. (Arabia; Babel; Egypt.)—**2.** According to the Masoretic text (Gen. xiv. 5), Chedorlaomer and his allies smote the Zuzim in a place called Ham. If, as seems likely, the Zuzim = the Zamzummim, Ham must be placed in what was afterward the Ammonite territory. Hence it has been conjectured by Tuch, that Ham is but another form of the name of the chief stronghold of the children of *Am*mon, Rabbah 1, now *Am*mân.—**3.** In the account of a migration of the Simeonites to the valley of Gedor, and their destroying the pastoral inhabitants, the latter, or possibly their predecessors, are said to have been "of Ham" (1 Chr. iv. 40). This may indicate that a Hamite tribe was settled here, or more precisely, that there was an Egyptian settlement.

Ha'man (Heb. perhaps fr. Pers. = *magnificent,* *splendid*, or fr. Sansc. = *the planet Mercury*, Ges.), the chief minister or vizier of King Ahasuerus (Esth. iii. 1, &c.). (ESTHER.) After the failure of his attempt to cut off all the Jews in the Persian empire, he was hanged on the gallows which he had erected for Mordecai. The Targum and Josephus interpret the description of him—"the AGAGITE"—as signifying that he was of Amalekitish descent; but he is called a Macedonian by the LXX. in Esth. ix. 24.

Ha'math (Heb. *fortress*, *citadel*, Ges.) appears to have been the principal city of Upper Syria from the time of the Exodus to that of the prophet Amos. It was situated in the valley of the Orontes, about half way between its source near *Baalbek*, and the bend which it makes at *Jisr-hadid*. It thus naturally commanded the whole of the Orontes valley, from the low screen of hills which forms the watershed between the Orontes and the *Litâny*—the "entrance of Hamath," as it is called in Scripture (so Rawlinson, Stanley, &c., see below) (Num. xxxiv. 8; Josh. xiii. 5, &c.)—to the defile of Daphne below Antioch; and this tract appears to have formed the kingdom of Hamath, during the time of its independence. Robinson (iii. 568 f.) and Porter (ii. 356) regard "the entrance" or "entering in of Hamath" as the great interval or depression, opening toward the W. in lat. 34° 40′, between the N. end of Mount Lebanon and the *Nusairiyeh* mountains. The Hamathites were a Hamitic race, and are included among the descendants of Canaan (Gen. x. 18). We must regard them as closely akin to the Hittites on whom they bordered, and with whom they were generally in alliance. Nothing appears of the power of Hamath, until the time of David (2 Sam. viii. 10). (TOI.) Hamath seems clearly to have been included in the dominions of Solomon (1 K. iv. 21–24). The "store-cities," which Solomon "built in Hamath" (2 Chr. viii. 4), were places for collecting stores of provisions (xxxii. 28); when situated on the great trade-roads they were no doubt intended to relieve the wants of travellers and their beasts of burden (Bertheau). In the Assyrian inscriptions of the time of Ahab (B. C. 900) Hamath appears as a separate power, in alliance with the Syrians of Damascus, the Hittites, and the Phenicians. About three-quarters of a century later, Jeroboam II. "recovered Hamath" (2 K. xiv. 28). Soon afterward the Assyrians took it (2 K. xviii. 34, xix. 13, &c.), and from this time it ceased to be a place of much importance. Antiochus Epiphanes changed its name to Epiphaneia. The natives, however, called it Hamath, even in Jerome's time, and its present name, *Hamah*, is but slightly altered from the ancient form. The population is 30,000 (Porter in Kitto). Huge water-wheels raise water from the Orontes, which is conveyed by rude aqueducts to the gardens and houses in the upper town.

Aqueduct and Part of the Town of *Hamah* = Hamath.—From Laborde, *Voyage en Orient*.—(Fbn.)

Ha'math-zo'bah (Heb. HAMATH *of* ZOBAH, or *fortress of Zobah*) (2 Chr. viii. 3) has been conjectured to be = HAMATH (so Gesenius, Alexander in Kitto, &c.). But Rawlinson supposes *Hamath-Zobah* = another Hamath, distinguished from the "Great Hamath" by the suffix "Zobah."

Ha'math-ite (fr. Heb. = *one from Hamath*, Ges.), the, one of the families descended from Canaan, named last in the list (Gen. x. 18; 1 Chr. i. 16).

Ham'math (Heb. *warm springs*, Ges.; *hot baths*), one of the fortified cities in Naphtali (Josh. xix. 35). The notices of the Talmudists leave no doubt that it was near Tiberias, one mile distant—in fact that it had its name because it contained the hot baths of Tiberias. Josephus mentions it under the name of Emmaus as a village not far from Tiberias. The *Hammâm*, at present three in number, still send up their hot and sulphureous waters, at a spot rather more than one mile S. of the modern town. In the list of Levitical cities in Naphtali (Josh. xxi. 32) the name of this place seems to be given as HAMMOTH-DOR, and in 1 Chr. vi. 76 it is HAMMON.

Ham-med'a-tha, or **Ham-me-da'tha** (Heb. fr. Pers. = *the Medatha*, Ges.; *given by the god Hom*, Fu.), father of HAMAN (Esth. iii. 1, 10, viii. 5, ix. 24).

Ham'me-lech [-lek] (Heb. *the king*), rendered in the A. V. as a proper name (Jer. xxxvi. 26, xxxviii. 6), probably = *the king* Jehoiakim in the first case, and in the latter Zedekiah. JERAHMEEL 3; MELCHIAH 8.

Ham'mer. The Hebrew language has several names for this indispensable tool. **1.** *Pattîsh*, used by the gold-beater (Is. xli. 7, A. V. "carpenter") as well as by the quarry-man (Jer. xxiii. 29).—**2.** *Makkâbâh*, properly a tool for *hollowing*, hence a stonecutter's mallet (1 K. vi. 7).—**3.** *Halmûth*, used only in Judg. v. 26.—**4.** A kind of hammer, named *mappêts* (Jer. li. 20, A.V. "battle-axe," AXE), or *mêphits* (Prov. xxv. 18, A.V. "MAUL"), was used as a weapon of war.—**5.** *Cêylaphôth* (plural) = *sledge-hammers* or *axes*, Ges. (Ps. lxxiv. 6).—"Hammer" figuratively = any overwhelming power, worldly (Jer. l. 23) or spiritual (xxxiii. 29).

Ham-mol'e-keth (Heb. *the queen*), daughter of Machir and sister of Gilead (1 Chr. vii. 17, 18).

Ham'mon (Heb. *warm*, *sunny*, Ges.). **1.** A city in Asher (Josh. xix. 28), apparently not far from Zidon.—**2.** A city of Naphtali allotted to the Levites (1 Chr. vi. 76); = HAMMATH and HAMMOTH-DOR.

Ham'moth-dor (Heb. *warm springs dwelling?*), a city of Naphtali, allotted to the Gershonite Levites, and for a city of refuge (Josh. xxi. 32); probably = HAMMATH.

Ha-mo'nah (Heb. *multitude*), a city, in or near which the multitudes of Gog were to be buried (Ez. xxxix. 16).

Ha'mon-gog (Heb. *Gog's multitude*), **the Val'ley of,** the name to be bestowed on a ravine or glen, previously known as "the ravine of the passengers on the E. of the sea," after the burial there of "Gog and all his multitude" (Ez. xxxix. 11, 15).

Ha'mor (Heb. *an ass*, Ges., Fü.), in N. T. EMMOR, a Hivite (or according to the Alex. LXX. a Horite), who at the time of the entrance of Jacob on Palestine was prince of the land and city of Shechem, and father of SHECHEM who defiled Jacob's daughter (Gen. xxxiii. 19, xxxiv. 2, 4, 6, 8, 13, 18, 20, 24, 26).

Ham'u-el (fr. Heb. = *wrath of God*, Ges.; *God* is a *sun*, Fü.), a man of Simeon; son of Mishma, of the family of Shaul (1 Chr. iv. 26).

Ha'mul (Heb. *pitied*, *spared*, Ges.), the younger son of Pharez, Judah's son by Tamar (Gen. xlvi. 12; 1 Chr. ii. 5); ancestor of the HAMULITES (Num. xxvi. 21).

Ha'mul-ites, the = the descendants of HAMUL; a family of Judah (Num. xxvi. 21).

Ha-mu'tal (Heb. perhaps = *kinsman of the dew*), daughter of Jeremiah of Libnah; one of the wives of King Josiah, and mother of JEHOAHAZ and ZEDEKIAH (2 K. xxiii. 31, xxiv. 18; Jer. lii. 1).

Han'a-meel (Heb. = HANANEEL? Ges.; *God is a rock*, *safety*, Fü.), son of Shallum, and cousin of JEREMIAH 1, from whom the prophet bought a field (Jer. xxxii. 7–9, 12; and compare 44).

Ha'nan (Heb. *merciful*, Ges., Fü.). **1.** One of the chiefs of Benjamin (1 Chr. viii. 23).—**2.** The last of the six sons of Azel, a descendant of Saul (1 Chr. viii. 38, ix. 44).—**3.** "Son of Maachah," i. e. possibly a Syrian of Aram-Maacah, one of David's "valiant men" (1 Chr. xi. 43).—**4.** Ancestor of certain Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 46; Neh. vii. 49).—**5.** One of the Levites who assisted Ezra in his public exposition of the law (Neh. viii. 7). The same is probably mentioned in x. 10.—**6.** One of the "heads" of the "people," who also sealed the covenant (x. 22).—**7.** Another of the chief laymen on the same occasion (x. 26).—**8.** Son of Zaccur, son of Mattaniah, whom Nehemiah made one of the storekeepers of the provisions collected as tithes (xiii. 13).—**9.** Son of Igdaliah (Jer. xxxv. 4). His sons had a chamber in the Temple.

Han'a-neel (Heb. *God has graciously given*, Ges.; *God is gracious*, Fü.), **the Tow'er of,** a tower which formed part of the wall of Jerusalem (Neh. iii. 1, xii. 39). From these passages, particularly the former, it might almost be inferred that the Tower of Hananeel = the Tower of Meah: at any rate they were close together, and stood between the sheep-gate and the fish-gate. This tower is further mentioned in Jer. xxxi. 38, and Zech. xiv. 10, both connecting this tower with the "corner-gate," which lay on the other side of the sheep-gate.

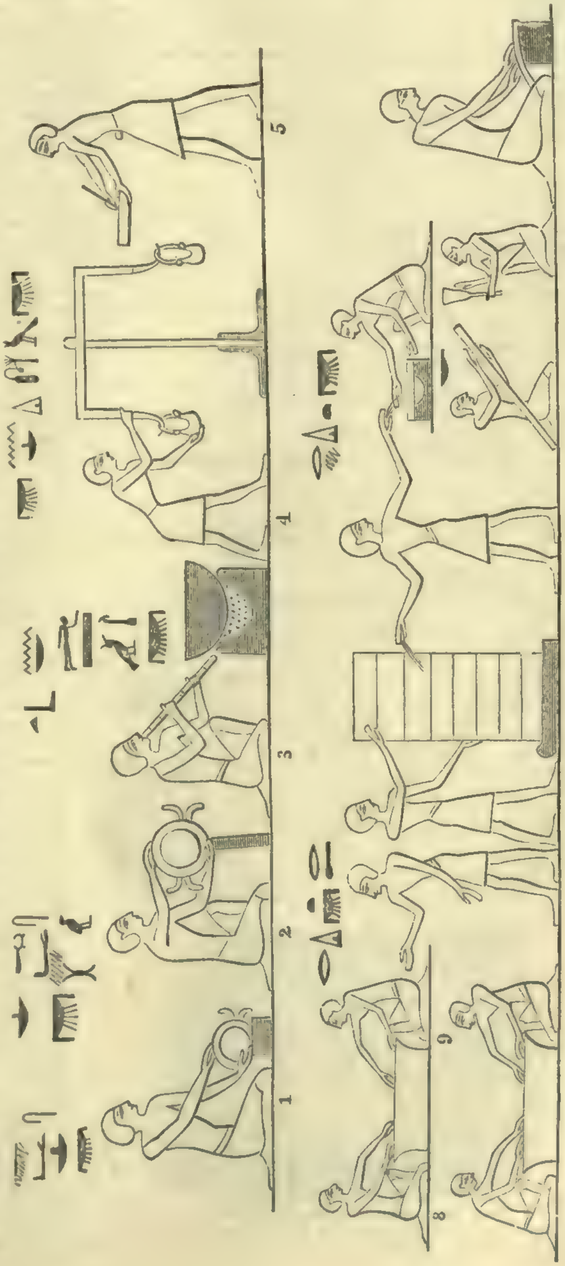
Ha-na'ni (Heb. *gracious*, Ges., Fü.). **1.** A son of Heman, and head of the 18th course of the service (1 Chr. xxv. 4, 25).—**2.** A seer who rebuked (B. C. 941) Asa, king of Judah (2 Chr. xvi. 7). For this he was imprisoned (10). He (or another Hanani) was the father of Jehu the seer, who testified against Baasha (1 K. xvi. 1, 7), and Jehoshaphat (2 Chr. xix. 2, xx. 34).—**3.** One of the priests who in the time of Ezra had taken strange wives (Ezr. x. 20).—**4.** A brother of Nehemiah (Neh. i. 2), made governor of Jerusalem under Nehemiah (vii. 2).—**5.** A priest (xii. 36), perhaps = No. 3.

Han-a-ni'ah (Heb. whom *Jehovah has graciously given*, Ges.; *Jah is kind*, Fü.). **1.** One of the fourteen sons of Heman, and chief of the 16th course of singers (1 Chr. xxv. 4, 5, 23).—**2.** A captain in the army of King Uzziah (2 Chr. xxvi. 11.)—**3.** Father of Zedekiah, a prince in the reign of Jehoiakim (Jer. xxxvi. 12).—**4.** Son of Azur; a Benjamite of Gibeon, and a false prophet in the reign of Zedekiah, king of Judah. In the fourth year of his reign, B. C. 595, Hananiah withstood Jeremiah the prophet, and publicly prophesied in the Temple that within two years Jeconiah and all his fellow-captives, with the vessels of the Lord's house which Nebuchadnezzar had taken away to Babylon, should be brought back to Jerusalem (Jer. xxviii.): an indication that treacherous negotiations were already secretly opened with Pharaoh-hophra. Hananiah corroborated his prophecy by taking from off the neck of Jeremiah the yoke which he wore by Divine command (Jer. xxvii.) in token of the subjection of Judea and the neighboring countries to the Babylonian empire, and breaking it. But Jeremiah was bid to go and tell Hananiah that for the wooden yokes which he had broken he should make yokes of iron, so firm was the dominion of Babylon destined to be for seventy years. The prophet Jeremiah added a rebuke and prediction of Hananiah's death, the fulfilment of which closes the history of this false prophet. The history of Hananiah throws much light upon the Jewish politics of that eventful time, divided as parties were into the partisans of Babylon on one hand, and of Egypt on the other, and also illustrates the manner in which the false prophets hindered the mission, and obstructed the beneficent effects of the ministry, of the true prophets.—**5.** Grandfather of Irijah, the captain of the ward at the gate of Benjamin who arrested Jeremiah on the charge of deserting to the Chaldeans (Jer. xxxvii. 13).—**6.** Head of a Benjamite house (1 Chr. viii. 24).—**7.** The Hebrew name of SHADRACH. He was of the house of David, according to Jewish tradition (Dan. i. 3, 6, 7, 11, 19, ii. 17).—**8.** Son of Zerubbabel (1 Chr. iii. 19), from whom CHRIST derived His descent; according to Lord A. C. Hervey, = JOANNA in Luke. (GENEALOGY OF JESUS CHRIST.)—**9.** One of the sons of Bebai, husband of a foreign wife in Ezra's time (Ezr. x. 28).—**10.** A priest, one of the makers of the sacred ointments and incense, who built a portion of the wall of Jerusalem in the days of Nehemiah (Neh. iii. 8). He may be the Hananiah mentioned in verse 30 as having repaired another portion. If so, he was son of Shelemiah; perhaps the same as is named (xii. 41) among the priests with trumpets at the thanksgiving.—**11.** Head of the priestly course of Jeremiah in the days of Joiakim (xii. 12).—**12.** Ruler of the palace at Jerusalem under Nehemiah, a faithful, God-fearing man. The arrangements for guarding the gates of Jerusalem were intrusted to him with Hanani, the Tirshatha's brother (vii. 2, 3).—**13.** A chief of the people who sealed the covenant with Nehemiah (x. 23); perhaps = 12.

* **Hand** (Heb. *yâd;* Gr. *cheir*) is used in the Scriptures both literally as a member of the body, and figuratively = *power*, *might*, *agency*, *protection*, *influence*, &c. Thus a "hand" or "hands" are often ascribed to God, in describing the exercise of His power, or the bestowment of His favor, gifts, &c. The chief place of honor or dignity was at the right hand of a king, and hence the chief place of heavenly honor is spoken of as at the right hand of God (Ps. xlv. 9; Mk. xvi. 19, &c.). The laying on of hands is a symbolical act in conveying or pronouncing a blessing, offering a sacrifice, setting apart to an office or work, &c. (Gen. xlviii. 14; Lev. xvi. 21; Num. xxvii. 23; Mat. ix. 18; Acts xiii. 3; 1 Tim. iv. 14, &c.).

* **Hand'-breadth.** WEIGHTS AND MEASURES.

Handi-craft. In the present article brief notices can only be given of such handicraft trades as are mentioned in Scripture. 1. The preparation of iron for use either in war, in agriculture, or for domestic purposes, was doubtless one of the earliest applications of labor; and, together with iron, working in brass, or rather copper alloyed with tin, bronze, is mentioned in the same passage as practised in antediluvian times (Gen. iv. 22). We know that iron was used for warlike purposes by the Assyrians, and on the other hand that stone-tipped arrows, as was the case also in Mexico, were used in the earlier times by the Egyptians as well as the Persians and Greeks. In the construction of the Tabernacle, copper, but no iron, appears to have been used, though the use of iron was at the same period well known to the Jews, both from their own use of it and from their Egyptian education, whilst the Canaanite inhabitants of Palestine and Syria were in full possession of its use both for warlike and domestic purposes (Ex. xx. 25, xxv. 3, xxvii. 19; Num. xxxv. 16; Deut. iii. 11, iv. 20, viii. 9; Josh. viii. 31, xvii. 16, 18). After the establishment of the Jews in Canaan, the occupation of a SMITH became recognized as a distinct employment (1 Sam. xiii. 19). The smith's work and its results are often mentioned in Scripture (2 Sam. xii. 31; 1 K. vi. 7; 2 Chr. xxvi. 14; Is. xliv. 12, liv. 16). The worker in gold and silver must have found employment both among the Hebrews and the neighboring nations in very early times, as appears from the ornaments sent by Abraham to Rebekah (Gen. xxiv. 22, 53, xxxv. 4, xxxviii. 18; Deut. vii. 25). ENGRAVER; ORNAMENTS, PERSONAL; STONES, PRECIOUS.) But, whatever skill the Hebrews possessed, it is quite clear that they must have learned much from Egypt and its "iron furnaces," both in metal-work and in the arts of setting and polishing precious stones. Various processes of the goldsmith's work are illustrated by Egyptian monuments. After the conquest frequent notices are found both of moulded and wrought metal, including soldering, which last had long been known in Egypt; but the Phenicians appear to have possessed greater skill than the Jews in these arts, at least in Solomon's time (Judg. viii. 24, 27, xvii. 4; 1 K. vii. 13, 45, 46; Is. xli. 7; Wis. xv. 4; Ecclus. xxxviii. 28; Bar. vi. 50, 55, 57). (AN-

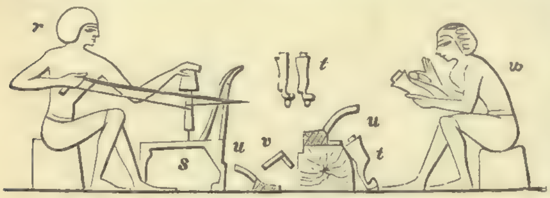


Egyptian Goldsmiths.—(Wilkinson.)

Figs. 1, 2. Making jewelry. 3. Blowing the fire for melting the gold. 4. Weighing the gold. 5. Clerk or scribe. 6, 7, 8, 9. Washing gold. 10. Superintendent. The remaining part relates to the preparation of the metal before it is worked.

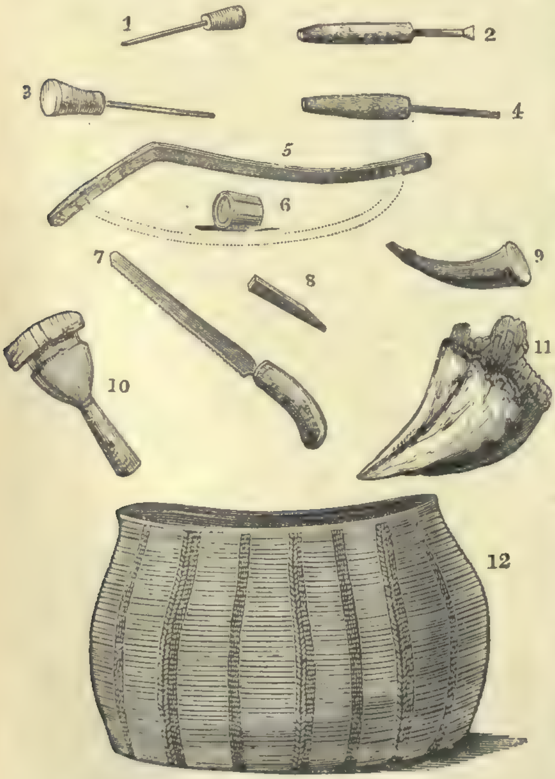
vil; Bellows; Furnace; Hammer; Metals; Tool, &c.)—2. The work of the carpenter is often mentioned in Scripture (Gen. vi. 14; Ex. xxxvii.; Is. xliv. 13). In the palace built by David for himself, the workmen employed were chiefly Phenicians sent by Hiram (2 Sam. v. 11; 1 Chr. xiv. 1), as most probably were those, or at least the principal of those who were employed by Solomon in his works (1 K. v. 6). But in the repairs of the Temple, executed under Joash, king of Judah, and also in the rebuilding under Zerubbabel, no mention is made of foreign workmen, though in the latter case the timber is expressly said to have been brought by sea to Joppa by Zidonians (2 K. xii. 11; 2 Chr. xxiv. 12; Ezr. iii. 7). That the Jewish carpenters must have been able to carve with some skill is evident from Is. xli. 7, xliv. 13. In N. T. the occupation of a carpenter is mentioned in connection with Joseph the husband of the Virgin Mary, and ascribed to our Lord Himself by way of reproach (Mk. vi. 3; Mat. xiii. 55). (Awl; Axe; House; Saw; Tool.)—3. The masons employed by David and Solomon, at least the chief of them, were Phenicians (1 K. v. 18; Ez. xxvii. 9). Among their implements are mentioned the saw, plumb-line, and measuring-reed. Some of these, also the chisel and mallet, are represented on Egyptian monuments. (See cut on p. 361.) The large stones used in Solomon's Temple are said by Josephus to have been fitted together exactly without either mortar or cramps, but the foundation stones to have been fastened with lead. For ordinary building, mortar was used; sometimes, perhaps, bitumen (Slime), as at Babylon (Gen. xi. 3). The lime, clay, and straw, of which mortar is generally composed in the East, require to be very carefully mixed and united so as to resist wet. The wall "daubed with untempered mortar" of Ez. xiii. 10 was perhaps a sort of cob-wall of mud or clay without lime, which would give way under heavy rain. The use of whitewash on tombs is remarked by our Lord (Mat. xxiii. 27). Houses infected with leprosy were required by the Law to be replastered (Lev. xiv. 40–45). (Arch; Architecture; Brick; Clay.)—4. Akin to the craft of the carpenter is that of ship and boat-building, which must have been exercised to some extent for the fishing-vessels on the lake of Gennesaret (Mat. viii. 23, ix. 1; Jn. xxi. 3, 8). Solomon built, at Ezion-geber, ships for his foreign trade, which were manned by Phenician crews, an experiment which Jehoshaphat endeavored in vain to renew (1 K. ix. 26, 27, xxii. 48; 2 Chr. xx. 36, 37). (Egypt; Ship.)—5. The perfumes used in the religious services, and in later times in the funeral rites of monarchs, imply knowledge and practice in the art of the "apothecaries," who appear to have formed a guild or association (Ex. xxx. 25, 35; Neh. iii. 8; 2 Chr. xvi. 14; Eccl. vii. 1, x. 1; Ecclus. xxxviii. 8). (Medicine; Ointment.)—6. The arts of spinning and weaving both wool and linen were carried on in early times, as they are still usually among the Bedouins, by women. One of the excellences attributed to the good house-wife is her skill and industry in these arts (Ex. xxxv. 25, 26; Lev. xix. 19; Deut. xxii. 11; 2 K. xxiii. 7; Ez. xvi. 16; Prov. xxxi. 13, 24). The loom, with its beam (1 Sam. xvii. 7), pin (Judg. xvi. 14), and shuttle (Job vii. 6), was perhaps introduced later, but as early as David's time (1 Sam. xvii. 7). (See cut on next page.) We read also of em-

Egyptian Blow-pipe, and small fireplace with cheeks to confine and reflect the heat.—(Wilkinson.)



Egyptian Carpenters.—(Wilkinson.)

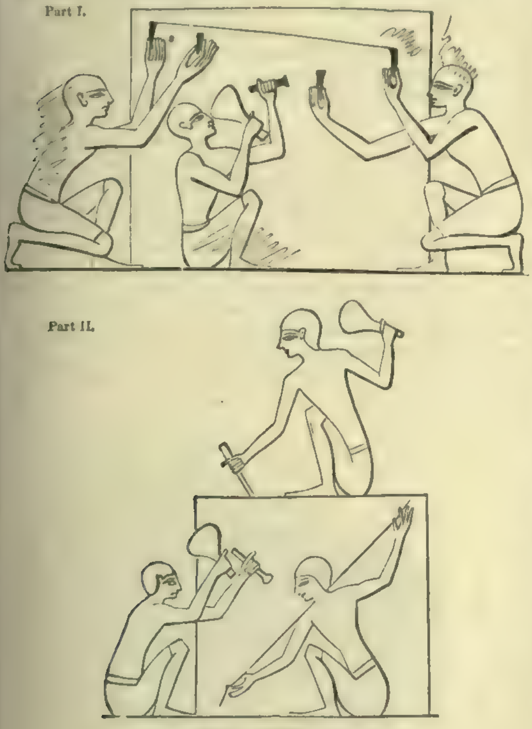
r, drills a hole in the seat of a chair, s. t t, legs of chair. u u, adzes. v, a square. w, man planing or polishing the leg of a chair.



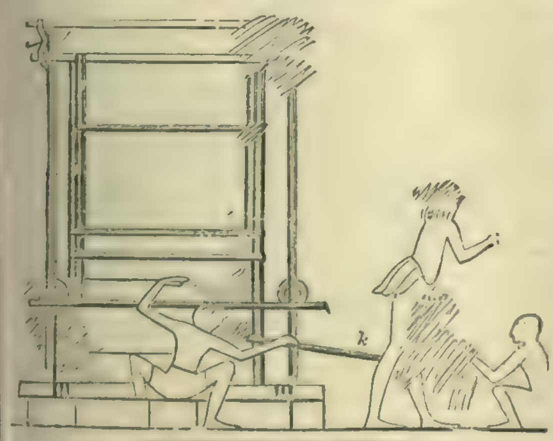
Tools of an Egyptian Carpenter.—(Wilkinson.)

1, 2, 3, 4. Chisels and drills. 5. Part of drill. 6. Nut of wood belonging to drill. 7, 8. Saws. 9. Horn of oil. 10. Mallet. 11. Basket of nails. 12. Basket which held the tools.

broidery (EMBROIDERER), in which gold and silver threads were interwoven with the body of the stuff, sometimes in figure patterns, or with precious stones set in the needlework (Ex. xxvi. 1, xxviii. 4, xxxix. 6–13).—7. Besides these arts, those of dyeing and of dressing cloth (COLORS; DRESS; FULLER) were practised in Palestine, and those also of tanning and dressing LEATHER (Josh. ii. 15–18; 2 K. i. 8; Mat. iii. 4; Acts ix. 43). Shoemakers, barbers, and tailors are mentioned in the Mishna: the barber, or his occupation, in the Scriptures (RAZOR; Ez. v. 1; Lev. xiv. 8; Num. vi. 5), and the tailor, plasterers, glaziers, and glass vessels (GLASS), painters, and gold-workers are mentioned in the Mishna. Tent-makers are noticed in Acts xviii. 3, and frequent allusion is made to the trade of the potters. (BOTTLE; PITCHER; POTTERY.)—8. Bakers are noticed in Scripture (Jer. xxxvii. 21; Hos. vii. 4; BREAD; OVEN); and the valley Tyropœon at JERUSALEM probably derived its name from the occupation of the cheese-makers, its inhabitants. Butchers, not Jewish, are spoken of (1 Cor. x. 25). AGRICULTURE; ALABASTER; BASKET; CART; CHARIOT; CRAFTSMEN; MILL, &c.


Part I.
Part II.

Masons.—(Wilkinson.)
Part I. leveling, and Part II. squaring a stone.



An Egyptian Vertical Loom.—(Wilkinson.)
The shuttle, *k*, is not thrown, but put in with the hand, and draws the thread through backward and forward by a hook at each end.

Hand'ker-chief, Nap'kin, A'pron. The two former of these terms, as used in the A. V., = Gr. *soudarion*, the latter = Gr. *simikinthion*. Both words are of Latin origin: *soudarion* = *sudarium* from *sudo*, *to sweat*; *simikinthion* = *semicinctium*, i. e. *a half girdle*. The *sudarium* is noticed in the N. T. as a wrapper to fold up money (Lk. xix. 20)—as a cloth bound about the head of a corpse (Jn. xi. 44, xx. 7), being probably brought from the crown of the head under the chin—and lastly as an article of DRESS that could be easily removed (Acts xix. 12), probably a handkerchief worn on the head like the *keffieh* of the Bedouins. (HEAD-DRESS.) According to the scholiast quoted by Schleusner, the distinction between the two terms is that the *sudarium* was worn on the head, and the *semicinctium* used as a handkerchief. APRON; DRESS.

* **Hand'maid.** SERVANT; SLAVE.

* **Hand'-staves** (Ez. xxxix. 9). ARMS I. 2, *f*.

Ha'nes [-neez] (Heb. fr. Egyptian = name of a deity corresponding to Hercules, Fü.), a place in Egypt only mentioned in Is. xxx. 4: "For his princes were at Zoan, and his messengers came to Hanes." Hanes has been supposed by Vitringa, Michaelis, Rosenmüller, and Gesenius = Heracleopolis Magna, commonly regarded as an ancient royal city of EGYPT, on the W. of the Nile, now *Anâsieh*. This identification depends wholly upon the similarity of the two names. Mr. R. S. Poole, Porter (in Kitto), &c., are disposed to think that the Targum is right in identifying it with TAHPANHES, a fortified town on the eastern frontier.

* **Hang'ing.** PUNISHMENTS.

Hang'ing; Hang'ings. These terms represent both different words in the original, and different articles in the Tabernacle furniture (1.) The "hanging" (Heb. *mâsâch*) was a curtain or "covering" to close an entrance; one was placed before the door of the Tabernacle (Ex. xxvi. 36, 37, xxxix. 38); another was placed before the entrance of the court (Ex. xxvii. 16, xxxviii. 18; Num. iv. 26); the term is also applied to the vail that concealed the Holy of Holies (Ex. xxxv. 12, xxxix. 34, xl. 21; Num. iv. 5). (2.) The "hangings" (Heb. *kĕlâ'îm*) were used for covering the walls of the court of the Tabernacle, just as tapestry was in modern times (Ex. xxvii. 9, xxxv. 17, xxxviii. 9; Num. iii. 26, iv. 26). (LEAF 2.) In 2 K. xxiii. 7, the Heb. *bottîm*, strictly *houses*, A.V. "hangings," is probably intended to describe tents used as portable sanctuaries.

Han'i-el (fr. Heb. HANNIEL), a son of Ulla, and chieftain of Asher (1 Chr. vii. 39).

Han'nah (Heb. *grace* or *prayer*; Gr. and L. form ANNA), one of the wives of Elkanah, and mother of SAMUEL (1 Sam. i., ii.). A hymn of thanksgiving for the birth of her son is in the highest order of prophetic poetry; its resemblance to that of the Virgin Mary (comp. 1 Sam. ii. 1-10 with Lk. i. 46-55; see also Ps. cxiii.) has been noticed by the commentators.

Han'na-thon (Heb. *graciously regarded*, Ges.), a city, apparently on the northern boundary of Zebulun (Josh. xix. 14).

Han'ni-el (Heb. *grace of God*, Ges.), son of Ephod, and prince of Manasseh (Num. xxxiv. 23).

Ha'noch [-nok] (Heb. *initiated* or *initiating*, Ges.; = ENOCH and HENOCH). **1.** The third in order of the children of Midian (Gen. xxv. 4); = HENOCH 2. —**2.** Eldest son of Reuben (Gen. xlvi. 9; Ex. vi. 14; Num. xxvi. 5; 1 Chr. v. 3), and founder of the family of HANOCHITES.

Ha'noch-ites, the = the descendants of HANOCH 2 (Num. xxvi. 5).

Ha'nun (Heb. *graciously regarded*, *favored*, Ges.). **1.** Son of Nahash (2 Sam. x. 1, 2; 1 Chr. xix. 1, 2), king of Ammon, who dishonored the ambassadors of David (2 Sam. x. 4), and involved the Ammonites in a disastrous war (xii. 31; 1 Chr. xix. 6).—**2.** A man who, with the people of Zanoah, repaired the valley-gate in the wall of Jerusalem (Neh. iii. 13).—**3.** Sixth son of Zalaph, who also assisted in the repair of the wall, apparently on the E. side (iii. 30).

Haph'ra-im (fr. Heb. = *two pits*, Ges.), a city of Issachar, mentioned next to Shunem (Josh. xix. 19). About six miles N. E. of *Lejjûn* (Megiddo), and two miles W. of *Solam* (the ancient Shunem), stands the village of *el-'Afûleh*, possibly the representative of Haphraim.

Ha'ra (Heb. *mountainous land*, Ges.) (1 Chr. v. 26 only), is either a place utterly unknown, or = HARAN or Charran (so Rawlinson). Porter (in Kitto) supposes Hara may be the mountainous region N. of Gozan, ancient *Mount Masius*, now *Karja Baghlar*.

Har'a-dah (Heb. *trembling*, *terror*, Ges.), a desert station of the Israelites (Num. xxxiii. 24, 25); its position is uncertain. WILDERNESS OF THE WANDERING.

Ha'ran (Heb. *mountaineer*, Ges.). **1.** Third son of Terah, and therefore youngest brother of Abram (Gen. xi. 26). Three children are ascribed to him —LOT (27, 31), and two daughters, viz. MILCAH, who married her uncle Nahor (29), and ISCAH (29). Haran was born in Ur of the Chaldees, and he died there while his father was still living (28). The ancient Jewish tradition is that Haran was burnt in the furnace of Nimrod for his wavering conduct during the fiery trial of ABRAHAM.—**2.** A Gershonite Levite in the time of David, one of the family of Shimei (1 Chr. xxiii. 9).

Ha'ran (Heb. *parched*, *dry*, Ges.), son of the great Caleb by his concubine Ephah (1 Chr. ii. 46).

Ha'ran (Heb. *parched*, *dry*, Ges.), the place whither Abraham migrated with his family from Ur of the Chaldees, and where the descendants of his brother Nahor established themselves (Gen. xi. 31, 32, xii. 4, 5, xxvii. 43, xxviii. 10, xxix. 4, compare xxiv. 10). It is said to be in Mesopotamia (xxiv. 10), or more definitely, in Padan-aram (xxv. 20), the cultivated district at the foot of the hills, a name well applying to the beautiful stretch of country which lies below Mount Masius between the *Khabour* and the Euphrates. Here, about midway in this district, is a town still called *Harrân*, which really seems never to have changed its appellation, and beyond any reasonable doubt (so Rawlinson, and most authorities) is the Haran or Charran of Scripture. *Harrân* lies upon the *Belilk* (ancient Bilichus), a small affluent of the Euphrates, which falls into it nearly in longitude 39°. It is now a small village inhabited by a few families of Arabs. Dr. Beke supposes that Haran, the "city of Nahor," was at *Harrân el-Awamîd* (i. e. *Harrân of the columns*), a small village, four hours E. of Damascus, and that ARAM-NAHARAIM = the region between the Abana and Pharpar.

Ha'rar-ite (fr. Heb. = *mountaineer*, Ges.; *one from* some place called *Harar* or *Haror* [i. e. *mountain*, Fü.]), **the**, the designation of three men connected with David's "valiant men." **1.** AGEE, a Hararite, father of SHAMMAH 3 (2 Sam. xxiii. 11). —**2.** SHAMMAH 5 the Hararite (xxiii. 33).—**3.** SHARAR (xxiii. 33), or SACAR (1 Chr. xi. 35), the Hararite, was the father of Ahiam, another of the "valiant men."

Har-bo'na (Heb. prob. fr. Pers. = *ass-driver*, Ges.), the third of the seven chamberlains, or eunuchs, who served King Ahasuerus (Esth. i. 10).

Har-bo'nah (Heb.) = HARBONA (Esth. vii. 9).

Hare (Heb. *arnebeth*) occurs only in Lev. xi. 6 and Deut. xiv. 7, among the animals disallowed as food by the Mosaic law. There is no doubt that *arnebeth* denotes a "hare;" and probably the species *Lepus Sinaiticus*, occurring in the valleys of Arabia Petræa and Mount Sinai, and *Lepus Syriacus*, found in Lebanon, are those which were best known to the ancient Hebrews. The hare is at this day

Hare of Mount Sinai (*Lepus Sinaiticus*).

Hare of Mount Lebanon (*Lepus Syriacus*).

called *arneb* by the Arabs in Palestine and Syria. It is described as chewing the cud; but is not a true ruminant, though both it and the *Hyrax* (Coney) have the habit of moving the jaw about like the ruminants.

Har'el (Heb., see below). In the margin of Ez. xliii. 15 the word rendered "altar" in the text is given "Harel, i. e. the mountain of God." Junius (and so Gesenius) explains it of the hearth of the altar of burnt-offering, covered by the network on which the sacrifices were placed over the burning wood. Altar, B. I.

Ha'rem. House.

Ha'reph (Heb. *plucking off*, Ges.; *a powerful, strong one*, or *early-born*, Fü.), a name occurring in the genealogies of Judah, as a son of Caleb, and "father of Beth-gader" (1 Chr. ii. 51 only).

Ha'reth (Heb. prob. = *thicket*, Ges.), **the For'est of**, in which David took refuge, after, at the instigation of the prophet Gad, he had quitted the "hold" or fastness of the cave of Adullam—if indeed it was Adullam and not Mizpeh of Moab, which is not quite clear (1 Sam. xxii. 5). Forest.

Har-hai'ah [-ha'yah], or **Har-ha-i'ah** (Heb. *he was dry*, Ges.; *Jah is protecting*, Fü.), father of Uzziel 6 (Neh. iii. 8).

Har'has (Heb. *want, poverty*, Ges.; *splendor, glitter*, Fü.), an ancestor of Shallum, the husband of Huldah (2 K. xxii. 14).

Har'hur (Heb. *inflammation*, Ges.; *nobility, distinction*, Fü.). The sons of Harhur were among the Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 51; Neh. vii. 53).

* **Ha'rid** (Heb.) = Hadid (Ezr. ii. 33 margin).

Ha'rim (Heb. *flat-nosed*, Ges.). **1.** A priest who had charge of the third division in the house of God (1 Chr. xxiv. 8).—**2.** 1,017 "children of Harim," probably descendants of the above, came up from Babylon with Zerubbabel (Ezr. ii. 39; Neh. vii. 42). The name, probably as representing the family, is mentioned on two other occasions (Neh. x. 5; Ezr. x. 21).—**3.** It further occurs in a list of the families of priests "who went up with Zerubbabel and Jeshua," and of those who were their descendants in the next generation—in the days of Joiakim the son of Jeshua (Neh. xii. 15). In the former list (xii. 4) the name is Rehum.—**4.** Another family of "children of Harim," 320 in number, came from the Captivity in the same caravan (Ezr. ii. 32; Neh. vii. 35). They also appear among those who had married foreign wives (Ezr. x. 31), as well as those who sealed the covenant (Neh. x. 27).

Ha'riph (Heb. *autumnal rain*, Ges.; *one early-born*, Fü.). 112 "children of Hariph" returned from the Captivity with Zerubbabel (Neh. vii. 24). (Jorah.) The name occurs again among the "heads of the people" who sealed the covenant (x. 19).

Har'lot (Heb. *zônâh, nochrîyâh, kĕdêshâh;* Gr. *pornê*). That this class of persons existed in the earlier states of society is clear from Gen. xxxviii. 15. Rahab (Josh. ii. 1) is said by the Targum to have been an innkeeper, but if there were such persons, considering what we know of Canaanitish morals (Lev. xviii. 27), we may conclude that they would, if women, have been of this class. The law forbids (xix. 29) the father's compelling his daughter to sin, but does not mention it as a voluntary mode of life on her part without his complicity. The Heb. *kĕdêshâh* (= *consecrated;* see Idolatry; Sodomite) points to one description of persons, and *nochrîyâh* (= *foreign woman;* A. V. "strange woman," "stranger," &c.) to another, of whom this class mostly consisted. The first term refers to the impure worship of Astarte (Ashtoreth; Num. xxv. 1; compare Hdt. i. 199). The latter class would grow up with the growth of great cities and of foreign intercourse, and hardly could enter into the view of the Mosaic institutes. As regards the fashions involved in the practice, similar outward marks seem to have attended its earliest forms to those which we trace in the classical writers, e. g. a distinctive dress and a seat by the wayside (Gen. xxxviii. 14; compare Ez. xvi. 16, 25; Bar. vi. 43). Public singing in the streets occurs also (Is. xxiii. 16; Ecclus. ix. 4). Those who thus published their infamy were of the worst repute, others had houses of resort, and both classes seem to have been known among the Jews (Prov. vii. 8-12, xxiii. 28; Ecclus. ix. 7, 8); the two women in 1 K. iii. 16, lived, as Greek courtesans sometimes did, in a house together. In earlier times the price of a kid is mentioned (Gen. xxxviii.), and great wealth doubtless sometimes accrued to them (Ez. xvi. 33, 39, xxiii. 26). But lust, as distinct from gain, appears as the inducement in Prov. vii. 14, 15. The "harlots" are classed with "publicans," as those who lay under the ban of society in the N. T. (Mat. xxi. 32). The children of such persons were held in contempt, and could not exercise privileges nor inherit (Jn. viii. 41; Deut. xxiii. 2; Judg. xi. 1, 2). Adultery.

Har'ne-pher (Heb. *snorting of panting?* Sim.), son of Zophah, of the tribe of Asher (1 Chr. vii. 36).

* **Har'ness** in the A. V. = *armor* or *weapons* in general (1 K. xx. 11; 2 Chr. ix. 24), or specifically a *breastplate* or *coat of mail* (1 K. xxii. 34; 2 Chr. xviii. 33). (Arms, II. 1.) In the sense of equipments or tackling of a draught horse it does not occur in the A. V., though the verb is found once (Jer. xlvi. 4). Chariot; Horse, &c.

* **Har'nessed** [-nest], the A. V. translation in Ex. xiii. 18 (margin "by five in a rank") of the Heb. pl. participle *hămushim* or *chămushim*, elsewhere translated "armed" (Josh. i. 14, iv. 12), "armed men" (Judg. vii. 11). Gesenius makes the Hebrew = *fierce, active, eager, brave* in battle. Fürst has *equipped, ready for battle, armed.*

Ha'rod (Heb. *trembling, terror*, Ges.), **the Well of**, a spring (Heb. *'ayin* = the fountain of Jezreel?) by which Gideon and his great army encamped on the morning of the day which ended in the rout of the Midianites (Judg. vii. 1), and where the trial of the people by their mode of drinking apparently took place. The *'Ain Jalûd* (Ar. = *fountain of Goliath*), with which Stanley would identify Harod, is very suitable to the circumstances, as the largest spring in the neighborhood, forming a pool of considerable size, at which great numbers might drink.

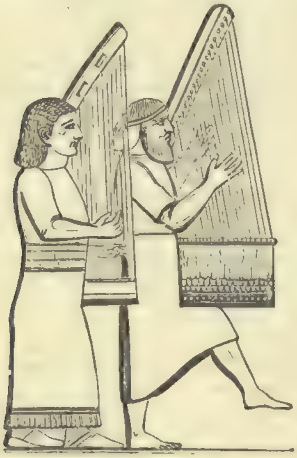
Ha'rod-ite (fr. Heb. = *one from Harod* [see below], or = Harorite and. Hararite), **the**, the designation of two of David's thirty-seven "valiant men," Shammah and Elikah (2 Sam. xxiii. 25); doubtless derived from a place named Harod.

Ha-ro'eh (Heb. *the seer*), a name in the genealogical list of Judah as a son of "Shobal, father of Kirjath-jearim" (1 Chr. ii. 52); = Reaiah?

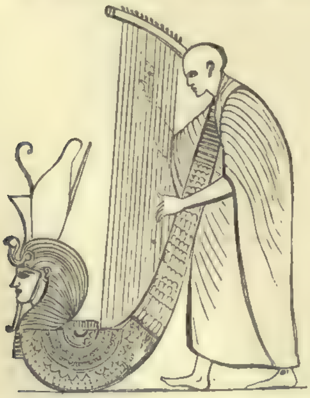
Ha'ror-ite (fr. Heb. = Harodite and Hararite, Fü.), **the**, the title given to Shammoth, one of David's "valiant men" (1 Chr. xi. 27).

Ha-ro'sheth (Heb. *a work, working*, in wood, stone, &c., Ges.; *city of crafts, place of artificial work*, or [so others] *forest*, Fü.), or rather "Harosheth of the Gentiles," as it was called, from the mixed races that inhabited it, a city in the N. of Canaan, supposed by Mr. Ffoulkes, &c., to have stood on the W. coast of the lake Merom (*el-Hulêh*), from which the Jordan issues forth in one unbroken stream, and in the portion of the tribe of Naphtali. It was the residence of SISERA, captain of Jabin, king of Canaan (Judg. iv. 2), and the point to which the victorious Israelites under Barak pursued the discomfited host and chariots of the second potentate of that name (Judg. iv. 16). Thomson (ii. 143) identifies Harosheth with an enormous double mound covered with ruins, called in Arabic *Harothieh* (= Harosheth in Hebrew), about eight miles N. N. W. from Megiddo, at the entrance of the pass from the plain of *Acre* by the Kishon into Esdrælon.

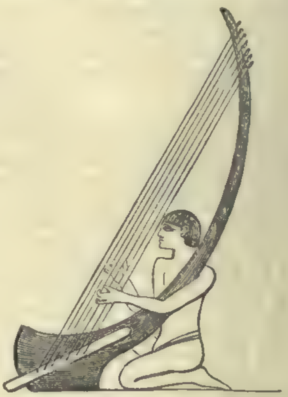
Harp, the A. V. translation of Heb. *cinnôr* and Gr. *kithara*, a stringed instrument of music. The *cinnôr* was the national instrument of the Hebrews, and was well known throughout Asia. The Pentateuch assigns its invention to the antediluvian period (Gen. iv. 21). Touching its shape, a great difference of opinion prevails. The author of *Shilte Haggibborim* describes it as resembling the modern harp; Pfeiffer gives it the form of a guitar; and Jerome declares it to have resembled in shape the Greek letter delta (Δ). Josephus records that the *cinnôr* had ten strings, and that it was played on with the plectrum; others assign to it twenty four, and in the *Shilte Haggibborim* it is said to have had forty-seven. Josephus's statement, however, is in open contradiction to what is set forth in 1 Sam. xvi. 23, xviii. 10, that David played on the *cinnôr* with his *hand*. Probably (so Prof. Marks, after Munk) there was a smaller and a larger *cinnôr*, and these may have been played in different ways (1 Sam. x. 5). The Gr. *kithara*, sometimes in the LXX. = Heb. *cinnôr* (Gen. xxxi. 27; 2 Chr. ix. 11), occurs in the N. T. in 1 Cor. xiv. 7; Rev. v. 8, xiv. 2, xv. 2; and had (like the lyre, which was larger) a sounding base or bottom from which rose two horns as from a stag's head, these horns being connected near the top by a cross-bar, between which and the base the strings were stretched. It stood on the player's knees, was held with the left hand, and played with the right, sometimes with a plectrum or key (Rbn. *N. T. Lex.*).



Assyrian Harps.—From Nineveh Marbles.—(Ayre.)



Egyptian Harp.—From the Tomb at Thebes, called Belzoni's.—(Ayre.)



Egyptian Harp —From Champollion.—(Ayre.)

Har'row. The word so rendered (Heb. *hârîts* or *chârîts*; 2 Sam. xii. 31; 1 Chr. xx. 3) is probably a threshing-machine or sledge (see AGRICULTURE); the Heb. verb *sâdad*, translated "to harrow" (Job xxxix. 10) and "break the clods" (Is. xxviii. 24; Hos. x. 11), expresses apparently the breaking of the clods (Gesenius translates *to harrow*, i. e. *level* a field), but whether done by any such machine as we call a harrow is very doubtful.

Har'sha (Chal. *enchanter*, *magician*, Ges.; *worker*, Fü.), ancestor of certain Nethinim who came from Babylon with Zerubbabel (Ezr. ii. 52; Neh. vii. 54).

Hart (Heb. *ayyâl*). The hart is reckoned among the clean animals (Deut. xii. 15, xiv. 5, xv. 22), and seems, from the passages quoted as well as from 1 K. iv. 23, to have been commonly killed for food. The Heb. masc. noun *ayyâl* denotes, no doubt, some species of *Cervidæ* (deer-tribe), either the FALLOW-DEER (*Dama vulgaris; Cervus Dama*, Linn.), or the Barbary deer (*Cervus Barbarus*), the southern representative of the European stag (*C. Elaphus*), which occurs in Tunis and the coast of Barbary. (See cut on p. 365.) HIND.

Ha'rum (Heb. *exalted*, Ges.), father of Aharhel, in one of the most obscure genealogies of Judah (1 Chr. iv. 8).

Ha-ru'maph (Heb. *snub-nosed*, Ges., Fü.), father or ancestor of JEDAIAH 2 (Neh. iii. 10).

Ha'ruph-ite, or **Har'uph-ite** (fr. Heb. = *descendant of* an unknown *Haruph* or *Hariph* = *the early-born*, i. e. strong, Fu.), **the,** the designation of Shephatiah, one of the Korhites who repaired to David at Ziklag (1 Chr. xii. 5).

Barbary Deer (*Cervus Barbarus*) — "Hart" of A. V.

Ha'ruz (fr. Heb. = *eager*, *active*, Ges.), a man of Jotbah; father of Meshullemeth, queen of Manasseh (2 K. xxi. 19).

Har'vest. Agriculture.

Has-a-di'ah (fr. Heb. = whom *Jehovah loves*, Ges.), one of a group of five descendants of the royal line of Judah (1 Chr. iii. 20), apparently sons of Zerubbabel, perhaps born after the restoration.

Has-e-nu'ah (fr. Heb. = *the bristling*, Ges.), a Benjamite, of one of the chief families (1 Chr. ix. 7).

Hash-a-bi'ah (fr. Heb. = whom *Jehovah regards*). **1.** A Merarite Levite, son of Amaziah in Ethan's line (1 Chr. vi. 45, Heb. 30).—**2.** Another Merarite Levite (ix. 14).—**3.** The fourth of Jeduthun's six sons (xxv. 3), who had charge of the twelfth course in the temple choir (19).—**4.** A Hebronite Levite (xxvi. 30); possibly = No. 5.—**5.** Son of Kemuel, who was prince of Levi in the time of David (xxvii. 17).—**6.** A Levite chief, who officiated for King Josiah at his great passover-feast (2 Chr. xxxv. 9).—**7.** A Merarite Levite who accompanied Ezra from Babylon (Ezr. viii. 19).—**8.** One of the chiefs of the priests in the same caravan (24).—**9.** Ruler of half the circuit or environs (Part) of Keilah; he repaired a portion of the wall of Jerusalem under Nehemiah (Neh. iii. 17).—**10.** One of the Levites who sealed the covenant after the return from the Captivity (x. 11); probably = one of the chiefs of the Levites in the times immediately subsequent to the return from Babylon (xii. 24; compare 26).—**11.** A Levite, son of Bunni (xi. 15).—**12.** Another Levite, son of Mattaniah (22).—**13.** A priest of the family of Hilkiah in the days of Joiakim son of Jeshua (xii. 21).

Ha-shab'nah (Heb. = Hashabiah, Ges.), one of the chief of the people who sealed the covenant with Nehemiah (Neh. x. 25).

Hash-ab-ni'ah (fr. Heb. = Hashabiah, Ges.). **1.** Father of Hattush 2 (Neh. iii. 10).—**2.** A Levite who officiated at the great fast under Ezra and Nehemiah when the covenant was sealed (ix. 5).

Hash-bad'a-na (fr. Heb. = *thought in judging*, perhaps *thoughtful judge*, Ges.), one (probably a priest or Levite) who stood on Ezra's left hand while he read the law to the people in Jerusalem (Neh. viii. 4).

Ha'shem (Heb. *fat?* Ges.). The sons of Hashem the Gizonite are named among David's "valiant men" in 1 Chr. xi. 34. Jashen.

Hash-man'nim (Heb. pl., literally = *the fat*, i. e. *the opulent*, *nobles*, *princes*, Ges.; see below). This word occurs only in the Hebrew of Ps. lxviii. 31: "Hashmannim (A. V. 'princes') shall come out of Egypt, Cush shall make her hands to hasten to God." The old derivation from the civil name of Hermopolis Magna seems reasonable (so Mr. R. S. Poole). This city was on the Nile, at the modern *Ashmunein*, nearly opposite Antinoë. The ancient Egyptian name is Ha-shmen, or Ha-shmoon, *the abode of eight*. If we suppose that Hashmannim is a proper name = Hermopolites, the mention might be explained by the circumstance that Hermopolis Magna was the great city of the Egyptian Hermes, Thoth, the god of wisdom. But Kimchi, Gesenius, Fürst, J. A. Alexander (*on Ps.*), &c., sustain the A. V. in rendering "princes."

Hash-mo'nah (Heb. *fatness*, *fat soil*, Ges.), a station of the Israelites, mentioned (Num. xxxiii. 29) next before Moseroth. Mr. Wilton would make Hashmonah = Heshmon. Wilderness of the Wandering.

Ha'shub (fr. Heb. = Hasshub). **1.** A son of Pahath-moab who assisted in the repair of the wall of Jerusalem (Neh. iii. 11).—**2.** Another who assisted in the same work (iii. 23).—**3.** One of the heads of the people who sealed the covenant with Nehemiah (x. 23); perhaps = No. 1 or 2.—**4.** A Merarite Levite (xi. 15) = Hasshub.

Ha-shu'bah (Heb. *esteemed*, Ges.), the first of a group of five men, apparently the latter half of the family of Zerubbabel (1 Chr. iii. 20). Hasadiah.

Ha'shum (Heb. *rich*, *opulent*, Ges.). **1.** Two hundred and twenty-three "children of Hashum" came back from Babylon with Zerubbabel (Ezr. ii. 19; Neh. vii. 22). Seven of them had married foreign wives from whom they had to separate (Ezr. x. 33). The chief man of the family was among those who sealed the covenant with Nehemiah (Neh. x. 18).—**2.** One (probably a priest or Levite) who stood on Ezra's left hand while he read the law to the congregation (viii. 4).

Ha-shu'pha (fr. Heb. = Hasupha), ancestor of certain Nethinim who returned from the Captivity in the first caravan (Neh. vii. 46).

Has'rah (Heb) = Harhas (2 Chr. xxxiv. 22).

Has-se-na'ah (Heb. *the thorny*, = Senaah, Ges.). The "sons of Hassenaah" (= Senaah) rebuilt the fish-gate in the repair of the wall of Jerusalem (Neh. iii. 3).

Has'shub [hash'shub] (fr. Heb. = *thinking*, Ges.), a Merarite Levite (1 Chr. ix. 14) = Hashub 4.

Ha-su'pha (Heb. *stripped*, Ges.), ancestor of certain Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 43).

Hat. Head-dress.

Ha'tach [-tak] (fr. Heb. = *verity*, Bohlen), one of the eunuchs in the court of Ahasuerus (Esth. iv. 5, 6, 9, 10).

Ha'thath (Heb. *terror*, *dismay*, Ges.), one of the sons of Othniel the son of Kenaz (1 Chr. iv. 13).

Hat'i-pha (Heb. *seized*, *captive*, Ges.), ancestor of certain Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 54; Neh. vii. 56).

Hat'i-ta (Heb. *a digging*, *exploring*, Ges.), ancestor of certain "porters" (i. e. gate-keepers), who returned from the Captivity with Zerubbabel (Ezr. ii. 42; Neh. vii. 45).

Hat'til (Heb. *wavering*, Ges.), ancestor of certain "children of Solomon's servants" who came back from the Captivity with Zerubbabel (Ezr. ii. 57; Neh. vii. 59).

* **Hat'si-ham-me-nu'choth** (Heb. *midst of resting-places*, Ges.), a proper name of a man or place (1 Chr. ii. 52, margin). MANAHETHITES.

Hat'tush (Heb., probably = *assembled*, Ges.). **1.** A descendant of the kings of Judah, apparently one of the sons of Shechaniah (1 Chr. iii. 22), in the fourth or fifth generation from Zerubbabel; possibly the one who accompanied Ezra from Babylon to Jerusalem (Ezr. viii. 2).—**2.** A priest who returned with Zerubbabel, and sealed the covenant with Nehemiah (Neh. x. 4, xii. 2).—**3.** Son of Hashabniah; one of those who assisted Nehemiah in the repair of the wall of Jerusalem (Neh. iii. 10).

Hau'ran (Ar.; Heb. *Havrân* or *Chavrân* = *cave-district*, Fü.), a province of Palestine (Ez. xlvii. 16, 18); probably = the well-known Greek province of *Auranitis*, and the modern *Haurân*. Josephus frequently mentions Auranitis in connection with Trachonitis, Batanæa, and Gaulanitis, which with it constituted the ancient kingdom of BASHAN. The surface is perfectly flat, and the soil among the richest in Syria. It contains upward of one hundred towns and villages, most of them now deserted, though not ruined.

Hav'i-lah (Heb. *circle, district*, Fü.). **1.** A son of Cush (Gen. x. 7); and **2.** a son of Joktan (x. 29). Various theories have been advanced respecting these obscure peoples. Probably (so Mr. E. S. Poole) both stocks settled in the same country, and there intermarried; thus receiving one name, and forming one race, with a common descent. The Cushite people of this name formed the westernmost colony of Cush along the S. of ARABIA, and the Joktanites were an earlier colonization. It is commonly thought that the district of Khäwlán, in the Yemen, preserves the trace of this ancient people. The district of Khäwlán lies between the city of San'à and the Hijáz, i. e. in the N. W. portion of the Yemen. It took its name, according to the Arabs, from Khäwlán, a descendant of Kahtán (JOKTAN), or, as some say, of Kahlán, brother of Himyer. This genealogy says little more than that the name was Joktanite. Khäwlán is a fertile territory, embracing a large part of myrrhiferous Arabia, mountainous, with plenty of water, and supporting a large population. Those who separate the Cushite and Joktanite Havilah either place them in Niebuhr's two Khäwláns, or they place No. 2 on the N. of the peninsula, following the supposed argument derived from Gen. xxv. 18, and 1 Sam. xv. 7, and finding the name in that of the *Chaulotaioi* on the Persian Gulf. A Joktanite settlement so far N. is, however, very improbable. They discover No. 1 in the Avalitæ on the African coast, S. of the straits of Bab el-Mandeb.

Hav'i-lah (Heb., see above) (Gen. ii. 11). EDEN 1.

Ha'voth-ja'ir (fr. Heb. = *villages of Jair*, Ges.), certain villages on the E. of Jordan, in Gilead or Bashan, which were taken by JAIR the son of Manasseh, and called after his name (Num. xxxii. 41; Deut. iii. 14). In the records of Manasseh in Josh. xiii. 30, and 1 Chr. ii. 23, the Havoth-jair are reckoned with other districts as making up sixty "cities" (compare 1 K. iv. 13). Porter (ii. 270) concludes that the sixty cities called BASHAN-HAVOTH-JAIR pertained to the land of Argob, which was in Bashan; and that the twenty-three cities called Havoth-jair were distinct from the former, and situated in Gilead. In Judg. x. 4, thirty cities are called Havoth-jair. Here the allusion is to a second JAIR, by whose thirty sons they were governed, and for whom the original number may have been increased.

Hawk, the A. V. translation of the Heb. *nêts* (Lev. xi. 16; Deut. xiv. 15; Job xxxix. 26). The word is doubtless generic, as appears from the expression in Deuteronomy and Leviticus "after his kind," and includes various species of the *Falconidæ* (the falcon or hawk family), with more special allusion perhaps to the small diurnal birds, such as the kestrel (*Falco tinnunculus*), the hobby (*Hypotriorchis subbuteo*), the gregarious lesser kestrel (*Tinnunculus cenchris*), common about the ruins in the plain districts of Palestine, all of which were probably known to the ancient Hebrews. With respect to the passage in Job, which appears to allude to the migratory habits of hawks, it is curious to observe that, of the ten or twelve smaller birds of prey of Palestine, nearly all are summer migrants. The kestrel remains all the year, but *T. cenchris*, *Micronisus gabar*, *Hyp. eleonoræ*, and *F. melanopterus*, are all migrants from the S. Besides the above-named smaller hawks, the two magnificent species of falcon, *F. Saker* and *F. lanarius*, are summer visitors to Palestine.

Falco Saker.

Hay, the A. V. translation in Prov. xxvii. 25, and Is. xv. 6, of the Heb. *hâtsîr* or *châtsîr*, which occurs frequently in the O. T., and denotes "GRASS" of any kind. Harmer, quoting from a MS. paper of Sir J. Chardin, states that hay is not made anywhere in the East, and that the "hay" of the A. V. is therefore an error of translation. It is quite probable that the modern Orientals do not make hay in our sense of the term; but it is certain that the ancients did mow their grass, and probably made use of the dry material. See Ps. xxxvii. 2. There is an express Hebrew term for "dry grass" or "hay," viz. *hăshash* or *chăshash*, which, in the only two places where the word occurs (Is. v. 24, xxxiii. 11), is rendered "CHAFF" in the A. V. Doubtless, however, the "dry grass" was not stacked, but only cut in small quantities, and then consumed. Agriculture; Barn; Mowing.

Ha'za-el (Heb. whom *God beholds*, i. e. cares for, Ges.), a king of Damascus, who reigned from about B. C. 886 to B. C. 840. He appears to have been previously a person in a high position at the court of Ben-hadad II., and was sent by his master to Elisha, to inquire if he would recover from the malady under which he was suffering. Elisha's answer led to the murder of Ben-hadad by his ambitious servant, who forthwith mounted the throne (2 K. viii. 7–15). He was soon engaged in hostilities with Ahaziah, king of Judah, and Jehoram, king of Israel, for the possession of Ramoth-Gilead (viii. 28). The Assyrian inscriptions show that about this time a bloody and destructive war was being waged between the Assyrians on the one side, and the Syrians, Hittites, Hamathites, and Phenicians on the other. Toward the close of the reign of Jehu, Hazael led them against the Israelites (about B. C. 860), whom he "smote in all their coasts" (x. 32), thus accomplishing the prophecy of Elisha (viii. 12). At the close of his life, having taken Gath (xii. 17; compare Am. vi. 2), he proceeded to attack Jerusalem (2 Chr. xxiv. 24), and was about to assault the city, when Joash bribed him to retire (2 K. xii. 18). Hazael appears to have died about the year B. C. 840 (xiii. 24), having reigned forty-six years.

Ha-zai'ah [-za'yah] (Heb. whom *Jehovah beholds*, Ges.), a descendant of Shelah, son of Judah (Neh. xi. 5).

Ha'zar-ad'dar, &c. Hazer.

Ha-zar-ma'veth (fr. Heb. *court of death*, Ges.), the third in order of the sons of Joktan (Gen. x. 26). The name is preserved, almost literally, in the Arabic *Hadramäwt* and *Hadrumäwt*, and the appellation of a province and an ancient people of southern Arabia. The province of Hadramäwt is situate E. of the *modern* Yemen. Its capital is Satham, a very ancient city, and its chief ports are Mirbát, Zafári, and Kisheem, from whence a great trade was carried on, in ancient times, with India and Africa.

* **Haz'a-zon-ta'mar.** Hazezon-tamar.

Ha'zel. The Hebrew term *lûz* occurs only in Gen. xxx. 37. Authorities are divided between the hazel and the almond tree, as representing the *lûz*. The latter is most probably correct.

Haz-e-lel-po'ni (fr. Heb. = *the shade looking upon me*, Ges.), the sister of the sons of Etam in the genealogies of Judah (1 Chr. iv. 3).

Ha'zer (fr. Heb. *hâtsér* = *an enclosure*, hence *a court, village*, Ges.), topographically, seems generally employed for the "villages" of people in a roving and unsettled life, the semi-permanent collections of dwellings which are described by travellers among the modern Arabs to consist of rough stone walls covered with the tent-cloths. As a proper name it appears in the A. V.:—1. In the plural Hazerim, and Hazeroth; see below. 2. In the slightly different form of Hazor. 3. In composition with other words.—**1. Ha'zar-ad'dar** (from Heb. = *village of Addar*, Ges.; *Addar-court*, Fü.; see Adar), a place on the southern boundary of the land promised to Israel (Num. xxxiv. 4; "Adar," Josh. xv. 3); supposed by some to be at '*Ain el-Kudeirât*, forty or fifty miles W. of '*Ain el-Weibeh* (Kadesh-Barnea?).—**2. Ha'zar-e'nan** (fr. Heb. = *village of fountains*, Ges.; *court of the holy fountain*, Fü.), the place at which the northern boundary of the land promised to the children of Israel was to terminate (Num. xxxiv. 9, 10; compare Ez. xlvii. 17, xlviii. 1). Porter would identify Hazar-enan with *Kuryetein* (Ar. = *the two villages*), a village more than sixty miles E. N. E. of Damascus.—**3. Ha'zar-gad'dah** (fr. Heb. = *court of Gadda*, an epithet of Venus as a fortune-bringing goddess, Fü.), one of the towns in the southern district of Judah (Josh. xv. 27), named between Moladah and Heshmon; at *Jurrah*, four or five miles W. S. W. from Moladah?—**4. Ha'zar-hat'ti-con** (fr. Heb. = *middle village*, Ges.), a place named in Ezekiel's prophecy of the ultimate boundaries of the land (Ez. xlvii. 16), on the boundary of Hauran. It is not yet known.—**5. Ha'zar-shu'al** (fr. Heb. = *village of jackals*, Ges.; *court of jackals*, Fü.), a town in the southern district of Judah, named between Hazar-gaddah and Beer-sheba (Josh. xv. 28, xix. 3; 1 Chr. iv. 28); reoccupied after the Captivity (Neh. xi. 27); site at *Sâweh*, an ancient site about three miles E. N. E. of Beer-sheba.—**6. Ha'zar-su'sah** (fr. Heb. = Hazar-susim), one of the "cities" allotted to Simeon in the extreme south of Judah (Josh. xix. 5). (Sansannah.)—**7. Ha'zar-su'sim** (fr. Heb. = *village of horses*, Ges.; *court of the horses of the sun, in the sun-worship*, Fü.) ≐ the preceding name (1 Chr. iv. 31).

Ha-ze'rim (fr. Heb. plural; Hazer). The Avims are said to have lived "in the villages (A. V. 'Hazerim') as far as Gaza" (Deut. ii. 23), before their expulsion by the Caphtorim.

Ha-ze'roth (fr. Heb. plural; Hazer) (Num. xi. 35, xii. 16, xxxiii. 17; Deut. i. 1), a station of the Israelites in the desert, according to Burckhardt, Robinson, Stanley, &c., at '*Ain el-Hudherah*, about eighteen hours N. E. from Sinai; according to Wilton, about twenty-five miles N. of *Jebel Musa* (Sinai?). Wilderness of the Wandering.

Haz'e-zon-ta'mar, and **Haz'a-zon-ta'mar** (fr. Heb. = *pruning of the palm*, Ges.; *palm-rows, palm-forest*, Fü.), the ancient name of En-gedi (Gen. xiv. 7; 2 Chr. xx. 2).

Ha'zi-el (Heb. *vision of God*, Ges.), a Gershonite Levite in the time of David, of the family of Shimei or Shimi (1 Chr. xxiii. 9).

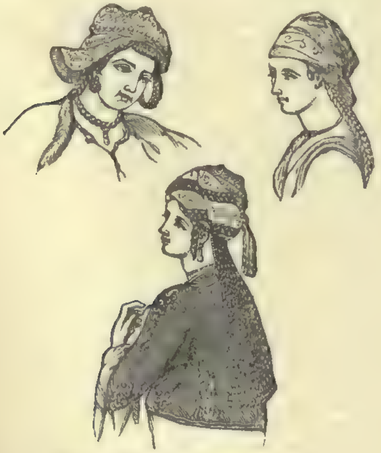
Ha'zo (Heb. *vision?* Ges.), a son of Nahor, by Milcah his wife (Gen. xxii. 22).

Ha'zor (Heb. *enclosure, castle*, Ges., Fü.; Hazer). **1.** A fortified city allotted to Naphtali (Josh. xix. 36). Its position was apparently between Ramah and Kedesh (xii. 19), on the high ground overlooking the Lake of Merom. There is no reason for supposing it a different place from that of which Jabin was king (xi. 1; Judg. iv. 2, 17; 1 Sam. xii. 9). It was the principal city of N. Palestine (Josh. xi. 10). It was fortified by Solomon (1 K. iv. 15), and its inhabitants were carried captive by Tiglath-pileser (2 K. xv. 29). We encounter it once more in 1 Mc. xi. 67 (A. V. "Nasor"). Hazor was probably at *Tell Khuraibeh* (so Mr. Grove, after Robinson). (Edrei 2.) Porter (in Kitto) would place Hazor about four miles further S., on the S. bank of the *Wady Hendâj*, where are the ruins of an ancient town on a commanding site. Thomson (ii. 439) would identify Hazor with *Hazere*, ten or fifteen miles W. of the above and of Lake Merom, where are also extensive ruins. Stanley (389) and Keith would place Hazor at *Hazûry*, on a commanding site above Cesarea Philippi, N. E. of Lake Merom.—**2.** One of the "cities" of Judah in the extreme south, named next to Kedesh (Josh. xv. 23). (Ithnan.)—**3.** Hazor-Hadattah (= *new Hazor*), another of the southern towns of Judah (xv. 25). (Hadattah.)—**4.** "Hezron which is Hazor" (xv. 25); = one of the preceding? or originally named Hazor, afterward Hezron? (Kerioth 1.)—**5.** A place in which the Benjamites resided after the Captivity (Neh. xi. 33); at *Tell 'Asûr*, about six miles N. of Bethel ? (Robinson); at *Khurbet Arsur*, a little W. of Ramah ? (Tobler).—**6.** A place in Arabia (Jer. xlix. 28, 30, 33); = the region settled by descendants of HAZAR-MAVETH ? (Porter in Kitto).

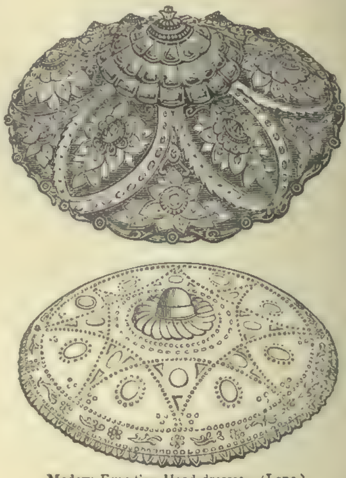
* **He** (Heb. *hê* = *lattice* or *window ?* Ges.), the fifth letter of the Hebrew alphabet (Ps. cxix.). WRITING.

* **Head** [hed] (Heb. *rôsh ;* Gr. *kephalê*) is used in the Scriptures both literally = the topmost part of the human body or the foremost part of any other animal, and figuratively = that which is highest or chief. The head was covered in affliction (MOURNING), and anointed in festivity, &c. (ANOINTING). Sometimes men swore by their head (Mat. v. 36).

Head'-dress. The Hebrews do not appear to have regarded a covering for the head as an essential article of dress. The earliest notice we have of such a thing is in connection with the sacerdotal vestments (Ex. xxviii. 40, A. V. "bonnets"). We may infer that it was not ordinarily worn in the Mosaic age. Even in after-times it seems to have been reserved especially for purposes of ornament: thus the *Tsânîph* (Heb. ; A. V. "diadem") is noticed as being worn by nobles (Job xxix. 14), ladies (Is. iii. 23, A. V. "hoods"), and kings (lxii. 3), while the *Peêr* (Heb.) was an article of holiday dress (lxi. 3, A. V. "beauty ;" Ez. xxiv. 17, 23, A. V. "tire"), and was worn at weddings (Is. lxi. 10, A. V. "ornaments"). The former of these terms undoubtedly describes a kind of *turban*, and its form probably resembled that of the high-priest's *Mitsnepheth* (Heb. ; A. V. "mitre"), as described by Josephus (iii. 7, § 3). The other term, *Peêr*, primarily means an *ornament*, and is so rendered in the A. V. (Is. lxi. 10; see also verse 3, "beauty"), and is specifically applied to the head-dress from its ornamental character. It is uncertain what the term properly describes, but it may have applied to the jewels and other ornaments with which the turban is frequently decorated. The ordinary head-dress of the Bedouin consists of the *keffieh*, a square handkerchief, generally of red and yellow cotton, or cotton and silk, folded so that three of the corners hang down over the back and shoulders, leaving the face exposed, and bound round the head by a cord. (DRESS, fig. 2.) Not improbably a similar covering was used by the Hebrews on certain occasions. The introduction of the Greek hat by Jason, as an article of dress adapted to the *gymnasium*, was regarded as a national dishonor (2 Mc. iv. 12). The Assyrian head-dress is described in Ez. xxiii. 15 under the terms "exceeding in dyed attire." The word rendered "hats" in Dan. iii. 21 properly applies to a *cloak*. CAUL 3; CROWN; DIADEM; HIGH-PRIEST; MARRIAGE.



Modern Syrian and Egyptian Head-dresses.



Modern Egyptian Head-dresses.—(Lane.)

* **Heal'ing.** MEDICINE; MIRACLES.

* **Heart** (Heb. *lêb*, *lêbâb ;* Gr. *kardia*), sometimes used in the Scriptures literally, but usually figuratively. The Hebrews regarded the heart as the seat not only of the feelings or affections, e. g. love, hatred, confidence, courage, &c., and of the will or determination, but also of the mind or intellectual faculties (Judg. xvi. 17; 1 K. x. 2, &c.). BOWELS.

Hearth [harth] (Heb. *âh* or *âch*, *môkêd*, *môkĕdâh*, *cîyôr*). One way of baking much practised in the East is to place the dough on an iron plate, either laid on, or supported on legs above the vessel sunk in the ground, which forms the OVEN. The cakes baked "on the hearth" (Gen. xviii. 6) were probably baked in the existing Bedouin manner, on hot stones, covered with ashes. The "hearth" of King Jehoiakim's winter palace (Jer. xxxvi. 23) was possibly a pan or brazier of charcoal. BREAD; FIRE.

Heath, the A. V. translation of Heb. *'ărô'êr* (Jer. xlviii. 6), and *'ar'âr* (xvii. 6). The common heath (*Erica vulgaris*) is a shrub much used in Great Britain to thatch houses, make brooms, beds for the poor, &c.; but Mr. Houghton, Dr. Royle (in Kitto), Robinson, Henderson, &c., accept Celsius' conclusion that the Hebrew words translated "heath" = the *'arar* of Arabic writers, which is some species of juniper, probably the *Juniperus Sabina*, or savin. Gesenius translates the Heb. *ruins*.

Hea'then [*th* as in *this*] (Heb. *gôy*, plural *gôyim ;* Gr. *ethnos*, plural *ethnê*). 1. While as yet the Hebrew nation had no political existence, *gôyim* denoted generally the "nations" of the world, including the descendants of Abraham (Gen. xviii. 18; compare Gal. iii. 16). (GENTILES.) The Hebrews, as they grew in number and importance, were distinguished in a most marked manner from the nations by whom they were surrounded, and were provided with a code of laws and a religious ritual which made the distinction still more peculiar. The nations from whom they were thus separated (A. V. "Gentiles," "heathen") are ever associated with the worship of false gods, and the foul practices of idolaters (Lev. xviii., xx.), and these constituted their chief distinctions, as *gôyim*, from the worshippers of the one God, the people of Jehòvah (Num. xv. 41; Deut. xxviii. 10). This distinction was maintained in its full force during the early times of the monarchy (2 Sam. vii. 23; 1 K. xi. 4–8, xiv. 24; Ps. cvi. 35).—2. But, even in early Jewish times, the term *gôyim* received by anticipation a significance of wider range than the national experience (Lev. xxvi. 33, 38; Deut. xxx. 1); and as the latter was gradually developed during the prosperous times of the monarchy, the *gôyim* were the surrounding nations generally, with whom the Israelites were brought into contact by the extension of their commerce. In the time of the Maccabees, following the customs of the *gôyim* denoted the neglect or concealment of circumcision (1 Mc. i. 15), disregard of sacrifices, profanation of the Sabbath, eating of swine's flesh and meat offered to idols (2 Mc. vi. 6–9, 18, xv. 1, 2), and adoption of the Greek national games (iv. 12, 14). In all points Judaism and heathenism are strongly contrasted. The "barbarous multitude" in 2 Mc. ii. 21 are opposed to those who played the men for Judaism, and the distinction now becomes an ecclesiastical one (compare Mat. xviii. 17). But, in addition to its significance as an ethnographical term, *gôyim* had a moral sense which must not be overlooked. In Ps. ix. 5, 15, 17 (compare Ez. vii. 21) the word stands in parallelism with "the wicked;" and in verse 17 the people thus designated are described as "forgetters of God," that know not Jehovah (Jer. x. 25). GREEK.

Heav'en [hev'n], pl. **Heav'ens** [hev'nz], the A. V. translation of—1. Heb. pl. *shâmayim* (fr. an obsolete sing. = *the high*, Ges.), uniformly translated "heaven" (Gen. i. 1, 8, 9, 14, 15, 17, 20, &c.), or "heavens" (ii. 1, 4, &c.), except when connected with "fowl" or "bird," as in the phrase "fowl of the AIR" (i. 26, 28, 30, &c.). This Hebrew word occurs in the O. T. not far from 400 times. The kindred Chal. *shĕmayin* occurs nearly forty times in Ezra (v. 11, 12, &c.), Jeremiah (x. 11), and Daniel (ii. 18, 19, &c), and is uniformly translated "heaven" or "heavens." "The heaven and the EARTH" (Gen. i. 1), or "the heavens and the earth" (ii. 1), = the universe. (CREATION; FIRMAMENT.)—2. Heb. *shahak* or *shachak* = *the sky* or *heaven*, so called from its expanse, Ges. (Ps. lxviii. 34, marg. [Heb. 35], and lxxxix. 6, 37 [in Heb. 7, 38]), usually in pl. and translated "skies" (2 Sam. xxii. 12, &c.), or "clouds" (Job xxxv. 5, &c.).—3. Heb. *galgal* once (Ps. lxxvii. 18 [Heb. 19]; Ges. and Fü. translate here *whirlwind*), elsewhere usually translated "wheel" (Eccl. xii. 6, &c.); literally *that which rolls* or *revolves*.—4. Heb. *'ărâbâh* pl. once (Ps. lxviii. 4, Heb. 5). Professor J. A. Alexander says this version is entirely unauthorized by usage, and thus translates—*cast up* a highway *for the* one *riding through the deserts;* in A. V. "extol him that rideth upon the heavens." (ARABAH; DESERT 1.)—5. Heb. pl. *ărîphîm* once only (Is. v. 30, marg. "destructions"). Gesenius makes the Hebrew literally = *the distilling*, poetically *the clouds*, and by metonymy *the heavens*.—6. Gr. *ouranos*, pl. *ouranoi* (Mat. iii. 2; Mk. i. 10, 11; Lk. iii. 21, 22, &c.), almost uniformly translated "heaven" or "heavens," but "air" in connection with "fowl" or "bird" (Mat. vi. 26, xiii. 32, &c.; comp. No. 1), and "sky" in a few cases (Mat. xvi. 2, 3, &c.). This Greek word occurs nearly 300 times in the N. T., and in the LXX. = No. 1. "Heaven" and "heavenly" are the A. V. translation in the N. T. of this word and of its derivatives only (see below).—Other Hebrew and Greek words may be considered = *heaven*, e. g. Heb. *râkîa'*, uniformly translated "FIRMAMENT;" Heb. *mârôm* (= *height*), translated "from above" (2 Sam. xxii. 17, &c.), "on high" (Is. xxxiii. 5, &c.), &c.; Gr. *hupsos* (= *height*), sometimes translated "on high" (Lk. i. 78, xxiv. 49; Eph. iv. 8); Gr. *anôthen* = "from above" (Jn. iii. 31, &c.). St. Paul's expression "third heaven" (2 Cor. xii. 2) has led to much conjecture (see below). Grotius said that the Jews divided the heaven into three parts, viz. (1.) the air or atmosphere, where clouds gather; (2.) the firmament, in which the sun, moon, and stars are fixed; (3.) the upper heaven, the abode of God and His angels. (Compare Dan. iv. 12; Gen. xxii. 17; Ps. ii. 4, &c.) Robinson (*N. T. Lex.*) thus arranges the N. T. significations of Gr. *ouranos* (No. 6, above): (1.) properly and generically *heaven*, as including the visible heavens and their phenomena (1 Cor. viii. 5, &c.); (2.) specifically *heaven*, of the firmament itself, the starry heaven, in which the sun, moon, and stars are fixed (Mk. xiii. 25, &c.); (3.) specifically also of the lower *heaven*, or region below the firmament, = the air, atmosphere, where clouds and tempests are gathered, and lightning breaks forth, and where the birds fly (Mat. xxiv. 30, &c.); (4.) oftener *heaven*, *the heavens*, of the upper or superior heaven, beyond the visible firmament, the abode of GOD and His glory, of the glorified Messiah, the angels, the spirits of the just after death, and generally of every thing which is said to be with God (v. 16, &c.). Probably 2 Corinthians xii. 2 alludes to the three heavens above specified by Grotius and Robinson, and hence "the third heaven" = *the highest heaven*, the abode of God and angels and glorified spirits, the spiritual PARADISE (compare ver. 4; Eph. iv. 10; Heb. iv. 14, vii. 26). By metonymy, "heaven," as God's abode, often = *God himself* (Mat. xxi. 25, &c.). KING; KINGDOM.

* **He'bel** (Heb.) = ABEL (Gen. iv. 2, marg.).

He'ber (L. fr. Heb. *heber* or *cheber* = *society*, *company*, Ges.; *sorcery*, *magic*, Fü.; the Heb. of No. 3, 5, 7 is *'êber* = EBER). **1.** Grandson of the patriarch Asher (Gen. xlvi. 17; 1 Chr. vii. 31; Num. xxvi. 45).—**2.** "The father of Socho;" a man of the tribe of Judah (1 Chr. iv. 18).—**3.** A Gadite (v. 13).—**4.** A Benjamite, son of Elpaal (viii. 17).—**5.** A Benjamite, son of Shashak (viii. 22).—**6.** "Heber, the KENITE," the husband of JAEL (Judg. iv. 11–17, v. 24).—**7.** The patriarch EBER 1 (Lk. iii. 35).

He'ber-ites, the = the descendants of HEBER 1, a branch of the tribe of Asher (Num. xxvi. 45).

He'brew, pl. **He'brews** (fr. Heb. *'Ibrî*, pl. *'Ibrîm*, *'Ibrîyîm;* Gr. *Hebraios*, pl. *Hebraioi;* L. *Hebræus*, pl. *Hebræi;* see below). This word first occurs as applied to ABRAHAM (Gen. xiv. 13). It was afterward given as a name to his descendants. Four derivations have been proposed: I. Patronymic from Abram (Augustine originally, Ambrose); an impossible derivation.—II. Appellative from Heb. verb *'âbar* (= *to pass over*, Ges.), applied by the Canaanites to Abraham upon his crossing the Euphrates (Gen. xiv. 13).—III. Appellative from the noun *'êber* (= *the region* or *country beyond*, *on the other side*, Ges.), is essentially the same with II., since both rest upon the hypothesis that Abraham and his posterity were called Hebrews to express a distinction between the races E. and W. of the Euphrates. One of these opinions (II. or III.) is maintained by Jerome, Origen, Chrysostom, Grotius, Selden, Rosenmüller, Gesenius, Fürst, Rev. T. E. Brown, &c. The LXX. in Gen. xiv. 13 translates *Habram ho peratês* (= *Abram the one who carried over*, L. and S.; *Abram who crossed over*, so many). —IV. Patronymic from the patriarch Eber 1 (Josephus, Bochart, Buxtorf, Leusden, Bauer, Ewald, Hävernick, Baumgarten, Bush, Dr. W. L. Alexander in Kitto, &c.). *'Ibrî* is undoubtedly the proper Hebrew form of a patronymic from *'Êber* (= Eber). But it is objected that no special prominence is in the genealogy (Gen. xi. 10–26) assigned to Eber such as might entitle him to the position of head or founder of the race, though in Gen. x. 21 Shem is called "the father of all the children of Eber," which Mr. Brown explains as = father of the nations to the E. of the Euphrates. The longevity of Eber, however, since, according to the Hebrew text of Gen. xi., he lived almost twice as long as any of his descendants, is a sufficient reason for applying a patronymic from Eber to his descendant Abraham, whose other ancestors, subsequent to Eber, were all dead before he went to Canaan. Besides, Eber may have had other marks of distinction, of which we are ignorant. According to the natural meaning of Gen. x. 21 and xiv. 13, for which a reason appears as above in the Hebrew chronology, Abram was called "the Hebrew" on account of his descent from Eber (or Heber); and when this appellation was once given to him by the Canaanites and other strangers among whom he dwelt, the transfer of it to his descendants, and especially to the Israelites, as a national designation, was easy and natural. The term "Israelite" was used by the descendants of Jacob of themselves among themselves: "Hebrew" was the name by which they were known to foreigners (so Mr. Brown, after Ges.). Ewald maintains that "Israelite" was a sacred or religious name appropriate to them as the chosen people of God, and "Hebrew" the common appellation. Mr. Brown and others suppose that "Hebrew" was originally applied to immigrants from beyond the Euphrates by the dwellers on the W. of that river; it was accepted by these immigrants in their external relations; and, after the general substitution of the word *Jew*, it still found a place in that marked and special feature of national contradistinction, the language. In the N. T. "the Hebrews" = the Jews, especially of Palestine, who used the "Hebrew" or Aramaic language, and inhabited the country of their fathers (Hellenist); "Hebrew of the Hebrews" = a Hebrew in the strictest sense, i. e. by both parents.

* **He'brew Bi'ble.** Bible; Canon; Inspiration; Old Testament.

He'brew-ess (fr. Heb.) = a Hebrew woman (Jer. xxxiv. 9).

* **He'brew Lan'guage.** Greek; Shemitic Languages; Writing.

He'brews (see Hebrew), **E-pis'tle to the.** I. *Canonical authority.* Was it received and transmitted as canonical by the immediate successors of the apostles? The most important witness among these, Clement (A. D. 70 or 95), refers to this Epistle in the same way as, and more frequently than, to any other canonical book. Little stress can be laid upon the few possible allusions to it in Barnabas, Hermas, Polycarp, and Ignatius. It is received as canonical by Justin Martyr, and by the compilers of the Peshito version of the N. T. Basilides and Marcion are recorded as distinctly rejecting the Epistle. But at the close of that period, in the N. African church, where first the Gospel found utterance in the Latin tongue, orthodox Christianity first doubted the canonical authority of the Epistle to the Hebrews. To the old Latin version of the Scriptures, which was completed probably about A. D. 170, this Epistle seems to have been added as a composition of Barnabas, and as destitute of canonical authority. During the next two centuries the extant fathers of the Roman and N. African churches regard the Epistle as a book of no canonical authority; but in the fourth century its authority began to revive. At the end of the fourth century, Jerome, the most learned and critical of the Latin fathers, reviewed the conflicting opinions as to the authority of this Epistle. He considered that the prevailing, though not universal, view of the Latin churches was of less weight than the view not only of ancient writers, but also of all the Greek and all the Eastern churches, where the Epistle was received as canonical and read daily; and he pronounced a decided opinion in favor of its authority. The great contemporary light of N. Africa, Augustine, held a similar opinion. The third Council of Carthage, A. D. 397, and a Decretal of Pope Innocent, A. D. 416, gave a final confirmation to their decision. But such doubts were confined to the Latin churches from the middle of the second to the close of the fourth century. All the rest of orthodox Christendom from the beginning was agreed upon the canonical authority of this Epistle. Cardinal Cajetan, the opponent of Luther, was the first to disturb the tradition of a thousand years, and to deny its authority. Erasmus, Calvin, and Beza questioned only its authorship. Luther, when he printed his version of the Bible, separated this book from St. Paul's Epistles, and placed it with the Epistles of St. James and St. Jude, next before the Revelation; indicating by this change of order his opinion that the four relegated books are of less importance and less authority than the rest of the N. T., but his opinion has not been adopted in any confession of the Lutheran church.—II. *Who was the author of the Epistle?* The superscription, the ordinary source of information, is wanting; but there is no reason to doubt that at first, everywhere, except in N. Africa, St. Paul was regarded as the author. The Alexandrian fathers received it in the same sense that the speech in Acts xxii. 1–21 is received as St. Paul's. Clement ascribed to St. Luke the translation of the Epistle into Greek from a Hebrew original of St. Paul. Origen believed that the thoughts were St. Paul's, the language and composition St. Luke's or Clement's of Rome. Tertullian names Barnabas as the reputed author according to the N. African tradition. The view of the Alexandrian fathers, a middle point between the Eastern and Western traditions, won its way in the Church. In the last three centuries every word and phrase in the Epistle has been scrutinized; Rev. C. Forster, Prof. Stuart (in *Commentary*), Prof. R. D. C. Robbins (in *Bibliotheca Sacra*, xviii. 469 ff.), Dr. W. L. Alexander (in Kitto), &c., advocate the opinion that St. Paul was the author of the language as well as of the thoughts of the Epistle. Dr. S. Davidson (*Introduction to N. T.*), Dr. Tregelles (in *Horne's Introduction*), and Mr. Bullock (the original author of this article), substantially agree with the Alexandrian tradition. Luther's conjecture that Apollos was the author has been widely adopted in Germany, and by Alford in England. Barnabas has been named by Wieseler, Thiersch, &c.; Luke by Grotius; Silas by others. Neander attributes it to some apostolic man of the

Pauline school, whose training and method of stating doctrinal truth differed from St. Paul's. Ewald has recently advocated the hypothesis that it was written by some Jewish teacher residing at Jerusalem to a church in some important Italian town, which is supposed to have sent a deputation to Palestine. Prof. Robbins (l. c.) thus sums up his argument:—"The amount and value of the external evidence is, to say the least, strongly in favor of Paul as the author. Internal evidence, though not perhaps in any one point, taken by itself, so clear as not to admit of question; yet, in almost every particular, is sufficient to render the composition by the Apostle Paul probable. Circumstances alluded to in the Epistle .... do not certainly any more clearly suggest any other author. The sentiments and doctrines of the Epistle, when its object and aim are taken into view, seem to us strikingly Pauline. . . . The general characteristics of form are the same in the Hebrews and acknowledged Pauline Epistles, with, however, many differences, such as we should expect in any encyclical letter purposely anonymous. . . . The superiority of style so generally attributed to the Hebrews . . . indicates a higher and more studied effort of the same mind and pen. Similarity rather than diversity in the Hebrews and acknowledged Epistles of Paul, in the use of particular words and phrases, is now generally acknowledged. . . . By how much the spirit and doctrine of the Epistle is Pauline, by so much may it be believed that the diction is entirely the apostle's."—III. *To whom was the Epistle sent?* This question was agitated as early as the time of Chrysostom, who replies,—to the Jews in Jerusalem and Palestine. The argument of the Epistle is such as could be used with most effect to a church consisting exclusively of Jews by birth, personally familiar with and attached to the Temple-service. Ebrard limits the primary circle of readers even to a section of the church at Jerusalem. Some critics have maintained that this Epistle was addressed directly to Jewish believers everywhere: others have restricted it to those who dwelt in Asia and Greece.—IV. *Where and when was it written?* Eastern traditions of the fourth century, in connection with the opinion that St. Paul is the writer, name Italy and Rome, or Athens, as the place from whence the Epistle was written. Either place would agree with, perhaps was suggested by, the mention of Timothy in the last chapter. The Epistle was evidently written before the destruction of Jerusalem in A. D. 70. The whole argument, and especially the passages viii. 4 ff., ix. 6 ff., and xiii. 10 ff., imply that the Temple was standing, and that its usual course of Divine service was carried on without interruption. The date which best agrees with the traditionary account of the authorship and destination of the Epistle is A. D. 63, about the end of St. Paul's imprisonment at Rome, or a year after Albinus succeeded Festus as Procurator.—V. *In what language was it written?* Like Matthew, the Epistle has afforded ground for much unimportant controversy respecting the language in which it was originally written. The earliest statement is that of Clement of Alexandria to the effect that it was written by St. Paul in Hebrew, and translated by St. Luke into Greek. But nothing is said to lead us to regard it as a tradition, rather than a conjecture suggested by the style of the Epistle. Bleek argues in support of a Greek original, on the grounds of (1.) the purity and easy flow of the Greek; (2.) the use of Greek words which could not be adequately expressed in Hebrew without long periphrase; (3.) the use of paronomasia; and (4.) the use of the LXX. in quotations and references.—VI. *Condition of the Hebrews, and scope of the Epistle.* The numerous Christian churches scattered throughout Judea (Acts ix. 31; Gal. i. 22) were continually exposed to persecution from the Jews (1 Th. ii. 14); but in Jerusalem there was one additional weapon in the hands of the predominant oppressors of the Christians. The magnificent national Temple might be shut against the Hebrew Christian; and even if this affliction were not often laid upon him, yet there was a secret burden which he bore within him, the knowledge that the end of all the beauty and awfulness of Zion was rapidly approaching. What could take the place of the Temple, and that which was behind the veil, and the Levitical sacrifices, and the Holy City, when they should cease to exist? What compensation could Christianity offer him for the loss which was pressing the Hebrew Christian more and more? The writer of this Epistle meets the Hebrew Christians on their own ground. His answer is—"Your new faith gives you Christ, and, in Christ, all you seek, all your fathers sought. In Christ the Son of God you have an all-sufficient Mediator, nearer than angels to the Father, eminent above Moses as a benefactor, more sympathizing and more prevailing than the High-priest as an intercessor: His sabbath awaits you in heaven; to His covenant the old was intended to be subservient; His atonement is the eternal reality of which sacrifices are but the passing shadow; His city heavenly, not made with hands. Having Him, believe in Him with all your heart, with a faith in the unseen future, strong as that of the saints of old, patient under present, and prepared for coming woe, full of energy, and hope, and holiness, and love." Such was the teaching of the Epistle to the Hebrews. Bible; Canon; Inspiration; New Testament; Paul.

He'bron (Heb. *conjunction, alliance*, Ges.). **1.** The third son of Kohath, and a grandson of Levi; a younger brother of Amram, father of Moses and Aaron (Ex. vi. 18; Num. iii. 19; 1 Chr. vi. 2, 18, xxiii. 12). The immediate children of Hebron are not mentioned by name (comp. Ex. vi. 21, 22), but he was the founder of a family of Hebronites (Num. iii. 27, xxvi. 58; 1 Chr. xxvi. 23, 30, 31), or "sons of Hebron" (xv. 9, xxiii. 19).—**2.** In the genealogical lists of Judah (ii. 42, 43), Mareshah is said to have been the "father of Hebron." It is impossible at present to say whether these names are intended to be those of the places themselves or of persons who founded them.

He'bron (Heb. see above). **1.** A city of Judah (Josh. xv. 54); situated among the mountains (xx. 7), twenty Roman miles S. of Jerusalem, and the same distance N. of Beer-sheba. Hebron is one of the most ancient cities in the world still existing; and in this respect it is the rival of Damascus. It was built, says a sacred writer, "seven years before Zoan in Egypt" (Num. xiii. 22); and was a well-known town when Abraham entered Canaan 3,780 years ago (Gen. xiii. 18). Its original name was Kirjath-arba (Judg. i. 10), "the city of Arba;" so called from Arba, the father of Anak, and progenitor of the giant Anakim (Josh. xxi. 11, xv. 13, 14). It was sometimes called Mamre. The chief interest of this city arises from its having been the scene of some of the most striking events in the lives of the patriarchs. Sarah died at Hebron; and

Abraham then bought from Ephron the Hittite the field and cave of MACHPELAH, to serve as a family tomb (Gen. xxiii. 2–20). The cave is still there; and the massive walls of the *Haram* or mosque, within which it lies, form the most remarkable object in the whole city. Abraham is called by Mohammedans *el-Khulîl*, "the Friend," i. e. of God, and this is the modern name of Hebron. Hebron was taken by Joshua from the descendants of Anak, and given to Caleb (Josh. x. 36, xiv. 6–15, xv. 13, 14). It was assigned to the Levites, and made a city of refuge (xxi. 11–13). Here David dwelt during the seven and a half years of his reign over Judah (2 Sam. v. 5). Hebron was rebuilt after the Captivity, but soon fell into the hands of the Edomites, from whom it was rescued by Judas Maccabeus (Neh. xi. 25; 1 Mc. v. 65). A short time before the capture of Jerusalem, Hebron was burned by an officer of Vespasian. About the beginning of the twelfth century it was captured by the Crusaders. In 1187 it reverted to the Moslems, and has ever since remained in their hands. Hebron now contains about 5,000 inhabitants, of whom some fifty families are Jews. It is picturesquely situated in a narrow valley, surrounded by rocky hills. (ESHCOL.) The valley runs from N. to S.; and the main quarter of the town, surmounted by the lofty walls of the venerable *Haram*, lies partly on the eastern slope (Gen. xxxvii. 14; comp. xxiii. 19). The houses are all of stone. About a mile from the town, up the valley, is one of the largest oak-trees in Palestine. (OAK.) This, say some, is the very tree beneath which Abraham pitched his tent, and it still bears the name of the patriarch.—**2.** (fr. Heb. = *ferry*, *ford*, Fü.). One of the towns of Asher (Josh. xix. 28), on the boundary of the tribe. No one in modern times has discovered its site. Besides, it is not certain whether the name should not rather be Ebdon or ABDON 5, since that form is found in many MSS.

He'bron-ites (fr. Heb.), **the** = a family of Kohathite Levites, the descendants of Hebron the son of Kohath (Num. iii. 27, xxvi. 58; 1 Chr. xxvi. 23).

Hedge. Three of the Hebrew words thus rendered in the A. V., *gâdêr*, *geder*, *gĕdêrâh*, as well as their Gr. equivalent *phragmos*, denote simply *that which surrounds* or *encloses*, whether it be a stone "wall" (*geder*, Prov. xxiv. 31; Ez. xlii. 10), or a fence of other materials. *Gâdêr* and *gĕdêrâh* are used of the hedge of a vineyard (Num. xxii. 24, A. V. "wall;" Ps. lxxxix. 40; 1 Chr. iv. 23), and the latter is employed to describe the rude walls of stone, or fences of thorn, which served as a shelter for sheep in winter and summer (Num. xxxii. 16, A. V. "folds"). The stone walls which surround the sheepfolds of modern Palestine are frequently crowned with sharp thorns. In order to protect the vineyards from the ravages of wild beasts (Ps. lxxx. 12), it was customary to surround them with a wall of loose stones or mud (Mat. xxi. 33; Mk. xii. 1), which was a favorite haunt of serpents (Eccl. x. 8), and a retreat for locusts from the cold (Nah. iii. 17). A "wall" or fence of this kind is clearly distinguished in Is. v. 5 from the tangled "hedge," Heb. *mĕsûcâh* (A. V. "thorn hedge," Mic. vii. 4), which was planted as an additional safeguard to the vineyard (compare Ecclus. xxviii. 24), and was composed of the thorny shrubs with which Palestine abounds. The prickly pear, a species of cactus, so frequently employed for this purpose in the East at present, is believed to be of comparatively modern introduction. THORNS; WALL.

He'gai, or Heg'a-i (Heb. fr. Pers. = *eunuch*, Benfey), one of the eunuchs (A. V. "chamberlains") of the court of Ahasuerus (Esth. ii. 8, 15).

He'ge (Heb.) = HEGAI (Esth. ii. 3).

Heif'er [hef-]. The Hebrew language has no expression that exactly = our heifer; for both *'eglâh* and *pârâh* are applied to cows that have calved (1 Sam. vi. 7–12, plural A. V. "kine;" Job. xxi. 10; Is. vii. 21, A. V. "cow" in both). The heifer or young cow was not commonly used for ploughing, but only for treading out the CORN (Hos. x. 11; but see Judg. xiv. 18), when it ran about without any headstall (Deut. xxv. 4); hence the expression an "unbroken heifer" (Hos. iv. 16, A. V. "backsliding heifer"), to which Israel is compared. AGRICULTURE; BULL; HERD; OX; PURIFICATION.

Heir. The Hebrew institutions relative to inheritance were of a very simple character. Under the Patriarchal system the property was divided among the sons of the legitimate wives (Gen. xxi. 10, xxiv. 36, xxv. 5), a larger portion being assigned to one, generally the eldest (FIRST-BORN), on whom devolved the duty of maintaining the females of the family. The sons of concubines were portioned off with presents (xxv. 6); occasionally they were placed on a par with the legitimate sons (xlix. 1 ff.). At a later period the exclusion of the sons of concubines was rigidly enforced (Judg. xi. 1 ff.). Daughters had no share in the patrimony (Gen. xxxi. 14), but received a marriage portion. The Mosaic law regulated the succession to real property thus: it was to be divided among the sons, the eldest receiving a double portion (Deut. xxi. 17), the others equal shares; if there were no sons, it went to the daughters (Num. xxvii. 8), on the condition that they did not marry out of their own tribe (xxxvi. 6 ff.; Tob. vi. 12, vii. 13), otherwise the patrimony was forfeited. If there were no daughters, it went to the brother of the deceased; if no brother, to the paternal uncle; and, failing these, to the next of kin (Num. xxvii. 9–11). In the case of a widow left without children, the nearest of kin on her husband's side had the right of marrying her, and in the event of his refusal the next of kin (Ru. iii. 12, 13): with him rested the obligation of redeeming the property of the widow (iv. 1 ff.), if it had been either sold or mortgaged. If none stepped forward to marry the widow, the inheritance remained with her until her death, and then reverted to the next of kin. The land being thus so strictly tied up, the notion of *heirship*, as we understand it, was hardly known to the Jews. Testamentary dispositions were of course superfluous. The references to wills in St. Paul's writings are borrowed from the usages of Greece and Rome (Heb. ix. 17), whence the custom was introduced into Judea. AGRICULTURE; CHILD; MARRIAGE; WIDOW.

He'lah (Heb. *rust*, Ges.), one of the two wives of Ashur, father of Tekoa (1 Chr. iv. 5).

He'lam (fr. Heb. = *fortress*, Fü.), a place E. of the Jordan, but W. of the Euphrates, at which the Syrians were collected by Hadarezer, and at which David met and defeated them (2 Sam. x. 16, 17). The most probable conjecture perhaps is that it = Alamatha, a town named by Ptolemy, and placed by him on the W. of the Euphrates, near Nicephorium (so Mr. Grove, after Ewald).

Hel'bah (Heb. *fatness*, *fertile region*, Ges.), a town of Asher, probably on the plain of Phenicia, not far from Sidon (Judg. i. 31).

Hel'bon (Heb. *fat*, *fertile*, Ges.), a place only mentioned in Ezekiel xxvii. 18, as noted for wine. Geographers have hitherto represented Helbon = the city of Aleppo, called *Haleb* by the Arabs; but Aleppo produces no wine of any reputation. Porter (ii. 330 ff.) and Robinson (iii. 471 f.) identify it with a village and district about ten miles N. of Damascus, still bearing the ancient name *Helbón*, and still celebrated as producing the finest grapes in the country.

Hel-chi'ah [-ki-] (1 Esd. viii. 1). HILKIAH 2.

Hel-chi'as (2 Esd. i. 1) = HILKIAH 2.

Hel'dai, or **Hel'da-i** (Heb. *worldly*, Ges.; *enduring*, *long-lived*, Fü.). **1.** The twelfth captain of the monthly courses for the Temple-service (1 Chr. xxvii. 15); = HELEB, HELED?—**2.** An Israelite who seems to have returned from the Captivity (Zech. vi. 10); = HELEM 2? TOBIJAH 2.

He'leb (Heb. *fat*, *fatness*, Ges.), son of Baanah, the Netophathite; one of David's "valiant men" (2 Sam. xxiii. 29); = HELED.

He'led (Heb. *continuance of life*, *strength*, Fü.) = HELEB (1 Chr. xi. 30). HELDAI 1.

He'lek (Heb. *possession*, Fü.), a descendant of Manasseh, and second son of Gilead (Num. xxvi. 30); ancestor of the HELEKITES.

He'lek-ites (fr. Heb.), **the** = the family descended from HELEK (Num. xxvi. 30).

He'lem (Heb. *stroke*, Ges.; *hammer* of God, Fü.). **1.** A descendant of Asher (1 Chr. vii. 35); = HOTHAM?—**2.** (Heb. *strength*, Fü.). A man mentioned only in Zech. vi. 14; apparently = HELDAI 2.

He'leph (Heb. *exchange*, Ges.; *place of rushes*, Fü.), the place from which the boundary of Naphtali started (Josh. xix. 33). Van de Velde proposes to identify it with *Beitlîf*, W. of *Kades*. KEDESH 3.

He'lez (fr. Heb. = *loin?* Ges.; *strength*, Fü.). **1.** One of David's "thirty" valiant men (2 Sam. xxiii. 26; 1 Chr. xi. 27), an Ephraimite, and captain of the seventh monthly course (xxvii. 10).—**2.** A man of Judah, son of Azariah, a descendant of Jerahmeel (ii. 39).

He'li (Gr. = ELI). **1.** The father of Joseph, the husband of the Virgin Mary (Lk. iii. 23); maintained by Lord A. C. Hervey to have been the real brother of Jacob the father of the Virgin herself. (GENEALOGY OF JESUS CHRIST.)—**2.** The third of three names inserted between ACHITOB and AMARIAS in the genealogy of Ezra, in 2 Esd. i. 2 (comp. Ezr. vii. 2, 3).

He-li'as (Gr.) = ELIAS or ELIJAH (2 Esd. vii. 39).

He-li-o-do'rus (L. fr. Gr. = *given by the sun*), the treasurer of Seleucus Philopator, who was commissioned by the king, at the instigation of APOLLONIUS 1, to carry away the private treasures deposited in the Temple at Jerusalem. According to 2 Mc. iii. 9 ff., he was stayed from the execution of his design by a "great apparition," and fell down speechless. He was afterward restored at the intercession of the High-priest Onias (2 Mc. iii.). The full details of the narrative are not supported by any other evidence.

Hel'kai, or **Hel'ka-i** (Heb. *Jehovah his portion*, Ges.), a priest of the family of Meraioth, in the days of Joiakim (Neh. xii. 15).

Hel'kath (Heb. *field*, Fü.), the town named as the starting-point for the boundary of Asher (Josh. xix. 25), and allotted to the Gershonite Levites (xxi. 31); = HUKOK.

Hel'kath–haz'zu-rim (Heb. *field of strong men*, A.V., Vulgate, Aquila; *field of swords*, Ges.; *bareness of rocks*, Fü.), a smooth piece of ground, apparently close to the pool of GIBEON, where the combat took place between the two parties of Joab's men and Abner's men, which ended in the death of the whole of the combatants, and brought on a general battle (2 Sam. ii. 16).

Hel-ki'as = HILKIAH 2 (1 Esd. i. 8).

Hell. This is the word generally used by our translators to render the Heb. *Shĕôl*. It would perhaps have been better to retain the Hebrew word, or else render it always by "the grave" or "the pit." It is poetically represented (EARTH) as deep (Job xi. 8) and dark (xi. 21, 22), in the centre of the earth (Num. xvi. 30; Deut. xxxii. 22), having within it depths on depths (Prov. ix. 18), and fastened with gates (Is. xxxviii. 10) and bars (Job xvii. 16). In this cavernous realm are the souls of dead men, the Rephaim, and ill-spirits (Ps. lxxxvi. 13, lxxxix. 48; Prov. xxiii. 14; Ez. xxxi. 17, xxxii. 21). It is clear that in many passages of the O. T. *Shĕôl* can only mean "the grave," and is so rendered in the A. V. (e. g. Gen. xxxvii. 35, xlii. 38; 1 Sam. ii. 6; Job xiv. 13). In other passages, however, it seems to involve a notion of punishment, and is therefore rendered in the A. V. by the word "Hell." But in many cases this translation misleads the reader. It is obvious, e. g., that Job. xi. 8; Ps. cxxxix. 8; Am. ix. 2 (where "hell" is used as the antithesis of "heaven"), merely illustrate the representation of *Shĕôl* in the bowels of the earth. The LXX. used the Gr. *Hadês* as = Heb. *Shĕôl*. The ancient Greeks and Hebrews seem to have agreed in representing *Hadês* or *Shĕôl* as (1.) the *common* receptacle of departed spirits, good and bad; (2.) divided into two compartments, the one an Elysium or abode of bliss for the good, the other a Tartarus, or abode of sorrow and punishment for the wicked; (3.) situated under ground, in the mid-regions of the earth. But while the heathen had no prospect beyond its shadowy realms, the believing Hebrew regarded *Shĕôl* as only his temporary and intermediate abode (Fbn., *Bible Dictionary*, art. *Hadês*). In the N. T., *Hadês*, like *Shĕôl*, sometimes merely = *the grave* (Rev. xx. 13; Acts ii. 31; 1 Cor. xv. 55), or in general *the unseen world*. It is in this sense that the creeds say of our Lord "He went down into Hell," meaning the state of the dead in general, without any restriction of happiness or misery, a doctrine certainly, though only virtually, expressed in Scripture (Eph iv. 9; Acts ii. 25–31). Elsewhere in the N. T. *Hadês* is used of a place of torment (Lk. xvi. 23; 2 Pet. ii. 4; Mat. xi. 23, &c.). Consequently it has been the prevalent, almost the universal, notion that *Hadês* is an *intermediate state* between death and resurrection, divided into two parts, one the abode of the blessed and the other of the lost. The expression most frequently used in the N. T. for the place of future punishment is *Gehenna* or *Gehenna of fire*. (GEHENNA and HINNOM.) See also DAMNATION; DEATH; ETERNAL; HEAVEN; LIFE; PARADISE.

Hel'len-ist (fr. Gr. *Hellenistês*, translated "GRECIAN" in A. V.). In one of the earliest notices of the first Christian Church at Jerusalem (Acts vi. 1), two distinct parties are recognized among its members, "Hebrews" and *Hellenists* (Grecians), who appear to stand toward one another in some degree in a relation of jealous rivalry (compare ix. 29). The name (so Mr. Westcott) marks a class distinguished by peculiar habits, and not by descent. Thus the Hellenists as a body included not only the proselytes of GREEK (or foreign) parentage, but also those Jews who, by settling in foreign countries, had adopted the prevalent form of the current Greek civilization, and with it the use of the common Greek dialect. The flexibility of the Greek language gained for it in ancient times a general currency similar to that which French enjoys in modern Europe; but with this important difference, that Greek was not only the language of educated men, but also the language of the masses in the great centres of commerce. Peculiar words and forms adopted at ALEXANDRIA were undoubtedly of Macedonian origin, but the later Attic may be justly regarded as the real basis of Oriental Greek. The vocabulary was enriched by the addition of foreign words, and the syntax was modified by new constructions. In this way a variety of local dialects must have arisen. One of these dialects has been preserved after the ruin of the people among whom it arose, by being consecrated to the noblest service which language has yet fulfilled. (NEW TESTAMENT; SEPTUAGINT.) The functions which this Jewish-Greek had to discharge were of the widest application, and the language itself combined the most opposite features. It was essentially a fusion of Eastern and Western thought. For, disregarding peculiarities of inflection and novel words, the characteristic of the Hellenistic dialect is the combination of a Hebrew spirit with a Greek body, of a Hebrew form with Greek words. The conception belongs to one race, and the expression to another. This view of the Hellenistic dialect will at once remove one of the commonest misconceptions relating to it. For it will follow that its deviations from the ordinary laws of classic Greek are themselves bound by some common law, and that irregularities of construction and altered usages of words are to be traced to their first source, and interpreted strictly according to the original conception out of which they sprang. The adoption of a strange language was essentially characteristic of the true nature of Hellenism. The purely outward elements of the national life were laid aside with a facility of which history offers few examples, while the inner character of the people remained unchanged. In every respect the thought, so to speak, was clothed in a new dress. Hellenism was, as it were, a fresh incorporation of Judaism according to altered laws of life and worship. It accomplished for the outer world what the Return accomplished for the Palestinian Jews: it was the necessary step between a religion of form and a religion of spirit; it witnessed against Judaism as final and universal, and it witnessed for it, as the foundation of a spiritual religion which should be bound by no local restrictions. The Hellenists themselves were at once missionaries to the heathen, and prophets to their own countrymen. Yet this new development of Judaism was obtained without the sacrifice of national ties. In another aspect Hellenism served as the preparation for a Catholic creed. As it furnished the language of Christianity, it supplied also that literary instinct which counteracted the traditional reserve of the Palestinian Jews. ALEXANDER THE GREAT; ANTIOCHUS IV., EPIPHANES; CAPTIVITY; DISPERSION; GREECE.

Hel'met. ARMS, II. 3.

He'lon (Heb. *strong*, Ges.), father of Eliab, prince of Zebulun (Num. i. 9, ii. 7, vii. 24, 29, x. 16).

Hem of Gar'ment (Heb. *tsitsith;* Gr. *kraspedon*). The importance which the later Jews, especially the Pharisees (Mat. xxiii. 5), attached to the hem or fringe of their garments was founded upon the regulation in Num. xv. 38, 39, which gave a symbolical meaning to it. But the fringe was only in the first instance the ordinary mode of finishing the robe, the ends of the threads composing the woof being left in order to prevent the cloth from unravelling, just as in the Assyrian robes represented in the bas-reliefs of Nineveh: the blue ribbon being added to strengthen the border. The outer robe (DRESS, III. 4) was a simple quadrangular piece of cloth, and generally so worn that two of the corners hung down in front: these corners were ornamented with a "ribbon of blue," or rather dark violet.

He'mam (fr. Heb.) = HOMAM, son of Lotan, the eldest son of Seir (Gen. xxxvi. 22).

He'man (fr. Heb. = *faithful*, Ges.). **1.** Son of Zerah (1 Chr. ii. 6; 1 K. iv. 31). (See No. 2.)—**2.** Son of Joel and grandson of Samuel the prophet, a Kohathite. He is called "the singer," rather, the *musician* (1 Chr. vi. 33), and was the first of the three Levites to whom was committed the vocal and instrumental music of the Temple-service in the reign of David (xv. 16–22), Asaph and Ethan, or rather (xxv. 1, 3) Jeduthun, being his colleagues. A further account of Heman is given 1 Chr. xxv., where he is called (ver. 5) "the king's seer in the matters of God." We there learn that Heman had fourteen sons, and three daughters. Whether or no this Heman is the person to whom the 88th Psalm is ascribed is doubtful. He is there called "the Ezrahite;" and the 89th Psalm is ascribed to "Ethan the Ezrahite." But since Heman and Ethan are described in 1 Chr. ii. 6 as "sons of Zerah," it is in the highest degree probable (so Lord A. C. Hervey) that Ezrahite means "of the family of Zerah," and consequently that Heman of the 88th Psalm is different from Heman the singer, the Kohathite. In 1 K. iv. 31 again (v. 11 Heb.), we have mention, as of the wisest of mankind, of Ethan the Ezrahite, Heman, Chalcol, and DARDA, the sons of Mahol, a list corresponding with the names of the sons of Zerah, in 1 Chr. ii. 6. If Heman the Kohathite, or his father, had married an heiress of the house of Zerah, and was so reckoned in the genealogy of Zerah, then all the notices of Heman might point to the same person.

He'math, properly HAMATH (Am. vi. 14).

He'math (Heb. = HAMMATH), a person, or place, named in the genealogical lists of Judah, as the origin of the Kenites, and the "father" of the house of RECHAB (1 Chr. ii. 55).

Hem'dan (Heb. *pleasant*, Ges.), eldest son of Dishon, son of Anah the Horite (Gen. xxxvi. 26); = AMRAM 2. The name Hemdan is by Knobel compared with those of *Humeidy* and *Hamady*, located to the E. and S. E. of *'Akaba.* Also with the *Bene-Hamyde*, found a short distance S. of *Kerek.*

Hemlock. The Heb. *la'ănâh* ("WORMWOOD") and *rôsh* ("GALL") are rendered "hemlock" once each.

Hen (Heb. *grace, favor*, Ges.), according to the A. V. of Zech. vi. 14, a son of Zephaniah, and apparently the Josiah in verse 10. But, by the LXX. and others, the words are taken to mean "for the favor of the son of Zephaniah." TOBIJAH 2.

Hen (Gr. *ornis* = *bird, fowl*). The hen is nowhere noticed in the Bible except in Mat. xxiii. 37 and Lk. xiii. 34, where our Saviour compares His anxiety to save Jerusalem to the tender care of a hen "gathering her chickens under her wings." See also 2 Esd. i. 30, and COCK.

He'na (Heb. *low ground*, Fü.) seems to have been one of the chief cities of a monarchical state which the Assyrian kings had reduced shortly before the time of Sennacherib (2 K. xviii. 34, xix. 13; Is. xxxvii. 13). At no great distance from Sippara (SEPHARVAIM) is an ancient town called *Ana* or *Anah*, which may be = Hena. A further conjecture identifies *Ana* with a town called *Anat*, mentioned in the Assyrian inscriptions as situated on an island in the Euphrates. The modern *Anat* is on the right bank of the stream, near a string of islands.

Hen'a-dad (Heb. *favor of Hadad*, Ges.), the head of a family of the Levites who took a prominent part in the rebuilding of the Temple (Ez. iii. 9; Neh. iii. 18, 24, x. 9).

He'noch (fr. Heb. = Hanoch, Enoch). **1.** Enoch 2 (1 Chr. i. 3).—**2.** Hanoch 1 (i. 33).

He'pher (Heb. *a pit, well*, Ges.). **1.** Youngest son of Gilead (Num. xxvi. 32), and head of the Hepherites.—**2.** Son of Ashur, the "father of Tekoa" (1 Chr. iv. 6).—**3.** The Mecherathite, one of David's "valiant men" (xi. 36); not in 2 Sam. xxiii. 34.

He'pher (see above), a place in ancient Canaan, which occurs in the list of conquered kings (Josh. xii. 17). It was on the W. of Jordan (compare ver. 7 and 1 K. iv. 10).

He'pher-ites, the = the family of Hepher the son of Gilead (Num. xxvi. 32), a branch of Manasseh.

Heph'zi-bah (Heb. *my delight* is *in her*). **1.** A name to be borne by the restored Jerusalem (Is. lxii. 4).—**2.** Queen of King Hezekiah, and mother of Manasseh (2 K. xxi. 1).

Her'ald (Chal. *cârôzâ*). The only notice of this officer in the O. T. occurs in Dan. iii. 4. The term "herald" might be substituted for "preacher" in 1 Tim. ii. 7; 2 Tim. i. 11; 2 Pet. ii. 5.

* **Herbs.** Agriculture; Bitter Herbs; Food; Garden; Palestine.

Her'cu-les (L. fr. Gr. *Heraklês* = having *fame from* the goddess *Hera* [L. Juno], Stephens's *Thes.*), the name commonly applied by the Western nations to the tutelary deity of Tyre (2 Mc. iv. 19, &c.), whose national title was *Melkart* = *king of the city*. The identification was based upon a similarity of the legends and attributes referred to the two deities, but Herodotus (ii. 44) recognized their distinctness, and dwells on the extreme antiquity of the Tyrian rite. The worship of Melkart was spread throughout the Tyrian colonies, and was especially established at Carthage. There can be little doubt but that Melkart is the proper name of the Baal mentioned in the later history of the O. T. Samson.

Herd, Herd'man, Herds'man. The herd was greatly regarded both in the patriarchal and Mosaic period. The ox was the most precious stock next to horse and mule. The herd yielded the most esteemed sacrifice (Num. vii. 3; Ps. lxix. 31; Is. lxvi. 3); also flesh-meat and milk, chiefly converted, probably, into butter and cheese (Deut. xxxii. 14; 2 Sam. xvii. 29), which such milk yields more copiously than that of small cattle. The full-grown ox is hardly ever slaughtered in Syria; but, both for sacrificial and convivial purposes, the young animal was preferred (Ex. xxix. 1). The agricultural and general usefulness of the ox, in ploughing, threshing, and as a beast of burden (1 Chr. xii. 40; Is. xlvi. 1), made such a slaughtering seem wasteful. The animal was broken to service probably in his third year (Is. xv. 5; Jer. xlviii. 34). In the moist season, when grass abounded in the waste lands, especially in the "S." region, herds grazed there. Especially was the eastern table-land (Ez. xxxix. 18; Num. xxxii. 4) "a place for cattle." Herdsmen, &c., in Egypt were a low, perhaps the lowest caste; but of the abundance of cattle in Egypt, and of the care there bestowed on them, there is no doubt (Gen. xlvii. 6, 17; Ex. ix. 4, 20). So the plague of hail was sent to smite especially the cattle (Ps. lxxviii. 48), the first-born of which also were smitten (Ex. xii. 29). The Israelites departing stipulated for (x. 26) and took "much cattle" with them (xii. 38). Cattle formed thus one of the traditions of the Israelitish nation in its greatest period, and became almost a part of that greatness. When pasture failed, a mixture of various grains (Job vi. 5) was used, as also "chopped straw" (Gen. xxiv. 25; Is. xi. 7, lxv. 25), which was torn in pieces by the threshing-machine and used probably for feeding in stalls. (Agriculture; Barn; Grass; Hay.) These last formed an important adjunct to cattle-keeping, being indispensable for shelter at certain seasons (Ex. ix. 6, 19). The occupation of herdsmen was honorable in early times (Gen. xlvii. 6; 1 Sam. xi. 5; 1 Chr. xxvii. 29, xxviii. 1). Saul himself resumed it in the interval of his cares as king; also Doeg was certainly high in his confidence (1 Sam. xxi. 7). Pharaoh made some of Joseph's brethren "rulers over his cattle." David's herd-masters were among his chief officers of state. The prophet Amos at first followed this occupation (Am. i. 1, vii. 14). Abraham; Shepherd.

He'res (Heb. the *sun*, Ges., Fü.) (Is. xix. 18). (Ir-ha-heres.) For *Mount Heres* (Judg. i. 35), see Ir-shemesh.

He'resh (Heb. *artificer*), a Levite attached to the Tabernacle (1 Chr. ix. 15).

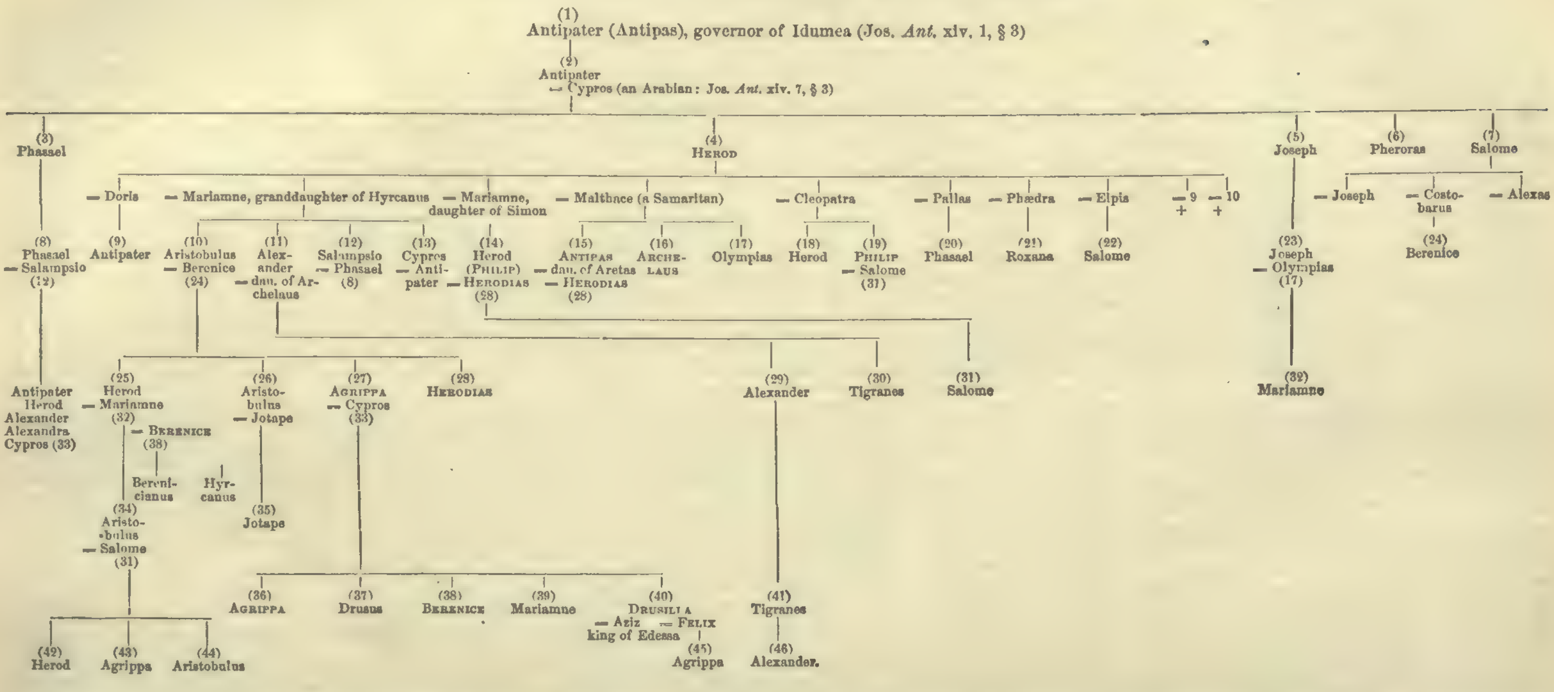
Her'mas (Gr. = Hermes [i. e. Mercury], or *given by Hermes*), a Christian resident at Rome to whom St. Paul sends greeting in Rom. xvi. 14. Irenæus, Tertullian, and Origen, agree in attributing to him the work called the *Shepherd*: which is supposed to have been written in the pontificate of Clement I.; while others affirm it to have been the work of a namesake in the following age. It existed for a long time only in a Latin version, but the first part in Greek is at the end of the Codex Sinaiticus. (New Testament; Septuagint.) It was never received into the canon; but yet was generally cited with respect only second to that paid to the authoritative books of the N. T., and was held to be in some sense inspired.

Her'mes (Gr. = the god known among the Romans as Mercurius or *Mercury*), a man mentioned in Rom. xvi. 14. According to tradition, he was one of the seventy disciples, and afterward Bishop of Dalmatia.

Her-mog'e-nes [-moj'e-neez] (Gr. *begotten by Hermes*, i. e. Mercury), a person mentioned by St. Paul in the latest of his Epistles (2 Tim. i. 15), when all in Asia had turned away from him, and among their number "Phygellus and Hermogenes."

Her'mon (Heb. *prominent summit, peak*, of a mountain, Ges.; *prominent, rugged mountain*, Fü.), a mountain on the N. E. border of Palestine (Deut. iii. 8; Josh. xii. 1), over against Lebanon (xi. 17), adjoining the plateau of Bashan (1 Chr. v. 23). Its situation being thus clearly defined in Scripture, there can be no doubt as to its identity. It stands at the southern end, and is the culminating point of the Anti-Libanus range; it towers high above the ancient border-city of Dan and the fountains of the Jordan, and is the most conspicuous and beautiful mountain in Palestine or Syria. The Sidonians called it Sirion, and the Amorites Shenir. It was also named Sion = *the elevated* (Deut. iv. 48). So now, at the present day, it is called *Jebel esh-Sheikh*, = *the chief mountain*; and *Jebel eth-Thelj*, = *snowy mountain*. When the whole country is parched with the summer sun, white lines of snow streak the head of Hermon. This mountain was the great landmark of the Israelites. It was associated with their northern border almost

TABLE OF THE HERODIAN FAMILY, BY REV. B. F. WESTCOTT.


(1)
Antipater (Antipas), governor of Idumea (Jos. *Ant.* xiv. 1, § 3)
(2)
Antipater
— Cypros (an Arabian: Jos. *Ant.* xiv. 7, § 3)
(3) Phasael
(4) HEROD
(5) Joseph
(6) Pheroras
(7) Salome
— Doris
— Mariamne, granddaughter of Hyrcanus
— Mariamne, daughter of Simon
— Malthace (a Samaritan)
— Cleopatra
— Pallas
— Phædra
— Elpis
— 9 +
— 10 +
— Joseph
— Costobarus
— Alexas
(8) Phasael — Salampsio (12)
(9) Antipater
(10) Aristobulus — Berenice (24)
(11) Alexander — dau. of Archelaus
(12) Salampsio — Phasael (8)
(13) Cypros — Antipater
(14) Herod (PHILIP) — HERODIAS (28)
(15) ANTIPAS — dau. of Aretas — HERODIAS (28)
(16) ARCHELAUS
(17) Olympias
(18) Herod
(19) PHILIP — Salome (31)
(20) Phasael
(21) Roxana
(22) Salome
(23) Joseph — Olympias (17)
(24) Berenice
Antipater Herod Alexander Alexandra Cypros (33)
(25) Herod — Mariamne (32) — BERENICE (38)
(26) Aristobulus — Jotape
(27) AGRIPPA — Cypros (33)
(28) HERODIAS
(29) Alexander
(30) Tigranes
(31) Salome
(32) Mariamne
Berenicianus
Hyrcanus
(34) Aristobulus — Salome (31)
(35) Jotape
(36) AGRIPPA
(37) Drusus
(38) BERENICE
(39) Mariamne
(40) DRUSILLA — Aziz king of Edessa — FELIX
(41) Tigranes
(42) Herod
(43) Agrippa
(44) Aristobulus
(45) Agrippa
(46) Alexander.

Comp. Jos. *Ant.* xviii. 5. § 4.
" *Ant.* xvii. 1, § 3.
" *B. J.* i. 28, § 4.
— in this table signifies *married*.

(4) *Herod the King*, Mat. ii. 1 ff.; Lk. i. 5.
(15) *Herod the Tetrarch*, Mat. xiv. 1; Lk. iii. 1, 19, ix. 7. *King Herod*, Mk. vi. 14.
(27) *Herod the King*, Acts xii. 1.
(36) *King Agrippa*, Acts xxv. 13.

as intimately as the *sea* was with the western. Hermon has three summits, situated like the angles of a triangle, and about a quarter of a mile from each other. This may account for the expression in Ps. xlii. 7 (A. V. 6), "I will remember thee from the land of the Jordan and the *Hermons*" (A. V. "Hermonites"). This mountain is called *Baal-hermon* (Judg. iii. 3; 1 Chr. v. 23), possibly because Baal was there worshipped. The height of Hermon has never been measured, though it has often been estimated. It may safely be reckoned at 10,000 feet. Hermon was probably the "high mountain" (Mat. xvii. 1 ff.; Mk. ix. 2 ff.; Lk. ix. 28 ff.), or "holy mount" (2 Pet. i. 18), on which our Lord was transfigured (so Porter, Stanley, &c.), though a tradition of long standing makes this to have been TABOR (Robinson, ii. 358).—The name "Hermon" or "Little Hermon" is given to the range of *Jebel ed-Duhy* near Tabor, but only one "Hermon" is mentioned in the Scriptures.

Her'mon-ites (fr. Heb. pl. of HERMON), **the.** Properly "the Hermons," with reference to the three summits of Mount Hermon (Ps. xlii. 6 [Heb. 7]).

Her'od (Gr. *Herôdês = heroic?*). Various accounts are given of the ancestry of the Herods; but neglecting the exaggerated statements of friends and enemies, it seems certain that they were of Idumean descent. (EDOMITES.) But though aliens by race, the Herods were Jews in faith. The general policy of the whole Herodian family centred in the endeavor to found a great and independent kingdom, in which the power of Judaism should subserve to the consolidation of a state. The family relations of the Herods are singularly complicated from the frequent recurrence of the same names, and the several accounts of Josephus are not consistent in every detail. The table on p. 376, by Mr. Westcott, original author of this article, seems to offer a satisfactory summary of his statements.—I. **Her'od the Great** was the second son of Antipater, appointed procurator of Judea by Julius Cesar, B. C. 47, and Cypros, an Arabian of noble descent. At the time of his father's elevation, though only fifteen years old, he received the government of Galilee, and shortly afterward that of Celosyria. When Antony came to Syria (B. C. 41), he appointed Herod and his elder brother Phasael tetrarchs of Judea. Herod was forced to abandon Judea next year, by an invasion of the Parthians, who supported the claims of Antigonus, the representative of the Asmonean dynasty, and fled to Rome (B. C. 40). At Rome he was well received by Antony and Octavian (AUGUSTUS), and was appointed by the senate king of Judea, to the exclusion of the Asmonean line. In a few years, by the help of the Romans, he took Jerusalem (B. C. 37), and completely established his authority throughout his dominions. After the battle of Actium he visited Octavian at Rhodes, and his noble bearing won for him the favor of the conqueror, who confirmed him in the possession of the kingdom (B. C. 31), and in the next year increased it by the addition of several important cities, and afterward gave him the province of Trachonitis and the district of Paneas. The remainder of the reign of Herod was undisturbed by external troubles, but his domestic life was embittered by an almost uninterrupted series of injuries and cruel acts of vengeance. The terrible acts of bloodshed which Herod perpetrated in his own family were accompanied by others among his subjects equally terrible, from the number who fell victims to them. According to the well-known story, he ordered the nobles whom he had called to him in his last moments to be executed immediately after his decease, that so at least his death might be attended by universal mourning. It was at the time of his fatal illness that he must have caused the slaughter of the infants at Bethlehem (Mat. ii. 16–18), and from the comparative insignificance of the murder of a few young children in an unimportant village when contrasted with the deeds which he carried out or designed, it is not surprising that Josephus has passed it over in silence. (JESUS CHRIST.) In dealing with the religious feelings or prejudices of the Jews, Herod showed as great contempt for public opinion as in the execution of his personal vengeance. But while he alienated in this manner the affections of the Jews by his cruelty and disregard for the Law, he adorned Jerusalem with many splendid monuments of his taste and magnificence. The Temple, which he rebuilt with scrupulous care, was the greatest of these works. The restoration was begun B. C. 20, and the Temple itself was completed in a year and a half. But fresh additions were constantly made in succeeding years, so that it was said, "Forty and six years was this Temple in building" (Jn. ii. 20), a phrase which expresses the whole period from the commencement of Herod's work to the completion of the latest addition then made.—II. **Her'od An'ti-pas** was the son of Herod the Great by Malthace, a Samaritan. His father had originally destined him as his successor in the kingdom, but by the last change of his will appointed him "tetrarch of Galilee and Perea" (Mat. xiv. 1; Lk. iii. 19, ix. 7; Acts xiii. 1; compare Lk. iii. 1). He first married a daughter of Aretas, king of Arabia Petræa, but after some time he made overtures of marriage to HERODIAS, the wife of his half-brother Herod Philip I. (IV. below), which she received favorably. Aretas, indignant at the insult offered to his daughter, found a pretext for invading the territory of Herod, and defeated him with great loss. This defeat, according to the famous passage in Jos. xviii. 5, § 2, was attributed by many to the murder of John the Baptist, which had been committed by Antipas shortly before, under the influence of Herodias (Mat. xiv. 4 ff.; Mk. vi. 17 ff.; Lk. iii. 19). At a later time the ambition of Herodias proved the cause of her husband's ruin. She urged him to go to Rome to gain the title of king (compare Mk. vi. 14); but he was opposed at the court of Caligula by the emissaries of Agrippa, and condemned to perpetual banishment at Lugdunum (A. D. 39). Herodias voluntarily shared his punishment, and he died in exile. Pilate took occasion from our Lord's residence in Galilee to send Him for examination (Lk. xxiii. 6 ff.) to Herod Antipas, who came up to Jerusalem to celebrate the Passover. The city of TIBERIAS, which Antipas founded and named in honor of the emperor, was the most conspicuous monument of his long reign.—III. **Ar-che-la'us** (ARCHELAUS).—IV. **Her'od Phil'ip I.** ("Philip," Mk. vi. 17) was the son of Herod the Great, and Mariamne, and must be carefully distinguished from the tetrarch Philip II. (V. below). He married HERODIAS, the sister of Agrippa I., by whom he had a daughter Salome. Herodias, however, left him, and made an infamous marriage with his half-brother Herod Antipas (II. above), (Mat. xiv. 3; Mk. vi. 17; Lk. iii. 19). He was excluded from all share in his father's possessions in consequence of his mother's treachery, and lived afterward in a private station.—V. **Her'od Phil'ip II.** was the son of Herod the

Great and Cleopatra. Like his half-brothers Antipas and Archelaus, he was brought up at home. He received as his own government Batanea, Trachonitis, Auranitis (Gaulonitis), and some parts about Jamnia, with the title of tetrarch (Lk. iii. 1). He built a new city on the site of Paneas, near the sources of the Jordan, which he called Cesarea (Cesarea Philippi) (Mat. xvi. 13; Mk. viii. 27), and raised Bethsaida to the rank of a city under the title of Julias, and died there A. D. 34. He married Salome, the daughter of Herod Philip I. and Herodias, but, as he left no children at his death, his dominions were added to the Roman province of Syria. —VI. **Her'od A-grip'pa I.** was the son of Aristobulus and Berenice, and grandson of Herod the Great. He was brought up at Rome with Claudius and Drusus, and, after a life of various vicissitudes, was thrown into prison by Tiberius, where he remained till the accession of Caius (Caligula) A. D. 37. The new emperor gave him the governments formerly held by the tetrarchs Philip and Lysanias, and bestowed on him the ensigns of royalty and other marks of favor (Acts xii. 1). On the banishment of Antipas, his dominions were added to those already held by Agrippa. Afterward Agrippa rendered important services to Claudius, and received from him in return (A. D. 41) the government of Judea and Samaria. Unlike his predecessors, Agrippa was a strict observer of the Law, and he sought with success the favor of the Jews. Probably with this view he put to death James the son of Zebedee, and further imprisoned Peter (xii. 1 ff.). But his sudden death interrupted his ambitious projects. In the fourth year of his reign over the whole of Judea (A. D. 44) Agrippa attended some games at Cesarea, held in honor of the emperor. When he appeared in the theatre (xii. 21) his flatterers saluted him as a god; and suddenly he was seized with terrible pains, and, being carried from the theatre to the palace, died after five days' agony. —VII. **Her'od A-grip'pa II.** was the son of Herod Agrippa I. and Cypros, a grand-niece of Herod the Great. At the time of his father's death (A. D. 44) he was at Rome. Not long afterward, however, the emperor gave him (about A. D. 50) the kingdom of Chalcis, which had belonged to his uncle; and then transferred him (A. D. 52) to the tetrarchies formerly held by Philip and Lysanias with the title of king (xxv. 13). The relation in which he stood to his sister Berenice (xxv. 13) was the cause of grave suspicion. In the last Roman war Agrippa took part with the Romans, and after the fall of Jerusalem retired with Berenice to Rome, where he died in the third year of Trajan (A. D. 100). The appearance of St. Paul before Agrippa (A. D. 60) offers several characteristic traits. The "pomp" with which the king came into the audience-chamber (xxv. 23) was accordant with his general bearing; and the cold irony with which he met the impassioned words of the apostle (xxvi. 27, 28) suits the temper of one who was contented to take part in the destruction of his nation.—VIII. **Ber-e-ni'ce** or Ber-ni'ce.—IX. Dru-sil'la.—X. He-ro'di-as.

He-ro'di-ans (fr. Gr. = *those for* Herod). In the account (Mat. xxii. 15 ff.; Mk. xii. 13 ff.) of the last efforts made by different sections of the Jews to obtain from our Lord Himself the materials for His accusation, a party under the name of *Herodians* is represented as acting in concert with the Pharisees (Mat. xxii. 16; Mk. xii. 13; compare also iii. 6, viii. 15). There were probably many who saw in the power of the Herodian family the pledge of the preservation of their national existence in the face of Roman ambition. Two distinct classes might thus unite in supporting what was a domestic tyranny as contrasted with absolute dependence on Rome: those who saw in the Herods a protection against direct heathen rule, and those who were inclined to look with satisfaction upon such a compromise between the ancient faith and heathen civilization, as Herod the Great and his successors had endeavored to realize, as the true and highest consummation of Jewish hopes.

He-ro'di-as (Gr. *a female Herod*), daughter of Aristobulus, one of the sons of Mariamne and Herod the Great, and consequently sister of Agrippa I. She first married Herod Philip I.; then she eloped from him to marry Herod Antipas, her step-uncle, who had been long married to, and was still living with, the daughter of Æneas or Aretas, king of Arabia. The consequences both of the crime, and of the reproof from John the Baptist which it incurred, are well known. Aretas made war upon Herod for the injury done to his daughter, and routed him with the loss of his whole army. The head of John the Baptist was granted to the request of Herodias (Mat. xiv. 8–11; Mk. vi. 24–28). According to Josephus, the execution took place in a fortress called Machærus, looking down upon the Dead Sea from the S. She accompanied Antipas into exile to Lugdunum, probably (so Mr. Ffoulkes) Lugdunum Convenarum, a town of Gaul, on the right bank of the Garonne, at the foot of the Pyrenees, now *St. Bertrand de Comminges*, on the frontier of Spain.

He-ro'di-on (Gr.), a relative of St. Paul, to whom he sends his salutation among the Christians at Rome (Rom. xvi. 11).

Her'on, the A.V. translation of the Heb. *anâphah*, the name of an unclean bird in Lev. xi. 19, Deut. xiv. 18. It was probably (so Mr. Bevan) a generic name for a well-known class of birds. The only point on which any two commentators seem to agree is that it is *not* the *heron*. On etymological grounds, Gesenius considers the name applicable to some irritable bird, perhaps the goose. But Mr. P. H. Gosse (in Fbn.) supports the A. V., and says: The herons are wading-birds, peculiarly irritable, remarkable for their vivacity, frequenting marshes and oozy rivers, and spread over the East. One of the commonest species in Asia is *Ardea russata*, the little golden egret, or cow-heron.

He'sed (Heb. *kindness*, *mercy*, Ges.). The "son of Hesed" ("Ben-hesed," margin) was commissary for Solomon in "Aruboth, Sochoh, and all the land of Hepher" (1 K. iv. 10).

Hesh'bon (Heb. *reason*, *intelligence*, Ges.; *stronghold*, Fü.), the capital city of Sihon, king of the Amorites (Num. xxi. 26). It stood on the western border of the high plain (Plain 4; Josh. xiii. 17), and on the boundary-line between the tribes of Reuben and Gad. The ruins of *Hesbân*, twenty miles E. of the Jordan, on the parallel of the N. end of the Dead Sea, mark the site, as they bear the name, of the ancient Heshbon. Heshbon was rebuilt by the tribe of Reuben (Num. xxxii. 37), but was assigned to the Levites from Gad (Josh. xxi. 39). After the Captivity it fell into the hands of the Moabites, to whom it had originally belonged (Num. xxi. 26), and hence is mentioned in the denunciations against Moab (Is. xv. 4, Jer xlviii. 2, 34, 45). It has been for many centuries wholly desolate. The ruins of Heshbon stand on a low hill rising out of the great undulating plateau.

They are more than a mile in circuit, but not a building remains entire. There are many cisterns among the ruins (compare Cant. vii. 4).

Hesh'mon (Heb. *fatness*, *fat soil*, Ges.), a place named between Moladah and Beer-sheba in the extreme S. of Judah (Josh. xv. 27); = AZMON? (Mr. Grove); supposed by Wilton = HASHMONAH, and identified with *'Ain Ḣasb*, about fifteen miles S. of the Dead Sea; supposed by Rowlands (in Fbn., under "S. country") at *Hashum-Sennch*, an ancient site about seven miles S. E. of Beer-sheba.

Hes'ron (L.) = HEZRON, son of Reuben (Num. xxvi. 6 in some copies).

Hes'ron-ites, the = the descendants of HEZRON, the son of Reuben (Num. xxvi. 6 in some copies).

Heth (Heb. *terror*, *dread*, Ges.), the forefather of the nation of the HITTITES, called "sons" and "children of Heth" (Gen. xxiii. 3 ff., xxv. 10, xlix. 32). Once we hear of "daughters of Heth" (xxvii. 46). In the genealogical tables of Gen. x. and 1 Chr. i., Heth is a son of Canaan. The Hittites were therefore a Hamite race.

Heth'lon (Heb. *wrapped up*, *hiding-place*, Ges.), a place on the northern border of Palestine (Ez. xlvii. 15, xlviii. 1). Probably the "way of Hethlon" is the pass at the N. end of Lebanon, and thus = "the entrance of Hamath" in Num. xxxiv. 8, &c.

Hez'e-ki (fr. Heb. = HEZEKIAH), a Benjamite, one of the sons of Elpaal, a descendant of Shaaraim (1 Chr. viii. 17).

Hez-e-ki'ah (fr. Heb. *Hizkiyâh* = *Jehovah strengthens*, Ges.), twelfth king of Judah, son of the apostate AHAZ and Abi (or Abijah), ascended the throne at the age of twenty-five, B. C. 726. (ISRAEL, KINGDOM OF; JUDAH, KINGDOM OF.) Since, however, Ahaz died at the age of thirty-six, some prefer to make Hezekiah only twenty years old at his accession, as otherwise he must have been born when Ahaz was eleven years old; but, if any change be desirable, it is better (so Mr. Farrar) to suppose that *Ahaz* was twenty-five and not twenty years old at his accession. Hezekiah was one of the three best kings of Judah (2 K. xviii. 5; Ecclus. xlix. 4). His first act was to purge, and repair, and reopen with splendid sacrifices and perfect ceremonial, the Temple which had been despoiled and neglected during his father's careless and idolatrous reign. This consecration was accompanied by a revival of the theocratic spirit, so strict as not even to spare "the HIGH PLACES," which, although tolerated by many well-intentioned kings, had naturally been profaned by the worship of images and Asherahs (A. V. "groves;" see ASHERAH; 2 K. xviii. 4). A still more decisive act was the destruction of a brazen serpent, said to have been the one used by Moses in the miraculous healing of the Israelites (Num. xxi. 9), which had become an object of adoration. When the kingdom of Israel had fallen (more probably before this, in the first year of his reign), Hezekiah extended his pious endeavors to Ephraim and Manasseh; and, by inviting the scattered inhabitants to a peculiar Passover, kindled their indignation also against the idolatrous practices which still continued among them. This Passover was, from the necessities of the case, celebrated at an unusual, though not illegal (Num. ix. 10, 11) time; and by an excess of Levitical zeal it was continued for the unprecedented period of fourteen days (2 Chr. xxix., xxx., xxxi.). At the head of a repentant and united people, Hezekiah ventured to assume the aggressive against the Philistines: and in a series of victories not only rewon the cities which his father had lost (xxviii. 18), but even dispossessed them of their own cities, except Gaza (2 K. xviii. 8) and Gath. It was perhaps to the purpose of this war that he applied the money which would otherwise have been used to pay the tribute exacted by Shalmanezer, according to the agreement of Ahaz with his predecessor, Tiglath-pileser. When, after the capture of Samaria, the king of Assyria applied for this impost, Hezekiah refused it, and in open rebellion omitted to send even the usual presents (xviii. 7). Instant war was averted by the heroic and long-continued resistance of the Tyrians under their king Elulæus. This must have been a critical and intensely anxious period for Jerusalem; and Hezekiah used every available means to strengthen his position, and render his capital impregnable (2 K. xx. 20; 2 Chr. xxxii. 3-5, 30; Is. xxii. 8-11, xxxiii. 18). According to a scheme of chronology proposed by Dr. Hincks, Hezekiah's dangerous illness (2 K. xx.; Is. xxxviii.; 2 Chr. xxxii. 24) nearly synchronized with Sargon's futile invasion in the fourteenth year of Hezekiah's reign, eleven years before *Sennacherib's* invasion. That it must have *preceded* the attack of Sennacherib is nearly obvious from the promise in 2 K. xx. 6, as well as from modern discoveries. Hezekiah, whose kingdom was in a dangerous crisis, who perhaps had at that time no heir (for Manasseh was not born till long afterward, 2 K. xxi. 1), "turned his face to the wall and wept sore" at the threatened approach of dissolution. God had compassion on his anguish, and heard his prayer. Isaiah had hardly left the palace when he was ordered to promise the king's immediate recovery, and a fresh lease of life, ratifying the promise by a sign, and curing the boil by a plaster of figs, which were often used medicinally in similar cases (Is. xxxviii.). What was the exact nature of the disease we cannot say: according to Mead it was fever terminating in abscess. (MEDICINE.) Various ambassadors came with letters and gifts to congratulate Hezekiah on his recovery (2 Chr. xxxii. 23), and among them an embassy from Merodach-baladan (or Berodach, 2 K. xx. 12), the viceroy of Babylon, the Mardokempados of Ptolemy's canon. The ostensible object of this mission was to compliment Hezekiah on his convalescence (2 K. xx. 12; Is. xxxix. 1), and "to inquire of the wonder that was done in the land" (2 Chr. xxxii. 31), a rumor of which could not fail to interest a people devoted to astrology; but its real purpose was perhaps to discover how far an alliance between the two powers was possible or desirable, for Mardokempados, no less than Hezekiah, was in apprehension of the Assyrians. Community of interest made Hezekiah receive the overtures of Babylon with unconcealed gratification; and, perhaps, to enhance the opinion of his own importance as an ally, he displayed to the messengers the princely treasures which he and his predecessors had accumulated. If ostentation were his motive it received a terrible rebuke, and he was informed by Isaiah that from the then tottering and subordinate province of Babylon, and not from the mighty Assyria, would come the ruin and captivity of Judah (Is. xxxix. 5). Sargon was succeeded (B. C. 702) by his son SENNACHERIB, whose two invasions occupy the greater part of the Scripture records concerning the reign of Hezekiah. The first of these took place in the third year of Sennacherib (B. C. 702), and occupies only three verses (2 K. xviii. 13-16), though the route of the advancing Assyrians may be traced in Is. x. 5 xi. The rumor of the invasion redoubled Hezekiah's exertions, and he prepared for a siege by providing offensive and defensive armor, stopping up the wells, and diverting the watercourses, conducting the water of Gihon into the city by a subterranean canal (Ecclus. xlviii. 17). But the main hope of the political faction was the alliance with Egypt, and they seem to have sought it by presents and private entreaties (Is. xxx. 6). The account given of this first invasion in the *Annals of Sennacherib* is that he attacked Hezekiah because the Ekronites had sent their king Padiya (or Haddiya) as a prisoner to Jerusalem (compare 2 K. xviii. 8); that he took forty-six cities ("all the fenced cities" in 2 K. xviii. 13 is apparently a general expression, compare xix. 8) and 200,000 prisoners; that he besieged Jerusalem with mounds (compare xix. 32); and although Hezekiah promised to pay 800 talents of silver (of which perhaps 300 only were ever paid) and 30 of gold (xviii. 14), yet, not content with this, he mulcted him of a part of his dominions, and gave them to the kings of Ekron, Ashdod, and Gaza. In almost every particular this account agrees with the notice in Scripture. Hezekiah's bribe (or fine) brought a temporary release, for the Assyrians marched into Egypt, where, if Herodotus and Josephus are to be trusted, they advanced without resistance to Pelusium. In spite of this advantage, Sennacherib was forced to raise the siege of Pelusium, by the advance of Tirhakah. Returning from his futile expedition, Sennacherib "dealt treacherously" with Hezekiah (Is. xxxiii. 1) by attacking the stronghold of Lachish. This was the commencement of that *second* invasion, respecting which we have such full details in 2 K. xviii. 17 ff.; 2 Chr. xxxii. 9 ff.; Is. xxxvi. Although the annals of Sennacherib on the great cylinder in the British Museum reach to the end of his eighth year, and this second invasion belongs to his fifth year (B. C. 698, the twenty-eighth year of Hezekiah), yet no allusion to it has been found. So shameful a disaster was naturally concealed by national vanity. From Lachish he sent against Jerusalem an army under two officers and his cup-bearer the orator Rabshakeh, with a blasphemous and insulting summons to surrender. Hezekiah's ministers were thrown into anguish and dismay, but the undaunted Isaiah hurled back threatening for threatening with unrivalled eloquence and force. Meanwhile Sennacherib, having taken Lachish, was besieging Libnah, when, alarmed by a "rumor" of Tirhakah's advance, he was forced to relinquish once more his immediate designs, and content himself with a defiant letter to Hezekiah. The next event of the campaign, about which we are informed, is that the Jewish king with simple piety prayed to God with Sennacherib's letter outspread before him, and received a prophecy of immediate deliverance. Accordingly "that night the Angel of the Lord went out and smote in the camp of the Assyrians 185,000 men." It is very probable that some secondary cause was employed in the accomplishment of this event. Josephus, followed by an immense majority of ancient and modern commentators, attributes it to the pestilence. Hezekiah only lived to enjoy for about one year more his well-earned peace and glory. He slept with his fathers after a reign of twenty-nine years, in the fifty fourth year of his age (B. C. 697).—**2.** Son of Neariah, descendant of the royal family of Judah (1 Chr. iii. 23).—**3.** The same name, though in the A. V. Hizkiah, is found in Zeph. i. 1.—**4. A'ter of Hez-e-ki'ah.** Ater.

He'zi-on (L. fr. Heb. = *vision*, Ges.), a king of Aram ("Syria"), father of Tabrimon, and grandfather of Ben-hadad I. He and his father are mentioned only in 1 K. xv. 18. In the absence of all information, the natural suggestion is that he = Rezon, the contemporary of Solomon, in xi. 23; the two names being very similar in Hebrew, and still more so in the versions.

He'zir (Heb. *swine*, Ges.). **1.** A priest in David's time, leader of the seventeenth monthly course in the service (1 Chr. xxiv. 15).—**2.** One of the heads of the people (laymen) who sealed the solemn covenant with Nehemiah (Neh. x. 20).

Hez'rai or **Hez'ra-i** (fr. Heb. = *enclosed*, *walled in*, Ges.), one of David's "thirty" valiant men (2 Sam. xxiii. 35); = Hezro.

Hez'ro (fr. Heb.) = Hezrai (1 Chr. xi. 37).

Hez'ron (fr. Heb. = Hezrai, Ges.). **1.** A son of Reuben, ancestor of the Hezronites 1 (Gen. xlvi. 9; Ex. vi. 14).—**2.** A son of Pharez, ancestor of the Hezronites 2 (Gen. xlvi. 12; Ru. iv. 18).—**3.** Hazor 4 (Josh. xv. 25)

Hez'ron-ites (fr. Heb.), **the. 1.** Descendants of Hezron the son of Reuben (Num. xxvi. 6).—**2.** A branch of the tribe of Judah, descendants of Hezron, the son of Pharez (xxvi. 31).

Hid'dai or **Hid'da-i** (Heb. *mighty*, *chief*, Fü.), one of David's "thirty" valiant men (2 Sam. xxiii. 30); = Hurai.

Hid'de-kel (Heb. the *rapid Tigris*, Ges.; *the rapid river*, *the river swift as an arrow*, Fü.; see below), one of the rivers of Eden 1, the river which "goeth eastward to Assyria" (Gen. ii. 14), and which Daniel calls "the Great river" (Dan. x. 4), seems to have been rightly identified by the LXX. with the Tigris. *Dekel* (so Rawlinson) clearly = *Digla* or *Diglath*, a name borne by the Tigris in all ages. The name now in use among the inhabitants of Mesopotamia is *Dijleh*. It has generally been supposed that *Digla* is a mere Shemitic corruption of *Tigra*, and that this latter is the true name of the stream; but it must be observed that the two forms are found side by side in the Babylonian transcript of the Behistun inscription, and that the ordinary name of the stream in the inscriptions of Assyria is *Tiggar*.

Hi'el (Heb. = Jehiel? Ges.; *God is animation*, Fu.), a native of Bethel, who rebuilt Jericho in the reign of Ahab (1 K. xvi. 34); and in whom was fulfilled the curse pronounced by Joshua (Josh. vi. 26).

Hi-e-rap'o-lis (Gr. *sacred city*, said to have been so called from the number of its temples), a city of Phrygia, celebrated for its hot calcareous springs, which have deposited vast and singular incrustations. It is mentioned (Col. iv. 13 only) with Colosse and Laodicea, the three towns being all in the basin of the Meander, and within a few miles of one another. The situation of Hierapolis is extremely beautiful; and its ruins are considerable, the theatre and gymnasium being the most conspicuous. Its modern name is *Pambouk-Kalessi*.

Hi-er'e-el (Gr.) = Jehiel (1 Esd. ix. 21).

Hi-er'e-moth (Gr.). **1.** Jeremoth (1 Esd. ix. 27). —**2.** Ramoth (ix. 30).

Hi-er-i-e'lus (1 Esd. ix. 27) = Jehiel in Ezr. x.

Hi-er'mas (Gr.) Ramiah (1 Esd. ix. 26).

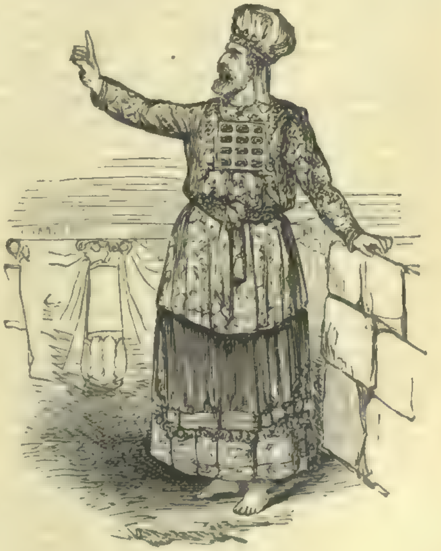
Hi-e-ron'y-mus (L. fr. Gr. = *of hallowed name*, L. & S.), a Syrian general in the time of Antiochus V. Eupator (2 Mc. xii. 2).

Hig-gai'on [-ga'yon] (Heb., see below), a word which occurs in the Hebrew in Ps. ix. 17 (A. V. 16, "Higgaion," margin "meditation"), xix. 15 (A. V. 14, "meditation" [so Gesenius, Fürst]), xcii. 4 (A.

V. 3, "a solemn sound," margin "Higgaion"); Lam. iii. 62, "device," A. V., (Ges., Fü.). In Ps. xcii. Gesenius and Furst translate *with the murmur* (or *gentle sound*) *of the harp*, A.V. "upon the harp with a solemn sound." In Ps. ix. Fürst makes it an air, perhaps *muffled music* as a pause or a peculiar kind; Gesenius explains it as a musical sign (compare SELAH). It seems that Higgaion has two meanings, one of a general character implying *thought*, *reflection*, and another in Ps. ix. 17, xcii. 4, of a technical nature, the precise meaning of which cannot now be determined.

High Pla'ces (Heb. pl. *bâmôth ;* see BAMOTH). From the earliest times it was the custom among all nations to erect altars and places of worship on lofty and conspicuous spots. To this general custom we find constant allusion in the Bible (Is. lxv. 7; Jer. iii. 6; Ez. vi. 13, xviii. 6; Hos. iv. 13), and it is especially attributed to the Moabites (Is. xv. 2, xvi. 12; Jer. xlviii. 35). Even Abraham built an altar to the Lord on a mountain near Bethel (Gen. xii. 7, 8; compare xxii. 2–4, xxxi. 54), which shows that the practice was then as innocent as it was natural; and although it afterward became mingled with idolatrous observances (Num. xxiii. 3), it was in itself far less likely to be abused than the consecration of groves (Hos. iv. 13). (GROVE.) It is, however, quite obvious that if every grove and eminence had been suffered to become a place for legitimate worship, especially in a country where they had already been defiled with the sins of polytheism, the utmost danger would have resulted to the pure worship of the one true God. It was therefore forbidden by the law of Moses (Deut. xii. 11–14), which also gave the strictest injunction to destroy these monuments of Canaanitish idolatry (Lev. xxvi. 30; Num. xxxiii. 52; Deut. xxxiii. 29), without stating any general reason for this command, beyond the fact that they *had* been connected with such associations. The command was a *prospective* one, and was not to come into force until such time as the tribes were settled in the promised land. Both Gideon and Manoah built altars on high places by Divine command (Judg. vi. 25, 26, xiii. 16–23), and it is clear from the tone of the book of Judges that the law on the subject was forgotten or practically obsolete (so Mr. Farrar). This worship at other places than the Tabernacle seems to have been occasioned by the disturbed state of the country and the difficulty of uniting in journeys to Shiloh for the great feasts, and may have been permitted as a recurrence to the patriarchal system (R. S. Poole in Kitto). It is more surprising to find this law apparently ignored at a much later period—as by Samuel at Mizpeh (1 Sam. vii. 10) and at Bethlehem (xvi. 5); by Saul at Gilgal (xiii. 9) and at Ajalon (? xiv. 35); by David (1 Chr. xxi. 26); by Elijah on Mount Carmel (1 K. xviii. 30); and by other prophets (1 Sam. x. 5). In some of these cases the rule was evidently superseded by a Divine intimation; the Tabernacle and Zadok the priest were for a time at Gibeon, where Solomon sacrificed, while the ark was at Jerusalem (1 K. iii. 4; 2 Chr. i. 3 ff.; compare 1 Chr. xv., xvi. 37 ff., xxi. 29, 30); and reasons of which we are ignorant may have justified the irregularity in other cases; but it is certain that the worship in high places was common in Judea, not only during (1 K. iii. 2–4), but even after, the time of Solomon. The convenience of them was obvious, because, as local centres of religious worship, they obviated the unpleasant and dangerous necessity of visiting Jerusalem for the celebration of the yearly feasts (2 K. xxiii. 9). In fact, the high places seem to have supplied the need of synagogues (Ps. lxxiv. 8). (SYNAGOGUE.) Many of the pious kings of Judah were either too weak or too ill-informed to repress the worship of Jehovah at these local sanctuaries, while they of course endeavored to prevent it from being contaminated with polytheism. Asa and Jehoshaphat seem to have removed the high places so far as they had been employed in the service of false gods; but allowed them to continue as convenient meeting-places where the people had been wont to assemble for the worship of Jehovah (1 K. xv. 14; 2 Chr. xiv. 3, xv. 17, xvii. 6, xx. 33) (Michaelis, Schulz, Bertheau, Fairbairn). At last HEZEKIAH set himself in good earnest to the suppression of this prevalent corruption (2 K. xviii. 4, 22), both in Judah and Israel (2 Chr. xxxi. 1), although, so rapid was the growth of the evil, that even his sweeping reformation required to be finally consummated by Josiah (2 K. xxiii.), and that too in Jerusalem and its immediate neighborhood (2 Chr. xxxiv. 3). After the time of Josiah we find no further mention of these Jehovistic high places. IDOLATRY.

High'-priest. The office of high-priest among the Israelites may be considered—I Legally. II. Theologically. III. Historically.—I. The *legal* view of the high-priest's office comprises all that the law of Moses ordained respecting it. The first distinct separation of AARON to the office of the priesthood, which previously belonged to the FIRST-BORN, was that recorded Ex. xxviii. We find from the very first the following characteristic attributes of Aaron and the high-priests his successors, as distinguished from the other priests:—(1.) Aaron alone was anointed (Lev. viii. 12), whence one of the distinctive epithets of the high-priest was "the anointed priest" (Lev. iv. 3, 5, 16, xxi. 10; see Num. xxxv. 25). This appears also from Ex. xxix. 29, 30. The ANOINTING of the sons of Aaron, i. e. the common priests, seems to have been confined to sprinkling their garments with the anointing oil (Ex. xxix. 21, xxviii. 41, &c.). The anointing of the high-priest



Dress of Jewish High-priest.—(Kitto.)

is alluded to in Ps. cxxxiii. 2. The anointing oil is described in Ex. xxx. 22–25. The manufacture of it was intrusted to certain priests, called apothecaries (Neh. iii. 8). (Ointment.)—(2.) The high-priest had a peculiar dress, which passed to his successor at his death. This dress consisted of eight parts, as the Rabbins constantly note, the *breastplate*, the *ephod* with its curious girdle, the *robe* of the ephod, the *mitre*, the *broidered coat* or diaper tunic, and the *girdle*, the materials being gold, blue, red, crimson, and fine (white) linen (Ex. xxviii.). (Colors.) To the above are added, in verse 42, the *breeches* or *drawers* (Lev. xvi. 4) of linen; and to make up the number 8, some reckon the high-priest's mitre, or the plate separately from the bonnet; while others reckon the curious girdle of the ephod separately from the ephod. Of these eight articles of attire, four—viz. the coat or tunic, the girdle, the breeches, and the bonnet or turban (Heb. *migbâ'âh*) instead of the mitre (Heb. *mitsnepheth*)—belonged to the common priests. Taking the articles of the high-priest's dress in order, we have (*a.*) the breastplate (Heb. *hôshen* or *chôshen*), or, as it is further named (Ex. xxviii. 4, 15, 29, 30), the breastplate of judgment. It was, like the inner curtains of the Tabernacle, the vail, and the ephod, of "cunning work." (Embroiderer.) The breastplate was originally two spans long, and one span broad, but when doubled it was square, the shape in which it was worn. It was fastened at the top by rings and chains of wreathen gold to the two onyx-stones on the shoulders, and beneath with two other rings and a lace of blue to two corresponding rings in the ephod, to keep it fixed in its place, above the curious girdle. But the most remarkable and most important part of this breastplate were the twelve precious stones, set in four rows, three in a row, thus corresponding to the twelve tribes, and divided in the same manner as their camps were; each stone having the name of one of the children of Israel engraved upon it. According to the LXX. and Josephus, and in accordance with the language of Scripture, it was these stones which constituted the Urim and Thummim. The addition of precious stones and costly ornaments expresses glory beyond simple justification (compare Is. lxii. 3; Rev. xxi. 11, 12–21). But, moreover, the high-priest being a representative personage, the fortunes of the whole people would most properly be indicated in his person. A striking instance of this, in connection too with symbolical dress, is to be found in Zech. iii. It seems to be sufficiently obvious that the breastplate of righteousness or judgment, resplendent with the same precious stones which symbolize the glory of the New Jerusalem, and on which were engraved the names of the twelve tribes, worn by the high-priest, who was then said to bear the judgment of the children of Israel upon his heart, was intended to express by symbols the acceptance of Israel grounded upon the sacrificial functions of the high-priest.—(*b.*) The Ephod. This consisted of two parts, of which one covered the back, and the other the front, i. e. the breast and upper part of the body. These were clasped together on the shoulder with two large onyx-stones, each having engraved on it six of the names of the tribes of Israel. It was further united by a "curious girdle" of gold, blue, purple, scarlet, and fine twined linen round the waist.—(*c.*) The Robe of the ephod (Heb. *mĕ'îl*; see Dress III. 3). This was of inferior material to the ephod itself, being all of blue (Ex. xxviii. 31), which implied its being only of "woven work" (xxxix. 22). It was worn immediately under the ephod, and was longer than it. The blue robe had no sleeves, but only slits in the sides for the arms to come through. It had a hole for the head to pass through, with a border round it of woven work, to prevent its being rent. (Arms, II. 2.) The skirt of this robe had a remarkable trimming of pomegranates in blue, red, and crimson, with a bell of gold between each pomegranate alternately. The bells were to give a sound when the high-priest went in and came out of the Holy Place.—(*d.*) The mitre or upper turban (Head-dress), with its gold plate, engraved with "HOLINESS TO THE LORD," fastened to it by a ribbon of blue (xxviii. 36 ff.). Josephus applies the Hebrew term *mitsnepheth* to the turbans of the common priests as well, but says that in addition to this, and sewn on to the top of it, the high-priest had another turban of blue; that besides this he had outside the turban a triple crown of gold, i. e. consisting of three rims one above the other, and terminating at top in a kind of conical calyx, like the inverted calyx of the herb hyoscyamus (henbane). Josephus doubtless gives a true account of the high-priest's turban as worn in his day. He also describes the lamina or gold plate, which he says covered the forehead of the high-priest.—(*e.*) The broidered coat (Heb. *cithôneth tashbêts*; Dress, III. 1; Embroiderer) was a tunic or long skirt of linen with a tessellated or diaper pattern, like the setting of a stone. The girdle, also of linen, was wound round the body several times from the breast downward, and the ends hung down to the ankles. The breeches or drawers, of linen, covered the loins and thighs; and the bonnet (Heb. *migbâ'âh*; Crown; Head-dress) was a turban of linen partially covering the head, but not in the form of a cone like that of the high-priest when the mitre was added to it. These four last were common to all priests. (Priest.)—(3.) Aaron had peculiar functions. To him alone it appertained, and he alone was permitted, to enter the Holy of Holies, which he did once a year, on the great day of atonement (Atonement, Day of), when he sprinkled the blood of the sin-offering on the mercy-seat, and burnt incense within the vail (Lev. xvi.). He is said by the Talmudists not to have worn his full pontifical robes on this occasion, but to have been clad entirely in white linen (Lev. xvi. 4, 32). It is singular, however, that on the other hand, Josephus says that the great fast-day was the chief, if not the only day in the year, when the high-priest wore all his robes.—(4.) The high-priest had a peculiar place in the law of the manslayer, and his taking sanctuary in the cities of refuge. The manslayer might not leave the city of refuge during the lifetime of the existing high-priest who was anointed with the holy oil (Num. xxxv. 25, 28). It was also forbidden to the high-priest to follow a funeral, or rend his clothes for the dead, according to the precedent in Lev. x. 6. The other respects in which the high-priest exercised superior functions to the other priests arose rather from his position and opportunities, than were distinctly attached to his office, and they consequently varied with the personal character and abilities of the high-priest. Even that portion of power which most naturally and usually belonged to him, the rule of the Temple, and the government of the priests and Levites who ministered there, did not invariably fall to the share of the high-priest. The Rabbins speak very frequently of one second in dignity to the high-priest, whom they call the *Sagan*, and who often acted in the high-priest's room. He is the same who in the

O. T. is called "the second priest" (2 K. xxiii. 4, xxv. 18). Thus too it is explained of ANNAS and Caiaphas (Lk. iii. 2), that Annas was *Sagan*. Ananias is also thought by some to have been *Sagan*, acting for the high-priest (Acts xxiii. 2). It does not appear by whose authority the high-priests were appointed to their office before there were kings of Israel. But as we find it invariably done by the civil power in later times, it is probable that, in the times preceding the monarchy, it was by the elders, or SANHEDRIM. The usual age for entering upon the functions of the priesthood, according to 2 Chr. xxxi. 17, is considered to have been twenty years, though a priest or high-priest was not actually incapacitated if he had attained to puberty. Again, according to Lev. xxi., no one that had a blemish could officiate at the altar.—II. The *theological* view of the high-priesthood does not fall within the scope of this Dictionary. Such a view would embrace the consideration of the office, dress, functions, and ministrations of the high-priest, considered as typical of the priesthood of our Lord JESUS CHRIST, and as setting forth under shadows the truths which are openly taught under the Gospel. (ATONEMENT; MESSIAH; SACRIFICE; SAVIOUR.) This has been done to a great extent in the Epistle to the Hebrews. It would also embrace all the moral and spiritual teaching supposed to be intended by such symbols.—III. *Historical* view of the subject. The history of the high-priests embraces a period of about 1,370 years, and a succession of about eighty high-priests, beginning with Aaron, and ending with Phannias. They naturally arrange themselves into three groups—(*a*.) those before David; (*b*.) those from David to the Captivity; (*c*.) those from the return of the Babylonish Captivity till the cessation of the office at the destruction of Jerusalem. (*a*.) The high-priests of the first group who are distinctly made known to us as such are—1. Aaron; 2. Eleazar; 3. Phinehas; 4. Eli; 5. Ahitub (1 Chr. ix. 11; Neh. xi. 11; 1 Sam. xiv. 3); 6. Ahiah; 7. Ahimelech. Phinehas, the son of Eli, and father of Ahitub, died before his father, and so was not high-priest. Of the above, the three first succeeded in regular order, Nadab and Abihu, Aaron's eldest sons having died in the wilderness (Lev. x.). But ELI, the fourth, was of the line of Ithamar. What was the exact interval between the death of Phinehas and the accession of Eli, what led to the transference of the chief priesthood from the line of Eleazar to that of Ithamar, we have no means of determining from Scripture. Josephus asserts that the father of Bukki—whom he calls Joseph, and Abiezer, i. e. Abishua—was the last high-priest of Phinehas's line, before Zadok. If Abishua died, leaving a son or grandson under age, Eli, as head of the line of Ithamar, might have become high-priest as a matter of course, or he might have been appointed by the elders. If Abiah and Ahimelech are not variations of the name of the same person, they must have been brothers, since both were sons of Ahitub. The high-priests, then, before David's reign may be set down as *eight* in number, of whom *seven* are said in Scripture to have been high-priests, and *one* by Josephus alone.—(*b*.) Passing to the second group, we begin with the unexplained circumstance of there being two priests in the reign of David, apparently of nearly equal authority, viz. Zadok and ABIATHAR (1 Chr. xv. 11; 2 Sam. vii. 17). It is not unlikely (so Lord A. C. Hervey, the original author of this article), that after the death of Ahimelech and the secession of Abiathar to David, Saul may have made Zadok priest, and that David may have avoided the difficulty of deciding between the claims of his faithful friend Abiathar and his new and important ally Zadok by appointing them to a joint priesthood: the first place, with the Ephod, and Urim and Thummim, remaining with Abiathar, who was in actual possession of them. The first considerable difficulty that meets us in the historical survey of the high-priests of the second group is to ascertain who was high-priest at the dedication of Solomon's Temple. Josephus says that Zadok was, and the *Seder Olam* makes him the high-priest in the reign of Solomon; but 1 K. iv. 2 distinctly asserts that Azariah the son of Zadok was priest under Solomon, and 1 Chr. vi. 10 tells us of Azariah, "he it is that executeth the priest's office in the temple that Solomon built in Jerusalem," obviously meaning at its first completion. We can hardly therefore be wrong in saying that Azariah the son of Ahimaaz was the first high-priest of Solomon's Temple. In constructing the list of the succession of priests of this group, we must compare the genealogical list in 1 Chr. vi. 8–15 (A. V.) with the notices of high-priests in the Scriptures, and with the list given by Josephus. Now, as regards the genealogy, it is seen at once that there is something defective; for whereas from David to Jeconiah there are twenty kings, from Zadok to Jehozadak there are but thirteen priests. Then again, while the pedigree in its six first generations from Zadok, inclusive, exactly suits the history, yet is there a great gap in the middle; for between Amariah, the high-priest in Jehoshaphat's reign, and Shallum the father of Hilkiah, the high-priest in Josiah's reign—an interval of about 240 years—there are but two names, Ahitub and Zadok, and those liable to the utmost suspicion from their reproducing the same sequence which occurs in the earlier part of the same genealogy—Amariah, Ahitub, Zadok. But the historical books supply us with four or five names for this interval, viz. Jehoiada in the reigns of Athaliah and Joash, and probably still earlier; Zechariah his son; Azariah in the reign of Uzziah; Urijah in the reign of Ahaz; and Azariah in the reign of Hezekiah. If, however, in the genealogy of 1 Chr. vi., Azariah and Hilkiah have been accidentally transposed, as is not unlikely, then the Azariah who was high-priest in Hezekiah's reign will be the Azariah of 1 Chr. vi. 13, 14. Putting the additional historical names at four, and deducting the two suspicious names from the genealogy, we have fifteen high-priests indicated in Scripture as contemporary with the twenty kings, with room, however, for one or two more in the history. In addition to these, the Sudeas of Josephus, who corresponds to Zedekiah in the reign of Amaziah in the *Seder Olam*, and Odeas, who corresponds to Hoshaiah in the reign of Manasseh, according to the same Jewish chronicle, may really represent high-priests whose names have not been preserved in Scripture. This would bring up the number to seventeen, or, if we retain Azariah as the father of Seraiah, to eighteen, which agrees nearly with the twenty kings. Reviewing the high-priests of this second group, the following are some of the most remarkable incidents:—(1.) The transfer of the seat of worship from Shiloh in the tribe of Ephraim to Jerusalem in the tribe of Judah, effected by David and consolidated by the building of the magnificent Temple of Solomon. (2.) The organization of the Temple-service under the high-priest. (3.) The revolt of the ten tribes. (4.) The overthrow of the usurpation of Athaliah by Jehoiada the high-priest.

(5.) The boldness and success with which the high-priest Azariah withstood the encroachments of the king Uzziah upon the office and functions of the priesthood. (6.) The repair of the Temple by Jehoiada, the restoration of the Temple services by Azariah in the reign of Hezekiah, and the discovery of the book of the law and the religious reformation by Hilkiah in the reign of Josiah. (7.) In all these great religious movements, however, excepting the one headed by Jehoiada, it is remarkable how the civil power took the lead. The preponderance of the civil over the ecclesiastical power, as an historical fact, in the kingdom of Judah, although kept within bounds by the hereditary succession of the high-priests, seems to be proved from these circumstances. The priests of this series ended with Seraiah, who was taken prisoner by Nebuzar-adan, and slain at Riblah by Nebuchadnezzar, together with Zephaniah the second priest or *Sagan*, after the burning of the Temple and the plunder of all the sacred vessels (2 K. xx. 18). His son Jehozadak or Josedech was at the same time carried away captive (1 Chr. vi. 15). The time occupied by these high-priests was about 454 years, which gives an average of something more than twenty-five years to each high-priest. It is remarkable that not a single instance is recorded after the time of David of an inquiry by Urim and Thummim. The ministry of the prophets seems to have superseded that of the high-priests (see e. g. 2 Chr. xv., xviii., xx. 14, 15; 2 K. xix. 1, 2, xxii. 12–14; Jer. xxi. 1, 2). —(*c.*) An interval of about fifty-two years elapsed between the high-priests of the second and third group, during which there was neither Temple, nor altar, nor ark, nor priest. Jehozadak, or Josedech, as it is written in Hag. i. 1, 14, &c., who should have succeeded Seraiah, lived and died a captive at Babylon. The pontifical office revived in his son Jeshua, of whom such frequent mention is made in Ezra and Nehemiah, Haggai and Zechariah, 1 Esdras and Ecclesiasticus; and he therefore stands at the head of the third and last series, honorably distinguished for his zealous coöperation with Zerubbabel in rebuilding the Temple, and restoring the dilapidated commonwealth of Israel. His successors, as far as the O. T. guides us, were Joiakim, Eliashib, Joiada, Johanan (or Jonathan), and Jaddua. Jaddua was high-priest in the time of Alexander the Great. Jaddua was succeeded by Onias I., his son, and he again by Simon the Just, the last of the men of the great synagogue. (JERUSALEM; SYNAGOGUE, THE GREAT.) Upon Simon's death, his son Onias being under age, Eleazar, Simon's brother, succeeded him. The high-priesthood of Eleazar is memorable as being that under which the LXX. version of the Scriptures (SEPTUAGINT) was made at Alexandria for Ptolemy Philadelphus, according to the account of Josephus taken from Aristeas. Viewed in its relation to Judaism and the high-priesthood, this translation was a sign, and perhaps a helping cause, of their decay. It marked a growing tendency to Hellenize, utterly inconsistent with the spirit of the Mosaic economy. What, however, for a time saved the Jewish institutions, was the cruel and impolitic persecution of Antiochus Epiphanes. The result was that after the high-priesthood had been brought to the lowest degradation by the apostasy and crimes of the last Onias or Menelaus, the son of Eleazar, and after a vacancy of seven years had followed the brief pontificate of Alcimus, his no less infamous successor, a new and glorious succession of high-priests arose in the Asmonean family (MACCABEES), who united the dignity of civil rulers, and for a time of independent sovereigns, to that of the high-priesthood. The Asmonean family were priests of the course of Joiarib, the first of the twenty-four courses (1 Chr. xxiv. 7), whose return from captivity is recorded 1 Chr. ix. 10; Neh. xi. 10. They were probably of the house of Eleazar, though this cannot be affirmed with certainty. This Asmonean dynasty lasted from B. C. 153, till the family was damaged by intestine divisions, and then destroyed by Herod the Great. Aristobulus, the last high-priest of his line, brother of Mariamne, was murdered by order of Herod, his brother-in-law, B. C. 35. There were no fewer than twenty-eight high-priests from the reign of Herod to the destruction of the Temple by Titus, a period of 107 years. The N. T. introduces us to some of these later and oft-changing high-priests, viz. Annas, Caiaphas, and Ananias. Theophilus, the son of Ananus, was the high-priest from whom Saul received letters to the synagogue at Damascus (Acts ix. 1, 14). Phannias, the last high-priest, was appointed by lot by the Zealots from the course of priests called by Josephus Eniachim (probably a corrupt reading for Jachim). The subjoined table shows the succession of high-priests, as far as it can be ascertained, and of the contemporary civil rulers:

CIVIL RULER.	HIGH-PRIEST.
Moses.	Aaron.
Joshua	Eleazar.
Othniel	Phinehas.
Abishua	Abishua.
Eli	Eli.
Samuel	Ahitub.
Saul	Ahiah.
David	Zadok and Abiathar.
Solomon	Azariah.
Abijah	Johanan.
Asa	Azariah.
Jehoshaphat	Amariah.
Jehoram	Jehoiada.
Ahaziah	"
Jehoash	Do. and Zechariah.
Amaziah	?
Uzziah	Azariah.
Jotham	?
Ahaz	Urijah.
Hezekiah	Azariah.
Manasseh	Shallum.
Amon	"
Josiah	Hilkiah.
Jehoiakim	Azariah?
Zedekiah	Seraiah.
Evil-merodach	Jehozadak.
Zerubbabel (Cyrus and Darius)	Jeshua.
Mordecai? (Xerxes)	Joiakim.
Ezra and Nehemiah (Artaxerxes)	Eliashib.
Darius Nothus.	Joiada.
Artaxerxes Mnemon	Johanan.
Alexander the Great	Jaddua.
Onias I. (Ptolemy Soter, Antigonus)	Onias I.
Ptolemy Soter	Simon the Just.
Ptolemy Philadelphus	Eleazar.
" "	Manasseh.
Ptolemy Energetes	Onias II.
Ptolemy Philopator	Simon II.
Ptolemy Epiphanes and Antiochus	Onias III.
Antiochus Epiphanes	(Joshua, or) Jason.
" "	Onias, or Menelaus.
Demetrius	Jacimus, or Alcimus.
Alexander Balas	Jonathan, brother of Judas Maccabeus (Asmonean).
Simon (Asmonean)	Simon (Asmonean).
John Hyrcanus (Asm.)	John Hyrcanus (Asm.)
King Aristobulus (Asm.)	Aristobulus (Asm.)
King Alexander Jannæus (Asmonean)	Alexander Jannæus (Asm.)
Queen Alexandra (Asm.)	Hyrcanus II. (Asm.)
King Aristobulus II. (Asmonean)	Aristobulus II. (Asm.)

CIVIL RULER.	HIGH-PRIEST.
Pompey the Great and Hyrcanus, or rather, toward the end of his pontificate, Antipater	Hyrcanus II. (Asm.)
Pacorus the Parthian	Antigonus (Asm.)
Herod the Great, king of Judea	Ananelus.
“ “	Aristobulus (last of Asmoneans), murdered by Herod.
“ “	Ananelus restored.
“ “	Jesus, son of Faneus.
“ “	Simon, son of Boëthus, father-in-law to Herod.
“ “	Mattaias, son of Theophilus.
“ “	Jozarus, son of Simon.
Archelaus, king (or ethnarch) of Judea	Eleazar, brother of Jozarus.
“ “	Jesus, son of Sie.
“ “	Jozarus (second time).
Cyrenius, governor of Syria, second time	Ananus or Annas.
Valerius Gratus, procurator of Judea	Ishmael, son of Phabi.
“ “	Eleazar, son of Ananus.
“ “	Simon, son of Kamith.
Vitellius, governor of Syria	Caiaphas, called also Joseph.
“ “	Jonathan, son of Ananus.
“ “	Theophilus, brother of Jonathan.
Herod Agrippa	Simon Cantheras.
“	Matthias, brother of Jonathan, son of Ananus.
“	Elioneus, son of Cantheras.
Herod Agrippa II.	Joseph, son of Camei.
“ “	Ananias, son of Nebedeus.
“ “	Jonathan.
“ “	Ismael, son of Fabi.
“ “	Joseph Cabi, son of Simon.
“ “	Ananus, son of Ananus, or Ananias.
Appointed by the people	Jesus, son of Damneus.
“ “	Jesus, son of Gamaliel.
Do. (Whiston on Jos. *B. J.* iv. 3, § 6)	Matthias, son of Theophilus.
Chosen by lot	Phannias, son of Samuel.

* **High'way** (Lev. xxvi. 22; Judg. v. 6; 2 K. xviii. 17; Mat. xxii. 9, &c.). Roads of some kind apparently existed in Palestine at a very early period; but probably most of them were, as now, only narrow tracks, by which beasts of burden or travellers on foot pass from city to city. The law in regard to cities of refuge (CITY OF REFUGE) required ways to be kept open by which the manslayer might flee thither (Deut. xix. 3: see Talmud). The "king's highway" is mentioned (Num. xxi. 22); language derived from road-making is used (Is. xl. 3, 4, xlix. 11, lxii. 10, &c.); in some parts of the land, at least, carriages and chariots were used (CARRIAGE; CART; CHARIOT; WAGON); but for its best roads Palestine was indebted to the Romans. Traces of the Roman roads still remain; but for centuries little or no attention has been paid to road-making in Palestine. Instead of wheeled vehicles, we find horses, camels, and asses principally used for transportation. JERUSALEM.

Hi'len (Heb. *fortress?* Fü.), a city of Judah allotted to the priests (1 Chr. vi. 58); = HOLON 1.

Hil-ki'ah (fr. Heb. = *portion of Jehovah*, Ges.). **1.** Father of ELIAKIM 1 (2 K. xviii. 18, 26, 37, xix. 2; Is. xxii. 20, xxxvi. 3, 11, 22, xxxvii. 2).—**2.** High-priest in the reign of Josiah (2 K. xxii. 4 ff.; 2 Chr. xxxiv. 9 ff.; 1 Esd. i. 8). According to the genealogy in 1 Chr. vi. 13 (A. V.) he was son of Shallum, and from Ezr. vii. 1, apparently the ancestor of Ezra the scribe. His high-priesthood was rendered particularly illustrious by the great reformation effected under it by King Josiah, by the solemn Passover kept at Jerusalem in the eighteenth year of that king's reign, and above all by the discovery which he made of the book of the law of Moses in the Temple. With regard to the latter, Kennicott is of opinion that it was the original autograph copy of the Pentateuch written by Moses which Hilkiah found, but his argument is far from conclusive. A difficult and interesting question arises, What was the book found by Hilkiah? Our means of answering this question seem to be limited, (1.) to an examination of the terms in which the depositing the book of the law by the ark was originally enjoined; (2.) to an examination of the contents of the book discovered by Hilkiah, as far as they transpire; (3.) to any indications which may be gathered from the contemporary writings of Jeremiah, or from any other portions of Scripture. A consideration of all these points raises a strong probability that the book in question was the book of Deuteronomy (so Lord A. C. Hervey, De Wette, Gesenius, Rosenmüller, &c. Josephus, Le Clerc, Keil, Ewald, Lengerke, Hävernick, &c., suppose it was the whole PENTATEUCH).—**3.** A Merarite Levite, son of Amzi (1 Chr. vi. 45, Heb. 30).—**4.** Another Merarite Levite, second son of Hosah (xxvi. 11).—**5.** One of those who stood on the right hand of Ezra when he read the law to the people; probably a priest (Neh. viii. 4). He may = the Hilkiah who came up in the expedition with Jeshua and Zerubbabel (xii. 7).—**6.** A priest of Anathoth, father of the prophet Jeremiah (Jer. i. 1).—**7.** Father of Gemariah, who was one of Zedekiah's envoys to Babylon (Jer. xxix. 3).

Hill. The structure and characteristics of the hills of PALESTINE will be most conveniently noticed in the general description of the features of the country. The word "hill" has been employed in the A. V. as the translation of—1. Heb. *gibĕ'âh*, from a root which seems to have the force of curvature or humpishness. A word involving this idea is peculiarly applicable to the rounded hills of Palestine.—2. Heb. *har*, which has a much more extended sense than *gibĕ'âh*, meaning a whole district rather than an individual eminence, and to which our word "mountain" answers with tolerable accuracy. This translation of *har* by "hill" sometimes obscures the meaning of a passage where it is desirable that the topography should be unmistakable. For instance, in Ex. xxiv. 4, the "hill" is the same which is elsewhere, in the same chapter (12, 13, 18, &c.) and book, consistently and accurately rendered "mount" and "mountain." (MIZAR.) The country of the "hills" in Deut. i. 7; Josh. ix. 1, x. 40, xi. 16, is the elevated district of Judah, Benjamin, and Ephraim, which is correctly called "the mountain" in Num. xiii. 29, &c. In 2 K. i. 9 and iv. 27, the use of the word "hill" obscures the allusion to Carmel, which in other passages (e. g. 1 K. xviii. 19; 2 K. iv. 25) has the term "mount" correctly attached to it.—3. Heb. *ma'ălĕh*, better "ascent," once (1 Sam. ix. 11). (MAALEH-ACRABBIM.)—4. Gr. *bounos* (Lk. iii. 5, xxiii. 30).—5. Gr. *oros* (Mat. v. 14; Lk. iv. 29), elsewhere "mountain" (Mat. iv. 8, v. 1, &c.) or "mount" (xxi. 1, &c.). The "hill" (Lk. ix. 37) = the "mountain" (ver. 28). In Lk. i. 39, 65, the "hill country" (Gr. *hê oreinê*) is the "mountain of Judah" frequently referred to in the O. T. JUDAH 1 (IV.).

Hil'lel (Heb. *praise*, Ges.), a native of Pirathon in Mount Ephraim; father of ABDON, judge of Israel (Judg. xii. 13, 15).

Hin (Heb.). WEIGHTS AND MEASURES.

Hind (Heb. *ayyâlâh, ayyeleth*), the female of the common stag or *Cervus Elaphus*. (HART.) It is frequently noticed in the poetical parts of Scripture as emblematic of activity (Gen. xlix. 21; 2 Sam. xxii. 34; Ps. xviii. 33; Hab. iii. 19), gentleness (Prov. v. 19), feminine modesty (Cant. ii. 7, iii. 5), earnest longing (Ps. xlii. 1, "hart"), and maternal affection (Jer. xiv. 5). Its shyness and remoteness from the haunts of men are also alluded to (Job xxxix. 1), and its timidity, causing it to cast its young at the sound of thunder (Ps. xxix. 9). Aijeleth Shahar.

Hinge (Heb. *pôth*, *tsîr*). Both ancient Egyptian and modern Oriental doors were and are hung by means of pivots turning in sockets both on the upper and lower sides (1 K. vii. 50). In Syria, and especially the Haurân, there are many ancient doors consisting of stone slabs with pivots carved out of the same piece, inserted in sockets above and below, and fixed during the building of the house. (Gate.) The allusion in Prov. xxvi. 14 is thus clearly explained.

Hin'nom (Heb. *lamentation?* Ayre; *full of goodness* or *favor*, or *endowed with goods*, rich, Fü.), **Val'ley of,** otherwise called "the valley of the son" or "children of Hinnom;" a deep and narrow ravine, with steep, rocky sides to the S. and W. of Jerusalem, about one mile and a half in length, separating Mount Zion to the N. from the "Hill of Evil Counsel," and the sloping rocky plateau of the "plain of Rephaim" to the S. (Aceldama; Gihon.) The earliest mention of the Valley of Hinnom in the sacred writings is in Josh. xv. 8, xviii. 16, where the boundary-line between Judah and Benjamin is described as passing along the bed of the ravine. On the southern brow, overlooking the valley at its eastern extremity, Solomon erected high places for Molech (1 K. xi. 7), whose horrid rites were revived from time to time in the same vicinity by the later idolatrous kings. Ahaz and Manasseh made their children "pass through the fire" in this valley (2 K. xvi. 3; 2 Chr. xxviii. 3, xxxiii. 6), and the fiendish custom of infant sacrifice to the fire-gods seems to have been kept up in Tophet, at its S. E. extremity, for a considerable period (Jer. vii. 31; 2 K. xxx. 10). To put an end to these abominations, the place was polluted by Josiah, who rendered it ceremonially unclean by spreading over it human bones, and other corruptions (2 K. xxiii. 10, 13, 14; 2 Chr. xxxiv. 4, 5), from which time it appears to have become the common cesspool of the city, into which its sewage was conducted, to be carried off by the waters of the Kidron, as well as a laystall, where all its solid filth was collected. From its ceremonial defilement, and from the detested and abominable fire of Molech, if not from the supposed ever-burning funeral-piles, the later Jews applied the name of this valley (Heb. *Gêy Hinnôm*), Gehenna, to denote the place of eternal torment. (Hell.) The name by which it is now known is *Wâdy Jehennam*, or *Wâdy er-Rubâb*.

Hip-po-pot'a-mus (L. fr. Gr. = *river-horse*). Behemoth.

Hi'rah (Heb. *noble birth*, Ges.), an Adullamite, the friend of Judah (Gen. xxxviii. 1, 12; and see 20).

Hi'ram, or **Hu'ram** (both Heb. = *noble*, *high-born*, Ges.). **1.** The king of Tyre who sent workmen and materials to Jerusalem, first (2 Sam. v. 11; 1 Chr. xiv. 1) to build a palace for David, whom he ever loved (1 K. v. 1), and again (v. 10; 2 Chr. ii. 14, 16) to build the Temple for Solomon, with whom he had a treaty of peace and commerce (1 K. v. 11, 12). The contempt with which he received Solomon's present of Cabul (ix. 12) does not appear to have caused any breach between the two kings. He admitted Solomon's ships, issuing from Joppa, to a share in the profitable trade of the Mediterranean (x. 22); and Jewish sailors, under the guidance of Tyrians, were taught to bring the gold of Ophir (ix. 26) to Solomon's two harbors on the Red Sea. Dius, the Phenician historian, and Menander of Ephesus assign to Hiram a prosperous reign of thirty-four years; and relate that his father was Abibal, his son and successor Baleazar. Others relate that Hiram, besides supplying timber for the Temple, gave his daughter in marriage to Solomon.—**2.** A man of mixed race (vii. 13, 40, 45), the principal artificer sent by King Hiram to Solomon. Handicraft; Huram; Temple.

Hir-ca'nus (L. fr. Gr.), "a son of Tobias," who had a large treasure placed for security in the treasury of the Temple at the time of the visit of Heliodorus (about 187 B. C.; 2 Mc. iii. 11).

* **Hire'ling** = one who serves for hire. Servant.

* **Hi'rom** (1 K. vii. 40 margin) = Hiram 2.

* **Hit'tite** (fr. Heb.) = descendant of Heth. Hittites.

Hit'tites (fr. Heb.) *Hittî* or *Chittí*, pl. *Hittîm* or *Chittîm*), **the** = the nation descended from Heth, the second son of Canaan. Our first introduction to the Hittites is in the time of Abraham, when he bought, from the "sons" or "children of Heth," the field and the cave of Machpelah, belonging to Ephron the Hittite. They were then settled at the town which was afterward, under its new name of Hebron, to become one of the most famous cities of Palestine, then bearing the name of Kirjath-arba, and perhaps also of Mamre (Gen. xxiii. 19, xxv. 9). The propensities of the tribe appear at that time to have been rather commercial than military. As Ewald well says, Abraham chose his allies in warfare from the Amorites, but he goes to the Hittites for his grave. But the tribe was evidently as yet but small, not important enough to be noticed beside "the Canaanite and the Perizzite" who shared the bulk of the land between them (Gen. xii. 6, xiii. 7). Throughout the book of Exodus, the name of the Hittites occurs only in the usual formula for the occupants of the Promised Land. From this time their quiet habits vanish, and they take their part against the invader, in equal alliance with the other Canaanite tribes (Josh. ix. 1, xi. 3, &c.). Henceforward the notices of the Hittites are very few and faint. The individual Hittites mentioned in the Bible are—Adah (Gen. xxxvi. 2), Ahimelech (1 Sam. xxvi. 6), Bashemath (Gen. xxvi. 34), Beeri, Elon, Ephron (xxiii. 10, &c.), Judith (xxvi. 34), Uriah (2 Sam. xi. 3 ff., xxiii. 39, &c.), Zohar (Gen. xxiii. 8). The Egyptian annals tell us of a very powerful confederacy of Hittites in the valley of the Orontes, with whom Sether I., or Sethos, waged war about B. C. 1340, and whose capital, Ketesh, situate near Emesa, he conquered. In the Assyrian inscriptions, as lately deciphered, there are frequent references to a nation of *Khatti*, whose territory also lay in the valley of the Orontes, and who were sometimes assisted by the people of the sea-coast, probably the Phenicians. If the identification of these people with the Hittites should prove to be correct, it affords a clew to the meaning of some passages which are otherwise puzzling (Josh. i. 4; Judg. i. 26; 1 K. x. 29; 2 K. vii. 6; 2 Chr. i. 17). Hair.

Hi'vite, pl. Hi'vites (fr. Heb. *Hivvî* or *Chivvî* = *dweller in an encampment* or *nomadic village*, Fü., Ges. doubtfully; *inhabitant of the interior* or *midland*, Ewald), **the.** The name is, in the original, uniformly found in the singular number. In the genealogical tables of Genesis, "the Hivite" is named as one of the descendants—the sixth in order—of Canaan, the son of Ham (Gen. x. 17; 1 Chr. i. 15). In the first enumeration of the nations who, at the time of the call of Abraham, occupied the Promised Land (Gen. xv. 19–21), the Hivites are omitted from the Hebrew text. The name is also absent in the report of the spies (Num. xiii. 29). Perhaps this is owing to the then insignificance of the Hivites. The name constantly occurs in the formula by which the country is designated in the earlier books (Ex. iii. 8, 17, &c.), and also in the later ones (1 K. ix. 20; 2 Chr. viii. 7). We first encounter the actual people of the Hivites at Jacob's return to Canaan. Shechem was then in their possession, Hamor the Hivite being the "prince of the land" (Gen. xxxiv. 2). They were at this time, to judge of them by their rulers, a warm and impetuous people, credulous and easily deceived by the crafty and cruel sons of Jacob. The narrative further exhibits them as peaceful and commercial, given to "trade" (10, 21), and to the acquiring of "possessions" of cattle and other "wealth" (10, 23, 28, 29). We next meet with the Hivites during the conquest of Canaan (Josh. ix. 7, xi. 19). (GIBEON.) Their character is now in some respects materially altered. They are still evidently averse to fighting, but they have acquired—possibly by long experience in traffic—an amount of craft which they did not before possess, and which enables them to turn the tables on the Israelites in a highly successful manner (Josh. ix. 3–27). The main body of the Hivites, however, were at this time living on the northern confines of Western Palestine—"under Hermon, in the land of Mizpeh" (Josh. xi. 3)—"in Mount Lebanon, from Mount Baal-Hermon to the entering in of Hamath" (Judg. iii. 3, comp. 2 Sam. xxiv. 7). AVIM.

Hiz-ki'ah (fr. Heb. = HEZEKIAH), an ancestor of Zephaniah the prophet (Zeph. i. 1).

Hiz-ki'jah (Heb. = HEZEKIAH), according to the A. V. a man who sealed the covenant with Nehemiah (Neh. x. 17). But there is no doubt that the name should be taken with that preceding it, as "Ater-Hizkijah" = "Ater of Hezekiah." ATER 2.

Ho'bab (Heb. *beloved*, Ges.). This name is found in two places only (Num. x. 29; Judg. iv. 11), and it seems doubtful whether it denotes the father-in-law of Moses, or his son, i. e. Moses' brother-in-law. (1.) In favor of the latter are (*a.*) the express statement that Hobab was "the son of Raguel" (Num. x. 29); Raguel or Reuel being identified with JETHRO, not only in Ex. ii. 18 (comp. iii. 1, &c.), but also by Josephus. (*b.*) The fact that Jethro had some time previously left the Israelite camp to return to his own country (Ex. xviii. 27). (2). In favor of Ho'bab's identity with Jethro are (*a.*) the words of Judg. iv. 11; but this is of later date than the other, and altogether a more casual statement. (*b.*) Josephus, in speaking of Raguel, remarks that he "had Iothor (i. e. Jethro) for a surname." The Mohammedan traditions favor the identity of Hobab with Jethro. But whether Hobab was the father-in-law of Moses or not, the notice of him in Num. x. 29–32, though brief, is full of point and interest. While Jethro is preserved to us as the wise and practised administrator, Hobab appears as the experienced Bedouin sheikh, to whom Moses looked for the material safety of his cumbrous caravan in the new and difficult ground before them.

Ho'bah (Heb. *hidden*, *hiding-place*, Ges.), the place to which Abraham pursued the kings who had pillaged Sodom (Gen. xiv. 15). It was situated "to the N. of Damascus." Arab tradition makes the village of *Burzeh*, three miles N. of Damascus, the place where Abraham offered thanks to God after the discomfiture of the kings. The Jews of Damascus affirm that the village of *Jôbar*, about three miles N. E. of Damascus = Hobah.

Hod (Heb. *splendor*, *majesty*, Ges.), a son of Zophah, and chieftain of Asher (1 Chr. vii. 37).

Ho-dai'ah, or **Hod-a-i'ah** (fr. Heb. = *praise ye Jehovah?* Ges.), son of Elioenai, of the royal line of Judah (1 Chr. iii. 24). GENEALOGY OF JESUS CHRIST.

Hod-a-vi'ah (fr. Heb. = HODAIAH, Ges.). **1.** A man of Manasseh, one of the heads of the half-tribe E. of Jordan (1 Chr. v. 24).—**2.** A man of Benjamin, son of Has-senuah (1 Chr. ix. 7).—**3.** A Levite, who seems to have given his name to an important family in the tribe (Ezr. ii. 40); = HODEVAH and JUDAH 3?

Ho'desh (Heb. *the new moon*, *a month*, Ges.), a woman named in the genealogies of Benjamin (1 Chr. viii. 9) as the wife of Shaharaim.

Ho-de'vah (Heb. = HODIJAH, Ges.) = HODAVIAH 3 (Neh. vii. 43).

Ho-di'ah (fr. Heb. = HODIJAH), one of the two wives of Ezra, a man of Judah (1 Chr. iv. 19); doubtless = JEHUDIJAH in verse 18.

Ho-di'jah (Heb. *splendor of Jehovah*, Ges.). **1.** A Levite in the time of Ezra and Nehemiah (Neh. viii. 7; probably also ix. 5, x. 10).—**2.** Another Levite at the same time (x. 13).—**3.** A layman, one of the "heads" of the people at the same time (x. 18).

Hog'lah (Heb. *partridge*, Ges.), the third of the five daughters of ZELOPHEHAD (Num. xxvi. 33, xxvii. 1, xxxvi. 11; Josh. xvii. 3). HEIR.

Ho'ham (Heb. probably = whom *Jehovah impels*, Ges.), king of Hebron at the conquest of Canaan (Josh. x. 3).

* **Hold** = a fortress or place held by a GARRISON (Judg. ix. 46, 49, &c.; 1 Sam. xxii. 4, 5, &c.). TOWER; WAR.

* **Hole.** CAVE.

Holm'-tree [home-] (Gr. *prinos;* L. *ilex*), a species of OAK, named only in Sus. 58. (DANIEL, APOCRYPHAL ADDITIONS TO.) The Gr. *prinos* of Theophrastus and Dioscorides no doubt = the *Quercus coccifera.* The L. *ilex* was applied both to the holm-oak (*Q. Ilex*) and to the Kermes-oak (*Q. coccifera*).

Hol-o-fer'nes [-neez] (Gr. *Olophernês*, probably fr. Pers., but the meaning uncertain), according to Jd. ii. 4, &c., a general of Nebuchadnezzar, king of the Assyrians, who was slain by JUDITH during the siege of Bethulia.

Ho'lon (Heb. *sandy*, Ges.). **1.** A town in the mountains of Judah, allotted to the priests; named between Goshen and Giloh, in the group with Debir (Josh. xv. 51, xxi. 15); = HILEN.—**2.** A city of Moab (Jer. xlviii. 21 only). No identification of it has yet taken place.

* **Ho'ly Chil'dren, The Song of the Three.** DANIEL, APOCRYPHAL ADDITIONS TO.

* **Ho'ly Cit'y.** JERUSALEM.

* **Ho'ly Day.** FESTIVALS.

* **Ho'ly Ghost.** SPIRIT, THE HOLY.

* **Ho'ly Land.** CANAAN; PALESTINE.

* **Ho'ly of Ho'lies.** TABERNACLE; TEMPLE.

* **Ho'ly Spir'it.** SPIRIT, THE HOLY.

Ho'mam (Heb. *destruction*, Ges.), an Edomite (1 Chr. i. 39), = HEMAM.

Ho'mer (Heb. *hômer* or *chômer* = *a heap*, Ges.). WEIGHTS AND MEASURES.

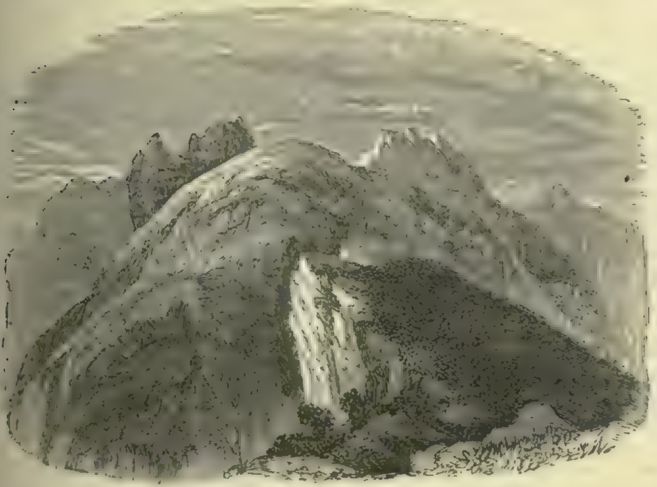
Hon'ey [hun'ny] usually=Heb. *dĕbash*, or Gr. *meli*. The Heb. *nôpheth tsûphîm* is translated in Ps. xix. 10 (Heb. 11) "the honey-comb," margin (and so Gesenius) "the dropping of honey-combs," i. e. honey dropping from the combs: *tsûph dĕbash* is also translated "honey-comb" (Prov. xvi. 24); *nôpheth* (= *a sprinkling*, *dropping*, sc. of honey, Ges.) is translated "honey-comb" (v. 3, xxiv. 13, xxvii. 7; Cant. iv. 11); *ya'ar* (Cant. v. 1) or *ya'ărath haddĕbash* (1 Sam. xiv. 27) (= *the redundance*, or *overflowing*, or *dropping* of honey, Ges.; see above) is translated "honey-comb." The Gr. *melission kêrion* = "honey-comb" in Lk. xxiv. 42.—The Heb. *dĕbash*, in the first place, = the product of the BEE, to which we exclusively give the name of honey. All travellers agree in describing Palestine as a land "flowing with milk and honey" (Ex. iii. 8); bees being abundant even in the remote parts of the wilderness, where they deposit their honey in the crevices of the rocks or in hollow trees. In some parts of Northern Arabia the hills are so well stocked with bees, that no sooner are hives placed than they are occupied. In the second place *dĕbash* = a decoction of the juice of the grape, which is still called *dibs*, and which forms an article of commerce in the East; it was this, and not ordinary bee-honey, which Jacob sent to Joseph (Gen. xliii. 11), and which the Tyrians purchased from Palestine (Ez. xxvii. 17) (so Mr. Bevan, Gesenius, &c.). A third kind has been described by some writers as "vegetable" honey, by which is meant the exudations of certain trees and shrubs, such as the *Tamarix mannifera*, found in the peninsula of Sinai, or the stunted oaks of Luristan and Mesopotamia. The honey, which Jonathan ate in the wood (1 Sam. xiv. 25), and the "wild honey" (Gr. *meli agrion*), which supported John the Baptist (Mat. iii. 4), have been referred to this species. But it was probably the honey of the wild bees. A fourth kind is described by Josephus, as being manufactured from the juice of the date. FOOD.

* **Hood.** DRESS; HEAD-DRESS.

Hook, Hooks. Various kinds of hooks are noticed in the Bible, of which the following are the most important:—1. Fishing-hooks (FISH) (Heb. *tsinnâh*, *sîr*, *haccâh* or *chaccâh*) (Am. iv. 2; Job xli. 1; Is. xix. 8; Hab. i. 15 [A. V. "angle" in the two last]); Gr. *angkistron* (Mat. xvii. 27).—2. Heb. *hôah* or *chôach*, properly = a *ring* (A. V. "thorn") placed through the mouth of a large fish and attached by a cord to a stake for the purpose of keeping it alive in the water (Job xli. 2); the Heb. *agmôn* meaning the *cord* is rendered "hook" in the A. V.—3. Heb. *hah* or *chach* and *hôah* or *chôach*, A. V. "hook" (2 K. xix. 28; Is. xxxvii. 29; Ez. xxix. 4, xxxviii. 4), properly = a *ring*, such as in our country is placed through the nose of a bull, and similarly used in the East for leading about lions (Ez. xix. 4, 9, where the A. V. has "with or 'in' chains"), camels and other animals. A similar method was adopted for leading prisoners, as in the case of Manasseh, who was led with rings (2 Chr. xxxiii. 11; A. V. "in the thorns"). Illustrations of this practice are found in Assyrian sculptures, which represent the king holding a bridle or cords attached to rings in the lips of captives. (WAR, cut.)—4. The hooks of the pillars of the Tabernacle (Heb. pl. *vâvîm*; Ex. xxvi. 32, 37, xxvii. 10 ff., xxxvi. 36, 38, xxxviii. 10 ff.).—5. Heb. *mazmêrâh* = a vinedresser's "pruning-hook" (Is. ii. 4, xviii. 5; Mic. iv. 3; Joel iii. 10).—6. Heb. *mazlêg*, *mizlâgâh* = a "flesh-hook" for getting up the joints of meat out of the boiling-pot (Ex. xxvii. 3; 1 Sam. ii. 13, 14, &c.; see ALTAR).—7. Heb. *shĕphattayim*, probably = "hooks" used for hanging up animals to flay them (Ez. xl. 43).

Hoph'ni (Heb. *a fighter*) and PHIN'E-AS, the two sons of ELI, who fulfilled their hereditary sacerdotal duties at Shiloh. Their brutal rapacity and lust, which seemed to acquire fresh violence with their father's increasing years (1 Sam. ii. 22, 12–17), filled the people with disgust and indignation, and provoked the curse pronounced against their father's house first by an unknown prophet (27–36), and then by Samuel (iii. 11–14). They were both cut off in one day in the flower of their age, and the ark which they had accompanied to battle against the Philistines was lost on the same occasion (iv. 10, 11).

Hor (Heb., an archaic form of *har* = *mountain*, Ges., Fü., &c.), **Mount. 1.** The mountain on which Aaron died (Num. xx. 25, 27; Deut. xxxii. 50). The few facts given in the Bible regarding Mount Hor are soon told. It was "on the boundary-line" (Num. xx. 23) or "at the edge" (xxxiii. 37) of the land of Edom. It was the halting-place of the people next after Kadesh (xx. 22, xxxiii. 37), and they quitted it for Zalmonah (xxxiii. 41) in the road to the Red Sea (xxi. 4). During the encampment at Kadesh, Aaron, at Jehovah's command, ascended the mount with his brother and his son; the garments and office of high-priest were taken from Aaron and put upon Eleazar; and Aaron died there in the top of the mount. Mount Hor is situated on the E. side of the great valley of the ARABAH, the highest and most conspicuous of the whole range of the sandstone mountains of EDOM, having close beneath it on its E. side the mysterious city of Petra. The tradition has existed from the earliest date. It is now the *Jebel Nebi Harûn*, "the mountain of the Prophet Aaron." Mr. Wilton (*The Negeb*, 126 ff.) rejects this tradition, and makes Mount Hor = *Jebel Modera*, on the other side of the Arabah; but most travellers and scholars accept the traditional site. Of the geological formation of the traditional Mount Hor we have no very trustworthy accounts. The general structure of the range of Edom, of which it forms the most prominent feature, is now red sandstone, displaying itself to an enormous thickness. Mount Hor itself is said to be entirely sandstone, in very horizontal strata. Its height, according to the latest measurements, is 4,800 feet (Eng.) above the Mediterranean, i. e. about 1,700 feet above the town of Petra, 4,000 above the level of the Arabah, and more than 6,000 above the Dead Sea. The mountain is marked far and near by its double top, which rises like a huge castellated building from a lower base, and is surmounted by a circular dome of the tomb of Aaron, a distinct white spot on the dark-red surface of the mountain. The impression received on the spot is that Aaron's death took place in the small basin between the two peaks, and that the people were stationed either on the plain at the base of the peaks, or at that part of the *Wady Abu-Kusheybeh* from which the top is commanded. The chief interest of Mount Hor will always consist in the widely-extended prospect from its summit—the last view of Aaron—that view which was to him what Pisgah was to his brother.—**2.** A mountain, entirely distinct from the preceding, named in Num. xxxiv. 7, 8 only, as one of the marks of the northern boundary of the land which the children of Israel were about to conquer. The identification of this mountain has always been one of the puzzles of Sacred Geography. The Mediterranean was the western boundary. The northern boundary started from the sea; the first point in it was Mount Hor, and the second the entrance of Hamath. The entrance of HAMATH seems to have been determined by Mr. Porter as the pass at *Kalat el-Husn*, close to *Hums*, the ancient Hamath—at the other end of the range of Lebanon. Surely "Mount Hor" then = the great chain of Lebanon itself, the natural northern boundary of the country (so Mr. Grove).



View of the summit of Mount Hor (No. 1).—(From Laborde.)

Ho'ram (Heb. *height*, Ges.), king of GEZER at the conquest of the southwestern part of Palestine (Josh. x. 33).

Ho'reb (Heb. *dry*, *desert*, Ges.) (Ex. iii. 1, xvii. 6, xxxiii. 6; Deut. i. 2, 6, 19, iv. 10, 15, v. 2, ix. 8, xviii. 16, xxix. 1; 1 K. viii. 9, xix. 8; 2 Chr. v. 10; Ps. cvi. 19; Mal. iv. 4; Ecclus. xlviii. 7). SINAI.

Ho'rem (Heb. *devoted*, Ges.), one of the fortified places in Naphtali; named with Iron and Migdal-el (Josh. xix. 38). Van de Velde suggests *Hûrah*, near *Yârôn* (IRON ?), as the site of Horem.

Hor-ha-gid'gad (Heb. *Mount Gidyad*, LXX., Vulg.; *hole of thunder?* Ges.), a desert station where the Israelites encamped (Num. xxxiii. 32), probably = GUDGODAH (Deut. x. 7). (DEUTERONOMY, B. I. 5.) On the W. side of the Arabah, about forty-five miles N. W. of *'Akabah*, Robinson (i. 181) has a broad sandy *Wady Ghudhâghidh* (Ar. = *diminutions*), the junction of which with the Arabah would not be unsuitable. Mr. Wilton suggests that Hor-hagidgad may be a conspicuous conical mountain, *Jebel 'Ardif en-Nâkah*, about twenty miles further N., and Gudgodah a valley near it.

Ho'ri (Heb. *a dweller in caverns, troglodyte*, Ges.; *noble, free*, Fü.). **1.** A Horite, son of Lotan, the son of Seir (Gen. xxxvi. 22; 1 Chr. i. 39).—**2.** In Gen. xxxvi. 30, "Hori" has in the original the article prefixed = *the Horite;* and is the same word with that which in verses 21, 29, is rendered in the A. V. "the Horites."—**3.** A man of Simeon; father of Shaphat (Num. xiii. 5).

Ho'rite, pl. Ho'rites, Ho'rim, Ho'rims (Heb. *Hôrî* or *Chôrî*, pl. *Hôrîm* or *Chôrîm* = *dwellers in caverns, troglodytes*, Ges., Fü.), terms applied to the aboriginal inhabitants of Mount Seir (Gen. xiv. 6), and probably allied to the Emims and Rephaims. They were smitten by the kings of the East. Their genealogy is given in Gen. xxxvi. 20–30 and 1 Chr. i. 38–42. They were exterminated by the Edomites (Deut. ii. 12, 22). Their excavated dwellings are still found in hundreds in the sandstone cliffs and mountains of EDOM, and especially in Petra.

Hor'mah (Heb. *place desolated*, Ges.), or ZE'PHATH (Judg. i. 17), was the chief town of a king of a Canaanitish tribe on the S. of Palestine, which was reduced by Joshua (Josh. xii. 14), and became a city of the territory of Judah (xv. 30; 1 Sam. xxx. 30), but apparently belonged to Simeon (Josh. xix. 4; 1 Chr. iv. 30). The seeming inconsistence between Num. xxi. 3 and Judg. i. 17 may be relieved by supposing that the vow made at the former period was fulfilled at the latter, and the name given by anticipation. The Amalekites, &c., pursued the defeated Israelites to Hormah (Num. xiv. 45; Deut. i. 44).

Horn (Heb. *keren;* Gr. *keras*), *primarily*, the hard, projecting, pointed organ growing, commonly in pairs, on the heads of certain animals, as oxen, goats, rams, deer, &c., and often used as a weapon of defence or offence. I. *Literal* (Gen. xxii. 13; Ex. xxi. 29; Deut. xxxiii. 17; Dan. vii. 7 ff., viii. 3 ff.; Josh. vi. 4, 5; compare Ex. xix. 13; 1 Sam. xvi. 1, 13; 1 K. i. 39; Job xlii. 14, &c.). Two purposes are mentioned in the Scriptures to which the horn seems to have been applied. Trumpets were probably at first merely horns perforated at the tip, such as are still used in many places for calling home farm-laborers, &c., at meal-time. (CORNET.) The word *horn* also = a flask, or vessel made of horn, containing *oil* (1 Sam. xvi. 1, 13; 1 K. i. 39), or used as a kind of toilet-bottle, filled with the preparation of antimony with which women tinged their eyelashes. (PAINT.)—II. *Metaphorical*. 1. *From similarity of form*. To this use belongs the application of the word *horn* to a trumpet of metal. "Horns of IVORY" (Ez. xxvii. 15) = elephants' teeth. The *horns of the altar* (ALTAR; Ex. xxvii. 2) are not supposed to have been made of horn, but to have been metallic projections from the four corners. The *peak* or *summit* of a hill was called a horn (Is. v. 1, margin). In Hab. iii. 4 "horns coming out of his hand" = *rays of light*. 2. *From similarity of position and use*. Two principal applications of this metaphor will be found—*strength* and *honor*. Of *strength* the horn of the unicorn was the most frequent representative (Deut. xxxiii. 17, &c.), but not always; compare 1 K. xxii. 11, where probably horns of iron, worn defiantly and symbolically on the head, are intended. Among the Druses upon Mount Lebanon the married women wear silver horns on their heads. In the sense of *honor*, the word *horn* stands for the *abstract* (*my horn*, Job xvi. 15; *all the horns* [A. V.

horn] *of Israel*, Lam. ii. 3), and so for the supreme authority. It also stands for the *concrete*, whence it = *king*, *kingdom* (Dan. viii. 2, &c.; Zech. i. 18). Out of either or both of these last two metaphors sprang the idea of representing gods with horns.

Heads of modern Asiatics ornamented with horns.

Hor'net. That the Hebrew *tsir'âh* = the hornet, may be taken for granted on the almost unanimous authority of the ancient versions. Not only were bees exceedingly numerous in Palestine, but from the name Zoreah (Josh. xv. 33) we may infer that hornets in particular infested some parts of the country. In Scripture the hornet is referred to only as the means which Jehovah employed for the extirpation of the Canaanites (Ex. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12; Wis. xii. 8). Some commentators (Bochart, Rosenmüller, Bush, &c.) regard the word as used in its literal sense, but it more probably (so Mr. Bevan, Michaelis, Gesenius, &c.) expresses under a vivid image the consternation with which Jehovah would inspire the enemies of the Israelites, as declared in Deut. ii. 25 and Josh. ii. 11.

Hor-o-na'im (Heb. *two caverns*), a town of Moab, possibly a sanctuary, named with Zoar and Luhith (Is. xv. 5; Jer. xlviii. 3, 5, 34). No clew is afforded to its position, either by the notices of the Bible or by mention in other works. It seems to have been on an eminence, and approached by a road which is styled the "way" (Is. xv. 5), or the "descent" (Jer. xlviii. 5).

Hor'o-nite, or **Ho'ron-ite** (fr. Heb. = *one from* Horonaim, Ges.; *one from* Beth-horon, Fü.), the, the designation of Sanballat (Neh. ii. 10, 19, xiii. 28).

Horse (see below). The most striking feature in the Biblical notices of the horse (*Equus caballus* of naturalists) is the exclusive application of it to warlike operations; in no instance is that useful animal employed for ordinary locomotion or agriculture, if we except Is. xxviii. 28, where we learn that horses (A. V. "horsemen") were employed in threshing, not, however, in that case put in the gears, but simply driven about wildly over the strewed grain. This remark will be found to be borne out by the historical passages hereafter quoted; but it is equally striking in the poetical parts of Scripture. The animated description of the horse in Job xxxix. 19–25 applies solely to the war-horse. The terms under which the horse is described in Hebrew are usually *sûs* and *pârâsh*. There is a marked distinction between the *sûs* and the *pârâsh;* the former were horses for driving in the war-chariot, of a heavy build, the latter were for riding, and particularly for cavalry. This distinction is not observed in the A. V., from the circumstance that *pârâsh* also signifies horseman; the correct sense is essential in the following passages—1 K. iv. 26, "forty thousand *chariot*-horses and twelve thousand *cavalry*-horses;" Ez. xxvii. 14, "driving-horses and riding-horses;" Joel ii. 4, "as riding-horses, so shall they run;" and Is. xxi. 7, "a train of horses in couples." In addition to these terms, the Heb. *recesh* = a swift horse, used for the royal post (Esth. viii. 10, 14) and similar purposes (1 K. iv. 28; A. V. "dromedary" as also in Esth.), or for a rapid journey (Mic. i. 13); *rammâc* once = a *mare* (Esth. viii. 10); *sûsâh*, in Cant. i. 9, is regarded in the A. V. as a collective term, "company of horses;" it rather means, according to the received punctuation, *my mare*, but still better, by a slight alteration in the punctuation, *mares*. In the N. T., the Gr. *hippos* = "horse" and the derivatives *hippeus* and *hippikon* are applied to "horsemen." The Hebrews in the patriarchal age, as a pastoral race, did not stand in need of the services of the horse, and for a long period after their settlement in Canaan they dispensed with it, partly in consequence of the hilly nature of the country, which only admitted of the use of chariots in certain localities (Judg. i. 19), and partly in consequence of the prohibition in Deut. xvii. 16. (Army; Chariot; Magog.) David first established a force of cavalry and chariots after the defeat of Hadadezer (2 Sam. viii. 4). But the great supply of horses was subsequently effected by Solomon through his connection with Egypt (1 K. iv. 26). Solomon also established a very active trade in horses, which were brought by dealers out of Egypt and resold at a profit to the Hittites, who lived between Palestine and the Euphrates (1 K. x. 28, 29). In the countries adjacent to Palestine, the use of the horse was much more frequent. It was introduced into Egypt probably by the Hyksos (Shepherd kings), as it is not represented on the monuments before the eighteenth dynasty. The Jewish kings sought the assistance of the Egyptians against the Assyrians in this respect (Is. xxxi. 1, xxxvi. 8; Ez. xvii. 15). But the cavalry of the Assyrians and other Eastern nations was regarded as most formidable; the horses themselves were highly bred, as the Assyrian sculptures still testify, and fully merited the praise bestowed on them in Hab. i. 8. With regard to the trappings and management of the horse we have little information; the bridle (Heb. *resen*) was placed over the horse's nose (Is. xxx. 28), and a bit

Head-dress of a Riding-Horse.—(From Layard's *Nineveh*, ii. 275.)

(Heb. *metheg ;* Gr. *chalinos*) or curb is also mentioned (2 K. xix. 28; Ps. xxxii. 9; Prov. xxvi. 3; Is. xxxvii. 29; in the A. V. incorrectly given "bridle," except in Ps. xxxii. and Jas. iii. 3). The harness of the Assyrian horses was profusely decorated, the bits being gilt (1 Esd. iii. 6), and the bridles adorned with tassels; on the neck was a collar terminating in a bell, as described in Zech. xiv. 20. Saddles were not used until a late period. The horses were not shod, and therefore hoofs as hard "as flint" (Is. v. 28) were regarded as a great merit. The chariot-horses were covered with embroidered trappings (Ez. xxvii. 20). Horses and chariots were used also in idolatrous processions, as noticed in regard to the sun (2 K. xxiii. 11).

* **Horse'-gate,** a gate of Jerusalem (2 Chr. xxiii. 15; Neh. iii. 28; Jer. xxxi. 40); probably belonging to the wall which enclosed the Temple (Ges.).

Horse'leech (Heb. *'ălûkâh*) occurs once only, viz. Prov. xxx. 15. There is little, if any, doubt that *'ălûkâh* denotes some species of leech, or rather is the generic term for any bloodsucking annelid, such as *Hirudo* (the medicinal leech), *Hæmopis* (the horseleech), *Limnatis*, *Trochetia*, and *Aulastoma*, if all these genera are found in the marshes and pools of the Bible-lands. The bloodsucking leeches, such as *Hirudo* and *Hæmopis*, were without a doubt known to the ancient Hebrews, and as the leech has been for ages the emblem of rapacity and cruelty, there is no reason to question that this annelid is denoted by *'ălûkâh*. The Arabs to this day denominate the *Limnatis Nilotica*, *'alak*. The expression "two daughters" figuratively denotes its bloodthirsty propensity.

* **Horse'men.** Army; Horse.

Ho'sah (Heb. *taking refuge*, or *a refuge*, Ges.), a city of Asher (Josh. xix. 29), the next landmark on the boundary to Tyre.

Ho'sah (Heb., see above), a Merarite Levite, one of the first door-keepers to the ark after its arrival in Jerusalem (1 Chr. xxvi. 10, 38).

* **Ho'sai** (Heb. *Hôzai* or *Chôzai* = *seer*, Ges.), in the margin of 2 Chr. xxxiii. 19, "the seers" in the text. Gesenius, Fürst, &c., make it the proper name of a person.

Ho-san'na [-zan-] (Gr. fr. Heb. = *save now ; save, we pray*), the cry of the multitudes as they thronged in our Lord's triumphal procession into Jerusalem (Mat. xxi. 9, 15; Mk. xi. 9, 10; Jn. xii. 13). The Psalm from which it was taken, the 118th, was one with which they were familiar, from being accustomed to recite the 25th and 26th verses at the Feast of Tabernacles. On that occasion the *Hallel*, consisting of Psalms cxiii.–cxviii., was chanted by one of the priests, and at certain intervals the multitudes joined in the responses, waving their branches of willow and palm, and shouting, as they waved them, Hallelujah, or Hosanna, or "O Lord, I beseech thee, send now prosperity" (Ps. cxviii. 25). On each of the seven days of the feast the people thronged in the court of the Temple, and went in procession about the altar, setting their boughs bending toward it; the trumpets sounding as they shouted Hosanna. It was not uncommon for the Jews in later times to employ the observances of this feast, which was preeminently a feast of gladness, to express their feelings on other occasions of rejoicing (1 Mc. xiii. 51; 2 Mc. x. 6, 7).

Ho-se'a [-zee'ah] (Heb. = Hoshea), son of Beeri, and first of the Minor Prophets, as they appear in the A. V. (Bible; Canon.)—*Time.* This question must be settled, as far as it can be settled, partly by reference to the *title*, partly by an inquiry into the contents of the book. For the *beginning* of Hosea's ministry the title gives us the reign of Uzziah, king of Judah, but limits this vague definition by reference to Jeroboam II., king of Israel; it therefore yields a date not later than B. C. 783. The pictures of social and political life which Hosea draws so forcibly are rather applicable to the interregnum after the death of Jeroboam (B. C. 782–772), and to the reign of the succeeding kings. (Israel, Kingdom of.) It seems almost certain that very few of his prophecies were written until after Jeroboam's death (B. C. 783), and probably the life, or rather the prophetic career, of Hosea extended from B. C. 784 to B. C. 725, a period of fifty-nine years.—*Place.* There seems to be a general consent among commentators that the prophecies of Hosea were delivered in the kingdom of Israel.—*Tribe and Parentage.* Tribe quite unknown. The Pseudo-Epiphanius, it is uncertain upon what ground, assigns Hosea to the tribe of Issachar. Of his father Beeri we know absolutely nothing.—*Order in the Prophetic series.* Most ancient and mediæval interpreters make Hosea the first of the prophets. But by moderns he is generally assigned the third place. It is perhaps more important to know that Hosea must have been more or less contemporary with Isaiah, Amos, Jonah, Joel, and Nahum.—*Division of the Book.* It is easy to recognize two great divisions, which, accordingly, have been generally adopted: (1.) chap. i. to iii.; (2.) iv. to end. The subdivision of these several parts is a work of greater difficulty: that of Eichhorn will be found to be based upon a highly subtle, though by no means precarious, criticism. (1.) According to him, the first division should be subdivided into three separate poems, each originating in a distinct aim, and each after its own fashion attempting to express the idolatry of Israel by imagery borrowed from the matrimonial relation. The first, and therefore the least elaborate of these, is contained in chap. iii., the second in i. 2–11, the third in i. 2–9, and ii. 1–23. These three are progressively elaborate developments of the same reiterated idea. Chap. i. 2–9 is common to the second and third poems, but not repeated with each severally. (2.) Attempts have been made by Wells, Eichhorn, &c., to subdivide the second part of the book. These divisions are made either according to reigns of contemporary kings, or according to the subject-matter of the poem. The former course has been adopted by Wells, who gets *five*, the latter by Eichhorn, who gets *sixteen* poems out of this part of the book. These prophecies were probably collected by Hosea himself toward the end of his career.—*Hosea's marriage with Gomer* has its literal and its allegorical interpreters. For the literal view we have the majority of the Fathers, and of the ancient and mediæval interpreters, Horsley, Lowth, Henderson, Pusey, Kurtz, &c. For the allegorical are the Chaldee Paraphrase, some Rabbins, Origen's school, Junius, and the bulk of modern commentators. Eichhorn shows that marrying a harlot is not necessarily implied by "a wife of whoredoms," which may very well = a wife who, after marriage, becomes an adulteress, though chaste before. He also observes the unfitness of a wife unchaste before marriage to be a type of Israel. —*References in N. T.* Mat. ix. 13, xii. 7 to Hos. vi. 6; Lk. xxiii. 30, Rev. vi. 16, Hos. x. 8; Mat. ii. 15, Hos. xi. 1; Rom. ix. 25, 26, 1 Pet. ii. 10, Hos. i. 10, ii. 23; 1 Cor. xv. 4, Hos. vi. 2; Heb. xiii. 15 Hos.

xiv. 2.—*Style.* Commentators agree that, of all the prophets, he is, in point of language, the most obscure and hard to be understood. His heart seems to have been so full and fiery, that it might well burst through all restraints of diction.

Ho-shai'ah, or **Hosh-a-i'ah** (fr Heb. = whom *Jehovah helps*, Ges.). **1.** A man who led the princes of Judah in the dedication of the wall of Jerusalem, rebuilt by Nehemiah (Neh. xii. 32).—**2.** Father of Jezaniah, or Azariah, who was a man of note after the destruction of Jerusalem by Nebuchadnezzar (Jer. xlii. 1, xliii. 2).

Hosh'a-ma (Heb. whom *Jehovah hears*, Ges.), a son of king Jeconiah, or Jehoiachin (1 Chr. iii. 18).

Ho-she'a (Heb. *deliverance*, *safety*, Ges.; = Hosea). **1.** The son of Nun, i. e. Joshua 1 (Deut. xxxii. 44). (Oshea.)—**2.** The nineteenth, last, and best king of Israel. (Israel, Kingdom of.) He succeeded Pekah, whom he slew in a successful conspiracy, thereby fulfilling Is. vii. 16. Although Josephus calls Hoshea a *friend* of Pekah, we have no ground for calling this a treacherous murder. It took place B. C. 737, in the twentieth year of Jotham (2 K. xv. 30), i. e. "in the twentieth year *after* Jotham became sole king," for he only reigned sixteen years (xv. 33). But there must have been an interregnum of at least eight years before Hoshea came to the throne, B. C. 729, in the twelfth year of Ahaz (xvii. 1). It is expressly stated (xvii. 2) that Hoshea was not so sinful as his predecessors. In the third year of his reign (B. C. 726) Shalmaneser cruelly stormed the strong caves of Beth-arbel (Hos. viii. 14), and made Israel tributary (2 K. xvii. 3) for three years. At the end of this period, encouraged perhaps by the revolt of Hezekiah, Hoshea entered into a secret alliance with So, king of Egypt, to throw off the Assyrian yoke. The alliance did him no good; it was revealed to the court of Nineveh by the Assyrian party in Ephraim, and Hoshea was immediately seized as a rebellious vassal, shut up in prison, and apparently treated with the utmost indignity (Mic. v. 1). Of the subsequent fortunes of Hoshea we know nothing.—**3.** Son of Azaziah (1 Chr. xxvii. 20); ruler of Ephraim in the time of King David.—**4.** One of the heads of the people, who sealed the covenant with Nehemiah (Neh. x. 23).

Hos-pi-tal'i-ty was regarded by most nations of the ancient world as one of the chief virtues, and especially by peoples of the Shemitic stock; but that it was not characteristic of these alone is amply shown by the usages of the Greeks and even the Romans. Among the Arabs we find the best illustrations of the old Bible narratives, and among them see traits that might beseem their ancestor Abraham. The laws respecting strangers (Lev. xix. 33, 34) and the poor (xxv. 14 ff.; Deut. xv. 7), and concerning redemption (Lev. xxv. 23 ff.), &c., are framed in accordance with the spirit of hospitality; and the strength of the national feeling regarding it is shown in the incidental mentions of its practice. In the Law, compassion to strangers is constantly enforced by the words, "for ye were strangers in the land of Egypt" (xix. 34). And, before the Law, Abraham's entertainment of the angels (Gen. xviii. 1 ff.) and Lot's (xix. 1) are in exact agreement with its precepts, and with modern usage (compare Ex. ii. 20; Judg. xiii. 15, xix. 17, 20, 21). In the N. T. hospitality is yet more markedly enjoined; and in the more civilized state of society which then prevailed, its exercise became more a social virtue than a necessity of patriarchal life. The good Samaritan stands for all ages as an example of hospitality, embodying the command to love one's neighbor as himself (Lk. x. 30 ff.). The neglect of Christ is symbolized by inhospitality to our neighbors (Mat. xxv. 43). The apostles urged the church to "follow after hospitality" (Rom. xii. 13; compare 1 Tim. v. 10); to remember Abraham's example (Heb. xiii. 2); to "use hospitality one to another without grudging" (1 Pet. iv. 9); while a bishop must be a "lover of hospitality" (Tit. i. 8; compare 1 Tim. iii. 2). The practice of the early Christians was in accord with these precepts. Their hospitality was a characteristic of their belief. Such having been the usage of Biblical times, it is important to remark how hospitality was shown. In the patriarchal ages we may take Abraham's example as the most fitting, as we have of it the fullest account (Gen. xviii.). "Hospitality," says Mr. Lane, "is a virtue for which the natives of the East in general are highly and deservedly admired; and the people of Egypt are well entitled to commendation on this account . . . Very few persons here would think of sitting down to a meal, if there was a stranger in the house, without inviting him to partake of it, unless the latter were a menial, in which case he would be invited to eat with the servants. . . . By a Sunneh law a traveller may claim entertainment of any person able to afford it to him for three days. The account of Abraham's entertaining the three angels, related in the Bible, presents a perfect picture of the manner in which a modern Bedawee sheikh receives travellers arriving at his encampment. He immediately orders his wife or women to make bread, slaughters a sheep or some other animal, and dresses it in haste, and bringing milk or any other provisions that he may have ready at hand, with the bread and the meat which he has dressed, sets them before his guests. If these be persons of high rank, he stands by them while they eat, as Abraham did in the case above alluded to. Most Bedawees will suffer almost any injury to themselves or their families rather than allow their guests to be ill-treated while under their protection. There are Arabs who even regard the chastity of their wives as not too precious to be sacrificed for the gratification of their guests." The Oriental respect for the covenant of bread and salt, or salt alone, certainly sprang from the high regard in which hospitality was held. Alms; Food; Inn; Loan; Meals; Poor; Washing the Hands and Feet.

Hos'ta-ges (i. e. persons taken as security for the faithful performance of a treaty, &c.) are mentioned (2 K. xiv. 14; 2 Chr. xxv. 24) as taken by Joash, king of Israel, after his victory over Amaziah of Judah. Hostages are often mentioned in the Apocrypha (1 Mc. i. 10, viii. 7, ix. 53, x. 6, 9, xi. 62, xiii. 16). Loan; War.

Ho'tham (Heb. *a seal*, *signet-ring*, Ges.), a man of Asher; son of Heber, of the family of Beriah (1 Chr. vii. 32), = Helem 1?

Ho'than (fr. Heb., properly Hotham), a man of Aroer, father of Shama and Jehiel, among David's "valiant men" (1 Chr. xi. 44).

Ho'thir (Heb. *to make higher* or *superior*, Fü.), thirteenth son of Heman, "the king's seer" (1 Chr. xxv. 4, 28), a Kohathite Levite. He had charge of the twenty-first course of musicians.

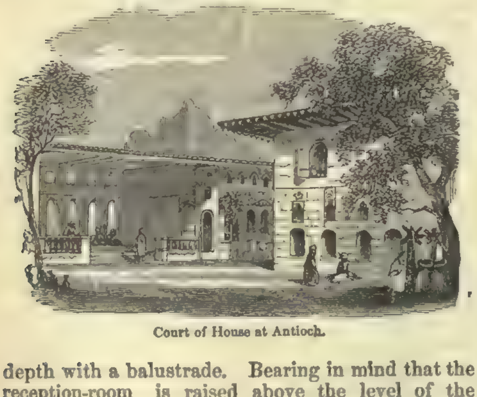
Hour (Chal. *shâ'âh*, *sha'ăthâ*; Gr. *hôra*). The ancient Hebrews were probably unacquainted with the division of the natural day into twenty-four parts. (Chronology I.; Dial.) The general distinctions of "morning, evening, and noonday" (Ps. lv. 17) were sufficient for them at first, as they were for the early Greeks; afterward the Hebrews parcelled out the period between sunrise and sunset into a series of minute divisions distinguished by the sun's course. The early Jews appear to have divided the day into *four parts* (Neh. ix. 3), and the night into three watches (Judg. vii. 19), and even in the N. T. we find a trace of this division in Mat. xx. 1–5. The Greeks adopted the division of the day into twelve hours from the Babylonians. At what period the Jews became first acquainted with this way of reckoning time is unknown, but it is generally supposed that they too learned it from the Babylonians during the Captivity. In whatever way originated, it was known to the Egyptians at a very early period. They had twelve hours of the day and of the night. There are two kinds of hours, viz. (1.) the astronomical or equinoctial hour, i. e. the twenty-fourth part of a civil day, and (2.) the natural hour, i. e. the twelfth part of the natural day, or of the time between sunrise and sunset. These are the hours meant in the N. T., Josephus, and the Rabbis (Jn. xi. 9, &c.), and it must be remembered that they perpetually vary in length, so as to be very different at different times of the year. What horologic contrivances the Jews possessed in the time of our Lord is uncertain; but we may safely suppose that they had gnomons, dials, and clepsydræ, all of which had long been known to the Persians and other nations with whom they had come in contact. For the purposes of prayer the old division of the day into four portions was continued in the Temple-service, as we see from Acts ii. 15, iii. 1, x. 9.

House (Heb. *bayith*; Gr. *oikos*) = a dwelling in general, whether literally, as house, TENT, PALACE, COTTAGE, CAVE, citadel, TOMB; derivatively, as TABERNACLE, TEMPLE, HEAVEN; or metaphorically, as family. Although, in Oriental language, every tent may be regarded as a house, yet the distinction between the permanent dwelling-house and the tent must have taken rise from the moment of the division of mankind into dwellers in tents and builders of cities, i. e. of permanent habitations (Gen. iv. 17, 20; Is. xxxviii. 12). The Hebrews did not become dwellers in the cities till the sojourn in Egypt, and after the conquest of Canaan (Gen. xlvii. 3; Ex. xii. 7; Heb. xi. 9), while the Canaanites as well as the Assyrians were from an earlier period builders and inhabitants of cities, and it was into the houses and cities built by the former that the Hebrews entered to take possession after the conquest (Gen. x. 11, 19, xix. 1, xxiii. 10, xxxiv. 20; Num. xi. 27; Deut. vi. 10, 11). The houses of the rural poor in Egypt, as well as in most parts of Syria, Arabia, and Persia, are for the most part mere huts of mud, or sunburnt bricks. In some parts of Palestine and Arabia stone is used, and in certain districts caves in the rock are used as dwellings (Am. v. 11). The houses are usually of one story only, viz. the ground floor, and sometimes contain only one apartment. Sometimes a small court for the cattle is attached; and in some cases the cattle are housed in the same building, or the people live on a raised platform, and the cattle round them on the ground (1 Sam. xxviii. 24). (BARN.) The windows are small apertures high up in the walls, sometimes grated with wood. (LATTICE; WINDOW.) The roofs are commonly, but not always, flat, and are usually formed of a plaster of mud and straw laid upon boughs or rafters; and, upon the flat roofs, tents, or "booths" of boughs and rushes, are often raised to be used as sleeping-places in summer. The difference between the poorest houses and those of the class next above them is greater than between these and the houses of the first rank. The prevailing plan of Eastern houses of this class presents, as was the case in ancient Egypt, a front of wall, whose blank and mean appearance is usually relieved only by the door and a few latticed and projecting windows. Within this is a COURT or courts with apartments opening into them. In some houses at Damascus are seven such courts. When there are only two, the innermost is the harem, in which the women and children live. Over the door is a projecting window with a

Entrance to House in Cairo.—(Lane, *Modern Egyptians*.)

A Nestorian House, with Stages upon the Roof for sleeping.—(Layard, *Nineveh*, i. 155.)

Inner Court of House in Cairo, with *Mak'ad.*—(Lane, *Modern Egyptians.*)



Court of House at Antioch.

Interior of House (Harem) in Damascus.

lattice more or less elaborately wrought, which, except in times of public celebrations, is usually closed (2 K. ix. 30). An awning is sometimes drawn over the court, and the floor strewed with carpets on festive occasions. On the ground floor is generally an apartment for male visitors, called *mandarah*, having a portion of the floor sunk below the rest, called *durká'ah.* The rest of the floor is a raised platform, called *leewán*, with a mattress and cushions at the back on each of the three sides. This seat or sofa is called *deewán* or divan. The stairs to the upper apartments are in Syria usually in a corner of the court. Around part, if not the whole, of the court is a veranda, often nine or ten feet deep, over which, when there is more than one floor, runs a second gallery of like depth with a balustrade. Bearing in mind that the reception-room is raised above the level of the court, we may, in explaining the circumstances of the miracle of the paralytic (Mk. ii. 3; Lk. v. 18), suppose 1. either that our Lord was standing under the veranda, and the people in front in the court. The bearers of the sick man ascended the stairs to the roof of the house, and taking off a portion of the boarded covering of the veranda, or removing the awning, in the former case let down the bed *through* the veranda roof, or in the latter, *down by way of* the roof, and deposited it before the Saviour. 2. Another explanation presents itself in considering the room where the company were assembled as the "upper chamber," and the roof opened for the bed to be the true roof of the house. 3. And one still more simple is found in regarding the house as one of the rude dwellings now to be seen near the Sea of Galilee, a mere room ten or twelve feet high and as many or more square, with no opening except the door. The roof, used as a sleeping-place, is reached by a ladder from the outside, and the bearers of the paralytic, unable to approach the door, would thus have ascended the roof, and, having uncovered it, let him down into the room where our Lord was. When there is no second floor, but more than one court, the women's apartments, *hareem*, *harem*, or *haram*, are usually in the second court; otherwise they form a separate building within the general enclosure, or are above on the first floor. When there is an upper story, the *Ká'ah* (a second room fitted with *deewáns*) forms the most important apartment, and thus probably answers to the "upper chamber," which was often the "guest-chamber" (Lk. xxii. 12; Acts i. 13, ix. 37, xx. 8). The windows of the upper rooms often project one or two feet, and form a kiosk or latticed chamber. Such may have been the "chamber in the wall" (2 K. iv. 10, 11). The "lattice" through which Ahaziah fell, perhaps belonged to an upper chamber of this kind (i. 2), as also the "third loft," from which Eutychus fell (Acts xx. 9; compare Jer. xxii. 13). There are usually no special bedrooms in Eastern houses. (Bed.) The outer doors are closed with a wooden lock, but in some cases the apartments are divided from each other by curtains only. There are no chimneys, but fire is made when required with charcoal in a chafing-dish; or a fire of wood might be kindled in the open court of the house (Lk. xxii. 55). Some houses in Cairo have an apartment called *mak'ad*, open in front to the court, with two or more arches, and a railing; and a pillar to support the wall above. It was in a chamber of this kind, probably one of the largest size to be found in a palace, that our Lord was being arraigned before the high-priest, when the denial of Him by St. Peter took place. He "turned and looked" on Peter as he stood by the fire in the court (Lk. xxii. 56, 61; Jn. xviii. 24), whilst He Himself was in the "Hall of Judgment." The roofs of Eastern houses are mostly flat, though there are sometimes domes over some of the rooms. The flat portions are plastered with a composition of mortar, tar, ashes, and sand. In many cases the terrace roof is little better than earth rolled hard. Sometimes the roof is of boards, stone slabs, palm-leaf, or even cornstalks or brushwood spread over with gravel, &c. In no point do Oriental domestic habits differ more from European than in the use of the roof. Its flat surface is made useful for various household purposes, as drying corn, hanging up linen, and preparing figs and raisins. The roofs are used as places of recreation in the evening, and often as sleeping-places at night (2 Sam. xi. 2, xvi. 22; Dan. iv. 29; 1 Sam. ix. 25, 26; Job xxvii. 18; Prov. xxi. 9). They were also used as places for devotion, and even idolatrous worship (Jer. xxxii. 29, xix. 13; 2 K. xxiii. 12; Zeph. i. 5; Acts x. 9). At the time of the Feast of Tabernacles, booths were erected by the Jews on the tops of their houses. Protection of the roof by parapets (A. V. "a battlement") was enjoined by the law (Deut. xxii. 8). In ancient Assyrian and also in Egyptian houses, a sort of raised story was sometimes built above the roof, and in the former an open chamber, roofed or covered with awning, was sometimes erected on the house-top. Special apartments were devoted in larger houses to winter and summer uses (Jer. xxxvi. 22; Am. iii. 15). The "ivory house" of Ahab was probably a palace largely ornamented with inlaid IVORY. The circumstance of Samson's pulling down the house by means of the pillars may be explained by the fact of the company being assembled on tiers of balconies above each other, supported by central pillars on the basement; when these were pulled down, the whole of the upper floors would fall also (Judg. xvi. 26). ARCHITECTURE; CEILING; CITY; FURNITURE; GATE; HANDICRAFT; INN; LEPROSY; PARLOR; VILLAGE; WALL.

Huk'kok (Heb. *what is cut in = a ditch*, Fü.; or *decree, law*, Ges.?), a place on the boundary of Naphtali (Josh. xix. 34) named next to Aznoth-tabor; probably at *Yâkûk*, a village in the mountains of Naphtali, W. of the upper end of the Sea of Galilee, about seven miles S. S. W. of *Safed*.

Hu'kok (Heb. = HUKKOK) = HELKATH in Josh. xxi. (1 Chr. vi. 75).

Hul (Heb. *circle*, Ges.), second son of Aram, and grandson of Shem (Gen. x. 23). The geographical position of the people whom he represents is not well decided. The strongest evidence is in favor of the district about the roots of Lebanon, where *Ard el-Hûleh* now = a district N. of Lake Merom.

Hul'dah (Heb. *weasel*, Ges., Fü.), a prophetess, whose husband Shallum was keeper of the wardrobe in King Josiah's time. To her Josiah had recourse when Hilkiah found a book of the Law, to procure an authoritative opinion on it (2 K. xxii. 14; 2 Chr. xxxiv. 22). COLLEGE.

Hum'tah (Heb. *place of lizards*, or *bulwark*, Ges.), a city of Judah in the mountain-district, the next to Hebron (Josh. xv. 54).

Hunt'ing. The objects for which hunting is practised indicate the various conditions of society and the progress of civilization. Hunting, as a matter of necessity, whether for the extermination of dangerous beasts, or for procuring sustenance, betokens a rude and semi-civilized state; as an amusement, it betokens an advanced state. The Hebrews, as a pastoral and agricultural people, were not given to the sports of the field; the density of the population, the earnestness of their character, and the tendency of their ritual regulations, particularly those affecting food, all combined to discourage the practice of hunting. There was no lack of game in Palestine; on their entrance into the land, the wild beasts were so numerous as to be dangerous (Ex. xxiii. 29). Some of the fiercer animals survived to a late period, as lions. The manner of catching these animals was either by digging a pitfall, which was the usual manner with the larger animals, as the lion (2 Sam. xxiii. 20; Ez. xix. 4, 8); or by a trap, which was set under ground (Job xviii. 10), in the run of the animal (Prov. xxii. 5), and caught it by the leg (Job xviii. 9); or lastly by the use of the NET, of which there were various kinds, as for the gazelle (Is. li. 20, A. V. "wild BULL") and other animals of that class. Birds formed an article of food among the Hebrews (Lev. xvii. 13), and much skill was exercised in catching them. The following were the most approved methods:—(1.) The trap, which consisted of two parts, a net, strained over a frame, and a stick to support it, but so placed that it should give way at the slightest touch (Am. iii. 5, "gin;" Ps. lxix. 22, "trap"). (2.) The snare (Job xviii. 9, A. V. "robber"), consisting of a cord (xviii. 10; compare Ps. xviii. 5, cxvi. 3, cxl. 5), so set as to catch the bird by the leg. (3.) The net. (4.) The decoy, to which reference is made in Jer. v. 26, 27. ARMS; CAGE; FISH; FOOD; SPARROW.

Hu'pham (Heb. *coast-man?* Ges.; *protected*, Fü.), a son of Benjamin; founder of the family of the HUPHAMITES (Num. xxvi. 39); = HUPPIM.

Hu'pham-ites (fr. Heb.), **the** = the descendants of HUPHAM (Num. xxvi. 39).

Hup'pah (Heb. *covering*, *protection*, Ges., Fü.), a priest in David's time, having charge of the thirteenth course (1 Chr. xxiv. 13).

Hup'pim (Heb. pl. = *coverings*, Ges.; *protection*, Fü.), head of a Benjamite family. According to the text of the LXX. in Gen. xlvi. 21, a son of Bela; but 1 Chr. vii. 12 tells us that he was son of Ir, or Iri. HUPHAM.

Hur (Heb. *a hole*, Ges.; *immaculateness*, *nobility*, Fü.). **1.** A man mentioned with Moses and Aaron on the occasion of the battle with Amalek at Rephidim (Ex. xvii. 10), when with Aaron he stayed up the hands of Moses (12). He is mentioned again in xxiv. 14, as being, with Aaron, left in charge of the people by Moses during his ascent of Sinai. The Jewish tradition is that he was the husband of Miriam, and that he was identical with—**2.** The grandfather of Bezaleel, the chief artificer of the Tabernacle—"son of Uri, son of Hur—of the tribe of Judah" (Ex. xxxi. 2, xxxv. 30, xxxviii. 22; 2 Chr. i. 5). In the lists of the descendants of Judah in 1 Chronicles the pedigree is more fully preserved. Hur there appears as one of the great family of Pharez. He was son of Caleb the son of Hezron, by a second wife, Ephrath (1 Chr. ii. 19, 20; compare 5, also iv. 1), the first fruit of the marriage (ii. 50, iv. 4), and the father, besides Uri (ver. 20), of three sons, who founded the towns of Kirjath-jearim, Bethlehem, and Beth-gader (51). Hur's connection with Bethlehem would seem to have been of a closer nature than with the others (iv. 4).—**3.** The fourth of the five kings of Midian slain with Balaam after the "matter of Peor" (Num. xxxi. 8). In a later mention of them (Josh. xiii. 21) they are called "princes" of Midian and "dukes."—**4.** Father of Rephaiah, who was ruler of half of the environs of Jerusalem, and assisted Nehemiah in the repair of the wall (Neh. iii. 9).—**5.** The "son of Hur"—margin "Ben-hur"—was commissariat officer for Solomon in Mount Ephraim (1 K. iv. 8).

Hu'rai (Chal. *worker in linen?* Ges.; *free*, *noble*, Fü.), one of David's "valiant men"—"Hurai of the brooks of Gaash" (1 Chr. xi. 32). HIDDAI.

Hu'ram (Heb. *noble*, *high-born*, Ges.). **1.** A Benjamite; son of Bela, the first-born of the patriarch (1 Chr. viii. 5).—**2.** The king of Tyre in alliance with David and Solomon—elsewhere HIRAM (1 Chr. xiv. 1; 2 Chr. ii. 3, 11, 12, viii. 2, 18, ix. 10, 21).—**3.** HIRAM the artificer (ii. 13, iv. 11, 16).

Hu'ri (Heb. *worker in linen*, Ges.), a Gadite; father of Abihail (1 Chr. v. 14).

Hus'band. MAN; MARRIAGE.

Hu'shah (Heb. *haste*, Ges., Fü.), a name in the genealogies of Judah (1 Chr. iv. 4)—"Ezer, father of Hushah;" perhaps the name of a place.

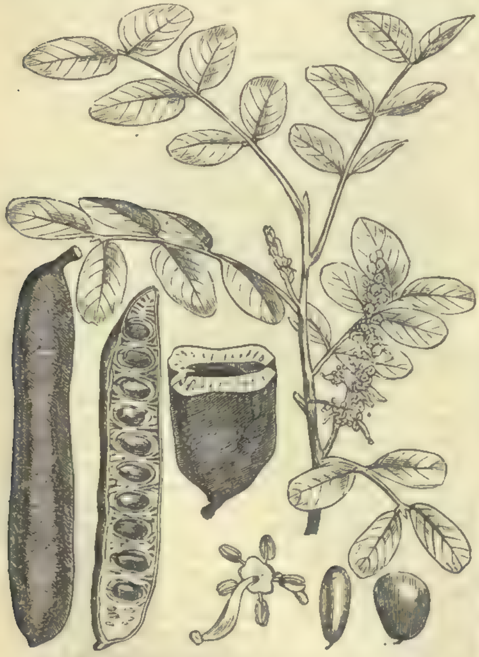
Hu'shai (Heb. *hasting*, Ges.), an ARCHITE (2 Sam. xv. 32 ff., xvi. 16 ff.). He is called the "friend" of David (xv. 37); in 1 Chr. xxvii. 33, the word is rendered "companion." To him David confided the delicate and dangerous part of a pretended adherence to the cause of ABSALOM. His advice was preferred to AHITHOPHEL'S, and speedily brought to pass the ruin which it meditated. He was probably the father of BAANAH 3 (1 K. iv. 16).

Hu'sham (Heb. *haste*, Ges.), early king of Edom (Gen. xxxvi. 34, 35; 1 Chr. i. 45, 46).

Hu'shath-ite (fr. Heb. = *one from* HUSHAH, Ges., Fü.), **the,** the designation of two of David's "valiant men." **1.** SIBBÉCHAI or SIBBECAI (2 Sam. xxi. 18; 1 Chr. xi. 29, xx. 4, xxvii. 11). Josephus calls him a Hittite.—**2.** MEBUNNAI (2 Sam. xxiii. 27), probably a corruption of SIBBECHAI.

Hu'shim (Heb. pl. = *the hasting*, Ges., Fü.). **1.** In Gen. xlvi. 23, "the children of Dan" are said to have been Hushim. The name is plural, as if of a tribe rather than an individual. In Num. xxvi. the name is changed to SHUHAM.—**2.** A Benjamite (1 Chr. vii. 12); and here again apparently the plural nature of the name is recognized, and Hushim is stated to be "the sons of Aher."—**3.** One of the two wives of Shaharaim (viii. 8).

Husks. The Gr. pl. *keratia*, rendered in the A. V. "husks" (Lk. xv. 16), describes really the fruit of a particular kind of tree, viz. the carob or *Ceratonia Siliqua* of botanists. This tree is very common in Syria and Egypt; it is evergreen, and grows to the height of twenty or thirty feet; it produces pods, shaped like a horn, varying in length from six to ten inches, and about a finger's breadth, or rather more. These pods, containing a thick pithy substance, very sweet to the taste, were eaten by cattle, and particularly by pigs, and by the poorer classes of the population.



Branch and Fruit of the Carob-tree (*Ceratonia Siliqua*).—(Fbn.)

Huz (fr. Heb. = Uz), eldest son of Nahor and Milcah (Gen. xxii. 21).

Huz'zab (fr. Heb. = *it is fixed*, or *determined*, Ges.; fr. Pers. = *beautifully beaming*, Fü.), according to the general opinion of the Jews, was the queen of Nineveh when Nahum delivered his prophecy (Nah. ii. 7). The moderns follow the rendering in the margin of our English Bible—"that which was established." Still (so Rawlinson) Huzzab may really be a proper name = "the *Zab* country," or the fertile tract E. of the Tigris, watered by the upper and lower *Zab* rivers (*Zab Ala* and *Zab Asfal*), the A-*diab*-êné of the geographers. This province—the most valuable part of Assyria—might well stand for Assyria itself.

Hy-das'pes (L. fr. Gr.), a river noticed in Jd. i. 6, in connection with the Euphrates and Tigris. It is uncertain what river is referred to; the well-known Hydaspes of India (the *Jelum* of the *Panja*) is too remote. We may perhaps identify it with the Choaspes of Susiana.

Hy-e'na (L. *hyæna*, fr. Gr.). Authorities are at variance as to whether the Heb. *tsâbûa'* in Jer. xii. 9 means a "hyena" as the LXX. has it, or a "speckled bird," as in the A. V. The etymological force of the word is equally adapted to either, the hyena being *streaked*. The only other instance in which it occurs is as a proper name, ZEBOIM (1 Sam. xiii. 18, "the valley of hyenas," Aquila; Neh. xi. 34). The hyena was a fierce, strong beast, common in ancient as in modern Egypt, and is constantly depicted on monuments: it must therefore have been well known to the Jews, if indeed not equally common in Palestine (Ecclus. xiii. 18).

Hym-e-næ'us (L.) = HYMENEUS.

Hym-e-ne'us (L. *Hymenæus*, fr. Gr. = *a wedding-song*, *marriage*, L. & S.), a person named twice in St. Paul's Epistles to Timothy; the first time classed with Alexander (1 Tim. i. 20); and the second time classed with Philetus (2 Tim. ii. 17, 18). In the error with which he was charged—"saying, that the resurrection is past already"—he stands as one of the earliest of the Gnostics. As regards the sentence passed upon him—it has been asserted by some writers of eminence, that the "delivering to Satan" is a mere synonym for ecclesiastical EXCOMMUNICATION. Such can hardly be the case (so Mr. Ffoulkes). As the apostles healed all manner of bodily infirmities, so they seem to have possessed and exercised the same power in inflicting them—a power far too perilous to be continued when the manifold exigencies of the apostolical age had passed away (Acts v. 5, 10, ix. 17, 40, xiii. 11). Even apart from actual intervention by the apostles, bodily visitations are spoken of in the case of those who approached the Lord's Supper unworthily (1 Cor. xi. 30). On the other hand, SATAN was held to be the instrument or executioner of all these visitations. Thus, while the "delivering to Satan" may resemble ecclesiastical excommunication in some respects, it has its own characteristics likewise, which show plainly that one is not to be confounded or placed on the same level with the other. DEMONIACS; MIRACLES.

Hymn (fr. Gr. = *a song*) (Eph. v. 19; Col. iii. 16). Among the later Jews the word *psalm* had a definite meaning (Psalms), while *hymn* was more or less vague in its application, and capable of being used as occasion should arise. To Christians the Hymn has always been something different from the Psalm; a different conception in thought, a different type in composition. There is some dispute about the hymn sung by our Lord and His apostles on the occasion of the Last Supper; but even supposing it to have been the *Hallel*, or Paschal Hymn, consisting of Ps. cxiii.–cxviii. (Halleluiah; Passover), it is obvious that the word *hymn* is in this case applied not to an individual Psalm, but to a number of psalms chanted successively, and altogether forming a kind of devotional exercise not unaptly called a hymn. In the jail at Philippi, Paul and Silas "sang hymns" (A. V. "praises") unto God, and so loud was their song that their fellow-prisoners heard them. This must have been what we mean by singing, and not merely recitation. It was in fact a veritable singing of hymns. And it is remarkable that the noun *hymn* is only used in reference to the services of the Greeks, and in the same passages is clearly distinguished from the Psalm (Eph. v. 19; Col. iii. 16)—"psalms, and hymns, and spiritual songs." It is worth while inquiring what profane models the Greek hymnographers chose to work after. In the old religion of Greece the word *hymn* had already acquired a sacred and liturgical meaning. The special *forms* of the Greek hymn were various. The Homeric and Orphic hymns were written in the epic style, and in hexameter verse. Their metre was not adapted for singing. In the Pindaric hymns we find a sufficient variety of metre, and a definite relation to music. These were sung to the accompaniment of the lyre; and it is very likely that they engaged the attention of the early hymn-writers. The first impulse of Christian devotion was to run into the moulds ordinarily used by the worshippers of the old religion. In 1 Cor. xiv. 26, allusion is made to *improvised* hymns, which, being the outburst of a passionate emotion, would probably assume the dithyrambic form. It was in the Latin church that the trochaic and iambic metres became most deeply rooted, and acquired the greatest depth of tone and grace of finish. The introduction of hymns into the Latin church is commonly referred to Ambrose. But it is impossible to conceive that the West should have been so far behind the East: and it is more likely (so Mr. Brown) that the tradition is due to the very marked prominence of Ambrose as the greatest of all the Latin hymnographers. The trochaic and iambic metres, thus impressed into the service of the church, have continued to hold their ground, and are in fact the 7's, Short Metre, Common Metre, and Long Metre of our modern hymns; many of which are translations or imitations of Latin originals. Music.

Hyssop (Heb. *ézôb*; Gr. *hussôpos*; L. *hyssopus*), a plant much used in the Hebrew purifications and sprinklings. Perhaps no plant mentioned in the Scriptures has given rise to greater differences of opinion than this. The difficulty arises from the fact that in the LXX. the Greek *hussôpos* is the uniform rendering of the Hebrew *ézôb*, and that this rendering is indorsed by the apostle in Hebrews ix. 19, 21, when speaking of the ceremonial observances of the Levitical law. Whether, therefore, the LXX. made use of the Greek *hussôpos* as the word most nearly resembling the Hebrew in sound, as Stanley suggests, or as the true representative of the plant indicated by the latter, is a point which probably will never be decided. Botanists differ widely even with regard to the identification of the *hussôpos* of Dioscorides. Kühn gives it as his opinion that the Hebrews used the *Origanum Ægyptiacum* in Egypt, the *O. Syriacum* in Palestine, and that the hyssop of Dioscorides was the *O. Smyrnæum.* The *ézôb*, A. V. "hyssop," was used to sprinkle the doorposts of the Israelites in Egypt with the blood of the paschal lamb (Ex. xii. 22); it was employed in the purification of lepers and leprous houses (Lev. xiv. 4, 51), and in the sacrifice of the red heifer (Num. xix. 6). In consequence of its detergent qualities, or from its being associated with the purificatory services, the Psalmist makes use of the expression, "purge me with hyssop" (Ps. li. 7). It is described in 1 K. iv. 33 as growing on or near walls. In Jn. xix. 29, "put it upon hyssop" corresponds to "put it on a reed" in Mat. xxvii. 48 and Mk. xv. 36. Bochart decides in favor of marjoram, or some plant like it, and to this conclusion, it must be admitted, all ancient tradition points. The monks on *Jebel Mûsa* (Mt. Sinai?) give the name of hyssop to a fragrant plant called *ja'deh*, which grows in great quantities on that mountain. Celsius, after enumerating eighteen different plants (thyme, rosemary, French lavender, &c.), which have been severally identified with the hyssop of Scripture, concludes that we have no alternative but to accept the common hyssop, the *Hyssopus officinalis*, a perennial aromatic plant, about two feet high, growing in tufts. The late Dr. J. F. Royle, after a careful investigation of the subject, arrived at the conclusion that the "hyssop" is the caper-plant, or *Capparis spinosa* of Linnæus, sometimes called in Arabic *asuf*, which grows in dry and rocky places and on walls in Lower Egypt, Sinai, and Palestine. Robinson (*N. T. Lex.*), Gesenius, &c., make the "hyssop" of the Scriptures = the common hyssop, and other similar aromatic plants, as lavender, and especially organum or wild marjoram, &c. Palestine, *Botany*.

* **Hys-tas'pes.** Darius 2.

I

* **I am, and I am that I am.** Jehovah.

Ib'har (fr. Heb. = whom God *chooses*, Ges.), a son of David (2 Sam. v. 15; 1 Chr. iii. 6, xiv. 5), born in Jerusalem.

Ib'le-am (fr. Heb. = he *consumes the people*, Ges.), a city of Manasseh, with villages or towns dependent on it (Judg. i. 27), in the territory of Issachar or Asher (Josh. xvii. 11). The ascent of Gur was "at Ibleam" (2 K. ix. 27), somewhere near the present *Jenin*, probably to the N. of it. Bileam.

Ib-nei'ah [nee'yah] (fr. Heb. *Jehovah will build*, Ges.), son of Jehoram, a Benjamite (1 Chr. ix. 8).

Ib-ni'jah (Heb. = Ibneiah, Ges.), a Benjamite (1 Chr. ix. 8).

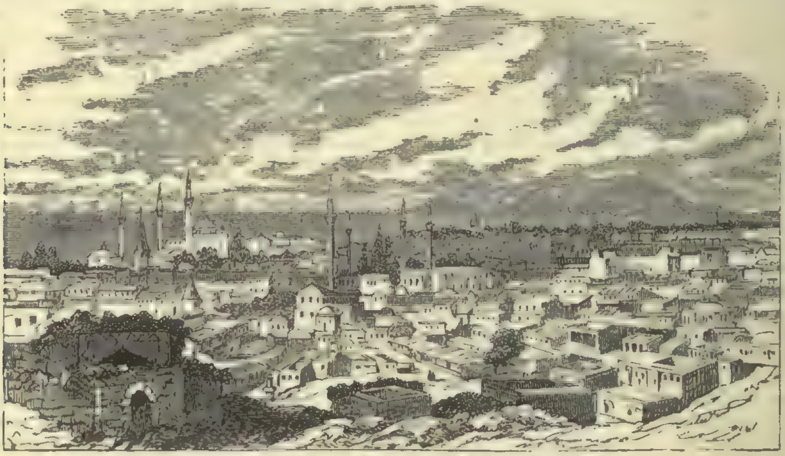
Ib'ri (Heb. = Hebrew), a Merarite Levite of the family of Jaaziah in David's time (1 Chr. xxiv. 27).

Ib'zan (fr. Heb. = *of tin?* Ges.; *splendid, beautiful*, Fü.), a native of Bethlehem (in Zebulun?), who judged Israel for seven years after Jephthah (Judg. xii. 8, 10). He had thirty sons and thirty daughters, and took home thirty wives for his sons, and sent out his daughters to as many husbands abroad. He was buried at Bethlehem. Boaz.

* **Ice.** Frost 2.

Ich'a-bod (Heb. *inglorious*, Ges.), son of Phinehas, and grandson of Eli (1 Sam. iv. 21, xiv. 3).

I-co'ni-um (L. fr. Gr., popularly derived from *a little image* [Gr. *eikonion*] of Medusa placed here by Perseus), the modern *Konieh*, is situated in the western part of an extensive plain, on the central table-land of Asia Minor, and not far to the N. of the chain of Taurus. This level district was anciently called LYCAONIA. Xenophon reckons Iconium as the most easterly town of PHRYGIA; but all other writers speak of it as being in Lycaonia, of which it was practically the capital. It was on the great line of communication between Ephesus and the western coast of the peninsula on one side, and Tarsus, Antioch, and the Euphrates on the other. Iconium was a well-chosen place for missionary operations (Acts xiv. 1, 3, 21, 22, xvi. 1, 2; 2 Tim. iii. 11). The Apostle Paul's first visit was on his first circuit, in company with Barnabas; and on this occasion he approached it from Antioch in Pisidia, which lay to the W. (Acts xiii. 50, 51). (TIMOTHY.) From its position it could not fail to be an important centre of Christian influence in the early ages of the Church. In the declining period of the Roman empire, Iconium was made a colony. In the middle ages it became a place of great consequence, as the capital of the Seljukian sultans. *Konieh* is still a town of considerable size, the residence of a pasha, and head of a province.



Konieh — ancient Iconium.—From Laborde, *Voyage en Orient*.—(Fbn.)

Id'a-lah (fr. Heb. = *what God exalts*, Sim.; fr a Heb. verb = *to go softly and secretly?* Ges.; *memorial-stone of God*, Fü.), a city of Zebulun, named between Shimron and Bethlehem (Josh. xix. 15).

Id'bash (fr. Heb. = *honeyed?* Ges.; *a stout, fat one*, Fü.), one of the three sons of "the father of Etam," among the families of Judah (1 Chr. iv. 3).

Id'do (Heb. [except Nos. 3 and 6] = *timely*, Ges.; *one born on a feast-day*, Fü.). **1.** Father of Ahinadab (1 K. iv. 14).—**2.** A descendant of Gershom, son of Levi (1 Chr. vi. 21); = ADAIAH.—**3.** (fr. Heb. = *loving*, Ges.; *favorite*, Fü.). Son of Zechariah, ruler of Manasseh, E. of Jordan in David's time (xxvii. 21).—**4.** A seer whose "visions" against Jeroboam incidentally contained some of the acts of Solomon (2 Chr. ix. 29). He appears to have written a chronicle or story relating to the life and reign of Abijah (xiii. 22), and also a book "concerning genealogies," in which the acts of Rehoboam were recorded (xii. 15). These books are lost, but they may have formed part of the foundation of the existing books of Chronicles. Ancient Jewish traditions identified Iddo with the "man of God" out of Judah who denounced Jeroboam's altar (1 K. xii. 1).—**5.** Grandfather of the prophet Zechariah (Zech. i. 1, 7), although in other places Zechariah is called "the son of Iddo" (Ezr. v. 1, vi. 14). Iddo returned from Babylon with Zerubbabel and Jeshua (Neh. xii. 4, 16).—**6.** (Heb. *misfortune*, Ges.; *powerful*, Fü.). The chief of those who assembled at Casiphia, at the time of the second caravan from Babylon. He was one of the Nethinim (Ezr. viii. 17; compare 20).

I'dol (fr Gr.), **Im'age** (fr. L.). As no less than twenty-one different Hebrew words have been rendered in the A. V. either by "idol" or "image," and that by no means uniformly, it will be of some advantage to attempt to discriminate between them, and assign, as nearly as the two languages will allow, the English equivalents for each. But, before proceeding to the discussion of those words which in themselves indicate the objects of false worship, it will be necessary to notice a class of abstract terms, which, with a deep moral significance, express the degradation associated with it, and stand out as a protest of the language against the enormities of idolatry. Such are—1. Heb. *âven* (AVEN), rendered elsewhere "nought," "vanity," "iniquity," "wickedness," "sorrow," &c., and once only "idol" (Is. lxvi. 3). The primary idea of the root seems to be *emptiness, nothingness*, as of breath or vapor; and, by a natural transition, in a moral sense, *wickedness* in its active form of mischief, and then, as the result, *sorrow* and *trouble*. Hence *âven* = a *vain, false, wicked thing*, and expresses at once the essential nature of idols, and the consequences of their worship.—2. Heb. *èlîl* is thought by some to have a sense akin to that of *falsehood*, and would therefore much resemble *âven*, as applied to an idol (Lev. xix. 4, xxvi. 1, &c.). It is used of the "images" of Noph or Memphis (Ez. xxx. 13). In strong contrast with Jehovah it appears in Ps. xcvi. 5, xcvii. 7.—3. Heb. *éymâh*, "horror," or "terror," and hence an object of horror or terror (Jer. l. 38), in reference either to the hideousness of the idols or to the gross character of their worship. In this respect it is closely connected with—4. Heb. *mitsletseth* (= *a fright, horror*), applied to the idol of Maachah, probably of wood, which Asa cut down and burned (1 K. xv. 13; 2 Chr. xv. 16), and which was unquestionably the phallus, the symbol of the productive power of nature and the nature-goddess. (ASHERAH.) With this must be noticed, though not actually rendered "image" or "idol,"—5. Heb. *bosheth*, "shame," or "shameful thing" (A. V. Jer. xi. 13; Hos. ix. 10), applied to Baal or Baal-peor, as characterizing the obscenity of his worship. With *ĕlil* is found in close connection—6. Heb. *gillûlîm*, also a term of contempt, but of uncertain origin (A. V. uniformly "idols," Ez. xxx. 13, &c.). The Rabbinical authorities favor the interpretation of the A. V. margin in Deut. xxix. 17, "dungy gods." The expression is applied, principally in Ezekiel, to false gods and their symbols (Deut. xxix. 17; Ez. viii. 10, &c.). It stands side by side with other contemptuous terms, e. g. with Heb. *shekets*, "abomination" (Ez. viii. 10, A. V. "abominable"), and (xx. 8) with—7. The cognate Heb. *shikkûts*, "ABOMINATION," "abominable filth," &c., especially applied, like *shekets*, to that which produced ceremonial uncleanness (Ez. xxxvii. 23, A. V. "detestable things;" Nah. iii. 6, A. V. "abominable filth;" Zech. ix. 7, A. V. "abominations," i. e. food offered in sacrifice to idols). As referring to the idols themselves, it primarily denotes the obscene rites with which their worship was associated, and hence, by metonymy, is applied both to the objects of worship and also to their worshippers (1 K. xi. 5, 7, &c., A. V. "abominations").—We now come to the consideration of those words which more directly apply to the images or idols, as the outward symbols of the deity who was worshipped through them.—8. Heb. *semel* or *sêmel* = *a likeness, semblance* (L. *simulacrum*). It occurs in 2 Chr. xxxiii. 7, 15 (A. V. "idol"); Deut. iv. 16 ("figure"), and Ez. viii. 3, 5 ("image").—9. Heb. and Chal. *tselem* (Chal. also *tsĕlêm*) is by all lexicographers, ancient and modern, connected with Heb. *tsél*, "a shadow." It is the "image" of God in which man was created (Gen. i. 26, 27, v. 3, ix. 6, &c.). (ADAM.) It is unquestionably used to denote the visible forms of external objects, and is applied to figures of gold and silver (1 Sam. vi. 5; Num. xxxiii. 52; Dan. iii. 1 ff., &c.), such as the golden "image" of Nebuchadnezzar, as well as to those painted upon walls (Ez. xxiii. 14). "Image" perhaps most nearly represents it in all passages. Applied to the human countenance (Dan. iii. 19, A. V. "form"), it signifies the *expression*.—10. Heb. *tĕmûnâh*, rendered "image" in Job iv. 16; elsewhere "similitude" (Deut. iv. 12, 15, 16, &c.), "likeness" (23, 25, v. 8, &c.): *form* or *shape* would be better (so Mr. Wright).—11. Heb. *'âtsâb* (1 Sam. xxxi. 9, &c.), 12. *'etseb* (Jer. xxii 28), or 13. *'ôtseb* (Is. xlviii. 5), "a figure," all derived from a root *'âtsab* (= *to work* or *fashion*), are terms applied to idols as expressing that their origin was due to the labor of man.—14. Heb. *tsîr*, once only applied to an idol (Is. xlv. 16), = *a form* or *mould*, and hence an "idol."—15. Heb. *matstsêbâh*, any thing *set up, a statue, a memorial stone* (Gen. xxviii. 18, xxxi. 45, xxxv. 14, 15, &c., A. V. "pillar"). (ANOINTING.) The word is applied to denote the obelisks which stood at the entrance to the temple of the Sun at Heliopolis (Jer. xliii. 13). It is also used of the statues of Baal (2 K. iii. 2), whether of stone (x. 27) or of wood (x. 26), which stood in the innermost recess of the temple at Samaria. The Phenicians consecrated and anointed stones like that at Bethel, which were called, as some think, from this circumstance *Bætylia*. Many such are said to have been seen on the Lebanon, near Heliopolis, dedicated to various gods. The Palladium of Troy, the black stone in the Kaaba at Mecca, said to have been brought from heaven by the angel Gabriel, and the stone at Ephesus "which fell down from Jupiter" (Acts xix. 35), are examples of the belief, anciently so common, that the gods sent down their images (meteoric stones) upon earth. Closely connected with these "statues" of Baal, whether in the form of obelisks or otherwise, were—16. Heb. pl. *hammânîm* or *chammânîm*, rendered in the margin of most passages and by Gesenius, Fürst, &c., "sun-images." The word has given rise to much discussion. Gesenius mentions the occurrence of *hammân* or *chammân* with *Baal* in the Phenician and Palmyrene inscriptions on consecrated statues or columns, and translates *Baal the solar*, *Baal the sun*. The Palmyrene inscription at Oxford has been thus rendered: "This *column* (*Chammânâ*), and this altar, the sons of Malchu, &c., have erected and dedicated to the Sun." From the expressions in Ez. vi. 4, 6, and Lev. xxvi. 30, it may be inferred that these columns, which perhaps represented a rising flame of fire, and stood upon the altar of Baal (2 Chr. xxxiv. 4), were of wood or stone.—17. Heb. *mascîth* occurs in Lev. xxvi. 1 (A.V. "image," margin "picture," "figured"); Num. xxiii. 52 (A. V. "pictures"); Ez. viii. 12 (A. V. "imagery"): *device* most nearly suits all passages (so Mr. Wright; compare Ps. lxxiii. 7 [A.V. "could wish"]; Prov. xviii. 11 [A. V. "conceit"], xxv. 11 [A. V. "pictures"]). The general opinion appears to be that Heb. *eben mascîth*, A. V. "image of stone" (Lev. xxvi. 1), = a stone with figures graven upon it. Gesenius explains it as a stone with the image of an idol, Baal or Astarte; Fürst says, *a stone formed into an idol*.—18. Heb. *terâphîm*. (TERAPHIM.)—The terms which follow have regard to the material and workmanship of the idol rather than to its character as an object of worship.—19. Heb. *pesel*, and 20. Heb. pl. *pĕsîlîm*, usually translated in the A. V. "graven" or "carved images." In two passages the latter is ambiguously rendered "quarries" (Judg. iii. 19 [margin "graven images"], 26), following the Targum. Prof. Cassel understands here *landmarks*, i. e. *pillars* or *heaps of stone* on the boundary between the territory held by the Moabites as conquerors W. of Jordan and that of the Hebrews; but there seems no reason for departing from the ordinary signification. These *sculptured* images were apparently of wood, iron, or stone, covered with gold or silver (Deut. vii. 25; Is. xxx. 22; Hab. ii. 18), the more costly being of solid metal (Is. xl. 19). They could be burnt (Deut. vii. 5; 2 Chr. xxxiv. 4; Is. xlv. 20), or cut down (Deut. xii. 3) and pounded (2 Chr. xxxiv. 7), or broken in pieces (Is. xxi. 9). In making them, the skill of the wise iron-smith (Deut. xxvii. 15; Is. xl. 20) or carpenter, and of the goldsmith, was employed (Judg. xvii. 3, 4; Is. xli. 7), the former supplying the rough mass beaten into shape on his anvil (Is. xliv. 12), while the latter overlaid it with plates of gold and silver, probably from Tarshish (Jer. x. 9), and decorated it with silver chains. The image thus formed was adorned with embroidered robes (Ez. xvi. 18). Brass and clay were among the materials employed for the same purpose (Dan. ii. 33, v. 23). The several stages of the process by which the metal or wood became the "graven image" are so vividly described in Is. xliv. 10–20, that it is only necessary to refer to that passage, and we are at once introduced to the mysteries of idol manufacture, which, as at Ephesus, "brought no small gain unto the craftsmen."—21. Heb. *nèsech*, or *nésech* (Is. xli. 29, xlviii. 5; Jer. x. 14), &c., and 22. *massêchâh* (Ex. xxxii. 4, 8; Deut. ix. 12, &c.) are evidently synonymous, = a "molten" image. *Massêchâh* is frequently used in distinction from *pèsel* or *pèsîlim* above (Deut. xxvii. 15; Judg. xvii. 3, &c.). The golden calf which Aaron made was "fashioned with a graving tool" (Ex. xxxii. 4).—23. Gr. *eikôn* (= *likeness*), uniformly "image" in A. V., is the "image" or head of the emperor on the coinage (Mat. xxii. 20, &c.), an idol-"image" or statue (Rev. xiii. 14, 15, &c.), &c.; in LXX. = No. 8, 9, 19.—24. Gr. *eidôlon*, uniformly translated "idol" in A. V., denotes either the "*image*" (Acts vii. 41, &c.) or by metonymy the *idol-god* or *deity* himself (Acts xv. 20; 1 Cor. viii. 4, &c.); in LXX. = No. 6, 20.—Among the earliest objects of worship, regarded as symbols of deity, were, as has been said above, the meteoric stones which the ancients believed to have been the images of the gods sent down from heaven. From these they transferred their regard to rough unhewn blocks, to stone columns or pillars of wood, in which the divinity worshipped was supposed to dwell, and which were consecrated, like the sacred stone at Delphi, by being anointed with oil, and crowned with wool on solemn days. Such customs are remarkable illustrations of the solemn consecration by Jacob of the stone at Bethel, as showing the religious reverence with which these memorials were regarded. Of the forms assumed by the idolatrous images we have not many traces in the Bible. DAGON, the fish-god of the Philistines, was a human figure terminating in a fish; and that the Syrian deities were represented in later times in a symbolical human shape we know for certainty. The Hebrews imitated their neighbors in this respect as in others (Is. xliv. 13; Wis. xiii. 13). When the process of adorning the image was completed, it was placed in a temple or shrine appointed for it (Bar. 12, 19; Wis. xiii. 15; 1 Cor. viii. 10). From these temples the idols were sometimes carried in procession (Bar. 4, 26) on festival days. Their priests were maintained from the idol treasury, and feasted upon the meats which were appointed for the idols' use (B. & D. 3, 13). GENTILES; GOD; HEATHEN; IDOLATRY; TEMPLE.

I-dol'a-try (fr. Gr. *eidôlatreia;* Heb. *tĕrâphîm* once only, 1 Sam. xv. 23; TERAPHIM), strictly speaking, denotes the worship of deity in a visible form, whether the images to which homage is paid are symbolical representations of the true GOD, or of the false divinities which have been made the objects of worship in His stead. (ADORATION; PRAYER; SACRIFICE.)—I. The first undoubted allusion to idolatry or idolatrous customs in the Bible is in the account of Rachel's stealing her father's TERAPHIM (Gen. xxxi. 19), a relic of the worship of other gods, whom the ancestors of the Israelites served "on the other side of the river, in old time" (Josh. xxiv. 2). These Laban consulted as oracles (Gen. xxx. 27, A. V. "learned by experience;" DIVINATION 8), though without entirely losing sight of the God of Abraham and the God of Nahor, to whom he appealed when occasion offered (xxxi. 53), while he was ready, in the presence of Jacob, to acknowledge the benefits conferred upon him by Jehovah (xxx. 27). Such, indeed, was the character of most of the idolatrous worship of the Israelites. Like the Cuthean colonists in Samaria, who "feared Jehovah, and served their own gods" (2 K. xvii. 33), they blended in a strange manner a theoretical belief in the true God with the external reverence which, in different stages of their history, they were led to pay to the idols of the nations by whom they were surrounded. And this marked feature of the Hebrew character is traceable through the entire history of the people. During their long residence in Egypt, the country of symbolism, they defiled themselves with the idols of the land, and it was long before the taint was removed (Josh. xxiv. 14; Ez. xx. 7). To these gods, Moses, as the herald of Jehovah, flung down the gauntlet of defiance, and the plagues of Egypt smote their symbols (Num. xxxiii. 4). Yet, with the memory of their deliverance fresh in their minds, their leader absent, the Israelites clamored for some visible shape in which they might worship the God who had brought them up out of Egypt (Ex. xxxii.). Aaron lent himself to the popular cry, and chose as the symbol of deity one with which they had long been familiar—the CALF—embodiment of Apis, and emblem of the productive power of nature. For a while the erection of the Tabernacle, and the establishment of the worship which accompanied it, satisfied that craving for an outward sign which the Israelites constantly exhibited; and for the remainder of their march through the desert, with the dwelling-place of Jehovah in their midst, they did not again degenerate into open apostasy. But it was only so long as their contact with the nations was of a hostile character that this seeming orthodoxy was maintained. During the lives of Joshua and the elders who outlived him, they kept true to their allegiance, but the generation following, who knew not Jehovah, nor the works He had done for Israel, swerved from the plain path of their fathers, and were caught in the toils of the foreigner (Judg. ii.). From this time forth their history becomes little more than a chronicle of the inevitable sequence of offence and punishment (ii. 12, 14). By turns each conquering nation strove to establish the worship of its national god. Thus far idolatry is a national sin. The episode of Micah, in Judg. xvii., xviii., sheds a lurid light on the secret practices of individuals, who, without formally renouncing Jehovah, though ceasing to recognize Him as the theocratic King (xvii. 6), linked with His worship the symbols of ancient idolatry. The house of God, or sanctuary, which Micah made in imitation of that at Shiloh, was decorated with an EPHOD and TERAPHIM dedicated to God, and with a graven and molten image (IDOL) consecrated to some inferior deities. It is a significant fact, showing how deeply rooted in the people was the tendency to idolatry, that a Levite, who should have been most sedulous to maintain Jehovah's worship in its purity, was found to assume the office of priest to the images of Micah; and that this Levite, priest afterward to the idols of Dan, was no other than Jonathan, the son of Gershom, the son of Moses. In later times the practice of secret idolatry was carried to greater lengths. Images were set up on the corn-floors, in the wine-vats, and behind the doors of private houses (Is. lvii. 8; Hos. ix. 1, 2); and to check this tendency, the statute in Deut. xxvii. 15 was originally promulgated. Under Samuel's administration a fast was held, and purificatory rites performed, to mark the public renunciation of idolatry (1 Sam. vii. 3–6). But in the reign of Solomon all this was forgotten. Each of his many foreign wives brought with her the gods of her own nation; and the gods of Ammon, Moab, and Zidon, were openly worshipped. Rehoboam, the son of an Ammonite mother, perpetuated the worst features of Solomon's idolatry (1 K. xiv. 22–24), and in his reign was made the great schism in the national religion: when JEROBOAM, fresh from his recollections of the Apis worship of Egypt, erected golden calves at Bethel and at Dan, and by this crafty state-policy severed forever the kingdoms of Judah and Israel (xii. 26–33). The successors of Jeroboam followed in his steps, till Ahab, who married a Zidonian princess, at her instigation (xxi. 25) built a temple and altar to Baal, and revived all the abominations of the Amorites (xxi. 26). Compared with the worship of Baal, the worship of the calves was a venial offence, probably because it was morally less detestable and also less anti-national (xii. 28; 2 K. x. 28–31). Henceforth Baal-worship became so completely identified with the northern kingdom, that it is described as walking in the way or statutes of the kings of Israel (xvi. 3, xvii. 8), as distinguished from the sin of Jeroboam. The conquest of the ten tribes by Shalmaneser was for them the last scene of the drama of abominations which had been enacted uninterruptedly for upward of 250 years. In the northern kingdom no reformer arose to vary the long line of royal apostates: whatever was effected in the way of reformation, was done by the hands of the people (2 Chr. xxxi. 1). The first act of Hezekiah on ascending the throne was the restoration and purification of the Temple, which had been dismantled and closed during the latter part of his father's life (xxviii. 24, xxix. 3). The iconoclastic spirit was not confined to Judah and Benjamin, but spread throughout Ephraim and Manasseh (xxxi. 1), and to all external appearance idolatry was extirpated. But the reform extended little below the surface (Is. xxix. 13). With the death of Josiah ended the last effort to revive among the people a purer ritual, if not a purer faith. The lamp of David, which had long shed but a struggling ray, flickered for a while, and then went out in the darkness of Babylonian CAPTIVITY. But foreign exile was powerless to eradicate the deep inbred tendency to idolatry. One of the first difficulties with which Ezra had to contend, and which brought him well-nigh to despair, was the haste with which his countrymen took them foreign wives of the people of the land, and followed them in all their abominations (Ezr. ix.). The conquests of ALEXANDER III. THE GREAT in Asia caused Greek influence to be extensively felt and Greek idolatry to be first tolerated, and then practised by the Jews (1 Mc. i. 43–50, 54). The attempt of ANTIOCHUS IV. EPIPHANES to establish this form of worship was vigorously resisted by Mattathias (ii. 23–26). (MACCABEES.) The erection of synagogues has been assigned as a reason for the comparative purity of the Jewish worship after the Captivity, while another cause has been discovered in the hatred for images acquired by the Jews in their intercourse with the Persians. It has been a question much debated whether the Israelites were ever so far given up to idolatry as to lose all knowledge of the true God. It would be hard to assert this of any nation, and still more difficult to prove. But there is still room for grave suspicion that among the masses of the people, though the idea of a Supreme Being—of whom the images they worshipped were but the distorted representatives — was not entirely lost, it was so obscured as to be but dimly apprehended (2 Chr. xv. 3).—II. The old religion of the Shemitic races consisted, in the opinion of Movers, in the deification of the powers and laws of nature; these powers being considered either as distinct and independent, or as manifestations of one supreme and all-ruling being. In most instances the two ideas were coexistent. The deity, following human analogy, was conceived of as male and female: the one representing the active, the other the passive principle of nature; the former the source of spiritual, the latter of physical life. The sun and moon were early selected as outward symbols of this all-pervading power, and the worship of the heavenly bodies was not only the most ancient but the most prevalent system of idolatry. Taking its rise probably in the plains of Chaldea, it spread through Egypt, Greece, Scythia, and even Mexico and Ceylon (compare Deut. iv. 19, xvii. 3; Job xxxi. 26–28). Probably the Israelites learned their first lessons in sun-worship (SUN) from the Egyptians, in whose religious system that luminary, as Osiris, held a prominent place. The Phenicians worshipped him under the title of "Lord of Heaven." (BAAL; TAMMUZ.) As MOLECH or MILCOM, the sun was worshipped by the Ammonites, and as CHEMOSH by the Moabites. The Hadad of the Syrians is the same deity. The Assyrian Bel or Belus is another form of Baal. (MERODACH; RIMMON; SUCCOTH-BENOTH.) By the later kings of Judah, sacred horses and chariots were dedicated to the sun-god, as by the Persians (2 K. xxiii. 11). The MOON, worshipped by the Phenicians under the name of Astarte or Baaltis, the passive power of nature, as Baal was the active, and known to the Hebrews as ASHTAROTH or ASHTORETH, the tutelary goddess of the Zidonians, appears early among the objects of Israelitish idolatry. (DIANA; MENI.) But, though we have no positive historical account of star-worship before the Assyrian period, we may infer that it was early practised in a concrete form among the Israelites from the allusions in Am. v. 26, and Acts vii. 42, 43. However this may be, Movers contends that the later star-worship, introduced by Ahaz and followed by Manasseh, was purer and more spiritual in its nature than the Israelito-Phenician worship of the heavenly bodies under symbolical forms as Baal and ASHERAH; and that it was not idolatry in the same sense that the latter was, but of a simply contemplative character. But there is no reason to believe that the divine honors paid to the "Queen of Heaven" (or, as others render, "the frame" or "structure of the heavens") were equally dissociated from image worship. The allusions in Job xxxviii. 31, 32, are too obscure to allow any inference to be drawn as to the mysterious influences held by the old astrologers to be exercised by the stars over human destiny, nor is there sufficient evidence to connect them with any thing more recondite than the astronomical knowledge of the period. The same may be said of the poetical figure in Deborah's chant of triumph, "the stars from their highways (A. V. 'in their courses') warred with Sisera" (Judg. v. 20). In the later times of the monarchy, Mazzaloth, the planets, or the zodiacal signs (MAZZAROTH) received, next to the sun and moon, their share of popular adoration (2 K. xxiii. 5). (ADRAMMELECH: ANAMMELECH; FIRE; JUPITER; MERCURY; NEBO; REMPHAN; TARTAK.) Beast-worship was exemplified in the calves of Jeroboam (CALF), and the hints which seem to point to the goat. (DEVIL 3.) There is no actual proof that the Israelites ever joined in the service of DAGON, the fish-god of the Philistines, though Ahaziah sent stealthily to Baal-zebub, the fly-god of Ekron (2 K. i.) (BAAL 2), and in later times the brazen serpent (SERPENT, BRAZEN) became the object of idolatrous homage (xviii. 4). (ASHIMA; NERGAL; NIBHAZ.) Of pure hero-worship among the Shemitic races we find no trace. The reference in Wis. xiv. 15 (worship of a deceased child) is to a later practice introduced by the Greeks. The singular reverence with which trees have been honored is not without example in the history of the Hebrews. The terebinth (OAK) at Mamre, beneath which Abraham built an altar (Gen. xii. 7, xiii. 18), and the memorial GROVE planted by him at Beer-sheba (xxi. 33), were intimately connected with patriarchal worship. Mountains and HIGH PLACES were chosen spots for offering sacrifice and incense to idols (1 K. xi. 7, xiv. 23); and the retirement of gardens and the thick shade of woods offered great attractions to their worshippers (2 K. xvi. 4; Is. i. 29; Hos. iv. 13). The host of heaven was worshipped on the house-top (2 K. xxiii. 12; Jer. xix. 3, xxxii. 29; Zeph. i. 5). The priests of the false worship are sometimes designated CHEMARIM, a word of Syriac origin applied to the non-Levitical priests who burnt incense on the high places (2 K. xxiii. 5) as well as to the priests of the calves (Hos. x. 5). In addition to the priests there were other persons intimately connected with idolatrous rites, and the impurities from which they were inseparable. Both men and women consecrated themselves to the service of idols: the former as *kĕdêshim* (Heb. plural masculine, A. V. "Sodomites," Deut. xxiii. 17, &c.; SODOMITE); the latter as *kĕdêshôth* (Heb. plural feminine), who wove shrines for Astarte (2 K. xxiii. 7). The same class of women existed among the Phenicians, Armenians, Lydians, and Babylonians (Bar. vi. 43). They are distinguished from the public prostitutes (Hos. iv. 14) and associated with the performances of sacred rites. (HARLOT.) Besides these accessories, there were the ordinary rites of worship which idolatrous systems had in common with the religion of the Hebrews. Offering burnt sacrifices to the idol gods (2 K. v. 17), burning incense in their honor (1 K. xi. 8), and bowing down in worship before their images (xix. 18), were the chief parts of their ritual; and from their very analogy with the ceremonies of true worship were more seductive than the grosser forms. Nothing can be stronger or more positive than the language in which these ceremonies were denounced by Hebrew law. Every detail of idol-worship was made the subject of a separate enactment, and many of the laws, which in themselves seem trivial and almost absurd, receive from this point of view their true significance. We are told by Maimonides that the prohibitions against sowing a field with mingled seed, and wearing garments of mixed material, were directed against the practices of idolaters, who attributed a kind of magical influence to the mixture (Lev. xix. 19). Such too were the precepts which forbade that the garments of the sexes should be interchanged (Deut. xxiii. 5). There are supposed to be allusions to the practice of necromancy in Is. lxv. 4, or at any rate to superstitious rites in connection with the dead. (DIVINATION; MAGIC.) Cutting the flesh for the dead (Lev. xix. 28; 1 K. xviii. 28), and making a baldness between the eyes (Deut. xiv. 1), were associated with idolatrous rites: the latter being a custom among the Syrians. (HAIR; MOURNING.) The law which regulated CLEAN and UNCLEAN meats (Lev. xx. 23–26) may be considered both as a sanitary regulation and also as tending to separate the Israelites from the surrounding idolatrous nations. The mouse, one of the unclean animals of Leviticus (xi. 29), was sacrificed by the ancient MAGI (Is. lxvi. 17). Eating of the things offered was a necessary appendage to the sacrifice (compare Ex. xviii. 12, xxxii. 6, xxxiv. 15; Num. xxv. 2, &c.). The Israelites were forbidden "to print any mark upon them" (Lev. xix. 28), because it was a custom of idolaters to brand upon their flesh some symbol of the deity they worshipped, as the ivy-leaf of Bacchus (3 Mc. ii. 29). Many other practices of false worship are alluded to, and made the subjects of rigorous prohibition, but none are more frequently or more severely denounced than those which peculiarly distinguished the worship of Molech. It has been attempted to deny that the worship of this idol was polluted by the foul stain of human sacrifice, but the allusions are too plain and too pointed to admit of reasonable doubt (Deut. xii. 31; 2 K. iii. 27; Jer. vii. 31; Ps. cvi. 37; Ez. xxiii. 29). Nor was this practice confined to the rites of Molech; it extended to those of Baal (Jer. xix. 5), and the king of Moab (2 K. iii. 27) offered his son as a burnt-offering to his god Chemosh. Kissing the images of the gods (1 K. xix. 18; Hos. xiii. 2), hanging votive offerings in their temples (1 Sam. xxxi. 10), and carrying them to battle (2 Sam. v. 21), as the Jews of Maccabeus' army did with the things consecrated to the idols of the Jamnites (2 Mc. xii. 40), are usages connected with idolatry which are casually mentioned, though not made the objects of express legislation. But soothsaying, interpretation of dreams, necromancy, witchcraft, magic, and other forms of divination, are alike forbidden (Deut. xviii. 9; 2 K. i. 2; Is. lxv. 4; Ez. xxi. 21).—III. It remains now briefly to consider the light in which idolatry was regarded in the Mosaic code, and the penalties with which it was visited. If one main object of the Hebrew polity was to teach the unity of God, the extermination of idolatry was but a subordinate end. JEHOVAH, the God of the Israelites, was the civil head of the State. He was the theocratic king of the people, who had delivered them from bondage, and to whom they had taken a willing oath of allegiance. Idolatry, therefore, to an Israelite was a state offence (1 Sam. xv. 23), a political crime of the gravest character, high-treason against the majesty of his king. But it was much more than all this. While the idolatry of foreign nations is stigmatized merely as an abomination in the sight of God, which called for His vengeance, the sin of the Israelites is regarded as of more glaring enormity and greater moral guilt. In the figurative language of the prophets, the relation between Jehovah and His people is represented as a marriage bond (Is liv. 5; Jer. iii. 14), and the worship of false gods with all its accompaniments (Lev. xx. 56) becomes then the greatest of social wrongs (Hos. ii.; Jer. iii., &c.). (ADULTERY.) Regarded in a moral aspect, false gods are called "stumbling-blocks" (Ez. xiv. 3), "lies" (Am. ii. 4; Rom. i. 25), "horrors" or *frights* (Jer. l. 38; IDOL 3, 4), "abominations" (Deut. xxix. 17, xxxii. 16; 1 K. xi. 5; 2 K. xxiii. 13), "sin" (Am. viii. 14), and with a profound sense of the degradation consequent upon their worship, they are characterized by the prophets, whose mission it was to warn the people against them (Jer. xliv. 4), as "shameful thing," "shame" (xi. 13; Hos. ix. 10). As considered with reference to Jehovah, they are "other gods" (Josh. xxiv. 2, 16), "strange gods" (Deut. xxxii. 16), "new gods"

(Judg. v. 8), "devils—not God" (Deut. xxxii. 17; 1 Cor. x. 20, 21). Idolatry, therefore, being from one point of view a political offence, could be punished without infringement of civil rights. No civil penalties were attached to mere opinions, but overt acts of idolatry were made the subjects of legislation. The first and second commandments are directed against idolatry of every form. Individuals and communities were equally amenable to the rigorous code. The individual offender was devoted to destruction (Ex. xxii. 20); his nearest relatives were not only bound to denounce him and deliver him up to punishment (Deut. xiii. 2–10), but their hands were to strike the first blow when, on the evidence of two witnesses at least, he was stoned (xvii. 2–5). To attempt to seduce others to false worship was a crime of equal enormity (xiii. 6–10). An idolatrous nation shared a similar fate.—IV. Much indirect evidence on this subject might be supplied by an investigation of proper names. Traces of the sun-worship of the ancient Canaanites remain in the nomenclature of their country, e. g. BETH-SHEMESH, *house of the sun*, EN-SHEMESH, *spring of the sun*, and IR-SHEMESH, *city of the sun*. SAMSON, the Hebrew national hero, took his name from the same luminary, and was born in a mountain-village above the modern *'Ain Shems* (En-shemesh). The name of Baal, the sun-god, is one of the most common occurrence in compound words, and is often associated with places consecrated to his worship. The Moon, Astarte or ASHTAROTH, gave her name to a city of Bashan (Josh. xiii. 12, 31). Nebo enters into many compounds: NEBUZARADAN, SAMGAR-NEBO, &c. Bel is found in BELSHAZZAR, BELTESHAZZAR, &c. Chemosh, the fire-god of Moab, appears in CARCHEMISH, and Peor in BETH-PEOR. MALCOM, a name which occurs but once, and then of a Moabite by birth, may have been connected with Molech and Milcom. A glimpse of star-worship may be seen in the name of the city CHESIL. It is impossible to pursue this investigation to any length: the hints that have been thrown out may prove suggestive.

Id'u-el (fr. Gr.) = ARIEL 1 (1 Esd. viii. 43).

Id-u-me'a (L. *Idumæa*, fr. EDOM) = the land of EDOM (Is. xxxiv. 5, 6; Ez. xxxv. 15, xxxvi. 5; 1 Mc. iv. 15, 29, 61, v. 3, vi. 31; 2 Mc. xii. 32; Mk. iii. 8).

Id-u-me'ans = EDOMITES, inhabitants of Idumea, or descendants of EDOM (2 Mc. x. 15, 16).

I'gal (fr. Heb. = God *will avenge*, Ges.). **1.** One of the spies, son of Joseph, of the tribe of Issachar (Num. xiii. [illegible]).—**2.** One of David's "valiant men," son of Nathan of Zobah (2 Sam. xxiii. 36); = JOEL 8.

Ig-da-li'ah (fr. Heb. = *Jehovah will make great*, Ges.), a prophet or holy man—"the man of God"—named once only (Jer. xxxv. 4), as the father of Hanan.

I'ge-al (fr. Heb. = IGAL), son of Shemaiah; a descendant of the royal house of Judah (1 Chr. iii. 22).

I'im (fr. Heb. = *ruins*, Ges.). **1.** The partial or contracted form of IJE-ABARIM (Num. xxxiii. 45).—**2.** A town in the extreme S. of Judah (Josh. xv. 29). AZEM.

* **I'im** (fr. Heb.) (Is. xiii. 22 margin). BEAST 6.

I'je-ab'a-rim (fr. Heb. = *the heaps*, or *ruins*, *of the further regions*, Mr. Grove; *ruins at* or *on Abarim*, Ges.), one of the later halting-places of the children of Israel (Num. xxi. 11, xxxiii. 44), on the S. E. boundary of Moab; not on the pasture-downs of the modern *Belka*, but in the waste uncultivated "wilderness" on its skirts (xxi. 11); = IIM 1; not identified. ABARIM; DESERT 2.

* **I'jim** (fr. Heb.) (Is. xxxiv. 14, margin). BEAST 6.

I'jon (fr. Heb. = *a ruin*, Ges.), a town in the N. of Palestine, belonging to Naphtali. It was taken and plundered by the captains of Ben-hadad (1 K. xv. 20; 2 Chr. xvi. 4), and a second time by Tiglath-pileser (2 K. xv. 29). At the base of the mountains of Naphtali, a few miles N. W. of the site of Dan, is a fertile and beautiful little plain called *Merj 'Ayûn*, and near its N. end is a large mound, *Tell Dibbin*, on which are traces of a strong and ancient city, probably the site of Ijon (so Robinson, Porter, Van de Velde, Thomson, &c.).

Ik'kesh (Heb. *perverse*, Ges.), father of IRA the Tekoite (2 Sam. xxiii. 26; 1 Chr. xi. 28, xxvii. 9).

I'lai (Heb. *supreme*, Ges.), an Ahohite, one of David's "valiant men" (1 Chr. xi. 29). ZALMON.

Il-lyr'i-cum (L. fr. Gr.; according to Appian named from *Illyrius*, son of the Cyclops Polyphemus, and progenitor of the people), an extensive district lying along the eastern coast of the Adriatic from the boundary of Italy on the N. to Epirus on the S., and contiguous to Mœsia and Macedonia on the E. (Rom. xv. 19). Within these limits was DALMATIA.

Im'age. IDOL.

Im'la (fr. Heb. = whom God *makes full*, Ges.), father or progenitor of Micaiah the prophet (2 Chr. xviii. 7, 8); = IMLAH.

Im'lah (fr. Heb.) = IMLA (1 K. xxii. 8, 9).

Im-man'u-el (Heb. *God with us*; L. form EMMANUEL), the symbolical name given by the prophet Isaiah to the child who was announced to Ahaz and the people of Judah, as the sign which God would give of their deliverance from their enemies (Is. vii. 14). It is applied by the Apostle Matthew to the Messiah, born of the Virgin (A. V. "Emmanuel," Mat. i. 23). In the early part of the reign of Ahaz the kingdom of Judah was threatened with annihilation by the combined armies of Syria and Israel. Jerusalem was menaced with a siege. The king had gone to "the conduit of the upper pool," when the prophet met him with the message of consolation. Not only were the designs of the hostile armies to fail, but within sixty-five years the kingdom of Israel would be overthrown. In confirmation of his words, the prophet bids Ahaz ask a sign of Jehovah, which the king, with pretended humility, refused to do. After administering a severe rebuke to Ahaz for his obstinacy, Isaiah announces the sign which Jehovah Himself would give unasked: "Behold! the virgin is with child and beareth a son, and she shall call his name *Immanuel*." The interpreters of this passage are naturally divided into three classes. The first class consists of those who refer the fulfilment of the prophecy to an historical event, which followed immediately upon its delivery. The majority of Christian writers, till within the last fifty years, form a second class, and apply the prophecy exclusively to the Messiah; while a third class, almost equally numerous, consider both these explanations true, and hold that the prophecy had an immediate and literal fulfilment, but was completely accomplished in the miraculous conception and birth of JESUS CHRIST. Among the first are the Jewish writers of all ages, without exception. Some, as Rashi and Aben Ezra, refer the prophecy to a son of Isaiah himself, others to Hezekiah, and others, as Kimchi and Abarbanel, to a son of Ahaz by another wife. Interpreters of the second class, who refer the prophecy solely to the Messiah, of course understand by the "virgin" the Virgin Mary. Against this hypothesis of a solely Messianic reference, it is objected that the birth of the Messiah could not be a sign of deliverance to the people of Judah in the time of Ahaz. Vitringa explains it thus: as surely as Messiah would be born of the virgin, so surely would God deliver the Jews from the threatened evil. But this explanation involves another difficulty. Before the child shall arrive at years of discretion, the prophet announces the desolation of the land whose kings threatened Ahaz. In view of the difficulties which attend these explanations of the prophecy, the third class of interpreters above alluded to have recourse to a theory which combines the two preceding, viz. the hypothesis of the double sense. They suppose that the immediate reference of the prophet was to some contemporary occurrence, but that his words received their true and full accomplishment in the birth of the Messiah. From the manner in which the quotation occurs in Mat. i. 23, there can be no doubt that the Evangelist did not use it by way of accommodation, but as having in view its actual accomplishment. Whatever may have been his opinion as to any contemporary or immediate reference it might contain, this was completely obscured by the full conviction that burst upon him when he realized its completion in the Messiah. The hypothesis of the double sense satisfies most of the requirements of the problem, and as it is at the same time supported by the analogy of the apostle's quotations from the O. T. (Mat. ii. 15, 18, 23, iv. 15), we accept it as approximating most nearly to the true solution (so Mr. Wright, author of this article). Old Testament, B, 2.

Im'mer (Heb. *talkative*, Ges.). **1.** The founder of an important family of priests (1 Chr. ix. 12; Ezr. ii. 37, x. 20; Neh. iii. 29, vii. 40, xi. 13; Jer. xx. 1). This family had charge of, and gave its name to, the sixteenth course of the service (1 Chr. xxiv. 14).—**2.** Apparently a place in Babylonia, from which some returned to Jerusalem who could not prove their genealogy (Ezr. ii. 59; Neh. vii. 61).

* **Im-mor-tal'i-ty** (fr. L.), the A. V. translation of —**1.** Gr. *athanasia* = *deathlessness, exemption from death* (1 Cor. xv. 53, 54; 1 Tim. vi. 16).—**2.** Gr. *aphtharsia* = *incorruption, exemption from decay*, Robinson, *N. T. Lex.* (Rom. ii. 7; 2 Tim. i. 10), elsewhere translated "incorruption" (1 Cor. xv. 42, 50, 53, 54) and "sincerity," i. e. moral incorruptness (Eph. vi. 24; Tit. ii. 7). Death; Eternal; Life; Resurrection.

Im'na (fr. Heb. = whom God *keeps back*, Ges.), a prince of Asher; son of Helem (1 Chr. vii. 35; compare 40).

Im'nah (fr. Heb. = *good fortune*, Ges.; = Jimna, Jimnah). **1.** The first-born of Asher (1 Chr. vii. 30); = Jimnah.—**2.** A Levite, father of Kore, who assisted in the reforms of Hezekiah (2 Chr. xxxi. 14).

* **Im-pute'** (fr. L. *imputo* = *to bring into the reckoning, to reckon, charge* or *ascribe*, Andrews' *Freund's L. Lex.*), **to,** the A. V. translation of—1. Heb. *hâshab* or *châshab* (Lev. vii. 18, xvii. 4; Ps. xxxii. 2), elsewhere translated "to think" (Gen. l. 20; Job xxxv. 2, &c.), "to count" (Lev. xxv. 27, 31, 52, &c.), "to reckon" (Num. xxiii. 9, &c.), "to esteem" (Is. liii. 3, 4; Lam. iv. 2, &c.), "to devise" (2 Sam. xiv. 14; Esth. viii. 3, &c.), "to imagine" (Ps. x. 2, &c.), "to purpose" (Lam. ii. 8, &c.), &c. —2. Heb. *sûm* or *sîm* (1 Sam. xxii. 15; 2 Sam. xix. 19, Heb. 20), usually translated "to put" (Gen. ii. 8, xxiv. 2, 9, 47, &c.), "to set" (iv. 15, vi. 16, &c.), or "to make" (xxi. 13, 18, &c.). In Hab. i. 11, there is no Hebrew equivalent.—3. Gr. *ellogeô* (Rom. v. 13 only), elsewhere translated "put on account" (Phn. 18 only).—4. Gr. *logizomai* (Rom. iv. 6, 8, 11, 22–24; Gal. iii. 6, margin; 2 Cor. v. 19; Jas. ii. 23), elsewhere translated "to reason" (Mk. xi. 31), "to reckon" (Lk. xxii. 37; Rom. iv. 4, 9, 10, &c.), "to number" (Mk. xv. 28), "to count" (Rom. ii. 26, iv. 3, 5, &c.), "to account" (viii. 36; 1 Cor. iv. 1, &c.), "to think" (Rom. ii. 3; 1 Cor. xiii. 5, 11, &c.), "to suppose" (2 Cor. xi. 5; 1 Pet. v. 12), "to conclude" (Rom. iii. 28), &c.; in LXX. = No. 1).

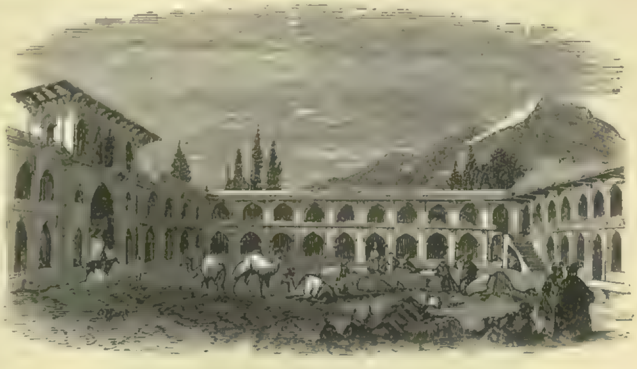
Im'rah (fr. Heb. = *refractory*, Ges.), a chief of Asher, of the family of Zophah (1 Chr. vii. 36).

Im'ri (Heb. *eloquent*, Ges.). **1.** A man of Judah of the family of Pharez (1 Chr. ix. 4).—**2.** Father or progenitor of Zaccur 4 (Neh. iii. 2).

In'cense (Heb. *kètôrâh, kètôreth, lèbônâh* [Frankincense]; Gr. *thumiama*). The incense employed in the service of the tabernacle was compounded of the perfumes stacte, onycha, galbanum, and pure frankincense. All incense not made of these ingredients was forbidden to be offered (Ex. xxx. 9). According to Rashi on Ex. xxx. 34, the above-mentioned perfumes were mixed in equal proportions, seventy manehs being taken of each. In addition to the four ingredients already mentioned, Rashi enumerates seven others. Josephus mentions thirteen. The proportions of the additional spices are given by Maimonides as follows: Of myrrh, cassia, spikenard, and saffron, sixteen manehs each. Of costus twelve manehs, cinnamon nine manehs, sweet bark three manehs. The weight of the whole confection was 368 manehs. To these was added the fourth part of a cab of salt of Sodom, with amber of Jordan, and an herb called "the smoke-raiser," known only to the cunning in such matters, to whom the secret descended by tradition. In the ordinary daily service, one maneh was used, half in the morning and half in the evening. Allowing then one maneh of incense for each day of the solar year, the three manehs which remained were again pounded, and used by the high-priest on the day of atonement (Lev. xvi. 12). A store of it was constantly kept in the Temple. The incense possessed the threefold characteristic of being salted (not "*tempered*," as in A. V.), pure and holy. Salt was the symbol of incorruptness, and nothing, says Maimonides, was offered without it, except the wine of the drink-offerings, the blood, and the wood (compare Lev. ii. 13). Aaron, as high-priest, was originally appointed to offer incense, but in the daily service of the second Temple the office devolved upon the inferior priests, from among whom one was chosen by lot (Lk. i. 9), each morning and evening. The officiating priest appointed another, whose office it was to take the fire from the brazen altar. The times of offering incense were specified in the instructions first given to Moses (Ex. xxx. 7, 8). The morning incense was offered when the lamps were trimmed in the Holy place, and before the sacrifice, when the watchman set for the purpose announced the break of day. When the lamps were lighted "between the evenings," after the evening sacrifice and before the drink-offerings were offered, incense was again burnt on the golden altar, which belonged to the oracle (A. V. "that was by the oracle," 1 K. vi. 22), and stood before the veil which separated the Holy place from the Holy of Holies, the throne of God (Rev. viii. 4). When the priest entered the Holy place with the incense, all the people were removed from the Temple, and from between the porch and the altar (compare Lk. i. 10). Profound silence was observed among the congregation who were praying without (compare Rev. viii. 1), and at a signal from the prefect the priest cast the incense on the fire, and, bowing reverently toward the Holy of Holies, retired slowly backward, not prolonging his prayer, that he might not alarm the congregation, or cause them to fear that he had been struck dead for offering unworthily (Lev. xvi. 13; Lk. i. 21). On the day of atonement (ATONEMENT, DAY OF) the service was different. The offering of incense has formed a part of the religious ceremonies of most ancient nations. It was an element in the idolatrous worship of the Israelites (Jer. xi. 12, 17, xlviii. 35; 2 Chr. xxxiv. 25). With regard to the symbolical meaning of incense, opinions have been many and widely differing. Fairbairn,' with many others, looks upon prayer as the reality of which incense is the symbol (Ps. cxli. 2; Rev. v. 8, viii. 3, 4). Looking upon incense in connection with the other ceremonial observances of the Mosaic ritual, it would rather seem to be symbolical, not of prayer itself, but of that which makes prayer acceptable, the intercession of Christ (so Mr. Wright). In Rev. viii. 3, 4, the incense is spoken of as something distinct from, though offered with, the prayers of all the saints (compare Lk. i. 10); and in Rev. v. 8 it is the golden vials, and not the odors or incense, which are said to be the prayers of saints.

* **In-cor-rup'tion** (fr. L.), = freedom from corruption or decay. IMMORTALITY.

In'dia [ind'ya, or in'de-a] (L. fr. the river *Indus*; Heb. *Hôdû*). The name of India does not occur in the Bible before Esther, where it is noticed as the limit of the territories of Ahasuerus in the E., as Ethiopia was in the W. (Esth. i. 1, viii. 9). The India of Esther is not the peninsula of Hindostan, but the country surrounding the Indus, the *Punjâb* and perhaps *Scinde*. In 1 Mc. viii. 8, India is reckoned among the countries which Eumenes, king of Pergamus, received out of the former possessions of Antiochus the Great. (IONIA.) A more authentic notice of the country occurs in 1 Mc. xi. 37. But though the *name* of India occurs so seldom, the people and productions of that country must have been tolerably well known to the Jews. There is undoubted evidence that an active trade was carried on between India and Western Asia. (ARABIA.) The trade opened by Solomon with Ophir through the Red Sea chiefly consisted of Indian articles. The connection thus established with India led to the opinion that the Indians were included under the ethnological title of Cush (Gen. x. 6).


Eastern Inn or Caravanserai.—From an original sketch.—(Ayre.)

* **In'gath-er-ing, Feast of** (Ex. xxiii. 16). TABERNACLES, FEAST OF.

In-her'it-ance. HEIR.

Ink, Ink'horn. WRITING.

Inn. The Heb. *mâlôn* thus rendered literally = *a lodging-place for the night.* Inns, in our sense of the term, were, as they still are, unknown in the East, where hospitality is religiously practised. The khans, or caravanserais, are the representatives of European inns, and these were established but gradually. It is doubtful whether there is any allusion to them in the O. T. The halting-place of a caravan was selected originally on account of its proximity to water or pasture, by which the travellers pitched their tents and passed the night. Such was undoubtedly the "inn" at which occurred the incident in the life of Moses, narrated in Ex. iv. 24 (compare Gen. xlii. 27, xliii. 21). On the more frequented routes, remote from towns (Jer. ix. 2, A. V. "lodging-place"), caravanserais were in course of time erected, often at the expense of the wealthy. The following description of one of those on the road from Bagdad to Babylon will suffice for all:—"It is a large and substantial square building, in the distance resembling a fortress, being surrounded with a lofty wall, and flanked by round towers to defend the inmates in case of attack. Passing through a strong gateway, the guest enters a large court, the sides of which are divided into numerous arched compartments, open in front, for the accommodation of separate parties and for the reception of goods. In the centre is a spacious raised platform, used for sleeping upon at night, or for the devotions of the faithful during the day. Between the outer wall and the compartments are wide vaulted arcades, extending round the entire building, where the beasts of burden are placed. Upon the roof of the arcades is an excellent terrace, and over the gateway an elevated tower containing two rooms—one of which is open at the sides, permitting the occupants to enjoy every breath of air that passes across the heated plain. The terrace is tolerably clean; but the court and stabling below are ankle-deep in chopped straw and filth" (Loftus, *Chaldea*, p. 13). The "inn" (Gr. *pandocheion*, lit. *a place where all are received*, Rbn. *N. T. Lex.*) of Luke x. 34 probably differed from the "inn" (Gr. *kataluma = lodging-place*, translated "guest-chamber" in Mk. xiv. 14 and Lk. xxii. 11) of Luke ii. 7, in having a "host" or "innkeeper" (x. 35), who supplied some few of the necessary provisions, and attended to the wants of travellers left to his charge. BARN; HOSPITALITY; HOUSE; MANGER.

* **In-spi-ra'tion** (fr. L., lit. *an in-breathing*).—I. This word occurs twice in the A. V.—1. In Job xxxii. 8, as the translation of the Heb. *nĕshâmâh*, usually and literally translated "breath" (Gen. ii. 7, vii. 22; Job xxxiii. 4, &c.), sometimes "spirit" (xxvi. 4; Prov. xx. 27), or "soul" (Is. lvii. 16), &c. In the A. V. Job xxxii. 8 reads thus: "But there

is a spirit in man; and the inspiration of the Almighty giveth them understanding." Gesenius here and in xxxiii. 4 makes the Hebrew = *the Spirit* of God, imparting wisdom and life; Fürst makes it = *the spiritual inspiration of God in man*, giving spiritual power and physical life. Wis. xv. 11 speaks of God as having "inspired into (Gr. *empneusanta*, lit. *having breathed in*) him (man) an active soul, and breathed in a living spirit."—2. In 2 Tim. iii. 16 in the translation of the Gr. *theopneustos*, lit. *God-breathed* or *God-inspired*, in A. V. "given by inspiration of God." Ver. 16, 17 read: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." The "is" in both clauses is supplied by the translators; but many would supply "is" only once, thus: "All Scripture given by inspiration of God, is also profitable," &c. This construction is allowable, but less natural than that of the A. V. Some of those who adopt the latter construction understand it, "All" (or every) "Scripture" that is "given by inspiration," &c., implying that some Scripture may not be given by inspiration, and hence that both profitableness for doctrine, &c., and inspiration are strictly affirmed here of only a part of what is known as Scripture. But both the being "given by inspiration" and the being "profitable for doctrine," &c., properly belong, according to the apostle's argument, to "all Scripture." In ver. 15 he gives a characteristic of "the holy Scriptures"—not of some of them merely, but of the whole collection of the O. T. writings thus designated among the Jews (BIBLE; CANON)—"which are able to make thee wise unto salvation through faith which is in Christ Jesus;" and then he uses like comprehensive language in ver. 16, 17. It makes little difference in the general sense whether the phrase "given by inspiration" is considered with the A. V. as a part of the predicate, or simply as an epithet of the subject "all Scripture." Thus Origen, Bishop Ellicott, Dean Alford, &c., who adopt the latter view, regard the epithet as applying to the entire O. T. Certainly no distinction between inspired and uninspired Scripture is either made or hinted at by the apostle; and the attempts (by Semler, &c.) to introduce such a distinction into the passage are inconsistent with the apostle's argument, with the proper construction of language, and with the known reverence of the Jews and primitive Christians for the whole O. T.—II. *Theories and Definitions of the Inspiration of the Scriptures.* Setting aside for the present the views of those who deny the divine origin and authority of the Scriptures, there are three theories more or less prevalent among those who claim to be evangelical Christians, which may be styled—1. The *mechanical* theory, or the theory of *verbal inspiration*, which holds that not only the thoughts, but also the very words of Scripture, are the direct product of the divine mind, the human writers of the various books being thus only the amanuenses who wrote down the language which the Spirit of God dictated. So (according to Knapp) Justin and other fathers, Schubert, Ernesti, &c.; so (apparently) Gaussen.—2. The *common Evangelical* theory, sometimes called the *dynamical* theory, which holds that inspiration, without impairing the free use of each writer's own natural powers, so moulded his views in regard to the subject-matter to be communicated to men, and, when necessary, in regard to the very language to be used by him, as to secure the communication in the Scriptures of that, and of that only, which, properly interpreted, is truth—the truth which in its substance and form is in perfect accordance with the divine mind and will. So Henderson, Lee, Torrey, Fitch (see below), Fairbairn, Ayre, the editor of this volume, &c., &c. This theory holds that the inspiration of the Scriptures is perfectly consistent with their recording falsehoods uttered (e. g. by the serpent to Eve), unsound arguments and perverted truths set forth (e. g. by Job's friends), mistakes, faults, and unholy contentions even of apostles and others whom God inspired to communicate truth, uninspired opinions or judgments (e. g. of Paul in 1 Cor. vii.), &c. In such cases the inspiration has nothing to do with originally uttering the language or exhibiting the conduct recorded, but is concerned in making an infallible record of the fact that such language was uttered, such conduct took place in the given circumstances, &c. This theory admits the occurrence in copies of the Scriptures of mistakes in transcribing, translating, and printing, which it is the business of Biblical criticism to investigate and determine. Those who thus agree in maintaining the inspiration of the Scriptures may differ among themselves as to the authorship and dates of composition of particular books, the scope of particular prophecies, the explanation of particular precepts or doctrines, the meaning of particular passages, and even the general principles of interpretation.—3. The *broad church* or *liberal* theory, which holds that inspiration secures the infallible correctness of the Scriptures in regard only to moral and religious truth. This theory admits the occurrence in the Scriptures of positive errors or untruths in natural science, chronology, archæology, geography, &c. So Dr. Samuel Davidson, the late Dr. Thomas Arnold, some of the prominent contributors to Smith's Dictionary of the Bible, Coleridge, Tholuck, Olshausen, &c.—Various and somewhat discrepant definitions have been given of inspiration and revelation. Knapp (*Christian Theology*) defines inspiration "an extraordinary divine influence by which the teachers of religion were instructed what and how they should write or speak, while discharging the duties of their office." Rev. William Lee (*The Inspiration of Holy Scripture*, Dublin, 1857) makes *inspiration* = the assistance afforded in the utterance of God's truth, or in the recording of what God meant to have written in the Scriptures; and *revelation* = the direct impartation, to the mind of the prophet or seer, of truth which must otherwise be unknown to him (see *B. S.* xv. 33, 34). Professor Torrey (*B. S.* xv. 323 ff.) makes *revelation* = "all God's direct manifestations of Himself, with their necessary connections and dependencies," embracing "the whole circle of truths and of facts, whether knowable or not knowable by unaided human reason, which are necessary to make what God communicates clearly intelligible to, and practically operative on, beings constituted as we are, and with all our passions and infirmities;" and constituting "one simple and connected system of supernatural divine teaching, by word and fact, of which the Scriptures of the O. and N. T. are the faithful record." He defines *inspiration* "as that guidance from above, whereby the sacred penmen, in committing this divine revelation to writing, were preserved from all such error as would interfere with the end which God, in giving this revelation to man, proposed." Mr. Westcott (*Introduction to the Gospels*) conceives that "by *inspiration*" man's "natural powers are quickened, so that he contemplates with a divine intuition the truth as it exists still among the ruins of the moral and physical worlds;" while "by revelation we see, as it were, the dark veil removed from the face of things, so that the true springs and issues of life stand disclosed in their eternal nature." "If you inquire," says Professor E. T. Fitch (*B. S.* xii. 253), "in what sense the Bible is breathed forth from God, the true answer is, the whole book was prepared by His direction, in subservience to a scheme of redemption through Christ, which had been planned in His eternal wisdom; by men, to whom He gave direct revelations or imparted necessary wisdom and knowledge to guide them in their writings; and that, consequently, the whole book has indorsed upon it His name and authority. While all other books are the books of men, this is the book of God. While others are liable to err respecting truth and duty, this is infallible."—III. *Proofs of the Inspiration of all the Scriptures.* In opposition to those who admit the truth of the Biblical narrative as a whole and the general credibility of the Scriptures, but deny their inspiration; to those, also, who admit the divine authority of the *revelation* or system of truth contained in the Scriptures, but deny that the Scriptures, as a whole, constitute this revelation, and would modify or explain away a large portion of their contents as marred by human imperfection, and inconsistent with the real or absolute truth which alone, in their view, the Holy Spirit did or could dictate; we may allege—1. The claim of the Scriptures themselves. A large part of the O. and N. T. consists of what are positively declared to be messages or instructions from God; e. g. the TEN COMMANDMENTS, and many other parts of the Pentateuch (MOSES), and the communications of the prophets generally (PROPHET) (Ex. xx. 1; Lev. i. 1; Num. i. 1; Is. viii. 1, lxvi. 1, &c.). The Apostle Paul gives to the whole O. T. the significant title, "the oracles of God" (Rom. iii. 2). In 2 Tim. iii. 15–17 (see I. above), he claims inspiration for the whole O. T., then familiarly known as "the Holy Scriptures," "the Scriptures" (Mat. xxi. 42, &c.), "the SCRIPTURE" (Jn. vii. 38, 42, &c.), &c. A similar claim for the writings of the O. T. prophets is set up in 2 Pet. i. 20, 21: "No prophecy of the Scripture is of any private interpretation" (i. e. the prophecy is not from the prophet himself as interpreting or unfolding by his own unassisted powers the will or purposes of God, as is further explained in the next verse). "For the prophecy came not in old time" (margin, "at any time," Gr. *pote*) "by the will of man; but holy men of God spake as they were moved by the Holy Ghost." In the N. T. the words of Jesus Himself come with the claim of full divine authority: "For He whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto Him" (Jn. iii. 34). Not merely as He uttered them at first, but as afterward repeated by the apostles, guided according to His promise, into all truth by the Spirit of truth (xvi. 13), and having all things brought to their remembrance (xiv. 26), do these words claim for themselves the credit of being inspired of God. Paul claimed inspiration (1 Cor. ii. 13): "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (i. e. comparing the teachings of the Gospel with those of the O. T.; but Robinson [*N. T. Lex.*] translates *combining spiritual things with spiritual*, i. e. expressing thoughts taught by the Spirit in words taught by the Spirit; Conybeare and Howson translate *explaining spiritual things to spiritual men*). Both Paul and Peter wrote as "apostles" (Rom. i. 1, &c.; 1 Pet. i. 1, &c.), i. e. as divinely commissioned to communicate the word of God. Peter ranks the epistles of Paul with "the other Scriptures," cites them as agreeing in doctrine with what he taught, and ascribes them to "the wisdom given" unto Paul (2 Pet. iii. 15, 16). The Apostle John, in Revelation, repeatedly exhibits his divine commission, and, in closing the words of his prophecy, solemnly threatens with the wrath of God any man who should add to or take away from them (Rev. i. 1, 19, ii. 1, xiv. 13, xxii. 18, 19, &c.). (See also MARK; LUKE; JUDE, &c.) Thus scattered up and down, from the beginning to the end of the Scriptures of truth, are express claims that they are the inspired word of God.—2. The need of it in order to make the Scriptures truly authoritative as the word of God. If the writers were not divinely inspired, we know neither what nor where the word of God is. If man by his unaided reason must pick out the fragments of absolute or spiritual truth here and there, as he may be able to discover them in the mass of rubbish and valuables, to which those would reduce the Scriptures who regard them as but partially or not at all divinely inspired, he is little better off now than the heathen who for 4,000 years B. C. searched for divine truth by the light of nature, without finding God or arriving at a saving knowledge of His truth even then (Rom. i. 20 ff.). The need of the word of God is not met by any such "inspiration" as is common to mankind generally, or possessed by eminent poets, artists, men of genius, &c.; for this does not exempt their productions from dangerous mistakes and imperfections. The inspiration of the Scriptures is no more impossible than any other miracle (MIRACLES); and the character of GOD makes it certain that He will give this inspiration, or work any other miracle, whenever it is necessary to promote the ends of wisdom and love for which His government exists. —3. The impossibility of otherwise satisfactorily accounting for the marvellous perfection of the Scriptures as the word of God. They give a rational view of God and of His relations to the universe, and especially to man. They have been—they are—the power of God unto salvation. Where the Scriptures have been known—read—loved, the Christian religion and church have flourished, though multitudes of enemies have risen up and threatened to overwhelm them. Nothing else has been found to fill the place for living power which the Scriptures occupy and have occupied from age to age. They are perfect in their adaptation to the moral and spiritual wants of mankind. It is also a fact that after centuries of investigation by acute and subtle foes, as well as by able and candid friends, the Scriptures can still claim to be consistent with themselves from the beginning of Genesis to the end of Revelation. Countless discrepancies have been discovered, but they are discrepancies in appearance only, not in reality; or if real, their existence may be readily accounted for: e. g. all alleged discrepancies between different parts of Scripture in regard to chronology may be satisfactorily explained, or so far explained, by the supposition of mistakes in copying numbers (ABIJAH 1; AHAZIAH 2; ISRAEL, KINGDOM OF, &c.), by reference to the Hebrew custom of reckoning incomplete days or years at the beginning or end of a period as if they were complete (compare 1 K. xv. 33, xvi. 6, 8, 10; also Mat. xii. 40, xxvii., xxviii.; and see 1 Sam. xxx. 12, 13; 2 Chr. x. 5, 12, &c.; the ancient Romans, Hebrews, &c., counted that the third day which we should call the second, so that Sunday is the third day after Friday, the fourth after Thursday, &c.), or by the help of some other known or properly supposable fact, as to remove all necessity of regarding them as absolutely irreconcilable. Thus Keil and others suppose an interregnum of eleven and a half years between King Jeroboam II. and his son Zachariah, who succeeded him (compare 2 K. xiv. 17, 23, xv. 8), and one of eight and a half years between Pekah and Hoshea his successor (compare xv. 30, xvii. 1). Verbal contradictions and other apparent discrepancies, as in the narratives of events (ACELDAMA; AHAZIAH 2; GOSPELS; JESUS CHRIST, &c.), in the relations of persons to one another (Gen. xii. 5, xiii. 8; see BROTHER, &c.), in commands and precepts (compare Prov. xxvi. 4 with 5; also Gen. ix. 6 with xxii. 2, &c.), in the representations of GOD (compare Is. vi. 1 with Jn. i. 18; also Gen. vi. 6 with 1 Sam. xv. 29, &c.), in the quotations of the N. T. from the O. T. (OLD TESTAMENT), in the application of prophecies (e. g. IMMANUEL), &c.; these are not real contradictions or discrepancies when properly explained. Still further, the Scriptures harmonize with all discovered truth. The Bible has no geographical, zoological, geological, or astronomical untruths (ANT; CONEY; CREATION; EARTH; HARE; HEAVEN, &c.), though it makes abundant use of popular language, or the language of appearances in distinction from that which is scientifically accurate. As to the discrepancies in CHRONOLOGY and history alleged to exist between the Scriptures, particularly the books of Moses, as we have them, and the records and monuments of EGYPT, ASSYRIA, and other ancient nations, or the discoveries of modern science, we may safely say, that, while many remarkable confirmations of Biblical history, chronology, &c., have been obtained from these, no conclusions derived from any of them which are irreconcilable with the Hebrew Scriptures can be properly said to be so firmly established as to be beyond the possibility of being overthrown by future discoveries in the same direction. The consistency of the Scriptures with themselves and with other known truth is wonderful when we remember that nearly 1,600 years intervened between the beginning and the end of committing them to writing—that they were written in countries hundreds of miles apart, by men of different attainments and habits, occupying different stations in life, and using different languages. Moses in the wilderness of Sinai, David on the throne of Israel, Daniel in the palaces of Babylon and Shushan, Ezekiel among the exiles by the river Chebar, Amos among the herdmen of Tekoa, and Paul in prison at Rome, all inculcate the same great truths. The ideas of many of them in respect to subjects incidentally treated of in the Scriptures were doubtless very inaccurate, yet they uniformly contributed their share to make the Bible the book of truth and perfect excellence. All this can be rationally accounted for only because "all Scripture is given by inspiration of God."—4. The general consent of both Jews and Christians in all ages that the O. T. was given by inspiration, and the general reception by Christians for 1,800 years of the canonical books of the N. T. as inspired. The claims of all the books of the Scriptures were scrutinized by those who were ready to sacrifice their lives for the truth, and were exceedingly scrupulous about receiving as canonical or inspired (and these were, in their minds, closely connected) any book which did not bring with it the proper credentials. The known differences of opinion in regard to some books of the N. T. (CANON), show that evidence of worthiness to be accredited came before any general or even partial reception among Christians of a book as divinely inspired. Both the divine Author of the Gospel and His followers belong to the kingdom of truth (Jn. xviii. 37); and no rational account can be given of the origin of the Scriptures and their general reception among Christians as the word of God, except that they were, as they claim to be, "given by inspiration of God."

In'stant (fr. L.), **In'stant-ly,** the A. V. translation of five distinct Greek words = *pressing*, *urgent*, *urgently*, or *fervently*, as will be seen from the following passages (Lk. vii. 4, xxiii. 23; Acts xxvi. 7; Rom. xii. 12). In 2 Tim. iv. 2 we find "be instant in season and out of season," literally, *stand ready—be alert* for whatever may happen. In Luke ii. 38, "that instant" literally = *in that hour*.

* **In-ter-ces'sion** (fr. L.) = PRAYER for another or for others (Jer. vii. 16, &c.); rarely, prayer against others (Rom. xi. 2).

* **In-ter-pre-ta'tion** (fr. L. = *a making known the meaning*, *explanation*). INSPIRATION; OLD TESTAMENT.

I-o'ni-a (Gr., said to be named fr. *Ion*, an early king of the country). The substitution of this word for "INDIA" in 1 Mc. viii. 8 is a conjecture of Grotius without any authority of MSS. The name was given in early times to that part of the western coast of Asia Minor which lay between Æolis on the N. and Doris on the S. In Roman times Ionia ceased to have any political significance, being absorbed in the province of Asia.

Iph-e-dei'ah [if-fe-dee'yah] (fr. Heb. = whom *Jehovah sets free*, Ges.), a Benjamite chief, son of Shashak (1 Chr. viii. 25).

Ir (Heb. *city*, Ges.) = IRI 1 (1 Chr. vii. 12).

I'ra (Heb. *wakeful*, Ges.) **1.** "The JAIRITE," named in the catalogue of David's great officers (2 Sam. xx. 26).—**2.** "The ITHRITE," one of David's "valiant men" (xxiii. 38; 1 Chr. xi. 40).—**3.** Another of David's "valiant men," a Tekoite, son of Ikkesh, and captain of the sixth monthly course (2 Sam. xxiii. 26; 1 Chr. xi. 28, xxvii. 9).

I'rad (Heb. = ARAD?; = JARED, Fü.), son of Enoch; grandson of Cain, and father of Mehujael (Gen. iv. 18).

I'ram (Heb. *belonging to a city*, Ges.), a "duke" of the Edomites (Gen. xxxvi. 43; 1 Chr. i. 54), i. e. the chief of a family or tribe. No identification of him or of his posterity has been found.

Ir–ha–he'res (Heb., see below), in A. V. "the city of destruction" (margin "Heres," or "the sun"), the name or an appellation of a city in Egypt, mentioned only in Is. xix. 18. There are various explanations. 1. *The city of the sun*, a translation of the Egyptian sacred name of Heliopolis. (ON.) 2. *The city Heres*, a transcription in the second word of the Egyptian sacred name of Heliopolis, *Ha-ra*, *the abode* (literally *house*) *of the sun*. 3. *A city destroyed*, literally *a city of destruction*, meaning that one of the five cities mentioned should be destroyed, according to Isaiah's idiom. 4. *A city preserved*, meaning that one of the five cities mentioned should be preserved. The first of these explanations is highly improbable, for we find elsewhere both the sacred and civil names of Heliopolis, so that a third name merely a variety of the Hebrew rendering of the sacred name is very unlikely. The second explanation, which we believe has not been hitherto put forth, is liable to the same objection as the preceding one, besides that it necessitates the exclusion of the article. The fourth explanation would not have been noticed, had it not been supported by the name of Gesenius. The common reading and old rendering remain, which certainly present no critical difficulties. A very careful examination of the nineteenth chapter of Isaiah, and of the eighteenth and twentieth, which are connected with it, has inclined us to prefer it (so Mr. R. S. Poole, original author of this article). Calvin supposes the passage to mean that five cities of Egypt would profess the true religion = "speak the language of Canaan," while one rejecting it would be called "city of destruction," not as its proper name, but as descriptive of its doom.

I'ri (Heb. = Iram). **1.** A Benjamite, son of Bela (1 Chr. vii. 7); = Ir.—**2.** Uriah 3 (1 Esd. viii. 62).

I-ri'jah (Heb. *founded* [i. e. *constituted*] *of Jehovah*, Ges.), son of Shelemiah; a "captain of the ward," who met Jeremiah in the gate of Jerusalem called the "gate of Benjamin," accused him of being about to desert to the Chaldeans, and led him back to the princes (Jer. xxxvii. 13, 14).

Ir'-na-hash, or **Ir-na'hash** (Heb. *serpent-city*), a name which, like many other names of places, occurs in the genealogical lists of Judah (1 Chr. iv. 12, margin "the city of Nahash"). No trace of it attached to any site has been discovered. Ir-nahash = Bethlehem 1 (so Jerome). Nahash 2.

I'ron (fr. Heb. = *piety?* Ges.), a city of Naphtali (Josh. xix. 38); identified by Van de Velde (i. 175), &c., with *Yarûn*, a village about ten miles W. of Lake Merom.

I'ron [i'urn] (Heb. *barzel;* Chal. *parz'lâ;* Gr. *sidêros*), mentioned with brass as the earliest of known metals (Gen. iv. 22). As it is rarely found in its native state, but generally in combination with oxygen, the knowledge of the art of forging iron, which is attributed to Tubal Cain, argues an acquaintance with the difficulties which attend the smelting of this metal. Iron melts at about 3,000° Fahrenheit, and to produce this heat large furnaces supplied by a strong blast of air are necessary. A method is employed by the natives of India, extremely simple and of great antiquity, which though rude is very effective, and suggests the possibility of similar knowledge in an early stage of civilization. Malleable iron was in common use, but it is doubtful whether the ancients were acquainted with cast-iron. The natural wealth of the soil of Canaan is indicated by describing it as "a land whose stones are iron" (Deut. viii. 9). The book of Job contains passages which indicate that iron was well known. It declares that "iron is taken out of the earth" (Job xxviii. 2, margin "dust"). The "*furnace* of iron" (Deut. iv. 28; 1 K. viii. 51) is a figure which vividly expresses hard bondage, as represented by the severe labor which attended the operation of smelting. Sheet-iron was used for cooking-utensils (Ez. iv. 3; compare Lev. vii. 9). That it was plentiful in the time of David appears from 1 Chr. xxii. 3. The market of Tyre was supplied with bright or polished iron by the merchants of Dan and Javan (Ez. xxvii. 19). The Chalybes of the Pontus were celebrated as workers in iron in very ancient times. The produce of their labor is supposed to be alluded to in Jer. xv. 12, as being of superior quality. It was long supposed that the Egyptians were ignorant of the use of iron, and that the allusions in the Pentateuch were anachronisms, as no traces of it have been found in their monuments; but in the sepulchres at Thebes butchers are represented as sharpening their knives on a round bar of metal attached to their aprons, which from its blue color is presumed to be steel. One iron mine only has been discovered in Egypt, which was worked by the ancients. It is at Hammámi, between the Nile and the Red Sea; the iron found by Mr. Burton was in the form of specular and red ore. That no articles of iron should have been found is easily accounted for by the fact that it is easily destroyed by moisture and exposure to the air. The Egyptians obtained their iron almost exclusively from Assyria Proper in the form of bricks or pigs. Specimens of Assyrian iron-work overlaid with bronze were discovered by Mr. Layard, and are now in the British Museum. Iron weapons of various kinds were found at Nimroud, but fell to pieces on exposure to the air. The rendering given by the LXX. of Job xl. 18—verse 13, in the LXX. "his backbone (is) iron poured," i. e. made liquid, melted, cast; A. V. "his bones (are) like bars of iron"—seems to imply that some method nearly like that of casting was known, and is supported by a passage in Diodorus (v. 13). In Ecclus. xxxviii. 28, we have a picture of the interior of an iron-smith's (Is. xliv. 12) workshop. Arms; Axe; Chariot; Furnace; Handicraft; Knife; Metals; Mines; Tool, &c.

Ir'pe-el (fr. Heb. = *restored by God*), one of the cities of Benjamin (Josh. xviii. 27); site unknown.

Ir-she'mesh (Heb. *city of the sun*), a city of the Danites (Josh. xix. 41), probably = Beth-shemesh, and, if not identical, at least connected with Mount Heres (Judg. i. 35).

I'ru (Heb. = Iram?), eldest son of the great Caleb son of Jephunneh (1 Chr. iv. 15).

I'saac [-zak] (fr. Heb. = *laughter*), the son whom Sarah, in accordance with the Divine promise, bore to Abraham, probably at Gerar, when Abraham was one hundred and Sarah ninety years old (Gen. xvii. 17). In his infancy he became the object of Ishmael's jealousy; and in his youth (when twenty-five years old, according to Jos. i. 13, § 2) the victim, in intention, of Abraham's great sacrificial act of faith. When forty years old he married Rebekah his cousin, by whom, when he was sixty, he had two sons, Esau and Jacob. In his seventy-fifth year he and his brother Ishmael buried their father Abraham in the cave of Machpelah. From his abode by the well Lahai-roi, in the South Country—a barren tract, comprising a few pastures and wells, between the hills of Judea and the Arabian desert, touching at its W. end Philistia, and on the N. Hebron—Isaac was driven by a famine to Gerar. Here Jehovah appeared to him and bade him dwell there and not go over into Egypt, and renewed to him the promises made to Abraham. Here he subjected himself, like Abraham in the same place and under like circumstances (Gen. xx. 2), to a rebuke from Abimelech, the Philistine king, for an equivocation. Here he acquired great wealth by his flocks; but was repeatedly dispossessed by the Philistines of the wells which he sunk at convenient stations. At Beer-sheba Jehovah appeared to him by night and blessed him, and he built an altar there: there, too, like Abraham, he received a visit from the Philistine king Abimelech, with whom he made a covenant of peace. After the deceit by which

Jacob acquired his father's blessing, Isaac sent his son to seek a wife in Padan-aram; and all that we know of him during the last forty-three years of his life is that he saw that son, with a large and prosperous family, return to him at Hebron (xxxv. 27) before he died there at the age of 180 years. He was buried by his two sons in the cave of Machpelah. In the N. T. reference is made to the offering of Isaac (Heb. xi. 17; Jas. ii. 21), and to his blessing his sons (Heb. xi. 20). As the child of the promise, and as the progenitor of the children of the promise, he is contrasted with Ishmael (Rom. ix. 7, 10; Gal. iv. 28; Heb. xi. 18). In our Lord's remarkable argument with the Sadducees, his history is carried beyond the point at which it is left in the O. T., and beyond the grave. Isaac, of whom it was said (Gen. xxxv. 29) that he was gathered to his people, is represented as still living to God (Lk. xx. 38, &c.); and by the same Divine authority he is proclaimed as an acknowledged heir of future glory (Mat. viii. 11, &c.). It has been asked, What are the persecutions sustained by Isaac from Ishmael to which St. Paul refers (Gal. iv. 29)? Rashi relates a Jewish tradition of Isaac suffering personal violence from Ishmael, a tradition which, as Mr. Ellicott thinks, was adopted by St. Paul. But Origen and Augustine seem to doubt whether the passage in Gen. xxi. 9 bears the construction apparently put upon it. The offering up of Isaac by Abraham has been viewed in various lights. By Bishop Warburton (*Div. Leg.* vi. § 5) the whole transaction was regarded as "merely an information by action, instead of words, of the great sacrifice of Christ for the redemption of mankind, given at the earnest request of Abraham, who longed impatiently to see Christ's day." Mr. Maurice (*Patriarchs and Lawgivers*, iv.) draws attention to the offering of Isaac as the last and culminating point in the divine education of Abraham, that which taught him the meaning and ground of self-sacrifice. Isaac, the gentle and dutiful son, the faithful and constant husband, became the father of a house in which order did not reign. His life, judged by a worldly standard, might seem inactive, ignoble, and unfruitful; but the guileless years, prayers, gracious acts, and daily thank-offerings of pastoral life are not to be so esteemed, though they make no show in history. The typical view of Isaac is barely referred to in the N. T.; but it is drawn out with minute particularity by Philo and those interpreters of Scripture who were influenced by Alexandrian philosophy. Jewish legends represent Isaac as an angel made before the world, and descending to earth in human form; as one of the three men in whom human sinfulness has no place, as one of the six over whom the angel of death has no power; as instructed in Divine knowledge by Shem; as the originator of evening prayer.

***I'sai** (L. fr. Heb.) = Jesse (1 Chr. x. 14, margin).

I-sai'ah [-za'yah] (fr. Heb. = *salvation of Jehovah: Jah is helper*, Fü.; = Jesaiah, Jeshaiah), the prophet, son of Amoz. (Bible; Canon; Inspiration; Old Testament; Prophet.) Kimchi (A. D. 1230) says in his commentary on Is. i. 1, "We know not his race, nor of what tribe he was." I. The first verse of his book runs thus: "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." A few remarks on this verse (so Mr. Huxtable, original author of this article) will open the way to the solution of several inquiries relative to the prophet and his writings. 1. This verse plainly prefaces at least the first part of the book (chs. i.–xxxix.), which leaves off in Hezekiah's reign; and the obvious construction would take it as applying to the whole book. 2. We are authorized to infer, that no part of the *vision*, the fruits of which are recorded in this book, belongs to the reign of Manasseh. A rabbinical tradition, indeed, apparently confirmed by Heb. xi. 37, reports that Isaiah was sawn asunder in the trunk of a tree by order of Manasseh; and a very old mulberry-tree, near the pool of Siloam, on the slopes of Ophel, is now pointed out as the spot of the martyrdom. 3. Isaiah must have been an old man at the close of Hezekiah's reign. The ordinary chronology gives 758 B. C. for the date of Jotham's accession, and 698 for that of Hezekiah's death. This gives us a period of 60 years. And since his ministry commenced before Uzziah's death (how long we know not), supposing him to have been no more than 20 years old when he began to prophesy, he would have been 80 or 90 at Manasseh's accession. 4. The circle of hearers upon whom his ministry was immediately designed to operate is determined to be "Judah and Jerusalem." 5. It is the most natural and obvious supposition that the "visions" are in the main placed in the collection according to their chronological order. 6. If we compare the contents of the book with the description here given of it, we recognize prophesyings which are certainly to be assigned to the reigns of Uzziah, Ahaz, and Hezekiah; but we cannot so certainly find any belonging to the reign of Jotham. 7. We naturally ask, Who was the compiler of the book? The obvious answer is, that it was Isaiah himself aided by a scribe (compare Jer. xxxvi. 1–5). Isaiah we know was otherwise an author (2 Chr. xxvi. 22, xxxii. 32). (Prophet.)—II. In order to realize the relation of Isaiah's prophetic ministry to his own contemporaries, we need to take account both of the foreign relations of Judah at the time, and internally of its social and religious aspects. Our materials are scanty, and are to be collected partly out of 2 Kings and 2 Chronicles, and partly out of the remaining writings of contemporary prophets, Joel (probably), Obadiah, and Micah, in Judah; and Hosea, Amos, and Jonah, in Israel. Of these the most assistance is obtained from Micah. 1. Under Uzziah the political position of Judah had greatly recovered from the blows suffered under Amaziah; the fortifications of Jerusalem itself were restored; castles were built in the country; new arrangements in the army and equipments of defensive artillery were established; and considerable successes in war gained against the Philistines, the Arabians, and the Ammonites. This prosperity continued during the reign of Jotham, except that toward the close of this latter reign, troubles threatened from the alliance of Israel and Syria. The consequence of this prosperity was an influx of wealth, and this with the increased means of military strength withdrew men's confidence from Jehovah, and led them to trust in worldly resources. Moreover, great disorders existed in the internal administration, all of which, whether moral or religious, were, by the very nature of the commonwealth, as theocratic, alike amenable to prophetic rebuke. —2. Now, what is the tenor of Isaiah's message in the time of Uzziah and Jotham? This we read in chapters i.–v. Chapter i. is very general in its contents. The seer stands (perhaps) in the Court of the Israelites denouncing to nobles and people, then assembling for divine worship, the whole estimate of their character formed by Jehovah, and His approaching chastisements. This discourse suitably heads the book; it sounds the keynote of the whole; fires of judgment destroying, but purifying a remnant—such was the burden all along of Isaiah's prophesyings. Of the other public utterances belonging to this period, chapters ii.–iv. are by almost all critics considered to be one prophesying—the leading thought of which is that the present prosperity of Judah should be destroyed for her sins, *to make room for the real glory of piety and virtue;* while chapter v. forms a distinct discourse, whose main purport is that Israel, God's vineyard, shall be brought to desolation. At first he invites attention by reciting a parable (of the vineyard) in calm and composed accents (ch. v.). But as he interprets the parable his note changes, and a sixfold "woe" is poured forth with terrible invective. It is levelled against the covetous amassers of land; against luxurious revellers; against bold sinners, who defied God's works of judgment; against those who confounded moral distinctions; against self-conceited sceptics; and against profligate perverters of judicial justice. In fury of wrath Jehovah stretches forth His hand. Here there is an awful vagueness in the images of terror which the prophet accumulates, till at length out of the cloud and mist of wrath we hear Jehovah hiss for the stern and irresistible warriors (the Assyrians), who from the end of the earth should crowd forward to spoil—after which all distinctness of description again fades away in vague images of sorrow and despair.—3. In the year of Uzziah's death an ecstatic vision fell upon the prophet. In this vision he saw Jehovah, in the Second Person of the Godhead (Jn. xii. 41; compare Mal. iii. 1), enthroned aloft in His own earthly tabernacle, attended by seraphim, whose praise filled the sanctuary as it were with the smoke of incense. As John at Patmos, so Isaiah was overwhelmed with awe; he felt his own sinfulness and that of all with whom he was connected, and cried "woe" upon himself as if brought before Jehovah to receive the reward of his deeds. But, as at Patmos the Son of Man laid His hand upon John, saying, "Fear not!" so, in obedience evidently to the will of Jehovah, a seraph with a hot stone (COAL 3) taken from the altar touched his lips, the principal organ of good and evil in man, and, thereby removing his sinfulness, qualified him to join the seraphim in whatever service he might be called to. This vision in the main was another mode of representing what, both in previous and in subsequent prophesyings, is so continually denounced—the almost utter destruction of the Hebrew people, with yet a purified remnant. It is a touching trait, illustrating the prophet's own feelings, that when he next appears before us, some years later, he has a son named Shear-jashub = "Remnant shall return." The name was evidently given with significance; and the fact discovers alike the sorrow which ate his heart, and the hope in which he found solace.—4. Some years elapse between chapters vi. and vii., and the political scenery has greatly altered. The Assyrian power of Nineveh now threatens the Hebrew nation; Tiglath-pileser has already spoiled Pekah of some of the fairest parts of his dominions. After the Assyrian army was withdrawn, the Syrian kingdom of Damascus rises into notice; its monarch, Rezin, combines with the now weakened king of Israel, and probably with other small states around, to consolidate (it has been conjectured) a power which shall confront Asshur. Ahaz keeps aloof, and becomes the object of attack to the allies; he has been already twice defeated (2 Chr. xxviii. 5, 6); and now the allies are threatening him with a combined invasion (B. C. 741). The news that "Aram is encamped in Ephraim" (Is. vii. 2, A. V. "Syria is confederate with" [margin "resteth on"] "Ephraim") fills both king and people with consternation, and the king is gone forth from the city to take measures, as it would seem, to prevent the upper reservoir of water from falling into the hands of the enemy. Under Jehovah's direction Isaiah goes forth to meet the king, surrounded no doubt by a considerable company of his officers and of spectators. The prophet is directed to take with him the child whose name, Shear-jashub, was so full of mystical promise, to add greater emphasis to his message. As a sign that Judah was not yet to perish, he announces the birth of the child IMMANUEL, who should not "know to refuse the evil and choose the good," before the land of the two hostile kings should be left desolate. But here the threat which mingles with the promise in *Shear-jashub* appears, and again Isaiah predicts the Assyrian invasion.—5. As the Assyrian empire began more and more to threaten the Hebrew commonwealth with utter overthrow, the prediction of the Messiah, the Restorer of Israel, becomes more positive and clear. The king was bent upon an alliance with Assyria. This Isaiah steadfastly opposes (compare x. 20). "Neither fear Aram and Israel, for they will soon perish; nor trust in Asshur, for she will be thy direst oppressor." Such is Isaiah's strain. And by divine direction he employs various expedients to make his testimony the more impressive. He procured a large tablet (viii. 1), and with witnesses he wrote thereon, in large characters suited for a public notice, the words "MAHER-SHALAL-HASH-BAZ" = *Hasten-booty Speed-spoil;* which tablet was no doubt to be hung up for public view, in the entrance (we may suppose) to the Temple. And further: his wife—who appears to have been herself possessed of prophetic gifts ("the prophetess")—just at this time gave birth to a son. Jehovah bids the prophet give him the name *Hasten-booty Speed-spoil* as above, adding, that, before the child should be able to talk, the wealth of Damascus and the booty of Samaria should be carried away before the king of Assyria. The people of Judah were split into political factions. The court was for Assyria, and indeed formed an alliance with Tiglath-pileser; but a popular party was for the Syro-Ephraimitic connection formed to resist Assyria. "Fear none but Jehovah only! fear Him, trust Him; He will be your safety." Such is the purport of the discourse viii. 5–ix. 7.—6. A prophecy was delivered at this time against the kingdom of Israel (ix. 8–x. 4). As Isaiah's message was only to Judah, we may infer that the object of this utterance was to check the disposition shown by many to connect Judah with the policy of the sister kingdom.—7. The utterances recorded in x. 5–xii. 6, one of the most highly-wrought passages in the whole book, was probably one single outpouring of inspiration. It stands wholly disconnected with the preceding in the circumstances which it presupposes; and to what period to assign it, is not easy to determine.—8. The next eleven chapters, xiii.–xxiii., contain chiefly a collection of utterances, each of which is styled a "burden." *(a.)* The first (xiii. 1–xiv. 27) is against Babylon; placed first, either because it was first in point of utterance, or because Babylon in prophetic vision, particularly when Isaiah compiled his book, headed in importance all the earthly powers opposed to God's people, and therefore was to be first struck down by the shaft of prophecy. The ode of triumph (xiv. 3–23) in this burden is among the most poetical passages in all literature. (*b.*) The short and pregnant "burden" against Philistia (xiv. 29–32), in the year that Ahaz died, was occasioned by the revolt of the Philistines from Judah, and their successful inroad recorded 2 Chr. xxviii. 18. (*c.*) The "burden of Moab" (xv., xvi.) is remarkable for the elegiac strain in which the prophet bewails the disasters of Moab, and for the dramatic character of xvi. 1–6. (*d.*) Chapters xvii., xviii. This prophecy is headed "the burden of Damascus;" and yet after verse 3 the attention is withdrawn from Damascus and turned to Israel, and then to Ethiopia. Israel appears as closely associated with Damascus. This brings us to the time of the Syro-Ephraimitic alliance; at all events Ephraim has not *yet* ceased to exist. Chapter xvii. 12–14, as well as xviii. 1–7, points again to the event of xxxvii. But why this here? The solution seems to be that, though Assyria would be the ruin both of Aram and Israel, and though it would even threaten Judah ("us," verse 14), it should not then conquer Judah (compare turn of xiv. 31, 32). (*e.*) In the "burden of Egypt" (xix.) the prophet seems to be pursuing the same object. Both Israel (2 K. xvii. 4) and Judah (Is. xxxi.) were naturally disposed to look toward Egypt for succor against Assyria. Probably to counteract this tendency the prophet is here directed to prophesy the utter helplessness of Egypt under God's judgments. But the result should be that numerous cities of Egypt should own Jehovah for their God. (IR-HA-HERES.) (*f.*) In the midst of these "burdens," chapter xx. presents Isaiah in a new aspect, an aspect in which he appears in this instance only. The more emphatically to enforce the warning already conveyed in the "burden of Egypt," Isaiah was commanded to appear for three years (from time to time, we may suppose) in the streets and Temple of Jerusalem stripped of his sackcloth mantle, and wearing his vest only, with his feet also bare. (DRESS, III. 1.) (*g.*) In "the burden of the desert of the sea," a poetical designation of Babylonia (xxi. 1–10), the images in which the fall of Babylon is indicated are sketched with the rapidity of Æschylus and certainly not less than the awfulness and grandeur of that great tragic poet of Greece. (*h.*) "The burden of Dumah" and "of Arabia" (xxi. 11–17) relate apparently to some Assyrian invasion. (*i.*) In "the burden of *the valley of vision*" (xxii. 1–14) it is doubtless Jerusalem that is thus designated. The scene presented is that of Jerusalem during an invasion; in the hostile army are named Elam and Kir, nations which no doubt contributed troops both to the Ninevite and to the Babylonian armies. The latter is probably here contemplated. (*k.*) The passage xxii. 15–25 is singular in Isaiah as a prophesying against an individual. SHEBNA was one of the king's highest functionaries, and seems to have been leader of a party opposed to Jehovah (verse 25). Perhaps he was disgraced and exiled by Hezekiah after the event of xxxvii. If his fall was the consequence of the Assyrian overthrow, we can better understand both the denunciation against the individual and the position it occupies in the record. (*l.*) The last "burden" is against Tyre (xxiii.). Her utter destruction is not predicted by Isaiah as it afterward was by Ezekiel. —9. The next four chapters, xxiv.–xxvii., form one prophecy essentially connected with the preceding ten "burdens" (xiii.–xxiii.), of which it is in effect a general summary. The elegy of xxiv. is interrupted at verse 13 by a glimpse at the happy remnant, but is resumed at verse 16 till at verse 21 the dark night passes away altogether to usher in an inexpressibly glorious day. In xxv., after commemorating the destruction of *all* oppressors, the prophet gives us in verses 6–9 a most glowing description of Messianic blessings, which connects itself with the N. T. by numberless links, indicating the oneness of the prophetic Spirit ("the Spirit of Christ," 1 Pet. i. 11) with that which dwells in the later revelation. In xxvi., verses 12–18 describe the new, happy state of God's people as God's work wholly. In xxvii. 1, "Leviathan the fleeing (A. V. 'piercing,' margin 'crossing like a bar') serpent, and Leviathan, the twisting (A. V. 'crooked') serpent and the dragon in the sea," are perhaps Nineveh and Babylon—two phases of the same Asshur—and Egypt (compare verse 13); all, however, symbolizing adverse powers of evil.—10. Chapters xxviii.–xxxv. The former part of this section seems to be of a fragmentary character, being probably the substance of discourses not fully communicated, and spoken at different times. xxviii. 1–6 is clearly predictive; it therefore preceded Shalmaneser's invasion, when Samaria ("the crown of pride") was destroyed. And her ewe have a picture given us of the way in which Jehovah's word was received by Isaiah's contemporaries. Priest and prophet were drunk with a spirit of infatuation—"they erred in vision, they stumbled in judgment," and therefore only scoffed at his ministrations.—Chapter xxix. Jerusalem was to be visited with extreme danger and terror, and then sudden deliverance (verses 1–8). But the threatening and promise seemed very enigmatical; prophets, and rulers, and scholars, could make nothing of the riddle (9–12). Alas! the people themselves will only hearken to the prophets and priests speaking out of their own heart; even their so-called piety to Jehovah is regulated, not by His true organs, but by pretended ones (verse 13); but all their vaunted policy shall be confounded; the wild wood shall become a fruitful field, and the fruitful field a wild wood—the humble pupils of Jehovah and these self-wise leaders shall interchange their places of dishonor and prosperity (verses 13–24). One instance of the false leading of these prophets and priests (xxx. 1) in opposition to the true prophets (verses 10, 11) was the policy of courting the help of Egypt against Assyria. Against this, Isaiah is commanded to protest, which he does both in xxx. 1–17, and in xxxi. 1–3, pointing out at the same time the fruitlessness of all measures of human policy and the necessity of trusting in Jehovah alone for deliverance. In xxx. 18–33, and xxxi. 4–9, there is added to each address the prediction of the Assyrian's overthrow and its consequences, xxx. 19–24. As the time approaches, the spirit of prophecy becomes more and more glowing; that marvellous deliverance from Asshur, wherein God's "Name" (xxx. 27) so gloriously came near, opens even clearer glimpses into the time when God should indeed come and reign, in the Anointed One, and when virtue and righteousness should everywhere prevail (xxxii. 1–8, 15–20); then the mighty Jehovah should be a king dwelling amongst His people (xxxiii. 17, 22). The sinners in Zion should be filled with dismay, dreading lest His terrible judgment should alight upon themselves also (xxxiii. 14). With these glorious predictions are blended also descriptions of the grief and despair which should precede that hour, xxxii. 9–14 and xxxiii. 7–9, and the earnest prayer then to be offered by the pious (xxxiii. 2). In chapter xxxiv. the prediction must certainly be taken with a particular reference to Idumea; we are, however, led, both by the placing of the prophecy and by lxiii. 2, to take it in a general as well as typical sense. As xxxiv. has a general sense, so xxxv. indicates in general terms the deliverance of Israel as if out of captivity, rejoicing in their secure and happy march through the wilderness.—11. xxxvii.–xxxix. At length the season so often, though no doubt obscurely foretold, arrived. The Assyrian was near with forces apparently irresistible. In the universal consternation which ensued, all the hope of the state centred upon Isaiah; the highest functionaries of the state—Shebna, too—wait upon him in the name of their sovereign. The short answer which Jehovah gave through him was, that the Assyrian king should hear intelligence which should send him back to his own land, there to perish. How the deliverance was to be effected, Isaiah was not commissioned to tell; but the very next night (2 K. xix. 35) brought the appalling fulfilment. A divine interposition so marvellous, so evidently miraculous, was in its magnificence worthy of being the kernel of Isaiah's whole book.—Chapters xxxviii., xxxix. chronologically precede the two previous ones.—12. The last twenty-seven chapters form a prophecy, whose coherence of structure and unity of authorship are generally admitted even by those who deny that it was written by Isaiah. The point of time and situation from which the prophet here speaks, is for the most part that of the Captivity in Babylon (compare e. g. lxiv. 10, 11). But this is adopted on a principle which appears to characterize "vision," viz., that the prophet sees the future as if present. This second part falls into three sections, each, as it happens, consisting of nine chapters; the two first end with the *refrain*, "There is no peace, saith Jehovah (*or* 'my God'), to the wicked;" and the third with the same thought amplified. (1.) The first section (xl.–xlviii.) has for its main topic the comforting assurance of the deliverance from Babylon by CYRUS, who is even named twice (xli. 2, 3, 25, xliv. 28, xlv. 1–4, 13, xlvi. 11, xlviii. 14, 15). It is characteristic of sacred prophecy in general that the "vision" of a great deliverance leads the seer to glance at the great deliverance to come through Jesus Christ. This principle of association prevails in the second part taken as a whole; but in the first section, taken apart, it appears as yet imperfectly. (2.) The second section (xlix.–lvii.) is distinguished from the first by several features. The person of Cyrus as well as his name, and the specification of Babylon, disappear altogether. Return from exile is indeed repeatedly spoken of and at length (xlix. 9–26, li. 9–lii. 12, lv. 12, 13, lvii. 14); but in such general terms as admit of being applied to the spiritual and Messianic, as well as to the literal restoration. (3.) In the third section (lviii.–lxvi.) as Cyrus nowhere appears, so neither does "Jehovah's servant" occur so frequently to view as in the second. The only delineation of the latter is in lxi. 1–3 and in lxiii. 1–6, 9. He no longer appears as suffering, but only as saving and avenging Zion. The section is mainly occupied with various practical exhortations founded upon the views of the future already set forth.—III. Numberless attacks have been made by German critics (Koppe, Eichhorn, Justi, De Wette, Gesenius, Hitzig, Knobel, Ewald, &c.) upon the integrity of the whole book, different critics pronouncing different portions of the first part spurious, and many concurring to reject the second part altogether (the last twenty-seven chapters). Defenders of the integrity of the book have not, however, been wanting, e. g.: Jahn, Hengstenberg, Möller, Kleinert, Havernick, Stier, Keil, Delitzsch (in Fbn.), &c. The circumstance mainly urged by those who gainsay Isaiah's authorship of this second part is the unquestionable fact that the author takes his stand-point at the close of the Babylonish Captivity, as if that were his present, and from thence looks forward into his subsequent future. Other grounds which are alleged are confessedly secondary and external, and are really of no great weight. The most important of these is founded upon the difference of style. On the other hand, for the authenticity of the second part the following reasons may be advanced. (*a.*) *Externally.* The unanimous testimony of Jewish and Christian tradition (compare Ecclus. xlviii. 24); the use apparently made of the second part in Jer. x. 1–16, v. 25, xxv. 31, l., li., in Ez. xxiii. 40, 41, and Zeph. ii. 15, iii. 10; the decree of Cyrus in Ezr. i. 2–4, which plainly is founded on Is. xliv. 28, xlv. 1, 13; and the evidence of the N. T. quotations (Mat. iii. 3; Lk. iv. 17; Acts viii. 28; Rom. x. 16, 20). (*b.*) *Internally.* The unity of design which connects these last twenty-seven chapters with the preceding; the oneness of diction which pervades the whole book; the peculiar elevation and grandeur of style which characterize the second part as well as the first; the absence of any other name than Isaiah's claiming the authorship; the claims which the writer makes to the *fore*knowledge of the deliverance by *Cyrus*, which claims, on the opposing view, must be fraudulent; lastly, the Messianic predictions which mark its inspiration, and remove the chief ground of objection against its having been written by Isaiah. Ewald thus characterizes Isaiah: "Just as the subject requires, he has readily at command every several kind of style and every several change of delineation; and it is precisely this that, in point of language, establishes his greatness, as well as in general forms one of his most towering points of excellence. His only fundamental peculiarity is the lofty, majestic calmness of his style. His discourse varies into every complexion; it is tender and stern, dictating and threatening, mourning and again exulting in divine joy, mocking and earnest; but ever at the right time it returns to its original elevation and repose, and never loses the clear ground-color of its divine seriousness." In point of style we can find no difficulty in recognizing in the second part the presence of the same plastic genius as we discover in the first. And, altogether, the æsthetic criticism of all the different parts of the book brings us to the conclusion that the whole of the book originated in one mind, and that mind one of the most sublime and variously-gifted instruments which the Spirit of God has ever employed to pour forth Its Voice upon the world.

Is'cah (fr. Heb. = *she looks abroad*, Ges.; *Jah is a looking one*, Fü.), daughter of Haran, the brother of Abram, and sister of Milcah and of Lot (Gen. xi. 29). In the Jewish traditions she is identified with SARAI.

Is-car'i-ot. JUDAS ISCARIOT.

Is'da-el (Gr.) = GIDDEL 2 (1 Esd. v. 33).

Ish'bah (fr. Heb. = *praising*, Ges.), a man in the line of Judah, the "father of Eshtemoa" (1 Chr. iv. 17).

Ish'bak (fr. Heb. = *leaving*, Ges.), a son of Abraham and Keturah (Gen. xxv. 2; 1 Chr. i. 32), and the progenitor of a tribe of northern Arabia, possibly (so Mr. E. S. Poole) in the valley called Sabák, or, it is said, Sibák, in the Dahnà, a fertile and extensive track, belonging to the Benee-Temeem, in Nejd, or the highland of Arabia, on the N. E. of it. There is, however, another Dahnà, nearer to the Euphrates, and some confusion may exist regarding the true position of Sabák; but either Dahnà is suitable for the settlements of Ishbak. The first-mentioned Dahnà lies in a favorable portion of the widely-stretching country known to have been peopled by the Keturahites. Porter (in Kitto) supposes the name and first possession of Ishbak preserved in the great castle of *Shobek*, about twelve miles N. of Petra. This castle was a chief stronghold of the Crusaders, who called it *Mons Regalis*.

Ish'bi-be'nob (fr. Heb. = *my seat is at Nob*, Ges.), son of Rapha; one of the race of Philistine giants, who attacked David in battle, but was slain by Abishai (2 Sam. xxi. 16, 17).

Ish'-bo-sheth, or **Ish-bo'sheth** (Heb. *man of shame*), the youngest of Saul's four sons, and his legitimate successor. His name appears (1 Chr. viii. 33, ix. 39) to have been originally ESH-BAAL, *the man of Baal*. He was thirty-five years of age at the time of the battle of Gilboa, but for five years ABNER was engaged in restoring the dominion of the house of Saul over all Israel. Ish-bosheth was then "forty years old when he began to reign over Israel, and reigned two years" (2 Sam. ii. 10). During these two years he reigned at Mahanaim, though only in name. The wars and negotiations with David were entirely carried on by Abner (ii. 12, iii. 6, 12). When Ish-bosheth heard of Abner's death, "his hands were feeble, and all the Israelites were troubled" (iv. 1). In this extremity of weakness he fell a victim, probably, to revenge for a crime of his father. Two Beerothites (BAANAH 1 and RECHAB 2), in remembrance, it has been conjectured, of Saul's slaughter of their kinsmen the Gibeonites, determined to take advantage of the helplessness of the royal house to destroy the only prominent representative that was left, excepting the child Mephibosheth (iv. 4). After assassinating Ish-bosheth, they took his head to David as a welcome present. They met with a stern reception. David rebuked them for the cold-blooded murder of an innocent man, and ordered them to be executed. The head of Ish-bosheth was carefully buried in the sepulchre of his great kinsman Abner, at the same place (iv. 9–12).

Ish'i (fr. Heb. = *saving*, *salutary*, Ges.). **1.** A descendant of Judah; son of Appaim (1 Chr. ii. 31); one of the great house of Hezron.—**2.** Another descendant of Judah, with a son Zoheth (iv. 20).—**3.** Head of a family of Simeon (iv. 42).—**4.** A chief of Manasseh E. of Jordan (v. 24).

Ish'i (Heb. *my man*, *my husband*), in Hos. ii. 16, is the Israelite term, in opposition to BAALI the Canaanite term with the same meaning, though the latter, customarily applied to heathen gods, conveys the idea of *possession* and *rule* rather than of *affection*.

I-shi'ah (fr. Heb. = whom *Jehovah lends*, Ges.; = ISHIJAH, ISSHIAH, JESIAH), the fifth of Izrahiah's five sons; a chief of Issachar in David's time (1 Chr. vii. 3).

I-shi'jah (fr. Heb. = ISHIAH), a lay Israelite of the sons of Harim, who had married a foreign wife (Ezr. x. 31).

Ish'ma (fr. Heb. = *waste*, *desolation*, Ges.), a son "of the father of Etam" in the genealogy of Judah (1 Chr. iv. 3).

Ish'ma-el (fr. Heb. = whom *God hears*). **1.** The son of ABRAHAM by HAGAR the Egyptian, his concubine; born when Abraham was eighty-six years old (Gen. xvi. 15, 16). Ishmael was the first-born of his father, born in Abraham's house, when he dwelt in the plain of Mamre; and on the institution of the covenant of circumcision, was circumcised, he being then thirteen years old (xvii. 25). With the institution of the covenant, God renewed his promise respecting Ishmael. He does not again appear in the narrative until the weaning of Isaac. The latter was born when Abraham was one hundred years old (xxi. 5), and as the weaning, according to Eastern usage, probably took place when the child was between two and three years old, Ishmael himself must have been then between fifteen and sixteen years old. At the great feast made in celebration of the weaning, "Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking," and urged Abraham to cast out him and his mother. The patriarch, comforted by God's renewed promise that of Ishmael He would make a nation, sent them both away, and they departed and wandered in the wilderness of Beer-sheba. Here the water being spent in the bottle, Hagar cast her son under one of the desert shrubs, and went away a little distance, "for she said, Let me not see the death of the child," and wept. "And God heard the voice of the lad, and the angel of the Lord called to Hagar out of heaven," renewed the promise already thrice given, "I will make him a great nation," and "opened her eyes, and she saw a well of water." Thus miraculously saved from perishing by thirst, "God was with the lad; and he grew, and dwelt in the wilderness; and became an archer." It is doubtful whether the wanderers halted by the well, or at once continued their way to the "wilderness of Paran," where we are told he dwelt, and where "his mother took him a wife out of the land of Egypt" (9–21). This wife of Ishmael is not elsewhere mentioned; she was, we must infer, an Egyptian. No record is made of any other wife of Ishmael, though the repeated mention of his daughter as "sister of Nebajoth" seems to point to a different mother for Ishmael's other sons. According to Rabbinical tradition, Ishmael put away his wife and took a second. The Arabs assert that he married (1.) an Amalekite, by whom he had no issue; and (2.) a Joktanite of the tribe of Jurhum. He had twelve sons and one daughter. Of the later life of Ishmael we know little. He was present with Isaac at the burial of Abraham (xxv. 9). Esau contracted an alliance with him when he "took unto the wives which he had Mahalath (or BASHEMATH, xxxvi. 3) the daughter of Ishmael Abraham's son, the sister of Nebajoth, to be his wife" (xxviii. 9). The death of Ishmael is recorded in a previous chapter, after the enumeration of his sons, as having taken place at the age of one hundred and thirty-seven years (xxv. 17, 18). It remains for us to consider—1, the place of Ishmael's dwelling; and 2, the names of his children, with their settlements, and the nation sprung from them. —1. From the narrative of his expulsion, we learn that Ishmael first went into the wilderness of Beer-sheba, and thence, but at what interval of time is uncertain, removed to that of Paran. His continuance in these or the neighboring places seems to be proved by his having been present at the burial of Abraham; for in the East sepulture follows death after a few hours; and by Esau's marrying his daughter at a time when he (Esau) dwelt at Beer-sheba. There are, however, other passages which must be taken into account. He was the first Abrahamic settler in the E. country (xxv. 6). The "EAST country" perhaps was restricted in early times to the wildernesses of Beer-sheba and Paran; or Ishmael removed to that E. country, northward, without being distant from his father and his brethren; each case being agreeable with Gen. xxv. 6.—2. The sons of Ishmael were, Nebajoth (expressly stated to be his first-born), Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadar, Tema, Jetur, Naphish, Kedemah (xxv. 13-15): and he had a daughter named Mahalath (xxviii. 9), elsewhere written Bashemath (xxxvi. 3). They peopled the N. and W. of the Arabian peninsula (ARABIA), and eventually formed the chief element of the Arab nation. Their language, generally acknowledged to have been the Arabic commonly so called, has been adopted with insignificant exceptions throughout Arabia. The term ISHMAELITE occurs on three occasions (Gen. xxxvii. 25, 27, 28, xxxix. 1; Judg. viii. 24; Ps. lxxxiii. 6). From the context of the first two instances, it seems to have been a general name for the Abrahamic peoples of the EAST country, the "men" or "children of the East;" but the second admits also of a closer meaning. In the third instance the name is applied in its strict sense to the Ishmaelites. (ITHRA.) The notions of the Arabs respecting Ishmael are partly derived from the Bible, partly from the Jewish Rabbins, and partly from native traditions. They believe that Ishmael was the first-born of Abraham, and the majority of their doctors assert that this son, and not Isaac, was offered by Abraham in sacrifice. Ishmael, say the Arabs, dwelt with his mother at Mecca, and both are buried in the place called the "Hejr," on the N. W. (termed by the Arabs the N.) side of the Kaabeh, and enclosed by a curved wall called the "Hateem." Ishmael was visited at Mecca by Abraham, and they together rebuilt the temple which had been destroyed by a flood. At Mecca Ishmael married a daughter of Mudád or El-mudád (ALMODAD), chief of the Joktanite tribe Jurhum, and had thirteen children. (ISMAEL 1.)—**2.** Son of Azel, a descendant of Saul through Merib-baal or Mephibosheth (1 Chr. viii. 38, ix. 44).—**3.** A man of Judah, father of ZEBADIAH (2 Chr. xix. 11).—**4.** Another man of Judah; son of Jehohanan; one of the captains of hundreds who assisted Jehoiada in restoring Joash to the throne (xxiii. 1).—**5.** A priest, of the sons of Pashur, forced by Ezra to relinquish his foreign wife (Ezr. x. 22).—**6.** The son of Nethaniah; a perfect marvel of craft and villany, whose treachery forms one of the chief episodes of the history of the period immediately succeeding the first fall of Jerusalem. His exploits are related in Jer. xl. 7–xli. 15, with a short summary in 2 K. xxv. 23–25. His full description is "Ishmael, the son of Nethaniah, the son of Elishama, of the seed royal" of Judah (Jer. xli. 1; 2 K. xxv. 25). During the siege of the city he had, like many others of his countrymen (Jer. xl. 11), fled across the Jordan, where he found a refuge at the court of Baalis, then king of the Ammonites. After the departure of the Chaldeans, Ishmael made no secret of his intention to kill the superintendent left by the king of Babylon, and usurp his position. Of this GEDALIAH was warned in express terms by Johanan and his companions. Thirty days after, in the seventh month (xli. 1), on the third day of the month, Ishmael again appeared at Mizpah, this time accompanied by ten men. Gedaliah entertained them at a feast (xli. 1). Before its close Ishmael and his followers had murdered Gedaliah and all his attendants with such secrecy that no alarm was given outside the room. The same night he killed all Gedaliah's establishment, including some Chaldean soldiers who were there. For two days the massacre remained perfectly unknown to the people of the town. On the second day Ishmael perceived from his elevated position a large party coming southward along the main road from Shechem and Samaria. He went out to meet them. They proved to be eighty devotees, who, with rent clothes, and with shaven beards, mutilated bodies, and with other marks of heathen devotion, and weeping as they went, were bringing incense and offerings to the ruins of the Temple. At his invitation they turned aside to the residence of the superintendent. As the unsuspecting pilgrims passed into the court-yard he closed the entrances behind them, and there he and his band butchered the whole number: ten only escaped by the offer of heavy ransom for their lives. The seventy corpses were then thrown into the well which was within the precincts of the house, and was completely filled with the bodies. This done, he descended to the town, surprised and carried off the daughters of King Zedekiah, who had been sent there by Nebuchadnezzar for safety, with their eunuchs and their Chaldean guard (xli. 10, 16), and all the people of the town, and made off with his prisoners to the country of the Ammonites. The news of the massacre had by this time got abroad, and Ishmael was quickly pursued by Johanan and his companions. He was attacked, two of his bravoes slain, the whole of the prey recovered; and Ishmael himself, with the remaining eight of his people, escaped to the Ammonites, and thenceforward passes into obscurity.

Ish'ma-el-ite (fr. Heb.) = descendant of ISHMAEL.

Ish-mai'ah [-ma'yah], or **Ish-ma-i'ah**, fr. Heb. = whom *Jehovah hears*, Ges.), son of Obadiah; ruler of Zebulun in David's time (1 Chr. xxvii. 19).

Ish'me-el-ite (fr. Heb.) (1 Chr. ii. 17) and **Ish'me-el-ites** (Gen. xxxvii. 25, 27, 28, xxxix. 1) = descendant or descendants of ISHMAEL.

Ish'me-rai (fr. Heb. = whom *Jehovah keeps*, Ges.), a Benjamite, of the family of Elpaal (1 Chr. viii. 18).

I'shod (fr. Heb. = *man of glory*, Ges.), one of the tribe of Manasseh E. of Jordan; son of Hammoleketh (1 Chr. vii. 18).

Ish'pan (fr. Heb. = *bald?* Ges.; *a firm, strong one*, Fü.), a Benjamite, of the family of Shashak (1 Chr. viii. 22).

Ish'-tob (Heb., probably = *men of* TOB), apparently one of the small kingdoms or states which formed part of the general country of Aram (SYRIA), named with Zobah, Rehob, and Maacah (2 Sam. x. 6, 8). (TOB.)

Ish'u-ah (fr. Heb. = *even*, *level*, Ges.; *self-satisfying*, Fü.), second son of Asher (Gen. xlvi. 17).

Ish'u-ai (fr. Heb. = ISHUAH, Ges.; *Jah is self-satisfying*, Fü.), third son of Asher (1 Chr. vii. 30); founder of a family bearing his name (Num. xxvi. 44, A. V. "Jesuites").

Ish'u-i (fr. Heb. = ISHUAI), second son of Saul by his wife Ahinoam (1 Sam. xiv. 49, comp. 50).

* **Is'land** [i] (Heb. *î*; Gr. *nêsion*, *nêsos*) = Isle. For "wild beasts of the island," see Beast 6.

Isle (Heb. *î*; Gr. *nêsos*). The radical sense of the Hebrew word seems to be *habitable place*, *dry land* as opposed to water, and in this sense it occurs in Is. xlii. 15, A. V. "islands." Hence it means secondarily any maritime district, whether belonging to a continent or to an island: thus it is used of the shore of the Mediterranean (Is. xx. 6, xxiii. 2, 6), and of the coasts of Elishah (Ez. xxvii. 7), i. e. of Greece and Asia Minor. In this sense it is more particularly restricted to the shores of the Mediterranean, sometimes in the fuller expression "islands of the sea" (Is. xi. 11). Occasionally the word is specifically used of an island, as of Caphtor or Crete (Jer. xlvii. 4, A. V. "country," margin "isle"). But more generally it is applied to any region separated from Palestine by water, as fully described in Jer. xxv. 22. The Gr. *nêsos* (in LXX. = Heb. *î*) properly in N. T. = "island" (Acts xxvii. 26, xxviii. 1, 7, 9, &c.) or "isle" (xiii. 6, xxviii. 11; Rev. i. 9). The Gr. *nêsion*, translated "island" (Acts xxvii. 16 only), = *small island, islet.*

Is-ma-chi'ah [-ki-] (fr. Heb. = whom *Jehovah upholds*, Ges.), a Levite, an overseer of offerings during the revival under King Hezekiah (2 Chr. xxxi. 13).

Is'ma-el (Gr. and L.). **1.** Ishmael, son of Abraham (Jd. ii. 23).—**2.** Ishmael 5 (1 Esd. ix. 29).

Is-mai'ah [-ma'yah], or **Is-ma-i'ah** (fr. Heb. = Ishmaiah, Ges.), a Gibeonite chief who joined David at Ziklag (1 Chr. xii. 4).

Is'pah (fr. Heb. = Ishpan, Ges., Fü.), a Benjamite chief, of the family of Beriah (1 Chr. viii. 16).

Is'ra-el [iz- *or* is-] (fr. Heb. = *warrior* or *soldier of God*, Ges.; *God is ruler*, Fü.). **1.** The name given (Gen. xxxii. 28) to Jacob after his wrestling with the Angel (Hos. xii. 4) at Peniel. The A. V. translates the Hebrew *sârîthâ* in Gen. xxxii. 29 (A. V. 28) "as a prince hast thou power;" but Rosenmüller and Gesenius give it the meaning, "thou hast contended."—**2.** It became the national name of the twelve tribes collectively. They are so called in Ex. iii. 16 and afterward.—**3.** It is used in a narrower sense, excluding Judah, in 1 Sam. xi. 8; 2 Sam. xx. 1; 1 K. xii. 16. Thenceforth it was assumed and accepted as the name of the Northern kingdom. (Israel, Kingdom of.)—**4.** After the Babylonian Captivity, the returned exiles resumed the name Israel as the designation of their nation. The name Israel is also used to denote laymen, as distinguished from Priests, Levites, and other ministers (Ezr. vi. 16, ix. 1, x. 25, Neh. xi. 3, &c.). "Israel" figuratively = *God's faithful people* (Ps. lxxiii. 1; Rom. ix. 6, xi. 26; Gal. vi. 16, compare iii. 29, &c.). Abraham; David; Dispersion; Hebrew; Isaac; Jerusalem; Jew; Joshua; Judah, Kingdom of; Judge; Moses; Samuel; Saul; Solomon, &c.

Is'ra-el (see Israel), **King'dom of.** 1. The prophet Ahijah of Shiloh, who was commissioned in the latter days of Solomon to announce the division of the kingdom, left one tribe (Judah) to the house of David, and assigned ten to Jeroboam (1 K. xi. 35, 31). These were probably Joseph (= Ephraim and Manasseh), Issachar, Zebulun, Asher, Naphtali, Benjamin, Dan, Simeon, Gad, and Reuben; Levi being intentionally omitted. Eventually the greater part of Benjamin, and probably the whole of Simeon and that part of Dan in the neighborhood of Judah, were included, as if by common consent, in the kingdom of Judah. With respect to the conquests of David, Moab appears to have been attached to the kingdom of Israel (2 K. iii. 4); so much of Syria as remained subject to Solomon (see 1 K. xi. 24) would probably be claimed by his successor in the Northern kingdom; and Ammon, though connected with Rehoboam as his mother's native land (2 Chr. xii. 13), and afterward tributary to Judah (xxvii. 5), was at one time allied (xx. 1), we know not how closely or how early, with Moab. The sea-coast between Accho and Japho remained in the possession of Israel. (Palestine.) — 2. The population of the kingdom is not expressly stated. (Army; Census.) Jeroboam brought into the field an army of 800,000 men (2 Chr. xiii. 3). If in B. C. 957 there were actually under arms 800,000 men of that age in Israel, the whole population may perhaps have amounted to at least three and a half millions.—3. Shechem was the first capital of the new kingdom (1 K. xii. 25), venerable for its traditions, and beautiful in its situation. Subsequently Tirzah became the royal residence, if not the capital, of Jeroboam (xiv. 17) and of his successors (xv. 33, xvi. 8, 17, 23). Samaria, uniting in itself the qualities of beauty and fertility, and a commanding position, was chosen by Omri (xvi. 24), and remained the capital of the kingdom, until it had given the last proof of its strength by sustaining for three years the onset of the hosts of Assyria. Jezreel was probably only a royal residence of some of the Israelitish kings.—4. The disaffection of Ephraim and the Northern tribes having grown in secret under the prosperous but burdensome reign of Solomon, broke out at the critical moment of that monarch's death. Then Ephraim, the centre of the movement, found in Jeroboam 1 an instrument prepared to give expression to the rivalry of centuries.—5. The kingdom of Israel developed no new power. It was but a portion of David's kingdom, deprived of many elements of strength. Its frontier was as open and as widely extended as before; but it wanted a capital for the seat of organized power. Its territory was as fertile and as tempting to the spoiler, but its people were less united and patriotic. A corrupt religion poisoned the source of national life. These causes tended to increase the misfortunes and to accelerate the early end of the kingdom of Israel. It lasted 254 years, from B. C. 975 to B. C. 721, about two-thirds of the duration of its more compact neighbor, Judah. (Judah, Kingdom of.) But it may be doubted whether the division into two kingdoms greatly shortened the independent existence of the Hebrew race, or interfered with the purposes which, it is thought, may be traced in the establishment of David's monarchy.—6. The detailed history of the kingdom of Israel will be found under the names of its nineteen kings. A summary view may be taken in four periods:—(*a.*) B. C. 975–929. Jeroboam had not sufficient force of character in himself to make a lasting impression on his people. A king, but not a founder of a dynasty, he aimed at nothing beyond securing his present elevation. (Calf; Idolatry.) The army soon learned its power to dictate to the isolated monarch and disunited people. Baasha, in the midst of the army at Gibbethon, slew the son and successor of Jeroboam; Zimri, a captain of chariots, slew the son and successor of Baasha; Omri, the captain of the host, was chosen to punish Zimri; and after a civil war of four years he prevailed over Tibni, the choice of half the people.—(*b.*) B. C. 929–884. For forty-five years Israel was governed by the house of Omri. That sagacious king pitched on the strong hill of Samaria as the site of his capital. The princes of his house cultivated an alliance with the kings of Judah, which was cemented by the marriage of Jehoram and Athaliah. The adoption of Baal-worship led to a reaction in the nation, to the moral triumph of the prophets in the person of Elijah, and to the extinction of the house of Ahab in obedience to the bidding of Elisha.—(*c.*) B. C. 884–772. Unparalleled triumphs, but deeper humiliation, awaited the kingdom of Israel under the dynasty of Jehu. Hazael, the ablest king of Damascus, reduced Jehoahaz to the condition of a vassal, and triumphed for a time over both the disunited Hebrew kingdoms. Almost the first sign of the restoration of their strength was a war between them; and Jehoash, the grandson of Jehu, entered Jerusalem as the conqueror of Amaziah. Jehoash also turned the tide of war against the Syrians; and Jeroboam II., the most powerful of all the kings of Israel, captured Damascus, and recovered the whole ancient frontier from Hamath to the Dead Sea. This short-lived greatness expired with the last king of Jehu's line.—(*d.*) B. C. 772–721. Military violence, it would seem, broke off the hereditary succession after the obscure and probably convulsed reign of Zachariah. An unsuccessful usurper, Shallum, is followed by the cruel Menahem, who, being unable to make head against the first attack of Assyria under Pul, became the agent of that monarch for the oppressive taxation of his subjects. Yet his power at home was sufficient to insure for himself a ten years' reign, his son and successor, Pekahiah, being cut off after two years by a bold usurper, Pekah. Abandoning the northern and transjordanic regions to the encroaching power of Assyria under Tiglath-pileser, he was very near subjugating Judah, with the help of Damascus, now the coequal ally of Israel. But Assyria interposing summarily put an end to the independence of Damascus, and perhaps was the indirect cause of the assassination of the baffled Pekah. The irresolute Hoshea, the next and last usurper, became tributary to his invader, Shalmaneser, betrayed the Assyrian to the rival monarchy of Egypt, and was punished by the loss of his liberty, and by the capture, after a three years' siege, of his strong capital, Samaria. Some gleanings of the ten tribes yet remained in the land after so many years of religious decline, moral debasement, national degradation, anarchy, bloodshed, and deportation. Even these were gathered up by the conqueror and carried to Assyria, never again, as a distinct people, to occupy their portion of that goodly and pleasant land which their forefathers won under Joshua from the heathen.

7. The following Table, by Mr. Bullock, original author of this article, shows at one view the chronology of the Kings of Israel and Judah. Columns 1, 2, 3, 7, 8, 9, 10, are taken from the Bible. Column 4 is the scheme of Chronology adopted in the margin of the A. V., which is founded on the calculations of Archbishop Usher; column 5 the computation of Clinton (*Fasti Hellenici*); column 6 the computation of Winer.

Year of preceding King of Judah.	Duration of reign.	Kings of Israel.	Commencement of reign.			Kings of Judah.	Duration of reign.	Year of preceding King of Israel.	Queen Mother in Judah.
			A. V.	Clinton.	Winer.				
	22	Jeroboam	975	976	975	Rehoboam........	17		Naamah.
			958	959	957	Abijah............	3	18th....	Michaiah (?).
			955	956	955	Asa	41	20th....	Maachah (?).
2d.......	2	Nadab............	954	955	954				
3d.	24	Baasha	953	954	953				
26th	2	Elah	930	930	930				
27th	0	Zimri	929	930	928				
	12	Omri.............	929	930	928				
38th	22	Ahab.............	918	919	918				
			914	915	914	Jehoshaphat......	25	4th....	Azubah.
17th	2	Ahaziah...	898	896	897				
18th	12	Jehoram..........	896	895	896				
			892	891	889	Jehoram..........	8	5th.	
			885	884	885	Ahaziah..........	1	12th....	Athaliah.
	28	Jehu.............	884	883	884	Athaliah.........	6		
			878	877	878	Jehoash..........	40	7th....	Zibiah.
23d.......	17	Jehoahaz.........	856	855	856				
37th	16	Jehoash..........	841	839	840				
			839	837	838	Amaziah....... ..	[illegible]	2d.....	Jehoaddan.
15th	41	Jeroboam II.. ...	825	823	825				
			810	808	809	Uzziah or Azariah............	52	27th (15th?)	Jecholiah.
	11	Interregnum.							
38th	0	Zachariah........	773	771	772				
	0	Shallum..........	772	770	771				
39th	10	Menahem	772	770	771				
50th	2	Pekahiah.........	761	759	760				
52d.......	20	Pekah............	759	757	758				
			758	756	758	Jotham...	16	2d.....	Jerusha.
			742	741	741	Ahaz.............	16	17th.	
	9	2d Interregnum.							
12th	9	Hoshea...........	730	730	729				
			726	726	725	Hezekiah.........	29	3d.....	Abi.
6th		Samaria taken....	721	721	721				
			698	697	696	Manasseh.........	55		Hephzibah.
			643	642	641	Amon......... ..	2		Meshullemeth.
			641	640	639	Josiah	31		Jedidah.
			610	609	609	Jehoahaz.........	0		Hamutal.
			610	609	609	Jehoiakim.	11		Zebudah.
			599	598	598	Jehoiachin or Coniah............	0		Nehushta.
			599	598	598	Zedekiah.........	11		Hamutal.
			588	587	586	Jerusalem destroyed.			

The numerous dates given in the Bible as the limits of the duration of the kings' reigns act as a continued check on each other. The apparent discrepancies between them have been unduly exaggerated by some writers. To meet such difficulties various hypotheses have been put forward;—that an interregnum occurred; that two kings (father and son) reigned conjointly; that certain reigns were dated not from their real commencement, but from some arbitrary period in that Jewish year in which they commenced; that the Hebrew copyists have transcribed the numbers incorrectly, either by accident or design; that the original writers have made mistakes in their reckoning. All these are mere suppositions, and even the most probable of them must not be insisted on as if it were an historical fact. But in truth most of the discrepancies may be accounted for by the simple fact that the Hebrew annalists reckon in round numbers, never specifying the months in addition to the years of the duration of a king's reign. Consequently some of these writers seem to set down a fragment of a year as an entire year, and others omit such fragments altogether. Hence, in computing the date of the commencement of each reign, without attributing any error to the writer or transcribers, it is necessary to allow for a possible mistake amounting to something less than two years in our interpretation of the indefinite phraseology of the Hebrew writers. But there are a few statements in the Hebrew text which cannot thus be reconciled. (*a.*) There are in the Second Book of Kings three statements as to the beginning of the reign of Jehoram, king of Israel, which in the view of some writers involve a great error, and not a mere numerical one. His accession is dated (1.) in the second year of Jehoram, king of Judah (2 K. i. 17); (2.) in the fifth year before Jehoram, king of Judah (viii. 16); (3.) in the eighteenth year of Jehoshaphat (iii. 1). But these statements may be reconciled by the fact that Jehoram, king of Judah, had two accessions which are recorded in Scripture, and by the probable supposition of Archbishop Usher that he had a third and earlier accession which is not recorded. These three accessions are, (1.) when Jehoshaphat left his kingdom to go to the battle of Ramoth-gilead, in his seventeenth year; (2.) when Jehoshaphat (viii. 16) either retired from the administration of affairs, or made his son joint-king, in his twenty-third year; (3.) when Jehoshaphat died, in his twenty-fifth year. So that, if the supposition of Usher be allowed, the accession of Jehoram, king of Israel, in Jehoshaphat's eighteenth year synchronized with (1.) the second year of the first accession, and (2.) the fifth year before the second accession of Jehoram, king of Judah. (*b.*) The date of the beginning of Uzziah's reign (2 K. xv. 1) in the twenty-seventh year of Jeroboam II. cannot be reconciled with the statement that Uzziah's father, Amaziah, whose whole reign was twenty-nine years only, came to the throne in the second year of Joash (xiv. 1), and so reigned fourteen years contemporaneously with Joash and twenty-seven with Jeroboam. Usher and others suggest a reconciliation of these statements by the supposition that Jeroboam's reign had two commencements, the first not mentioned in Scripture, on his association with his father Joash, B. C. 837. But Keil, after Capellus and Grotius, supposes that, by an error of the Hebrew, instead of twenty-seventh of Jeroboam we ought to read fifteenth. (*c.*) The statements that Jeroboam II. reigned forty-one years (2 K. xiv. 23) after the fifteenth year of Amaziah, who reigned twenty-nine years, and that Jeroboam's son Zachariah came to the throne in the thirty-eighth year of Uzziah (xv. 8), cannot be reconciled without supposing that there was an interregnum of eleven years between Jeroboam and his son Zachariah. And almost all chronologists accept this as a fact, although it is not mentioned in the Bible. Some chronologists, who regard an interregnum as intrinsically improbable after the prosperous reign of Jeroboam, prefer the supposition that the number forty-one in xiv. 23 ought to be changed to fifty-one, and that the number twenty-seven in xv. 1 should be changed to fourteen, and that a few other corresponding alterations should be made. (Chronology.) (*d.*) In order to bring down the date of Pekah's murder to the date of Hoshea's accession, some chronologists propose to read twenty-nine years for twenty, in 2 K. xv. 27. Others prefer to let the dates stand as at present in the text, and suppose that an interregnum, not expressly mentioned in the Bible, occurred between those two usurpers. The words of Isaiah (ix. 20, 21) seem to indicate a time of anarchy in Israel.

Is'ra-el-ite = descendant of Israel. (Hebrew; Jew.) In 2 Sam. xvii. 25, Ithra, the father of Amasa, is called "an Israelite," or more correctly "the Israelite," while in 1 Chr. ii. 17 he appears as "Jether the Ishmaelite" (A. V. "Ishmeelite"). The latter is undoubtedly the true reading.

Is'sa-char [-kar] (fr. Heb. = *there is reward*, or *he brings reward*, Ges.). **1.** The ninth son of Jacob and fifth of Leah; born to Leah after the interval which occurred in the births of her children (Gen. xxx. 17; comp. xxix. 35). Of Issachar the individual we know nothing. At the descent into Egypt four sons are ascribed to him, who founded the four chief families of the tribe (xlvi. 13; Num. xxvi. 23-25; 1 Chr. vii. 1). Issachar's place during the journey to Canaan was on the E. of the Tabernacle, with his brothers Judah and Zebulun (Num. ii. 5), the group moving foremost in the march (x. 15). Issachar was one of the six tribes who were to stand on Mount Gerizim during the ceremony of blessing and cursing (Deut. xxvii. 12). He was still in company with Judah, Zebulun being opposite on Ebal. The number of the fighting men of Issachar, when taken in the census at Sinai, was 54,400; in the next census by Jordan, 64,300; in one taken afterward, probably by Joab, 145,600 (Num. i. 28, 29, xxvi. 23-25; 1 Chr. vii. 1-5). The allotment of Issachar lay above that of Manasseh (Josh. xix. 17-23). In the words of Josephus, "it extended in length from Carmel to the Jordan, in breadth to Mount Tabor." This territory was, as it still is, among the richest land in Palestine. Westward was the famous plain (Esdræelon; Jezreel) which derived its name from its fertility. On the N. is Tabor, which even under the burning sun of that climate is said to retain the glades and dells of an English wood. On the E., behind Jezreel, is the opening which conducts to the plain of the Jordan—to that Beth-shean which was proverbially among the Rabbis the gate of Paradise for its fruitfulness. It is this aspect of the territory of Issachar which appears to be alluded to in the Blessing of Jacob (Gen. xlix. 15). The image of the strong-boned he-ass chewing the cud of stolid ease and quiet is very applicable to a rural agrarian people. (Ass.) The Blessing of Moses completes the picture. He is not only in "tents"—a nomad or semi-nomad life—but "rejoicing" in them (Deut. xxxiii.

18, 19).—One among the Judges of Israel was from Issachar—TOLA (Judg. x. 1)—but beyond the length of his sway we have only the fact recorded that he resided out of the limits of his own tribe, at Shamir in Mount Ephraim. The 200 head men of the tribe who went to Hebron to assist in making David king over the entire realm "had understanding of the times to know what Israel ought to do . . . and all their brethren were at their commandment" (1 Chr. xii. 32). The census of the tribe in the reign of David is contained in 1 Chr. vii. 1–5, and an expression occurs in it which testifies (so Mr. Grove) to the nomadic tendencies above noticed. Out of the whole number of the tribe, no less than 36,000 were marauding mercenary troops—"bands,"—a term applied to no other tribe in this enumeration, though elsewhere to Gad, and uniformly to the irregular bodies of the nomadic nations around Israel.—BAASHA, the son of Ahijah, of the house of Issachar, a member of the army with which Nadab and all Israel were besieging Gibbethon, apparently not of any standing in the tribe (compare 1 K. xvi. 2), slew the king, and himself mounted the throne (xv. 27, &c.). (ISRAEL, KINGDOM OF.) He was evidently a fierce and warlike man (xvi. 29; 2 Chr. xvi. 1), and an idolater like Jeroboam. The Issacharite dynasty lasted during the twenty-four years of his reign and the two of his son Elah.—Distant as Jezreel was from Jerusalem, many from Issachar took part in the passover with which Hezekiah sanctified the opening of his reign (2 Chr. xxxi. 1). A few years afterward the king of Assyria carried Issachar away with the rest of Israel to his distant dominions.—**2.** A Korhite Levite, one of the doorkeepers of the house of Jehovah, seventh son of OBED-EDOM (1 Chr. xxvi. 5).

Is-shi'ah (fr. Heb. = whom *Jehovah lends*, Ges.; = ISHIAH, JESIAH). **1.** A descendant of Moses by his younger son Eliezer (1 Chr. xxiv. 21; compare xxiii. 17, xxvi. 25); = JESHAIAH 2.—**2.** A Levite of the house of Kohath and family of Uzziel (xxiv. 25); = JESIAH 2.

Is'sue, Run'ning. Lev. xv. 2, 3, xxii. 4, with Num. v. 2, and 2 Sam. iii. 29, are probably to be interpreted of gonorrhœa. In Lev. xv. 3 a distinction is introduced, which merely means that the cessation of the actual flux does not constitute ceremonial cleanness, but that the patient must bide the legal time, seven days (ver. 13), and perform the prescribed purifications and sacrifice (ver. 14). BLOOD, ISSUE OF; MEDICINE; UNCLEANNESS.

Is-tal-cu'rus (fr. Gr.). In 1 Esd. viii. 40, the "son of Istalcurus" is substituted for "and Zabbud" of the corresponding list in Ezr. viii. 14.

Is'u-ah (fr. Heb.) = ISHUAH, second son of Asher (1 Chr. vii. 30).

Is'u-i (fr. Heb.) = ISHUAI, third son of Asher (Gen. xlvi. 17); founder of a family called in the A. V. JESUITES (Num. xxvi. 44).

* **I-tal'ian** (= *of* [or *from*] ITALY) **Band** (Acts x. 1). ARMY 2.

It'a-ly (L. and Gr. *Italia*; according to some, from *Italus*, an early chief in the country; according to others, from Gr. *italos*, a *bull*, on account of its many excellent horned cattle) is used in the N. T. in the usual sense of the period, i. e. in its true geographical sense, as = the whole natural peninsula between the Alps and the Straits of Messina (Acts xviii. 2, xxvii. 1; Heb. xiii. 24). The word first denoted the extreme S. of the peninsula, then the whole of the peninsula S. of the Rubicon (about 44° N. lat.), but from the close of the Roman Republic (AUGUSTUS CESAR) was employed as now. PAUL; ROMAN EMPIRE; ROME.

* **Itch** (Heb. *heres* or *cheres*), one of the diseases to be inflicted on the disobedient Israelites (Deut. xxviii. 27). MEDICINE.

I'thai, or Ith'a-i (Heb. = ITTAI, Fü.), a Benjamite, son of Ribai of Gibeah, one of David's "valiant men" (1 Chr. xi. 31); = ITTAI 2.

Ith'a-mar (Heb. *palm-coast*, Ges.), youngest son of AARON (Ex. vi. 23). After the deaths of Nadab and Abihu (Lev. x. 1), Eleazar and Ithamar were appointed to succeed to their places in the priestly office (Ex. xxviii. 1, 40, 43; Num. iii. 3, 4; 1 Chr. xxiv. 2). In the distribution of services belonging to the Tabernacle, and its transport on the march of the Israelites, the Gershonites and the Merarites were placed under the superintendence of Ithamar (Ex. xxxviii. 21; Num. iv. 21–33). The high-priesthood passed into the family of Ithamar in the person of ELI. ABIATHAR; HIGH-PRIEST; PRIEST.

Ith'i-el (Heb. *God with me*, Ges.). **1.** A Benjamite, son of Jesaiah (Neh. xi. 7).—**2.** One of two persons—Ithiel and UCAL—to whom Agur the son of JAKEH delivered his discourse (Prov. xxx. 1).

Ith'mah (fr. Heb. = *orphanage*, Ges.), a Moabite, one of David's "valiant men" (1 Chr. xi. 46).

Ith'nan (fr. Heb. = *bestowed*, Ges.), one of the towns in the extreme S. of Judah (Josh. xv. 23). Wilton (*The Negeb*) would connect Ithnan with the Hazor preceding it (so the LXX.), and then identify Hazor-Ithnan with *el-Hhora*, E. of Beer-sheba. Rowlands (in Fairbairn, under "S. Country") would place the compound name at or near the pass of *el-Haudeh*, perhaps at *Aboo Tareibeh*, or *Aboo Tareifeh*, about twenty miles S. E. from Beer-sheba.

Ith'ra (fr. Heb. = JETHER, Ges., Fü.), an ISRAELITE (2 Sam. xvii. 25) or rather Ishmaelite (1 Chr. ii. 17 [A. V. "Ishmeelite"]), the father of AMASA by Abigail, David's sister.

Ith'ran (fr. Heb. = JETHER, Ges., Fü.). **1.** A son of Dishon, a Horite (Gen. xxxi. 26; 1 Chr. i. 41): and probably a phylarch of a tribe of the Horim (Gen. xxxvi. 30).—**2.** A descendant of Asher (1 Chr. vii. 37). JETHER 6.

Ith're-am (fr. Heb. = *residue of the people*, Ges.), sixth son of David, born to him in Hebron; the child of Eglah, David's wife (2 Sam. iii. 5; 1 Chr. iii. 3).

Ith'rite, the (fr. Heb. = *descendant of* JETHER, Ges.; *native of* JATTIR, Fü.), the designation of two of David's "valiant men," Ira and Gareb (2 Sam. xxiii. 38; 1 Chr. xi. 40). The "Ithrites" were among "the families of Kirjath-jearim" (ii. 53).

It'tah-ka'zin (fr. Heb. = *time of the judge*, Ges.), a border-town of Zebulun, named next to Gath-hepher (Josh. xix. 13); not identified.

It'tai, or It'ta-i (Heb. *near?* Ges.; *being, living*, Fü.). **1.** "Ittai the GITTITE," i. e. the native of Gath, a Philistine in the army of King David. He appears only during the revolution of Absalom. We first discern him on the morning of David's flight. Last in the procession came the six hundred heroes who had formed David's band during his wanderings in Judah, and had been with him at Gath (2 Sam. xv. 18; compare 1 Sam. xxiii. 13, xxvii. 2, xxx. 9, 10). Among these, apparently commanding them, was Ittai the Gittite (2 Sam. xv. 19). He caught the eye of the king, who at once addressed him and besought him not to attach himself to a doubtful cause, but to return "with his brethren" and abide with the king (ver. 19, 20). But Ittai is firm, and wherever his master goes, he will go. Accordingly he is allowed by David to proceed. When the army was numbered and organized by David at Mahanaim, Ittai again appears, now in command of one-third of the force (xviii. 2, 5, 12).—**2.** Son of Ribai, from Gibeah of Benjamin; one of David's thirty "valiant men" (2 Sam. xxiii. 29); = ITHAI.

It-u-re'a (L. *Ituræa;* see below), a small province on the N. W. border of Palestine, lying along the base of Mount Hermon (Lk. iii. 1 only). JETUR the son of Ishmael gave his name, like the rest of his brethren, to the little province he colonized (Gen. xxv. 15, 16), afterward occupied by the children of Manasseh (1 Chr. v. 19–23). In the second century B. C., Aristobulus, king of the Jews, reconquered the province. Iturea, with the adjoining provinces, fell into the hands of a chief called Zenodorus; but about B. C. 20 they were taken from him by the Roman emperor, and given to Herod the Great, who bequeathed them to his son Philip (Lk. iii. 1). Pliny rightly places Iturea N. of Bashan and near Damascus; and J. de Vitry describes it as adjoining Trachonitis, and lying along the base of Libanus between Tiberias and Damascus. At the place indicated is situated the modern province of *Jedûr* (Ar. = Heb. Jetur). It is bounded on the E. by Trachonitis, on the S. by Gaulanitis, on the W. by Hermon, and on the N. by the plain of Damascus. It is table-land with an undulating surface, and has little conical and cup-shaped hills at intervals. The surface of the ground is covered with jagged rocks. The rock is all basalt, and the formation similar to that of the *Lejah.* (ARGOB.) *Jedûr* contains thirty-eight towns and villages, ten of which are now entirely desolate, and all the rest contain only a few families of poor peasants, living in wretched hovels amid heaps of ruins.

I'vah (fr. Heb. = *overturning, ruin,* Ges.; from a Babylonian god, *Iva,* who represents the sky or ether? Sir H. Rawlinson), or **A'va,** mentioned in Scripture twice (2 K. xviii. 34, xix. 13; compare Is. xxxvii. 13) in connection with Hena and Sepharvaim, and once (2 K. xvii. 24) in connection with Babylon and Cuthah, must be sought in Babylonia, and probably (so Rawlinson) the modern *Hit.* This town, famous for its bitumen springs, lay on the Euphrates, between *Sippara* (Sepharvaim) and *Anah* (Hena), with which it seems to have been politically united shortly before the time of Sennacherib (xix. 13). It is probably the Ahava of Ezr. viii. 15.

I'vo-ry (Heb. *shên,* in all passages, except 1 K. x. 22, and 2 Chr. ix. 21, where *shenhabbîm* is so rendered). The word *shên,* literally = the *tooth* of any animal, and hence more especially denotes the substance of the projecting tusks of elephants. (HORN.) It is remarkable that no word in Biblical Hebrew denotes an ELEPHANT, unless the latter portion of the compound *shenhabbîm* be supposed to have this meaning. Gesenius derives it from the Sanscrit *ibhas, an elephant.* The Assyrians appear to have carried on a great traffic in ivory. Their early conquests in India had made them familiar with it, and (according to one rendering of the passage) their artists supplied the luxurious Tyrians with carvings in ivory from the isles of Chittim (Ez. xxvii. 6). (BOX-TREE.) On the obelisk in the British Museum the captives or tribute-bearers are represented as carrying tusks. Among the merchandise of Babylon, enumerated in Rev. xviii. 12, are included "all manner vessels of ivory." The skilled workmen of Hiram, king of Tyre, fashioned the great ivory throne of Solomon, and overlaid it with pure gold (1 K. x. 18; 2 Chr. ix. 17). The ivory thus employed was supplied by the caravans of Dedan (Is. xxi. 13; Ez. xxvii. 15), or was brought with apes and peacocks by the navy of Tharshish (1 K. x. 22). The Egyptians, at a very early period, made use of this material in decoration. The ivory used by the Egyptians was principally brought from Ethiopia (Herodotus, iii. 114), though their elephants were originally from Asia. The Ethiopians, according to Diodorus Siculus, brought to Sesostris "ebony and gold, and the teeth of elephants." According to Pliny, ivory was so plentiful on the borders of Ethiopia, that the natives made door-posts of it, and even fences and stalls for their cattle. The Egyptian merchants traded for ivory and onyx-stones to Barygaza, the port to which was carried down the commerce of Western India from Ozene. In the early ages of Greece, ivory was frequently employed for purposes of ornament. The "ivory house" of Ahab (1 K. xxii. 39) was probably a palace, the walls of which were panelled with ivory, like the palace of Menelaus described by Homer (*Odys.* iv. 73). Beds inlaid or veneered with ivory were in use among the Hebrews (Am. vi. 4), as also among the Egyptians. The great ivory throne of Solomon, the work of the Tyrian craftsmen, has been already mentioned (compare Rev. xx. 11); but it is difficult to determine whether the "tower of ivory" of Cant. vii. 4 is merely a figure of speech, or whether it had its original among the things that were. By the luxurious Phenicians, ivory was employed to ornament the boxwood rowing BENCHES (or "hatches," according to some) of their galleys (Ez. xxvii. 6).

I'vy (Gr. *kissos*), a well-known creeping plant, the common *Hedera Helix,* of which the ancient Greeks and Romans describe two or three kinds, which appear to be only varieties. Ivy was sacred to BACCHUS (2 Mc. vi. 7).

Iz'e-har (fr. Heb.) = IZHAR (Num. iii. 19 only).

Iz'e-har-ites, the = the IZHARITES (Num. iii. 27).

Iz'har (fr. Heb. = *oil,* Ges.), son of Kohath, grandson of Levi, uncle of Aaron and Moses, and father of Korah (Ex. vi. 18, 21; Num. iii. 19, xvi. 1; 1 Chr. vi. 2, 18); head of the IZHARITES or IZEHARITES.

Iz'har-ites (fr. Heb. = *descendants of* IZHAR), **the,** a family of Kohathite Levites, descendants from IZHAR (1 Chr. xxiv. 22, xxvi. 23, 29).

Iz-ra-hi'ah (fr. Heb. = whom *Jehovah brings forth,* Ges.), a chief of Issachar; son of Uzzi (1 Chr. vii. 3).

Iz'ra-hite (fr. Heb., probably = *descendant of* ZERAH 1, Ges.), **the,** the designation of SHAMHUTH (1 Chr. xxvii. 8).

Iz'ri (fr. Heb. = *descendant of Jezer,* Ges.; *creation* [i. e. *a creator*] *is Jah,* Fü.), a Levite leader of the fourth course or ward in the service of the house of God (1 Chr. xxv. 11); in verse 3 called ZERI.

J

Ja'a-kan (fr. Heb. = AKAN, Ges.; *a sagacious, intelligent one,* Fü.), JAKAN, the forefather of the BENE-JAAKAN (Deut. x. 6).

Ja-a-ko'bah (fr. Heb. = JACOB, Ges.), a prince of Simeon (1 Chr. iv. 36).

Ja'a-la (fr. Heb.) = JAALAH, ancestor of certain "children of Solomon's servants" who returned from Babylon with Zerubbabel (Neh. vii. 58).

Ja'a-lah (fr. Heb. = *wild she-goat*, Ges.; *elevation*, Fü.) = JAALA (Ezr. ii. 56).

Ja'a-lam (fr. Heb. = *hidden*, Ges.; *ascender of the mountains*, Fü.), a son of Esau (Gen. xxxvi. 5, 14, 18; compare 1 Chr. i. 35), and a phylarch (A. V. "duke") or head of a tribe of Edom.

Ja'a-nai (fr. Heb. = whom *Jehovah answers*, Ges.), a chief of Gad (1 Chr. v. 12).

Ja'a-re-or'e-gim (fr. Heb. = *forests of the weavers*, Ges.), according to the present text of 2 Sam. xxi. 19, a Bethlehemite, and the father of ELHANAN 1 who slew Goliath. JAIR 4.

Ja'a-sau (fr. Heb. = whom *Jehovah has made*, Ges.), one of the "sons" of Bani who had married a foreign wife, and had to put her away (Ezr. x. 37).

Ja-a'si-el (fr. Heb. = whom *God has made*, Ges.), ruler of Benjamin under David; son of Abner (1 Chr. xxvii. 21).

Ja-az-a-ni'ah (fr. Heb. = whom *Jehovah hears*, Ges.). **1.** One of the captains who accompanied JOHANAN 3 to pay his respects to Gedaliah at Mizpah (2 K. xxv. 23), and who appears afterward to have assisted in recovering Ishmael's prey from his clutches (comp. Jer. xli. 11). Afterward he probably went to Egypt with the rest (Jer. xliii. 4, 5). (JEZANIAH.)—**2.** Son of Shaphan (Ez. viii. 11); possibly = **3.** Son of Azur; one of the princes of the people against whom Ezekiel was directed to prophesy (xi. 1).—**4.** A Rechabite, son of Jeremiah; apparently chief of the tribe (Jer. xxxv. 3).

Ja'a-zer, or **Ja'zer** (fr. Heb. = whom God *helps*, Ges.; *a place hedged about*, Fü.), a town E. of Jordan, in or near Gilead (Num. xxxii. 1, 3; 1 Chr. xxvi. 31). We first hear of it in possession of the Amorites, and as taken by Israel after Heshbon, and on their way from thence to Bashan (Num. xxi. 32). It was rebuilt by the children of Gad and allotted from their territory to the Merarite Levites (xxxii. 35; Josh. xiii. 25, xxi. 39; 2 Sam. xxiv. 5; 1 Chr. vi. 81), but in David's time appears to have been occupied by Hebronites, i. e. descendants of Kohath (xxvi. 31). In the "burdens" against Moab, Jaazer is mentioned so as to imply that vineyards were there (Is. xvi. 8, 9; Jer. xlviii. 32). It seems to have given its name to a district of dependent towns (Num. xxi. 32, A. V. "villages;" 1 Mc. v. 8), the "land of Jazer" (Num. xxxii. 1). Eusebius and Jerome laid down its position as ten (or eight) Roman miles W. of Philadelphia (RABBAH 1; now *Ammân*), and fifteen from Heshbon, and as the source of a river which falls into the Jordan. *Szir*, or *Seir*, is shown on the map of Van de Velde as nine Roman miles W. of *Ammân*, and about twelve from Heshbon. And here, until further investigation, we must place Jazer.

Ja-a-zi'ah (fr. Heb. = whom *Jehovah consoles*, Ges.), apparently third son, or a descendant, of Merari the Levite (1 Chr. xxiv. 26, 27).

Ja-a'zi-el (fr. Heb. = whom *God consoles*, Ges.), one of the Levites appointed by David to perform the musical service before the ark (1 Chr. xv. 18). AZIEL.

Ja'bal (fr. Heb. = *a stream, river*, Ges.; *mover, wanderer, nomad*, Fü.), son of Lamech and Adah (Gen. iv. 20) and brother of Jubal; described as the "FATHER" of such as dwell in tents and have cattle.

Jab'bok (fr. Heb. = *a pouring out, emptying*, Sim., Ges.), a stream which intersects the mountain-range of Gilead (compare Josh. xii. 2, and 5), and falls into the Jordan about midway between the Sea of Galilee and the Dead Sea. It was anciently the border of the children of Ammon (Num. xxi. 24; Deut. ii. 37, iii. 16). When the Ammonites were driven out by Sihon from their ancient territory, they took possession of the eastern plain, and of a considerable section of the eastern defiles of Gilead, around the sources and upper branches of the Jabbok. It was on the S. bank of the Jabbok the interview took place between Jacob and Esau (Gen. xxxii. 22); and this river afterward became, toward its western part, the boundary between the kingdoms of Sihon and Og (Josh. xii. 2, 5). Its modern name is *Wady Zurka* (so Porter, with Robinson, Stanley, Winer, Gesenius, Fürst, Fairbairn, &c.). But Mr. Wilton (in Fairbairn, s. v. Jogbehah) maintains that the Jabbok = the Hieromax, the modern *Nahr Yarmûk*, which falls into the Jordan about five miles S. of the Lake of Gennesaret.

Ja'besh (fr. Heb. = *dry*, Ges.). **1.** Father of SHALLUM, the fifteenth king of Israel (2 K. xv. 10, 13, 14).—**2.** The short form of JABESH-GILEAD (1 Sam. xi. 9, 10; 1 Chr. x. 12).

Ja'besh-gil'e-ad (fr. Heb., see JABESH and GILEAD), or Jabesh in the territory of Gilead. In its widest sense Gilead included the half-tribe of Manasseh (1 Chr. xxvii. 21) as well as the tribes of Gad and Reuben (Num. xxxii. 1–42) E. of the Jordan—and of the cities of Gilead, Jabesh was the chief. It is first mentioned in Judg. xxi. 8–14. For not coming up to Mizpeh in the war against Benjamin, every male was put to the sword, and all virgins (400) seized to be given in marriage to the 600 men of Benjamin that remained. Being attacked subsequently by Nahash the Ammonite, Saul displayed his prowess in its defence (1 Sam. xi. 1–15). When Saul and his three sons were slain, the men of Jabesh came by night and took down their corpses from the walls of Beth-shan, and paid them funeral honors (1 Sam. xxxi. 8–13). David blessed them for this (2 Sam. ii. 4 ff.). The site of the city is not defined in the O. T., but Eusebius places it beyond Jordan, six miles from Pella on the mountain-road to Gerasa; where its name is probably preserved in the *Wady Yabes*, which, flowing from the E., enters the Jordan below Beth-shan or Scythopolis. According to Robinson, the ruin *ed-Deir*, on the S. side of the Wady, still marks its site.

Ja'bez (fr. Heb. = he *causes pain*, Ges.). **1.** Apparently a place at which the families of the scribes resided, who belonged to the families of the Kenites (1 Chr. ii. 55).—**2.** The name occurs again in the genealogies of Judah (iv. 9, 10), in a passage of remarkable detail inserted in a genealogy again connected with Bethlehem (ver. 4). Jabez was "more honorable than his brethren," though who they were is not ascertainable.

Ja'bin (fr. Heb. = whom God *observes*, Ges.). **1.** King of HAZOR 1, who organized a confederacy of the northern princes against the Israelites (Josh. xi. 1–3). He assembled an army, which the Scripture narrative compares to the sands for multitude (ver. 4). Joshua surprised this vast host of allied forces by the waters of Merom (ver. 7) and utterly routed them. During the ensuing wars, Joshua again attacked Jabin and burnt his city (xi. 1–14). —**2.** A king of Hazor, who had 900 chariots of iron, and for twenty years oppressed the children of Israel. His great army under Sisera was defeated by BARAK near the river Kishon (Judg. iv. 3, 13, v. 21). Some have supposed this Jabin = No. 1, but in opposition to the plain narrative of the Scriptures. The common chronology makes the victory of Joshua over Jabin 1 about 150 years previous to that of DEBORAH and Barak over Jabin 2, who was probably a descendant of No. 1. During the interval the Canaanites evidently recovered their strength in northern Palestine, &c., and may have rebuilt the city of Hazor. HAROSHETH.

Jab'neel (fr. Heb. = *God lets build*, Ges.). **1.** One of the points on the N. boundary of Judah, not quite at the sea, though near it (Josh. xv. 11). There is no sign, however, of its ever having been occupied by Judah. Josephus attributes it to the Danites. There was a constant struggle going on between that tribe (DAN) and the Philistines for the possession of all the places in the lowland plains, and we next meet with Jabneel in the hands of the latter (2 Chr. xxvi. 6). Uzziah dispossessed them of it, and demolished its fortifications. Here it is in the shorter form of JABNEH. Under the name of JAMNIA it is mentioned in 1 Mc. iv. 15, v. 58, x. 69, xv. 40, and was again a strong place. At this time there was a harbor on the coast, to which, and the vessels lying there, Judas set fire (2 Mc. xii. 9). At the time of the fall of Jerusalem, Jabneh was one of the most populous places of Judea, and contained a Jewish school of great fame. The modern village of *Yebna*, more accurately *Ibna*, stands about two miles from the sea on a slight eminence just S. of the *Nahr Rubin*. It is about eleven miles S. of *Jaffa*, seven from *Ramleh*, and four from *'Akir* (Ekron). It probably occupies its ancient site.—**2.** One of the landmarks on the boundary of Naphtali (Josh. xix. 33 only). Little or no clew can be got to its situation. Doubtless it is the same place which, as *Iamnia* and *Iamnith*, is mentioned by Josephus among the villages in Upper Galilee.

Jab'neh (fr. Heb. = God *lets build*) = JABNEEL (2 Chr. xxvi. 6).

Ja'chan [-kan] (L. fr. Heb. = *afflicted*, Ges.), one of seven chief men of Gad (1 Chr. v. 13).

Ja'chin (L. fr. Heb. = whom God *makes firm*, Ges.), one of the two pillars set up "in the porch" (1 K. vii. 21) or before the TEMPLE (2 Chr. iii. 17) of Solomon. BOAZ 2.

Ja'chin (see above). **1.** Fourth son of Simeon (Gen. xlvi. 10; Ex. vi. 15); founder of the family of the JACHINITES (Num. xxvi. 12). (JARIB 1.)—**2.** Head of the twenty-first course of priests in the time of David. Some of the course returned from Babylon (1 Chr. ix. 10, xxiv. 17; Neh. xi. 10).

Ja'chin-ites (fr. Heb.), **the** = the family founded by JACHIN, son of Simeon (Num. xxvi. 12).

Ja'cinth [-sinth] (fr. Gr. *huakinthos* = *hyacinth*), a precious stone, forming one of the foundations of the walls of the new Jerusalem (Rev. xxi. 20). The ancient Gr. *huakinthos* (hyacinth or jacinth) = the modern SAPPHIRE (King). The modern jacinth or hyacinth is a red variety of zircon, found in square prisms, white, gray, red, reddish-brown, yellow, or pale-green. The expression in Rev. ix. 17, "of jacinth," applied to the breast-plate, is descriptive simply of a *hyacinthine*, i. e. dark-purple color. COLORS, II. 2.

Ja'cob (L. fr. Heb. *ya'ăkôb* = *heel-catcher, supplanter, lier-in-wait*, Ges.). **1.** Second son of ISAAC and REBEKAH, born with ESAU, when Isaac was 59 and Abraham 159 years old, probably at the well Lahai-roi. His history is related in the latter half of Genesis. He bought the birth-right (FIRSTBORN) from his brother Esau; and afterward, at his mother's instigation, acquired the blessing intended for Esau, by practising a well-known deceit on Isaac. Hitherto the two sons shared the wanderings of Isaac in the S. Country; but now Jacob, in his seventy-eighth year, was sent from the family home, to avoid his brother, and to seek a wife among his kindred in Padan-aram. As he passed through BETHEL, God appeared to him. After the lapse of twenty-one years he returned from Padan-aram with two wives (LEAH; RACHEL), two concubines (BILHAH; ZILPAH; see CONCUBINE; MARRIAGE), eleven sons (REUBEN; SIMEON; LEVI; JUDAH; DAN; NAPHTALI; GAD; ASHER; ISSACHAR; ZEBULUN; JOSEPH), and a daughter (DINAH), and large property. He escaped from the angry pursuit of LABAN (GALEED), from a meeting with Esau, and from the vengeance of the Canaanites provoked by the murder of Shechem; and in each of those three emergencies he was aided and strengthened by the interposition of God, and in sign of the grace won by a night of wrestling with God (PENIEL), his name was changed at Jabbok into ISRAEL. Deborah and Rachel died before he reached Hebron; BENJAMIN was born to him on the way; and at Hebron, in the 122d year of his age, he and Esau buried their father Isaac. Joseph, the favorite son of Jacob, was sold into Egypt eleven years before the death of Isaac; and Jacob had probably exceeded his 130th year when he went thither, being encouraged in a divine vision as he passed for the last time through Beer-sheba. He was presented to Pharaoh, and dwelt for seventeen years at Rameses and Goshen. After giving his solemn blessing to Ephraim and Manasseh, and his own sons one by one, and charging the ten to complete their reconciliation with Joseph, he died in his 147th year. His body was embalmed, carried with great care and pomp into the land of Canaan, and deposited with his fathers, and his wife Leah, in the cave of MACHPELAH.—The example of Jacob is quoted by the first and the last of the minor prophets. Hosea, in the latter days of the kingdom, seeks (xii. 3, 4, 12) to convert the descendants of Jacob from their state of alienation from God, by recalling to their memory the repeated acts of God's favor shown to their ancestor. And Malachi (i. 2) strengthens the desponding hearts of the returned exiles by assuring them that the love which God bestowed upon Jacob was not withheld from them. Besides the frequent mention of his name in conjunction with those of the other two patriarchs, there are distinct references to events in the life of Jacob in four books of the N. T. In Rom. ix. 11-13, St. Paul adduces the history of Jacob's birth to prove that the favor of God is independent of the order of natural descent. In Heb. xii. 16, and xi. 21, the transfer of the birthright and Jacob's dying benediction are referred to. His vision at Bethel and his possession of land at Shechem are cited in Jn. i. 51, and iv. 5, 12. And Stephen, in his speech (Acts vii. 12, 16), mentions the famine which was the means of restoring Jacob to his lost son in Egypt, and the burial of his sons in Shechem. We should also suppose, had we only this concise statement, that Jacob himself was buried at Shechem (see above). Such are the events of Jacob's life recorded in Scripture. In Jacob may be traced a combination of the quiet patience of his father with the acquisitiveness which seems to have marked his mother's family; and in Esau, as in Ishmael, the migratory and independent character of Abraham was developed into the enterprising habits of a warlike hunter-chief. Jacob, whose history occupies a larger space, leaves on the reader's mind a less favorable impression than either of the other patriarchs with whom he is joined in equal honor in the

N. T. (Mat. viii. 11). But in considering his character we must bear in mind that we know not what limits were set in those days to the knowledge of God and the sanctifying influence of the Holy Spirit. A timid, thoughtful boy would acquire no self-reliance in a secluded home. There was little scope for the exercise of intelligence, wide sympathy, generosity, frankness. Growing up a stranger to the great joys and great sorrows of natural life—deaths, and wedlock, and births; inured to caution and restraint in the presence of a more vigorous brother; secretly stimulated by a belief that God designed for him some superior blessing, Jacob was perhaps in a fair way to become a narrow, selfish, deceitful, disappointed man. But, after dwelling for more than half a lifetime in solitude, he is driven from home by the provoked hostility of his more powerful brother. Then in deep and bitter sorrow the outcast begins life afresh long after youth has passed, and finds himself brought first of all unexpectedly into that close personal communion with God which elevates the soul, and then into that enlarged intercourse with men which is capable of drawing out all the better feelings of human nature. An unseen world was opened. God revived and renewed to him that slumbering promise over which he had brooded for threescore years since he learned it in childhood from his mother. Angels conversed with him. Gradually he felt more and more the watchful care of an ever-present spiritual Father. Face to face he wrestled with the Representative of the Almighty. And so, even though the moral consequences of his early transgressions hung about him, and saddened him with a deep knowledge of all the evil of treachery and domestic envy, and partial judgment, and filial disobedience, yet the increasing revelations of God enlightened the old age of the patriarch; and at last the timid "supplanter," the man of subtle devices, waiting for the salvation of Jehovah, dies the "soldier of God" uttering the messages of God to his remote posterity. (Patriarch.)—**2.** Father of Joseph, the husband of Mary the mother of Jesus (Mat. i. 15, 16). Genealogy of Jesus Christ.

* **Ja'cob's Well** (Jn. iv. 6 ff.). Shechem.

Ja-cu'bus (fr. Gr.) = Akkub 4 (1 Esd. ix. 48).

Ja'da (fr. Heb. = *knowing, wise*, Ges.), son of Onam, and brother of Shammai, in the genealogy of the sons of Jerahmeel by his wife Atarah (1 Chr. ii. 28, 32).

Ja'dau (fr. Heb. = Iddo, Ges.), one of the sons of Nebo who had taken a foreign wife (Ezr. x. 43).

Jad'du-a (fr. Heb. = *known*, Ges.). **1.** One of the chief laymen who sealed the covenant with Nehemiah (Neh. x. 21).—**2.** Son, and successor in the high-priesthood, of Jonathan or Johanan; the last High-priest mentioned in the O. T., and probably (so Lord A. C. Hervey) the latest name in the canon (xii. 11, 22). Probably also he was priest in the reign of the last Persian king Darius, and still high-priest after the Persian dynasty was overthrown, i. e. in the reign of Alexander the Great.

Ja'don (fr. Heb. = *judge*, Ges.), "the Meronothite," who assisted to repair the wall of Jerusalem (Neh. iii. 7).

Ja'el (fr. Heb. = *wild* [or *mountain*] *goat*, Ges.), the wife of Heber the Kenite. In the headlong rout which followed the defeat of the Canaanites by Barak, Sisera, abandoning his chariot the more easily to avoid notice, fled unattended, and in an opposite direction from that taken by his army, to the tent of the Kenite chieftainess. He accepted Jael's invitation to enter, and she flung a mantle over him as he lay wearily on the floor. When thirst prevented sleep, and he asked for water, she brought him buttermilk in her choicest vessel, thus ratifying with the semblance of officious zeal the sacred bond of Eastern hospitality. At last, with a feeling of perfect security, the weary general resigned himself to the deep sleep of misery and fatigue. Then it was that Jael took in her left hand one of the great wooden pins which fastened down the cords of the tent, and in her right hand the mallet used to drive it into the ground, and with one terrible blow dashed it through Sisera's temples deep into the earth. With one spasm of fruitless agony, "at her feet he bowed, he fell dead" (Judg. v. 27). She then waited to meet the pursuing Barak, and led him into her tent that she might in his presence claim the glory of the deed! Many have supposed that by this act she fulfilled the saying of Deborah, that God would sell Sisera into the hand of a woman (iv. 9; Jos. v. 5, § 4); and hence they have supposed that Jael was actuated by some divine and hidden influence. But the Bible gives no hint of such an inspiration. If, therefore, we eliminate the still more monstrous supposition of the Rabbis that Sisera was slain by Jael because he attempted to offer her violence, the murder will appear in all its atrocity. We may question whether any moral commendation is *directly* intended in Judg. v. 24, "Blessed above women shall Jael . . . be," &c. What Deborah stated was a *fact*, viz. that the wives of the nomad Arabs would undoubtedly regard Jael as a public benefactress, and praise her as a popular heroine. "It is in reality the work of God's judgment through her instrumentality that is celebrated, not her mode of carrying it into execution" (so Fairbairn). The suggestion of Gesenius, Hollmann, Winer, &c., that the Jael in Judg. v. 6 is not the wife of Heber, but some unknown Israelitish judge, appears extremely unlikely (so Mr. Farrar).

Ja'gur (fr. Heb. = *lodging-place*, Ges.), a town of Judah, one of those furthest to the S., on the frontier of Edom (Josh. xv. 21). Kinah.

Jah (Heb. *Yâh*), the abbreviated form of "Jehovah," used only in poetry. It occurs frequently in the Hebrew, but with a single exception (Ps. lxviii. 4) is rendered "Lord" in the A. V. The identity of Jah and Jehovah is strongly marked in Is. xii. 2, xxvi. 4. The former of these should be translated "for my strength and song is Jah Jehovah" (compare Ex. xv. 2); and the latter, "trust ye in Jehovah for ever, for in Jah Jehovah is the rock of ages." "Praise ye the Lord," or Hallelujah, in all cases = "praise ye Jah." In Ps. lxxxix. 8 [Heb. 9] Jah stands in a parallelism with "Jehovah the God of hosts" in a passage which Mr. Wright would translate "Oh Jehovah, God of hosts, who like Thee is strong, O Jah!"

Ja'hath (fr. Heb. = *union?* Ges.; *revival, comfort*, Fü.). **1.** Son of Libni, the son of Gershom and grandson of Levi (1 Chr. xi. 20).—**2.** Head of a later house in the family of Gershom; eldest son of Shimei, the son of Laadan (xxiii. 10, 11).—**3.** A man in the genealogy of Judah (iv. 2); son of Reaiah the son of Shobal.—**4.** A Kohathite Levite, son of Shelomoth (xxiv. 22).—**5.** A Merarite Levite in the reign of Josiah (2 Chr. xxxiv. 12).

Ja'haz, also **Ja'ha-za, Ja'ha-zah,** and **Jah'zah** (all fr. Heb. *Yahats, Yahĕtsâh* [= *place trodden down*, Ges.]). At Jahaz the decisive battle was fought between the children of Israel and Sihon, king of the Amorites, which ended in the overthrow of the latter, and in the occupation by Israel of the whole pastoral country included between the Arnon and the Jabbok, the *Beïka* of the modern Arabs (Num. xxi. 23; Deut. ii. 32; Judg. xi. 20). It was in the allotment of Reuben (Josh. xiii. 18), and was given to the Merarite Levites (1 Chr. vi. 78). It was in the hands of Moab in later times (Is. xv. 4; Jer. xlviii. 21, 34). Probably Jahaz was just N. of the Arnon, but this question must await further research.

Ja'ha-za (see JAHAZ) = JAHAZ (Josh. xiii. 18).

Ja'ha-zah (see JAHAZ) = JAHAZ (Josh. xxi. 36; Jer. xlviii. 21).

Ja-ha-zi'ah (fr. Heb. = whom *Jehovah beholds*, Ges.), son of Tikvah, apparently a priest with Ezra (Ezr. x. 15).

Ja-ha'zi-el (fr. Heb. = whom *God beholds*, Ges.). **1.** One of the heroes of Benjamin who joined David at Ziklag (1 Chr. xii. 4).—**2.** A priest whom David appointed to blow the trumpet before the ark (xvi. 6).—**3.** A Kohathite Levite, third son of Hebron (xxiii. 19, xxiv. 23).—**4.** Son of Zechariah; a Levite of the sons of Asaph, inspired to animate Jehoshaphat and Judah in the march against the Moabites, Ammonites, &c. (2 Chr. xx. 14).—**5.** The "son of Jahaziel" was the chief of the sons of Shecaniah who returned from Babylon with Ezra (Ezr. viii. 5).

Jah'dai, or **Jah'da-i** (fr. Heb. = whom *Jehovah directs*, Ges.), a man who appears to be thrust abruptly into the genealogy of Caleb, as the father of six sons (1 Chr. ii. 47).

Jah'di-el (fr. Heb. = whom *God makes joyful*, Ges.), a chieftain of Manasseh, E. of Jordan (1 Chr. v. 24).

Jah'do (fr. Heb. = *his union*, Ges.), a Gadite, son of Buz and father of Jeshishai (1 Chr. v. 14).

Jah'le-el (fr. Heb. = *hoping in God*, Ges.), the third of the three sons of Zebulun (Gen. xlvi. 14; Num. xxvi. 26); founder of the JAHLEELITES.

Jah'le-el-ites (fr. Heb.), **the** = a branch of the tribe of Zebulun, descendants of JAHLEEL (Num. xxvi. 26).

Jah'mai, or **Jah'ma-i** (fr. Heb. = whom *Jehovah guards*, Ges.), a man of Issachar; one of the heads of the house of Tolah (1 Chr. vii. 2).

Jah'zah (see JAHAZ) = JAHAZ (1 Chr. vi. 78).

Jah'ze-el (fr. Heb. = whom *God allots*, Ges.), the first of the four sons of Naphtali (Gen. xlvi. 24); founder of the family of the JAHZEELITES (Num. xxvi. 48); = JAHZIEL.

Jah'ze-el-ites (fr. Heb.), **the** = a branch of the Naphtalites, descended from JAHZEEL (Num. xxvi. 48).

Jah'ze-rah (fr. Heb. = whom God *leads back*), a priest of the house of Immer (1 Chr. ix. 12); = AHASAI.

Jah'zi-el (fr. Heb.) = JAHZEEL (1 Chr. vii. 13).

Ja'ir (fr. Heb. = whom God *enlightens*, Ges.; see No. 4). **1.** A man who on his father's side was descended from Judah, and on his mother's from Manasseh. (BECHER 1.) During the conquest he performed one of the chief feats recorded. He took the whole of ARGOB (Deut. iii. 14), and some villages in Gilead, which he called after his own name, HAVOTH-JAIR (Num. xxxii. 41; 1 Chr. ii. 23).—**2.** "Jair the GILEADITE," who judged Israel for two-and-twenty years (Judg. x. 3–5). He had thirty sons who rode thirty asses, and possessed thirty cities in the land of Gilead, which were called HAVOTH-JAIR.—**3.** A Benjamite, son of Kish and father of Mordecai (Esth. ii. 5).—**4.** (fr. Heb. = whom God *awakes*, Ges.), father of ELHANAN 1, one of the heroes of David's army (1 Chr. xx. 5).

Ja'ir-ite (fr. Heb. = *descendant of Jair*, Ges.), **the**. IRA the Jairite was a priest (?) (A.V. "chief ruler") to David (2 Sam. xx. 26).

Ja-i'rus (L. probably = JAIR). **1.** A ruler of a synagogue, probably in some town near the western shore of the Sea of Galilee. Our Lord restored his daughter to life (Mat. ix. 18; Mk. v. 22; Lk. viii. 41).—**2.** [pron. Ja'i-rus] JAIR 3 (Esth. xi. 2).

Ja'kan (fr. Heb. = JAAKAN), son of Ezer the Horite (1 Chr. i. 42); = JAAKAN = AKAN.

Ja'keh (fr. Heb. = *pious*, Ges.). The A. V. of Prov. xxx. 1, following the Targum and Syriac, has represented this as the proper name of the father of AGUR, whose sayings are collected in Prov. xxx., and such is the natural interpretation. But beyond this we have no clew to the existence of either Agur or Jakeh. Of course if Agur be Solomon, it follows that Jakeh was a name of David of some mystical significance; but for this there is not a shadow of support. If Jakeh be the name of a person, as there is every reason to believe, we know nothing more about him; if not, there is no limit to the symbolical meanings which may be extracted from the clause in which it occurs. Hitzig makes Agur and Lemuel brothers, both sons of a queen of Massa, the latter being the reigning monarch (Prov. xxxi. 1). The Heb. *massâ* ("prophecy" or *burden*) is considered as a proper name = the region named MASSA in Arabia. UCAL.

Ja'kim (fr. Heb. = whom God *sets up*, Ges.). **1.** Head of the twelfth course of priests in the reign of David (1 Chr. xxiv. 12).—**2.** A Benjamite, son of Shimhi (viii. 19).—**3.** JEHOIAKIM (Mat. i. 11, margin).

Ja'lon (fr. Heb. = *passing the night*, *abiding*, Ges.), a descendant of Judah; son of Ezra (1 Chr. iv. 17).

Jam'bres [-breez] (L. probably from Egyptian). JANNES.

Jam'bri (L. probably fr. Heb. *ŏmrî* = OMRI, so Mr. Westcott). Shortly after the death of Judas Maccabeus (B. C. 161), "the children of Jambri" are said to have made a predatory attack on a detachment of the Maccabean forces (1 Mc. ix. 36–41). The name does not occur elsewhere. It has been conjectured that the original text was "the sons of the Amorites."

James (fr. Gr. *Jakóbos*; L. *Jacobus*; all fr. Heb. = JACOB). **1.** "James the son of Zebedee." This is the only APOSTLE of whose life and death we can write with certainty. Of his early life we know nothing. We first hear of him (so Mr. Meyrick, original author of this article) A. D. 27, when he was called to be our Lord's disciple; and he disappears from view A. D. 44, when he suffered martyrdom at the hands of Herod Agrippa I.—I. *His History.* In the spring or summer of the year 27, Zebedee, a fisherman (Mk. i. 20), was out on the Sea of Galilee with his two sons, James and John (JOHN THE APOSTLE), and some boatmen. He was engaged in his customary occupation of fishing, and near him was another boat belonging to Simon and Andrew, with whom he and his sons were in partnership. Finding themselves unsuccessful, the occupants of both boats came ashore, and began to wash their nets. At this time the new Teacher (JESUS CHRIST) appeared upon the beach. At His call they left all, and became, once and forever, His disciples, hereafter to catch men. For a full year we lose sight of James. He is then, in the spring of 28, called to the apostleship with his eleven brethren (Mat. x. 2; Mk. iii. 14; Lk. vi. 13; Acts i. 13). In the list of the apostles given us by Mark, and in the Acts, his name occurs next to that of Simon Peter: in Matthew and Luke it comes third. It is worthy of notice that with one exception (Lk. ix. 28), James is put before John, and that John is twice described as "the brother of James" (Mk. v. 37; Mat. xvii. 1). This would appear to imply that at this time James, either from age or character, took a higher position than his brother. It would seem to have been at the time of the appointment of the twelve apostles that the name of "Boanerges" was given to the sons of Zebedee. The "Sons of Thunder" had a burning and impetuous spirit, which twice exhibits itself in its unchastened form (Lk. ix. 54; Mk. x. 37). The first occasion on which this natural character manifests itself in James and his brother is at the commencement of our Lord's last journey to Jerusalem in the year 30. He was passing through Samaria, and "sent messengers before His face" into a certain village, "to make ready for Him" (Lk. ix. 52), i. e. probably to announce Him as the Messiah. The Samaritans, with their old jealousy strong upon them, refused to receive Him; and in their exasperation James and John entreated their Master to follow the example of Elijah, and call down fire to consume them. At the end of the same journey a similar spirit appears again (Mk. x. 35). From the time of the Agony in the Garden, A. D. 30, to the time of his martyrdom, A. D. 44, we know nothing of James, except that after the Ascension he persevered in prayer with the other apostles, and the women, and the Lord's brethren (Acts i. 13). In the year 44, HEROD AGRIPPA I. was ruler of all the dominions which at the death of his grandfather, Herod the Great, had been divided between Archelaus, Antipas, Philip, and Lysanias. Policy and inclination would alike lead such a monarch "to lay hands" (xii. 1) "on certain of the church;" and accordingly, when the Passover of the year 44 had brought James and Peter to Jerusalem, he seized them both.—II. *Chronological Recapitulation.* In the spring or summer of the year 27 James was called to be a disciple of Christ. In the spring of 28 he was appointed one of the twelve apostles. In the autumn of the same year he was admitted to the miraculous raising of Jairus's daughter. In the spring of 29 he witnessed the Transfiguration. Very early in the year 30 he urged his Lord to call down fire from heaven to consume the Samaritan village. About three months later in the same year, just before the final arrival in Jerusalem, he and his brother made their ambitious request through their mother Salome. On the night before the Crucifixion he was present at the Agony in the Garden. On the day of the Ascension he is mentioned as persevering with the rest of the apostles and disciples in prayer. Shortly before the Passover, in 44, he was put to death. Thus during fourteen out of the seventeen years that elapsed between his call and his death we do not even catch a glimpse of him.—III. *Tradition respecting him.* Clement of Alexandria, who flourished as early as A. D. 195, relates, concerning James's martyrdom, that the prosecutor was so moved by witnessing his bold confession that he declared himself a Christian on the spot: accused and accuser were therefore hurried off together, and on the road the latter begged James to grant him forgiveness; after a moment's hesitation, the apostle kissed him, saying, "Peace be to thee!" and they were beheaded together. This tradition is preserved by Eusebius (*H. E.* ii. 6). —**2.** "James the son of Alpheus" (Mat. x. 3; Mk. iii. 18; Lk. vi. 15; Acts i. 13).—**3.** "James the brother of the Lord" (Mat. xiii. 55; Mk. vi. 3; Gal. i. 19).—**4.** "James the son of Mary" (Mat. xxvii. 56; Lk. xxiv. 10); also called "the Little" (A. V. "the Less," Mk. xv. 40).—**5.** "James the brother of Jude" (Jude 1).—**6.** "James the brother (?) of Jude" (Lk. vi. 16; Acts i. 13).—**7.** "James" (Acts xii. 17, xv. 13, xxi. 18; 1 Cor. xv. 7; Gal. ii. 9, 12). —**8.** "James the Servant of God and of the Lord Jesus Christ" (Jas. i. 1). St. Paul identifies for us Nos. 3 and 7 (see Gal. ii. 9 and 12 compared with i. 19). If we may translate, in Lk. vi. 16 and Acts i. 13, "JUDAS *the brother*," rather than *the son* "of James," we may conclude that 5 = 6. We may identify 5 and 6 with 3, because we know that James the Lord's brother had a brother named Jude. We may identify 4 with 3, because we know James the son of Mary had a brother named Joses, and so also had James the Lord's brother. Thus there remain two only, James the son of Alpheus (2.), and James the brother of the Lord (3.). Can we, or can we not, identify them? This requires a longer consideration. By comparing Mat. xxvii. 56 and Mk. xv. 40 with Jn. xix. 25, we find that the Virgin Mary (MARY, THE VIRGIN) had a sister named like herself, Mary, who was the wife of Clopas (A. V. "Cleophas"), and who had two sons, James the Little and Joses. By referring to Mat. xiii. 55 and Mk. vi. 3, we find that a James and a Joses, with two other brethren called Jude and Simon, and at least three sisters, were living with the Virgin Mary at Nazareth. By referring to Lk. vi. 16 and Acts i. 13, we find that there were two brethren named James and Jude among the apostles. It would certainly be natural to think that we had here but one family of four brothers and three or more sisters, the children of Clopas and Mary, nephews and nieces of the Virgin Mary. There are difficulties, however, in the way of this conclusion. For, 1. the four brethren in Mat. xiii. 55 are described as the brothers of JESUS, not as His cousins; 2. they are found living as at their home with the Virgin Mary, which seems unnatural if she were their aunt, their mother being, as we know, still alive; 3. the James of Lk. vi. 15 is described as the son not of Clopas, but of Alpheus; 4. the "brethren of the Lord" appear to be excluded from the apostolic band by their declared unbelief in His Messiahship (Jn. vii. 3–5), and by being formally distinguished from the disciples by the gospel-writers (Mat. xii. 48; Mk. iii. 33; Jn. ii. 12; Acts i. 14); 5. James and Jude are not designated as the Lord's brethren in the list of the apostles; 6. Mary is designated as the mother of James and Joses, whereas she would have been called mother of James and Jude, had James and Jude been apostles, and Joses not an apostle (Mat. xxvii. 46). The following answers may be given:—*Objection* 1: "They are called *brethren*." Now it is clearly not *necessary* to understand the Greek plural *adelphoi* as = *brothers* in the nearest sense of brotherhood. It need not mean more than *relative*. (BROTHER.) But perhaps the circumstances of the case would lead us to translate it "brethren"? On the contrary, such a translation appears to produce very grave difficulties (see note 1 below). For (1.) it introduces two sets of four first-cousins, bearing the same names of James, Joses, Jude, and Simon; and (2.) it drives us to take our choice between three doubtful and improbable hypotheses as to the parentage of this second set of James, Joses, Jude, and Simon. There are three such hypotheses: (*a.*) The Eastern hypothesis, that they were the children of Joseph by a former wife (Epiphanius, Hilary, Ambrose, the later Greek Church, &c.). (*b.*) The Helvidian hypothesis, that James, Joses, Jude, Simon, and the three sisters, were children of Joseph and Mary (Bonosus, Helvidius, Jovinian, Strauss, Herder, Davidson, Alford, &c.). (*c.*) The Levirate hypothesis, that Joseph and Clopas were brothers, and that Joseph raised up seed to his dead brother (an attempt in the eleventh century to reconcile the Greek and Latin traditions).—*Objection* 2: "The four brothers and their sisters are always found living and moving about with the Virgin Mary." If they were the children of Clopas, the Virgin Mary was their aunt. Her own husband would appear without doubt to have died between A. D. 8 and A. D. 26. Nor have we any reason for believing Clopas to have been alive during our Lord's ministry. What difficulty is there in supposing that the two widowed sisters lived together, the more so as one of them had but one son, and He was often taken from her by His ministerial duties?—*Objection* 3: "James the apostle is said to be the son of Alpheus, not of Clopas." But Alpheus and Clopas are the same name.—*Objection* 4: Dean Alford considers Jn. vii. 5, compared with vi. 67–70, to decide that none of the brothers of the Lord were of the number of the twelve. If this verse, as he states, makes "the crowning difficulty" to the hypothesis of the identity of James the son of Alpheus, the apostle, with James the brother of the Lord, the difficulties are not so formidable to be overcome. It is not at all necessary to suppose that John is here speaking of all the brethren. If Joses, Simon, and the three sisters disbelieved, it would be quite sufficient ground for the statement of the Evangelist. Nor does it necessarily follow that the disbelief of the brethren was of such a nature that James and Jude could have had no share in it. —*Objection* 5: The omission of a title is so slight a ground for an argument, that we may pass this by. —*Objection* 6: There is no such improbability as is alleged in this objection, if Joses was, as would seem likely, an elder brother of Jude, and next in order to James.[1] Had we not (so Mr. Meyrick, with Papias, Clemens Alexandrinus, Chrysostom, Jerome, Augustine, and the Western or Latin Church) identified James the son of Alpheus with the brother of the Lord, we should have but little to write of him. Of his father, *Alpheus* or *Clopas*, we know nothing, except that he married Mary, the sister of the Virgin Mary, and had by her four sons and three or more daughters. Probably these cousins, or, as they were usually called, brothers and sisters of the Lord, were older than Himself. Of James individually we know nothing till the spring of the year 28, when we find him, together with his younger brother Jude, called to the Apostolate. It is not likely (though far from impossible) that James and Jude took part with their brothers and sisters, and the Virgin Mary, in trying "to lay hold on" Jesus in the autumn of the same year (Mk. iii. 21); and it is likely, though not certain, that it is of the other brothers and sisters, without these two, that John says, "Neither did His brethren believe on Him" (Jn. vii. 5), in the autumn of A. D. 29. We hear no more of James till after the Crucifixion and the Resurrection. At some time in the forty days that intervened between the Resurrection and the Ascension the Lord appeared to him. This is not related by the Evangelists, but by St. Paul (1 Cor. xv. 7). We cannot fix the date of this appearance. It was probably only a few days before the Ascension. Again we lose sight of James for ten years, and when he appears once more it is in a far higher position than any that he has yet held. In the year 37 occurred the conversion of Saul. Three years after his conversion he paid his first visit to Jerusalem, but the Christians recollected what they had suffered at his hands, and feared to have any thing to do with him. Barnabas, at this time of far higher reputation than himself, took him by the hand, and introduced him to Peter and James (Acts ix. 27; Gal. i. 18, 19), and by their authority he was admitted into the society of the Christians, and allowed to associate freely with them during the fifteen days of his stay. Here we find James on a level with Peter, and with him deciding on the admission of St. Paul into fellowship with the Church at Jerusalem; and from henceforth we always find him equal, or in his own department superior, to the very chiefest apostles, Peter, John, and Paul. For by this time, according to ecclesiastical tradition, he had been appointed to preside over the infant Church in its most important centre, in a position equivalent to that of bishop. This preëminence is evident throughout the after-history of the apostles, whether we read it in the Acts, in the Epistles, or in Ecclesiastical writers (Acts xii. 17, xv. 13, 19, xxi. 18; Gal. ii. 9). According to the tradition of his martyrdom, recorded by Hegesippus, James "called Just" was thrown down from the Temple (shortly before Vespasian commenced the siege of Jerusalem) by the Scribes and Pharisees; he was then stoned, and his brains dashed out by a fuller's club.

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[1] The preceding argument is from the article in Smith's Dictionary by Mr. Meyrick. Dr. Lange (*Comm. on Mat.* xiii. 55–57, &c.) has recently advocated the same theory, that James and the other "brethren" of Jesus were really his cousins, maintaining, not with Mr. Meyrick and most, that the two Marys (their mothers) were sisters, but that Joseph and Alpheus were brothers, and, the latter dying early, the former adopted his brother's six or more children, and thus made them legally the brothers and sisters of Jesus. (ADOPTION.) But Rev. P. Schaff, D. D. (in *B. S.* xxi. 855 ff., *Amer. Ed. of Lange on Mat.*, &c.), advocates the view that these "brethren" and "sisters" of Jesus were younger children of Joseph and Mary, or else older children of Joseph by a former marriage, on the following grounds:—(1.) The "brethren" of Jesus (Jacob or James, Joseph or Joses, Simon, Jude or Judas) are mentioned with or without their names fourteen or fifteen times in the N. T. (Mat. xii. 46, 47; Mk. iii. 31, 32; Lk. viii. 19, 20; Jn. vii. 3, 5, 10; Acts i. 14; 1 Cor. ix. 5; Gal. i. 19), twice with their "sisters" (Mat. xiii. 55, 56; Mk. vi. 3). (2.) The exegetical or grammatical *à priori* presumption favors the literal meaning of "brethren" and "sisters," especially as no parallel case of a wider meaning (except as "brethren," &c. = Christians) can be quoted from the N. T. (BROTHER.) (3.) There is no mention in the N. T. of *cousins* or *kinsmen* of Jesus according to the flesh, though terms were not wanting to express this relationship (Mk. vi. 4; Lk. i. 36, 58, ii. 44, xiv. 12, xxi. 16; Jn. xviii. 26; Acts x. 24, xxiii. 26; Rom. ix. 3, xvi. 7, 11, 21; Col. iv. 10). (4.) The "brethren" and "sisters" of Jesus always (except in Jn. vii. and 1 Cor. ix.) appear in close connection with him and his mother Mary, as being under her care and direction, and forming one family: why never with their own supposed mother, Mary the wife of Cleophas or Alpheus, who was living all the time and one of Christ's most faithful followers (Mat. xxvii. 56 ff.; Jn. xix. 25)? (5.) There is no intimation in the N. T., unless in Gal. i. 19 (see below 8), that Christ's "brethren" or any of them were of the twelve apostles. (6.) The "brethren" of Jesus are mentioned *after* the apostles and thus *distinguished* from them (Acts i. 13, 14; 1 Cor. ix. 5; compare Mat. xii. 46–50, 69). (7.) His "brethren" are represented in Jn. vii. 3–10, long after the call of the apostles, as *unbelievers*. (8.) There are no insurmountable objections; for (*a*) The objection from identity in *name* of three of these brothers with three of the apostles (James, Simon, Judas) is more than counterbalanced by the opposite difficulty of two sisters with the same name. (MARY, THE WIFE OF CLEOPHAS.) Josephus mentions twenty-one Simons, seventeen Joses, and sixteen Judes. There were among the twelve apostles two Simons, two Jameses, and two Judases. These were among the most common Jewish names. (*b*) The objection from Gal. i. 19—"But other of the apostles saw I none, save James the Lord's brother"—is destroyed, if, with Winer and other high authorities, we supply *I saw* before "James" (compare Lk. iv. 26, 27). Dr. Schaff thinks, with Meyer, that James is here distinguished from the Twelve to which Peter belonged, but numbered with the "apostles" in a wider sense, i. e. a man who from his close natural relationship to Christ, his weight of character, and his piety, enjoyed an apostolic dignity and authority among the strict Jewish Christians, being the acknowledged head and leader of this branch, and the first bishop of Jerusalem, where he permanently resided and

James (see above), **the Gen'er-al E-pis'tle of.** I. *Its Genuineness and Canonicity.* In the third book of his Ecclesiastical History, Eusebius places James, 2d and 3d John, and Jude, among the disputed books of the N. T. Elsewhere he refers this epistle to the class of "spurious." It is found in the Syriac version, and appears to be referred to by Clement of Rome, Hermas, and Irenæus, and is quoted by almost all the Fathers of the 4th century, e. g. Athanasius, Cyril, Gregory Nazianzen, Epiphanius, and Chrysostom. In 397 the Council of Carthage accepted it as canonical, and from that time there has been no further question of its genuineness on the score of external testimony. (Canon; Inspiration.) But at the time of the Reformation the question of its authenticity was again raised, and now upon the ground of internal evidence; the chief objection being a supposed opposition between St. Paul and St. James, on the doctrine of Justification.—II. *Its Author.* The author of the Epistle must be either James the son of Zebedee, according to the subscription of the Syriac version; or James the son of Alpheus; or James the brother of the Lord, which is the general opinion; or an unknown James. Internal evidence points unmistakably to James the Just as the writer, and we have, in the preceding article, identified James the Just with the son of Alpheus (so Mr. Meyrick, original author of this article). It was written from Jerusalem, which St. James does not seem to have ever left. The time at which he wrote it has been fixed as late as A. D. 62, and as early as 45. Those who see in its writer a desire to counteract the effects of a misconstruction of St. Paul's doctrine of Justification by faith, in ii. 14–26, and those who see a reference to the immediate destruction of Jerusalem in v. 1, and an allusion to the name Christians in ii. 7, argue in favor of the later date. The earlier date is advocated chiefly on the ground that the Epistle could not have been written by St. James after the Council in Jerusalem, without some allusion to what was there decided, and because the Gentile Christian does not yet appear to be recognized.—III. *Its Object.* The main object of the Epistle is not to teach doctrine, but to improve morality. St. James is the moral teacher of the N. T. There are two ways of explaining this characteristic of the Epistle. Some commentators and writers see in St. James a man who had not realized the essential principles and peculiarities of Christianity, but was in a transition state, half-Jew and half-Christian. But there is another and much more natural way of accounting for the fact. St. James was writing for a special class of persons, and knew what that class especially needed. Those for whom he wrote were the Jewish Christians whether in Jerusalem or abroad. The two objects of the Epistle are—1. to warn against the sins (formalism, fanaticism, fatalism, meanness, falsehood, partisanship, evil speaking, boasting, oppression) to which as Jews they were most liable; 2. to console and exhort them under the sufferings to which as Christians they were most exposed.—IV. Two points in the Epistle demand a somewhat more lengthened notice. These are (*a.*) ii. 14–26, which has been represented as a formal opposition to St. Paul's doctrine of Justification by Faith, and (*b.*) v. 14, 15, which is quoted as the authority for the Sacrament of Extreme Unction. (*a.*) If we consider the meaning of the two apostles, we see at once that there is no contradiction either intended or possible. St. Paul was opposing the Judaizing party, which claimed to earn acceptance by good works, whether the works of the Mosaic law, or works of piety done by themselves. In opposition to these, St. Paul lays down the great truth that acceptance cannot be earned by man at all, but is

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died, while the "apostles" proper were not fixed in any particular diocese. (*c*) The objection that Christ on the cross could not have commended his mother to the care of John (Jn. xix. 26, 27), if she had other sons, applies also if James and Judas were apostles, cousins, and long inmates of the family, and must be solved on the ground of a deeper spiritual sympathy on the part of John. (See also 9. *a.* below.) (*d*) The objection from a belief in the perpetual virginity of Mary is a matter of religious doctrine or feeling to be treated with proper regard; but it applies only to the view that these "brethren" were younger children of Mary, not to their being older children of Joseph by a former marriage. Further, while Mary's virginity before Christ's birth is an article of faith, neither Christ's honor nor Mary's requires her *perpetual* virginity after his birth, unless there be something unholy or impure in the marriage relation itself (Heb. xiii. 4); the apostles and evangelists seem to have had no such feeling of repugnance to a real marriage between Joseph and Mary (compare Mat. i. 25; Lk. ii. 7, &c.); and Christ's sharing the common trials of family life in all its forms, moving as a brother among brothers and sisters, may be another proof of His true and full humanity and condescending love (compare Heb. iv. 15). (9.) Nor is the cousin-theory free from difficulties. It assumes (*a*) that Mary the mother of James and Joses (Mat. xxvii. 56; Mk. xv. 40) was sister of the Virgin Mary, two sisters bearing the same name. (Mary, the Wife of Cleophas.) But the "mother's sister" in Jn. xix. 25 may = Salome. (*b*) That Cleophas = Alpheus. This, though not improbable, is not certain. Besides, Matthew (or Levi) was also a son of Alpheus (Mk. ii. 14), and if James's Judas (Judas, the Brother of James) and Simon 5, two of the twelve, were likewise among Christ's brothers, we should have four apostles of whom it is said in Jn. vii. that they did not believe (compare Jn. ii. 11). Mary, too, is called the mother of James and Joses (correctly *Joseph*) only, never of Simon and Jude, the other two "brethren" of Jesus, and supposed apostles. Lange avoids some of these difficulties by giving up the sisterhood of the two Marys, but he assumes without any exegetical proof the brotherhood of Cleophas (or Alpheus) and Joseph, the early death of Alpheus, and the adoption of his children into the holy family. (10.) The grammatical explanation of the terms "brethren" and "sisters" of Jesus is therefore far more easy and natural than the cousin-theory. But these may be (*a*) *younger children of Joseph and Mary*, and hence uterine brothers of Jesus, who was the son of Mary but had no human father. This view may be supported by Mat. i. 25 and Lk. ii. 7, and has been adopted by Tertullian, Helvidius, Herder, Neander, Winer, Meyer, Wieseler, Rothe, Stier, Alford, Farrar (in Smith's Dictionary, art. Brother), &c. (*b*) *Older children of Joseph* by a former marriage, and hence, in law and before the world, though not by blood, brothers and sisters of Christ. This view leaves the perpetual virginity of Mary untouched. It seems, moreover, to have been the oldest, and was held by Origen, Eusebius (who calls James of Jerusalem a "son of Joseph," but nowhere of Mary), Gregory of Nyssa, Cyril of Alexandria, Epiphanius (who even mentions the supposed order of births of the four sons and two daughters), Hilary, Ambrose, among the Ebionites, in the pseudo-apostolical constitutions, &c.

the free gift of God to the Christian man, for the sake of the merits of Jesus Christ, appropriated by each individual, and made his own by the instrumentality of faith.—St. James, on the other hand, was opposing the old Jewish tenet that to be a child of Abraham was all in all; that godliness was not necessary, so that the belief was correct. St. Paul's "faith" "worked by love;" but the "faith" which St. James is attacking, did not work by love, but was a bare assent of the head, not influencing the heart, a faith such as devils can have, and tremble. (*b*.) With respect to v. 14, 15, it is enough to say that the subject of Extreme Unction is a sick man about to die, and its object is not his cure: the subject of the ceremony described by St. James is a sick man not about to die, and the object is his cure and spiritual benefit.

Ja'min (L. fr. Heb. = *right hand*, *prosperity*, Ges.). **1.** Second son of Simeon (Gen. xlvi. 10; Ex. vi. 15; 1 Chr. iv. 24); founder of the family of the Jaminites (Num. xxvi. 12).—**2.** A man of Judah; second son of Ram the Jerahmeelite (1 Chr. ii. 27).—**3.** One of the Levites who under Ezra and Nehemiah read and expounded the law to the people (Neh. viii. 7).

Ja'min-ites (fr. Heb.), **the** = the descendants of Jamin the son of Simeon (Num. xxvi. 12).

Jam'lech [-lek] (fr. Heb. = whom God *makes king*, Ges.), a chief of Simeon (1 Chr. iv. 34).

Jam'ni-a (L.) = Jabneel (1 Mc. iv. 15, v. 58, x. 69, xv. 40).

Jam'nites (fr. L. *Jamnitæ*), **the** = the natives or inhabitants of Jamnia, i. e. of Jabneel (2 Mc. xii. 8, 9, 40).

Jan'na (fr. Gr. = John?), son of Joseph, and father of Melchi, in the genealogy of Christ (Lk. iii. 24).

Jan'nes [-neez] and **Jam'bres** [-breez] (both L., probably from Egyptian; see below), the names of two Egyptian magicians who opposed Moses. St. Paul alone of the sacred writers mentions them by name, and says no more than that they "withstood Moses," and that their folly in doing so became manifest (2 Tim. iii. 8, 9). It appears from the Jewish commentators that these names were held to be those of the magicians who opposed Moses and Aaron, spoken of in Exodus. We have been unable (so Mr. R. S. Poole) to discover an Egyptian name resembling Jambres or Mambres, which is another form. Jannes appears to be a transcription of the Egyptian name *Aän*, probably pronounced Ian. The signification of *Aän* is doubtful: the cognate word *Aänt* = *a valley* or *plain*. Whether Jannes and Jambres were mentioned in some long-lost book relating to the early history of the Israelites, or whether there was a veritable oral tradition respecting them cannot now be determined.

Ja-no'ah (fr. Heb. = *rest*, *quiet*, Ges.), a place apparently in the N. of Galilee, of the "land of Naphtali;" taken by Tiglath-pileser in his first incursion into Palestine (2 K. xv. 29). Thomson (i. 463) finds its site at *Yanoah*, about ten miles E. N. E. from *'Akka*.

Ja-no'hah (fr. Heb. = Janoah, Ges.), a place on the boundary of Ephraim (Josh. xvi. 6, 7). Eusebius gives it as twelve miles E. of Neapolis (Shechem). A little less than that distance S. E. from *Nablûs* is the village of *Yânûn*, with extensive and interesting ruins, doubtless = ancient Janohah.

Ja'num (L. fr. Heb. = *slumber*, Ges.), a town of Judah in the mountain district, apparently not far from Hebron (Josh. xv. 53).

* **Ja'nus** = Janum (Josh. xv. 53, marg.).

Ja'pheth [-feth] (L. fr. Heb. = *widely spreading*, Ges.), one of the three sons of Noah. From the order in which their names invariably occur (Gen. v. 32, vi. 10) we should naturally infer that Japheth was the youngest, but we learn from ix. 24 that Ham held that position. It has been generally supposed from x. 21 that Japheth was the eldest; but the word "elder" in that passage is better connected with "brother." (Shem.) We infer therefore that Japheth was the second son of Noah (so Mr. Bevan, with Gesenius, Ayre, &c.; the A. V., LXX., Bush, &c., make Japheth the oldest son; Mr. Farrar [in Kitto] makes him the youngest). Japheth's sons were seven: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. The descendants of Japheth occupied the "isles of the Gentiles" (x. 5.), i. e. the coast-lands of the Mediterranean Sea in Europe and Asia Minor, whence they spread N. over the whole continent of Europe and a considerable portion of Asia. (Tongues, Confusion of.)

Ja-phi'a (L. fr. Heb. = *splendid*, Ges.). The boundary of Zebulun ascended from Daberath to Japhia, and thence passed to Gath-hepher (Josh. xix. 12). *Yâfa*, two miles S. W. of Nazareth, not unlikely = Japhia. A tradition makes *Yâfa* the birth-place of Zebedee and of the Apostles James and John, his sons.

Ja-phi'a (see above). **1.** King of Lachish, defeated and slain by the Israelites under Joshua (Josh. x. 3).—**2.** A son of David, born in Jerusalem (2 Sam. v. 15; 1 Chr. iii. 7, xiv. 6).

Japh'let (fr. Heb. = whom God *delivers*, Ges.), a descendant of Asher through Beriah (1 Chr. vii. 32, 33).

Japh'le-ti (fr. Heb. *Yaphlêti* = *one from Japhlet*, *Japhletite*). The boundary of Japhleti is one of the landmarks on the S. boundary-line of Ephraim (Josh. xvi. 3). Possibly the name preserves the memory of some ancient tribe who at a remote age dwelt on these hills.

Ja'pho (fr. Heb. *Yâphô*) = Joppa, the modern *Yâfa* (Josh. xix. 46).

Ja'rah (fr. Heb. = *honey*, probably corrupted from Jehoadah, Ges.; *unveiler*, Fü.), a descendant of Saul; son of Micah, and great-grandson of Mephibosheth (1 Chr. ix. 42, compare 40); = Jehoadah.

Ja'reb (from Heb.; see below) is either to be explained as the proper name of a country or person, as a noun in apposition, or as a verb from a root *rûb*, *to contend*, *plead*. All these senses are represented in the A. V. and the marginal readings (Hos. v. 13, x. 6), and the least preferable (so Mr. Wright) has been inserted in the text. Kimchi explained Jareb as the name of some city of Assyria, or as another name of the country itself. The clause in which it occurs is supposed by many to refer to Judah, in order to make the parallelism complete; and with this in view Rashi interprets it of Ahaz, who sent to Tiglath-pileser (2 K. xvi. 8) to aid him against the combined forces of Syria and Israel. But Mr. Wright supposes that both the clauses refer to Ephraim, and the allusion would then be, as explained by Jerome, to Pul, who was subsidized by Menahem (xv. 19), and Judah would be indirectly included. If a Hebrew word, it is most probably a noun formed from the above-mentioned root, and applied to the land of Assyria, or to its king, as indicating their determined hostility to Israel, and their generally aggressive character. That it is rather to be applied to the country than to the king may be inferred from its standing in parallelism with Asshur. Gesenius makes it = *an adversary*, hence an *adverse* or *hostile* king, i. e. the king of Assyria. Fürst interprets *one fighting*, *an adversary*; but makes it a symbolic proper name of the warlike Asshur or Assyria, and says it may be an old Assyrian word.

Ja'red (L. fr. Heb. = *descent*, Ges.), one of the antediluvian patriarchs, the fifth from Adam; son of Mahalaleel, and father of Enoch (Gen. v. 15, 16, 18–20; Lk. iii. 37); = JERED 1.

Jar-e-si'ah (fr. Heb. = whom *Jehovah makes fat*, Ges.), a Benjamite chief, son of Jehoram (1 Chr. viii. 27).

Jar'ha (fr. Heb., probably of Egyptian origin, meaning unknown), the Egyptian servant of Sheshan, about the time of Eli, to whom his master gave his daughter and heir in marriage (1 Chr. ii. 31). In verse 31 we read "the children of Sheshan, Ahlai," and in verse 34, "Sheshan had no sons, but daughters." Hence some have imagined that Jarha on his marriage with Sheshan's daughter had the name of Ahlai given him by Sheshan, to signify his adoption into Israel. But the view which the A. V. adopts is undoubtedly right, viz. that Ahlai = Sheshan's daughter.

Ja'rib (L. fr. Heb. = *an adversary*, Ges.). **1.** A son of Simeon (1 Chr. iv. 24 only); perhaps = JACHIN (Gen. xlvi., Ex. vi., and Num. xxvi.).—**2.** One of the "chief men" who accompanied Ezra on his journey from Babylon to Jerusalem (Ezr. viii. 16).—**3.** A priest of the house of Jeshua, the son of Jozadak; husband of a foreign wife, whom he was compelled by Ezra to put away (Ezr. x. 18); = No. 2?—**4.** A contraction or corruption of JOARIB (1 Mc. xiv. 29).

Jar'i-moth (fr. Gr.) = JEREMOTH (1 Esd. ix. 28).

Jar'muth (fr. Heb. = *height*, Ges.). **1.** A town in the low country of Judah, named with Adullam, Socoh, and others (Josh. xv. 35). Its king, PIRAM, was one of the five who conspired to punish Gibeon for having made alliance with Israel (x. 3, 5), and were routed at Beth-horon and put to death by Joshua at Makkedah (23). It was reinhabited after the Captivity (Neh. xi. 29). A site named *Yarmûk*, which may represent Jarmuth, with a contiguous eminence called *Tell Ermûd*, was visited by Robinson and Van de Velde. It is about one and a half miles from *Beit Nettif*, which again is some eight miles from *Beit Jibrîn*, or Eleutheropolis, on the left of the road to Jerusalem.—**2.** A city of Issachar, allotted to the Gershonite Levites (Josh. xxi. 29). REMETH; RAMOTH.

Ja-ro'ah (fr. Heb. = *moon*, Ges.), a chief of Gad (1 Chr. v. 14).

Ja'sa-el (fr. Gr.) = SHEAL (1 Esd. ix. 30).

Ja'shen (fr. Heb. = *sleeping*, Ges.). "Sons of Jashen" are named in the catalogue of David's warriors in 2 Sam. xxiii. 32; "sons of Hashem the Gizonite" in 1 Chr. xi. 34. Kennicott would read "of the sons of Hashem, Gouni; Jonathan son of Shamha." Bertheau would omit "sons of," and read simply "Hashem the Gizonite."

Ja'sher (fr. Heb., see below), **Book of,** or, as the margin of the A. V. and Gesenius translate, "the book of the upright," a record alluded to in two passages only of the O. T. (Josh. x. 13 and 2 Sam. i. 18), and consequently the subject of much dispute. The Targum interprets it "the book of the law," and this is followed by Rashi. The same Rabbi, in his commentary on Samuel, refers to Genesis "the book of the upright, Abraham, Isaac, and Jacob," to explain the allusion to the book of Jasher. Rabbi Eliezer thought that the book of Jasher = Deuteronomy. Rabbi Samuel ben Nachman makes it = Judges. Jerome, or rather the author of the *Quæstiones Hebraicæ*, understood by it the books of Samuel themselves, inasmuch as they contained the history of the just prophets, Samuel, Gad, Nathan. Rabbi Levi ben Gershom held that the book of Jasher perished in the Captivity. Sanctius conjectured that it was a collection of pious hymns written by different authors and sung on various occasions. That it was written in verse may reasonably be inferred from the only specimens extant, which exhibit unmistakable signs of metrical rhythm. Gesenius conjectured that it was an anthology of ancient songs, which acquired its name, "the book of the just or upright," from being written in praise of upright men, or from some other cause. Abicht, taking the lament of David as a sample of the whole, maintained that the fragment quoted in Joshua was part of a funeral ode composed upon the death of that hero, and narrating his achievements. Dr. Donaldson, more recently, attempts not only to decide what the book of Jasher was in itself, but to reconstruct it from the fragments which, according to his theory, he traces throughout the several books of the O. T. He supposes the compiler of the book to have been probably Nathan the prophet, assisted perhaps by Gad the seer. But his scheme is purely conjectural, and is recommended by no internal probability.—There are also extant, under the title of "the Book of Jasher," two Rabbinical works, one a moral treatise, written in A. D. 1394, by Rabbi Shabbatai, Carmuz Levita; the other, by Rabbi Tham, treats of the laws of the Jews in eighteen chapters, and was printed in Italy in 1544, and at Cracow in 1586. An anonymous work, printed at Venice and Prague in 1625, and said to have made its first appearance at Naples, was believed by some Jews to be the record alluded to in Joshua. It contains the historical narratives of the Pentateuch, Joshua, and Judges, with many fabulous additions. A clumsy forgery in English, which first appeared in 1751, under the title of "the Book of Jasher," deserves notice solely for the unmerited success with which it was palmed off upon the public.

Ja-sho'be-am (fr. Heb. = to whom *the people turns*, Ges.). Possibly one and the same follower of David, bearing this name, is described as a HACHMONITE (1 Chr. xi. 11), a Korhite (xii. 6), and son of Zabdiel (xxvii. 2). He came to David at Ziklag. His distinguishing exploit was that he slew 300 (or 800, 2 Sam. xxiii. 8) men at one time. He is named first among the chief of the mighty men of David (1 Chr. xi. 11), and was set over the first of the twelve monthly courses of 24,000 men who served the king (xxvii. 2). EZNITE; TACHMONITE.

Ja'shub, or Jash'ub (fr. Heb. = *he turns*, Ges.). **1.** The third son of Issachar, and founder of the family of the JASHUBITES (Num. xxvi. 24; 1 Chr. vii. 1).—**2.** One of the sons of Bani in Ezra's time, who had to put away his foreign wife (Ezr. x. 29).

Jash'u-bi-le'hem (fr. Heb. = *turner back to* BETHLEHEM, Fü.), a person or a place named among the descendants of Shelah, the son of Judah (1 Chr. iv. 22); probably a place (so Mr. Grove) on the W. side of the tribe, in or near the low country. PLAIN 6; SEPHELA

Ja'shub-ites, or Jash'ub-ites (fr. Heb.), **the** = the family founded by JASHUB, the son of Issachar (Num. xxvi. 24).

Ja'si-el (L. fr. Heb. = whom *God has made*, Ges.), "the MESOBAITE," the last named on the list of David's heroes in 1 Chr. xi. 47).

Ja'son (L. fr. Gr. = *the healer?*; frequently adopted by Hellenizing Greeks as = JESUS, JOSHUA). **1.** "Jason the son of Eleazar" was one of the commissioners sent by Judas Maccabeus to conclude a treaty with the Romans B. C. 161 (1 Mc. viii. 17).—**2.** Jason the father of Antipater, who was an envoy to Rome at a later period (xii. 16, xiv. 22); probably = No. 1.—**3.** Jason of CYRENE, a Jewish historian who wrote "in five books" a history of the Jewish war of liberation which supplied the chief materials for 2 Mc. (MACCABEES, BOOKS OF.) His name and the place of his residence seem to mark Jason as a Hellenistic Jew, but nothing more is known of him that can be gathered from 2 Mc. ii. 19–23.—**4.** Jason the high-priest, second son of Simon II., and brother of Onias III., succeeded in obtaining the high-priesthood from ANTIOCHUS EPIPHANES (about B. C. 175) to the exclusion of his elder brother (2 Mc. iv. 7–26). He labored in every way to introduce Greek customs among the people, and that with great success (iv.). (GAMES.) After three years (about B. C. 172) he was in turn supplanted in the king's favor by his own emissary Menelaus, and was forced to take refuge among the Ammonites (iv. 26). On a report of the death of Antiochus (about B. C. 170) he made a violent attempt to recover his power (v. 5–7), but was repulsed, and again fled to the Ammonites. Afterward he was compelled to retire to Egypt, and thence to Sparta (v. 9), and there "perished in a strange land" (l. c.; compare Dan. xii. 30 ff.; 1 Mc. i. 12 ff.).—**5.** Jason the Thessalonian, entertained Paul and Silas, and was in consequence attacked by the Jewish mob (Acts xvii. 5, 6, 7, 9); probably = Jason mentioned in Rom. xvi. 21, as a companion of the apostle, and one of his kinsmen or fellow-tribesmen. Lightfoot conjectured that Jason = Secundus (Acts xx. 4).

Jas'per (Heb. *yâᵉshĕphêh*; Gr. *iaspis*), a precious stone frequently noticed in Scripture. It was the last of the twelve inserted in the high-priest's breastplate (Ex. xxviii. 20, xxxix. 13), and the first of the twelve used in the foundations of the new Jerusalem (Rev. xxi. 19). It was employed in the superstructure of the walls of the new Jerusalem (xxi. 18). It adorned the king of Tyre (Ez. xxviii. 13). It is the emblematical image of the glory of the Divine Being (Rev. iv. 3). The characteristics of the stone, as far as specified in Scripture (xxi. 11), are "most precious," and "like crystal;" we may also infer from iv. 3, that it was a stone of brilliant and transparent light. Mr. Bevan thinks the *diamond*, not "jasper," is the stone meant. The ancient Greek *iaspis* = our CHALCEDONY, primarily a green variety (King). The modern "jasper" is an opaque variety of quartz, of a red, yellow, green, or mixed brownish-yellow hue, sometimes striped and sometimes spotted.

Ja-su'bus (fr. Gr.) = JASHUB 2 (1 Esd. ix. 30).

Ja'tal = ATER 1 (1 Esd. v. 28).

Jath'ni-el (fr. Heb. = whom *God bestows*, Ges.), a Korhite Levite, of the family of Meshelemiah (1 Chr. xxvi. 2).

Jat'tir (fr. Heb. = *preëminent*, Ges.), a town of Judah in the mountain district (Josh. xv. 48), one of the group containing Socho, Eshtemoa, &c. It was allotted to the priests, and was one of the places which David used to haunt and to which he sent gifts (xxi. 14; 1 Sam. xxx. 27; 1 Chr. vi. 57). By Robinson it is identified with *'Attir*, six miles N. of Molada, and ten miles S. of Hebron. ITHRITE.

Ja'van (fr. Heb. = *the young*, Pott, Fü.). **1.** A son of Japheth, and father of Elishah and Tarshish, Kittim and Dodanim (Gen. x. 2, 4). The name appears in Is. lxvi. 19, where it is coupled with Tarshish, Pul, and Lud, and more particularly with Tubal and the "isles afar off," as representatives of the Gentile world: again in Ez. xxvii. 13, where it is coupled with Tubal and Meshech, as carrying on considerable commerce with the Tyrians, who imported from these countries slaves and brazen vessels: in Dan. viii. 21, x. 20, xi. 2, in reference to the Macedonian empire; and lastly in Zech. ix. 13, in reference to the Greco-Syrian empire. From a comparison of these various passages there can be no doubt that Javan was regarded as the representative of the Greek race. (GREECE.) The name was probably introduced into Asia by the Phenicians, to whom the Ionians were naturally better known than any other of the Hellenic races, on account of their commercial activity and the high prosperity of their towns on the W. coast of Asia Minor.—**2.** A town in the southern part of Arabia (*Yemen*), whither the Phenicians traded (Ez. xxvii. 19).

Jave'lin [jav-]. ARMS.

Ja'zar = JAAZER (1 Mc. v. 8).

Ja'zer (fr. Heb.) = JAAZER (Num. xxxii. 1, 3; Josh. xxi. 39; 2 Sam. xxiv. 5; 1 Chr. vi. 81, xxvi. 31; Is. xvi. 8, 9; Jer. xlviii. 32).

Ja'ziz (L. fr. Heb. = whom God *moves*, to whom He *gives life and motion*, Ges.), a Hagarite who had charge of David's flocks (1 Chr. xxvii. 31).

Je'a-rim (fr. Heb. = *forests*), **Mount,** a place named in specifying the northern boundary of Judah (Josh. xv. 10). The boundary ran from Mount Seir to "the shoulder (A. V. 'side') of Mount Jearim, which is CHESALON," i. e. Chesalon was the landmark on the mountain. *Kesla* stands seven miles due W. of Jerusalem on a high point on the N. slope of the lofty ridge between *Wady Ghurâb* and *Wady Ismail*. This ridge is probably Mount Jearim.

Je-at'e-rai (fr. Heb. = *following the track of one*, Fü.), a Gershonite Levite, son of Zerah (1 Chr. vi. 21); = ETHNI.

Jeb-er-e-chi'ah (fr. Heb. = whom *Jehovah blesses*, Ges.), father of a certain Zechariah, in the reign of Ahaz, mentioned Is. viii. 2. As this form occurs nowhere else, and both the LXX. and Vulgate have *Berechiah*, it is probably (so Lord A. C. Hervey) only an accidental corruption.

Je'bus (fr. Heb. = *place trodden down, threshing-floor*, Ges.), one of the names of JERUSALEM, the city of the Jebusites, also called JEBUSI. It occurs only twice (Judg. xix. 10, 11; 1 Chr. xi. 4, 5).

Jeb'u-si (fr. Heb.) = JEBUS (Josh. xv. 8, xviii. 16, 28).

Jeb'u-site, Jeb'u-sites (both fr. Heb. sing. = *people of* JEBUS, Ges.), **the.** 1. According to the table in Gen. x. "the Jebusite" is the third son of Canaan. His place in the list is between Heth and the Amorites (x. 16; 1 Chr. i. 14). But in the formula by which the Promised Land is so often designated, the Jebusites are uniformly placed last (Gen. xv. 21; Ex. iii. 8, &c.). 2. Our first glimpse of the actual people is in the report of the spies (Num. xiii. 29). When Jabin organized his rising against Joshua, he sent among others "to the Amorite, the Hittite, the Perizzite, and the Jebusite in the mountains" (Josh. xi. 3). A mountain-tribe they were, and a mountain-tribe they remained. "Jebus, which is Jerusalem," lost its king in the slaughter of Beth-horon (x. 1, 5, 26; compare xii. 10)—was sacked and burned by the men of Judah (Judg. i. 21), and its citadel finally scaled and occupied by David (2 Sam. v. 6 ff.; 1 Chr. xi. 4 ff.). ARAUNAH the Jebusite appears before us in true kingly dignity in his well-known transaction with David (2 Sam. xxiv. 23; 1 Chr. xix. 23). Solomon made the remnant tributary (1 K. ix. 20). They are named among "the people of the lands" in Ezr. ix. 1.

Jec-a-mi'ah (fr. Heb.) = JEKAMIAH, one of seven, including Salathiel and Pedaiah, who were introduced into the royal line (so Lord A. C. Hervey) on the failure of it in the person of Jehoiachin (1 Chr. iii. 18). GENEALOGY OF JESUS CHRIST.

Jech-o-li'ah [jek] (fr. Heb. = *able through Jehovah*, Ges.), wife of Amaziah, king of Judah, and mother of Azariah or Uzziah his successor (2 K. xv. 2); = JECOLIAH.

Jech-o-ni'as (L. fr. Gr.; see below). **1.** The form of JECONIAH or JEHOIACHIN used in the A.V. in the books rendered from the Greek, viz. Esth. xi. 4; Bar. i. 3, 9; Mat. i. 11, 12.—**2.** SHECHANIAH (1 Esd. viii. 92)

Jec-o-li'ah = JECHOLIAH (2 Chr. xxvi. 3).

Jec-o-ni'ah (fr. Heb.), an altered form of JEHOIACHIN (1 Chr. iii. 16, 17; Jer. xxiv. 1, xxvii. 20, xxviii. 4, xxix. 1; Esth. ii. 6); = CONIAH; see also JECHONIAS and JOACIM 2.

Jec-o-ni'as (fr. Gr.) = CONANIAH (1 Esd. i. 9).

Je-dai'ah [-da'yah] (fr. Heb. = *Jehovah cares for him*, Ges.). **1.** Head of the second course of priests in the time of David (1 Chr. xxiv. 7). Some of them survived to return to Jerusalem after the Babylonish Captivity, as appears from Ezr. ii. 36 and Neh. vii. 39. There were (so Lord A. C. Hervey) two priestly families of the name (Neh. xii. 6, 7, 19, 21). A corrupt reading in Neh. xi. 10 makes Jedaiah son of Joiarib (compare 1 Chr. ix. 10).—**2.** An associate of TOBIJAH 2 in Joshua's time (Zech. vi. 10, 14).

Je-dai'ah (fr. Heb. = *praise God* [JAH], Ges.). **1.** A Simeonite, forefather of Ziza (1 Chr. iv. 37).—**2.** Son of Harumaph; a man who did his part in the rebuilding of the wall of Jerusalem (Neh. iii. 10).

Jed'du (fr. Gr.)= JEDAIAH 1 (1 Esd. v. 24).

Je-de'us (fr. Gr.) = ADAIAH 5 (1 Esd. ix. 30).

Je-di'a-el (fr. Heb. = *known of God*, Ges.). **1.** A chief patriarch of the tribe of Benjamin (1 Chr. vii. 6, 11). It is usually assumed that Jediael = Ashbel (Gen. xlvi. 21; Num. xxvi. 38; 1 Chr. viii. 1). But this is not certain.—**2.** Second son of Meshelemiah, a Levite (xxvi. 1, 2).—**3.** Son of Shimri; one of David's heroes (xi. 45); = No. 4?—**4.** One of the chiefs of the thousands of Manasseh who joined David on his march to Ziklag (xii. 20; compare 1 Sam. xxix., xxx.).

Je-di'dah (fr. Heb. = *darling; one beloved*, Ges.), queen of Amon, and mother of the good king Josiah (2 K. xxii. 1).

Jed-i-di'ah (fr. Heb. = *darling of Jehovah; beloved of Jehovah*, Ges.), the name bestowed, through Nathan the prophet, on David's son SOLOMON (2 Sam. xii. 25). Bath-sheba's first child had died—"Jehovah struck it" (verse 15). A second son was born, David called his name Solomon = *Peaceful*; and Jehovah loved the child, i. e. allowed him to live. And David sent by the hand of Nathan, to obtain through him some oracle or token of the Divine favor on the babe, and the babe's name was called *Jedidiah* = *Jedid*-JAH. "Jedid" and "DAVID" are both derived from the same root, or from two closely related (Gesenius). To David himself, the "darling" of his family and his people, no more precious seal of his restoration to the Divine favor after his late fall could have been afforded than this announcement by the prophet, that the name of his child was to combine his own name with that of Jehovah—*Jedid*-JAH, "darling of Jehovah."

Je-du'thun (fr. Heb. = *praising, celebrating*, Ges.), a Levite associated with Heman the Kohathite, and Asaph the Gershonite, in the conduct of the musical service of the Tabernacle, in the time of David; according to what is said 1 Chr. xxiii. 6. He is probably = ETHAN, and therefore a Merarite (compare 1 Chr. xv. 17, 19, with xvi. 41, 42, xxv. 1, 3, 6; 2 Chr. xxxv. 15). His office was generally to preside over the music of the Temple-service, consisting of the *nebel* (A. V. "psaltery"), the harp, and the cymbals, together with the human voice. But his peculiar part, as well as that of his two colleagues, Heman and Asaph, was "to sound with cymbals of brass," while the others played on the "psaltery" and the harp. After the ark was taken to Jerusalem, Jeduthun and Heman were left with Zadok the priest, to give thanks "before the tabernacle of the Lord in the high place that was at Gibeon." Descendants of Jeduthun in Hezekiah's reign took part in purifying the Temple, and in Nehemiah's time were still employed about the singing (1 Chr. ix. 16; 2 Chr. xxix. 13, 14; Neh. xi. 17). Jeduthun's name stands at the head of the thirty-ninth, sixty-second, and seventy-seventh PSALMS, indicating probably that they were to be sung by his choir (so Lord A. C. Hervey). MUSIC.

Je-e'li (fr. Gr.) = JAALAH (1 Esd. v. 33).

Je-e'lus (fr. Gr.) = JEHIEL (1 Esd. viii. 92).

Je-e'zer (fr. Heb. *I'ezer*, contracted from ABI-EZER, Ges.), a descendant of Manasseh (Num. xxvi. 30); elsewhere called ABI EZER, founder of the JEEZERITES.

Je-e'zer-ites, the = the family of JEEZER or ABIEZER (Num. xxvi. 30).

Je'gar-sa-ha-du'tha (*heap of testimony*), the Aramean name given by Laban the Syrian to the heap of stones which he erected as a memorial of the compact between Jacob and himself, while Jacob commemorated the same by setting up a pillar (Gen. xxxi. 47), as was his custom on several other occasions. GALEED.

Je-hal'e-leel (fr. Heb. = who *praises God*, Ges.). Four "sons of Jehaleleel" are introduced abruptly into the genealogies of Judah (1 Chr. iv. 16).

Je-hal'e-lel (fr. Heb. = JEHALELEEL), a Merarite Levite, father of Azariah (2 Chr. xxix. 12).

Jeh-dei'ah [-dee'yah] (fr. Heb. = whom *Jehovah makes joyful*, Ges.). **1.** The representative of the sons of Shubael, in the time of David (1 Chr. xxiv. 20).—**2.** A Meronothite who had charge of David's she-asses (xxvii. 30).

Je-hez'e-kel (fr. Heb. = whom *God makes strong*, Ges.; = EZEKIEL), a priest to whom was given by David the charge of the twentieth course in the service of the house of Jehovah (1 Chr. xxiv. 16).

Je-hi'ah (fr. Heb. = *Jehovah lives*) and Obed-edom were "doorkeepers for the ark" at its establishment in Jerusalem (1 Chr. xv. 24).

Je-hi'el (L. fr. Heb. = *God lives*, Ges.; see No. 12 and 13 below). **1.** One of the Levites appointed by David to assist in the service of the house of God (1 Chr. xv. 18, 20, xvi. 5).—**2.** Son of Jehoshaphat, king of Judah, put to death by his brother Jehoram (2 Chr. xxi. 2).—**3.** One of the rulers of the house of God at the time of Josiah's reforms (xxxv. 8).—**4.** A Gershonite Levite, head of the sons of Laadan in David's time (1 Chr. xxiii. 8), who had charge of the treasures (xxix. 8).—**5.** Son of Hachmoni, or of a Hachmonite, named in the list of David's officers (xxvii. 32) as "with the king's sons," probably as tutor.—**6.** A Levite of the sons of Heman, who took part in the restorations of King Hezekiah (2 Chr. xxix. 14).—**7.** Another Levite at the same period (xxxi. 13).—**8.** Father of Obadiah, of the sons of Joab (Ezr. viii. 9).—**9.** One of the children of Elam; father of Shechaniah (x. 2).—**10.** A member of the same family, who had to part with his wife (x. 26).—**11.** A priest, one of the sons of Harim, who also had to put away his foreign wife (x. 21).—**12.** (fr. Heb. = *treasured of God?* Ges.; *God is snatching away*, Fü.). A man described as father of Gibeon; a forefather of King Saul (1 Chr. ix. 35); = ABIEL 1? (NER).—**13.** (= No. 12 in meaning). Son of Hothan the Aroerite; one of David's "valiant men" (xi. 44).

Je-hi'e-li (L. fr. Heb. = *Jehielite; descendant of* JEHIEL 1, Ges.), according to the A. V., a Gershonite Levite of the family of LAADAN (1 Chr. xxvi. 21, 22).

Je-hiz-ki'ah (fr. Heb. = HEZEKIAH), son of Shallum; one of the Ephraimite princes in Pekah's time, who succored and sent back the captives from Judah (2 Chr. xxviii. 12; compare 8, 13, 15).

Je-ho'a-dah (fr. Heb. = whom *Jehovah adorns*, Ges.), one of the descendants of Saul (1 Chr. viii. 36); great-grandson to Mephibosheth; = JARAH.

Je-ho-ad'dan (fr. Heb. fem. = whom *Jehovah adorns*, Ges.), queen to King Joash, and mother of Amaziah of Judah (2 K. xiv. 2; 2 Chr. xxv. 1).

Je-ho'a-haz (fr. Heb. = whom *Jehovah holds* or *sustains*, Ges.). **1.** Son and successor of Jehu, reigned seventeen years over Israel in Samaria. (ISRAEL, KINGDOM OF.) His inglorious history is given in 2 K. xiii. 1–9. Throughout his reign (verse 22) he was kept in subjection by Hazael, king of Damascus. Jehoahaz maintained the idolatry of Jeroboam; but in the extremity of his humiliation he besought Jehovah; and Jehovah gave Israel a deliverer—probably either Jehoash (verses 23, 25), or Jeroboam II. (xiv. 24, 25).—**2.** Jehoahaz, otherwise called SHALLUM, the fourth (1 Chr. iii. 15), or third, if Zedekiah's age be correctly stated (2 Chr. xxxvi. 11), son of Josiah, whom he succeeded as king of Judah. He was chosen by the people in preference to his elder (compare 2 K. xxiii. 31 and 36) brother, and he reigned three months in Jerusalem. Pharaoh-necho on his return from Carchemish, perhaps resenting the election of Jehoahaz, sent to Jerusalem to depose him, and to fetch him to Riblah. There he was cast into chains, and from thence he was taken into Egypt, where he died.—**3.** The name given (2 Chr. xxi. 17) to AHAZIAH, king of Judah.

Je-ho'ash (fr. Heb. = whom *Jehovah bestowed*, Ges.; contracted to JOASH). **1.** Eighth king of Judah; son of AHAZIAH (2 K. xi. 21, xii. 1, 2, 4, 6, 7, 18, xiv. 13); = JOASH 1.—**2.** Twelfth king of Israel; son of JEHOAHAZ (2 K. xiii. 10, 25, xiv. 8, 9, 11, 13, 15–17); = JOASH 2.

Je-ho-ha'nan (fr. Heb. = *Jehovah's gift*; contracted to JOHANAN). **1.** A Korhite Levite, one of the doorkeepers to the house of Jehovah, i. e. the Tabernacle, according to the appointment of David (1 Chr. xxvi. 3; compare xxv. 1); the sixth of the seven sons of Meshelemiah.—**2.** One of the principal men of Judah, under King Jehoshaphat (2 Chr. xvii. 15; compare 13 and 19); probably = No. 3.—**3.** Father of Ishmael, one of the "captains of hundreds" whom Jehoiada the priest took into his confidence about the restoration of the line of Judah (xxiii. 1).—**4.** One of the sons of Bebai, forced by Ezra to put away his foreign wife (Ezr. x. 28).—**5.** A priest (Neh. xii. 13); the representative of the house of Amariah (compare 2) during the high-priesthood of Joiakim (verse 12).—**6.** A priest who took part in the dedication of the walls of Jerusalem (xii. 42).

Je-hoi'a-chin (fr. Heb. = whom *Jehovah has appointed*, Ges.; = JECONIAH), son of Jehoiakim and Nehushta, and for three months and ten days king of Judah. (ISRAEL, KINGDOM OF; JUDAH, KINGDOM OF.) According to 2 K. xxiv. 8, Jehoiachin was eighteen years old at his accession; but 2 Chr. xxxvi. 9 has eight years. Lord A. C. Hervey, Fairbairn, &c., prefer the latter reading; others prefer the former. One of them is doubtless a copyist's error. Jehoiachin came to the throne at a time when Egypt was still prostrate in consequence of the victory at Carchemish. Jerusalem was at this time defenceless, and unable to offer any resistance to the regular army which NEBUCHADNEZZAR sent to besiege it, and which he seems to have joined in person after the siege was commenced (2 K. xxiv. 10, 11). In a very short time, apparently, Jehoiachin surrendered at discretion; and he, and the queen-mother, and all his servants, captains, and officers came out and gave themselves up to Nebuchadnezzar, who carried them, with the harem and the eunuchs, to Babylon (Jer. xxix. 2; Ez. xvii. 12, xix. 9). There he remained a prisoner, actually in prison, and wearing prison garments, for thirty-six years, viz. till the death of Nebuchadnezzar, when Evil-merodach, succeeding to the throne of Babylon, treated him with much kindness, brought him out of prison, changed his garments, raised him above the other subject or captive kings, and made him sit at his own table. Whether Jehoiachin outlived the two years of Evil-merodach's reign or not does not appear, nor have we any particulars of his life at Babylon. The history of SUSANNA and the Elders apparently makes Jehoiachin an important personage; for, according to the author, the husband of Susanna was Joacim, a man of great wealth, and the chief person among the captives, to whose house all the people resorted for judgment, a description which suits Jehoiachin. Africanus expressly calls Susanna's husband king, and says that the king of Babylon had made him his royal companion. It does not appear certainly from Scripture, whether Jehoiachin was married or had any children. That Zedekiah, who in 1 Chr. iii. 16 is called "his son," is the same as Zedekiah his uncle (called "his brother," 2 Chr. xxxvi. 10), who was his successor on the throne, seems certain. GENEALOGY OF JESUS CHRIST.

Je-hoi'a-da (fr. Heb. = whom *Jehovah knows* or *favors*, Ges.; contracted to JOIADA). **1.** Father of BENAIAH, David's well-known warrior (2 Sam. viii. 18; 1 K. i., ii.; 1 Chr. xviii. 17, &c.). From 1 Chr. xxvii. 5, we learn that Benaiah's father was the chief priest, and he is therefore doubtless identical with —**2.** Leader of the Aaronites, i. e. the priests; who joined David at Hebron (xii. 27).—**3.** According to 1 Chr. xxvii. 34, son of BENAIAH 1.—**4.** HIGH-PRIEST at the time of ATHALIAH's usurpation of the throne of Judah, and during the greater portion of the forty years' reign of JOASH 1. He probably succeeded Amariah. He married JEHOSHEBA, or Jehoshabeath, daughter of King Jehoram, and sister of King Ahaziah (2 Chr. xxii. 11); and when Athaliah slew all the seed royal of Judah after Ahaziah had been put to death by Jehu, he and his wife stole Joash from among the king's sons, and hid him for six years in the Temple, and eventually replaced him on the throne of his ancestors. Having divided the priests and Levites into three bands, which were posted at the principal entrances, and filled the courts with people favorable to the cause, he produced the young king before the whole assembly, and crowned and anointed him, and presented to him a copy of the Law according to Deut. xvii. 18–20). The excitement of the moment did not make him forget the sanctity of God's house. None but the priests and ministering Levites were permitted by him to enter the Temple; and he gave strict orders that Athaliah should be carried without its precincts before she was put to death. The destruction of Baal worship and the restoration of the Temple were among the great works effected by Jehoiada. He died B. C. 843? and though far advanced in years, too soon for the welfare of his country, and the weak, unstable character of Joash. The text of 2 Chr. xxiv. 15, supported by the LXX. and Josephus, makes him 130 years old at his death; but Lord A. C. Hervey, &c., regard this number as erroneous.—**5.** Second priest, or *sagan*, to Seraiah the high-priest (Jer. xxix. 25–29; 2 K. xxv. 18).—**6.** Son of Paseah, who assisted to repair the old gate of Jerusalem (Neh. iii. 6).

Je-hoi'a-kim (fr. Heb. = whom *Jehovah has set up*, Ges.; contracted to JOIAKIM), eighteenth (or, counting Jehoahaz, nineteenth) king of Judah from David inclusive—twenty-five years old at his accession, and originally called ELIAKIM. (ISRAEL, KINGDOM OF; JUDAH, KINGDOM OF.) He was the son of Josiah and Zebudah, daughter of Pedaiah of Rumah. After deposing Jehoahaz, Pharaoh-necho set Eliakim, his elder brother, upon the throne, and changed his name to Jehoiakim. Egypt played no part in Jewish politics during the seven or eight years of Jehoiakim's reign. After the battle of Carchemish, Nebuchadnezzar came into Palestine as one of the Egyptian tributary kingdoms, the capture of which was the natural fruit of his victory over Necho. He found Jehoiakim quite defenceless. After a short siege he entered Jerusalem, took the king prisoner, bound him in fetters to carry him to Babylon, and took also some of the precious vessels of the Temple, and carried them to the land of Shinar. (DANIEL 1.) But he seems to have changed his purpose as regarded Jehoiakim, and to have accepted his submission, and reinstated him on the throne, perhaps in remembrance of the fidelity of his father Josiah. What is certain is, that Jehoiakim became tributary to Nebuchadnezzar after his invasion of Judah, and continued so for three years, but at the end of that time broke his oath of allegiance and rebelled against him (2 K. xxiv. 1). What moved or encouraged Jehoiakim to this rebellion it is difficult to say, for there is nothing to bear out Josephus's assertion, that there was any thing in the attitude of Egypt at this time to account for such a step. Though Nebuchadnezzar was not able at that time to come in person to chastise his rebellious vassal, he sent against him numerous bands of Chaldeans, with Syrians, Moabites, and Ammonites, who were all now subject to Babylon (xxiv. 7), and who cruelly harassed the whole country. We are not acquainted with the details of the close of the reign. Probably as the time approached for Nebuchadnezzar himself to come against Judea, the desultory attacks and invasions of his troops became more concentrated. Either in an engagement with some of these forces, or else by the hand of his own oppressed subjects, who thought to conciliate the Babylonians by the murder of their king, Jehoiakim came to a violent end in the eleventh year of his reign. His body was cast out ignominiously on the ground; and then, after being left exposed for some time, was dragged away and buried "with the burial of an ass," without pomp or lamentation, "beyond the gates of Jerusalem" (Jer. xxii. 18, 19, xxxvi. 30). All the accounts we have of Jehoiakim concur in ascribing to him a vicious and irreligious character. 2 K. xxiii. 37 tells us that "he did that which was evil in the sight of Jehovah," a statement which is repeated xxiv. 9, and 2 Chr. xxxvi. 5. But it is in Jeremiah that we have the fullest portraiture of him. If, as is probable, the nineteenth chapter of Jeremiah belongs to this reign, we have a detail of the abominations of idolatry practised at Jerusalem under the king's sanction, with which Ezekiel's vision of what was going on six years later, within the very precincts of the Temple, exactly agrees; incense offered up to "abominable beasts;" "women weeping for Tammuz," and men in the inner court of the Temple "with their backs toward the Temple of the Lord" worshipping "the sun toward the east" (Ez. viii.). The vindictive pursuit and murder of Urijah the son of Shemaiah, and the indignities offered to his corpse by the king's command, in revenge for his faithful prophesying of evil against Jerusalem and Judah, are samples of his irreligion and tyranny combined. Jeremiah only narrowly escaped the same fate (Jer. xxvi. 20–24). His daring impiety in cutting up and burning the roll containing Jeremiah's prophecy, at the very moment when the national fast was being celebrated, is another specimen of his character, and drew down upon him the sentence, "He shall have none to sit upon the throne of David" (Jer. xxxvi.). His oppression, injustice, covetousness, luxury, and tyranny, are most severely rebuked (xxii. 13–17), and it has been frequently observed, as indicating his thorough selfishness and indifference to the sufferings of his people, that at a time when the land was so impoverished by the heavy tributes laid upon it by Egypt and Babylon in turn, he should have squandered large sums in building luxurious palaces for himself (xxii. 14, 15). "Jehoiakim" in Jer. xxvii. 1 is probably a copyist's mistake for "Zedekiah" (compare ver. 3). The reign of Jehoiakim extends from B. C. 609 to 598, or 599.

Je-hoi'a-rib (fr. Heb. = whom *Jehovah defends*, Ges.; contracted to JOIARIB), head of the first of the twenty-four courses of priests, according to the arrangement of David (1 Chr. xxiv. 7). Some of his descendants returned from the Babylonish Captivity (ix. 10; Neh. xi. 10). Their chief in the days of Joiakim the son of Jeshua was Mattenai (xii. 6, 19). They were probably of the house of Eleazar. To the course of Jehoiarib belonged the Asmonean family (1 Mc. ii. 1), and Josephus, as he informs us. JOIARIB; PRIEST.

Je-hon'a-dab (fr. Heb. = whom *Jehovah impels*, Ges.; usually contracted to JONADAB), the son of Rechab, founder of the RECHABITES. It appears from 1 Chr. ii. 55, that his father or ancestor Rechab belonged to a branch of the Kenites, the Arabian tribe which entered Palestine with the Israelites. One settlement of them was established, under a fourfold division, at or near the town of Jabez in Judah (ii. 55). To these belonged Rechab and his son Jehonadab. The Bedouin habits, which were kept up by the other branches of the Kenite tribe, were inculcated by Jehonadab with the utmost minuteness on his descendants (Jer. xxxv. 6). Bearing in mind this general character of Jehonadab as an Arab chief, and the founder of a half-religious sect, we are the better able to understand the single occasion on which he appears before us in the historical narrative. Jehu was advancing, after the slaughter of Beth-eked, on the city of Samaria, when he suddenly met the austere Bedouin coming toward him (2 K. x. 15). The king was in his chariot; the Arab was on foot. The king blessed (A. V. "saluted") Jehonadab. The hand was offered and grasped. The king lifted him up to the edge of the chariot, apparently that he might whisper his secret into his ear, and said, "Come with me, and see my zeal for Jehovah." Having intrusted him with the secret, he (LXX.) or his attendants (Heb. and A. V.) caused Jehonadab to proceed with him to Samaria in the royal chariot. No doubt he acted in concert with Jehu throughout; the only occasion on which he is expressly mentioned is when he went with Jehu through the temple of Baal to turn out any servants of Jehovah that might be in the mass of Pagan worshippers (2 K. x. 23). This is the last we hear of him.

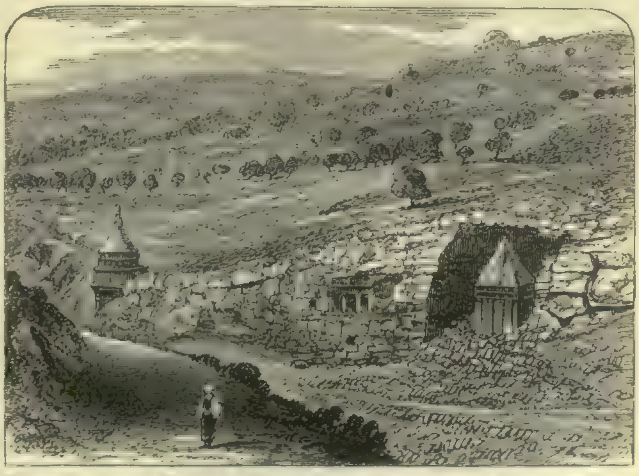
Je-hon'a-than (fr. Heb. = whom *Jehovah gave*, Ges.; contracted to Jonathan). **1.** Son of Uzziah; superintendent of certain of King David's storehouses (1 Chr. xxvii. 25).—**2.** One of the Levites sent by Jehoshaphat through the cities of Judah, with a book of the Law, to teach the people (2 Chr. xvii. 8).—**3.** A priest (Neh. xii. 18); the representative of the family of Shemaiah (ver. 6), when Joiakim was high-priest.

Je-ho'ram (fr. Heb. = whom *Jehovah has exalted*, Ges.; contracted to Joram). **1.** Son of Ahab, king of Israel, who succeeded his brother Ahaziah, B. C. 896, and died B. C. 884. (Israel, Kingdom of; Joram 1.) The alliance between the kingdoms of Israel and Judah, commenced by his father and Jehoshaphat, was very close throughout his reign. We first find him associated with Jehoshaphat and the king of Edom, at that time a tributary of Judah in a war against the Moabites. Mesha, their king, on the death of Ahab, had revolted from Israel, and refused to pay the customary tribute of 100,000 lambs and 100,000 rams. Joram asked and obtained Jehoshaphat's help to reduce him to his obedience, and accordingly the three kings, of Israel, Judah, and Edom, marched through the wilderness of Edom to attack him. The three armies were in the utmost danger of perishing for want of water. The piety of Jehoshaphat suggested an inquiry of some prophet of Jehovah, and Elisha the son of Shaphat (2 K. iii. 11) was found with the host. From him Jehoram received a severe rebuke, and was bid to inquire of the prophets of his father and mother, the prophets of Baal. Nevertheless, for Jehoshaphat's sake, Elisha inquired of Jehovah, and received the promise of an abundant supply of water, and of a great victory over the Moabites: a promise which was immediately fulfilled. The Moabites were put to the rout. The allies pursued them with great slaughter into their own land, which they utterly ravaged and destroyed with all its cities. Kir-haraseth alone remained, and there the king of Moab made his last stand. An attempt to break through the besieging army having failed, he resorted to the desperate expedient of offering up his eldest son, the heir to his throne, as a burnt-offering, upon the wall of the city, in the sight of the enemy. Upon this the Israelites retired and returned to their own land (2 K. iii.). A little later, when war broke out between Syria and Israel, we find Elisha befriending Jehoram. What happened after this to change the relations between the king and the prophet we can only conjecture. But probably when the Syrian inroads ceased, and he felt less dependent upon the aid of the prophet, he relapsed into idolatry, and was rebuked by Elisha, and threatened with a return of the calamities from which he had escaped. Refusing to repent, a fresh invasion by the Syrians, and a close siege of Samaria, actually came to pass, according probably to the word of the prophet. Hence, when the terrible incident arose, in consequence of the famine, of a woman boiling and eating her own child, the king immediately attributed the evil to Elisha the son of Shaphat, and determined to take away his life. The providential interposition by which both Elisha's life was saved and the city delivered, is narrated 2 K. vii., and Jehoram appears to have returned to friendly feeling toward Elisha (viii. 4). Very soon after the above events Elisha went to Damascus, and predicted the revolt of Hazael, and his accession to the throne of Syria, in the room of Ben-hadad. Jehoram seems to have thought the revolution in Syria, which immediately followed Elisha's prediction, a good opportunity to pursue his father's favorite project of recovering Ramoth-gilead from the Syrians. He accordingly made an alliance with his nephew Ahaziah 2, who had just succeeded Jehoram 2 on the throne of Judah, and the two kings proceeded to occupy Ramoth-gilead by force. The expedition was an unfortunate one, Jehoram was wounded in battle, and obliged to return to Jezreel to be healed of his wounds (viii. 29, ix. 14, 15), leaving his army under Jehu to hold Ramoth-gilead against Hazael. Jehu, however, and the army under his command, revolted from their allegiance to Jehoram (ix.), and, hastily marching to Jezreel, surprised Jehoram wounded and defenceless as he was. Jehoram, going out to meet him, fell pierced by an arrow from Jehu's bow on the very plat of ground which Ahab had wrested from Naboth the Jezreelite; thus fulfilling to the letter the prophecy of Elijah (1 K. xxi. 21–29). With the life of Jehoram ended the dynasty of Omri.—**2.** Eldest son of Jehoshaphat, succeeded his father on the throne of Judah at the age of thirty-two, and reigned eight years, from B. C. 893–2 to 885–4. (Joram 2; Israel, Kingdom of; Judah, Kingdom of.) Jehosheba his daughter was wife to the high-priest Jehoiada. As soon as he was fixed on the throne, he put his six brothers to death, with many of the chief nobles of the land. He then, probably at the instance of his wife Athaliah the daughter of Ahab, proceeded to establish the worship of Baal. A prophetic writing from the aged prophet Elijah (2 Chr. xxi. 12) failed to produce any good effect upon him. This was in the first or second year of his reign (so Lord A. C. Hervey). The remainder of it was a series of calamities. First the Edomites, who had been tributary to Jehoshaphat, revolted from his dominion, and established their permanent independence. Next Libnah, one of the strongest fortified cities in Judah (2 K. xix. 8), rebelled against him. Then followed invasions of armed bands of Philistines and of Arabians, who stormed the king's palace, put his wives and all his children, except his youngest son Ahaziah 2, to death (2 Chr. xxii. 1), or carried them into captivity, and plundered all his treasures. He died of a terrible disease (xxi. 19, 20) early in the twelfth year of his brother-in-law Jehoram's (No. 1) reign over Israel.—**3.** A priest sent by Jehoshaphat to teach the Law in the cities of Judah (2 Chr. xvii. 8).

Je-ho-sha'be-ath (fr. Heb.) = JEHOSHEBA (2 Chr. xxii. 11).

Je-hosh'a-phat (fr. Heb. = whom *Jehovah judges*, i. e. whose cause He sustains, Ges.; contracted to JOSHAPHAT and JOSAPHAT). **1.** Son of ASA and Azubah, succeeded to the throne B. C. 914, when he was thirty-five years old, and reigned twenty-five years. (ISRAEL, KINGDOM OF; JUDAH, KINGDOM OF.) His history is among the events recorded in 1 K. xv. 24–2 K. viii. 16, or in a continuous narrative in 2 Chr. xvii. 1–xxi. 3. He was contemporary with AHAB, AHAZIAH 1, and JEHORAM 1. At first he strengthened himself against Israel by fortifying and garrisoning the cities of Judah and the Ephraimite conquests of Asa. But soon afterward the two Hebrew kings, perhaps appreciating their common danger from Damascus and the tribes on their eastern frontier, formed an alliance. Jehoshaphat's eldest son, JEHORAM 2, married ATHALIAH, the daughter of Ahab and Jezebel. In his own kingdom Jehoshaphat ever showed himself a zealous follower of the commandments of God: he tried, it would seem not quite successfully, to put down the high places and groves in which the people of Judah burnt incense. In his third year he sent out certain princes, priests, and Levites, to go through the cities of Judah, teaching the people out of the Book of the Law. Riches and honors increased around him. He received tributes from the Philistines and Arabians; and kept up a large standing army in Jerusalem. Probably about the sixteenth year of his reign (B. C. 898) he went to Samaria to visit Ahab and to become his ally in the great battle of Ramoth-gilead. From thence Jehoshaphat returned to Jerusalem in peace; and went himself through the people "from Beer-sheba to Mount Ephraim," reclaiming them to the Law of God. Turning his attention to foreign commerce, he built at Ezion-geber, with the help of Ahaziah, a navy designed to go to Tarshish; but it was wrecked at Ezion-geber. Before the close of his reign he was engaged in two additional wars. He was miraculously delivered from a threatened attack of the people of Ammon, Moab, and Seir. After this, perhaps, must be dated the war which Jehoshaphat, in conjunction with JEHORAM 1, king of Israel, and the king of Edom, carried on against the rebellious king of Moab (2 K. iii.). In his declining years the administration of affairs was placed (probably B. C. 891) in the hands of his son JEHORAM 2.—**2.** Son of Ahilud; recorder or annalist in the courts of David (2 Sam. viii. 16, &c.), and Solomon (1 K. iv. 3).—**3.** One of the priests appointed to blow trumpets before the ark when it was carried from the house of Obed-edom to Jerusalem (1 Chr. xv. 24).—**4.** Son of Paruah; one of the twelve purveyors of King Solomon (1 K. iv. 17).—**5.** Son of Nimshi, and father of King Jehu (2 K. ix. 2, 14).

Je-hosh'a-phat (see above), **Val'ley of** (Heb. *'êmek*, see VALLEY 1), a valley mentioned by Joel only, as the spot in which, after the return of Judah and Jerusalem from Captivity, Jehovah would gather all the heathen (Joel iii. 2 [iv. 2 Heb.]), and there sit to judge them for their misdeeds to Israel (iii. 12 [v. 4 Heb.]). The prophet seems to have glanced back to that triumphant day when King Jehoshaphat, the greatest king the nation had seen since Solomon, led out his people to a valley (BERACHAH) in the wilderness of Tekoa, and was there blessed with such a victory over the hordes of his enemies as was without a parallel in the national records (2 Chr. xx.). But though such a reference to Jehoshaphat is both natural and characteristic, it is not certain that it is intended. The name may only be an imaginary one conferred on a spot which existed nowhere but in the vision of the prophet. Such was the view of some of the ancient translators (Theodotion, Targum of Jonathan). By others, however, the prophet has been supposed to have had the end of the world in view. And not only this, but the scene of "Jehovah's judgment" has been localized, and the name has come down to us attached to the deep ravine (Heb. *nahal*, or *nachal*; see VALLEY 3) which separates Jerusalem from the Mount of Olives. At what period the name was first applied to this spot is not known. There is no trace of it in the Bible or in Josephus. In both the only name used for this gorge is KIDRON (N. T. CEDRON). We first encounter its new title in the middle of the fourth century in the *Onomasticon* of Eusebius and Jerome, and in the Commentary of Jerome on Joel. Since that time the name has been recognized and adopted by travellers of all ages and all faiths. Both Moslems and Jews believe that the last judgment is to take place there. The steep sides of the ravine, wherever a level strip affords the opportunity, are crowded—in places almost paved—by the sepulchres of the Moslems, or the simpler slabs of the Jewish tombs, alike awaiting the assembly of the last Judgment. The name would seem to be generally confined by travellers to the upper part of the glen, from about the "TOMB of the Virgin" to the S. E. corner of the wall of Jerusalem.



Valley of Jehoshaphat. Traditional Tombs of Absalom, Jehoshaphat, and Zechariah, and Jewish Burying-ground.—From a photograph.—(Fairbairn).

Je-hosh′e-ba (fr. Heb. = *Jehovah* is her *oath*, i. e. worshipper of Jehovah, Ges.; = JEHOSHABEATH), daughter of Joram (JEHORAM 2), king of JUDAH, and wife of JEHOIADA the high-priest (2 K. xi. 2). Her name in the Chronicles is given JEHOSHABEATH. As she is called, 2 K. xi. 2, "the daughter of *Joram*, sister of Ahaziah," it has been conjectured that she was the daughter, not of ATHALIAH, but of Joram by another wife. This may be; but it is also possible that the omission of Athaliah's name may have been occasioned by the detestation in which it was held. She is the only recorded instance of the marriage of a princess of the royal house with a high-priest. On this occasion it was a providential circumstance (2 Chr. xxii. 11), as inducing and probably enabling her to rescue the infant JOASH from the massacre of his brothers.

Je-hosh′u-a (fr. Heb. = *Jehovah his help*, Ges.) = JOSHUA 1 (Num. xiii. 16).

Je-hosh′u-ah (fr. Heb.) = JEHOSHUA and JOSHUA 1 (1 Chr. vii. 27).

Je-ho′vah (Heb. usually *Yĕhôvâh*, i. e. with the vowel-points of *Ădônâi* [= LORD]; but when these two come together, the former is pointed *Yĕhôvih*, i. e. with the vowels of *Ĕlôhîm* = GOD). The true pronunciation of this name, by which God was known to the Hebrews, has been entirely lost, the Jews themselves scrupulously avoiding every mention of it, and substituting in its stead one or other of the words with whose proper vowel-points it may happen to be written. This custom, which had its origin in reverence, and has almost degenerated into a superstition, was founded upon an erroneous rendering of Lev. xxiv. 16, from which it was inferred that the mere utterance of the name constituted a capital offence. According to Jewish tradition, it was pronounced but once a year by the high-priest on the day of Atonement when he entered the Holy of Holies; but on this point there is some doubt. From Maimonides we learn that it ceased with Simeon the Just (third century B. C.). But even after the destruction of the second Temple instances are met with of individuals who were in possession of the mysterious secret. Von Bohlen asserts that beyond all doubt the word Jehovah is not Shemitic in its origin. He connects it with the Sanscrit *devas*, *devo*, the Greek *Dios*, and Latin *Jovis* or *Diovis*. That the Hebrews learned the word from the Egyptians is a theory which has found some advocates. There can be but little doubt that the process in reality was reversed, and that in this case the Hebrews were, not the borrowers, but the lenders. We have indisputable evidence that it existed among them, whatever may have been its origin, many centuries before it is found in other records; of the contrary we have no evidence whatever. One argument for the Egyptian origin of Jehovah is found in the circumstance that Pharaoh changed the name of Eliakim to *Jeho*iakim (2 K. xxiii. 34), which it is asserted is not in accordance with the practice of conquerors toward the conquered, unless the Egyptian king imposed upon the king of Judah the name of one of his own gods. But the same reasoning would prove that the origin of the word was Babylonian, for the king of Babylon changed the name of Mattaniah to Zedek*iah* (xxiv. 17). But many, abandoning as untenable the theory of an Egyptian origin, have sought to trace the name among the Phenicians and Canaanitish tribes. From the occurrence of Jehovah as a compound in the proper names of many who were not Hebrews, Hamaker contends that it must have been known among heathen people. But such knowledge, if it existed, was no more than might have been obtained by their necessary contact with the Hebrews. The names of Ur*iah* the Hittite, of Araunah or Aran*jah* the Jebusite, of Tob*iah* the Ammonite, and of the Canaanitish town Bizjoth*jah*, may be all explained without having recourse to Hamaker's hypothesis. Most of the authorities on the opposite side have taken for the basis of their explanations, and the different methods of punctuation which they propose, the passage in Ex. iii. 14, to which we must naturally look for a solution of the question. When Moses received his commission to be the deliverer of Israel, the Almighty, who appeared in the burning bush, communicated to him the name which he should give as the credentials of his mission: "And God said unto Moses, I AM THAT I AM (Heb. *ehyeh ăsher ehyeh*); and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." That this passage is intended to indicate the etymology of Jehovah, as understood by the Hebrews, no one has ventured to doubt: it is in fact the key to the whole mystery. But, though it certainly supplies the etymology, the interpretation must be determined from other considerations. According to this view, then, it must be the third person singular masculine future of the substantive verb *hâyâh*, the older form of which was *hâvâh*. Of the many punctuations proposed, the most correct appears to be *Yahăveh* or *Yahăvâh*, and we accept the former (so Mr. Wright, original author of this article), as the more probable, continuing at the same time for the sake of convenience to adopt the form "Jehovah" in what follows, on account of its familiarity to English readers.—The next point for consideration is of vastly more importance: what is the meaning of "Jehovah," and what does it express of the being and nature of God, more than or in distinction from the other names applied to the Deity in the O. T.? ELOHIM in many cases = the *gods* of the heathen, who included in the same title the GOD of the Hebrews, and generally = *the Deity* when spoken of a supernatural being, and when no national feeling influenced the speaker. But, although the distinction between *Elohim*, as a general appellation of Deity, and Jehovah, the national God of the Israelites, contains some superficial truth, the real nature of their difference must be sought for far deeper, and as a foundation for the arguments which will be adduced recourse must again be had to etymology.—With regard to the derivation of ELOHIM, etymologists are divided in their opinions; some connecting it with Heb. *êl* (GOD 1), and the unused Heb. root *ûl*, *to be strong*. From whatever root, however, the word may be derived, most are of opinion that the primary idea contained in it is that of *strength*, *power*; so that *Elohim* is the proper appellation of the Deity, as manifested in His creative and universally sustaining agency, and in the general divine guidance and government of the world. The question now arises, What is the meaning to be attached to the plural form of the word? Some have discovered therein the mystery of the Trinity, while others maintain that it points to polytheism. Probably the plural form *Ĕlôhîm*, instead of pointing to polytheism, is applied to God as comprehending in Himself the fulness of all power, and uniting in a perfect degree all that which the name signifies, and all the attributes which the heathen ascribe to the several divinities of their pantheon. The singular *ĕlôah* (GOD 2), with few exceptions (Neh. ix. 17; 2 Chr. xxxii. 15), occurs only in poetry. It will be found, upon examination of the passages in which *Elohim* occurs, that it is chiefly in places where God is exhibited only in the plenitude of His power, and where no especial reference is made to His unity, personality, or holiness, or to His relation to Israel and the theocracy.—But while *Elohim* exhibits God displayed in His power as the creator and governor of the physical universe, the name Jehovah designates His nature as He stands in relation to man, as the only almighty, true, personal, holy Being, a spirit, and "the father of spirits" (Num. xvi. 22; compare Jn. iv. 24), who revealed Himself to His people, made a covenant with them, and became their lawgiver, and to whom all honor and worship are due. If the etymology above given be accepted, and the name be derived from the future tense of the substantive verb, it would denote, in accordance with the general analogy of proper names of a similar form, *He that is, the Being*, whose chief attribute is eternal existence. As the Israelites were in a remarkable manner distinguished as the people of Jehovah, who became their lawgiver and supreme ruler, it is not strange that He should be put in strong contrast with Chemosh (Judg. xi. 24), Ashtaroth (Judg. x. 6), and the Baalim (Judg. iii. 7), the national deities of the surrounding nations, and thus be preëminently distinguished in one aspect of His character as the tutelary deity of the Hebrews. (Law of Moses.) Such and no more was He to the heathen (1 K. xx. 23); but all this and much more to the Israelites, to whom Jehovah was a distinct personal subsistence—the living God, who reveals Himself to man by word and deed, helps, guides, saves, and delivers, and is to the O. T. what Christ is to the N. T. Jehovah was no abstract name, but thoroughly practical, and stood in intimate connection with the religious life of the people. While *Elohim* represents God only in His most outward relation to man, and distinguishes Him as recognized in His omnipotence, Jehovah describes Him according to His innermost being. In Jehovah the moral attributes are presented as constituting the essence of His nature; whereas in *Elohim* there is no reference to personality or moral character. That Jehovah is identical with *Elohim*, and not a separate being, is indicated by the joint use of the names *Jehovah-Elohim* (A. V. "the Lord God;" Pentateuch). Mr. Tyler (*Jehovah, the Redeemer God*, &c.), Mr. MacWhorter (*Yahveh Christ, or the Memorial Name; B. S.* xiv. 98 ff.), and Mr. Macdonald (*Introduction to the Pentateuch*), make Jehovah = *He who will be*, and maintain that the name was used with reference to the future manifestation of God in Christ (compare Mat. xi. 3; Rev. i. 8, &c.).—The antiquity of the name Jehovah among the Hebrews has formed the subject of much discussion. That it was not known before the age of Moses has been inferred from Ex. vi. 3; while Von Bohlen assigns to it a much more recent date. But, on the other hand, it would seem from the etymology of the word that it originated in an age long prior to that of Moses, in whose time the Heb. root *hâvâh* (= *hâyâh*) was already antiquated. At the same time it is distinctly stated in Ex. vi. 3, that to the patriarchs God was not known by the name Jehovah. If, therefore, this passage has reference to the first revelation of Jehovah simply as a name and title of God, there is clearly a discrepancy which requires to be explained. In renewing His promise of deliverance from Egypt, "God spake unto Moses and said unto him, I am Jehovah (A. V. 'the Lord'); and I appeared unto Abraham, unto Isaac, and unto Jacob (by the name of) God Almighty (Heb. *Êl Shaddai*), but by my name JEHOVAH was I not known to them." It follows then that, if the reference were merely to the name as a name, this passage would prove equally that before this time *Elohim* was unknown as an appellation of the Deity, and God would appear uniformly as *Êl Shaddai* in the patriarchal history. Calvin saw at once that the knowledge there spoken of could not refer to the syllables and letters, but to the recognition of God's glory and majesty. It was not the name, but the true depth of its significance which was unknown to and uncomprehended by the patriarchs. They had known God as the omnipotent, *Êl Shaddai* (Gen. xvii. 1, xxviii. 3), the ruler of the physical universe, and of man as one of His creatures; as a God eternal, immutable, and true to His promises He was yet to be revealed. In the character expressed by the name Jehovah He had not hitherto been fully known; His true attributes had not been recognized in His working and acts for Israel. Referring to other passages in which the phrase "the name of God" occurs, it is clear that something more is intended by it than a mere appellation, and that the proclamation of the name of God is a revelation of His moral attributes, and of His true character as Jehovah (Ex. xxxiii. 19, xxxiv. 6, 7) the God of the covenant. Great stress has been laid, by those who deny the antiquity of the name Jehovah, upon the fact that proper names compounded with it occur but seldom before the age of Samuel and David. It is undoubtedly true that, after the revival of the true faith among the Israelites, proper names so compounded did become more frequent, but if it can be shown that prior to the time of Moses any such names existed, it will be sufficient to prove that the name Jehovah was not entirely unknown. Among those which have been quoted for this purpose are Jochebed the mother of Moses, and daughter of Levi, and Moriah, the mountain on which Abraham was commanded to offer up Isaac. Against the former it is urged that Moses might have changed her name to Jochebed after the name Jehovah had been communicated by God; but this is very improbable, as he was at this time eighty years old, and his mother in all probability dead. If this only be admitted as a genuine instance of a name compounded with Jehovah, it takes us at once back into the patriarchal age, and proves that a word which was employed in forming the proper name of Jacob's grand-daughter could not have been unknown to that patriarch himself. The name Moriah is of more importance, for in one passage in which it occurs it is accompanied by an etymology intended to indicate what was then understood by it (2 Chr. iii. 1).

Je-ho'vah-ji'reh (fr. Heb. = *Jehovah will see*, or *provide*), the name given by Abraham to the place on which he had been commanded to offer Isaac, to commemorate the interposition of the angel of Jehovah, who appeared to prevent the sacrifice (Gen. xxii. 14) and provided another victim. Moriah 1.

Je-ho'vah–nis'si (fr. Heb. = *Jehovah my banner*), the name given by Moses to the altar which he built in commemoration of the discomfiture of the Amalekites by Joshua and his chosen warriors at Rephidim (Ex. xvii. 15). The significance of the name is probably contained in the allusion to the staff which Moses held in his hand as a banner during the engagement.

Je-ho'vah–sha'lom (fr. Heb. = *Jehovah* is *peace*, or *Jehovah*, the God *of peace*), the altar erected by Gideon in Ophrah in memory of the salutation addressed to him by the angel of Jehovah, "Peace be unto thee" (Judg. vi. 24).

*** Je-ho′vah–sham′mah** (fr. Heb. = *Jehovah is there*), a prophetic name of JERUSALEM, the holy city (Ez. xlviii. 35, margin).

*** Je-ho′vah–tsid′ke-nu** (fr. Heb. = *Jehovah our righteousness*), a prophetic name of the King to be raised up unto David, MESSIAH (Jer. xxiii. 6, margin); also of the holy city JERUSALEM (xxxiii. 16, margin). Henderson ascribes the name to the Messiah in both passages.

Je-hoz′a-bad (fr. Heb. = whom *Jehovah bestows*, Ges.; contracted to JOZABAD). **1.** A Korahite Levite, second son of Obed-edom, and one of the porters of the S. gate of the Temple, and of the storehouse there in the time of David (1 Chr. xxvi. 4, 15, compared with Neh. xii. 25).—**2.** A Benjamite, captain of 180,000 armed men, in the days of King Jehoshaphat (2 Chr. xvii. 18).—**3.** Son of Shomer or Shimrith, a Moabitish woman, conspired with the son of an Ammonitess against King JOASH and slew him in his bed (2 K. xii. 21; 2 Chr. xxiv. 26).

Je-hoz′a-dak (fr. Heb. = whom *Jehovah makes just*, Ges.; contracted to JOZADAK), son of the high-priest SERAIAH (1 Chr. vi. 14, 15) in the reign of Zedekiah. When his father was slain at Riblah by order of Nebuchadnezzar, in the eleventh of Zedekiah (2 K. xxv. 18, 21), Jehozadak was led away captive to Babylon (1 Chr. vi. 15), where he doubtless spent the remainder of his days. He himself never attained the high-priesthood, but he was the father of JESHUA the HIGH-PRIEST—who with Zerubbabel headed the Return from Captivity—and of all his successors till the pontificate of Alcimus (Ezr. iii. 2; Neh. xii. 26, &c.). Nothing more is known about him. JOSEDECH; JOZADAK.

Je′hu (L. fr. Heb. = *Jehovah is He*). **1.** Founder of the fifth dynasty of the kingdom of Israel. (ISRAEL, KINGDOM OF.) His history was told in the lost "Chronicles of the Kings of Israel" (2 K. x. 34). His father's name was Jehoshaphat (ix. 2); his grandfather's was Nimshi. In his youth he had been one of the guards of Ahab. His first appearance in history is when, with a comrade in arms, Bidkar, he rode behind Ahab on the fatal journey from Samaria to Jezreel, and heard, and laid up in his heart, the warning of Elijah against the murderer of Naboth (ix. 25). But he had already, as it would seem, been known to Elijah as a youth of promise, and, accordingly, in the vision at Horeb he is mentioned as the future king of Israel, whom Elijah is to anoint as the minister of vengeance on Israel (1 K. xix. 16, 17). This injunction, for reasons unknown to us, Elijah never fulfilled. It was reserved long afterward for his successor Elisha. Jehu meantime, in the reigns of Ahaziah and Jehoram, had risen to importance. He was, under the last-named king, captain of the host in the siege of Ramoth-gilead. Whilst in the midst of the officers of the besieging army, a youth suddenly entered, of wild appearance (2 K. ix. 11), and insisted on a private interview with Jehu. They retired into a secret chamber. The youth uncovered a vial of the sacred oil which he had brought with him, poured it over Jehu's head, and, after announcing to him the message from Elisha, that he was appointed to be king of Israel and destroyer of the house of Ahab, rushed out of the house and disappeared. Jehu's countenance, as he reëntered the assembly of officers, showed that some strange tidings had reached him. He tried at first to evade their questions, but then revealed the situation in which he found himself placed by the prophetic call. In a moment the enthusiasm of the army took fire. They threw their garments under his feet, so as to form a rough carpet of state, placed him on the top of the stairs, as on an extempore throne, blew the royal salute on their trumpets, and thus ordained him king. He then cut off all communication between Ramoth-gilead and Jezreel, and set off, full speed, with his ancient comrade, Bidkar, whom he had made captain of the host in his place, and a band of horsemen. From the tower of Jezreel a watchman saw the cloud of dust (A. V. "company") and announced his coming (ix. 17). The messengers that were sent out to him he detained, on the same principle of secrecy which had guided all his movements. It was not till he had almost reached the city, and was identified by the watchman, that alarm was taken. But it was not till, in answer to Jehoram's question, "Is it peace, Jehu?" that Jehu's fierce denunciation of Jezebel at once revealed the danger. Jehu seized his opportunity, and shot him through the heart (ix. 24). The body was thrown out on the fatal field, and whilst his soldiers pursued and killed the king of Judah (AHAZIAH 2) at Beth-gan (A. V. "the garden-house"), probably En-gannim, Jehu himself advanced to the gates of Jezreel and fulfilled the divine warning on Jezebel as already on Jehoram. He then entered on a work of extermination hitherto unparalleled in the history of the Jewish monarchy. All the descendants of Ahab that remained in Jezreel, together with the officers of the court, and hierarchy of Astarte (ASHTORETH), were swept away. His next step was to secure Samaria. Every stage of his progress was marked with blood. At the gates of Jezreel he found the heads of seventy princes of the house of Ahab, ranged in two heaps. Next, at "the shearing-house" (or Beth-eked) between Jezreel and Samaria he encountered forty-two sons or nephews (2 Chr. xx. 8) of the late king of Judah. These also were put to the sword at the fatal well. As he drove on he encountered a strange figure, such as might have reminded him of the great Elijah. It was JEHONADAB, the austere Arabian sectary, the son of Rechab. In him his keen eye discovered a ready ally. He took him into his chariot, and they concocted their schemes as they entered Samaria (2 K. x. 15, 16). Up to this moment there was nothing which showed any thing beyond a determination to exterminate in all its branches the personal adherents of Ahab. There was to be a new inauguration of the worship of Baal. A solemn assembly, sacred vestments, innumerable victims, were ready. The vast temple at Samaria raised by Ahab (1 K. xvi. 32) was crowded from end to end. The chief sacrifice was offered, as if in the excess of his zeal, by Jehu himself. Jehonadab joined in the deception. There was some apprehension lest worshippers of Jehovah might be found in the temple; such, it seems, had been the intermixture of the two religions. As soon, however, as it was ascertained that all, and none but, the idolaters were there, the signal was given to eighty trusted guards, and a sweeping massacre removed at one blow the whole heathen population of the kingdom of Israel. This is the last public act recorded of Jehu. The remaining twenty-seven years of his long reign are passed over in a few words, in which two points only are material:—He did not destroy the calf-worship of Jeroboam:—The Trans-jordanic tribes suffered much from the ravages of Hazael (2 K. x. 29–33). He was buried in state in Samaria, and was succeeded by his son JEHOAHAZ (x. 35). His name is the first of the Israelite kings which appears in the Assyrian monuments, having been read *Yahua* (Jehu), *the son of Khumri* (Omri), on the black obelisk from Nimroud now in the British Museum, among the kings bringing tribute (so Stanley, with Dr. Hincks, Rawlinson, &c.).—**2.** Son of Hanani; a prophet of Judah, but whose ministrations were chiefly directed to Israel. His father was probably the seer who attacked Asa (2 Chr. xvi. 7). He must have begun his career as a prophet when very young. He first denounced Baasha (1 K. xvi. 1, 7), and then, after an interval of thirty years, reappears to denounce Jehoshaphat for his alliance with Ahab (2 Chr. xix. 2, 3). He survived Jehoshaphat and wrote his life (xx. 34).—**3.** A man of Judah of the house of Hezron (1 Chr. ii. 38).—**4.** A Simeonite chief, son of Josibiah (iv. 35).—**5.** "Jehu the Antothite" was one of the chief of the heroes of Benjamin, who joined David at Ziklag (xii. 3).

Je-hub'bah (fr. Heb. = *he will be hidden*, Ayre), a man of Asher; son of Shamer or Shomer, of the house of Beriah (1 Chr. vii. 34).

Je-hu'cal (fr. Heb. = *potent*, Ges.; contracted to JUCAL), son of Shelemiah; one of two persons sent by King Zedekiah to Jeremiah, to entreat his prayers and advice (Jer. xxxvii. 3). JUCAL.

Je'hud (fr. Heb. = *Judah*, i. e. *Judea*, Ges.; *place of renown*, Fü.), a city of Dan (Josh. xix. 45), named between Baalath and Bene-berak; probably at the modern village *el-Yehudiyeh*, seven miles E. of *Jaffa* and five N. of *Lydd*.

Je-hu'di (fr. Heb. = *Jew*), son of Nethaniah; a man employed by the princes of Jehoiakim's court to fetch Baruch to read Jeremiah's denunciation (Jer. xxxvi. 14), and then by the king to fetch the volume itself and read it to him (21, 23).

Je-hu-di'jah (fr. Heb., see below) (1 Chr. iv. 18). If this is a proper name at all, it is (with the Hebrew article *hâ*) Ha-jehudijah, like Ham-melech, Hak-koz, &c.; and it seems to be rather an appellative = *the Jewess*. As far as an opinion can be formed of so obscure and apparently corrupt a passage (so Lord A. C. Hervey), Mered married two wives—one a Jewess, the other an Egyptian, a daughter of Pharaoh. The Jewess was sister of Naham, the father of the cities of Keilah and Eshtemoa. HODIAH.

Je'hush (fr. Heb. = to whom God *hastens*, Ges.; *a collector*, Fü.), son of Eshek, a remote descendant of Saul (1 Chr. viii. 39).

Je-i'el (fr. Heb. = *treasured of God?* Ges.; *God is snatching away*, Fü.; = JEUEL and JEHIEL 12). **1.** A Reubenite chief of the house of Joel (1 Chr. v. 7).—**2.** A Merarite Levite, one of the gate-keepers to the sacred tent (xv. 18). His duty was also to play the harp (ver. 21), or the psaltery and harp (xvi. 5), in the service before the Ark.—**3.** A Gershonite Levite, one of the sons of Asaph, forefather of JAHAZIEL in the time of King Jehoshaphat (2 Chr. xx. 14).—**4.** The scribe who kept the account of the numbers of King Uzziah's irregular predatory warriors (xxvi. 11).—**5.** A Gershonite Levite, one of the sons of Elizaphan (xxix. 13).—**6.** One of the chiefs of the Levites in the time of Josiah (xxxv. 9).—**7.** One of the sons of Adonikam in the caravan of Ezra from Babylon to Jerusalem (Ezr. viii. 13).—**8.** A layman, of the sons of Nebo, who had taken a foreign wife and had to relinquish her (x. 43).

Je-kab'ze-el (fr. Heb. = which *God gathers*, Ges.) = KABZEEL, the most remote city of Judah on the S. frontier (Neh. xi. 25).

Jek-a-me'am (fr. Heb. = who *gathers the people*, Ges.), a Levite in David's time; fourth of the sons of Hebron, the son of Kohath (1 Chr. xxiii. 19, xxiv. 23).

Jek-a-mi'ah (fr. Heb. = whom *Jehovah gathers*, Ges.), son of Shallum, in the line of Ahlai (1 Chr. ii. 41).

Je-ku'thi-el (fr. Heb. = *piety toward God?* Ges.; *God is almightiness*, Fü.), a man recorded in the genealogies of Judah (1 Chr. iv. 18) as the son of Ezra or Mered, by his Jewish wife (A. V. JEHUDIJAH), and in his turn the father, or founder, of the town of Zanoah.

Je-mi'ma (fr. Heb. = *dove*, Ges.; the *pure*, as *day*-light, Fü.), the eldest of the three daughters born to Job after the restoration of his prosperity (Job xlii. 14).

* **Jem'i-ni** (fr. Heb. = *my right hand*). The margin of 1 Sam. ix. 1 has (literally from the Hebrew) "the son of a man of Jemini," for which the text has (probably correctly) "a BENJAMITE."

Jem'na-an (fr. Gr.) (Jd. ii. 28), no doubt = JABNEEL = JAMNIA.

Jem'u-el (L. fr. Heb. = *day of God*, Ges.), eldest son of Simeon (Gen. xlvi. 10; Ex. vi. 15); = NEMUEL.

Jeph'thae [jef'the] (Gr. *Iephthaë*, fr. Heb.) = JEPHTHAH (Heb. xi. 32).

Jeph'thah (fr. Heb. = whom God *sets free?* Ges.; *a breaker through*, i. e. causing to bear, Fü.), a JUDGE, about B. C. 1143–1137. His history is contained in Judg. xi. 1–xii. 7. He was a Gileadite, the son of Gilead and a concubine. Driven by the legitimate sons from his father's inheritance, he went to Tob, and became the head of a company of freebooters in a debatable land probably belonging to Ammon (2 Sam. x. 6). His fame as a bold and successful captain was carried back to his native Gilead; and when the time was ripe for throwing off the yoke of Ammon, Jephthah consented to become their captain, on the condition (solemnly ratified before the Lord in Mizpeh) that in the event of his success against Ammon he should still remain as their acknowledged head. He collected warriors throughout Gilead and Manasseh, the provinces which acknowledged his authority; and then he vowed his vow unto the Lord. The Ammonites were routed with great slaughter. Twenty cities, from Aroer on the Arnon to Minnith and to Abel Ceramim, were taken from them. But as the conqueror returned to Mizpeh, there came out to meet him a procession of damsels with dances and timbrels, and among them—the first person from his own house—his daughter and only child. "Alas! my daughter, thou hast brought me very low," was the greeting of the heart-stricken father. But the high-minded maiden is ready for any personal suffering in the hour of her father's triumph. Only she asks for a respite of two months to withdraw to her native mountains, and in their recesses to weep with her virgin-friends over the early disappointment of her life. When that time was ended she returned to her father, and "he did unto her his vow." But Jephthah had not long leisure, even if he were disposed, for the indulgence of domestic grief. The proud tribe of Ephraim challenged his right to go to war, as he had done without their concurrence, against Ammon. He first defeated them, then intercepted the fugitives at the fords of Jordan, and there put 42,000 men to the sword. (SHIBBOLETH.) He judged Israel six years and died. It is generally conjectured that his jurisdiction was limited to the Trans-jordanic region. That the daughter of Jephthah was really offered up to God in sacrifice—slain by the hand of her father and then burnt—is a horrible conclusion, but one which it seems impossible to avoid (so Mr. Bullock, with Jonathan the paraphrast, Rashi, Josephus, Origen, and perhaps all the early Christian Fathers, Lightfoot, Kitto, &c.). Joseph Kimchi supposed that, instead of being sacrificed, she was shut up in a house which her father built for the purpose, and that she was there visited by the daughters of Israel four days in each year so long as she lived. This interpretation has been adopted by many eminent men (Drusius, Grotius, Estius, De Dieu, Bishop Hall, Waterland, Hales, Hengstenberg, &c.).

Je-phun′ne = JEPHUNNEH (Ecclus. xlvi. 7).

Je-phun′neh (fr. Heb. = for whom *is prepared?* Ges.; who *becomes visible*, Fü.). **1.** Father of CALEB the spy. He appears (so Lord A. C. Hervey) to have belonged to an Edomitish tribe called Kenezites, from Kenaz their founder (Num. xiii. 6, &c.; xxxii. 12, &c.; Josh. xiv. 14, &c.; 1 Chr. iv. 15).—**2.** A descendant of Asher; eldest of the three sons of Jether (1 Chr. vii. 38).

Je′rah (fr. Heb., see below), fourth in order of the sons of JOKTAN (Gen. x. 26; 1 Chr. i. 20), and progenitor of a tribe of southern ARABIA. He has not been satisfactorily identified with the name of any Arabian place or tribe, though a fortress named *Yerákh* is mentioned as belonging to the district of the *Nijjád*, which is in Mahreh, at the extremity of the Yemen. Bochart translates Jerah = *the moon* into Arabic, and finds the descendants of Jerah in the Alilæi, a people dwelling near the Red Sea, on the strength of a passage in Herodotus (iii. 8), in which he says of the Arabs, "Bacchus they call in their language Orotal; and Urania, Alilat."

Je-rah′me-el (fr. Heb. = on whom *God has mercy*, Ges.). **1.** First-born son of Hezron, the son of Pharez, the son of Judah (1 Chr. ii. 9, 25–27, 33, 42). His descendants are given at length in the same chapter. (JERAHMEELITES.)—**2.** A Merarite Levite, of the family of Kish, the son of Mahli (1 Chr. xxiv. 29; compare xxiii. 21).—**3.** Son of Hammelech (compare JOASH 4; MAASEIAH 17; MALCHIAH 8); employed by Jehoiakim to make Jeremiah and Baruch prisoners, after he had burnt the roll of Jeremiah's prophecy (Jer. xxxvi. 26).

Je-rah′me-el-ites (fr. Heb.), **the** = the descendants of JERAHMEEL 1 (1 Sam. xxvii. 10, xxx. 29). They dwelt in the S. of Judah.

Jer′e-chus (fr. Gr.) = JERICHO (1 Esd. v. 22).

Je′red (fr. Heb. = *descent*, Ges.; = JARED). **1.** Son of Mahalaleel and father of Enoch (1 Chr. i. 2); = JARED.—**2.** A descendant of Judah; the "father—i. e. founder—of Gedor" (iv. 18).

Jer′e-mai (fr. Heb. = *dwelling in heights*, Ges.), a layman; one of the sons of Hashum, compelled by Ezra to put away his foreign wife (Ezr. x. 33).

Jer-e-mi′ah (fr. Heb. = whom *Jehovah sets up*, Ges.; *Jah is the exalted one*, Fü.). **1.** A celebrated Hebrew PROPHET. (I.) *Life and Work.* (1.) *Under Josiah* B. C. 638–608 (see for chronology ISRAEL, KINGDOM OF). In the thirteenth year of the reign of Josiah, the prophet speaks of himself as still "a child" (Jer. i. 6). We cannot rely, indeed, on this word as a chronological datum. We may at least infer, however, as we can trace his life in full activity for upward of forty years from this period, that at the commencement of that reign he could not have passed out of actual childhood. He is described as "the son of Hilkiah of the priests that were in ANATHOTH" (i. 1). Some have identified this Hilkiah with the high-priest who bore so large a share in Josiah's work of reformation, but of this there is no evidence. The boy would hear among the priests of his native town, not three miles distant from Jerusalem, of the idolatries and cruelties of Manasseh and his son Amon. He would be trained in the traditional precepts and ordinances of the Law. He would become acquainted with the names and writings of older prophets. As he grew up toward manhood, he would hear also of the work which the king and his counsellors were carrying on, and of the teaching of the woman (HULDAH), who alone, or nearly so, in the midst of that religious revival, was looked upon as speaking from direct prophetic inspiration. In all likelihood he came into actual contact with them. Possibly, too, to this period of his life we may trace the commencement of that friendship with the family of Neriah which was afterward so fruitful in results. (BARUCH.) As the issue of all these influences we find in him all the conspicuous features of the devout ascetic character: intense consciousness of his own weakness, great susceptibility to varying emotions, a spirit easily bowed down. Left to himself, he might have borne his part among the reforming priests of Josiah's reign, free from their formalism and hypocrisy. But "the word of Jehovah came to him" (i. 2); and by that divine voice the secret of his future life was revealed to him, at the very time when the work of reformation was going on with fresh vigor (2 Chr. xxxiv. 3), when he himself was beginning to have the thoughts and feelings of a man. A life-long martyrdom was set before him, a struggle against kings, and priests, and people (Jer. i. 18). For a time, it would seem he held aloof from the work which was going on throughout the nation. His name is nowhere mentioned in the history of the memorable eighteenth year of Josiah. Though five years had passed since he entered on the work of a prophet, it is from Huldah, not from him, that the king and his princes seek for counsel. The discovery of the Book of the Law, however, could not fail to exercise an influence on a mind like Jeremiah's: his later writings show abundant traces of it; and the result apparently was, that he could not share the hopes which others cherished. He saw that the reformation was but a surface one. Israel had gone into captivity, and Judah was worse than Israel (iii. 11). It was as hard for him, as it had been for Isaiah, to find, among the princes and people who worshipped in the Temple, one just, truth-seeking man (v. 1, 28). His own work, as a priest and prophet, led him to discern the falsehood and lust of rule which were at work under the form of zeal (v. 31). The strange visions which had followed upon his call (i. 11–16) taught him that Jehovah would "hasten" the performance of His word. Hence, though we have hardly any mention of special incidents in the life of Jeremiah during the eighteen years between his call and Josiah's death, the main features of his life come distinctly enough before us. He had even then his experience of the bitterness of the lot to which God had called him. The duties of the priest, even if he continued to discharge them, were merged in those of the new and special office. Toward the close of the reign, however, he appears to have taken some part in the great national questions then at issue. Josiah, probably (so Professor Plumptre, the original author of this article) following the advice of Jeremiah, chose to attach himself to the new Chaldean kingdom, and lost his life in the vain attempt to stop the progress of the Egyptian king. We may think of this as one of the first great sorrows of Jeremiah's life.—(2.) *Under Jehoahaz* (= Shallum), B. C. 608. The short reign of this prince (chosen by the people on hearing of Josiah's death, and after three months deposed by Pharaoh-necho) gave little scope for direct prophetic action. The fact of his deposition, however, shows that he had been set up against Egypt, and therefore as representing the policy of which Jeremiah had been the advocate; and this may account for the tenderness and pity with which he speaks of him in his Egyptian exile (xxii. 11, 12).—(3.) *Under Jehoiakim*, B. C. 607–597. In the weakness and disorder which characterized this reign, the work of Jeremiah became daily more prominent. The king had come to the throne as the vassal of Egypt, and for a time the Egyptian party was dominant in Jerusalem. Others, however, held that the only way of safety lay in accepting the supremacy of the Chaldeans. Jeremiah appeared as the chief representative of this party. He had learned to discern the signs of the times; the evils of the nation were not to be cured by any half-measures of reform, or by foreign alliances. The king of Babylon was God's servant (xxv. 9, xxvii. 6), doing His work, and was for a time to prevail over all resistance. Hard as it was for one who sympathized so deeply with all the sufferings of his country, this was the conviction to which he had to bring himself. He had to expose himself to the suspicion of treachery by declaring it. Men claiming to be prophets had their "word of Jehovah" to set against his (xiv. 13, xxiii. 7), and all that he could do was to commit his cause to God, and wait for the result. Some of the most striking scenes in this conflict are brought before us with great vividness (xxvi.). If Jeremiah was not at once hunted to death, like Urijah (xxvi. 23), it was because his friend Abikam was powerful enough to protect him. The fourth year of Jehoiakim was yet more memorable. The battle of Carchemish overthrew the hopes of the Egyptian party (xlvi. 2), and the armies of Nebuchadnezzar drove those who had no defenced cities to take refuge in Jerusalem (xxxv. 11). As one of the consequences of this, we have the interesting episode of the RECHABITES. In this year, too, came another solemn message to the king: prophecies, which had been uttered here and there at intervals, were now to be gathered together, written in a book, and read as a whole in the hearing of the people. Baruch, already known as the prophet's disciple, acted as scribe; and in the following year, when a solemn fast-day called the whole people together in the Temple (xxxvi. 1–9), Jeremiah—hindered himself, we know not how—sent him to proclaim them. The result was as it had been before: the princes of Judah connived at the escape of the prophet and his scribe (xxxvi. 19). The king vented his impotent rage upon the scroll which Jeremiah had written. Jeremiah and Baruch, in their retirement, rewrote it with many added prophecies; among them, probably, the special prediction that the king should die by the sword, and be cast out unburied and dishonored (xxii. 30). In chapter xlv., which belongs to this period, we have a glimpse into the relations between the master and the scholar, and into the thoughts of each of them. In the absence of special dates for other events in the reign of Jehoiakim, we may bring together into one picture some of the most striking features of this period of Jeremiah's life. As the dangers from the Chaldeans became more threatening, the persecution against him grew hotter, his own thoughts were more bitter and desponding (xviii.). The people sought his life: his voice rose up in the prayer that God would deliver and avenge him. That thought he soon reproduced in act as well as word. Standing in the valley of the son of Hinnom, he broke the earthen vessel he carried in his hands, and prophesied to the people that the whole city should be defiled with the dead, as that valley had been, within their memory, by Josiah (xix. 10–13). The boldness of the speech and act drew upon him immediate punishment. The years that followed brought no change for the better. Famine and drought were added to the miseries of the people (xiv. 1), but false prophets still deceived them with assurances of plenty; and Jeremiah was looked on with dislike, as "a prophet of evil," and "every one cursed" him (xv. 10). He was set, however, "as a fenced brazen wall" (xv. 20), and went on with his work, reproving king, and nobles, and people.—(4.) *Under Jehoiachin* (= Jeconiah), B. C. 597. The danger which Jeremiah had so long foretold at last came near. First Jehoiakim, and afterward his successor, were carried into exile (2 K. xxiv.). Of the work of the prophet in this short reign we have but the fragmentary record of xxii. 24–30.—(5.) *Under Zedekiah*, B. C. 597–586. In this prince (probably as having been appointed by Nebuchadnezzar), we do not find the same obstinate resistance to the prophet's counsels as in Jehoiakim. He respects him, fears him, seeks his counsel; but he is a mere shadow of a king, powerless even against his own counsellors, and in his reign, accordingly, the sufferings of Jeremiah were sharper than they had been before. His counsel to the exiles was that they should submit to their lot, prepare for a long captivity, and wait quietly for the ultimate restoration. The king at first seemed willing to be guided by him, and sent to ask for his intercession (Jer. xxxvii. 3). He appears in the streets of the city with bonds and yokes upon his neck (xxvii. 2), announcing that they were meant for Judah and its allies. The approach of an Egyptian army, however, and the consequent departure of the Chaldeans, made the position of Jeremiah full of danger; and he sought to effect his escape from a city, in which, it seemed, he could no longer do good, and to take refuge in his own town of Anathoth or its neighborhood (xxxvii. 12). The discovery of this plan led, not unnaturally perhaps, to the charge of desertion: it was thought that he, too, was "falling away to the Chaldeans," as others were doing (xxxviii. 19), and, in spite of his denial, he was thrown into a dungeon (xxxvii. 16). The interposition of the king, who still respected and consulted him, led to some mitigation of the rigor of his confinement (xxxvii. 21); but, as this did not hinder him from speaking to the people, the princes of Judah, bent on an alliance with Egypt, and calculating on the king's being unable to resist them (xxxviii. 5), threw him into the prison-pit, to die there. From this horrible fate he was again delivered, by the friendship of the Ethiopian eunuch, Ebed-melech, and the king's regard for him; and was restored to the milder custody in which he had been kept previously, where we find (xxxii. 16) he had the companionship of Baruch. The return of the Chaldean army filled both king and people with dismay (xxxii. 1); and the risk now was that they would pass from their presumptuous confidence to the opposite extreme and sink down in despair, with no faith in God and no hope for the future. The prophet was taught how to meet that danger also. In his prison, while the Chaldeans were ravaging the country, he bought, with all requisite formalities, the field at Anathoth which his kinsman Hanameel wished to get rid of (xxxii. 6–9). His faith in the promises of God did not fail him. At last the blow came. The city was taken, the Temple burnt. The king and his princes shared the fate of Jehoiachin. The prophet gave utterance to his sorrow in the Lamentations.—(6.) *After the capture of Jerusalem*, B. C. 586–?. The Chaldean party in Judah had now the prospect of better things. We find a special charge given to Nebuzaradan (xxxix. 11) to protect the person of Jeremiah; and, after being carried as far as Ramah with the crowd of captives (xl. 1), he was set free, and Gedaliah, the son of his steadfast friend Ahikam, made governor over the cities of Judah. The feeling of the Chaldeans toward him was shown yet more strongly in the offer made him by Nebuzaradan (xl. 4, 5). For a short time there was an interval of peace (xl. 9–12), soon broken, however, by the murder of Gedaliah by Ishmael and his associates. We are left to conjecture in what way the prophet escaped from a massacre apparently intended to include all the adherents of Gedaliah. The fulness with which the history of the massacre is narrated in chapter xli. makes it, however, probable that he was among the prisoners whom Ishmael was carrying off to the Ammonites, and who were released by the arrival of Johanan. One of Jeremiah's friends was thus cut off, but Baruch still remained with him; and the people, under Johanan, who had taken the command on the death of Gedaliah, turned to him for counsel. His warnings and assurances were in vain, and did but draw on him and Baruch the old charge of treachery (xliii. 3). The people followed their own counsel, and—lest the two whom they suspected should betray or counteract it—took them also by force to Egypt. There, in the city of Tahpanhes, we have the last clear glimpses of the prophet's life. His words are sharper and stronger than ever. He does not shrink, even there, from speaking of the Chaldean king once more as the "servant of Jehovah" (xliii. 10). He declares that they should see the throne of the conqueror set up in the very place which they had chosen as the securest refuge. He utters a final protest (xliv.) against the idolatries of which they and their fathers had been guilty, and which they were even then renewing. After this all is uncertain. If we could assume that lii. 31 was written by Jeremiah himself, it would show that he reached an extreme old age, but this is so doubtful that we are left to other sources. On the one hand there is the Christian tradition, resting doubtless on some earlier belief, that the Jews at Tahpanhes, irritated by his rebukes, at last stoned him to death. An Alexandrian tradition reported that his bones had been brought to that city by Alexander the Great. On the other side there is the Jewish statement that on the conquest of Egypt by Nebuchadnezzar, he, with Baruch, made his escape to Babylon or Judea, and died in peace. As it is, the darkness and doubt that brood over the last days of the prophet's life are more significant than either of the issues which presented themselves to men's imaginations as the winding-up of his career. He did not need a death by violence to make him a true martyr.—(II.) *Character and style.* It will have been seen from this narrative that there fell to the lot of Jeremiah sharper suffering than any previous prophet had experienced. In every page of his prophecies we recognize the temperament which, while it does not lead the man who has it to shrink from doing God's work, however painful, makes the pain of doing it infinitely more acute, and gives to the whole character the impress of a deeper and more lasting melancholy. He has to appear as a prophet of evil, dashing to the ground the false hopes with which the people are buoying themselves up. Other prophets—Samuel, Elisha, Isaiah—had been sent to rouse the people to resistance. He has been brought to the conclusion, bitter as it is, that the only safety for his countrymen lies in their accepting that against which they are contending as the worst of evils; and this brings on him the charge of treachery and desertion. If it were not for his trust in the God of Israel, for his hope of a better future to be brought out of all this chaos and darkness, his heart would fail within him. But that vision is clear and bright, and it gives to him, almost as fully as to Isaiah, the character of a prophet of the Gospel. The prophet's hopes are not merely vague visions of a better future: they gather round the person of a Christ, and are essentially Messianic. In a deeper sense than that of the patristic divines, the life of the prophet was a type of that of Christ. The character of the man impressed itself with more or less force upon the language of the writer. As might be expected in one who lived in the last days of the kingdom, and had therefore the works of the earlier prophets to look back upon, we find in him reminiscences and reproductions of what they had written, which indicate the way in which his own spirit had been educated. Traces of the influence of the newly-discovered Book of the Law, and in particular of Deuteronomy, appear repeatedly in his, as in other writings of the same period. Throughout, too, there are the tokens of his individual temperament: a greater prominence of the subjective, elegiac element, than in other prophets, a less sustained energy, a less orderly and completed rhythm.—(III.) *Arrangement.* The absence of any chronological order in the present structure of the collection of Jeremiah's prophecies is obvious at the first glance. Confining ourselves, for the present, to the Hebrew order (reproduced in the A. V.), we have two great divisions:—(1.) Chs. i.–xlv. Prophecies delivered at various times, directed mainly to Judah, or connected with Jeremiah's personal history. (2.) Chs. xlvi.–li. Prophecies connected with other nations. Ch. lii., taken largely, though not entirely, from 2 K. xxv., may be taken either as a supplement to the prophecy, or as an introduction to the Lamentations. Looking more closely into each of these divisions, we have the following sections:—§ 1. Chs. i.–xxi. Containing probably the substance of the book of xxxvi. 32, and including prophecies from the thirteenth year of Josiah to the fourth of Jehoiakim: i. 3, however, indicates a later revision, and the whole of ch. i. may possibly have been added on the prophet's retrospect of his whole work from this its first beginning. Ch. xxi. belongs to a later period, but has probably found its place here as connected, by the recurrence of the name Pashur, with ch. xx.—§ 2. Chs. xxii.–xxv. Shorter prophecies, delivered at different times against the kings of Judah and the false prophets. xxv. 13, 14, evidently marks the conclusion of a series of prophecies; and that which follows, xxv. 15–38, the germ of the fuller predictions in xlvi.–xlix., has been placed here as a kind of completion to the prophecy of the Seventy Years and the subsequent fall of Babylon.—§ 3. Chs. xxvi.–xxviii. The two great prophecies of the fall of Jerusalem, and the history connected with them. Ch. xxvi. belongs to the earlier, chs. xxvii. and xxviii. to the later period of the prophet's work. Jehoiakim, in xxvii. 1, is evidently (compare ver. 3) a mistake for Zedekiah.—§ 4. Chs. xxix.–xxxi. The message of comfort for the exiles in Babylon.—§ 5. Chs. xxxii.–xliv. The history of the last two years before the capture of Jerusalem, and of Jeremiah's work in them and in the period that followed. The position of ch. xlv., unconnected with any thing before or after it, may be accounted for on the hypothesis that Baruch desired to place on record so memorable a passage in his own life, and inserted it where the direct narrative of his master's life ended. The same explanation applies in part to ch. xxxvi.—§ 6. Chs. xlvi.–li. The prophecies against foreign nations, ending with the great prediction against Babylon.—§ 7. The supplementary narrative of ch. lii.—(IV.) *Text.* The translation of the LXX. presents many remarkable variations in the order of the several parts. The two agree as far as xxv. 13. From that point all is different, and the following table indicates the extent of the divergency:

LXX.		Hebrew.
xxv. 14–18	=	xlix. 34–39.
xxvi.	=	xlvi.
xxvii., xxviii.	=	l., li.
xxix. 1–7	=	xlvii. 1–7.
7–22	=	xlix. 7–22.
xxx. 1–5	=	xlix. 1–6.
6–11	=	28–33.
12–16	=	23–27.
xxxi.	=	xlviii.
xxxii.	=	xxv. 15–39.
xxxiii.–li.	=	xxvi.–xlv.
lii.	=	lii.

The genuineness of some portions of this book has been called in question by De Wette, Movers, Hitzig, Ewald, Knobel, &c., partly on the hypothesis that the version of the LXX. presents a purer text, partly on internal and more conjectural grounds. Hävernick, Hengstenberg, Küper, Keil, Umbreit, Henderson, are among its chief defenders. (Canon; Inspiration; Old Testament; Septuagint.)—Jeremiah's reputation after his death became very great. In 2 Mc. ii. 1–9, Jeremiah is represented as having at the Captivity miraculously hid the Tabernacle and Ark and Altar of incense in a cave, and in xv. 13–16 Judas Maccabeus relates a dream in which Jeremiah appeared to him as "a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty," and gave him a sword of gold. Some in Christ's time expected his reappearance (Jn. i. 21), and even regarded Jesus as Jeremiah (Mat. xvi. 14). For the quotation in Mat. xxvii. 9, see Old Testament C, and Zechariah 1. For the *Epistle of Jeremiah*, see Baruch, the Book of.—**2.** "Jeremiah of Libnah," father of Hamutal, wife of Josiah (2 K. xxiii. 31).—**3, 4, 5.** Three warriors—two of the tribe of Gad—in David's army (1 Chr. xii. 4, 10, 13).—**6.** One of the "mighty men of valor" of the Trans-jordanic half-tribe of Manasseh (1 Chr. v. 24).—**7.** A priest of high rank, head of the second or third of the twenty-one courses which are apparently enumerated in Neh. x. 2–8, xii. 1, 12. This course, or its chief, took part in the dedication of the wall of Jerusalem (Neh. xii. 34).—**8.** Father of Jaazaniah the Rechabite (Jer. xxxv. 3).

Jer-e-mi'as (L.; Gr. *Hieremias;* both from Heb.). **1.** Jeremiah the prophet (Ecclus. xlix. 6; 2 Mc. xv. 14; Mat. xvi. 14).—**2.** Jeremai (1 Esd. ix. 34).

Jer'e-moth (fr. Heb. = *heights*, Ges.). **1.** A Benjamite chief, a son of the house of Beriah of Elpaal (1 Chr. viii. 14; compare 12 and 18). His family dwelt at Jerusalem.—**2.** A Merarite Levite, son of Mushi (xxiii. 23); = Jerimoth 4.—**3.** Son of Heman; head of the fifteenth course of musicians in the Divine service (xxv. 22); = Jerimoth 5.—**4.** One of the sons of Elam, and—**5.** One of the sons of Zattu, who had taken strange wives (Ezr. x. 26, 27).—**6.** The Hebrew name which appears in the same list as "and Ramoth" (ver. 29).

Jer'e-my, an abbreviated English form of Jeremiah 1 (1 Esd. i. 28, 32, 47, 57, ii. 1; 2 Esd. ii. 18; 2 Mc. ii. 1, 5, 7; Mat. ii. 17, xxvii. 9).

Jer'i-bai (fr. Heb. = for whom *Jehovah pleads*, Ges.), one of the sons of Elnaam, named among David's heroes (1 Chr. xi. 46).

Jer'i-cho (L. fr. Heb. = *place of fragrance*), a city of high antiquity, and of considerable importance, situated in a plain traversed by the Jordan, and exactly over against where that river was crossed by the Israelites under Joshua (Josh. iii. 16). Gilgal, which formed their primary encampment, stood in its E. border (iv. 19). It had a king. Its walls were so considerable that houses were built upon them (ii. 15), and its gates were shut, as throughout the East still, "when it was dark" (v. 5). The spoil found in it (vi. 20–24) betokened its affluence. Jericho is first mentioned as the city to which the two spies were sent by Joshua from Shittim: they were lodged in the house of Rahab the harlot upon the wall, and departed, having first promised to save her and all that were found in her house from destruction (ii. 1–21). In the annihilation of the city that ensued, this promise was religiously observed. Jericho was the first city taken by the Israelites on the W. of the Jordan, its walls having supernaturally fallen down before them after being compassed about seven days; it was then burnt with fire (vi.). As it had been left by Joshua, it was bestowed by him upon the tribe of Benjamin (xviii. 21), and from this time a long interval elapses before Jericho appears again upon the scene. It is only incidentally mentioned in the life of David in connection with his embassy to the Ammonite king (2 Sam. x. 5). And the solemn manner in which its second foundation under Hiel the Bethelite is recorded (1 K. xvi. 34) would certainly seem to imply that up to that time its site had been uninhabited. It is true that mention is made of "a city of palm-trees" (Judg. i. 16, and iii. 13) in existence apparently at the time when spoken of. However, once actually rebuilt, Jericho rose again slowly into consequence. In its immediate vicinity the sons of the prophets sought retirement from the world: Elisha "healed the spring of the waters;" and over against it, beyond Jordan, Elijah "went up by a whirlwind into heaven" (2 K. ii. 1–22). In its plains Zedekiah fell into the hands of the Chaldeans (xxv. 5; Jer. xxxix. 5). In the return under Zerubbabel the "children of Jericho," 345 in number, are comprised (Ez. ii. 34; Neh. vii. 36); and it is even implied that they removed thither again, for the "men of Jericho" assisted Nehemiah in rebuilding that part of the wall of Jerusalem that was next to the sheep-gate (iii. 2). Jericho was fortified by Bacchides (1 Mc. ix. 50). It was adorned

Jericho.

with palaces, castles, and theatres by Herod the Great. He even founded, higher up the plain, a new town called Phasaëlis, and died at Jericho. Soon after the palace was burnt, and the town plundered, by one Simon; but Archelaus rebuilt the former sumptuously, and founded a new town in the plain that bore his own name. The Jericho of the days of Josephus was distant 150 stadia (about seventeen English miles) from Jerusalem, and 50 from the Jordan. It lay in a plain, overhung by a barren mountain whose roots ran northward toward Scythopolis, and southward in the direction of Sodom and the Dead Sea. These formed the western boundaries of the plain. Eastward its barriers were the mountains of Moab, which ran parallel to the former. In the midst of the plain—the great plain as it was called—flowed the Jordan, and at the top and bottom of it were two lakes: Tiberias (or Gennesaret), proverbial for its sweetness, and Asphaltites (or the Dead Sea) for its bitterness. Away from the Jordan it was parched and unhealthy during summer; but during winter, even when it snowed at Jerusalem, the inhabitants here wore linen garments. Hard by Jericho, bursting forth close to the site of the old city, which Joshua took on his entrance into Canaan, was a most exuberant fountain, whose waters, before noted for their contrary properties, had received, proceeds Josephus, through Elisha's prayers, their then wonderfully salutary and prolific efficacy. Jericho was once more "a city of palms" when our Lord visited it; such as Herod the Great and Archelaus had left it, such He saw it. Here He restored sight to the blind. (BARTIMEUS.) Here the descendant of Rahab did not disdain the hospitality of ZACCHEUS the publican—whose office was likely to be lucrative enough in so rich a city. Finally, between Jerusalem and Jericho was laid the scene of His parable of the good Samaritan (Lk. x. 30 ff.). Posterior to the Gospels the chronicle of Jericho may be briefly told. Vespasian found it one of the toparchies of Judea, but deserted by its inhabitants in a great measure when he encamped there. He left a garrison on his departure—not necessarily the 10th legion, which is only stated to have marched *through* Jericho—which was still there when Titus advanced upon Jerusalem. Is it asked how Jericho was destroyed? Evidently by Vespasian. The city pillaged and burnt in Josephus *B. J.* iv. 9, § 1, was clearly Jericho with its adjacent villages (so Mr. Ffoulkes). The site of ancient (the first) Jericho is with reason placed by Robinson in the immediate neighborhood of the fountain of ELISHA (*'Ain es-Sultân*), and that of the second (the city of the N. T. and of Josephus) at the opening of the *Wady Kelt* (Cherith), half an hour from the fountain. These are precisely the sites that one would infer from Josephus. *Rîha* or *Erîha*, the only modern representative of the ancient royal city of Jericho, is a small, poor, filthy hamlet, about one and a half miles from both the Jericho of the prophets and that of the evangelists (Porter in Kitto). (GILGAL 1.) A tradition represents the Saviour as having been baptized in the Jordan near Jericho, and hence thousands of pilgrims annually visit this place to bathe in the Jordan. The Quarantania mountain, one and a half miles W. of the fountain of Elisha, is the traditional scene of our Lord's temptation. ARABAH; JESUS CHRIST; PALESTINE, &c.

Je-ri'ah (fr. Heb. = *founded* [i. e. *constituted*] *of Jehovah*, Ges.), a Kohathite Levite, chief of the great house of Hebron when David organized the service (1 Chr. xxiii. 19, xxiv. 23); = JERIJAH.

Je'ri-el (L. fr. Heb. = *founded of God*, Ges.), a man of Issachar; one of the six heads of the house of TOLA at the census in David's time (1 Chr. vii. 2).

Je-ri'jah (fr. Heb.) = JERIAH (1 Chr. xxvi. 31).

Jer'i-moth (L. fr. Heb. = *heights*, Ges.). 1. A

Benjamite chief, son or descendant of Bela (1 Chr. vii. 7); perhaps the same as—**2.** who joined David at Ziklag (xii. 5).—**3.** Son of Becher (vii. 8), and head of another Benjamite house.—**4.** Son of Mushi, the son of Merari (xxiv. 30); = JEREMOTH 2.—**5.** A Levite and musician, son of Heman (xxv. 4, 22); = JEREMOTH 3.—**6.** Son of Azriel; ruler of the tribe of Naphtali in the reign of David (xxvii. 19).—**7.** Son of King David, whose daughter Mahalath was one of the wives of Rehoboam (2 Chr. xi. 18).—**8.** A Levite in Hezekiah's reign; an overseer of offerings and dedicated things (xxxi. 13).

Je'ri-oth (L. fr. Heb. = *curtains*, Ges.), one of the elder Caleb's wives (1 Chr. ii. 18); but according to the Vulgate she was his daughter by his first wife Azubah.

Jer-o-bo'am (L. fr. Heb. = whose *people is many*). **1.** The first king of the divided kingdom of Israel. (ISRAEL, KINGDOM OF.) He was the son of an Ephraimite, of the name of Nebat; his father had died whilst he was young; his mother was Zeruah (Sarira, LXX.); their abode Zereda (Sarira, LXX.). When Solomon was constructing the fortifications of MILLO, his sagacious eye discovered the strength and activity of a young Ephraimite who was employed on the works, and he raised him to the rank of superintendent over the taxes and labors exacted from the tribe of Ephraim (1 K. xi. 28). This was Jeroboam. He made the most of his position. He completed the fortifications, and was long afterward known as the man who had "enclosed the city of David" (1 K. xi. 24, LXX.). He then aspired to royal state, and at last was perceived by Solomon to be aiming at the monarchy. These ambitious designs were probably fostered by the sight of the growing disaffection of the great tribe over which he presided, as well as by the alienation of the prophetic order from the house of Solomon. He was leaving Jerusalem, and he encountered, on one of the black-paved roads which ran out of the city, Ahijah, "the prophet" of the ancient sanctuary of Shiloh. Ahijah drew him aside from the road into the field (LXX.), and, when they found themselves alone, the prophet, who was dressed in a new outer garment (so Dean Stanley, original author of this article, after the LXX.), stripped it off, and tore it into twelve shreds, ten of which he gave to Jeroboam, with the assurance that, on condition of his obedience to His laws, God would establish for him a kingdom and dynasty equal to David's (1 K. xi. 29–40). The attempts of Solomon to cut short Jeroboam's designs occasioned his flight into Egypt. There he remained during the rest of Solomon's reign. On Solomon's death, he demanded Shishak's permission to return. The Egyptian king seems, in his reluctance, to have offered any gift which Jeroboam chose, as a reason for his remaining, and the consequence was the marriage with Ano, the elder sister of the Egyptian queen, Tahpenes, and of another princess who had married the Edomite chief, Hadad (LXX.). A year elapsed, and a son, Abijah, was born. Then Jeroboam again requested permission to depart, which was granted; and he returned with his wife and child to his native place, Sarira, or Zereda, which he fortified, and which in consequence became a centre for his fellow-tribesmen (1 K. xi. 41, xii. 24, LXX.). Still there was no open act of insurrection, and it was in this period of suspense (according to the LXX.) that a pathetic incident darkened his domestic history. His infant son fell sick. The anxious father sent his wife to inquire of Ahijah concerning him. She brought such gifts as were thought likely to be acceptable, and had disguised herself to avoid recognition. But the blind prophet knew who was coming; and bade his boy go out to meet her, and invite her to his house without delay. There he warned her of the uselessness of her gifts. There was a doom on the house of Jeroboam, not to be averted. This child alone would die before the calamities of the house arrived. The mother returned. As she reëntered the town of Sarira (Heb. Tirzah, 1 K. xiv. 17), the child died. This incident, if it really occurred at this time (the A. V., Keil, Kitto, Fairbairn, and most commentators, with the Hebrew, place it long afterward during Jeroboam's reign over Israel, and after his setting up the golden calves; see xiv. 1–18), seems to have been the turning-point in Jeroboam's career. It drove him from his ancestral home, and it gathered the sympathies of the tribe of Ephraim round him. He left Sarira and came to Shechem. Then, for the second time, and in a like manner, the Divine intimation of his future greatness is conveyed to him. The prophet Shemaiah, the Enlamite (?; LXX.), addressed to him the same acted parable, in the ten shreds of a new unwashed garment. Then took place the conference with Rehoboam, and the final revolt; which ended in the elevation of Jeroboam to the throne of the northern kingdom. From this moment one fatal error crept, not unnaturally, into his policy, which undermined his dynasty and tarnished his name as the first king of Israel. The political disruption of the kingdom was complete; but its religious unity was as yet unimpaired. He feared that the yearly pilgrimages to Jerusalem would undo all the work which he effected, and he took the bold step of rending it asunder. Two sanctuaries of venerable antiquity existed already, one (BETHEL 1) at the southern, the other (DAN 2) at the northern extremity of his dominions. These he elevated into seats of the national worship, which should rival the newly-established Temple at Jerusalem. But he was not satisfied without another deviation from the Mosaic idea of the national unity. His long stay in Egypt had familiarized him with the outward forms under which the Divinity was there represented. A golden figure of Mnevis, the sacred CALF of Heliopolis, was set up at each sanctuary, with the address, "Behold thy God which brought thee up out of the land of Egypt." The sanctuary at DAN, as the most remote from Jerusalem, was established first (1 K. xii. 30). The more important one, as nearer the capital and in the heart of the kingdom, was BETHEL. The worship and the sanctuary continued till the end of the northern kingdom. It was while dedicating the altar at Bethel that a prophet from Judah (see IDDO 4) suddenly appeared, who denounced the altar, and foretold its desecration by Josiah, and violent overthrow. The king stretching out his hand to arrest the prophet, felt it withered and paralyzed, and only at the prophet's prayer saw it restored, and acknowledged his divine mission. Jeroboam was at constant war with the house of Judah, but the only act distinctly recorded is a battle with Abijah, son of Rehoboam; in which he was defeated. The calamity was severely felt; he never recovered the blow, and soon after died, in the twenty-second year of his reign (2 Chr. xiii. 20), and was buried in his ancestral sepulchre (1 K. xiv. 20). The name of Jeroboam long remained under a cloud as the king who had "caused Israel to sin." On the credibility of the LXX. in distinction from the Hebrew text, see ALEXANDRIA; CANON; SEPTUAGINT.—**2.** Jeroboam

II., son of Joash, and fourth of the dynasty of Jehu, was the most prosperous of the kings of Israel. He repelled the Syrian invaders, took their capital city Damascus (2 K. xiv. 28; Am. i. 3–5), and recovered the whole of the ancient dominion from Hamath to the Dead Sea (2 K. xiv. 25; Am. vi. 14). Ammon and Moab were reconquered (i. 13, ii. 1–3); the Trans-jordanic tribes were restored to their territory (2 K. xiii. 5; 1 Chr. v. 17–22). But it was merely an outward restoration. AMOS prophesied the destruction of Jeroboam's house by the sword, and AMAZIAH, the high-priest of Bethel, complained to the king (Am. vii. 9–17).

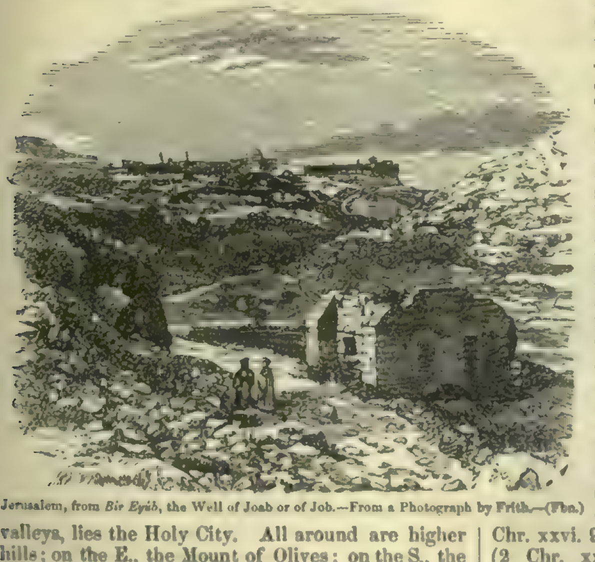
Je-ro'ham (L. fr. Heb. = who *finds mercy*, Ges.). **1.** Father of Elkanah, the father of Samuel, of the house of Kohath (1 Chr. vi. 27, 34; 1 Sam. i. 1).—**2.** A Benjamite, and the founder of a family (1 Chr. viii. 27); probably = 3.—**3.** Father (or progenitor) of Ibneiah (ix. 8; compare 3 and 9).—**4.** A descendant of Aaron, of the house of Immer, the leader of the sixteenth course of priests; son of Pashur and father of Adaiah (ix. 12). He appears to be mentioned again in Neh. xi. 12 (so Mr. Grove, &c.).—**5.** "Jeroham of Gedor," some of whose sons joined David at Ziklag (1 Chr. xii. 7).—**6.** A Danite, whose son or descendant Azareel was head of his tribe in David's time (xxvii. 22).—**7.** Father of Azariah, one of the "captains of hundreds" in the time of Athaliah (2 Chr. xxiii. 1).

Je-rub'ba-al or **Jer-ub-ba'al** (fr. Heb. = with whom *Baal contends*, Ges.), the surname of GIDEON which he acquired in consequence of destroying the altar of Baal, when his father defended him from the vengeance of the Abi-ezrites (Judg. vi. 32).

Je-rub'be-sheth (fr. Heb. = with whom *the idol contends*, Ges.), a name of GIDEON (2 Sam. xi. 21); changed from JERUBBAAL (compare Esh-baal = Ish-bosheth, Merib-baal = Mephibosheth).

Jer'u-el (L. fr. Heb. = *founded of God*, Ges.), **the Wil'der-ness of,** the place in which Jehoshaphat was informed by Jahaziel the Levite that he should encounter the hordes of Ammon, Moab, and the Mehunims (2 Chr. xx. 16); identified by Mr. H. C. Groves (in Kitto) with *el-Husâsah*, a large tract of table-land on the road between En-gedi and Jerusalem, adjacent to the wilderness of Tekoa.

Je-ru'sa-lem (L. fr. Heb. *Yĕrûshâlaïm*, or *Yĕûrshâlayim* = *inheritance* [or *possession*] *of peace*, Reland, Sim., Ewald; *foundation of peace*, Ges., Fü.; Chal. forms *Yĕrûshĕlêm*, *Yĕrûshêlem*; Gr. *Hierousalêm*, *Hierosoluma;* L. *Hierusalem*, *Hierosolyma*, *Jerusalem*, *Jerosolyma*). The subject of Jerusalem naturally divides itself into three heads:—I. The place itself: its origin, position, and physical characteristics. II. Annals of the city. III. Topography; relative localities of its various parts; sites of the "Holy Places" ancient and modern, &c.—I. *The Place itself.* The arguments—if arguments they can be called—for and against the identity of the "Salem" of Melchizedek (Gen. xiv. 18) with Jerusalem—the "Salem" of Ps. lxxvi. 2—are almost equally balanced. This question will be discussed under SALEM. Jerusalem is called "the holy city" (Neh. xi. 1, 18, &c.), "th city of God" (Ps. xlvi. 4, xlviii. 1, 8, &c.), "the city of the great King" (xlviii. 2), "ARIEL" (Is. xxix. 1, 2). The name is used figuratively or symbolically (Gal. iv. 25, 26; Heb. xii. 22; Rev. iii. 12, xxi. 2, &c.; compare Ez. xlv.–xlviii.; see III. § 7 below; EZEKIEL). It is during the conquest of the country that Jerusalem first appears in definite form on the scene in which it was destined to occupy so prominent a position. The earliest notice (so Mr. Grove, the original author of part I. of this article, and of part II. down to A. D. 70) is probably that in Josh. xv. 8 and xviii. 16, 28, describing the landmarks of the boundaries of Judah and Benjamin. Here it is styled (literally) *the Jebusite* (A. V. "Jebusi"), after the name of its occupiers, just as is the case with other places in these lists. Next, we find the form JEBUS (Judg. xix. 10, 11)—"Jebus, which is Jerusalem .... the city of the Jebusites;" and lastly we have Jerusalem (Josh. x. 1, &c., xii. 10; Judg. i. 7, &c.). Jerusalem stands in latitude 31° 46′ 35″ N., and longitude 35° 18′ 30″ E. of Greenwich. It is thirty-two miles distant from the Mediterranean Sea, and eighteen from the Jordan; twenty from Hebron, and thirty-six from Samaria. The western ridge of the city, which forms its highest point, is about 2,600 feet above the level of the sea. The Mount of Olives rises slightly above this—2,724 feet. The situation of the city, in reference to the rest of Palestine, has been described by Dr. Robinson in a well-known passage, which is so complete and graphic a statement, that we take the liberty of giving it here: "Jerusalem, now called by the Arabs *el-Kuds* (*the Holy*), and also by Arabian writers *Beit el-Mŭkdis* or *Beit el-Mukaddas* (*the Sanctuary*), lies near the summit of a broad mountain-ridge. This ridge or mountainous tract extends, without interruption, from the plain of Esdrælon to a line drawn between the S. end of the Dead Sea and the S. E. corner of the Mediterranean: or more properly, perhaps, it may be regarded as extending as far S. as to *Jebel 'Arâif* in the desert, where it sinks down at once to the level of the great western plateau. This tract, which is everywhere not less than from twenty to twenty-five geographical miles in breadth, is in fact high uneven table-land. It everywhere forms the precipitous western wall of the great valley of the Jordan and the Dead Sea; while toward the W. it sinks down by an offset into a range of lower hills, which lie between it and the great plain along the coast of the Mediterranean. The surface of this upper region is everywhere rocky, uneven, and mountainous; and is moreover cut up by deep valleys which run E. or W. on either side toward the Jordan or the Mediterranean. The line of division, or water-shed, between the waters of these valleys—a term which here applies almost exclusively to the waters of the rainy season—follows for the most part the height of land along the ridge; yet not so but that the heads of the valleys, which run off in different directions, often interlap for a considerable distance. Thus, e. g. a valley which descends to the Jordan often has its head a mile or two westward of the commencement of other valleys which run to the western sea. From the great plain of Esdrælon onward toward the S., the mountainous country rises gradually, forming the tract anciently known as the mountains of Ephraim and Judah; until in the vicinity of Hebron it attains an elevation of nearly 3,000 Paris feet above the level of the Mediterranean Sea. Further N., on a line drawn from the N. end of the Dead Sea toward the true W., the ridge has an elevation of only about 2,500 Paris feet; and here, close upon the water-shed between the Dead Sea and the Mediterranean, lies the city of Jerusalem. . . . Six or seven miles N. and N. W. of the city is spread out the open plain or basin round about *el-Jib* (Gibeon), extending also toward *el-Bîreh* (Beeroth); the waters of which flow off at its S. E. part through the deep valley



Jerusalem, from *Bir Eyûb*, the Well of Joab or of Job.—From a Photograph by Frith.—(Fbn.)

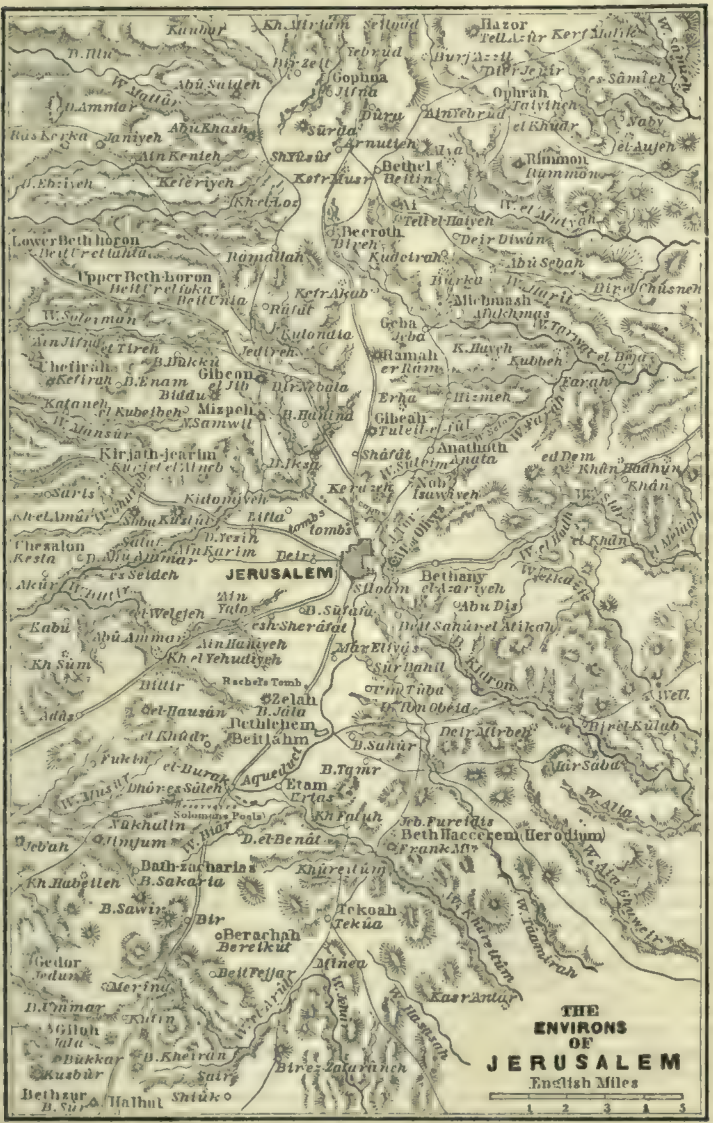
here called by the Arabs *Wady Beit Hanina;* but to which the monks and travellers have usually given the name of the Valley of the Terebinth, on the mistaken supposition that it is the ancient Valley of Elah. This great valley passes along in a S. W. direction an hour or more W. of Jerusalem; and finally opens out from the mountains into the western plain, at the distance of six or eight hours S. W. from the city, under the name of *Wady es-Sŭrâr*. The traveller, on his way from *Ramleh* to Jerusalem, descends into and crosses this deep valley at the village of *Kŭlônieh* on its W. side, an hour and a half from the latter city. On again reaching the high ground on its E. side, he enters upon an open tract sloping gradually downward toward the S. and E.; and sees before him, at the distance of a mile and a half, the walls and domes of the Holy City, and beyond them the higher ridge or summit of the Mount of Olives. The traveller now descends gradually toward the city along a broad swell of ground, having at some distance on his left the shallow northern part of the Valley of Jehoshaphat; and close at hand on his right the basin which forms the beginning of the Valley of Hinnom. Further down, both these valleys become deep, narrow, and precipitous; that of Hinnom bends S. and again E. nearly at right angles, and unites with the other; which then continues its course to the Dead Sea. Upon the broad nd elevated promontory within the fork of these two valleys, lies the Holy City. All around are higher hills; on the E., the Mount of Olives; on the S., the Hill of Evil Counsel, so called, rising directly from the Vale of Hinnom; on the W., the ground rises gently, as above described, to the borders of the great Wady; while on the N., a bend of the ridge connected with the Mount of Olives bounds the prospect at the distance of more than a mile. Toward the S. W. the view is somewhat more open; for here lies the plain of Rephaim, commencing just at the southern brink of the Valley of Hinnom, and stretching off S. W. where it is drained to the western plain. In the N. W., too, the eye reaches up along the upper part of the Valley of Jehoshaphat; and from many points can discern the mosque of *Neby Samwîl*, situated on a lofty ridge beyond the great Wady, at the distance of two hours" (Rbn. *Bib. Researches*, i. 258–260). The heights of the principal points in and round the city, above the Mediterranean Sea, as given by Van de Velde, in the *Memoir* accompanying his Map, 1858, are as follows:—

	Feet.
N. W. corner of the city (*Kasr Jâlûd*)	2,610
Mount Zion (*Cœnaculum*)	2,537
Mount Moriah (*Haram esh-Sherîf*)	2,429
Bridge over the Kedron, near Gethsemane	2,281
Pool of Siloam	2,114
Bîr Eyûb, at the confluence of Hinnom and Kidron	1,996
Mount of Olives, Church of Ascension on summit	2,724

—*Roads.* There appear to have been but two main approaches to the city. 1. From the Jordan valley by Jericho and the Mount of Olives. This was the route commonly taken from the N. and E. of the country—as from Galilee by our Lord (Lk. xvii. 11, xviii. 35, xix. 1, 29, 45, &c.), from Damascus by Pompey, to Mahanaim by David (2 Sam. xv., xvi.). It was also the route from places in the central districts of the country, as Samaria (2 Chr. xxviii. 15). The latter part of the approach, over the Mount of Olives, as generally followed at the present day, is identical with what it was, at least in one memorable instance, in the time of Christ. 2. From the great maritime plain of Philistia and Sharon. This road led by the two Beth-horons up to the high ground at Gibeon, whence it turned S., and came to Jerusalem by Ramah and Gibeah, and over the ridge N. of the city. 3. The communication with the mountainous districts of the south is less distinct. The roads out of Jerusalem were paved by Solomon with black stone—probably the basalt of the Trans-jordanic districts (Jos. viii. 7, § 4).—*Gates.* The situation of the various gates of the city is very uncertain. It may, however, be desirable to supply here a complete list of those named in the Bible and Josephus, with references:—1. Gate of Ephraim (2 K. xiv. 13; 2 Chr. xxv. 23; Neh. viii. 16, xii. 39; Ephraim, Gate of); probably the same as the—2. Gate of Benjamin (Jer. xx. 2, xxxvii. 13; Zech. xiv. 10). (Benjamin, Gate of.) If so, it was 400 cubits distant from the—3. Corner Gate (2 Chr. xxv. 23, xxvi. 9; Jer. xxxi. 38; Zech. xiv. 10). 4. Gate of Joshua, governor of the city (2 K. xxiii. 8). 5. Gate between the two walls (2 K. xxv. 4; Jer. xxxix. 4). 6. Horse Gate (2 Chr. xxiii. 15; Neh. iii. 28; Jer. xxxi. 40). 7. Ravine Gate (A. V. "Valley Gate"), i. e. opening on the ravine or valley of Hinnom (2 Chr. xxvi. 9; Neh. ii. 13, 15, iii. 13). 8. Fish Gate (2 Chr. xxxiii. 14; Neh. iii. 3, xii. 39; Zeph. i. 10). 9. Dung Gate (Neh. ii. 13, iii. 13, 14, xii. 31). 10. Sheep Gate (iii. 1, 32, xii. 39). 11. East Gate (iii. 29). 12. Miphkad (iii. 31). 13. Fountain Gate (Siloam?) (xii. 37). 14. Water Gate (xii. 37). 15. Old Gate (xii. 39). 16. Prison Gate (xii. 39). 17. Gate Harsith (perhaps the Sun; A. V. "East Gate") (Jer. xix. 2). 18. First Gate (Zech. xiv. 10). 19. Gate Gennath (*gardens*) (Jos. *B. J.* v. 4, § 2). 20. Essenes' Gate (ib.).—To these should be added the following gates of the Temple:—Gate Sur (2 K. xi. 6); called also Gate of the foundation (2 Chr. xxiii. 5). Gate of the guard, or behind the guard (2 K. xi. 6, 19); called the High Gate (2 Chr. xxiii. 20, xxvii. 3; 2 K. xv. 35). Gate Shallecheth (1 Chr. xxvi. 16).—*Burial-grounds.*

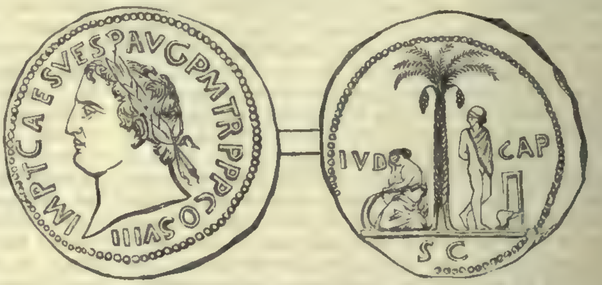
The main cemetery of the city seems from an early date to have been where it is still—on the steep slopes of the valley of the Kidron. (See the cuts under JEHOSHAPHAT, VALLEY OF, and TOMB.) The tombs of the kings were in the city of David, i. e. Mount Zion. The royal sepulchres were probably chambers containing separate recesses for the successive kings. Other spots also were used for burial.—*Wood ; Gardens.* The king's gardens of David and Solomon seem to have been in the bottom formed by the confluence of the Kidron and Hinnom (Neh. iii. 15). The Mount of OLIVES, as its name and those of various places upon it seem to imply, was a fruitful spot. At its foot was situated the Garden of GETHSEMANE. At the time of the final siege the space N. of the wall of Agrippa was covered with gardens, groves, and plantations of fruit-trees, enclosed by hedges and walls; and to level these was one of Titus's first operations. We know that the gate Gennath (i. e. *of gardens*) opened on this side of the city.—*Water.* How the gardens just mentioned on the N. of the city were watered it is difficult to understand, since at present no water exists in that direction. At the time of the siege there was a reservoir in that neighborhood called the Serpent's Pool; but it has not been discovered in modern times. (See part III. of this article; also BETHESDA; CONDUIT; DRAGON WELL; EN-ROGEL; GIHON; KIDRON; POOL; SILOAM, &c.)—*Streets, Houses, &c.* Of the nature of these in the ancient city we have only the most scattered notices. The "East street" (2 Chr. xxix. 4); the "street of the city"—i. e. the city of David (xxxii. 6); the "street facing the water gate" (Neh. viii. 1, 3)—or, according to the parallel account in 1 Esd. ix. 38, the "broad place of the Temple toward the E.;" the street of the house of God (Ezr. x. 9); the "street of the gate of Ephraim" (Neh. viii. 16); and the "open place of the first gate toward the E." must have been not "streets" in our sense of the word, so much as the open spaces found in Eastern towns round the inside of the gates. Streets, properly so called, there were (Jer. v. 1, xi. 13, &c.); but the name of only one, "the bakers' street" (xxxvii. 21), is preserved to us. To the houses we have even less clew; but there is no reason to suppose that in either houses or streets the ancient Jerusalem differed very materially from the modern. No doubt the ancient city did not exhibit that air of mouldering dilapidation which is now so prominent there. The whole of the slopes S. of the *Haram* area (the ancient Ophel), and the modern Zion, and the W. side of the valley of Jehoshaphat, present the appearance of gigantic mounds of rubbish. In this point at least the ancient city stood in favorable contrast with the modern, but in many others the resemblance must have been strong.—*Subterranean Quarries.* Dr. Barclay discovered near the Damascus gate the entrance to vast excavations under the ridge which extends from the N. W. corner of the Temple area to the N. wall of the city. One of these is more than 3,000 feet in circumference, with a roof about thirty feet high, supported by rude pillars of the original rock, apparently left by the quarriers for this purpose. Thomson (ii. 492) says "the whole city might be stowed away in them," and supposes that "a great part of the very white stone of the Temple must have been taken from these quarries."—*Environs of the City.* The various spots in the neighborhood of the city are described at length under their own names. (ACELDAMA; EN-ROGEL; GETHSEMANE; HINNOM, VALLEY OF; KIDRON; OLIVES, MOUNT OF; SILOAM, &c.)—II. *The Annals of the City.* In considering the annals of Jerusalem, nothing strikes one so forcibly as the number and severity of the sieges which it underwent. We catch our earliest glimpse of it in the brief notice of Judg. i., which describes how the "children of Judah smote it with the edge of the sword, and set the city on fire;" and almost the latest mention of it in the N. T. is contained in the solemn warnings in which Christ foretold how Jerusalem should be "compassed with armies" (Lk. xxi. 20), and the abomination of desolation be seen standing in the Holy Place (Mat. xxiv. 15). In the fifteen centuries which elapsed between those two points the city was besieged no fewer than seventeen times; twice it was razed to the ground; and on two other occasions its walls were levelled. In this respect it stands without a parallel in any city ancient or modern. The fact is one of great significance. The first siege appears to have taken place almost immediately after the death of Joshua (about 1400 B. C.). Judah and Simeon "fought against it and took it, and smote it with the edge of the sword, and set the city on fire" (Judg. i. 8). To this brief notice Josephus makes a material addition. He tells us that the part which was taken at last, and in which the slaughter was made, was the lower city; but that the upper city was so strong, that they relinquished the attempt and moved off to Hebron. As long as the upper city remained in the hands of the Jebusites they practically had possession of the whole, and a Jebusite city in fact it remained for a long period after this. The Benjamites followed the men of Judah to Jerusalem, but with no better result (i. 21). And this lasted during the whole period of the Judges, the reign of Saul, and the reign of David at Hebron. DAVID advanced to the siege at the head of the men-of-war of all the tribes who had come to Hebron "to turn the kingdom of

Street in Jerusalem.—From Miss Cubley's *Hills and Plains of Palestine.*—(Fbn.)



This Map is from Ayre's *Treasury of Bible Knowledge.*

"Saul to him." They are stated as 280,000 men, choice warriors of the flower of Israel (1 Chr. xii. 23–39). No doubt they approached the city from the S. As before, the lower city was immediately taken, and as before, the citadel held out. The undaunted Jebusites, believing in the impregnability of their fortress, manned the battlements "with lame and blind." David's anger was roused by the insult, and he proclaimed to his host that the first who would scale the rocky side of the fortress and kill a Jebusite should be made chief captain of the host. A crowd of warriors (Josephus) rushed forward to the attempt, but Joab's superior agility gained him the day, and the citadel, the fastness of ZION, was taken (about 1046 B. C.). David at once proceeded to secure himself in his new acquisition. He enclosed the whole of the city with a wall, and connected it with the citadel. The sensation caused by the fall of this impregnable fortress must have been enormous. It reached even to the distant Tyre, and before long an embassy arrived from Hiram, the king of Phenicia, with the characteristic offerings of artificers and materials to erect a palace for David in his new abode. The palace was built, and occupied by the fresh establishment of wives and concubines which David had acquired. The arrival of the ARK was an event of great importance. It was deposited with the most impressive ceremonies, and Zion became at once the great sanctuary of the nation. In the fortress of Zion, too, was the sepulchre of David. The only works of ornament which we can ascribe to him are the "royal gardens," which appear to have been formed by him in the level space S. E. of the city, formed by the confluence of the valleys of Kidron and Hinnom. Until the time of SOLOMON we hear of no additions to the city. His three great works were the TEMPLE, with its E. wall and cloister, his own PALACE, and the Wall of Jerusalem. One of the first acts of the new king was to make the walls larger. But on the completion of the Temple he again turned his attention to the walls, and both increased their height and constructed very large towers along them. Another work of his in Jerusalem was the repair or fortification of MILLO (1 K. ix. 15, 24). His care of the roads leading to the city is the subject of a special panegyric from Josephus. REHOBOAM (ISRAEL, KINGDOM OF; JUDAH, KINGDOM OF) had only been on the throne four years (about 970 B. C.) when Shishak, king of Egypt, invaded Judah with an enormous host, took the fortified places and advanced to the capital. Rehoboam did not attempt resistance (2 Chr. xii. 9). Jerusalem was again threatened in the reign of ASA, when Zerah the Cushite (A. V. "Ethiopian") invaded the country with an enormous horde of followers (xiv. 9). He came by the road through the low country of Philistia, where his chariots could find level ground. But Asa was more faithful and more valiant than Rehoboam had been. He did not remain to be blockaded in Jerusalem, but went forth and met the enemy at Mareshah, and repulsed him with great slaughter. The reign of his son JEHOSHAPHAT, though of great prosperity and splendor, is not remarkable as regards the city of Jerusalem. We hear of a "new court" to the Temple, but have no clew to its situation or its builder (2 Chr. xx. 5). Jehoshaphat's son JEHORAM 2 was a prince of a different temper. He began his reign by a massacre of his brethren and of the chief men of the kingdom. The Philistines and Arabians attacked Jerusalem, broke into the palace, spoiled it of all its treasures, sacked the royal harem, killed or carried off the king's wives, and all his sons but one. This was the fourth siege. The next events in Jerusalem were the massacre of the royal children by Joram's widow ATHALIAH, and the six years' reign of that queen. But with the increasing years of JOASH 1, the spirit of the adherents of Jehovah returned. The king was crowned and proclaimed in the Temple by Jehoiada. Athaliah herself was hurried out to execution from the sacred precincts into the valley of the Kidron. But this zeal for Jehovah soon expired. The burial of the good priest in the royal tombs can hardly have been forgotten before a general relapse into idolatry took place, and his son Zechariah was stoned with his family in the very court of the Temple for protesting. The retribution invoked by the dying martyr quickly followed. Before the end of the year, Hazael, king of Syria, after possessing himself of Gath, marched against the much richer prize of Jerusalem. The visit was averted by a timely offering of treasure from the Temple and the royal palace (2 K. xii. 18; 2 Chr. xxiv. 23). The predicted danger to the city was, however, only postponed. After the defeat of AMAZIAH by JOASH 2, the gates were thrown open, the treasures of the Temple and the king's private treasures were pillaged, and for the first time the walls of the city were injured. A clear breach was made in them of 400 cubits in length "from the gate of Ephraim to the corner gate," and through this Joash drove in triumph, with his captive in the chariot, into the city. This must have been on the N. side, and probably at the present N. W. corner of the walls. The long reign of Uzziah (2 K. xv. 1-7; 2 Chr. xxvi.) brought about a material improvement in the fortunes of Jerusalem. The walls were thoroughly repaired and furnished for the first time with machines, then expressly invented for shooting stones and arrows against besiegers. Later in this reign happened the great earthquake described by Josephus (ix. 10, § 4), and alluded to by the prophets as a kind of era (see Stl. *S. & P.* 184, 125). A serious breach was made in the Temple itself, and below the city a large fragment was detached from the hill at En-rogel, and rolling down the slope, overwhelmed the king's gardens at the junction of the valleys of Hinnom and Kidron, and rested against the bottom of the slope of Olivet. JOTHAM inherited his father's sagacity, as well as his tastes for architecture and warfare. His works in Jerusalem were building the upper gateway to the Temple—apparently a gate communicating with the palace (2 Chr. xxiii. 20)—and porticoes leading to the same. He also built much on Ophel (2 K. xv. 35; 2 Chr. xxvii. 3), repaired the walls wherever they were dilapidated, and strengthened them by very large and strong towers. Before the death of Jotham the clouds of the Syrian invasion began to gather. They broke on the head of AHAZ his successor; Rezin, king of Syria, and Pekah, king of Israel, joined their armies and invested Jerusalem (2 K. xvi. 5). The fortifications of the two previous kings enabled the city to hold out during a siege of great length. In the fight which followed the men of Judah lost severely, but there is no mention of the city having been plundered. To oppose the confederacy which had so injured him, Ahaz had recourse to Assyria. To collect presents he went so far as to lay hands on part of the permanent works of the Temple (xvi. 17, 18). Whether the application to Assyria relieved Ahaz from one or both of his enemies, is not clear. From one passage it would seem that Tiglath-pileser actually came to Jerusalem (2 Chr. xxviii. 20). At any rate the intercourse resulted in fresh idolatries, and fresh insults in the Temple. The very first act of HEZEKIAH was to restore what his father had desecrated (2 Chr. xxix. 3; and see 36, "suddenly"). High-places, altars, the mysterious and obscene symbols of BAAL and ASHERAH, the venerable brazen serpent of Moses itself, were torn down, broken to pieces, and the fragments cast into the valley of the Kidron (xxx. 14; 2 K. xviii. 4). It was probably at this time that the decorations of the Temple were renewed. And now approached the greatest crisis which had yet occurred in the history of the city: the dreaded Assyrian army was to appear under its walls. Hezekiah prepared for the siege. The springs round Jerusalem were stopped—i. e. their outflow was prevented, and the water diverted underground to the interior of the city (xx. 20; 2 Chr. xxxii. 4). This done, he carefully repaired the walls of the city, furnished them with additional towers, and built a second wall (xxxii. 5; Is. xxii. 10). He strengthened the fortifications of the citadel (2 Chr. xxxii. 5, "Millo;" Is. xxii. 9), and prepared abundance of ammunition. (SENNACHERIB.) At the time of Titus's siege the name of "the Assyrian Camp" was still attached to a spot N. of the city in remembrance either of this or the subsequent visit of Nebuchadnezzar. The reign of MANASSEH must have been an eventful one in the annals of Jerusalem, though only meagre indications of its events are to be found in the documents. He built a fresh wall to the citadel, "from the W. side of Gihon in the valley to the fish-gate," i. e. apparently along the E. side of the central valley, which parts the upper and lower cities from S. to N. He also continued the works which had been begun by Jotham at Ophel, and raised that fortress or structure to a great height. The reign of JOSIAH was marked by a more strenuous zeal for Jehovah than even that of Hezekiah had been. He began his reign at eight years of age, and by his twentieth year (twelfth of his reign—2 Chr. xxxiv. 3) commenced a thorough removal of the idolatrous abuses of Manasseh and Amon, and even some of Ahaz, which must have escaped the purgations of Hezekiah (2 K. xxiii. 12). His rash opposition to Pharaoh-necho cost him his life, his son his throne, and Jerusalem much suffering. Before JEHOAHAZ had been reigning three months, the Egyptian king found opportunity to send to Jerusalem, from Riblah, where he was then encamped, a force sufficient to depose and take him prisoner, to put his brother Eliakim (JEHOIAKIM) on the throne, and to exact a heavy fine from the city and country, which was paid in advance by the new king, and afterward extorted by taxation (xxiii. 33, 35). The fall of the city was now rapidly approaching. During the reign of Jehoiakim Jerusalem was visited by NEBUCHADNEZZAR with the Babylonian army lately victorious over the Egyptians at Carchemish. The visit was possibly repeated once, or even twice. A siege there must have been; but of this we have no account. Jehoiakim was succeeded by his son JEHOIACHIN. Hardly had his short reign begun before the terrible army of Babylon reappeared before the city, again commanded by Nebuchadnezzar (xxiv. 10, 11). Jehoiachin surrendered in the third month of his reign. The treasures of the palace and Temple were pillaged, certain golden articles of Solomon's original establishment, which had escaped the plunder and desecrations of the previous reigns, were cut up (xxiv. 13), and the more desirable objects out of the Temple carried off (Jer. xxvii. 19). The uncle of Jehoiachin was made king in his stead, by the name of ZEDEKIAH (2 Chr. xxxvi. 13; Ez. xvii. 13, 14, 18). He applied to Pharaoh-hophra for assistance (xvii. 15). Upon this Nebuchadnezzar marched in person to Jerusalem, and at once began a regular siege, at the same time wasting the country far and near (Jer. xxxiv. 7). The siege was conducted by erecting forts on lofty mounds round the city, from which, on the usual Assyrian plan, missiles were discharged into the town, and the walls and houses in them battered by rams (xxxii. 24, xxxiii. 4, lii. 4; Ez. xxi. 22). The city was also surrounded with troops (Jer. lii. 7). The siege was once abandoned, owing to the approach of the Egyptian army (xxxvii. 5, 11). But the relief was only temporary, and in the eleventh of Zedekiah (B. C. 586; so Mr. Wright and Winer; but see CHRONOLOGY; ISRAEL, KINGDOM OF), on the ninth day of the fourth month (lii. 6), being just a year and a half from the first investment, the city was taken. It was at midnight. The whole city was wrapped in the pitchy darkness characteristic of an Eastern town, and nothing was known by the Jews of what had happened till the generals of the army entered the Temple (Josephus) and took their seats in the middle court (Jer. xxxix. 3; Jos. x. 8, § 2). Then the alarm was given to Zedekiah, and collecting his remaining warriors, he stole out of the city by a gate at the S. side, "betwixt the two walls," somewhere near the present *Bab el-Mugharibeh* (DUNG-GATE), crossed the Kidron above the royal gardens, and made his way over the Mount of Olives to the Jordan valley. At break of day information of the flight was brought to the Chaldeans by some deserters. A rapid pursuit was made: Zedekiah was overtaken near Jericho, his people were dispersed, and he himself captured and reserved for a miserable fate at Riblah. Meantime the wretched inhabitants suffered all the horrors of assault and sack; the men were slaughtered, old and young, prince and peasant; the women violated in Mount Zion itself (Lam. ii. 4, v. 11, 12). (WAR.) On the seventh day of the following month (2 K. xxv. 8), Nebuzaradan, commander of the king's body-guard, who seems to have been charged with Nebuchadnezzar's instructions as to what should be done with the city, arrived. Two days were passed, probably in collecting the captives and booty; and on the tenth (Jer. lii. 12) the Temple, the royal palace, and all the more important buildings of the city, were set on fire, and the walls thrown down and left as heaps of disordered rubbish on the ground (Neh. iv. 2). The previous deportations, and the sufferings endured in the siege, must to a great extent have drained the place of its able-bodied people, and thus the captives, on this occasion, were but few and unimportant. The land was practically deserted of all but the very poorest class. Five years afterward—the twenty-third of Nebuchadnezzar's reign—the insatiable Nebuzaradan, on his way to Egypt, again visited the ruins, and swept off 745 more of the wretched peasants (Jer. lii. 30). Thus Jerusalem at last had fallen, and the Temple, set up under such fair auspices, was a heap of blackened ruins. The spot, however, was none the less sacred because the edifice was destroyed. It was still the centre of hope to the people in CAPTIVITY, and the time soon arrived for their return to it. The decree of CYRUS authorizing the rebuilding of the "house of Jehovah, God of Israel, which is in Jerusalem," was issued B. C. 536. In consequence thereof, a very large caravan of Jews arrived in the country. (ZERUBBABEL.) A short time was occupied in settling in their former cities, but on the first day of the seventh month (Ezr. iii. 6) a general assembly was called together at Jerusalem in "the open place of the first gate toward the East" (1 Esd. v. 47); the altar was set up, and the daily morning and evening sacrifices commenced. Arrangements were made for stone and timber for the fabric, and in the second year after their return (B. C. 534), on the first day of the second month (Ezr. iii. 8; 1 Esd. v. 57), the foundation of the Temple was laid. But the work was destined to suffer material interruptions. The chiefs of the people by whom Samaria had been colonized, annoyed and hindered them in every possible way; but ultimately the Temple was finished and dedicated in the sixth year of Darius (B. C. 516), on the third (or twenty-third, 1 Esd. vii. 5) of Adar—the last month, and on the fourteenth day of the new year the first Passover was celebrated. All this time the walls of the city remained as the Assyrians had left them (Neh. ii. 12, &c.). A period of fifty-eight years now passed, of which no accounts are preserved to us; but at the end of that time, in B. C. 457, EZRA arrived from Babylon with a caravan of priests, Levites, Nethinims, and lay people. He left Babylon on the first day of the year, and reached Jerusalem on the first of the fifth month (Ezr. vii. 9, viii. 32). We now pass another period of eleven years until the arrival of Nehemiah, about B. C. 445. After three days he collected the chief people and proposed the immediate rebuilding of the walls. One spirit seized them, and notwithstanding the taunts and threats of Sanballat, the ruler of the Samaritans, and Tobiah the Ammonite, in consequence of which one-half of the people had to remain armed while the other half built, the work was completed in fifty-two days, on the twenty-fifth of Elul. Nehemiah remained in the city for twelve years (Neh. v. 14, xiii. 6), during which time he held the office and maintained the state of governor of the province (v. 14) from his own private resources (v. 15). The foreign tendencies of the high-priest Eliashib and his family had already given Nehemiah some concern (xiii. 4, 28). Eliashib's son Joiada, who succeeded him in the high-priesthood, had two sons, the one Jonathan (xii. 11) or Johanan (xii. 22), the other Joshua (Jos.). The two quarrelled, and Joshua was killed by Johanan in the Temple (B. C. about 366). Johanan in his turn had two sons, Jaddua (Neh. xii. 11, 22), and Manasseh (Jos. xi. 7, § 2). Manasseh (so Josephus; but compare Neh. xiii. 28) married the daughter of Sanballat the Horonite, and eventually became the first priest of the Samaritan temple of Gerizim. During the high-priesthood of Jaddua occurred the famous visit of Alexander the Great to Jerusalem. The result to the Jews of the visit was an exemption from tribute in the Sabbatical year: a privilege which they long retained. We hear nothing more of Jerusalem until it was taken by Ptolemy Soter, about B. C. 320, during his incursion into Syria. A stormy period succeeded—that of the struggles between Antigonus and Ptolemy for the possession of Syria, which lasted until the defeat of the former at Ipsus (B. C. 301), after which the country came into the possession of Ptolemy. Simon the Just, who followed his father Onias in the high-priesthood (about B. C. 300), is one of the favorite heroes of the Jews. (Synagogue, the Great.) Under his care the sanctuary was repaired, and some foundations of great depth added round the Temple, possibly to gain a larger surface on the top of the hill (Ecclus. l. 1, 2). The large cistern or "sea" of the principal court of the Temple, which hitherto would seem to have been but temporarily or roughly constructed, was sheathed in brass (ver. 3); the walls of the city were more strongly fortified to guard against such attacks as those of Ptolemy (ver. 4); and the Temple-service was maintained with great pomp and ceremonial (ver. 11-21). His death was marked by evil omens of various kinds presaging disasters. The intercourse with Greeks was fast eradicating the national character, but it was at any rate a peaceful intercourse during the reigns of the Ptolemies who succeeded Soter, viz. Philadelphus (B. C. 285), and Euergetes (B. C. 247). A description of Jerusalem at this period under the name of Aristeas still survives, which supplies a lively picture of both Temple and city. The Temple was "enclosed with three walls seventy cubits high, and of proportionate thickness . . . . The spacious courts were paved with marble, and beneath them lay immense reservoirs of water, which by mechanical contrivance was made to rush forth, and thus wash away the blood of the sacrifices." The city occupied the summit and the eastern slopes of the opposite hill—the modern Zion. The main streets appear to have run N. and S.; some "along the brow . . . others lower down but parallel, following the course of the valley, with cross streets connecting them." They were "furnished with raised pavements," either due to the slope of the ground, or possibly adopted for the reason given by Aristeas, viz. to enable the passengers to avoid contact with persons or things ceremonially unclean. The bazaars were then, as now, a prominent feature of the city. During the struggle between Ptolemy Philopator and Antiochus the Great, Jerusalem became alternately a prey to each of the contending parties. B. C. 203 it was taken by Antiochus. B. C. 199 it was retaken by Scopas the Alexandrian general, who left a garrison in the citadel. In the following year Antiochus again beat the Egyptians, and then the Jews, who had suffered most from the latter, gladly opened their gates to his army, and assisted them in reducing the Egyptian garrison. In the reign of Seleucus Soter Jerusalem was in much apparent prosperity. But the city soon began to be much disturbed by the disputes between Hyrcanus, the illegitimate son of Joseph the collector, and his elder and legitimate brothers. B. C. 175 Seleucus Soter died, and the kingdom of Syria came to his brother, the infamous Antiochus Epiphanes. His first act toward Jerusalem was to sell the office of high-priest—still filled by the good Onias III.—to Onias's brother Joshua, who changed his name to Jason (2 Mc. iv. 7). B. C. 172 Jerusalem was visited by Antiochus. He entered the city at night by torch-light and amid the acclamations of Jason and his party, and after a short stay returned (iv. 22). During the absence of Antiochus in Egypt, Jason, who had been driven out by Menelaus, suddenly appeared before Jerusalem with a thousand men, drove Menelaus into the citadel, and slaughtered the citizens without mercy. The news of these tumults reaching Antiochus on his way from Egypt brought him again to Jerusalem (B. C. 170). He appears to have entered the city without much difficulty. An indiscriminate massacre of the adherents of Ptolemy followed, and then a general pillage of the contents of the Temple. The total extermination of the Jews was resolved on, and in two years (B. C. 168) an army was sent under Apollonius to carry the resolve into effect. Another great slaughter took place on the Sabbath, the city was now in its turn pillaged and burnt, and the walls destroyed. Antiochus next issued an edict to compel heathen worship in all his dominions. The Temple was reconsecrated to Zeus (A. V. "Jupiter") Olympius (vi. 2). And while the Jews were compelled not only to tolerate but to take an active part in these foreign abominations, the observance of their own rites and ceremonies—sacrifice, the Sabbath, circumcision—was absolutely forbidden. The battles of the Maccabees were fought on the outskirts of the country, and it was not till the defeat of Lysias at Beth-zur that they thought it safe to venture into the recesses of the central hills. Then they immediately turned their steps to Jerusalem. The precincts of the Temple were at once cleansed, the polluted altar put aside, a new one constructed, and the holy vessels of the sanctuary replaced, and on the third anniversary of the desecration—the twenty-fifth of the month Chisleu, B. C. 165, the Temple was dedicated with a feast which lasted for eight days. After this the outer wall of the Temple was very much strengthened (1 Mc. iv. 60), and it was in fact converted into a fortress (compare vi. 26, 61, 62), and occupied by a garrison (iv. 61). The Acra was still held by the soldiers of Antiochus. Two years later (B. C. 163) Judas collected his people to take it, and began a siege with banks and engines. In the mean time Antiochus had died (B. C. 164), and was succeeded by his son ANTIOCHUS EUPATOR, a youth. The garrison in the Acra, finding themselves pressed by Judas, managed to communicate with the king, who brought an army from Antioch and attacked Beth-zur, one of the key-positions of the Maccabees. This obliged Judas to give up the siege of the Acra, and to march southward against the intruder (vi. 32). Antiochus's army proved too much for his little force, his brother Eleazar was killed, and he was compelled to fall back on Jerusalem and shut himself up in the Temple. Thither LYSIAS, Antiochus's general—and later, Antiochus himself—followed him (vi. 48, 51, 57, 62), and commenced an active siege. The death of Judas took place B. C. 161. After it BACCHIDES and ALCIMUS again established themselves at Jerusalem in the Acra (Jos. xiii. 1, § 3), and in the intervals of their contests with Jonathan and Simon, added much to its fortifications. In the second month (May) B.C. 160, the high-priest Alcimus began to make some alterations in the Temple, apparently doing away with the enclosure between one court and another, and in particular demolishing some wall or building to which peculiar sanctity was attached as "the work of the prophets" (1 Mc. ix. 54). Bacchides returned to Antioch, and Jerusalem remained without molestation for seven years. All this time the Acra was held by the Macedonian garrison (Jos. xiii. 4, § 9) and the malcontent Jews, who still held the hostages taken from the other part of the community (1 Mc. x. 6). B. C. 153 Jonathan was made high-priest. B. C. 145 he began to invest the Acra (xi. 20; Jos. xiii. 4, § 9), but, owing partly to the strength of the place, and partly to the constant dissensions abroad, the siege made little progress during fully two years. In the mean time Jonathan was killed at Ptolemais, and Simon succeeded him both as chief and as high-priest (1 Mc. xiii. 8, 42). The investment of the Acra proved successful, but three years still elapsed before this enormously strong place could be reduced, and at last the garrison capitulated only from famine (xiii. 49; compare 21). Simon entered it on the twenty-third of the second month B. C. 142. The fortress was then entirely demolished, and the eminence on which it had stood lowered, until it was reduced below the height of the Temple hill beside it. The valley N. of Moriah was probably filled up at this time. A fort was then built on the N., side of the Temple hill, apparently against the wall, so as directly to command the site of the Acra, and here Simon and his immediate followers resided (xiii. 52). One of the first steps of his son John Hyrcanus was to secure both the city and the Temple. Shortly after this, ANTIOCHUS SIDETES, king of Syria, attacked Jerusalem. To invest the city, and cut off all chance of escape, it was encircled by a girdle of seven camps. The active operations of the siege were carried on as usual at the N., where the level ground comes up to the walls. The siege was ultimately relinquished. Antiochus wished to place a garrison in the city, but this the late experience of the Jews forbade, and hostages and a payment were substituted. After Antiochus's departure, Hyrcanus carefully repaired the damage done to the walls (5 Mc. xxi. 18). During the rest of his long and successful reign John Hyrcanus resided at Jerusalem, ably administering the government from thence, and regularly fulfilling the duties of the high-priest (xxiii. 3). He was succeeded (B. C. 107) by his son Aristobulus. Like his predecessors he was HIGH-PRIEST; but unlike them he assumed the title as well as the power of a king (xxvii. 1). His brother Alexander Jannæus (B. C. 105), who succeeded him, was mainly engaged in wars at a distance from Jerusalem. About B. C. 95 the animosities of the PHARISEES and SADDUCEES came to an alarming explosion. Alexander's severities made him extremely unpopular with both parties, and led to their inviting the aid of Demetrius Euchærus, king of Syria, against him. The actions between them were fought at a distance from Jerusalem; but the city did not escape a share in the horrors of war; for when, after some fluctuations, Alexander returned successful, he crucified publicly 800 of his opponents, and had their wives and children butchered before their eyes, while he and his concubines feasted in sight of the whole scene (Jos. xiii. 14, § 2). Such an iron sway as this was enough to crush all opposition, and Alexander reigned till B. C. 79 without further disturbances. The "monument of King Alexander" was doubtless his tomb. In spite of opposition, the Pharisees were now by far the most powerful party in Jerusalem, and Alexander had therefore before his death instructed his queen, Alexandra—whom he left to succeed him with two sons—to commit herself to them. The elder of the two sons, Hyrcanus, was made high-priest, and Aristobulus had the command of the army. The queen lived till B. C. 70. On her death, Hyrcanus attempted to take the crown, but was opposed by his brother, to whom in three months he yielded its possession, Aristobulus becoming king B. C. 69. The brothers soon quarrelled again, when Hyrcanus called to his assistance Aretas, king of Damascus. Before this new enemy Aristobulus fled to Jerusalem, and took refuge within the fortifications of the Temple. The siege is interrupted and eventually raised by the interference of Scaurus, one of Pompey's lieutenants, to whom Aristobulus paid 400 talents for the relief. This was B. C. 65. Pompey advanced from Damascus by way of Jericho. As he approached Jerusalem, Aristobulus, who found the city too much divided for effectual resistance, met him and offered a large sum of money and surrender. Pompey sent forward Gabinius to take possession of the place; but the bolder party among the adherents of Aristobulus had meantime gained the ascendancy, and he found the gates closed. Pompey on this threw the king into chains, and advanced on Jerusalem. Hyrcanus was in possession of the city, and received the invader with open arms. The Temple, on the other hand, was held by the party of Aristobulus, which included the priests. Pompey appears to have stationed some part of his force on the high ground W. of the city, but he himself commanded in person at the N. The first efforts of his soldiers were devoted to filling up the ditch and the valley, and to constructing the banks on which to place the military engines, for which purpose they cut down all the timber in the environs. Pompey remarked that on the seventh day the Jews regularly desisted from fighting, and this afforded the Romans a great advantage, for it gave them the opportunity of moving the engines and towers nearer the walls. At the end of three months the besiegers had approached so close to the wall that the battering-rams could be worked, and a breach was effected in the largest of the towers, through which the Romans entered, and, after an obstinate resistance and loss of life, remained masters of the Temple. Hyrcanus was continued in his high-priesthood, but without the title of king; a tribute was laid upon the city, and the walls were entirely demolished. The Temple was taken in B. C. 63, in the third month (Sivan), on the day of a great feast; probably that for Jeroboam, which was held on the twenty-third of that month. During the next few years nothing occurred to affect Jerusalem. B. C. 56 it was made the seat of one of the five senates or Sanhedrim. B. C. 54 the rapacious Crassus plundered the city not only of the money which Pompey had spared, but of a considerable treasure accumulated from the contributions of Jews throughout the world, in all a sum of 10,000 talents, or about 2,000,000*l.* sterling. (WEIGHTS AND MEASURES.) During this time Hyrcanus remained at Jerusalem, acting under the advice of Antipater the Idumean, his chief minister. B. C. 47 is memorable for the first appearance of Antipater's son HEROD in Jerusalem. Antigonus, the younger and only surviving son of Aristobulus, suddenly appeared in the country supported by a Parthian army. So sudden was his approach, that he got into the city and reached the palace in the upper market-place—the modern Zion—without resistance. Here, however, he was met by Hyrcanus and Phasaëlus with a strong party of soldiers, and driven into the Temple. Pacorus, the Parthian general, was lying outside the walls, and at the earnest request of Antigonus, he and 500 horse were admitted, ostensibly to mediate. The result was, that Phasaëlus and Hyrcanus were outwitted, and Herod overpowered; the Parthians got possession of the place, and Antigonus was made king. Thus did Jerusalem (B. C. 40) find itself in the hands of the Parthians. In three months Herod returned from Rome king of Judea, and in the beginning of 39 appeared before Jerusalem with a force of Romans, commanded by Silo, and pitched his camp on the W. side of the city. Other occurrences, however, called him away from the siege at this time. B. C. 37 Herod appeared again. He came, as Pompey had done, from Jericho, and, like Pompey, he pitched his camp and made his attack on the N. side of the Temple. For a short time after the commencement of the operations Herod absented himself for his marriage at Samaria with Mariamne. On his return he was joined by Sosius, the Roman governor of Syria, with a force of from 50,000 to 60,000 men, and the siege was then resumed in earnest. The first of the two walls was taken in forty days, and the second in fifteen more. The siege is said to have occupied in all five months. Herod's first care was to put down the Asmonean party. The appointment of the high-priest was the next consideration. Herod therefore bestowed the office (B. C. 36) on one Ananel, a former adherent of his, and a Babylonian Jew. Ananel was soon displaced through the machinations of Alexandra, mother of Herod's wife Mariamne, who prevailed on him to appoint her son Aristobulus, a youth of sixteen. But he was soon afterward murdered at Jericho, and then Ananel resumed the office. The intrigues and tragedies of the next thirty years are too complicated and too long to be treated of here. In 34 B. C. the city was visited by Cleopatra. In the spring of 31, the year of the battle of Actium (AUGUSTUS), Judea was visited by an earthquake, the effects of which appear to have been tremendous. The panic at Jerusalem was very severe. The following year was distinguished by the death of Hyrcanus, who, though more than eighty years old, was killed by Herod, to remove the last remnant of the Asmonean race. Herod now began to encourage foreign practices and usages. Amongst his acts of this description was the building of a theatre at Jerusalem. Of its situation no information is given, nor have any traces yet been discovered. The zealous Jews took fire at these innovations, and Herod only narrowly escaped assassination. At this time he occupied the old palace of the Asmoneans. He had now also completed the improvements of the Antonia, the fortress built by John Hyrcanus on the foundations of Simon Maccabeus. A description of this celebrated fortress will be given in treating of the TEMPLE. The year 25—the next after the attempt on Herod's life in the theatre—was one of great misfortunes. In this year or the next Herod took another wife, the daughter of an obscure priest of Jerusalem named Simon. It was probably on the occasion of this marriage that he built a new and extensive palace immediately adjoining the old wall, at the N. W. corner of the upper city, about the spot now occupied by the Latin convent. But all Herod's works in Jerusalem were eclipsed by the rebuilding of the TEMPLE in more than its former extent and magnificence. He announced his intention B. C. 19, probably when the people were collected in Jerusalem at the Passover. The completion of the sanctuary itself on the anniversary of Herod's inauguration, B. C. 16, was celebrated by lavish sacrifices and a great feast. About B. C. 9—eight years from the commencement—the court and cloisters of the Temple were finished. At this time equally magnificent works were being carried on in another part of the city, viz. in the old wall at the N. W. corner. In or about B. C. 7 Herod had fixed a large golden eagle, the symbol of the Roman empire (Judea was now a province), over the entrance to the sanctuary. This had excited the indignation of the Jews, and especially of two of the chief rabbis, who instigated their disciples to tear it down. Being taken before Herod, the rabbis defended their conduct and were burnt alive. The high-priest Matthias was deposed, and Joazar took his place. This was the state of things in Jerusalem when Herod died. The government of Judea, and therefore of Jerusalem, had by the will of Herod been bequeathed to ARCHELAUS. During Archelaus' absence at Rome, Jerusalem was in charge of Sabinus, the Roman procurator of the province, and tumults were renewed with worse results. In the year 3 B. C. Archelaus returned from Rome ethnarch of the southern province. He immediately displaced Joazar, whom his father had made high-priest after the affair of the eagle, and put Joazar's brother Eleazar in his stead. Judea was now reduced to an ordinary Roman province; the procurator of which resided, not at Jerusalem, but at CESAREA on the coast. The first appointed was Coponius, who accompanied Quirinus (CYRENIUS) to the country immediately on the disgrace of Archelaus. Two incidents at once most opposite in their character, and in their significance to that age and to ourselves, occurred during the procuratorship of Coponius: First, in A. D. 8, the finding of Christ in the Temple; the second, the pollution of the Temple by some Samaritans, who secretly brought human bones and strewed them about the cloisters during the night of the Passover. In or about A. D. 10, Coponius was succeeded by Marcus Ambivius, and he by Annius Rufus. A. D. 14 AUGUSTUS died, and with TIBERIUS came a new procurator—Valerius Gratus, who held office till A. D. 26, when he was replaced by PONTIUS PILATE.—A. D. 29. At the Passover of this year our Lord JESUS CHRIST made His first recorded visit to the city since His boyhood (Jn. ii. 13).—A. D. 33. At the Passover of this year occurred His crucifixion and resurrection. In A. D. 37, Pilate having been recalled to Rome, Jerusalem was visited by Vitellius, the prefect of Syria, at the time of the Passover. In the following year STEPHEN was stoned. The Christians were greatly persecuted, and all, except the apostles, driven out of Jerusalem (Acts viii. 1, xi. 19). In A. D. 40, Vitellius was superseded by Publius Petronius, who arrived in Palestine with an order to place in the Temple a statue of Caligula. This order was ultimately countermanded. With the accession of Claudius A. D. 41 came an edict of toleration to the Jews. Agrippa resided very much at Jerusalem, and added materially to its prosperity and convenience. The city had for some time been extending itself toward the N., and a large suburb had come into existence on the high ground N. of the Temple, and outside of the "second wall" which enclosed the northern part of the great central valley of the city. Hitherto the outer portion of this suburb—which was called Bezetha, or "New Town," and had grown up very rapidly—was unprotected by any formal wall, and practically lay open to attack. This defenceless condition attracted the attention of Agrippa, who, like the first Herod, was a great builder, and he commenced enclosing it in so substantial and magnificent a manner as to excite the suspicions of the prefect, at whose instance it was stopped by Claudius. Subsequently the Jews seem to have purchased permission to complete the work. The year 43 is memorable as that of St. PAUL's first visit to Jerusalem after his conversion. The year 44 began with the murder of St. JAMES by Agrippa (Acts xii. 1), followed at the Passover by the imprisonment and escape of St. Peter. Shortly after Agrippa himself died. Cuspius Fadus arrived from Rome as procurator, and Longinus as prefect of Syria. In 45 commenced a severe famine, which lasted two years. At the end of this year St. Paul arrived in Jerusalem for the second time. In A. D. 48, Fadus was succeeded by Ventidius Cumanus. A frightful tumult happened at the Passover of this year, caused, as on former occasions, by the presence of the Roman soldiers in the Antonia and in the courts and cloisters of the Temple during the festival. Cumanus was recalled, and FELIX appointed in his room. A set of ferocious fanatics, whom Josephus calls *Sicarii* (L. plural = *stabbers, assassins*), had lately begun to make their appearance in the city. In fact, not only Jerusalem, but the whole country far and wide, was in the most frightful confusion and insecurity. At length a riot at Cesarea of the most serious description caused the recall of Felix, and in the end of 60, or the beginning of 61, PORCIUS FESTUS succeeded him as procurator. Festus was an able and upright officer (Jos. *B. J.* ii. 14, § 1), and at the same time conciliatory toward the Jews (Acts xxv. 9). In the brief period of his administration he kept down the robbers with a strong hand, and gave the province a short breathing-time. His interview with St. Paul (Acts xxv., xxvi.) took place, not at Jerusalem, but at Cesarea. In 62 (probably) Festus died, and was succeeded by Albinus. He began his rule by endeavoring to keep down the Sicarii and other disturbers of the peace; and indeed he preserved throughout a show of justice and vigor, though in secret greedy and rapacious. Bad as Albinus had been, Gessius Florus, who succeeded him in 65, was worse. At the Passover, probably in 66, when Cestius Gallus, the prefect of Syria, visited Jerusalem, the whole assembled people besought him for redress; but without effect. Florus' next attempt was to obtain some of the treasure from the Temple. He demanded seventeen talents in the name of the emperor. The demand produced a frantic disturbance. That night Florus took up his quarters in the royal palace—that of Herod, at the N. W. corner of the city. On the following morning he demanded that the leaders of the late riot should be given up. On their refusal he ordered his soldiers to plunder the upper city. This order was but too faithfully carried out. Foiled in his attempt to press through the old city up into the Antonia, he relinquished the attempt, and withdrew to Cesarea. Cestius Gallus, the prefect, now found it necessary for him to visit the city in person. Agrippa had shortly before returned from Alexandria, and had done much to calm the people. The seditious party in the Temple, led by young Eleazar, son of Ananias, rejected the offerings of the Roman emperor, which since the time of Julius Cesar had been regularly made. This, as a direct renunciation of allegiance, was the true beginning of the war with Rome. Hostilities at once began. The peace party, headed by the high-priest, and fortified by Agrippa's soldiers, threw themselves into the upper city. The insurgents held the Temple and the lower city. In the Antonia was a small Roman garrison. Fierce contests lasted for seven days, each side endeavoring to take possession of the part held by the other. At last the insurgents became masters of both city and Temple. But they were not to remain so long. Cestius Gallus advanced from Scopus on the city. He encamped opposite the palace at the foot of the second wall. The Jews retired to the upper city and to the Temple. For five days Cestius assaulted the wall without success; on the sixth he resolved to make one more attempt. He could effect nothing, and when night came he drew off to his camp at Scopus. Thither the insurgents followed him, and in three days gave him one of the most complete defeats that a Roman army had ever undergone. War with Rome was now inevitable. The walls were repaired, arms and warlike instruments and machines of all kinds fabricated, and other preparations made. In this attitude of expectation the city remained while Vespasian was reducing the N. of the country, and till the fall of Giscala (October or November, 67). Two years and a half elapsed before Titus appeared before the walls of Jerusalem. The whole of that time was occupied in contests between the moderate party and the Zealots or fanatics. At the beginning of 70, when Titus made his appearance, the Zealots themselves were divided into two parties—that of John of Giscala and Eleazar, who held the Temple and its courts, and the Antonia—8,400 men; that of Simon Bar-Gioras, whose headquarters were in the tower Phasaëlus, and who held the upper city, the lower city in the valley, and the district where the old Acra had formerly stood, N. of the Temple—10,000 men, and 5,000 Idumeans, in all a force of between 23,000 and 24,000 soldiers trained in the civil encounters of the last two years to great skill and thorough recklessness. The numbers of the other inhabitants it is extremely difficult to decide. Titus's force consisted of four legions and some auxiliaries—at the outside 30,000 men. These were disposed on their first arrival in three camps—the 12th and 15th legions on the ridge of Scopus, about one mile N. of the city; the 5th a little in the rear, and the 10th on the top of the Mount of Olives, to guard the road to the Jordan valley. The first operation was to clear the ground between Scopus and the N. wall of the city. This occupied four days. The next step was to get possession of the outer wall. The point of attack chosen was in Simon's portion of the city, at a low and comparatively weak place near the monument of John Hyrcanus. Round this spot the three legions erected banks, from which they opened batteries, pushing up the rams and other engines of attack to the foot of the wall. Meantime from their camp on the Mount of Olives the 10th legion battered the Temple and the E. side of the city. A breach was made on the 7th Artemisius (about April 15); and here the Romans entered, driving the Jews before them to the second wall. Titus now lay with the second wall of the city close to him on his right. He preferred, before advancing, to get possession of the second wall. In five days a breach was again effected. The district into which the Romans had now penetrated was the great valley between the two main hills of the city. Before attacking the Antonia, Titus resolved to give his troops a few days' rest. He therefore called in the 10th legion from the Mount of Olives, and held an inspection of the whole army on the ground N. of the Temple. But the opportunity was thrown away upon the Jews, and after four days orders were given to recommence the attack. Hitherto the assault had been almost entirely on the city; it was now to be simultaneous on city and Temple. Accordingly two pairs of large batteries were constructed, the one pair in front of the Antonia, the other at the old point of attack—the monument of John Hyrcanus. They absorbed the incessant labor of seventeen days, and were completed on the 29th Artemisius (about May 7). But the Jews undermined the banks, and the labor of the Romans was totally destroyed. At the other point Simon had maintained a resistance with all his former intrepidity, and more than his former success. It now became plain to Titus that some other measure for the reduction of the place must be adopted. A council of war was therefore held, and it was resolved to encompass the whole place with a wall, and then recommence the assault. Its entire length was thirty-nine furlongs, —very near five miles; and it contained thirteen stations or guard-houses. The whole strength of the army was employed on the work, and it was completed in the short space of three days. The siege was then vigorously pressed. The N. attack was relinquished, and the whole force concentrated on the Antonia. On the 5th Panemus (June 11) the Antonia was in the hands of the Romans (Jos. *B. J.* vi. 1, § 7). Another week was occupied in breaking down the outer walls of the fortress for the passage of the machines, and a further delay took place in erecting new banks, on the fresh level, for the bombardment and battery of the Temple. But the Romans gradually gained ground. At length, on the 10th day of Ab (July 15), by the wanton act of a soldier, contrary to the intention of Titus, and in spite of every exertion he could make to stop it, the sanctuary itself was fired. It was by one of those rare coincidences that sometimes occur, the very same month and day of the month that the first Temple had been burnt by Nebuchadnezzar. The whole of the cloisters that had hitherto escaped were now all burnt and demolished. Only the edifice of the sanctuary itself still remained. The Temple was at last gained; but it seemed as if half the work remained to be done. The upper city was still to be taken. Titus first tried a parley. His terms, however, were rejected, and no alternative was left him but to force on the siege. The whole of the low part of the town was burnt. It took eighteen days to erect the necessary works for the siege: the four legions were once more stationed at the W. or N. W. corner where Herod's palace abutted on the wall, and where the three magnificent and impregnable towers of Hippicus, Phasaëlus, and Mariamne rose conspicuous. This was the main attack. It was commenced on the 7th of Gorpiæus (about September 11), and by the next day a breach was made in the wall, and the Romans at last entered the city. The city being taken, such parts as had escaped the former conflagrations were burnt, and the whole of both city and Temple was ordered to be demolished, excepting the W. wall of the upper city, and Herod's three great towers at the N. W. corner, which were left standing as memorials of the massive nature of the fortifications.—*From its destruction by Titus to the present time* (by Mr. Wright). For more than fifty years after its destruction by Titus, Jerusalem disappears from history. During the revolts of the Jews in Cyrenaica, Egypt, Cyprus, and Mesopotamia, which disturbed the latter years of Trajan, the recovery of their city was never attempted. But in the reign of Hadrian it again emerged from its obscurity, and became the centre of an insurrection, which the best blood of Rome was shed to subdue. In despair of keeping the Jews in subjection by other means, the emperor had formed a design to restore Jerusalem, and thus prevent it from ever becoming a rallying-point for this turbulent race. In furtherance of this plan he had sent thither a colony of veterans, in numbers sufficient for the defence of a position so strong by nature against the then known modes of attack. The embers of revolt, long smouldering, burst into a flame soon after Hadrian's departure from the East in A. D. 132. Early in the revolt the Jews under Bar-Cocheba (= *son of a star*) became masters of Jerusalem, and attempted to rebuild the Temple. Hadrian, alarmed at the rapid spread of the insurrection, and the ineffectual efforts of his troops to repress it, summoned from Britain Julius Severus,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Roman Medal, commemorating the Capture of Jerusalem.—(Ayre.)

Obverse: Head of the Emperor, with the inscription — *Imperator Titus Cæsar Vespasianus Augustus, Pontifex Maximus, Tribunus Populi, Pater Patriæ, Consul VIII.*; i. e. *Emperor Titus Cesar Vespasian Augustus, High-Priest, Tribune of the People, Father of his Country, Consul for the eighth time.* Reverse A PALM-TREE; under it a captive Jew standing, with hands tied behind his back, and a female sitting on the ground and weeping, with the inscription — *Judæa capta*, i. e. *Judea captive*; *Senatus consultu*, i. e. *by a decree of the Senate.*

In some Roman coins of the Emperors Vespasian and Titus the female representing captive Judea appears under the palm-tree weeping and guarded by a Roman soldier.

the greatest general of his time, to take the command of the army of Judea. Two years were spent in a fierce guerilla warfare before Jerusalem was taken, after a desperate defence in which Bar-Cocheba perished. But the war did not end with the capture of the city. The Jews in great force had occupied the fortress of Bether,[1] and there maintained a struggle with all the tenacity of despair against the repeated onsets of the Romans. At length, worn out by famine and disease, they yielded on the 9th of the month Ab, A. D. 135. Bar-Cocheba has left traces of his occupation of Jerusalem in coins which were struck during the first two years of the war. Hadrian's first policy, after the suppression of the revolt, was to obliterate the existence of Jerusalem as a city. The ruins which Titus had left were razed to the ground, and the plough passed over the foundations of the Temple. A colony of Roman citizens occupied the new city, which rose from the ashes of Jerusalem, and their number was afterward augmented by the emperor's veteran legionaries. It was not, however, till the following year, A. D. 136, that Hadrian, on celebrating his Vicennalia, bestowed upon the new city the name of Ælia Capitolina, combining with his own family title the name of Jupiter of the Capitol, the guardian deity of the colony. Jews were forbidden to enter on pain of death. About the middle of the fourth century the Jews were allowed to visit the neighborhood, and afterward, once a year, to enter the city itself, and weep over it on the anniversary of its capture. So completely were all traces of the ancient city obliterated, that its very name was in process of time forgotten. It was not till after Constantine built the *Martyrion* on the site of the crucifixion, that its ancient appellation was revived.—After the inauguration of the new colony of Ælia, the annals of the city again relapse into obscurity. The aged Empress Helena, mother of Constantine, visited Palestine in A. D. 326, and, according to tradition, erected magnificent churches at Bethlehem, and on the Mount of Olives. Her son, fired with the same zeal, swept away the shrine of Astarte (ASHTORETH), which occupied the site of the resurrection, and founded in its stead a chapel or oratory (see III. § 10, below). In the reign of Julian (A. D. 362) the Jews, with the permission and at the instigation of the emperor, made an abortive attempt to lay the foundations of a temple. Materials of every kind were provided at the emperor's expense; but the work was interrupted by fire, which all attributed to supernatural agency (see III. § 11, below).—During the fourth and fifth centuries Jerusalem became the centre of attraction for pilgrims from all regions, and its bishops contended with those of Cesarea for the supremacy; but it was not till after the Council of Chalcedon (451–453) that it was made an independent patriarchate. In 529 the Emperor Justinian founded at Jerusalem a splendid church in honor of the Virgin, which has been identified by most writers with the building known as the Mosque *el-Aksa*, but of which probably no remains now exist (see III. § 12, below). For nearly five centuries the city had been free from the horrors of war. But this rest was roughly broken by the invading Persian army under Chosroes II. The city was invested, and taken by assault in June, 614. After a struggle of fourteen years the imperial arms were again victorious, and in 628 Heraclius entered Jerusalem on foot. The dominion of the Christians in the Holy City was now rapidly drawing to a close. After an obstinate defence of four months, in the depth of winter, against the impetuous attacks of the Arabs, the patriarch Sophronius surrendered to the Khalif Omar in person, A. D. 637. With the fall of the Abassides the Holy City passed into the hands of the Fatimite conqueror Muez, who fixed the seat of his empire at *Musr el-Kâhirah*, the modern Cairo (A. D. 969). Under the Fatimite dynasty the sufferings of the Christians in Jerusalem reached their height, when El-Hakem, the third of his line, ascended the throne (A. D. 996). About 1084 it was bestowed by Tutush, the brother of Melek Shah, upon Ortok, chief of a Turkman horde under his command. From this time till 1091 Ortok was emir of the city, and on his death it was held as a kind of fief by his sons Ilghâzy and Sukmân, whose severity to the Christians became the proximate cause of the Crusades. On the 7th of June, 1099, the crusading army appeared before the walls. Their camp extended from the gate of St. Stephen to that beneath the tower of David. On the fifth day after their arrival the crusaders attacked the city, and at three o'clock on Friday the 15th of July Jerusalem was in the hands of the crusaders. Churches were established, and for eighty-eight years Jerusalem remained in the hands of the Christians. In 1187 it was retaken by Saladin after a siege of several weeks. In 1277 Jerusalem was nominally annexed to the kingdom of Sicily. In 1517 it passed under the sway of the Ottoman Sultan Selim I., whose successor Suliman built the present walls of the city in 1542. Mohammed Ali, the Pasha of Egypt, took possession of it in 1832. In 1834 it was seized and held for a time by the *Fellâhîn* (Ar. = *cultivators*, *tillers of the soil*, Robinson), during the insurrection, and in 1840, after the bombardment of Acre, was again restored to the Sultan.—III. *Topography of the City.* (Originally by Mr. Fergusson, but essentially altered by the American editor.) There are at present before the public three distinct views of the topography of Jerusalem, so discrepant from one another in their most essential features, that a disinterested person might fairly feel himself justified in assuming that there existed no real data for the determination of the points at issue, and that the disputed questions must forever remain in the same unsatisfactory state as at present.—1. The first of these theories consists in the belief that all the sacred localities were correctly ascertained in the early ages of Christianity; and, what is still more important, that none have been changed during the dark ages that followed, or in the numerous revolutions to which the city has been exposed. The first person who ventured publicly to express his dissent from this view was Korte, a German printer, who travelled in Palestine about 1728, and on his return home published a work denying the authenticity of the so-called sacred localities. The arguments in favor of the present localities being the correct ones are well summed up by the Rev. George Williams, in his work on the Holy City, and with the assistance of Professor Willis all has been said that can be urged in favor of their authenticity.—2. Professor Robinson, on the other hand, in his elaborate works on Palestine, has brought together all the arguments which, from the time of Korte, have

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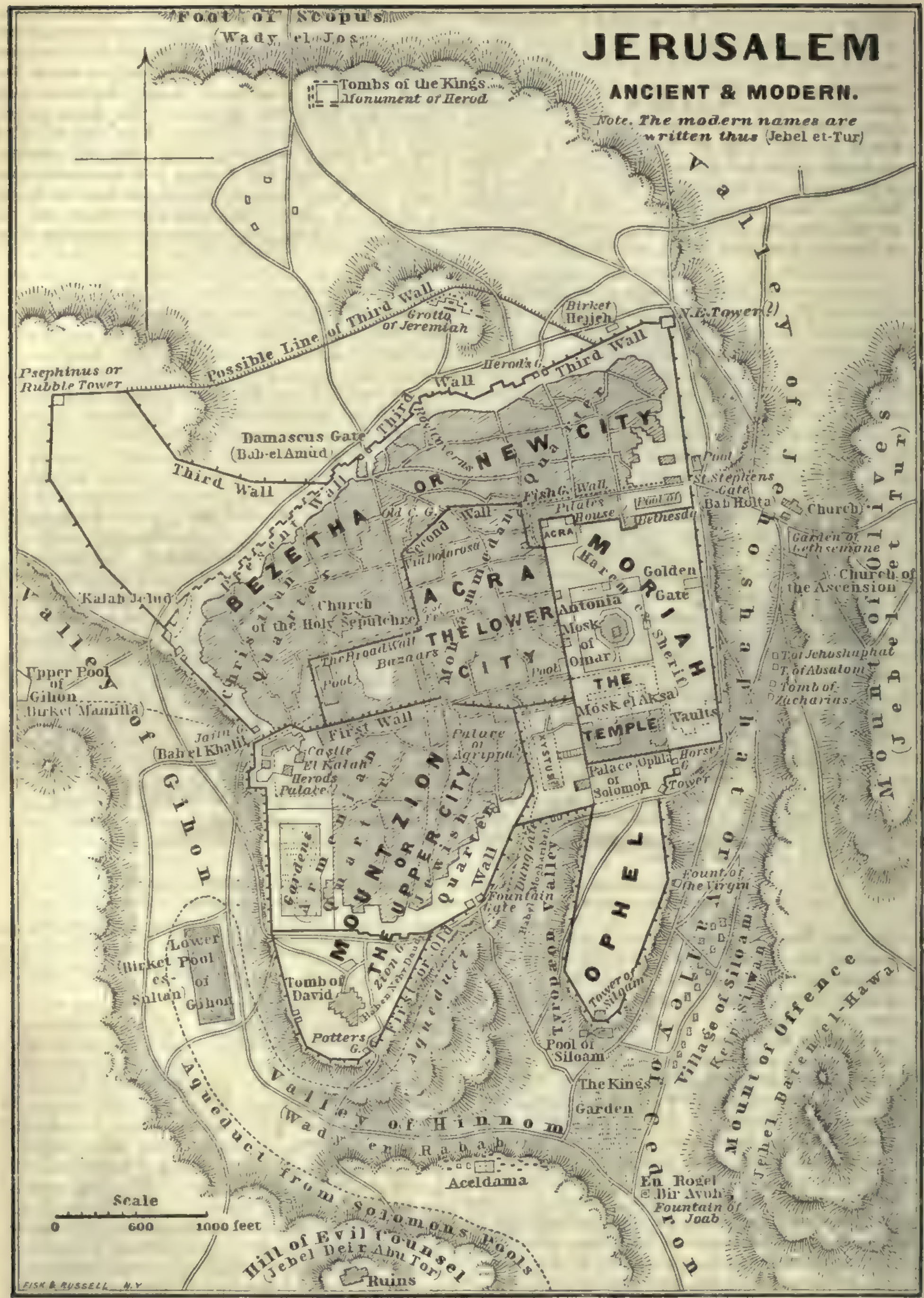
[1] The site of Bether is a disputed point, Cellarius and others placing it at the upper BETH-HORON, Robinson (iii. 270, &c.) suggesting its identity with BETHEL 1, &c.



This Map of Jerusalem is reduced from the Map in Cassell's Bible Dictionary.

been accumulating against the authenticity of the mediæval sites and traditions. Robinson (iii. 206) sets down as admitted by himself and most writers (1.) that **Zion** was the S. W. hill of the city; (2.) that **Moriah**, the site of the Jewish Temple, was the present *Haram* area, E. and N. E. of Zion; (3.) that the ancient tower just S. of the *Jaffa* gate is the Hippicus of Josephus; (4.) that the ancient remains connected with the present Damascus gate are those of an ancient gate on that spot, belonging to the second wall of Josephus.—3. The third theory is that put forward by Mr. Fergusson in his

"Essay on the Ancient Topography of Jerusalem." It agrees generally with the views urged by all those from Korte to Robinson, who doubt the authenticity of the present site of the sepulchre; but goes on to assert that the Mount Zion of the Scriptures is the hill on which the Temple stood (= Mount Moriah, or the E. hill of the city), and that the building now known to Christians as the Mosque of Omar, but by Moslems called the Dome of the Rock, is the identical church which Constantine erected over the rock which contained the Tomb of Christ. Josephus (*B. J.* v. 4) describes Jerusalem as fortified with three walls, wherever it was not encompassed with impassable ravines (there it had but one wall), and as built face to face on two hills, separated by a ravine between, at which the houses, one upon another, ended. Of these hills that which had the upper city was much higher and straighter in its length. The other, called Akra, on which stood the lower city, was gibbous. Over against this was a third hill, naturally lower than Akra, and formerly separated from it by another broad ravine; but afterward, when the Asmoneans ruled, desiring to join the city to the Temple, they filled up the ravine with earth, and then lowered the summit of Akra that the Temple might appear above it. The so-called ravine of the cheesemakers (Tyropœon), mentioned above as separating the hill of the upper city and the lower hill, extends down to Siloam. Externally the two hills of the city were encompassed by deep ravines; and it was nowhere approachable on account of the precipices on each side. (See also § 3 below.) In attempting to follow his description there are two points which it is necessary should be fixed, in order to understand what follows: (1.) the position and dimensions of the Temple; (2.) the position of the Tower Hippicus.—§ 1. *Site of the Temple.* Without any exception, all topographers are now agreed that the Temple stood within the limits of the great area now known as the *Haram* (which is [so Robinson] 907½ feet broad at the south end, and about 1,066 at the north end, and 1,528 feet long), though at least one author places it in the centre, and not at the southern extremity of the enclosure. With this exception all topographers are agreed that the southwestern angle of the *Haram* area was one of the angles of the ancient Jewish Temple. Mr. Fergusson regards the evidence as conclusive, that Josephus was literally correct when he said that the Temple was an exact square of a stadium, or 600 Greek feet, on each side. He therefore holds that the Temple extended from the southwestern angle of the *Haram* area about two-thirds of the whole distance to the southeastern angle, and about two-fifths of the distance to the northwestern angle, and thus places the Mosque of Omar just outside

Mosques in the *Haram* (Ar. — *Holy*) area, from the N. W.—From a photograph by J. Graham.—(Ayre.)
The Dome of the Rock is the most prominent mosque; *el-Aksa* is that in the distance.

Remains of Arch of Bridge (S. W. angle of *Haram*).

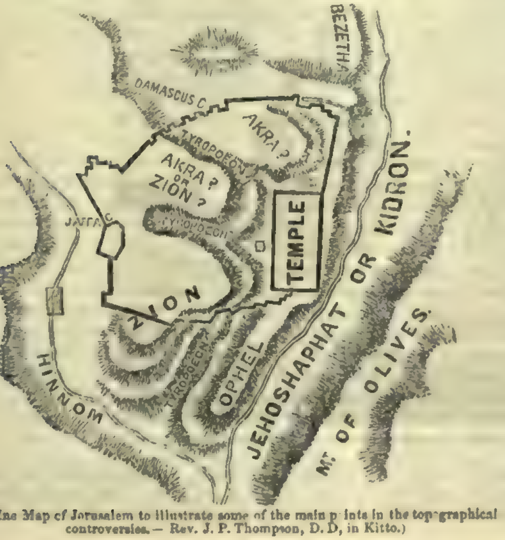
of the ancient Temple. Mr. Fergusson claims, as supporting his conclusion, that the *Haram* area is filled up perfectly solid, with the exception of the great tunnel-like entrance under the mosque *el-Aksa*, until, 600 feet E. from the southwestern angle, we arrive at a wall running N., beyond which the area is filled up with a series of light arches, supported on square piers, and incapable of sustaining the weight of any large building. The Talmud asserts that the Temple was a square of 500 cubits each side. Robinson (i. 290–292) holds "that the area of the Jewish Temple was identical on its W., E., and S. sides, with the present enclosure of the *Haram*," which he supposes "has been enlarged toward the N." He says (iii. 220), "On beholding the immense stones and the elaborate masonry of some of the lower portions of the exterior wall around the present *Haram* enclosure, the traveller receives at once the conviction, that they are of earlier date than the rest of the wall, and that he has before him the massive substructions of the ancient Jewish Temple. This is true especially of the Jewish wailing-place and the southwest corner; of large portions of the southern wall, as also the southeast corner on its two sides. Such has been the impression received by travellers for centuries; and such it will probably continue to be so long as these remains endure." (See MORIAH 2, and §§ 10 11, below.)—§ 2. *Hippicus.* Of all the towers that once adorned the city of Jerusalem only one now exists in any thing like a state of perfection, viz. that called *the tower*, or *castle, of David*, in the centre of the citadel, near the Jaffa gate, which from its prominence now, and the importance which Josephus ascribes to the tower, has been generally assumed to be the tower Hippicus. The reasons, however, against this assumption are too cogent to allow of the identity being admitted. But at the northwestern angle of the present city there are the remains of an ancient building of bevelled masonry and large stones, the *Kasr Jâlûd*, which Mr. Fergusson identifies with the Hippicus of Josephus. Dr. J. P. Thompson (in Kitto), and Dr. H. Bonar (in Fairbairn), without acquiescing fully in Mr. Fergusson's identification, are disposed to place Hippicus in this neighborhood.—§ 3. *Walls.* As described by Josephus, the first or old wall began on the N. at the tower called Hippicus, and, extending to the Xystus (an open place, in the extreme part of the upper city, where the people sometimes assembled, and which was connected with the Temple by a bridge [Robinson]), joined the council-house, and ended at the west cloister of the Temple. Its southern direction is described as passing the gate of the Essenes (probably the modern Jaffa gate, so Mr. Fergusson; Kitto supposes it perhaps = the "dung-gate" on the south side), and, bending above the fountain of Siloam, it reached Ophel, and was joined *to the eastern cloister of the Temple.* The second wall began at the gate Gennath, in the old wall, probably near the Hippicus, and passed round the northern quarter of the city, and joined the fortress Antonia. The third wall was built by King Herod Agrippa; and was intended to enclose the suburbs which had grown out on the northern sides of the city, which before this had been left exposed. It began at the Hippicus, and reached as far as the tower Psephinus, till it came opposite the monument of Queen Helena of Adiabene; it then passed by the sepulchral monuments of the kings, and, turning south at the monument of the Fuller, *joined the old wall at the valley called the valley of Kidron.* After describing these walls, Josephus adds that the whole circumference of the city was thirty-three stadia, or nearly four English miles. He then adds

Jews' Wailing-place. See MOURNING.

The Castle of David and Jaffa Gate.—From a photograph by Rev. W. R. Bridges.—(Fba.)

East Corner of the South Wall and the Mount of Olives, from S. W.—From a photograph by J Graham.—(Ayre.) The Mount of Olives appears on the right, crowned by the Church of the Ascension.

that the number of towers in the old wall was sixty, the middle wall forty, and the new wall ninety.—§ 4. *Antonia.* The *tower* or *castle* of ANTONIA (also called *Baris*, the "castle" of Acts xxi. 24, 37, &c.) certainly was attached to the Temple buildings, and on the northern side of them; but whether covering the whole space, or only a portion, has been much disputed. After stating that the Temple was four square, and a stadium on each side, Josephus goes on to say that with Antonia it was six stadia in circumference. The most obvious conclusion from this would be (according to Mr. Fergusson) that the Antonia occupied practically the platform on which the so-called Mosque of Omar now stands. But, from certain facts connected with the siege, Mr. Fergusson concludes that the Antonia was a tower or keep attached to the northwestern angle of the Temple. Robinson (iii. 231 ff.) regards Antonia as a fortress, with the extent and arrangements of a palace, occupying perhaps the whole north part of the present *Haram* area, having in its northwestern part an inner citadel or acropolis of the same name, and, where it joined upon the northern and western porticoes of the Temple, flights of stairs descending to both.—§ 5. *Hills and Valleys.* Topographers are still at issue as to the true direction of the upper part of the Tyropœon (= *cheese-makers'*) valley, and consequently, as to the position of Acra (Gr. *Akra*). Rev. J. P. Thompson, D. D. (in Kitto) enumerates seven theories:—(1.) Akra is the ridge between the Jaffa and Damascus gates, the principal Christian quarter of the modern city (Reland, Von Raumer, Robinson, Stanley, &c.). The Tyropœon then began at the Jaffa gate. (2.) Akra is N. of the *Haram* area, and contiguous to it, and E. of the valley that runs S. from the Damascus gate, which then becomes the Tyropœon: Zion thus extended N. so as to embrace in whole or in part the ridge which is the Akra of No. 1, and includes the whole of the Christian, Armenian, and Jewish quarters, while Akra lies wholly in the Mohammedan quarter of modern Jerusalem (Ritter, Schwartz). (3.) Akra, as in No. 2, = the hill of the Mohammedan quarter; but Zion is *not* extended N. so as to stand face to face with it (Williams, Smith's *Dict. of Geog.*). (4.) Akra was the portion of the *Haram esh-Sherif* not occupied by the



Outline Map of Jerusalem to illustrate some of the main points in the topographical controversies.— Rev. J. P. Thompson, D. D, in Kitto.)

Temple (Schultz, Krafft). (5.) Akra was the ridge S. of the Temple area and E. of Zion, commonly known as Ophel (Prof. Justus Olshausen). (6.) Akra was the lower E. portion of the hill commonly known as Zion, i. e. Akra = the Jewish quarter, and Zion = the Armenian quarter (Dr. Titus Tobler). (7.) Akra is the entire ridge of the *Haram* (Thrupp). Thrupp and Fergusson agree that the Temple-hill was the ancient Zion, the city of David. The first and second of the above theories (so Dr. Thompson) appear the most tenable.—§ 6. *Population.* Mr. Fergusson regards the assertions of Josephus that three millions were collected in Jerusalem at the Passover; that a million of people perished in the siege; that 100,000 escaped, &c., as greatly exaggerated. Mr. Fergusson estimates that the population of Jerusalem, in its days of greatest prosperity, may have amounted to from 30,000 to 45,000 souls, but could hardly ever have reached 50,000; and that there may have been 60,000 or 70,000 in the city when Titus came up against it. Thomson (ii. 589 ff.) considers that we are not required to find room for more than 200,000 *regular* inhabitants at Jerusalem in her highest prosperity and largest extent; and that no impartial person who has opportunity to examine modern Eastern cities, or to observe how densely the poor Jews can and do pack themselves away in the most wretched hovels, will deem it extravagant to suppose this number of residents in the ancient city, which had an area of about one square mile. The great numbers assembled in Jerusalem at the Passover, &c., were mostly strangers, not citizens. The great feasts occurred in the warm, non-rainy months when throughout southern Palestine the people do not hesitate to sleep in the open air, under trees, vines, and even in open gardens; and thus not only two, but six millions of people could find room to eat and sleep on the mountains "round about Jerusalem." The present population of Jerusalem has been variously estimated at from 10,000 to 26,000. Dr. Pierotti gives the number as 20,330, viz. 5,068 Christians of all sects, 7,556 Moslems (Arabs and Turks), 7,706 Jews (Dr. Bonar in Fairbairn).—§ 7. *Zion.* It cannot be disputed that from the time of Constantine downward to the present day, this name has been applied to the western hill on which the city of Jerusalem now stands, and in fact always stood. Notwithstanding this, Mr. Fergusson, in opposition to the almost unanimous opinion of scholars and travellers, maintains that, up to the time of the destruction of the city by Titus, the name was applied exclusively to the eastern hill, or that on which the Temple stood. From 2 Sam. v. 7, and 1 Chr. xi. 5–8, it is clear that Zion = the city of David. Here the ark of God dwelt in curtains; here was the abode of David and of Jehovah before the Temple was built; here was the seat of the theocracy. "The term Zion," says Rev. S. Wolcott, D. D. (*B. S.* xxiii. 691), "came, naturally, to be employed, both by sacred and profane writers, as the representation of the whole city, of which it formed so prominent a part. It was thus used by the later prophets (Jer. xxxi. 6; Joel iii. 17, 21, &c.), as also in Maccabees (1 Mc. iv. 37, 60, vii. 33), where it evidently *includes* the Temple and adjacent mount." "To one who approaches it from the S., the precipitous brow of Zion inverts the description—"the sides of the N." (Ps. xlviii. 2)—with a force and beauty which would be lost by a transfer to the other eminence." Dr. Bonar (in Fairbairn) considers "the sides of the N." (Ps. xlviii. 2; Is. xiv. 13) = the "city" proper, or lower market, on Akra, as contrasted with Zion, the upper city. "It is a mistaken impression," says Dr. Wolcott (l. c.), "that greater sanctity is ascribed to Zion than to Jerusalem, or that the two names are, in this respect, carefully distinguished" (see Ps. cxxxv. 21, cxxxviii.; Is. lii. 1, 2; 2 Chr. vi. 6; Ezr. vii. 15; Zech. viii. 3, &c.; compare Num. xxiii. 7, xxiv. 5, &c.). "Our Saviour expressly forbade the profanation of the name (Mat. v. 35); and through the force of the same sacred associations, the beloved disciple could find no more fitting type of heaven itself, as he beheld it in vision—the New Jerusalem of the saints in glory" (Rev. xxi. 2).—§ 8. *Topography of Nehemiah.* The only description of the ancient city of Jerusalem which exists in the Bible, so extensive in form as to enable us to follow it as a topographical description, is that found in Nehemiah, and although it is hardly sufficiently distinct to enable us to settle all the moot points, it contains such valuable indications that it is well worthy of the most attentive examination. The easiest way to arrive at any correct conclusion regarding it, is to take first the description of the Dedication of the Walls in chapter xii. (31–40), and drawing such a diagram as this, we easily get at the main features of the old wall at least. If from this we turn to chapter iii., which gives a description of the repairs of the wall, we have no difficulty (so Mr. Fergusson; but see above) in identifying all the places mentioned in the first sixteen verses, with those enumerated in chapter xii.—§ 9. *Waters of Jerusalem.* "Jerusalem lies in the midst of a rocky limestone region, throughout which fountains and wells are comparatively rare" (Rbn. i. 323). Yet, according to Dr. Barclay (*City of the Great King*), there are, within a radius of seven miles, some thirty or forty natural springs. "The artificial provision for supply of water in Jerusalem in ancient times was perhaps the most complete and extensive ever undertaken for a city. The aqueduct of Solomon (winding along for twelve and a quarter miles) pours the waters of the three immense pools into the enormous temple-wells, cut out like caverns in the rock; and the pools, which surround the city in all directions, supply to a great extent the want of a river or lake. The ancient pools were: (1.) The upper pool (2 K. xviii. 17). (2.) The king's pool (Neh. ii. 14). (Siloam?) (3.) The pool of Siloah (iii. 15). (Siloam?) (4.) The pool that was made (iii. 16). (5.) The lower pool

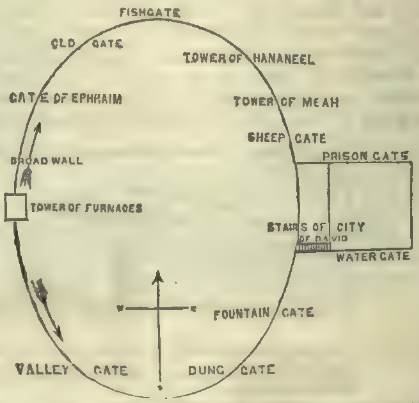


Diagram of Places mentioned in Dedication of Walls (according to Mr. Fergusson).

(Is. xxii. 9). (6.) The old pool (xxii. 4). (7.) The pool of BETHESDA (Jn. v. 2). (8.) The pool of SILOAM (ix. 7). The chief modern pools are: (1.) *Silwân* (SILOAM). (2.) *Birket es-Sultân*, S. of the city, along the side of which the Bethlehem road runs; perhaps = "the pool that was made" (No. 4 above). (3.) *Birket el-Mamilla*, W. of the present Jaffa gate; perhaps = the waters of the upper pool, from which Hezekiah made a CONDUIT, and led the water into the heart of the city, down the Tyropœon. (4.) *Birket Hammam el-Batrak*, within the city walls, called traditionally the *Pool of Hezekiah*. (5.) *Birket es-Serain*, or *Birket Israel*, near the modern St. Stephen's gate; probably = BETHESDA. There have been pools also in former ages, not small in size, which have disappeared. These pools and wells are not kept in very good repair, and seldom contain much or good water. The *Um ed-Deraj*, the traditional *Fountain of the Virgin* (see SILOAM), is always filled and flowing, supplying water to the inhabitants of Jerusalem, but especially to those of the village *Silwân*. It is to tanks or pools that Jerusalem has to look for its water-supply; and since its annual rain-fall is twice as much as that of England, there ought not to be any lack" (Dr. H. Bonar in Fairbairn). Of the above-mentioned modern pools, Robinson, Thomson, Wilson, Van de Velde, &c., identify No. 3 with the ancient "upper pool," or "watercourse" of GIHON, and No. 2 with the "lower pool." Robinson (i. 346, &c.) supposes the fountain of Gihon, which supplied these pools, anciently existed on the W. side of Jerusalem in the basin or head of the valley of Hinnom, down which its waters naturally flowed till Hezekiah covered the fountain and brought down its waters by subterranean channels into the city. Mr. Williams (*Holy City*) and others suppose Gihon = the Tyropœon valley, that the upper pool of Gihon was on the N. side of Jerusalem, not far from the Tombs of the Kings, and that the lower Gihon was the pool of Siloam. Mr. Lewin, &c., consider Gihon = the valley of Jehoshaphat, the lower Gihon = the Fountain of the Virgin, and the upper Gihon = some spring further N. (CISTERN; DRAGON-WELL; POOL, &c.)—§ 10. *Site of Holy Sepulchre.* As the question now stands, the fixation of the site depends mainly on the answers that may be given to two questions:—(1.) Did Constantine and those who acted with him (A. D. 326) possess sufficient information to enable them to ascertain exactly the precise localities of the crucifixion and burial of Christ? (2.) Is the present church of the Holy Sepulchre that which he built, or does it stand on the same spot? Mr. Fergusson answers the first question in the affirmative, and claims that the account given by Eusebius of the *uncovering* of the rock expresses no doubt or uncertainty about the matter. Robinson (iii. 257) maintains that "the whole tenor of the language both of Eusebius and Constantine shows that the discovery of the sepulchre was held to be the result, not of a previous knowledge derived from tradition, but of a supernatural intimation." Mr. Fergusson maintains that the language of Eusebius is minutely descriptive of the site of the building now known as the Mosque of Omar, but wholly inapplicable to the site of the present Church of the Holy Sepulchre. Of the buildings which Constantine or his mother, Helena, erected, Mr. Fergusson maintains that two now remain—the one the *Anastasis* (Gr. = *Resurrection*, now [so Mr. Fergusson] known as the "Mosque of Omar" and the "Dome of the Rock" [Ar. *es-Sukhrah*]), a circular building erected over the tomb itself; the other the "Golden Gateway" (GATE), which (so Mr. Fergusson) was the propylea described by Eusebius as leading to the atrium (hall) of the basilica. The "Golden Gateway," which projects from the wall into the interior of the *Haram*, is now used as a Moslem place of prayer (Robinson). Mr. Fergusson argues that the site of the Mosque of Omar was both outside of the ancient Temple (see § 1 above) and outside of the ancient walls of the city. To this Rev. S. Wolcott, D. D., formerly an American Protestant missionary in Palestine, replies: "The site of the so-called Mosque of Omar could not have been, in our Saviour's day, outside of the walls. The theory would break up the solid masonry of the ancient substructions of the Temple-area, still existing, making one portion modern, the other ancient in a way which is simply incredible" (*B. S.* xxiii. 695).—The Church of the Holy Sepulchre was erected by the Emperor Constantine A. D. 326–335. "Probably no one at the present day, except Mr. Fergusson and his followers, supposes there has been any transfer of the site, since it was originally fixed in the fourth century" (Robinson). The Church itself has been repeatedly destroyed (A. D. 614, 969, 1010, 1808) and rebuilt (Bonar in Fairbairn). It is esteemed by the Armenians, Greeks, Roman Catholics, &c., *the* holy place of Jerusalem. Chateaubriand,

The Church of the Holy Sepulchre.—From a photograph.—Fbn.)

Interior of the Golden Gate.—From a view by Catherwood.—(Fbn.)

Von Raumer, Tischendorf, Olin, Williams, Pierotti, &c., defend its claims as marking the true site of our Lord's burial; but Robinson, Thomson, Van de Velde, Wilson, Bonar, Tobler, Barclay, and many others, discredit them (compare Jn. xix. 20; Heb. xiii. 12). (CALVARY; CRUCIFIXION; GOLGOTHA; PRETORIUM; TOMB.)—§ 11. *Rebuilding of the Temple by Julian.* Even if we have not historical evidence of the facts (see II. above), the appearance of the S. wall of the *Haram* would lead us to suspect that something of the sort had been attempted at this period. The great tunnel-like vault under the Mosque *El-Aksa*, with its four-domed vestibule, is almost certainly part of the temple of Herod, and coeval with his period; but externally to this, certain architectural decorations have been added, and that so slightly that daylight can be perceived between the old walls and the subsequent decorations, except at the points of attachment. These adjuncts may with very tolerable certainty be ascribed to the age of Julian, while, from the historical accounts, they are just such as we should expect to find them. —§ 12. *Church of Justinian.* Nearly two centuries after the attempt of Julian, Justinian erected a magnificent church at Jerusalem in honor of the Virgin Mary, "on the loftiest hill of the city, where there was not space enough to allow of the prescribed dimensions, so that they were obliged to lay the foundation at the S. E. side at the bottom of the hill, and build up a wall with arched vaults in order to support that part of the building" (Procopius in Robinson). Almost all topographers (so Mr. Fergusson) have jumped to the conclusion that the Mosque *El-Aksa* is the identical church referred to, but the architecture of that building (in Mr. Fergusson's view) is alone sufficient to refute any such idea. Notwithstanding this there is no difficulty in fixing on the site of this church, inasmuch as the vaults that fill up the southeastern angle of the *Haram* area are almost certainly of the age of Justinian, and are just such as Procopius describes; so that if it were situated at the northern extremity of the vaults, all the arguments that apply to the *Aksa* equally apply to this situation. But this "is purely a conjectural site," "where not the slightest trace appears of a foundation ancient or modern" (so Dr. Wolcott in *B. S.* xxiv. 124).

Je-ru'sha (fr. Heb. = *possessed*, sc. by a husband, Ges.), daughter of Zadok, and queen of Uzziah (2 K. xv. 33).

Je-ru'shah (fr. Heb.) = JERUSHA (2 Chr. xxvii. 1).

Je-sai'ah [-sa'yah] (fr. Heb. = ISAIAH, Fü.). **1.** Son of Hananiah; brother of Pelatiah, and grandson of Zerubbabel (1 Chr. iii. 21).—**2.** A Benjamite (Neh. xi. 7).

Je-shai'ah [-sha'yah], or **Jesh-a-i'ah** (fr. Heb. = ISAIAH). **1.** One of the six sons of Jeduthun (1 Chr. xxv. 3, 15).—**2.** A Levite in David's reign; eldest son of Rehabiah, a descendant of Amram through Moses (xxvi. 25); = ISSHIAH 1.—**3.** Son of Athaliah, and chief of the children of Elam who returned with Ezra (Ezr. viii. 7). (JOSIAS.)—**4.** A Merarite who returned with Ezra (viii. 19). OSAIAS.

Jesh'a-nah (fr. Heb. = *old*, Ges.), one of the three "cities" taken from Jeroboam by Abijah (2 Chr. xiii. 19). Mr. Wilton (in Fairbairn) identifies it with the modern village of *'Ain Sinia*, about three miles N. of *Beitin* (Bethel).

Jesh-a-re'lah (fr. Heb. = *right toward God*, Ges.), son of Asaph, and head of the seventh of the twenty-four wards into which the musicians of the Levites were divided (1 Chr. xxv. 14). ASARELAH.

Je-sheb'e-ab (fr. Heb. = *seat of one's father*, Ges.), head of the fourteenth course of priests (1 Chr. xxiv. 13).

Je'sher (fr. Heb. = *uprightness*, Ges.), a son of Caleb the son of Hezron by his wife Azubah (1 Chr. ii. 18).

Jesh'i-mon (fr. Heb. = *the waste*), a name which occurs in Num. xxi. 20 and xxiii. 28, in designating the position of Pisgah and Peor, as "facing the Jeshimon;" elsewhere used with reference to the hill of Hachilah (1 Sam. xxiii. 19, xxvi. 1, 3), and the wilderness of Maon (xxiii. 24). Perhaps Jeshimon = the dreary, barren waste of hills lying immediately on the W. of the Dead Sea. DESERT 4.

Je-shi'shai (fr. Heb. = *son of an old man*, Ges.), an ancestor of the Gadites who dwelt in Gilead (1 Chr. v. 14).

Jesh-o-hai'ah (-ha'yah] (fr. Heb. = whom *Jehovah bows down*, Ges.), a Simeonite chief, descended from Shimei (1 Chr. iv. 36).

Jesh'u-a (a later Hebrew contraction for JOSHUA or rather JEHOSHUA). **1.** JOSHUA, the son of Nun (Neh. viii. 17).—**2.** A priest in David's reign, head of the ninth course (1 Chr. xxiv. 11, A. V. "Jeshuah;" Ezr. ii. 36; Neh. vii. 39; see JEDAIAH 1.—**3.** A Levite in the reign of Hezekiah (2 Chr. xxxi. 15). —**4.** Son of Jehozadak; first HIGH-PRIEST after the Babylonish Captivity, and ancestor of the fourteen high-priests his successors down to Joshua or Jason, and Onias or Menelaus, inclusive (Ezr. ii. 2, iii. 2, 8, 9, iv. 3, v. 2, x. 18; Neh. vii. 7, xii. 1, 7, 10, 26); = JOSHUA 4. Jeshua, like his contemporary Zerubbabel, was probably born in Babylon, whither his father, Jehozadak, had been taken captive while young (1 Chr. vi. 15, A. V.). He came up from Babylon in the first year of Cyrus with Zerubbabel, and took a leading part with him in the rebuilding of the Temple, and the restoration of the Jewish commonwealth. Besides the great importance of Jeshua as an historical character, from the critical times in which he lived, and the great work which he accomplished, his name (= Jesus), his restoration of the Temple, his office as high-priest, and especially the two prophecies concerning him in Zech. iii. and vi. 9-15, point him out as an eminent type of Christ.—**5.** Head of a Levitical house, one of those which returned from the Babylonish captivity, and took an active part under Zerubbabel, Ezra, and Nehemiah. The name is used to designate either the whole family or the successive chiefs of it (Ezr. ii. 40, iii. 9; Neh. iii. 19, viii. 7, ix. 4, 5, x. 9, xii. 8, &c.).—**6.** A branch of the family of Pahath-moab, one of the chief families, probably of Judah (Neh. x. 14, vii. 11, &c.; Ezr. x. 30).

Jesh'u-a (see above), one of the towns reinhabited by the people of Judah after the Captivity (Neh. xi. 26 only); apparently in the extreme S. (so Mr. Grove). Mr. Wilton (in Fairbairn) suggests = the modern village *Yeshû'a*, about twelve miles W. of Jerusalem.

Jesh'u-ah (fr. Heb. = Jeshua, or Joshua), a priest in the reign of David (1 Chr xxiv. 11); = Jeshua 2.

Jesh'u-run (fr. Heb., see below), and once in A. V. **Jes'u-run** (Is. xliv. 2), a symbolical name for Israel in Deut. xxxii. 15, xxxiii. 5, 26; Is. xliv. 2, for which various etymologies have been suggested. It is most probably derived from a root signifying *to be blessed* (so Mr. Wright). With the intensive termination Jeshurun would then denote Israel as supremely happy or prosperous, and to this signification the context in Deut. xxxii. 15 points. Gesenius and Fürst regard the termination as an affectionate diminutive from a Hebrew word signifying *upright*, and Jeshurun therefore as = *the good little people.* Michaelis, Grotius, Vitringa, and formerly Gesenius considered it as a diminutive of Israel, as if contracted from Heb. *yisreélûn*; but for this there is not the slightest foundation.

Je-si'ah (fr. Heb. = Ishiah, Ishijah, Isshiah). **1.** A Korhite, one of the mighty men who joined David's standard at Ziklag (1 Chr. xii. 6).—**2.** Second son of Uzziel, the son of Kohath (1 Chr. xxiii. 20); = Isshiah 2.

Je-sim'i-el (fr. Heb. = whom *God has set up*, Ges.), a Simeonite chief, of the family of Shimei (1 Chr. iv. 36).

Jes'se (L. fr. Heb., perhaps = *firm, strong*, Ges.; *Jah is existing* or *living*, Fü.), father of David. He was the son of Obed, who again was the fruit of the union of Boaz and the Moabitess Ruth. Nor was Ruth's the only foreign blood that ran in his veins; for his great-grandmother was Rahab the Canaanite, of Jericho (Mat. i. 5). Jesse's genealogy is twice given in full in the O. T. (Ru. iv. 18–22; 1 Chr. ii. 5-12), and twice in the N. T. (Mat. i.; Lu. iii.). He is commonly designated as "Jesse the Bethlehemite" (1 Sam. xvi. 1, 18). So he is called by his son David, then fresh from home (xvii. 58); but his full title is "the Ephrathite of Bethlehem-judah" (xvii. 12). He is an "old man" when we first meet with him (xvii. 12), with eight sons (xvi. 10, xvii. 12), residing at Bethlehem (xvi. 4, 5). Jesse's wealth seems to have consisted of a flock of sheep and goats, which were under the care of David (xvi. 11, xvii. 34, 35). When David's rupture with Saul had finally driven him from the court, and he was in the cave of Adullam, "his brethren and all his father's house" joined him (xxii. 1). Anxious for their safety, he took his father and mother into the country of Moab, and left them under the king's protection, and there they disappear from our view in the records of Scripture. In his name Isaiah (xi. 1, 10) announces the most splendid of his promises. (Messiah.) Who the wife of Jesse was we are not told. Nahash 2.

Jes'su-e (fr. Gr. form of Jesus, Jeshua, &c.), a Levite = Jeshua (1 Esd. v. 26; compare Ezr. ii. 40).

Je'su (L. form of Jesus, Jeshua, &c.), Jeshua the Levite, the father of Jozabad (1 Esd. viii. 63; see Ezr. viii. 33); also called Jessue and Jesus.

Jes'u-i (fr. Heb. = Ishuai, Isui), son of Asher, whose descendants the Jesuites were numbered in the plains of Moab (Num. xxvi. 44); elsewhere called Isui (Gen. xlvi. 17) and Ishuai (1 Chr. vii. 30).

Jes'u-ites, the = a family of Asher, descended from Jesui (Num. xxvi. 44).

Jes'u-run = Jeshurun.

Je'sus [-zus] (the Latinized Gr. form of Joshua or Jeshua, a contraction of Jehoshua = *help of Jehovah* or *Saviour*). **1.** Joshua the priest, the son of Jehozadak (1 Esd. v. 5, 8, 24, 48, 56, 68, 70, vi. 2, ix. 19; Ecclus. xlix. 12); = Jeshua 4.—**2.** Jeshua the Levite (1 Esd. v. 58, iv. 48).—**3.** Joshua the son of Nun (2 Esd. vii. 37; Ecclus. xlvi. 1; 1 Mc. ii. 55; Acts vii. 45; Heb. iv. 8).

Je'sus (see above) **the Fa'ther of Si'rach**, and grandfather of the following (Ecclus. prologue). Ecclesiasticus.

Je'sus (see above) **the son of Si'rach** is described in Ecclesiasticus (l. 27) as the author of that book, which in the LXX., and generally, except in the Western Church, is called by his name the *Wisdom of Jesus the son of Sirach*, or simply the *Wisdom of Sirach.* The same passage speaks of him as a native of Jerusalem; and the internal character of the book confirms its Palestinian origin. Among the later Jews the "Son of Sirach" was celebrated under the name of Ben Sira as a writer of proverbs.

Je'sus (see above), called **Jus'tus** (L. *just*), a Christian who was with St. Paul at Rome (Col. iv. 11).

Je'sus (L. fr. Heb. through Gr. = *Saviour;* see above) **Christ** (fr. Gr. *Christos* [L. form *Christus*] = *anointed* = Messiah). Priests were anointed among the Jews, as their inauguration to their office (1 Chr. xvi. 22; Ps. cv. 15), and kings also (2 Mc. i. 24; Ecclus. xlvi. 19). (Anointing.) In the N. T. the name Christ = Messiah (Jn. i. 41, A. V. "Messias"), the name given to the long-promised Prophet and King whom the Jews had been taught by their prophets to expect (Acts xix. 4; Mat. xi. 3). The use of this name, as applied to the Lord, has always a reference to the promises of the prophets. "Jesus" is the proper name of our Lord, and "Christ" is added to identify Him with the promised Messiah. The Life, the Person, and the Work of our Lord and Saviour Jesus Christ occupy the whole of the N. T. Of this threefold subject the present article includes the first part, viz., the Life and Teaching. (Saviour; Son of God.) According to the received chronology, which is in fact that of Dionysius Exiguus in the sixth century, the Birth of Christ occurred in the year of Rome 754; but from other considerations it is probable (so Archbishop Thomson, original author of this article) that the Nativity took place some time before April U. C. 750, and if it happened only a few months before Herod's death (Herod 1), then its date would be four years earlier than the Dionysian reckoning. (See the end of this article.) The salutation addressed by the Angel to Mary His mother, "Hail! Thou that art highly favored," was the prelude to a new act of divine creation. (Genealogy of Jesus Christ; James 3; Joseph 11; Mary, the Virgin.) Mary received the announcement of a miracle, the full import of which she could not have understood, with the submission of one who knew that the message came from God; and the Angel departed from her. The prophet Micah had foretold (Mic. v. 2) that the future king should be born in

BETHLEHEM of Judea, the place where the house of David had its origin; but Mary dwelt in Nazareth. Augustus, however, had ordered a general census of the Roman empire. From the well-known and much-canvassed passage (Lk. ii. 2) it appears that the TAXING was not completed till the time of Quirinus (CYRENIUS), some years later; and how far it was carried now, cannot be determined: all that we learn is that it brought Joseph, who was of the house of David, from his home to Bethlehem, where the Lord was born. As there was no room in the inn, a MANGER was the cradle in which Christ the Lord was laid. But signs were not wanting of the greatness of the event that seemed so unimportant. Lowly shepherds were the witnesses of the wonders that accompanied the lowly Saviour's birth; an angel proclaimed to them "good tidings of great joy;" and then the exceeding joy that was in heaven among the angels about this mystery of love broke through the silence of night with the words, "Glory to God in the highest, and on earth peace, goodwill toward men" (ii. 8–20). The child Jesus is circumcised in due time, is brought to the Temple, and the mother makes the offering for her purification. Simeon and Anna, taught from God that the object of their earnest longings was before them, prophesied of His divine work: the one rejoicing that his eyes had seen the salvation of God, and the other speaking of Him "to all that looked for redemption in Jerusalem" (ii. 28–38). Thus recognized among His own people, the Saviour was not without witness among the heathen. "Wise men from the East"—i. e. Persian MAGI of the Zend religion, in which the idea of a Zoziosh or Redeemer was clearly known—guided miraculously by a star or meteor (STAR OF THE WISE MEN) created for the purpose, came and sought out the Saviour to pay Him homage. A little child made the great Herod quake upon his throne. When he knew that the magi were come to hail their King and Lord, and did not stop at his palace, but passed on to a humbler roof, and when he found that they would not return to betray this child to him, he put to death all the children in Bethlehem that were under two years old. The crime was great; but the number of the victims, in a little place like Bethlehem, was small enough to escape special record among the wicked acts of Herod from Josephus and other historians, as it had no political interest. Joseph, warned by a dream, flees to Egypt with the young child, beyond the reach of Herod's arm. After the death of Herod, in less than a year, Jesus returned with his parents to their own land, and went to NAZARETH, where they abode. (NAZARENE.) Except as to one event, the Evangelists are silent upon the succeeding years of our Lord's life down to the commencement of His ministry. When He was twelve years old He was found in the Temple, hearing the doctors and asking them questions (ii. 40–52). We are shown this one fact that we may know that at the time when the Jews considered childhood to be passing into youth, Jesus was already aware of His mission, and consciously preparing for it, although years passed before its actual commencement. Thirty years had elapsed from the birth of our Lord to the opening of His ministry. In that time great changes had come over the chosen people. Herod the Great had united under him almost all the original kingdom of David; after the death of that prince it was dismembered forever. It was in the fifteenth year of Tiberius the emperor, reckoning from his joint rule with Augustus (January U. C. 765), and not from his sole rule (August U. C. 767), that JOHN THE BAPTIST began to teach. He was the last representative of the prophets of the old covenant; and his work was twofold—to enforce repentance and the terrors of the old law, and to revive the almost forgotten expectation of the Messiah (Mat. iii. 1–10; Mk. i. 1–8; Lk. iii. 1–18). The career of John seems to have been very short. Jesus came to Jordan with the rest to receive BAPTISM at John's hands: (1.) that the sacrament by which all were hereafter to be admitted into His kingdom might not want His example to justify its use (Mat. iii. 15); (2.) that John might have an assurance that his course as the herald of Christ was now completed by His appearance (Jn. i. 33); (3.) that some public token might be given that He was indeed the Anointed of God (Heb. v. 5). Immediately after this inauguration of His ministry, Jesus was led up of the Spirit into the wilderness to be tempted of the devil (Mat. iv. 1–11; Mk. i. 12, 13; Lk. iv. 1–13). The three temptations are addressed to the three forms in which the disease of sin makes its appearance on the soul—to the solace of sense, and the love of praise, and the desire of gain (1 Jn. ii. 16). But there is one element common to them all—they are attempts to call up a wilful and wayward spirit in contrast to a patient, self-denying one. There are internal marks that Matthew assigns them their historical order; Luke transposes the two last.—Deserting for a time the historical order, we shall find that the records of this first portion of His ministry, from the temptation to the transfiguration, consist mainly—(1.) of miracles, which prove His divine commission; (2.) of discourses and parables on the doctrine of "the kingdom of heaven;" (3.) of incidents showing the behavior of various persons when brought into contact with our Lord. The two former may require some general remarks; the last will unfold themselves with the narrative. —1. *The Miracles.* The expectation that Messiah would work MIRACLES existed among the people, and was founded on the language of prophecy. Our Lord's miracles are described in the N. T. by several names: they are "signs," "wonders," "works" (most frequently in Jn.), and "mighty works," according to the point of view from which they are regarded. They are indeed astonishing works, wrought as signs of the might and presence of God; and they are powers or mighty works, because they are such as no power short of the divine could have effected. But if the object had been merely to work wonders, without any other aim than to astonish the minds of the witnesses, the miracles of our Lord would not have been the best means of producing the effect, since many of them were wrought for the good of obscure people, before witnesses chiefly of the humble and uneducated class, and in the course of the ordinary life of our Lord, which lay not among those who made it their special business to inquire into the claims of a prophet. The miracles of our Lord were to be not wonders merely, but signs; and not merely signs of preternatural power, but of the scope and character of His ministry, and of the divine nature of His Person. This will be evident from an examination of those which are more particularly described in the Gospels. Nearly forty cases of this kind appear; but they are only examples taken out of a very great number (Jn. ii. 23; Mat. viii. 16, iv. 23, xii. 15, &c.). There are three instances of restoration to life (Mat. ix. 18; Lk. vii. 11, 12; Jn. xi. 1, &c). There are about six cases of demoniac possession (Mk. i. 24, v. 2; Mat. ix. 32, xvii. 15; Lk. xi. 15; Mat. xv. 22). (DEMONIACS.) There are about seventeen recorded cases of the cure of bodily sickness, including fever, leprosy, palsy, inveterate weakness, the maimed limb, the issue of blood of twelve years' standing, dropsy, blindness, deafness, and dumbness (Jn. iv. 47; Mat. viii. 2, 14, ix. 2; Jn. v. 5; Mat. xii. 10, viii. 5, ix. 20, 27; Mk. viii. 22; Jn. ix. 1; Lk. xiii. 10, xvii. 11, xviii. 35, xxii. 51). These three groups of miracles pertain to one class: they brought help to the suffering or sorrowing, and proclaimed what love the Man that did them bore toward the children of men. There is another class, showing a complete control over the powers of nature: first, by acts of creative power (Jn. ii. 7, vi. 10; Mat. xv. 32); secondly, by setting aside natural laws and conditions (Lk. iv. 30, v. 4; Jn. xxi. 6; Mat. viii. 26, xiv. 25, xvii. 1, 27). In a third class of these miracles we find our Lord overawing the wills of men; as when He twice cleared the Temple of the traders (Jn. ii. 13; Mat. xxi. 12); and when His look staggered the officers that came to take Him (Jn. xviii. 6). And in a fourth subdivision will stand one miracle only, where His power was used for destruction—the case of the barren fig-tree (Mat. xxi. 18). On reviewing all the recorded miracles, we see at once that they are signs of the nature of Christ's Person and mission. They show how active and unwearied was His love: they also show the diversity of its operation. The miracles were intended to attract the witnesses of them to become followers of Jesus and members of the kingdom of heaven. They have then two purposes, the proximate and subordinate purpose of doing a work of love to them that need it, and the higher purpose of revealing Christ in His own Person and nature as the Son of God and Saviour of men.—2. *The Parables.* Nearly fifty parables are preserved in the Gospels, and they are only selected from a larger number (Mk. iv. 33). In the PARABLE some story of ordinary doings is made to convey a spiritual meaning, beyond what the narrative itself contains. In reference to this kind of teaching, some have hastily concluded from our Lord's words (Lk. viii. 10) that the parable was employed to conceal knowledge from those who were not susceptible of it, and that this was its chief purpose. But it was chosen not for this negative object, but for its positive advantages in the instruction of the disciples. If there was any mode of teaching better suited than another to the purpose of preserving truths for the memory that were not accepted by the heart, that mode would be the best suited to their peculiar position. Eastern teachers have made this mode of instruction familiar: the originality of the parables lay not in the method of teaching by stories, but in the profound and new truths which the stories taught so aptly.—Besides the parables, the more direct teaching of our Lord is conveyed in many discourses dispersed through the Gospels, of which three may be here selected as examples: the Sermon on the Mount (Mat. v.–vii.), the discourse after the feeding of the five thousand (Jn. vi. 22–65), and the final discourse and prayer which preceded the Passion (xiv.–xvii.). Notwithstanding the endeavor to establish that the *Sermon on the Mount* of St. Matthew is different from the *Sermon on the Plain* of St. Luke, the evidence for their being one and the same discourse greatly preponderates. If so, then its historical position must be fixed from Luke; and its earlier place in Matthew must be owing to the Evangelist's wish to commence the account of the ministry of Jesus with a summary of His teaching. From Luke we learn that Jesus had gone up into a mountain to pray, that on the morning following He made up the number of His twelve apostles, and solemnly appointed them; and then descending He stood upon a level place (Lk. vi. 17), not necessarily at the bottom of the mountain, but where the multitude would stand round and hear; and there He taught them in a solemn address the laws and constitution of His new kingdom, the kingdom of Heaven. The differences between the reports of the two Evangelists are many. In the former Gospel the sermon occupies one hundred and seven verses; in the latter, thirty. The longer report includes the exposition of the relation of the Gospel to the Law: it also draws together, as we have seen, some passages which Luke reports elsewhere and in another connection; and where the two contain the same matter, that of Luke is somewhat more compressed. But in taking account of this, the purpose of Matthew is to be borne in mind: the morality of the Gospel is to be fully set forth at the beginning of our Lord's ministry, and especially in its bearing on the Law as usually received by the Jews, for whose use especially this Gospel was designed. And when this discourse is compared with the later examples to which we shall presently refer, the fact comes out more distinctly, that we have here the Code of the Christian Lawgiver rather than the whole Gospel. —The next example of the teaching of Jesus must be taken from a later epoch in His ministry. Probably the great discourse in Jn. vi. took place about the time of the Transfiguration. The effect of His personal work on the disciples now becomes the prominent subject. He had taught them that He was the Christ, and had given them His law, wider and deeper far than that of Moses. But the objection to every law applies more strongly the purer and higher the law is; and "how to perform that which I will" is a question that grows more difficult to answer as the standard of obedience is raised. It is that question which our Lord proceeds to answer here. The Redeemer alludes to His death, to the body which shall suffer on the Cross, and to the blood which shall be poured out. This great sacrifice is not only to be looked on, but to be believed: and not only believed, but appropriated to the believer, to become part of his very heart and life. Faith, here as elsewhere, is the means of apprehending it: but when it is once laid hold of, it will be as much a part of the believer as the food that nourishes the body becomes incorporated with the body. Many of the disciples went back and walked no more with Jesus, because their conviction that He was the Messiah had no real foundation. The rest remained with Him for the reason so beautifully expressed by Peter: "Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art that Christ, the Son of the living God" (Jn. vi. 68, 69).—The third example of our Lord's discourses is that which closes His ministry. This great discourse, recorded only by St. John, extends from the thirteenth to the end of the seventeenth chapter. It hardly admits of analysis. It announces the Saviour's departure in the fulfilment of His mission; it imposes the new commandment on the disciples of a special love toward each other which should be the outward token to the world of their Christian profession; it consoles them with the promise of the Comforter who should be to them instead of the Saviour; it tells them all that He should do for them, teaching them, reminding them, reproving the world, and guiding the disciples into all truth. It offers them, instead of the bodily presence of their beloved Master, free access to the throne of His Father, and spiritual blessings such as they had not known before. Finally, it culminates in that sublime prayer (chapter xvii.) by which the High-priest as it were consecrates Himself the victim. These three discourses are examples of the Saviour's teaching—of its progressive character from the opening of His ministry to the close.—*The Scene of the Lord's Ministry.* As to the scene of the ministry of Christ, no less than as to its duration, the three evangelists seem at first sight to be at variance with the fourth. Matthew, Mark, and Luke record only our Lord's doings in Galilee; if we put aside a few days before the Passion, we find that they never mention His visiting Jerusalem. John, on the other hand, whilst he records some acts in Galilee, devotes the chief part of his gospel to the transactions in Judea. But when the supplemental character of John's gospel is borne in mind there is little difficulty in explaining this. The three evangelists do not profess to give a chronology of the ministry, but rather a picture of it: notes of time are not frequent in their narrative. And as they chiefly confined themselves to Galilee, where the Redeemer's chief acts were done, they might naturally omit to mention the feasts, which, being passed by our Lord at Jerusalem, added nothing to the materials for His Galilean ministry. (Gospels.) —*Duration of the Ministry.* It is impossible to determine exactly from the Gospels the number of years during which the Redeemer exercised His ministry before the Passion; but the doubt lies between two and three; for the opinion adopted from an interpretation of Is. lxi. 2 by more than one of the ancients, that it lasted only one year, cannot be borne out. The data are to be drawn from John. This evangelist mentions six feasts, at five of which Jesus was present; the Passover that followed His baptism (Jn. ii. 13); "a feast of the Jews" (v. 1); a Passover during which Jesus remained in Galilee (vi. 4); the feast of Tabernacles to which the Lord went up privately (vii. 2); the feast of Dedication (x. 22); and lastly the feast of Passover, at which He suffered (xii., xiii.). There are certainly three Passovers, and it is possible that "a feast" (v. 1) may be a fourth. Upon this possibility the question turns. But if this feast is not a Passover, then no Passover is mentioned by John between the first (ii. 13) and that which is spoken of in the sixth chapter; and the time between those two must be assumed to be a single year only. Now, although the record of John of this period contains but few facts, yet when all the evangelists are compared, the amount of labor compressed into this single year would be too much for its compass (see the Harmony under Gospels). It is, to say the least, easier to suppose that the "feast" (v. 1) was a Passover, dividing the time into two, and throwing two of these circuits into the second year of the ministry. Upon the whole, though there is nothing that amounts to proof, it is probable that there were four Passovers, and consequently that our Lord's ministry lasted somewhat more than three years, the "beginning of miracles" (Jn. ii.) having been wrought before the first Passover. The year of the first of these Passovers was U. C. 780, and the baptism of our Lord took place either in the beginning of that year or the end of the year preceding.—After this sketch of the means, the scene, and the duration of the Saviour's ministry, the historical order of the events may be followed without interruption. Our Lord has now passed through the ordeal of temptation, and His ministry is begun. At Bethabara, to which He returns, disciples begin to be drawn toward Him; Andrew and another, probably John, the sole narrator of the fact, see Jesus, and hear the Baptist's testimony concerning Him. Andrew brings Simon Peter to see Him also; and he receives from the Lord the name of Cephas. Then Philip and Nathanael are brought into contact with our Lord. The two disciples last named saw Him as He was about to set out for Galilee, on the third day of his sojourn at Bethabara. The third day after this interview Jesus is at Cana in Galilee, and works His first miracle, by making the water wine (Jn. i. 29, 35, 43, ii. 1). He now betakes Himself to Capernaum, and, after a sojourn there of "not many days," sets out for Jerusalem to the Passover, which was to be the beginning of His ministry in Judea (ii. 12, 13). The cleansing of the Temple is associated by John with this first Passover (ii. 12–22), and a similar cleansing is assigned to the last Passover by the other evangelists. These two cannot be confounded without throwing discredit on the historical character of one narrative or the other; the notes of time are too precise. But a host of interpreters have pointed out the probability that an action symbolical of the power and authority of the Messiah should be twice performed, at the opening of the ministry and at its close. The expulsion of the traders was not likely to produce a permanent effect, and at the end of three years Jesus found the tumult and the traffic defiling the court of the Temple as they had done when He visited it before. The visit of Nicodemus to Jesus took place about this first Passover. It implies that our Lord had done more at Jerusalem than is recorded of Him even by John; since we have here a Master of Israel (iii. 10), a member of the Sanhedrim (vii. 50) expressing his belief in Him, although too timid at this time to make an open profession. The object of the visit, though not directly stated, is still clear; he was one of the better Pharisees, who were expecting the kingdom of Messiah, and having seen the miracles that Jesus did, he came to inquire more fully about these signs of its approach. It has been well said that this discourse contains the whole gospel in epitome. After a sojourn at Jerusalem of uncertain duration, Jesus went to the Jordan with His disciples; and they were baptized in His name. The Baptist was now at Enon, near Salim; and the jealousy of his disciples against Jesus drew from John an avowal of his position, which is remarkable for its humility (iii. 27–30). How long this sojourn in Judea lasted is uncertain. But in order to reconcile Jn. iv. 1 with Mat. iv. 12, we must suppose that it was much longer than the "twenty-six or twenty-seven" days to which Mr. Greswell would limit it. In the way to Galilee Jesus passed by the shortest route, through Samaria. In the time of our Lord the Samaritans were hated by the Jews even more than if they had been Gentiles. Yet even in Samaria were souls to be saved. Jesus came in His journey to Sychar. Wearied and athirst He sat on the side of Jacob's well. A woman from the neighboring town came to draw from the well, and was astonished that a Jew should address her as a neighbor, with a request for water. The conversation that ensued might be taken for an example of the mode in which Christ leads to Himself the souls of men. In this remarkable dialogue the living water which Christ would give, the announcement of a change in the worship of Jew and Samaritan, the confession that He who speaks is truly the Messiah, are all noteworthy. Jesus now returned to Galilee, and came to Nazareth, His own city. In the Synagogue He expounded to the people a passage from Isaiah (lxi. 1), telling them that its fulfilment was now at hand in His person. The same truth that had filled the Samaritans with gratitude, wrought up to fury the men of Nazareth, who would have destroyed Him if He had not escaped out of their hands (Lk. iv. 16–30). He came now to Capernaum. On His way hither, when He had reached Cana, He healed the son of one of the courtiers of Herod Antipas (Jn. iv. 46–54), who "himself believed, and his whole house." This was the second Galilean miracle. At Capernaum He wrought many miracles for them that needed. Here two disciples who had known Him before, namely, Simon Peter and Andrew, were called from their fishing to become "fishers of men" (Mat. iv. 19), and the two sons of Zebedee received the same summons. After healing on the Sabbath a demoniac in the Synagogue, a miracle which was witnessed by many, and was made known everywhere, He returned the same day to Simon's house, and healed the mother-in-law of Simon, who was sick of a fever. At sunset, the multitude, now fully aroused by what they had heard, brought their sick to Simon's door to get them healed. He did not refuse His succor, and healed them all (Mk. i. 29–34). He now, after showering down on Capernaum so many cures, turned His thoughts to the rest of Galilee, where other "lost sheep" were scattered:—"Let us go into the next towns that I may preach there also, for therefore came I forth" (i. 38). The journey through Galilee, on which he now entered, must have been a general circuit of that country.—*Second Year of the Ministry.* Jesus went up to Jerusalem to "a feast of the Jews," which was probably the Passover. At the pool Bethesda (= *house of mercy*), which was near the sheep-gate (Neh. iii. 1) on the N. E. side of the Temple, Jesus saw many infirm persons waiting their turn for the healing virtues of the water (Jn. v. 1–18). Among them was a man who had an infirmity thirty-eight years: Jesus made him whole by a word, bidding him take up his bed and walk. The miracle was done on the Sabbath; and the Jews who acted against Jesus, rebuked the man for carrying his bed. It was a labor, and as such forbidden (Jer. xvii. 21). In our Lord's justification of Himself, "My Father worketh hitherto, and I work" (Jn. v. 17), there is an unequivocal claim to the divine nature. Another discussion about the Sabbath arose from the disciples plucking the ears of corn as they went through the fields (Mat. xii. 1–8). The time of this is somewhat uncertain; some would place it a year later, just after the third Passover: but its place is much more probably here. Our Lord quotes cases where the law is superseded or set aside, because He is One who has power to do the same. And the rise of a new law is implied in those words which Mark alone (ii. 27) has recorded: "The Sabbath was made for man, and not man for the Sabbath." The law upon the Sabbath was made in love to men, to preserve for them a due measure of rest, to keep room for the worship of God. The Son of Man has power to readjust this law, if its work is done, or if men are fit to receive a higher. This may have taken place on the way to Jerusalem after the Passover. On another Sabbath, probably at Capernaum, to which Jesus had returned, the Pharisees gave a far more striking proof of the way in which their hard and narrow and unloving interpretation would turn the beneficence of the Law into a blighting oppression. Our Lord entered into the Synagogue, and found there a man with a withered hand—some poor artisan perhaps whose handiwork was his means of life. Jesus was about to heal him—which would give back life to the sufferer—which would give joy to every beholder who had one touch of pity in his heart. The Pharisees interfere: "Is it lawful to heal on the Sabbath-day?" Their doctors would have allowed them to pull a sheep out of a pit; but they will not have a man rescued from the depth of misery. Rarely is that loving Teacher wroth, but here His anger, mixed with grief, showed itself: He looked round about upon them "with anger, being grieved at the hardness of their hearts," and answered their cavils by healing the man (Mat. xii. 9–14; Mk. iii. 1–6; Lk. vi. 6–11). In placing the ordination or calling of the twelve apostles just before the Sermon on the Mount, we are under the guidance of Luke (vi. 13, 17). But this more solemn separation for their work by no means marks the time of their first approach to Jesus. That which takes place here is the appointment of twelve disciples to be a distinct body, under the name of apostles. (APOSTLE.) They are not sent forth to preach until later in the same year. The number must have reference to the number of the Jewish tribes; it is a number selected on account of its symbolical meaning, for the work confided to them might have been wrought by more or fewer. In the four lists of the names of the apostles preserved to us (Mat. x.; Mk. iii.; Lk. vi.; Acts i.), there is a certain order preserved, amidst variations. The two pairs of brothers, Simon and Andrew, and the sons of Zebedee, are always named the first; and of these Simon Peter ever holds the first place. Philip and Bartholomew, Thomas and Matthew, are always in the next rank; and of them Philip is always the first. In the third rank James the son of Alpheus is the first, as Judas Iscariot is always the last, with Simon the Zealot and Thaddeus between. Some of the apostles were certainly poor, and unlearned men; probably the rest were of the same kind. Four of them were fishermen, not indeed the poorest of their class; and a fifth was a "publican," one of the tax-gatherers, who collected the taxes farmed by Romans of higher rank. From henceforth the education of the twelve apostles will be one of the principal features of the Lord's ministry. First He instructs them; then He takes them with Him as companions of His wayfaring; then He sends them forth to teach and heal for Him. The *Sermon on the Mount*, although it is meant for all the disciples, seems to have a special reference to the chosen Twelve (Mat. v. 11). About this time it was that John the Baptist, long a prisoner with little hope of release, sent his disciples to Jesus with the question, "Art thou He that should come, or do we look for another?" (Mat. xi. 1–6; Lk. vii. 18–28). In all the Gospels there is no more touching incident. The great privilege of John's life was that he was appointed to recognize and bear witness to the Messiah (Jn. i. 31). After languishing a year in a dungeon, after learning that even yet Jesus had made no steps toward the establishment of His kingdom of the Jews, and that His following consisted of only twelve poor Galileans, doubts began to cloud over his spirit. Was the kingdom of Messiah as near as he had thought? Was Jesus not the Messiah, but some forerunner of that Deliverer, as he himself had been? There is no unbelief; he does not suppose that Jesus has deceived; when the doubts arise, it is to Jesus that he submits them. But it was not without great depression and perplexity that he put the question, "Art thou He that should come?" The scope of the answer given lies in its recalling John to the grounds of his former confidence. (JOHN THE BAPTIST.) Now commences the second circuit of Galilee (Lk. viii. 1–3), to which belong the parables in Mat. xiii.; the visit of our Lord's mother and brethren (Lk. viii. 19–21), and the account of His reception at Nazareth (Mk. vi. 1–6). During this time the twelve have journeyed with Him. But now a third circuit in Galilee is recorded, which probably occurred during the last three months of this year (Mat. ix. 35–38); and during this circuit, after reminding them how great is the harvest and how pressing the need of laborers, He carries the training of the disciples one step further by sending them forth by themselves to teach (x., xi.). They went forth two and two; and our Lord continued His own circuit (xi. 1), with what companions does not appear. After a journey of perhaps two months' duration the twelve return to Jesus, and give an account of their ministry. The third Passover was now drawing near; but the Lord did not go up to it. He wished to commune with His apostles privately upon their work, and, we may suppose, to add to the instruction they had already received from Him (Mk. vi. 30, 31). He therefore went with them from the neighborhood of Capernaum to a mountain on the eastern shore of the Sea of Tiberias, near Bethsaida Julias, not far from the head of the sea. Great multitudes pursued them; and here the Lord, moved to compassion by the hunger and weariness of the people, wrought for them one of His most remarkable miracles. Out of five barley loaves and two small fishes, He produced food for 5,000 men besides women and children. After the miracle the disciples crossed the sea, and Jesus retired alone to a mountain to commune with the Father. They were toiling at the oar, for the wind was contrary, when, as the night drew toward morning, they saw Jesus walking to them on the sea, having passed the whole night on the mountain. They were amazed and terrified. He came into the ship and the wind ceased. When they reached the shore of Gennesaret the whole people showed their faith in Him as a Healer of disease (Mk. vi. 53–56); and He performed very many miracles on them. Yet on the next day the great discourse already examined (Jn. vi.) was uttered, and "from that time many of His disciples went back and walked no more with Him" (vi. 66).—*Third Year of the Ministry.* Hearing perhaps that Jesus was not coming to the feast, Scribes and Pharisees from Jerusalem went down to see Him at Capernaum (Mat. xv. 1). They found fault with His disciples for breaking the tradition about purifying, and eating with unwashen hands. Our Lord in His answer tries to show them how far external rule, claiming to be religious, may lead men away from the true spirit of the Gospel. Leaving the neighborhood of Capernaum our Lord now travels to the N. W. of Galilee, to the region of Tyre and Sidon. The time is not strictly determined, but it was probably the early summer of this year. It does not appear that He retired into this heathen country for the purpose of ministering; more probably it was a retreat from the machinations of the Jews. Here, in answer to the admirable faith and humility of the Syrophenician woman, He healed her daughter who was tormented with an evil spirit (xv. 21–28; Mk. vii. 24–30). Returning thence He passed round by the N. of the Sea of Galilee to the region of Decapolis on its eastern side (vii. 31–37). In this district He performed many miracles, and especially the restoration of a deaf man who had an impediment in his speech, remarkable for the seeming effort with which He wrought it. To these succeeded the feeding of the 4,000 with the seven loaves (Mat. xv. 32). He now crossed the lake to Magdala, where the Pharisees and Sadducees asked and were refused a "sign." After they had departed Jesus crossed the lake with His disciples. At Bethsaida Julias, He restored sight to a blind man; and here, as in a former case, the form and preparation which He adopted are to be remarked (Mk. viii. 22–26). The ministry in Galilee is now drawing to its close. Through the length and breadth of that country Jesus has proclaimed the kingdom of Christ, and has shown by mighty works that He is the Christ that was to come. The lengthened journeys through the land, the miracles, far more than are recorded in detail, had brought the Gospel home to all the people. Capernaum was the focus of His ministry. Through Chorazin and Bethsaida He had no doubt passed with crowds behind Him, drawn together by wonders that they had seen, and by the hope of others to follow them. Many thousands had actually been benefited by the miracles; but the great mass had heard without earnestness the preached word, and forgotten it without regret. With this rejection an epoch of the history is connected. He begins to unfold now the doctrine of His passion more fully. The doctrine of a suffering Messiah, so plainly exhibited in the prophets, had receded from sight in the current religion of that time. The announcement of it to the disciples was at once new and shocking. Turning now to the whole body of those who followed Him, He published the Christian doctrine of self-denial. The apostles had just shown that they took the natural view of suffering, that it was an evil to be shunned. They shrank from conflict, and pain, and death, as it is natural men should. But Jesus teaches that, in comparison with the higher life, the life of the soul, the life of the body is valueless (Mat. xvi. 21–28; Mk. viii. 31–38; Lk. ix. 22–27). The Transfiguration, which took place just a week after this conversation, is to be understood in connection with it. The minds of the twelve were greatly disturbed at what they had heard. Now, if ever, they needed support for their perplexed spirits, and this their loving Master failed not to give them. He takes with Him three chosen disciples, Peter, John, and James, who formed as it were a smaller circle nearer to Jesus than the rest, into a high mountain apart by themselves. (HERMON; TABOR.) The three disciples were taken up with Him, who should afterward be the three witnesses of His agony in the garden of Gethsemane: those who saw His glory in the holy mount would be sustained by the remembrance of it when they beheld His lowest humiliation. The calmness and exactness of the narrative preclude all doubt as to its historical character. He was praying, and a great change came over Him. "His face did shine as the sun" (Mat.); "and His raiment became shining, exceeding white as snow; so as no fuller on earth can white them" (Mk.). Beside Him appeared Moses and Elijah; and they spake of His departure, as though it was something recognized both by Law and prophets. The three disciples were at first asleep with weariness; and when they woke, they saw the glorious scene. As Moses and Elijah were departing (Lk.), Peter, wishing to arrest them, uttered those words, "Lord, it is good for us to be here, and let us make three tabernacles, one for Thee, and one for Moses, and one for Elijah." Just as he spoke, a cloud came over them, and the voice of the Heavenly Father attested once more His Son—"This is My beloved Son; hear Him." There has been much discussion on the purport of this great wonder. But thus much seems highly probable: (1.) as it was connected with the prayer of Jesus, to which it was no doubt an answer, it is to be regarded as a kind of inauguration of Him in His new office as the High-priest who should make atonement for the sins of the people with His own blood: (2.) as the witnesses of this scene were the same three disciples who were with the Master in the garden of Gethsemane, it may be assumed that the one was intended to prepare them for the other. As they came down from the mountain He charged them to keep secret what they had seen till after the Resurrection; which shows that this miracle took place for His use and for theirs, rather than for the rest of the disciples (Mat. xvii. 1–13; Mk. ix. 2–13; Lk. ix. 28–36). Meantime amongst the multitude below a scene was taking place which formed the strongest contrast to the glory and the peace which they had witnessed, and which seemed to justify Peter's remark, "It is good for us to be here." A poor youth, lunatic and possessed by a devil, was brought to the disciples who were not with Jesus, to be cured. They could not prevail; and when Jesus appeared amongst them the agonized and disappointed father appealed to Him, with a kind of complaint of the impotence of the disciples. What the disciples had failed to do, Jesus did at a word. He then explained to them that their want of faith in their own power to heal, and in His promises to bestow the power upon them, was the cause of their inability (Mat. xvii. 14–21; Mk. ix. 14–29; Lk. ix. 37–43). Once more did Jesus foretell His sufferings on their way back to Capernaum; but "they understood not that saying, and were afraid to ask Him" (Mk. ix. 30–32). —*From the Feast of Tabernacles, Third Year.* The Feast of Tabernacles was now approaching. His brothers set out for the feast without Him, and He abode in Galilee for a few days longer (Jn. vii. 2–10). Afterward He set out, taking the more direct but less frequented route by Samaria. Luke alone (x. 1–16) records, in connection with this journey, the sending forth of the seventy disciples. This event is to be regarded in a different light from that of the twelve. The seventy had received no special education from our Lord, and their commission was of a temporary kind. The number has reference to the Gentiles, as twelve had to the Jews; and the scene of the work, Samaria, reminds us that this is a movement directed toward the stranger. After healing the ten lepers in Samaria, He came about the midst of the feast to Jerusalem. The Pharisees and rulers sought to take Him; some of the people, however, believed in Him, but concealed their opinion for fear of the rulers. To this division of opinion we may attribute the failure of the repeated attempts on the part of the Sanhedrim to take One who was openly teaching in the Temple (Jn. vii. 11–53: see especially ver. 30, 32, 44, 45, 46). The officers were partly afraid to seize in the presence of the people the favorite Teacher; and partly were themselves awed and attracted by Him. The history of the woman taken in adultery (viii. 1–11) belongs to this time. To this place belongs the account, given by John alone, of the healing of one who was born blind, and the consequences of it (ix. 1–41, x. 1–21). The well-known parable of the good shepherd is an answer to the calumny of the Pharisees, that He was an impostor and breaker of the law, "This man is not of God, because he keepeth not the Sabbath-day" (ix. 16). —We now approach a difficult portion of the sacred history. The note of time given us by John immediately afterward is the Feast of the Dedication, which was celebrated on the 25th of Chisleu, answering nearly to December. According to this Evangelist our Lord does not appear to have returned to Galilee between the Feast of Tabernacles and that of Dedication, but to have passed the time in and near Jerusalem. Matthew and Mark do not allude to the Feast of Tabernacles. Luke appears to do so in ix. 51: but the words there used would imply that this was the last journey to Jerusalem. Now in Luke a large section (ix. 51–xviii. 14) seems to belong to the time preceding the departure from Galilee; and the question is, how is this to be arranged, so that it shall harmonize with the narrative of John? In most Harmonies a return of our Lord to Galilee has been assumed, in order to find a place for this part of Luke. In the table of the Harmony of the Gospels, Lk. x. 17–xviii. 14 is inserted entire between Jn. x. 21 and 22, because there are no points of contact with the other Gospels to assist us in breaking it up. Some of the most striking parables, preserved only by Luke, belong to this period. The parables of the good Samaritan, the prodigal son, the unjust steward, the rich man and Lazarus, and the Pharisee and publican, all peculiar to this Gospel, belong to the present section. The instructive account of Mary and Martha and the miracle of the ten lepers belong to this portion of the narrative. Besides these, scattered sayings that occur in Matthew are here repeated in a new connection. The account of the bringing of young children to Jesus unites again the three Evangelists (Mat. xix. 13–15; Mk. x. 13–16; Lk. xviii. 15–17). The ruler to whom our Lord gave the special advice to sell all his possessions, and to give to the poor, discovered then for the first time that his devotion to God and his yearning after eternal life were not so perfect as he had thought; and he went away sorrowful, unable to bear this sacrifice. Peter now contrasts the mode in which the disciples had left all for Him, with the conduct of this rich ruler. Our Lord tells them that those who have made any sacrifice shall have it richly repaid (Mat. xix. 16–30; Mk. x. 17–31; Lk. xviii. 18–30). Words of warning close the narrative, and in Matthew only the parable of the laborers in the vineyard is added to caution the apostles against thinking too much of their early calling and arduous labors. Not merit, not self-sacrifice, but the pure love of God and His mere bounty confer salvation (Mat. xx. 1–16). On the way to Jerusalem through Perea, to the Feast of Dedication, Jesus again puts before the minds of the twelve what they are never now to forget, the sufferings that await Him. They "understood none of these things," for they could not reconcile this foreboding of suffering with the signs and announcements of the coming of His kingdom (Mat. xx. 17–19; Mk. x. 32–34; Lk. xviii. 31–34). In consequence of this new, though dark, intimation of the coming of the kingdom, Salome, with her two sons, James and John, came to bespeak the two places of highest honor in the kingdom. Jesus tells them that they know not what they ask; that the places of honor in the kingdom shall be bestowed, not by Jesus in answer to a chance request, but upon those for whom they are prepared by the Father. As sin ever provokes sin, the ambition of the ten was now aroused, and they began to be much displeased with James and John. Jesus once more recalls the principle that the childlike disposition is that which He approves (Mat. xx. 20–28; Mk. x. 35–45). The healing of the two blind men at Jericho is chiefly remarkable among the miracles from the difficulty which has arisen in harmonizing the accounts. Matthew speaks of *two* blind men, and of the occasion as the departure from Jericho; Mark, of *one* whom he names, and of their arrival at Jericho; and Luke agrees with him. This point has received much discussion; but the view of Lightfoot finds favor with many eminent expositors, that there were two blind men, and both were healed under similar circumstances, except that BARTIMEUS was on one side of the city, and was healed by Jesus as He entered, and the other was healed on the other side as they departed (Mat. xx. 29–34; Mk. x. 46–52; Lk. xviii. 35–43). The calling of ZACCHEUS has more than a mere personal interest. He was a publican, one of a class hated and despised by the Jews. But he was one who sought to serve God. From such did Jesus wish to call His disciples, whether they were publicans or not (Lk. xix. 1–10). We have reached now the Feast of Dedication; but, as has been said, the exact place of the events in Luke about this part of the ministry has not been conclusively determined. After being present at the feast, Jesus returned to Bethabara beyond Jordan, where John had formerly baptized, and abode there. How long He remained here does not appear. It was probably for some weeks. The sore need of a family in Bethany, who were what men call the intimate friends of our Lord, called Him thence. LAZARUS was sick, and his sisters sent word of it to Jesus, whose power they well knew. It was not till Lazarus had been four days in the grave that the Saviour appeared on the scene. But with the power of God He breaks the fetters of brass in which Lazarus was held by death, and at His word the man, on whom corruption had already begun to do its work, came forth alive and whole (Jn. xi. 1–45). A miracle so public, for Bethany was close to Jerusalem, and the family of Lazarus well known to many people in the mother-city, could not escape the notice of the Sanhedrim. A meeting of this Council was called without loss of time, and the matter discussed. The members believed that a popular outbreak, with Jesus at its head, was impending, and that it would excite the jealousy of the Romans, and lead to the taking away of their "place and nation." CAIAPHAS the high-priest gave it as his opinion that it was expedient for them that one man should die for the people, and that the whole nation should not perish. The Evangelist adds that these words bore a prophetic meaning, of which the speaker was unconscious. The connection between his office and the prophecy was not a necessary one; but if a prophecy was to be uttered by unwilling lips, it was natural that the high-priest, who offered for the people, should be the person compelled to utter it. The death of Jesus was now resolved on, and He fled to Ephraim for a few days, because His hour was not yet come (xi. 45–47). We now approach the final stage of the history, and every word and act tend toward the great act of suffering. Each day is marked by its own events or instructions. Our Lord entered into Bethany on Friday the 8th of Nisan, the eve of the Sabbath, and remained over the Sabbath.—*Saturday the 9th of Nisan* (*April 1st*). As He was at supper in the house of one Simon, surnamed "the leper," a relation of Lazarus, who was at table with Him, Mary, full of gratitude for the wonderful raising of her brother from the dead, took a vessel containing a quantity of pure ointment of spikenard, and anointed the feet of Jesus, and wiped His feet with her hair, and anointed his head likewise.—*Passion Week. Sunday the 10th day of Nisan* (*April 2d*). When He arrives at the Mount of Olives He commands two of His disciples to go into the village near at hand, where they would find an ass, and a colt tied with her. With these beasts, impressed as for the service of a king, He was to enter into Jerusalem. The disciples spread upon the ass their ragged cloaks for Him to sit on. And the multitudes cried aloud before Him, in the words of the 118th Psalm, "Hosanna, Save now! blessed is He that cometh in the name of the Lord." All the city was moved. Blind and lame came to the Temple when He arrived there, and were healed. But Christ wept over the city that was hailing Him as its king, and prophesied its destruction, just as it afterward came to pass. After working miracles in the Temple He returned to Bethany. The 10th of Nisan was the day for the separation of the paschal lamb (Ex. xii. 3). Jesus, the Lamb of God, entered Jerusalem and the Temple on this day, and although none but He knew that He was the Paschal Lamb, the coincidence is not undesigned (Mat. xxi. 1–11, 14–17; Mk. xi. 1–11; Lk. xix. 29–44; Jn. xii. 12–19).—*Monday the 11th of Nisan* (*April 3d*). The next day Jesus returned to Jerusalem, again to take advantage of the mood of the people to instruct them. On the way he approached one of the many fig-trees which grew in that quarter, and found that it was full of foliage, but without fruit. (FIG.) He said, "No man eat fruit of thee hereafter forever!" and the fig-tree withered away (Mat. xxi. 18, 19; Mk. xi. 12–14). Proceeding now to the Temple, He cleared its court of the crowd of traders that gathered there (Mat. xxi. 12, 13; Mk. xi. 15–19; Lk. xix. 45–48). In the evening He returned again to Bethany.—*Tuesday the 12th of Nisan* (*April 4th*). On this the third day of Passion week, Jesus went into Jerusalem as before, and visited the Temple. The Sanhedrim came to Him to call Him to account for the clearing of the Temple. "By what authority doest thou these things?" The Lord answered their question by another—what was their opinion of the baptism of John? They refused to answer, and Jesus refused in like manner to answer them. To this time belong the parables of the two sons (Mat. xxi. 28–32; Mk. xi. 27–33; Lk. xx. 1–8), of the wicked husbandman, and of the wedding garment (Mat. xxi. 33–46, xxii. 1–14; Mk. xii. 1–12; Lk. xx. 9–19). Not content with their plans for His death, the different parties, first the Pharisees and Herodians, next the Sadducees, unsuccessfully try to entangle Him in argument, and to bring Him into contempt. Jesus now retorts the argument on the Sadducees (Mat. xxii. 15–33; Mk. xii. 13–27; Lk. xx. 20–40). Fresh questions awaited Him; but His wisdom never failed to give the appropriate answer. And then He uttered to all the people that terrible denunciation of woe to the Pharisees with which we are familiar (Mat. xxiii. 1–39). After an indignant denunciation of the hypocrites, He apostrophizes Jerusalem in words full of compassion, yet carrying with them a sentence of death (xxiii.). Another great discourse belongs to this day, which, more than any other, presents Jesus as the great Prophet of His people. On leaving the Temple, His disciples drew attention to the beauty of its structure, "its goodly stones and gifts," their remarks probably arising from the threats of destruction which had so lately been uttered by Jesus. Their Master answered that not one stone of the noble pile should be left upon another. When they reached the Mount of Olives, the disciples, or rather the first four (Mk.), speaking for the rest, asked him when this destruction should be accomplished. To understand the answer, it must be borne in mind that Jesus warned them that He was *not* giving them an historical account such as would enable them to anticipate the events. "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Exact data of time are to be purposely withheld from them. Accordingly two events, analogous in character but widely sundered by time, are so treated in the prophecy that it is almost impossible to disentangle them. The destruction of Jerusalem and the day of judgment—the national and the universal days of account—are spoken of together or alternately without hint of the great interval of time that separates them (Mat. xxiv.; Mk. xiii.; Lk. xxi.). The conclusion which Jesus drew from His own awful warning was, that they were not to attempt to fix the date of His return. The lesson of the parable of the Ten Virgins is the same (Mat. xxiv. 44, xxv. 13). And the parable of the Talents, here repeated in a modified form, teaches how precious to souls are the uses of time (xxv. 14–30). In concluding this momentous discourse, our Lord puts aside the destruction of Jerusalem, and displays to our eyes the picture of the final judgment (xxv. 31–46). With these weighty words ends the third day.—*Wednesday the 13th of Nisan* (*April 5th*). This day was passed in retirement with the apostles. Satan had put it into the mind of one of them to betray Him; and JUDAS ISCARIOT made a covenant to betray Him to the chief priests for thirty pieces of silver (Mat. xxvi. 14–16; Mk. xiv. 10, 11; Lk. xxii. 1–6).—*Thursday the 14th of Nisan* (*April 6th*). On "the first day of unleavened bread," the disciples asked their Master where they were to eat the Passover. He directed Peter and John to go into Jerusalem, and to follow a man whom they should see bearing a pitcher of water, and to demand of him, in their Master's name, the use of the guestchamber in his house for this purpose. All happened as Jesus had told them, and in the evening they assembled to celebrate, for the last time, the paschal meal. The sequence of the events is not quite clear, but the order seems to be as follows. When they had taken their places at table, and the supper had begun, Jesus gave them the first cup to divide among themselves (Lk.). It was customary to drink at the paschal supper four cups of wine mixed with water; and this answered to the first of them. (PASSOVER.) There now arose a contention among the disciples which of them should be the greatest; perhaps in connection with the places which they had taken at this feast (Lk.). After a solemn warning against pride and ambition, Jesus performed an act which, as one of the last of His life, must ever have been remembered by the witnesses as a great lesson of humility. He rose from the table, poured water into a basin, girded Himself with a towel, and proceeded to wash the disciples' feet (Jn.). After all had been washed, the Saviour explained to them the meaning of what He had done. "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (Mat. xxvi. 17–20; Mk. xiv. 12–17; Lk. xxii. 7–30; Jn. xiii. 1–20). (WASHING THE HANDS AND FEET.) From this act of love it does not seem that even the traitor Judas was excluded. But his treason was thoroughly known; and now Jesus denounces it. One of them should betray Him. The traitor having gone straight to his wicked object, the end of the Saviour's ministry seemed already at hand. He gave them the new commandment, to love one another, as though it were a last bequest to them (Mat. xxvi. 21–25; Mk. xiv. 18–21; Lk. xxii. 21–23; Jn. xiii. 21–35). Toward the close of the meal Jesus instituted the sacrament of the LORD'S SUPPER (Mat. xxvi. 26–29; Mk. xiv. 22–25; Lk. xxii. 19, 20; 1 Cor. xi. 23–25). The denial of Peter is now foretold, and to no one would such an announcement be more incredible than to Peter himself (Mat. xxvi. 31–35; Mk. xiv. 27–31; Lk. xxii. 31–38; Jn. xiii. 36–38). That great final discourse, which John alone has recorded, is now delivered (see above). Although in the middle of it there is a mention of departure (Jn. xiv. 31), this perhaps only implies that they prepared to go; and then the whole discourse was delivered in the house before they proceeded to Gethsemane (xiv.–xvii.).—*Friday the 15th of Nisan* (*April 7th*), *including part of the eve of it.* "When they had sung a hymn," which perhaps means, when they had sung the second part of the Hallel (HALLELUJAH), or song of praise, which consisted of Ps. cxv.–cxviii., the former part (cxiii.–cxiv.) having been sung at an earlier part of the supper, they went out into the Mount of Olives. Jesus takes only His three proved companions, Peter, James, and John, and passes with them farther into the garden, leaving the rest seated, probably near the entrance. No pen can attempt to describe what passed that night in that secluded spot. He tells them "My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me," and then leaving even the three He goes farther, and in solitude wrestles with an inconceivable trial. The words of Mark are still more expressive—"He began to be sore amazed, and to be very heavy" (xiv. 33). The former word means that He was struck with a great dread; not from the fear of physical suffering, however excruciating, we may well believe, but from the contact with the sins of the world, of which, in some inconceivable way, He felt the bitterness and the weight. He did not merely contemplate them, but bear and feel them. It is impossible to explain this scene in GETHSEMANE in any other way. The disciples have sunk to sleep. It was in search of consolation that He came back to them. The disciple who had been so ready to ask "Why cannot I follow thee now?" must hear another question, that rebukes his former confidence—"Couldest not thou watch one hour?" A second time He departs and wrestles in prayer with the Father. A second time He returns and finds them sleeping. The same scene is repeated yet a third time; and then all is concluded. Henceforth they may sleep and take their rest; never more shall they be asked to watch one hour with Jesus, for His ministry in the flesh is at an end. This scene is in complete contrast to the Transfiguration (Mat. xxvi. 36–46; Mk. xiv. 32–42; Lk. xxii. 39–46; Jn. xviii. 1). (AGONY; SWEAT, BLOODY.) Judas now appeared to complete his work. In the doubtful light of torches, a kiss from him was the sign to the officers whom they should take. Peter, whose name is first given in John's Gospel, drew a sword and smote a servant of the high-priest and cut off his ear; but His Lord refused such succor, and healed the wounded man. All the disciples forsook Him and fled (Mat. xxvi. 47–56; Mk. xiv. 43–52; Lk. xxii. 47–53; Jn. xviii. 2–12). There is some difficulty in arranging the events that immediately follow, so as to embrace all the four accounts. On the capture of Jesus He was first taken to the house of ANNAS, the father-in-law of Caiaphas the high-priest. It might appear from the course of John's narrative that the examination of our Lord, and the first denial of Peter, took place in the house of Annas (Jn. xviii. 13, 14). But the 24th verse is retrospective; and probably all that occurred after verse 14 took place not at the house of Annas, but at that of Caiaphas. The HOUSE of the high-priest consisted probably, like other Eastern houses, of an open central court with chambers round it. Into this court a gate admitted them, at which a woman stood to open. As Peter passed in, the portress took note of him; and afterward, at the fire which had been lighted, asked him, "Art not thou also one of this man's disciples?" (Jn.). All the zeal and boldness of Peter seems to have deserted him. He had come as in secret; he is determined so to remain, and he denies his Master! Feeling now the danger of his situation, he went out into the porch, and there some one, or, looking at all the accounts, probably several persons, asked him the question a second time, and he denied more strongly. About an hour after, when he had returned into the court, the same question was put to him a third time, with the same result. Then the cock crew; and Jesus, who was within sight, probably in some open room communicating with the court, "turned and looked upon Peter. And Peter remembered the word of our Lord, how He had said unto him, Before the cock crow thou shalt deny me thrice. And Peter went out and wept bitterly" (Mat. xxvi. 57, 58, 69–75; Mk. xiv. 53, 54, 66–72; Lk. xxii. 54–62; Jn. xviii. 13–18, 24–27). The first interrogatory to which our Lord was subject (xviii. 19–24) was addressed to Him by Caiaphas, probably before the Sanhedrim had time to assemble. It was the questioning of an inquisitive person who had an important criminal in his presence, rather than a formal examination. The Lord's refusal to answer is thus explained and justified. When the more regular proceedings begin He is ready to answer. A servant of the high-priest, knowing that he should thereby please his master, smote the cheek of the Son of God with the palm of his hand. But this was only the beginning of horrors. At the dawn of day the Sanhedrim, summoned by the high-priest in the course of the night, assembled, and brought their band of false witnesses, whom they must have had ready before. These gave their testimony, but even before this unjust tribunal it could not stand; it was so full of contradictions. At last two false witnesses came, and their testimony was very like the truth (Mk. xiv. 58; see Jn. ii. 19). Even these two fell into contradictions. The high-priest now with a solemn adjuration asks Him whether He is the Christ the Son of God. He answers that He is, and foretells His return in glory and power at the last day. This is enough for their purpose. They pronounce Him guilty of a crime for which death should be the punishment (Jn. xviii. 19–24; Lk. xxii. 63–71; Mat. xxvi. 59–68; Mk. xiv. 55–65). Although they had pronounced Jesus to be guilty of death, the Sanhedrim possessed no power to carry out such a sentence. As soon as it was day they took Him to Pilate (PONTIUS PILATE), the Roman procurator. The hall of judgment, or PRETORIUM, was probably a part of the tower of Antonia near the Temple, where the Roman garrison was. Pilate, hearing that Jesus was an offender under their law, was about to give them leave to treat Him accordingly; and this would have made it quite safe to execute Him. But the council, wishing to shift the responsibility from themselves, said it was not lawful for them to put any man to death; and having condemned Jesus for blasphemy, they now strove to have Him condemned by Pilate for a political crime, for calling Himself the King of the Jews. The Jewish punishment was stoning; whilst CRUCIFIXION was a Roman punishment; and thus it came about that the Lord's saying as to the mode of His death was fulfilled (Mat. xx. 19 with Jn. xii. 32, 33). From the first Jesus found favor in the eyes of Pilate, and he pronounced that he found no fault in Him. Not so easily were the Jews to be cheated of their prey. They heaped up accusations against Him as a disturber of the public peace (Lk. xxiii. 5). Pilate was no match for their vehemence. Finding that Jesus was a Galilean, he sent Him to Herod (HEROD ANTIPAS) to be dealt with; but Herod, after cruel mockery and persecution, sent Him back to Pilate. Now commenced the fearful struggle between the Roman procurator, a weak as well as cruel man, and the Jews. The well-known incidents of the second interview are soon recalled. After the examination by Herod, and the return of Jesus, Pilate proposed to release Him, as it was usual on the feast-day to release a prisoner to the Jews out of grace. Pilate knew well that the priests and rulers would object to this; but it was a covert appeal to the people. The multitude, persuaded by the priests, preferred another prisoner, called Barabbas. Pilate took water and washed his hands before them, and said, "I am innocent of the blood of this just person; see ye to it." The people imprecated on their own heads and those of their children the blood of Him whose doom was thus sealed. Now came the scourging, and the blows and insults of the soldiers, who, uttering truth when they thought they were only reviling, crowned Him and addressed Him as King of the Jews. According to John, Pilate now made one more effort for His release. He thought that the scourging might appease their rage, and brought the Saviour forth again to them, and said, "Behold the Man!" Not even so was their violence assuaged. He still sought to release Jesus; but the last argument, which had been in the minds of both sides all along, was now openly applied to him: "If thou let this man go, thou art not Cesar's friend." This decided the question. He delivered Jesus to be crucified (Mat. xxvii. 15–30; Mk. xv. 6–19; Lk. xxiii. 13–25; Jn. xviii. 39, 40, xix. 1–16). John mentions that this occurred about the sixth hour, whereas the crucifixion, according to Mark, was accomplished at the third hour; but there is every reason to think that John reckons from midnight, and that this took place at six in the morning, whilst in Mark the Jewish reckoning from six in the morning is followed, so that the crucifixion took place at nine o'clock, A. M., the intervening time having been spent in preparations. One Person alone has been calm amidst the excitements of that night of horrors. On Him is now laid the weight of His cross, or at least of the transverse beam of it; and, with this pressing Him down, they proceed out of the city to Golgotha or Calvary, a place the site of which is now uncertain. As He began to droop, His persecutors, unwilling to defile themselves with the accursed burden, lay hold of Simon of Cyrene and compel him to carry the cross after Jesus. After offering him wine and myrrh (Gall), they crucified Him between two thieves. Nothing was wanting to His humiliation; a thief had been preferred before Him, and two thieves share His punishment. Pilate set over Him in three languages the inscription, "Jesus, the King of the Jews." The chief-priests took exception to this that it did not denounce Him as falsely calling Himself by that name, but Pilate refused to alter it. Robinson (*Harmony*) and others suppose the evangelists give this inscription and, in general, the expressions used by our Lord, &c., according to the *sense*, and not according to the *letter*; but Mr. Coker Adams (quoted in *Treasury of Bible Knowledge*) believes that John records the very words written by Pilate, and that Matthew preserves the inscription as written in Hebrew, Mark in Latin, Luke in Greek. Mr. Adams supposes "Jesus of Nazareth" was placed in larger characters above the inscriptions given by Matthew, Mark, and Luke, thus:

JESUS OF NAZARETH.
THIS IS JESUS THE KING OF THE JEWS.
THIS IS THE KING OF THE JEWS.
THE KING OF THE JEWS.

According to Mr. Adams, then, John gives the title at the top, together with that given by Mark. One of the two thieves underwent a change of heart even on the cross; he reviled at first (Mat.); and then, at the sight of the constancy of Jesus, repented (Luke) (Mat. xxvii.; Mk. xv.; Lk. xxiii.; Jn. xix.). In the depths of His bodily sufferings, Jesus calmly commended to John (?), who stood near, the care of Mary His mother. "Behold thy son! behold thy mother!" From the sixth hour to the ninth there was darkness over the whole land. At the ninth hour (three, P. M.) Jesus uttered with a loud voice the opening words of the twenty-second Psalm, all of which (so Abp. Thomson) referred to the suffering Messiah. "The use of these words by our Saviour on the cross, with a slight variation from the Hebrew, shows how eminently true the whole description is of Him, but does not make Him the exclusive subject" (so Prof. J. A. Alexander *on Psalm* xxii. 1). One of those present dipped a sponge in the common sour wine (vinegar) of the soldiers and put it on a reed to moisten the sufferer's lips. Again He cried with a loud voice, "It is finished" (John), "Father, into Thy hands I commend My spirit" (Luke); and gave up the ghost (Mat. xxvii. 31–56; Mk. xv. 20–41; Lk. xxiii. 33–49; Jn. xix. 17–30). On the death of Jesus the veil which covered the most Holy Place of the Temple, the place of the more especial presence of Jehovah, was rent in twain. There was a great earthquake. Many who were dead rose from their graves, although they returned to the dust again after this great token of Christ's quickening power had been given to many (Matthew). The centurion who kept guard, witnessing what had taken place, came to the same conclusion as Pilate and his wife, "Certainly this was a righteous man;" he went beyond them, "Truly, this man was the Son of God" (Mark). Even the people who had joined in the mocking and reviling were overcome by the wonders of His death, and "smote their breasts and returned" (Lk. xxiii. 48). The Jews, very zealous for the Sabbath in the midst of their murderous work, begged Pilate that he would put an end to the punishment by breaking the legs of the criminals that they might be taken down and buried before the Sabbath for which they were preparing (Deut. xxi. 23; Jos. *B. J.* iv. 5, § 2). Those who were to execute this duty found that Jesus was dead and the thieves still living. The death of the Lord before the others was, no doubt, partly the consequence of the previous mental suffering which He had undergone, and partly because His will to die lessened the natural resistance of the frame to dissolution. Joseph of Arimathea, a member of the council, but a secret disciple of Jesus, came to Pilate to beg the body of Jesus, that he might bury it. Nicodemus assisted in this work of love, and they anointed the body and laid it in Joseph's new tomb (Mat. xxvii. 50–61; Mk. xv. 37–47; Lk. xxiii. 46–56; Jn. xix. 30–42).—*Saturday the 16th of Nisan* (*April 8th*). The chief priests and Pharisees, with Pilate's permission, set a watch over the tomb, "lest His disciples come by night and steal Him away, and say unto the people He is risen from the dead" (Mat. xxvii. 62–66).—*Sunday the 17th of Nisan* (*April 9th*). The Sabbath ended at six on the evening of Nisan 16th. Early the next morning the resurrection of Jesus took place. Although He had lain in the grave for about thirty-six or forty hours, yet these formed part of three days, and thus, by a mode of speaking not unusual to the Jews, were reckoned as three days (see Inspiration III., 3; Israel, Kingdom of). The order of the events that follow is somewhat difficult to harmonize; for each evangelist selects the facts which belong to his purpose. The exact hour of the resurrection is not mentioned by any of the evangelists. Of the great mystery itself, the resumption of life by Him who was truly dead, we see but little (Mat. xxviii. 2–4). The women, who had stood by the cross of Jesus, had prepared spices on the evening before, perhaps to complete the embalming of our Lord's body, already performed in haste by Joseph and Nicodemus. They came very early on the first day of the week to the sepulchre. When they arrive they find the stone rolled away, and Jesus no longer in the sepulchre. He had risen from the dead. Mary Magdalene at this point goes back in haste; and at once, believing that the body has been removed by men, tells Peter and John that the Lord has been taken away. The other women, however, go into the sepulchre, and they see an angel (Matthew, Mark). The two angels, mentioned by Luke, are probably two separate appearances to different members of the group; for he alone mentions an indefinite number of women. They now leave the sepulchre, and go in haste to make known the news to the apostles. As they were going, "Jesus met them, saying, All hail." The eleven do not believe the account when they receive it. In the mean time Peter and John came to the sepulchre. They ran, in their eagerness, and John arrived first and looked in; Peter afterward came up, and the awe which had prevented the other disciple from going in appears to have been unfelt by Peter, who entered at once, and found the grave-clothes lying, but not Him who had worn them. This fact must have suggested that the removal was not the work of human hands. They then returned, wondering at what they had seen. Mary Magdalene, however, remained weeping at the tomb, and she too saw the two angels in the tomb, though Peter and John did not. They address her, and she answers, still, however, without any suspicion that the Lord is risen. As she turns away she sees Jesus, but in the tumult of her feelings does not even recognize Him at His first address. But He calls her by name, and then she joyfully recognizes her Master. The third appearance of our Lord was to Peter (Luke, Paul); the fourth to the two disciples going to Emmaus in the evening (Mark, Luke); the fifth in the same evening to the eleven as they sat at meat (Mark, Luke, John). All of these occurred on the first day of the week, the very day of the resurrection. Exactly a week after, He appeared to the apostles, and gave Thomas a convincing proof of His resurrection (John); this was the sixth appearance. The seventh was in Galilee, where seven of the apostles were assembled, some of them probably about to return to their old trade of fishing (John). The eighth was to the eleven (Mat.), and probably to five hundred brethren assembled with them (Paul) on a mountain in Galilee. The ninth was to James (Paul); and the last to the apostles at Jerusalem just before the Ascension (Acts) (Mat. xxviii.; Mk. xvi.; Lk. xxiv.; Jn. xx., xxi.; Acts i.; 1 Cor. xv.; Rbn. *B. S.* ii. 162 ff.).—CHRONOLOGY. *Year of the Birth of Christ.* It is certain that our Lord was born before the death of Herod the Great. Herod died in the first part of Nisan A. U. C. 750 (= B. C. 4, Wieseler). It follows, therefore, that the Dionysian era (the vulgar Christian era), which corresponds to A. U. C. 754, is at least four years too late. Many have thought that the star seen by the wise men gives grounds for an exact calculation of the time of our Lord's birth; but this is not the case. (STAR OF THE WISE MEN.) The CENSUS (CYRENIUS; TAXING) taken by Augustus Cesar, which led to the journey of Mary from Nazareth just before the birth of the Lord, has also been looked on as an important note of time in reference to the chronology of the life of Jesus. The value of this census, as a fact in the chronology of the life of Christ, depends on the connection which is sought to be established between it and the insurrection which broke out under Matthias and Judas, the son of Saripheus, in the last illness of Herod (Jos. xvii. 6, § 2). If the insurrection arose out of the census, a point of connection between the sacred history and that of Josephus is made out. Such a connection, however, has not been clearly made out. The age of Jesus at His baptism (Lk. iii. 23) affords an element of calculation. "And Jesus Himself began to be about thirty years of age." Born in the beginning of A. U. C. 750 (or the end of 749), Jesus would be thirty in the beginning of A. U. C. 780 (A. D. 27). To the first Passover after the baptism attaches a note of time which will confirm the calculations already made. "Then said the Jews, Forty and six years was this Temple in building, and wilt thou rear it up in three days?" There can be no doubt that this refers to the rebuilding of the Temple by Herod. It is inferred from Josephus (xv. 11, §§ 5 & 6) that it was begun in the month Chisleu, A. U. C. 734. And if the Passover at which this remark was made was that of A. U. C. 780, then forty-five years and some months have elapsed, which, according to the Jewish mode of reckoning, would be spoken of as forty and six years. One datum remains: the commencement of the preaching of John the Baptist is connected with the fifteenth year of the reign of Tiberius Cesar (Lk. iii. 1). The rule of Tiberius may be calculated either from the beginning of his sole reign, after the death of Augustus, A. U. C. 767, or from his joint government with Augustus, i. e. from the beginning of A. U. C. 765. In the latter case the fifteenth year would correspond with A. U. C. 779, which goes to confirm the rest of the calculations relied on in this article. Differences will be found amongst eminent writers in every part of the chronology of the gospels. The birth of our Lord is placed in B. C. 1 by Pearson and Hug; B. C. 2 by Scaliger; B. C. 3 by Baronius, Calvisius, Süskind, and Paulus; B. C. 4 by Lamy, Bengel, Anger, Wieseler, and Greswell; B. C. 5 by Usher and Petavius; B. C. 7 by Ideler and Sanclemente. The calculations given above seem sufficient to determine us to the close of B. C. 5, or early part of B. C. 4. "In regard to the time of the year when Jesus was born, there is still less certainty. . . . There is, on this point, no valid tradition. According to the earliest accounts, the sixth of January, or Epiphany, was celebrated by the Eastern churches in the third and fourth century as the festival of the birth and baptism of Jesus. In the Western churches, after the middle of the fourth century, the 25th of December (Christmas) began to be kept as the festival of Christ's nativity" (Robinson, *Harmony*, 169). Wieseler concludes "that the *day* must be left undecided, and that of the *months*, the *close of December*, together with *January and February*, should be taken into consideration, *of which, however, December has the least, January a greater, and February decidedly the greatest probability in its favor*" (*B. S.* iii. 673). The exact date of our Lord's death is likewise much disputed. Wieseler, Bishop Ellicott, Dr. P. Holmes (in Kitto), &c., place it on the 7th of April, A. D. 30, or A. U. C. 783 (see also above); Browne makes it March 18th, A. D. 29; Usher, April 3d, A. D. 33. Roger Bacon, Scaliger, Pearson, Newton, and the A. V. agree with Usher as to the year. The date as given by critics varies from A. D. 29 to 35. But let it never be forgotten that there is a distinction between these researches, which the Holy Spirit has left obscure and doubtful, and "the weightier matters" of the gospel, the things which directly pertain to man's salvation.

Je'ther (fr. Heb. = *excellence, preëminence*, Ges., Fü.). **1.** JETHRO, the father-in-law of Moses (Ex. iv. 18, margin).—**2.** First-born of Gideon's seventy sons (Judg. viii. 20).—**3.** Father of Amasa, captain-general of Absalom's army; = ITHRA (2 Sam. xvii. 25), the latter being probably a corruption. He is described in 1 Chr. ii. 17 as an Ishmaelite, which again is more likely to be correct than the "Israelite" of the Heb. in 2 Sam. xvii., or the "Jezreelite" of the LXX. and Vulgate in the same passage.—**4.** Son of Jada, a descendant of Hezron, of the tribe of Judah (1 Chr. ii. 32).—**5.** Son of Ezra, in the genealogy of Judah (iv. 17).—**6.** Chief of a family of warriors of the line of Asher (vii. 38); probably = ITHRAN in the preceding verse.

Je'theth (L. fr. Heb. = *pin, nail*, Sim., Ges.; *sub-*

jugation, subjection, Fü.), one of the phylarchs (A. V. "dukes") who came of Esau (Gen. xxxvi. 40; 1 Chr. i. 51). This record of the Edomite phylarchs may point specially to the places and habitations, or towns, named after, or occupied by, them. *El-Wetideh*, supposed to be etymologically connected with Jetheth, is a place in *Nejd*; there is also a place called *El-Wetid*; and *El-Wetidát*, which is the name of mountains belonging to Benee 'Abd-Allah Ibn Ghatfan. ARABIA.

Jeth'lah (fr. Heb. = *hanging, high*, Ges.; *hill-place*, Fü.), a city of Dan (Josh. xix. 42).

Je'thro (L. fr. Heb. = *excellence, preëminence*, Ges., Fü.), also called JETHER, priest or prince of Midian, both offices probably being combined in one person. MOSES spent the forty years of his exile from Egypt with him, and married his daughter Zipporah. By the advice of Jethro, Moses appointed deputies to judge the congregation and share the burden of government with himself (Ex. xviii.). On account of his local knowledge he was entreated to remain with the Israelites throughout their journey to Canaan (Num. x. 31, 33). It is said in Ex. ii. 18 that the priest of Midian whose daughter Moses married was Reuel (RAGUEL); afterward at ch. iii. 1, he is called Jethro, as also in ch. xviii.; but in Num. x. 29 "HOBAB the son of Raguel the Midianite" is apparently called Moses' father-in-law (compare Judg. iv. 11). Some commentators take Jethro = Reuel, and call Hobab the brother-in-law of Moses. The present punctuation of our Hebrew Bibles does not warrant this (so Prof. Leathes).

Je'tur (fr. Heb., probably = *an enclosure, nomadic camp*, Ges.), a son of Ishmael. (Gen. xxv. 15; 1 Chr. i. 31, v. 19). ITUREA.

Jeu'el (L. fr. Heb. = JEIEL, Ges., Fü.). **1.** A chief man of Judah, one of the sons of Zerah (1 Chr. ix. 6, compare 2).—**2.** One of the sons of Adonikam who returned to Jerusalem with Esdras (1 Esd. viii. 39). JEIEL.

Je'ush (fr. Heb. = to whom God *hastens*, Ges.). **1.** Son of Esau, by Aholibamah (Gen. xxxvi. 5, 14, 18; 1 Chr. i. 35).—**2.** A Benjamite chief, son of Bilhan (vii. 10, 11).—**3.** A Gershonite Levite, of the house of Shimei (xxiii. 10, 11).—**4.** Son of Rehoboam, king of Judah, by Abihail (2 Chr. xi. 18, 19).

Je'uz (fr. Heb. = *counselling*, Ges.), head of a Benjamite house (1 Chr. viii. 10); apparently son of Shaharaim and Hodesh his third wife, and born in Moab.

Jew (fr. Heb. *Yĕhûdî* = *descendant of Judah*, or *man of Judah*; Gr. form *Ioudaios*; L. *Judæus*). This name was properly applied to a member of the kingdom of Judah after the separation of the ten tribes (ISRAEL, KINGDOM OF; JUDAH, KINGDOM OF). In this sense it occurs twice in 2 K. (xvi. 6, xxv. 25), and seven times in the later chapters of Jer. (xxxii. 12, xxxiv. 9 with "Hebrew," xxxviii. 19, xl. 12, xli. 3, xliv. 1, lii. 28). The term first makes its appearance just before the captivity of the ten tribes, and then is used to denote the men of Judah who held Elath, and were driven out by Rezin, king of Syria (2 K. xvi. 6). The fugitives in Egypt (Jer. xliv. 1) belonged to the two tribes, and were distinguished by the name of the more important. After the Return the word received a larger application. Partly from the predominance of the members of the old kingdom of Judah among those who returned to Palestine, partly from the identification of Judah with the religious ideas and hopes of the people, all the members of the new state were called Jews (Judeans), and the name was extended to the remnants of the race scattered throughout the nations (Dan. iii. 8, 12; Ezr. iv. 12, 23, &c.; Neh. i. 2, ii. 16, v. 1, &c.; Esth. iii. 4 ff., &c.). Under the name of "Judeans," the people of Israel were known to classical writers (Tac. *H.* v. 2, &c.). The force of the title "Jew" is seen particularly in the Gospel of St. John, who very rarely uses any other term to describe the opponents of our Lord. The name, indeed, appeared at the close of the apostle's life to be the true antithesis to Christianity, as describing the limited and definite form of a national religion; but at an earlier stage of the progress of the faith, it was contrasted with GREEK as implying an outward covenant with God (Rom. i. 16, ii. 9, 10; Col. iii. 11, &c.). In this sense it was of wider application than "HEBREW," which was the correlative of HELLENIST, and marked a division of language subsisting within the entire body, and at the same time less expressive than ISRAELITE, which brought out with especial clearness the privileges and hopes of the children of Jacob (2 Cor. xi. 22; Jn. i. 47; 1 Mc. i. 43, 53, and often). The history of Judaism is divided by Jost—the most profound writer who has investigated it—into two great eras, the first extending to the close of the collections of the oral laws, 536 B. C.—600 A. D.: the second reaching to the present time. ALEXANDER; ALEXANDRIA; ANTIOCHUS; BIBLE; CANON; CAPTIVITY; CYRUS; DISPERSION; HEROD; IDOLATRY; JERUSALEM; LAW OF MOSES; MACCABEES; MESSIAH; MORDECAI; OLD TESTAMENT; SEPTUAGINT; SYNAGOGUE; VERSIONS, ANCIENT.

Jews' Lan'guage, in the: literally *Jewishly* (2 K. xviii. 26, 28; 2 Chr. xxxii. 18; Is. xxxvi. 11, 13; Neh. xiii. 24). The term denotes as well the pure Hebrew as the dialect acquired during the Captivity, which was characterized by Aramaic forms and idioms. SHEMITIC LANGUAGES; WRITING.

Jew'el. STONES, PRECIOUS.

Jew'ess (fr. JEW), a woman of Hebrew birth, without distinction of tribe (Acts xvi. 1, xxiv. 24).

Jew'ish (fr. JEW), of or belonging to Jews; an epithet applied to their Rabbinical legends (Tit. i. 14).

Jew'ry, the A. V. translation of Heb. *Yĕhûd* and Gr. *Ioudaia*, elsewhere rendered JUDAH and JUDEA. It occurs several times in the Apocrypha (1 Esd. i. 32, &c.) and N. T. (Lk. xxiii. 5; Jn. vii. 1), once only in the O. T. (Dan. v. 13). Jewry comes to us through the Norman-French, and is of frequent occurrence in Old English. JEW.

Jez-a-ni'ah (fr. Heb. = JAAZANIAH, Ges.), son of Hoshaiah, the Maachathite; = JAAZANIAH; perhaps also = AZARIAH 23; one of the captains of the forces, who had escaped from Jerusalem during the final attack of the Chaldeans. When the Babylonians had departed, Jezaniah with his men returned to GEDALIAH at Mizpah. In the events which followed the assassination of that officer Jezaniah took a prominent part (2 K. xxv. 23; Jer. xl. 8, xlii. 1, xliii. 2). ISHMAEL 6; JOHANAN 3.

Jez'e-bel (fr. Heb. = *not cohabited, chaste*, Ges.; *Father* [= Baal] *of the heavenly dwelling*, Fü.), wife of AHAB, king of Israel, and mother of ATHALIAH, queen of Judah, and AHAZIAH 1 and Joram (JEHORAM 1), kings of Israel. She was a Phenician princess, daughter of "ETHBAAL, king of the Zidonians." Her marriage with Ahab was a turning-point in the history of Israel. She was a woman in whom, with the reckless and licentious habits of an Oriental queen, were united the sternest and fiercest qualities inherent in the Phenician people. In her hands her husband became a mere puppet (1 K. xxi. 25). The first effect of her influence was the immediate establishment of the Phenician worship on a grand scale in the court of Ahab. At her table were supported no less than 450 prophets of Baal, and 400 of Astarte (xvi. 31, 32, xviii. 19). The prophets of Jehovah, who up to this time had found their chief refuge in the northern kingdom, were attacked by her orders and put to the sword (xviii. 13; 2 K. ix. 7). When at last the people, at the instigation of ELIJAH, rose against her ministers, and slaughtered them at the foot of Carmel, and when Ahab was terrified into submission, she alone retained her presence of mind; and when she received in the palace of JEZREEL the tidings that her religion was all but destroyed (1 K. xix. 1), her only answer was one of those fearful vows which have made the leaders of Shemitic nations so terrible whether for good or evil—expressed in a message to the very man who, as it might have seemed but an hour before, had her life in his power (xix. 2). Elijah fled for his life. The next instance of her power is still more characteristic and complete. When she found her husband cast down by his disappointment at being thwarted by NABOTH, she took the matter into her own hands (xxi. 7). She wrote a warrant in Ahab's name, and sealed it with his seal. To her, and not to Ahab, was sent the announcement that the royal wishes were accomplished (14), and she bade her husband go and take the vacant property; and on her accordingly fell the prophet's curse, as well as on her husband (23). We hear no more of her for a long period. But she survived Ahab for fourteen years, and still, as queen-mother (after the Oriental custom), was a great personage in the court of her sons, and, as such, became the special mark for the vengeance of JEHU. But in that supreme hour of her house the spirit of the aged queen rose within her, equal to the dreadful emergency. She was in the palace, which stood by the gate of the city, overlooking the approach from the E. Beneath lay the open space under the city walls. She determined to face the destroyer of her family, whom she saw rapidly advancing in his chariot. She painted her eyelids in the Eastern fashion with antimony, so as to give a darker border to the eyes, and make them look larger and brighter (PAINT), possibly to induce Jehu, after the manner of Eastern usurpers, to take her, the widow of his predecessor, for his wife, but more probably as the last act of regal splendor. She tired her head, and, looking down upon him from the high latticed window in the tower, she met him by an allusion to a former act of treason in the history of her adopted country. Jehu looked up from his chariot. Two or three eunuchs of the royal harem showed their faces at the windows, and, at his command, dashed the ancient princess down from the chamber. She fell immediately in front of the conqueror's chariot. The blood flew from her mangled corpse over the palace-wall behind, and over the advancing horses in front. The merciless destroyer passed on; and the last remains of life were trampled out by the horses' hoofs. The body was left in that open space called in modern Eastern language "the mounds," where offal is thrown from the city-walls. The dogs of Eastern cities, which prowl around these localities, and which the present writer (Stanley) met on this very spot by the modern village which occupies the site of Jezreel, pounced upon this unexpected prey. Nothing was left by them but the hard portions of the human skeleton, the skull, the hands, and the feet (2 K. ix.). Long afterward her name lived as the byword for all that was execrable. It is given to a church or an individual in Asia Minor, combining in like manner fanaticism and profligacy (Rev. ii. 20).

Je-ze'lus (fr. Gr.). **1.** JAHAZIEL (1 Esd. viii. 32). —**2.** JEHIEL, father of Obadiah (viii. 35).

Je'zer (fr. Heb. = *formation*, *imagination*, Ges.), third son of Naphtali (Gen. xlvi. 24; Num. xxvi. 49; 1 Chr. vii. 13), and father of the family of the JEZERITES.

Je'zer-ites, the = a family of Naphtali, descendants of JEZER (Num. xxvi. 49).

Je-zi'ah (fr. Heb. = whom *Jehovah sprinkles*, Ges.), a descendant of Parosh; husband of a foreign wife (Ezr. x. 25).

Je'zi-el (fr. Heb. = *assembly of God*, Ges.), a Benjamite who joined David at Ziklag (1 Chr. xii. 3).

Jez-li'ah (fr. Heb. = whom God *draws out* or *preserves*, Ges.), a Benjamite of the sons of Elpaal (1 Chr. viii. 18).

Je-zo'ar (fr. Heb. = ZOHAR), son of Helah, one of the wives of Asher (1 Chr. iv. 7).

Jez-ra-hi'ah (fr. Heb. = IZRAHIAH), a Levite, leader of the choristers at the dedication of the wall of Jerusalem under Nehemiah (Neh. xii. 42).

Jez're-el (fr. Heb. = *God has planted*, Ges.), a descendant of the father or founder of Etam, of the line of Judah (1 Chr. iv. 3). But as the verse now stands, we must supply some such word as "families;" "these (are the families of) the father of Etam."

Jez're-el (see above). **1.** The name "Jezreel" is used in 2 Sam. ii. 9 and (?) iv. 4, and Hos. i. 5, for the valley or plain between Gilboa and Little Hermon; and to this plain, in its widest extent, the general form of the name ESDRÆLON (first used in Jd. i. 8) has been applied in modern times. In its more limited sense, as applied to the city, it first appears in Josh. xix. 18. But its historical importance dates from the reign of AHAB, who chose it for his chief residence. The situation of the modern village of *Zer'in* (= Jezreel) shows the fitness of his choice. It is on one of the gentle swells which rise out of the fertile plain of Esdrælon; but with two peculiarities which mark it out from the rest. One is its strength. On the N. E. the hill presents a steep rocky descent of at least 100 feet. The other is its central locality. It stands at the opening of the middle branch of the three eastern forks of the plain, and looks straight toward the wide western level; thus commanding the view toward the Jordan on the E. (2 K. ix. 17), and visible from Carmel on the W. (1 K. xviii. 46). In the neighborhood, or within the town probably, was a temple and grove of Astarte (ASHTORETH), with an establishment of 400 priests supported by JEZEBEL (xvi. 33; 2 K. x. 11). The palace of Ahab (1 K. xxi. 1, xviii. 46), probably containing his "ivory house" (xxii. 39), was on the eastern side of the city, forming part of the city wall (compare xxi. 1; 2 K. ix. 25, 30, 33). The seraglio, in which Jezebel lived, was on the city wall, and had a high window facing eastward (2 K. ix. 30). Close by, if not forming part of this seraglio, was a watch-tower, on which a sentinel stood, to give notice of arrivals from the disturbed district beyond the Jordan (ix. 17). An ancient square tower which stands among the hovels of the modern village may be its representative. The gateway of the city on the E. was also the gateway of the palace (ix. 31). A little further E., but adjoining the royal domain (1 K. xxi. 1), was a smooth tract of land cleared out of the uneven valley, which belonged to Naboth (2 K. ix. 25). Whether the vineyard of Naboth was here or at Samaria is a doubtful question. Still in the same eastern direction are two springs, one twelve minutes from the town, the other twenty minutes. The latter, probably both from its size and situation, was known as "the spring of Jezreel" (mistranslated A. V. "a fountain," 1 Sam. xxix. 1). With the fall of the house of Ahab the glory of Jezreel departed.—**2.** A town in Judah, in the neighborhood of the southern Carmel (Josh. xv. 56). Here David in his wanderings took Ahinoam the Jezreelitess for his first wife (1 Sam. xxvii. 3, xxx. 5).—**3.** Eldest son of the prophet Hosea (Hos. i. 4).

Zer'in — ancient Jezreel.—(From Smith's Smaller Dictionary.)

Jez're-el-ite = an inhabitant of Jezreel (1 K. xxi. 1, 4, 6, 7, 15, 16; 2 K. ix. 21, 25).

Jez're-el-i-tess [*i* pronounced as in *Jezreelite*] = a woman of Jezreel (1 Sam. xxvii. 3, xxx. 5; 2 Sam. ii. 2, iii. 2; 1 Chr. iii. 1).

Jib'sam (fr. Heb. = *pleasant*, Ges.), a son of Tola, the son of Issachar (1 Chr. vii. 2).

Jid'laph (fr. Heb. = *tearful*, Ges.), a son of Nahor (Gen. xxii. 22).

Jim'na (fr. Heb. = Imnah = Jimnah), the first-born of Asher (Num. xxvi. 44); elsewhere called in the A. V. Jimnah and Imnah 1.

Jim'nah (fr. Heb.) = Jimna = Imnah 1 (Gen. xlvi. 17).

Jim'nites, the = the descendants of Jimna (Num. xxvi. 44).

Jiph'tah (fr. Heb. = Jephthah), a city of Judah in the maritime lowland (Josh. xv. 43). Wilton (in Fbn., article Libnah) identifies Jiphtah with *Beit-hah* near Gaza.

Jiph'thah-el (fr. Heb. = which *God opens*, Ges.), **the Val'ley of,** a valley (Valley 2) which served as one of the landmarks for the boundary both of Zebulun (Josh. xix. 14) and Asher (ver. 27). Robinson suggests that Jiphthah-el = Jotapata, the city which so long withstood Vespasian (Jos. *B. J.* iii. 7), and that they survive in the modern *Jefât*, a village in the mountains of Galilee, half-way between the Bay of Acre and the Lake of Gennesaret. In this case the valley is the great *Wady 'Abilin*, which has its head in the hills near *Jefât*, and runs thence W. to the maritime plain.

Jo'ab (fr. Heb. = whose *father* is *Jehovah*, Ges.), the most remarkable, though perhaps not the eldest (1 Chr. ii. 16) of the three nephews of David, the children of Zeruiah, David's sister. Their father is unknown, but seems to have resided at Bethlehem, and to have died before his sons, as we find mention of his sepulchre at that place (2 Sam. ii. 32). Joab first appears after David's accession to the throne at Hebron. He with his two brothers (Abishai; Asahel) went out from Hebron at the head of David's "servants," or guards, to keep a watch on the movements of Abner. The two parties sat opposite each other, on each side of the tank by Gibeon. Abner's challenge, to which Joab assented, led to a desperate struggle between twelve champions from either side. This roused the blood of the rival tribes; a general encounter ensued; Abner and his company were defeated, and in his flight, being hard pressed by the swift-footed Asahel, he reluctantly killed the unfortunate youth. His two brothers, on seeing the corpse, only hurried on with greater fury in the pursuit. In answer to the appeal of Abner, Joab withdrew his men, but his revenge was only postponed. He had been on another of these predatory excursions from Hebron, when he was informed on his return that Abner had in his absence paid a visit to David, and been received into favor (2 Sam. iii. 23). He broke out into a violent remonstrance with the king, and then, without David's knowledge, immediately sent messengers after Abner, who was overtaken by them at the well of Sirah. Abner returned at once. Joab and Abishai met him in the gateway of the town; Joab took him aside (iii. 27), as if with a peaceful intention, and then struck him a deadly blow "under the fifth rib." There was now no rival left in the way of Joab's advancement, and at the siege of Jebus he was appointed for his prowess commander-in-chief—"captain of the host"—the same office that Abner had held under Saul, the highest in the state after the king (1 Chr. xi. 6; 2 Sam. viii. 16). In this post he was content, and served the king with undeviating fidelity. In the wide range of wars which David undertook, Joab was the acting general. He had a chief armor-bearer of his own, Naharai, a Beerothite (2 Sam. xxiii. 37; 1 Chr. xi. 39), and ten attendants to carry his equipment and baggage (2 Sam. xviii. 15). He had the charge of giving the signal by trumpet for advance or retreat (xviii. 16). He was called by the almost regal title of "Lord" (xi. 11), "the prince of the king's army" (1 Chr. xxvii. 34). His usual residence was in Jerusalem—but he had a house and property, with barley-fields adjoining, in the country (2 Sam. xiii. 23), in the "wilderness" (1 K. ii. 34), probably on the N. E. of Jerusalem (compare 1 Sam. xiii. 18; Josh. viii. 15, 20), near Baal-hazor (2 Sam. xiii. 23, compare with xiv. 30), where there were extensive sheep-walks.—1. His great war was that against Ammon, which he conducted in person. It was divided into three campaigns. (*a*) The first was against the allied forces of Syria and Ammon. (HADAREZER.) (*b*) The second was against Edom. The decisive victory was gained by David himself in the "valley of salt" (SALT, VALLEY OF), and celebrated by a triumphal monument (2 Sam. viii. 13). But Joab had the charge of carrying out the victory, and remained for six months, extirpating the male population, whom he then buried in the tombs of Petra (1 K. xi. 15, 16). (*c*) The third was against the Ammonites. They were again left to Joab (2 Sam. x. 7–19). At the siege of RABBAH 1, the ark was sent with him, and the whole army was encamped in booths or huts round the beleaguered city (xi. 1, 11). After a sortie of the inhabitants, which caused some loss to the Jewish army, Joab took the lower city on the river, and then sent to urge David to come and take the citadel (xii. 26–28).—2. The services of Joab to the king were not confined to these military achievements. In the entangled relations which grew up in David's domestic life, he bore an important part. (*a*) The first occasion was the unhappy correspondence which passed between him and the king during the Ammonite war respecting URIAH the Hittite (xi. 1–25). (*b*) The next occasion on which it was displayed was in his successful endeavor to reinstate ABSALOM in David's favor, after the murder of Amnon (xiv. 1–20). (*c*) The same keen sense of his master's interests ruled the conduct of Joab no less, when the relations of the father and son were reversed by the successful revolt of Absalom. His former intimacy with the prince did not impair his fidelity to the king. He followed him beyond the Jordan, and in the final battle of Ephraim assumed the responsibility of taking the rebel prince's dangerous life in spite of David's injunction to spare him, and when no one else had courage to act so decisive a part (xviii. 2, 11–15). The king transferred the command to AMASA. (*d*) Nothing brings out more strongly the good and bad qualities of Joab than his conduct in this trying crisis of his history. With his own guard and the mighty men under Abishai he went out in pursuit of the remnants of the rebellion. In the heat of pursuit he encountered his rival Amasa, more leisurely engaged in the same quest. At "the great stone" in Gibeon, the cousins met. Joab's sword was attached to his girdle; by design or accident it protruded from the sheath; Amasa rushed into the treacherous embrace, to which Joab invited him, holding fast his beard by his own right hand, whilst the unsheathed sword in his left hand plunged into Amasa's stomach; a single blow from that practised arm, as in the case of Abner, sufficed to do its work. (*e*) At the moment, all were absorbed in the pursuit of the rebels. Once more a proof was given of the wide-spread confidence in Joab's judgment (xx. 16–22). (ABEL 1; SHEBA.) (*f*) His last remonstrance with David was on the announcement of the king's desire to number the people (xxiv. 1–4; 1 Chr. xxi. 6).—3. There is something mournful in the end of Joab. At the close of his long life, his loyalty, so long unshaken, at last wavered. "Though he had not turned after Absalom, he turned after ADONIJAH" (1 K. ii. 28). This was in direct opposition to the divine designation of Solomon (1 Chr. xxii. 9, 10, xxviii. 5). The revival of the pretensions of Adonijah after David's death was sufficient to awaken the suspicions of Solomon. Joab fled to the shelter of the altar at Gibeon, and was there slain by Benaiah. —**2.** Son of Seraiah, and descendant of Kenaz (1 Chr. iv. 14).—**3.** The head of a family, not of priestly or Levitical rank, whose descendants, with those of Jeshua, were the most numerous of all who returned with Zerubbabel (Ezr. ii. 6, viii. 9; Neh. vii. 11; 1 Esd. viii. 35). PAHATH-MOAB.

Jo'a-chaz [-kaz] (Gr. fr. Heb.) = JEHOAHAZ (1 Esd. i. 34), the son of Josiah.

Jo'a-chim [-kim]. **1.** JEHOIAKIM (Bar. i. 3) = JOACIM 1.—**2.** A "high-priest" at Jerusalem in the time of Baruch "the son of Chelcias," i. e. Hilkiah (Bar. i. 7).

Jo'a-cim [-sim] (L. fr. Heb.). **1.** JEHOIAKIM (1 Esd. i. 37, 38, 39) = JOACHIM 1.—**2.** JEHOIACHIN (i. 43).—**3.** JOIAKIM, the son of Jeshua (v. 5).—**4.** "The high-priest which was in Jerusalem" (Jd. iv. 6, 14) in the time of Judith (xv. 8 ff.). It is impossible to identify him with any historical character.—**5.** The husband of Susanna (Sus. 1 ff.).

Jo-a-da'nus (fr. Gr., probably corrupted from GEDALIAH), a son of Jeshua, the son of Jozadak (1 Esd. ix. 19); = GEDALIAH 3?

Jo'ah (fr. Heb. = whose *brother* (i. e. helper) is *Jehovah*, Ges.). **1.** Son of Asaph, and chronicler, or keeper of the records, to Hezekiah (Is. xxxvi. 3, 11, 22).—**2.** Son or grandson of Zimmah, a Gershonite (1 Chr. vi. 21); apparently = Ethan (ver. 42). —**3.** Third son of Obed-edom (xxvi. 4), a Korhite, and one of the doorkeepers appointed by David.—**4.** A Gershonite, son of Zimmah, and father of Eden; active with his son in Hezekiah's reformation (2 Chr. xxix. 12).—**5.** Son of Joahaz, and keeper of the records, or annalist to Josiah (xxxiv. 8).

Jo'a-haz (fr. Heb. = JEHOAHAZ, Ges.), father of Joah 5 (2 Chr. xxxiv. 8).

Jo-a'nan (Gr. fr. Heb.) = JOHANAN, son of Eliashib (1 Esd. ix. 1).

Jo-an'na (L. = JEHOHANAN), son of Rhesa, according to Lk. iii. 27, and one of the ancestors of Christ. But, according to Lord A. C. Hervey in the GENEALOGY OF JESUS CHRIST, son of Zerubbabel, and the same as Hananiah in 1 Chr. iii. 19.

Jo-an'na (see above), one of the women who ministered unto Jesus, and brought spices and ointments to embalm His body (Lk. viii 3, xxiv. 10); "wife of Chusa, steward of Herod," i. e. Antipas, tetrarch of Galilee.

Jo-an'nan (fr. Gr. = JEHOHANAN), surnamed CADDIS, eldest brother of Judas Maccabeus (1 Mc. ii. 2).

Jo'a-rib (L. = JEHOIARIB), chief of the first of the twenty-four courses of priests in the reign of David, and ancestor of the Maccabees (1 Mc. ii. 1).

Jo'ash (fr. Heb., contracted fr. JEHOASH, except No. 7, 8). **1.** Son of AHAZIAH 2, king of Judah, and the only one of his children who escaped the murderous hand of Athaliah. After his father's sister JEHOSHABEATH, the wife of JEHOIADA, had stolen him from among the king's sons, he was hid for six years in the chambers of the Temple. In the seventh year of his age, and of his concealment, a successful revolution placed him on the throne of his ancestors, and freed the country from the tyranny and idolatries of Athaliah. For at least twenty-three years, while Jehoiada lived, this reign was very prosperous. Excepting that the high-places were still resorted to for incense and sacrifice, pure religion was restored, large contributions were made for the repair of the Temple, which was accordingly restored; and the country seems to have been free from foreign invasion and domestic disturbance. But, after the death of Jehoiada, Joash fell into the hands of bad advisers, at whose suggestion he revived the worship of Baal and Ashtaroth. When he was rebuked for this by Zechariah, the son of Jehoiada, Joash caused him to be stoned to death in the very court of the Lord's house (Mat. xxiii. 35). The vengeance imprecated by the murdered high-priest was not long delayed. That very year, Hazael, king of Syria, came up against Jerusalem, and carried off a vast booty as the price of his departure. Joash had scarcely escaped this danger, when he fell into another and fatal one. Two of his servants, taking advantage of his severe illness, some think of a wound received in battle, conspired against him, and slew him in his bed in the fortress of Millo. Joash's reign lasted forty years. (ISRAEL, KINGDOM OF; JUDAH, KINGDOM OF.)—**2.** Son and successor of JEHOAHAZ 1, on the throne of Israel, and for two years a contemporary sovereign with the preceding (2 K. xiv. 1; compare with xii. 1, xiii. 10). When he succeeded to the crown, the kingdom was in a deplorable state from the devastations of Hazael and Ben-hadad, kings of Syria. On occasion of a friendly visit paid by Joash to ELISHA on his death-bed, the prophet promised him deliverance from the Syrian yoke in Aphek (1 K. xx. 26–30). He then bid him smite upon the ground, and the king smote thrice and then stayed. The prophet rebuked him for staying, and limited to three his victories over Syria. Accordingly Joash did beat Ben-hadad three times on the field of battle, and recovered from him the cities which Hazael had taken from Jehoahaz. The other great military event of Joash's reign was his successful war with AMAZIAH, king of Judah. The grounds of this war are given fully in 2 Chr. xxv. The two armies met at Beth-shemesh, that of Joash was victorious, put the army of Amaziah to the rout, took him prisoner, brought him to Jerusalem, broke down the wall of Jerusalem, and plundered the city. He died in the fifteenth year of Amaziah, king of Judah, and was succeeded by his son Jeroboam II.—**3.** Father of GIDEON, and a wealthy man among the Abiezrites (Judg. vi. 11, 29–31, vii. 14, viii. 13, 29, 32).—**4.** Apparently a younger son of Ahab, who held a subordinate jurisdiction in the lifetime of his father, or was appointed viceroy (2 Chr. xviii. 25) during his absence in the attack on Ramoth-gilead (1 K. xxii. 26; 2 Chr. xviii. 25). Or he may have been merely a prince of the blood-royal (compare MALCHIAH 8).—**5.** A descendant of Shelah the son of Judah, but whether his son or the son of Jokim, is not clear (1 Chr. iv. 22).—**6.** A Benjamite hero, son of Shemaah of Gibeah (xii. 3). He joined David at Ziklag.—**7.** (fr. Heb. = to whom *Jehovah hastens*, sc. with help, Ges.). One of the officers of David's household (xxvii. 28).—**8.** Son of Becher, and head of a Benjamite house (vii. 8).

Jo'a-tham (L.) = JOTHAM the son of Uzziah (Mat. i. 9).

Jo-a-zab'dus (fr. Gr.) = JOZABAD the Levite (1 Esd. ix. 48; compare Neh. viii. 7).

Job [*o* as in *note*] (L. fr. Heb. *yôb* = *returner, returner home*, = JASHUB, Fü.), third son of Issachar (Gen. xlvi. 13), called in another genealogy JASHUB (1 Chr. vii. 1).

Job (L. fr. Heb. *Îyôb* = *one persecuted*, Ges.; *converted*, Fü.). **1.** A patriarch of Uz, distinguished for his afflictions, uprightness, and patience (Ez. xiv. 14 ff.; Jas. v. 11); the chief character in—**2.** *The Book of Job.* This book consists of five parts: the introduction, the discussion between Job and his three friends (ELIPHAZ; BILDAD; ZOPHAR), the speech of ELIHU, the manifestation and address of Almighty God, and the concluding chapter.—I. *Analysis.*—1. The introduction supplies all the facts on which the argument is based. Job, a chieftain in the land of Uz, of immense wealth and high rank, "the greatest of all the men of the East," is represented as a man of perfect integrity, blameless in all the relations of life, declared indeed by the Lord Himself to be "without his like in all the earth," "a perfect, and an upright man, one that feareth God, and escheweth evil." One question could be raised by envy; may not the goodness which secures such direct and tangible rewards be a refined form of selfishness? In the world of spirits, where all the mysteries of existence are brought to light, Satan, the accusing angel, suggests the doubt, "doth Job fear God for nought?" and asserts boldly that if those external blessings were withdrawn, Job would cast off his allegiance—"he will curse thee to thy face." The problem is thus distinctly propounded which this book is intended to discuss and solve. Can goodness exist irrespective of reward, can the fear of God be retained by man when every inducement to selfishness is taken away? The accuser receives permission to make the trial. He destroys Job's property, then his children; and afterward, to leave no possible opening for a cavil, is allowed to inflict upon him the most terrible disease known in the East. (MEDICINE.) Job's wife breaks down entirely under the trial. Job remains steadfast. He repels his wife's suggestion with the simple words, "What, shall we receive good at the hand of the Lord, and shall we not receive evil?" "In all this Job did not sin with his lips." The question raised by Satan was thus answered.—2. Still it is clear that many points of deep interest would have been left in obscurity. Entire as was the submission of Job, he must have been inwardly perplexed by events to which he had no clew, which were quite unaccountable on any hypothesis hitherto entertained, and seemed repugnant to the ideas of justice engraven on man's heart. An opportunity for the discussion of the providential government of the world is afforded in the most natural manner by the introduction of three men, representing the wisdom and experience of the age, who came to condole with Job on hearing of his misfortunes. The meeting is described with singular beauty. At a distance they greet him with the wild demonstrations of sympathizing grief usual in the East; coming near they are overpowered by the sight of his wretchedness, and sit seven days and seven nights without uttering a word. This awful silence drew out all his anguish. In an agony of desperation he curses the day of his birth. With the answer to this outburst begins a series of discussions, continued probably with some intervals, during several successive days. The results of the *first* discussion (Job iii.–xiv.) may be thus summed up. We have on the part of Job's friends a theory of the divine government resting upon an exact and uniform correlation between sin and punishment (iv. 6, 11, and throughout). Afflictions are always penal, issuing in the destruction of those who are radically opposed to God, or who do not submit to His chastisements. They lead of course to correction and amendment of life when the sufferer repents, confesses his sins, puts them away, and turns to God. In that case restoration to peace, and even increased prosperity may be expected (v. 17–27). Still the fact of the suffering always proves the commission of some special sin, while the demeanor of the sufferer indicates the true internal relation between him and God. These principles are applied by them to the case of Job. In this part of the dialogue the character of the three friends is clearly developed. Eliphaz represents the true patriarchal chieftain, grave and dignified, and erring only from an exclusive adherence to tenets hitherto unquestioned, and influenced in the first place by genuine regard for Job and sympathy with his afflictions. Bildad, without much originality or independence of character, reposes partly on the wise saws of antiquity, partly on the authority of his older friend. Zophar seems to be a young man; his language is violent, and at times even coarse and offensive. He represents the prejudiced and narrow-minded bigots of his age. In order to do justice to the position and arguments of Job, it must be borne in mind, that the direct object of the trial was to ascertain whether he would deny or forsake God, and that his real integrity is asserted by God Himself. He knows that he is not an offender in the sense of his opponents; and this consciousness enables him to examine fearlessly their position. He denies the assertion that punishment follows surely on guilt, or proves its commission. In the government of Providence he can see but one point clearly, viz. that all events and results are absolutely in God's hand (xii. 9–25), but as for the principles which underlie those events he knows nothing. In fact, he is sure that his friends are equally uninformed. Still he doubts not that God is just. There remains then but one course open to him, and that he takes. He turns to supplication, implores God to give him a fair and open trial (xiii. 18–28). Believing that with death all hope connected with 'this world ceases, he prays that he may be hidden in the grave (xiv. 13), and there reserved for the day when God will try his cause and manifest Himself in love (ver. 15). In the *second* discussion (xv.–xxi.) there is a more resolute elaborate attempt on the part of Job's friends to vindicate their theory of retributive justice. This requires an entire overthrow of the position taken by Job. They cannot admit his innocence. Eliphaz (xv.), who, as usual, lays down the basis of the argument, does not now hesitate to impute to Job the worst crimes of which man could be guilty. Bildad (xviii.) takes up this suggestion of ungodliness, and concludes that the special evils which had come upon Job are peculiarly the penalties due to one who is without God. Zophar not only accounts for Job's present calamities, but menaces him with still greater evils (xx.). In answer Job recognizes the hand of God in his afflictions (xvi. 7–16, and xix. 6–20), but rejects the charge of ungodliness; he has never forsaken his Maker, and never ceased to pray. He argues that since in this life the righteous certainly are not saved from evil, it follows that their ways are watched and their sufferings recorded, with a view to a future and perfect manifestation of the divine justice. On the other hand, stung by the harsh and narrow-minded bigotry of his opponents, Job draws out (xxi.) with terrible force the undeniable fact, that from the beginning to the end of their lives ungodly men, avowed atheists (ver. 14, 15), persons, in fact, guilty of the very crimes imputed, out of mere conjecture, to himself, frequently enjoy great and unbroken prosperity. In the *third* dialogue (xxii.–xxxi.) no real progress is made by Job's opponents. Eliphaz (xxii.) makes a last effort, and raises one new point. The station in which Job was formerly placed presented temptations to certain crimes; the punishments which he undergoes are precisely such as might be expected had those crimes been committed; hence he infers they actually were committed. Bildad has nothing to add but a few solemn words on the incomprehensible majesty of God and the nothingness of man. Zophar is put to silence. In his last two discourses Job does not alter his position, nor, properly speaking, adduce any new argument, but he states with incomparable force and eloquence the chief points which he regards as established (xxvi.). He then (xxvii.) describes, even more completely than his opponents had done, the destruction which, as a rule, ultimately falls upon the hypocrite. Then follows (xxviii.) the grand description of Wisdom. The remainder of this discourse (xxix.–xxxi.) contains a singularly beautiful description of his former life, contrasted with his actual misery, together with a full vindication of his character from all the charges made or insinuated by his opponents.—3. Thus ends the discussion in which it is evident both parties had partially failed. Job has been betrayed into very hazardous statements, while his friends had been on the one hand disingenuous, on the other bigoted, harsh, and pitiless. The points which had been omitted, or imperfectly developed, are now taken up by a new interlocutor (xxxii.–xxxvii.). Elihu, a young man, descended from a collateral branch of the family of Abraham, has listened in indignant silence to the arguments of his elders (xxxii. 7), and, impelled by an inward inspiration, he now addresses himself to both parties in the discussion, and specially to Job. He shows that they had accused Job upon false or insufficient grounds, and failed to convict him, or to vindicate God's justice. Job again had assumed his entire innocence, and had arraigned that justice (xxxiii. 9–11). These errors he traces to their both overlooking one main object of all suffering. God *speaks* to man by chastisement. This statement does not involve any charge of special guilt, such as the friends had alleged and Job had repudiated. Again, Elihu argues (xxxiv. 10–17) that any charge of injustice, direct or implicit, against God involves a contradiction in terms. God is the only source of justice; the very idea of justice is derived from His governance of the universe. Job is silent, and Elihu proceeds (xxxvi.)

to show that the Almightiness of God is not, as Job seems to assert, associated with any contempt or neglect of His creatures. The rest of the discourse brings out forcibly the lessons taught by the manifestations of goodness, as well as greatness, in creation. The last words are evidently spoken while a violent storm is coming on.—4. It is obvious that many weighty truths have been developed in the course of the discussion—nearly every theory of the objects and uses of suffering has been reviewed—while a great advance has been made toward the apprehension of doctrines hereafter to be revealed, such as were known only to God. But the mystery is not as yet really cleared up. Hence the necessity for the Theophany—from the midst of the storm Jehovah speaks. In language of incomparable grandeur He reproves and silences the murmurs of Job. God does not condescend, strictly speaking, to argue with His creatures. The speculative questions discussed in the colloquy are unnoticed, but the declaration of God's absolute power is illustrated by a marvellously beautiful and comprehensive survey of the glory of creation, and His all-embracing Providence by reference to the phenomena of the animal kingdom. Job confesses his inability to comprehend and therefore to answer his Maker (xl. 3, 4). A second address completes the work. It proves that a charge of injustice against God involves the consequence that the accuser is more competent than He to rule the universe.—5. Job's unreserved submission terminates the trial. In the rebuke then addressed to Job's opponents the integrity of his character is distinctly recognized, while they are condemned for untruth, which is pardoned on the intercession of Job. The restoration of his external prosperity, which is an inevitable result of God's personal manifestation, symbolizes the ultimate compensation of the righteous for all sufferings undergone upon earth. The great object of the book must surely be that which is distinctly intimated in the introduction, and confirmed in the conclusion, to show the effects of calamity in its worst and most awful form upon a truly religious spirit (so Mr. Cook, original author of this article).—II. *Integrity of the Book.* Four parts of the book have been most generally attacked. 1. Objections have been made to the introductory and concluding chapters—(*a*) on account of the style. Of course there is an obvious and natural difference between the prose of the narrative and the highly poetical language of the colloquy. Yet the best critics now acknowledge that the style of these portions is quite as antique in its simple and severe grandeur, as that of the Pentateuch itself. (*b*) It is said that the doctrinal views are not in harmony with those of Job. This is wholly unfounded. (ANGELS; SATAN.) The form of worship belongs essentially to the early patriarchal type. (*c*) It is alleged that there are discrepancies between the facts related in the introduction, and statements or allusions in the dialogue. But these are only apparent, not real. Thus *children of my womb* ([" children of mine own body," A. V.] xix. 17, compare i. 18, 19) = *my brethren*, not *my children* (compare iii. 10, viii. 4, xxix. 5). (*d*) The omission in the last chapter of all reference to the defeat of Satan is in accordance with the simplicity of the poem.—2. Strong objections are made to the passage xxvii. 7–23. Here Job describes the ultimate fate of the godless hypocrite in terms which some critics hold to be in direct contradiction to the whole tenor of his arguments in other discourses. The fact of the contradiction is denied by able writers, who have shown that it rests upon a misapprehension of the patriarch's character and fundamental principles. The whole chapter is thoroughly *coherent:* the first part is admitted by all to belong to Job; nor can the rest be disjoined from it without injury to the sense. As for the style, Rénan, a most competent authority in a matter of taste, declares that it is one of the finest developments in the poem.—3. The last two chapters of the address of the Almighty have been rejected as interpolations by many writers, partly because of an alleged inferiority of style, partly as not relevant to the argument. (See I. 4, above.)—4. The speech of Elihu presents greater difficulties, and has been rejected by several, whose opinion, however, is controverted not only by orthodox writers, but by some of the most skeptical commentators. The former support their decision chiefly on the manifest, and to a certain extent the real, difference between this and other parts of the book in tone and thought, in doctrinal views, and more positively in language and general style. Much stress also is laid upon the facts that Elihu is not mentioned in the introduction nor at the end, and that his speech is unanswered by Job, and unnoticed in the final address of the Almighty. A candid and searching examination, however, proves that there is a close internal connection between this and other parts of the book; there are references to numerous passages in the discourses of Job and his friends; so covert as only to be discovered by close inquiry, yet, when pointed out, so striking and natural as to leave no room for doubt. Elihu supplies exactly what Job repeatedly demands—a confutation of his opinions by rational and human arguments. There is no difficulty in accounting for the omission of Elihu's name in the introduction. No persons are named in the book until they appear as agents, or as otherwise concerned in the events. Again, the discourse being substantially true did not need correction, and is therefore left unnoticed in the final decision of the Almighty. More weight is to be attached to the objection resting upon diversity of style, and dialectic peculiarities. It may be accounted for on the supposition that the author adhered strictly to the form in which tradition handed down the dialogue, or that the Chaldaic forms and idioms are such as peculiarly suit the style of the young and fiery speaker.—III. *Historical Character of the Work.* Three distinct theories have been maintained at various times; some believing the book to be strictly historical; others a religious fiction; others a composition based upon facts. Until a comparatively late time, the prevalent opinion was, not only that the persons and events which it describes are real, but that the very words of the speakers were accurately recorded. It was supposed either that Job himself employed the latter years of his life in writing it (A. Schultens), or that at a very early age some inspired Hebrew collected the facts and sayings, faithfully preserved by oral tradition, and presented them to his countrymen in their own tongue. By some the authorship of the work was attributed to Moses. The fact of Job's existence, and the substantial truth of the narrative, were not likely to be denied by Hebrews or Christians, considering the terms in which the patriarch is named in Ez. xiv. and Jas. v. 11. It is, to say the least, highly improbable that a Hebrew, had he invented such a character as that of Job, should have represented him as belonging to a race which, though descended from a common ancestor, was never on friendly, and generally on hostile, terms with his own people. To this it must be added that there is a singular air of reality in the whole narrative, such as must either proceed naturally from a faithful adherence to objective truth, or be the result of the most consummate art. Forcible as these arguments may appear, many critics have adopted the opinion either that the whole work is a moral or religious apologue, or that, upon a substratum of a few rudimental facts preserved by tradition, the genius of an original thinker has raised this, the most remarkable monument of the Shemitic mind. While the Rabbins in general maintain its historical character, Samuel Bar Nachman declares his conviction, "Job did not exist, and was not a created man, but the work is a parable." Luther first suggested the theory, which, in some form or other, is now most generally received. He says: "I look upon the book of Job as a true history, yet I do not believe that all took place just as it is written, but that an ingenious, pious, and learned man brought it into its present form."—IV. *Probable age, country, and position of the Author.* The *language* alone does not, as some have asserted, supply any decisive test as to the date of the composition. The fact that the language of this work approaches far more nearly to the Arabic than any other Hebrew production was remarked by Jerome, and is recognized by the soundest critics. On the other hand, there are undoubtedly many Aramaic words, and grammatical forms, which some critics have regarded as strong proof that the writers must have lived during, or even after the Captivity. At present this hypothesis is universally given up as untenable. It is proved that the Aramaisms of the book of Job are such as characterize the antique and highly poetic style. It may be regarded as a settled point that the book was written long before the exile; while there is absolutely nothing to prove a later date than the Pentateuch, or even those parts of the Pentateuch which appear to belong to the patriarchal age. This impression is borne out by the style. All critics have recognized its grand archaic character. The extent to which the influence of this book is perceptible in the later literature of the Hebrews, is a subject of great interest and importance; but it has not yet been thoroughly investigated. Considerable weight must be attached to the fact that Job is far more remarkable for obscurity than any Hebrew writing. There is an obscurity which results from confusion of thought, from carelessness and inaccuracy, or from studied involutions and artificial combination of metaphors indicating a late age. But when it is owing to obsolete words, intense concentration of thought and language, and incidental allusions to long-forgotten traditions, it is an all but infallible proof of primeval antiquity. Such are precisely the difficulties in this book. We arrive at the same conclusion from considering the institutions, manners, and historical facts described or alluded to. Ewald, whose judgment in this case will not be questioned, asserts very positively that in all the descriptions of manners and customs, domestic, social, and political, and even in the indirect allusions and illustrations, the genuine coloring of the age of Job, i. e. of the period between Abraham and Moses, is very faithfully observed; that all historical examples and allusions are taken exclusively from patriarchal times, and that there is a complete and successful avoidance of direct reference to later occurrences, which in his opinion may have been known to the writer. All critics concur in extolling the fresh, antique simplicity of manners described in this book, the genuine air of the wild, free, vigorous life of the desert, the stamp of hoar antiquity, and the thorough consistency in the development of characters, equally remarkable for originality and force. Moreover, there is sufficient reason to believe that under favorable circumstances a descendant of Abraham, who was himself a warrior, and accustomed to meet princes on terms of equality, would at a very early age acquire the habits, position, and knowledge, which we admire in Job. No positive historical fact or allusion can be produced from the book to prove that it could not have been written before the time of Moses. The single objection which presents any difficulty is the mention of the Chaldeans in the introductory chapter. It is certain that they appear first in Hebrew history about B. C. 770. But the name of Chesed, ancestor of the race, is found in the genealogical table in Genesis xxii. (verse 22), a fact quite sufficient to prove the early existence of the people as a separate tribe. The arguments which have induced the generality of modern critics to assign a later date to this book may be reduced to two heads:—1. We are told that the doctrinal system is considerably in advance of the Mosaic; in fact that it is the result of a recoil from the stern, narrow dogmatism of the Pentateuch. Still even rationalistic criticism cannot show that there is a demonstrable difference in any essential point between the principles recognized in Genesis and those of our author. Again it is said that the representation of ANGELS, and still more specially of SATAN, belongs to a later epoch. It is also to be remarked that no charge of idolatry is brought against Job by his opponents when enumerating all the crimes which they can imagine to account for his calamities. The only allusion to the subject (Job xxxi. 26) refers to the earliest form of false religion known in the East. To an Israelite, living after the introduction of heathen rites, such a charge was the very first which would have suggested itself, nor can any satisfactory reason be assigned for the omission.—2. Nearly all modern critics, even those who admit the inspiration of the author, agree in the opinion that the composition of the whole work, the highly systematic development of the plot, and the philosophic tone of thought indicate a considerable progress in mental cultivation far beyond what can, with any show of probability, be supposed to have existed before the age of Solomon. It should, however, be remarked that the persons introduced in this book belong to a country celebrated for wisdom in the earliest times; insomuch that the writer who speaks of those schools (Rénan) considers that the peculiarities of the writings of Solomon were derived from intercourse with its inhabitants. The book of Job differs from those writings chiefly in its greater earnestness, vehemence of feeling, vivacity of imagination, and free independent inquiry into the principles of divine government; characteristics as it would seem of a primitive race, acquainted only with the patriarchal form of religion, rather than of a scholastic age. There is indeed nothing in the composition incompatible with the Mosaic age, admitting the authenticity and integrity of the PENTATEUCH. These considerations lead of course to the conclusion that the book must have been written before the promulgation of the Law, by one speaking the

Hebrew language, and thoroughly conversant with the traditions preserved in the family of Abraham. One hypothesis, lately brought forward by Stickel, followed by Schlottmann, and supported by very ingenious arguments, deserves a more special notice. That supposition is, that Job may have been written after the settlement of the Israelites by a dweller in the south of Judea, in a district immediately bordering upon the Idumean desert. The inhabitants of that district were to a considerable extent isolated from the rest of the nation. A resident there would have peculiar opportunities of collecting the varied and extensive information possessed by the author of Job. The local coloring, so strikingly characteristic of this book, and so evidently natural, is just what might be expected from such a writer. The people appear also to have been noted for freshness and originality of mind; qualities seen in the woman of Tekoa, or still more remarkably in Amos, the poor and unlearned herdman, also of Tekoa. Some weight may also be attached to the observation that the dialectic peculiarities of southern Palestine, especially the softening of the aspirants and exchanges of the sibilants, resemble the few divergencies from pure Hebrew which are noted in the book of Job. The controversy about the authorship cannot ever be finally settled. From the introduction it may certainly be inferred that the writer lived many years after the death of Job. From the strongest internal evidence it is also clear that he must either have composed the work before the Law was promulgated, or under most peculiar circumstances which exempted him from its influence (so Mr. Cook). Bible; Canaan; Inspiration; Old Testament.

Jo'bab (fr. Heb. = *desert*, Ges.). **1.** The last in order of the sons of Joktan (Gen. x. 29; 1 Chr. i. 23). His name has not been discovered among the Arab names of places in southern Arabia, where he ought to be found with the other sons of Joktan. —**2.** One of the "kings" of Edom (Gen. xxxvi. 33, 34; 1 Chr. i. 44, 45), enumerated after the genealogy of Esau, and Seir, and before the phylarchs descended from Esau.—**3.** King of Madon; one of the northern chieftains who attempted to oppose Joshua's conquest, and were routed by him at Merom (Josh. xi. 1, only).—**4.** Head of a Benjamite house (1 Chr. viii. 10).

Joch'e-bed [jok-] (fr. Heb. = whose *glory* is *Jehovah*, Ges.), the wife and at the same time the aunt of Amram; mother of Moses, Aaron, and Miriam (Ex. ii. 1, vi. 20; Num. xxvi. 59).

* **Jod** (fr. Heb. *yôd* = *hand*, Ges.), the tenth letter of the Hebrew alphabet (Ps. cxix.). Writing.

Jo'da (fr. Gr.) = Judah 2, the Levite (1 Esd. v. 58; see Ezr. iii. 9).

Jo'ed (fr. Heb. = his *witness* is *Jehovah*, Ges.), a Benjamite, son of Pedaiah (Neh. xi. 7).

Jo'el (fr. Heb. = *Jehovah* is his *God*, i. e. worshipper of Jehovah, Ges.). **1.** Eldest son of Samuel the prophet (1 Sam. viii. 2; 1 Chr. vi. 33, xv. 17), and father of Heman the singer. (Abiah 3; Vashni.) —**2.** In 1 Chr. vi. 36, A. V., Joel seems = Shaul in verse 24.—**3.** One of the twelve minor prophets (Bible; Canon; Inspiration; Prophet); son of Pethuel, or, according to the LXX., Bethuel. Beyond this fact all is conjecture as to the personal history of Joel. Pseudo-Epiphanius records a tradition that he was of the tribe of Reuben, born and buried at Beth-horon, between Jerusalem and Cesarea. It is most likely that he lived in Judea. Many different opinions have been expressed about the date of Joel's prophecy. Credner has placed it in the reign of Joash; Bertholdt of Hezekiah; Kimchi, Jahn, &c., of Manasseh; and Calmet of Josiah. The majority of critics and commentators (Abarbanel, Vitringa, Hengstenberg, Winer, &c.) fix upon the reign of Uzziah.—*The Nature, Style, and Contents of the Prophecy.* We find, what we should expect on the supposition of Joel being the first prophet to Judah, only a grand outline of the whole terrible scene, which was to be depicted more and more in detail by subsequent prophets. The scope, therefore, is not any particular invasion, but the whole day of the Lord. The proximate event to which the prophecy related was a public calamity, then impending upon Judea, of a twofold character: want of water, and a plague of locusts, continuing for several years. The prophet exhorts the people to turn to God with penitence, fasting, and prayer; and then (he says) the plague shall cease, and the rain descend in its season, and the land yield her accustomed fruit. Nay, the time will be a most joyful one; for God, by the outpouring of His Spirit, will impart to His worshippers increased knowledge of Himself, and after the excision of the enemies of His people, will extend through them the blessings of true religion to heathen lands. This is the simple argument of the book; only that it is beautified and enriched with variety of ornament and pictorial description. The style of the original is perspicuous (except toward the end) and elegant, surpassing that of all other prophets, except Isaiah and Habakkuk, in sublimity. The locusts of chapter ii. were regarded by many interpreters of the last century (Lowth, Shaw, &c.) as figurative, and introduced by way of comparison to a hostile army of men from the north country. This view is now generally abandoned. Maurice strongly maintains the literal interpretation. And yet the plague contained a parable in it, which it was the prophet's mission to unfold. The "afterward" (ii. 28, A. V.) raises us to a higher level of vision, and brings into view Messianic times and scenes. (Messiah.) Here, says Steudel, we have a Messianic prophecy altogether. If this prediction has ever yet been fulfilled, we must certainly refer the event to Acts ii. Lastly, the accompanying portents and judgments upon the enemies of God find their various solutions, according to the interpreters, in the repeated deportations of the Jews by neighboring merchants, and sale to the Macedonians (1 Mc. iii. 41, and Ez. xxvii. 13), followed by the sweeping away of the neighboring nations (Maurice); in the events accompanying the crucifixion, in the fall of Jerusalem, in the breaking up of all human polities. But here again the idea includes all manifestations of judgment, ending with the last (so Mr. Bailey).—**4.** A Simeonite chief (1 Chr. iv. 35).—**5.** A descendant of Reuben. Junius and Tremellius make him the son of Hanoch, while others trace his descent through Carmi (v. 4).—**6.** Chief of the Gadites in Bashan (v. 12).—**7.** Son of Izrahiah; a chief of Issachar (vii. 3).—**8.** Brother of Nathan of Zobah (xi. 38), and one of David's "valiant men;" = Igal.—**9.** Chief of the Gershomites in David's reign (xv. 7, 11). —**10.** A Gershonite Levite in David's reign; son of Jehiel, a descendant of Laadan, and probably = No. 9 (xxiii. 8, xxvi. 22).—**11.** Son of Pedaiah, and a chief of Manasseh, W. of Jordan, in David's reign (xxvii. 20.—**12.** A Kohathite Levite in Hezekiah's reign (2 Chr. xxix. 12).—**13.** One of the sons of Nebo who returned with Ezra, and had married a foreign wife (Ezr. x. 43).—**14.** A Benjamite chief, son of Zichri (Neh. xi. 9).

Jo-e'lah (fr. Heb. = whom *Jehovah helps?* Ges.; *God is snatcher*, Fü.), a warrior who joined David at Ziklag; son of Jeroham of Gedor (1 Chr. xii. 7).

Jo-e'zer (fr. Heb. = whose *help* is *Jehovah*, Ges.), a Korhite, one of David's captains (1 Chr. xii. 6).

Jog'be-hah (fr. Heb. = *elevated*, Ges.), one of the cities E. of Jordan built and fortified by the tribe of Gad when they took possession (Num. xxxii. 35); mentioned with Nobah in the account of Gideon's pursuit of the Midianites (Judg. viii. 11). Mr. Wilton (in Fbn.) makes two different places, that in Numbers at *Jebeiha*, a ruin about four miles N. of *Ammân* (Rabbah), that in Judges at *Tell Jâbieh*, N. E. of *Fik* (Aphek); but most suppose both passages refer to the same place.

Jog'li (fr. Heb. = *exiled*, Ges.), father of Bukki, a Danite chief (Num. xxxiv. 22).

Jo'ha (fr. Heb. = whom *Jehovah revives?* Ges.; *Jehovah is living*, Fü.). **1.** A son of Beriah, the Benjamite (1 Chr. viii. 16).—**2.** The Tizite, one of David's "valiant men" (xi. 45).

Jo-ha'nan (L. fr. Heb.; contracted from JEHOHANAN). **1.** Son of AZARIAH 1, and grandson of Ahimaaz the son of Zadok; father of AZARIAH 6 (1 Chr. vi. 9, 10, A. V.); probably (so Lord A. C. Hervey) HIGH-PRIEST in Rehoboam's reign.—**2.** Son of Elioënai, in the line of Zerubbabel's heirs (iii. 24).—**3.** Son of Kareah, and one of the captains of the scattered remnants of the army of Judah, who escaped in the final attack upon Jerusalem by the Chaldeans. He warned GEDALIAH against the plot of ISHMAEL 6, but in vain. After the murder of Gedaliah, Johanan was one of the foremost in the pursuit of his assassin, and rescued the captives he had carried off from Mizpah. Fearing the vengeance of the Chaldeans, the captains, with Johanan at their head, notwithstanding the warnings of JEREMIAH, retired into Egypt (2 K. xxv. 23; Jer. xl.–xliii.).—**4.** First-born son of Josiah, king of Judah (1 Chr. iii. 15).—**5.** A valiant Benjamite who joined David at Ziklag (xii. 4).—**6.** A Gadite warrior who followed David (xii. 12).—**7.** An Ephraimite, father of Azariah in the time of Ahaz (2 Chr. xxviii. 12).—**8.** Son of Hakkatan, and chief of the sons of Azgad who returned with Ezra (Ezr. viii. 12).—**9.** Son of Eliashib; (a priest?) to whose chamber Ezra retired to mourn over the foreign marriages (x. 6).—**10.** Son of Tobiah the Ammonite (Neh. vi. 18).—**11.** A HIGH-PRIEST (xii. 22); = JONATHAN 10.—**12.** Son of Eliashib (xii. 23); = No. 9 or 11?

Jo-han'nes [-neez] (L. fr. Heb.) = JEHOHANAN son of Bebai (1 Esd. ix. 29; compare Ezr. x. 28).

John [jon] (fr. JEHOHANAN, through L. JOHANNES). **1.** Father of Mattathias, and grandfather of the Maccabean family (1 Mc. ii. 1).—**2.** Eldest son of Mattathias surnamed Caddis, slain by "the children of Jambri" (ii. 2, ix. 36–38).—**3.** Father of Eupolemus, one of the envoys whom Judas Maccabeus sent to Rome (viii. 17; 2 Mc. iv. 11).—**4.** Son of Simon, the brother of Judas Maccabeus (1 Mc. xiii. 53, xvi. 1); a "valiant man," who, under the title of John Hyrcanus, nobly supported the glory of his house. (HIGH-PRIEST; MACCABEES).—**5.** An envoy from the Jews to Lysias (2 Mc. xi. 17).—**6.** One of the high-priest's family, who, with Annas and Caiaphas, sat in judgment upon the apostles Peter and John (Acts iv. 6). Lightfoot identifies him with Rabbi Johanan ben Zaccai, president of the great synagogue after its removal to Jamnia.—**7.** A name of the Evangelist MARK (Acts xii. 12, 25, xiii. 5, 13, xv. 37).

John (see above) **the A-pos'tle** (see APOSTLE). It will be convenient to divide his life into periods corresponding both to the great critical epochs which separate one part of it from another, and to marked differences in the trustworthiness of the sources from which our materials are derived. One portion of the apostle's life and work stands out before us as in the clearness of broad daylight. Over those which precede and follow it there brood the shadows of darkness and uncertainty.—I. *Before the call to the discipleship.* We have no data for settling with any exactitude the time of the apostle's birth. The general impression left on us by the Gospel-narrative is that he was younger than the brother (JAMES 1) whose name commonly precedes his (Mat. iv. 21, x. 3, xvii. 1, &c.; but compare Lk. ix. 28, where the order is inverted), younger than his friend Peter, possibly also than his Master. The Gospels give us the name of his father ZEBEDEE (Mat. iv. 21) and his mother Salome (xxvii. 56, compare Mk. xv. 40, xvi. 1). They lived, it may be inferred from Jn. i. 44, in or near the same town (BETHSAIDA) as those who were afterward the companions and partners of their children. There, on the shores of the Sea of Galilee, the apostle and his brother grew up. The mention of the "hired servants" (Mk. i. 20), of his mother's "substance" (Lk. viii. 3), of "his own house" (Jn. xix. 27), implies a position removed by at least some steps from absolute poverty. We infer (so Professor Plumptre) that Zebedee had died before his wife followed her children in their work of ministration. Her character meets us as presenting the same marked features as those which were conspicuous in her son.—II. *From the call to the discipleship to the departure from Jerusalem.* The ordinary life of the fisherman of the Sea of Galilee was at last broken in upon by the news that a prophet had once more appeared. The voice of John the Baptist was heard in the wilderness of Judea, and the publicans, peasants, soldiers, and fishermen of Galilee gathered round him. Among these were the two sons of Zebedee and their friends. With them perhaps was One whom as yet they knew not. Assuming that the unnamed disciple of Jn. i. 37–40 was the Evangelist himself, we are led to think of that meeting, of the lengthened interview that followed it, as the starting-point of the entire devotion of heart and soul which lasted through his whole life. Then Jesus loved him as he loved all earnest seekers after righteousness and truth (compare Mk. x. 21). The words of that evening, though unrecorded, were mighty in their effect. The disciples (John apparently among them) followed their new teacher to Galilee (Jn. i. 44), were with him, as such, at the marriage-feast of Cana (ii. 2), journeyed with him to Capernaum, and thence to Jerusalem (ii. 12, 22), came back through Samaria (iv. 3), and then, for some uncertain interval of time, returned to their former occupations. From this time they take their place among the company of disciples—soon, in the number of the twelve apostles. They come within the innermost circle of their Lord's friends. The three, Peter, James, and John, are with him when none else are, in the chamber of death (Mk. v. 37), in the glory of the transfiguration (Mat. xvii. 1), when he forewarns them of the destruction of the Holy City (Mk. xiii. 3, Andrew in this instance with them), in the agony of Gethsemane. Peter is throughout the leader of that band; to John belongs the yet more memorable distinction of being the disciple whom Jesus loved. They hardly sustain the popular notion, fostered by the received types of Christian art, of a nature gentle, yielding, feminine. The name Boanerges (iii. 17) implies a vehemence, zeal, intensity, which gave to those who had it the might of Sons of Thunder. That spirit broke out, once and again (Mat. xx. 20–24; Mk. x. 35–41; Lk. ix. 49, 54). Through his mother, we may well believe, John first came to know that Mary Magdalene whose character he depicts with such a life-like touch, and that other Mary (MARY, THE VIRGIN) to whom he was afterward to stand in so close and special a relation. The fulness of his narrative of what the other Evangelists omit (Jn. xi.) leads to the conclusion that he was united also by some special ties of intimacy to the family of Bethany. At the Last Supper, he is, as ever, the disciple whom Jesus loved; and reclines at table with his head upon his Master's breast (xiii. 23). To him the eager Peter —they had been sent together to prepare the supper (Lk. xxii. 8)—makes signs of impatient questioning that he should ask what was not likely to be answered if it came from any other (Jn. xiii. 24). As they go out to the Mount of Olives the chosen three are nearest to their Master. They only are within sight or hearing of the conflict in Gethsemane (Mat. xxvi. 37). When the betrayal is accomplished, Peter and John, after the first moment of confusion, follow afar off, while the others simply seek safety in a hasty flight (Jn. xviii. 15). The personal acquaintance between John and Caiaphas enabled him to gain access both for himself and Peter, but the latter remains in the porch, with the officers and servants, while John himself apparently is admitted to the council-chamber, and follows Jesus thence, even to the pretorium of the Roman Procurator (xviii. 16, 19, 28). Thence, as if the desire to see the end, and the love which was stronger than death, sustained him through all the terrors and sorrows of that day, he followed, accompanied probably by his own mother, Mary the mother of Jesus, and Mary Magdalene, to the place of crucifixion. The Teacher who had been to him as a brother leaves to him a brother's duty. He is to be as a son to the mother left desolate (xix. 26, 27). The Sabbath that followed was spent, it would appear, in the same company. He receives Peter, in spite of his denial, on the old terms of friendship. To them Mary Magdalene first runs with the tidings of the emptied sepulchre (xx. 2); they are the first to go together to see what the strange words meant. John is the more impetuous, running on most eagerly to the rock-tomb; Peter, the least restrained by awe, the first to enter in and look (xx. 4–6). For at least eight days they continued in Jerusalem (xx. 26). Then, in the interval between the resurrection and the ascension, we find them still together on the Sea of Galilee (xxi. 1). Here, too, there is a characteristic difference. John is the first to recognize in the morning twilight his risen Lord; Peter the first to plunge into the water and swim toward the shore where He stood calling to them (xxi. 7). The last words of the Gospel reveal to us the deep affection which united the two friends. It is not enough for Peter to know his own future. That at once suggests the question, "And what shall this man do?" (xxi. 21). The history of the Acts shows the same union. They are of course together at the ascension and on the day of Pentecost. Together they enter the Temple as worshippers (Acts iii. 1) and protest against the threats of the Sanhedrim (iv. 13). They are fellow-workers in the first great step of the Church's expansion. The apostle whose wrath had been roused by the unbelief of the Samaritans, overcomes his national exclusiveness, and receives them as his brethren (viii. 14). The persecution pushed on by Saul of Tarsus did not drive him or any of the apostles from their post (viii. 1). When the persecutor came back as the convert, he, it is true, did not see him (Gal. i. 19), but this does not involve the inference that he had left Jerusalem. The sharper though shorter persecution under Herod Agrippa brought a great sorrow to him in the martyrdom of his brother (Acts xii. 2). His friend was driven to seek safety in flight. Fifteen years after St. Paul's first visit he was still at Jerusalem and helped to take part in the settlement of the great controversy between the Jewish and the Gentile Christians (xv. 6). His position and reputation there were those of one ranking among the chief "pillars" of the Church (Gal. ii. 9). Of the work of the apostle during this period we have hardly the slightest trace. The traditions of the Church ascribe to him a life of celibacy.—III. *From his departure from Jerusalem to his death.* The traditions of a later age come in, with more or less show of likelihood, to fill up the great gap which separates the apostle of Jerusalem from the bishop of Ephesus. It was a natural conjecture to suppose that he remained in Judea till the death of the Virgin released him from his trust. When this took place we can only conjecture. There are no signs of his being in Jerusalem at the time of St. Paul's last visit (Acts xxi.). The pastoral epistles set aside the notion that he had come to Ephesus before the work of the apostle of the Gentiles was brought to its conclusion. Out of many contradictory statements, fixing his departure under Claudius, or Nero, or as late even as Domitian, we have hardly any data for doing more than rejecting the two extremes. Nor is it certain that his work as an apostle was transferred at once from Jerusalem to Ephesus. Assuming the authorship of the Epistles (JOHN, 1ST, 2D, AND 3D EPISTLES OF) and the REVELATION to be his, the facts which the N. T. writings assert or imply are—(1.) that, having come to Ephesus, some persecution, local or general, drove him to Patmos (Rev. i. 9): (2.) that the seven churches, of which Asia was the centre, were special objects of his solicitude (i. 11); that in his work he had to encounter men who denied the truth on which his faith rested (1 Jn. iv. 1; 2 Jn. 7), and others who, with a railing and malignant temper, disputed his authority (3 Jn. 9, 10). The picture which tradition fills up for us has the merit of being full and vivid, but it blends together, without much regard to harmony, things probable and improbable. He is shipwrecked off Ephesus, and arrives there in time to check the progress of the heresies which sprang up after St. Paul's departure. Then, or at a later period, he numbers among his disciples Polycarp, Ignatius, Papias. In the persecution under Domitian he is taken to Rome, and there, by his boldness, though not by death, gains the crown of martyrdom. The boiling oil into which he is thrown has no power to hurt him. He is then sent to labor in the mines, and Patmos is the place of his exile. The accession of Nerva frees him from danger, and he returns to Ephesus. There he settles the canon of the Gospel-history by formally attesting the truth of the first three Gospels, and writing his own (JOHN, GOSPEL OF) to supply what they left wanting. Heresies continue to show themselves, but he meets them with the strongest possible protest. He refuses to pass under the same roof (that of the public baths of Ephesus) as their foremost leader (Cerinthus), lest the house should fall on them and crush them. Through his agency the great temple of Artemis (DIANA) is at last reft of its magnificence, and even levelled with the ground. He introduces and perpetuates the Jewish mode of celebrating the Easter feast. At Ephesus, he appears as one who was a true priest of the Lord, bearing on his brow the plate of gold, with the sacred name engraved on it. Clemens Alexandrinus relates that he sought a robber chief, formerly his scholar, and won him to repentance: Jerome, that in his old age he used to be carried into Christian assemblies where he would repeat the exhortation, "Little children, love one another." The very time of his death lies within the region of conjecture rather than of history, and the dates that have been assigned for it range from A. D. 89 to A. D. 120. The result of all this accumulation of apocryphal materials is, from one point of view, disappointing enough. We find it better and more satisfying to turn again, for all our conceptions of the apostle's mind and character, to the scanty records of the N. T., and the writings which he himself has left. The truest thought that we can attain to is still that he was "the disciple whom Jesus loved;" returning that love with a deep, absorbing, unwavering devotion. He is the Apostle of Love, not because he starts from the easy temper of a general benevolence, nor again as being of a character soft, yielding, feminine, but because he has grown, ever more and more, into the likeness of Him whom he loved so truly.

John (see above) **the Bap'tist** (fr. Gr. *baptistês* = *one who baptizes, a baptizer;* see BAPTISM), a saint more signally honored of God than any other in the O. or N. T. He was of the priestly race by both parents, for his father Zacharias was himself a priest of the course of Abia, or Abijah (1 Chr. xxiv. 10), offering incense at the very time when a son was promised to him; and his mother Elisabeth was of the daughters of Aaron (Lk. i. 5). The divine mission of John was the subject of prophecy many centuries before his birth (Mat. iii. 3; Is. xl. 3; Mal. iii. 1). His birth—a birth not according to the ordinary laws of nature, but through the miraculous interposition of almighty power—was foretold by an angel sent from God, who proclaimed the character and office of this wonderful child. These marvellous revelations as to the character and career of the son, for whom he had so long prayed in vain, were too much for the faith of the aged Zacharias; and when he sought some assurance of the certainty of the promised blessing, God gave it to him in the privation of speech until the event foretold should happen. And now the Lord's gracious promise tarried not: Elisabeth was afterward visited in "a city of Juda" (JUTTAH?) in "the hill-country" (evidently her home [Lk. i. 23, 39, 40]) by her kinswoman Mary. (MARY THE VIRGIN.) Three months after this, and while Mary still remained with her, Elisabeth was delivered of a son. The birth of John preceded by six months that of our Lord. (JESUS CHRIST.) On the eighth day the child was, in conformity with the law of Moses (Lev. xii. 3), brought to the priest for circumcision, and as this was the accustomed time for naming a child, the friends of the family proposed to call him Zacharias after his father. The mother, however, required that he should be called John; a decision which Zacharias, still speechless, confirmed by writing on a tablet, "his name is John." The judgment on his want of faith was then at once withdrawn. God's wonderful interposition in the birth of John had impressed the minds of many with a certain solemn awe and expectation (Lk. iii. 15). A single verse contains all that we know of John's history for thirty years; the whole period between his birth and the commencement of his public ministry. "The child grew and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel" (i. 80). John was ordained to be a NAZARITE from his birth (i. 15). Dwelling by himself in the wild and thinly-peopled region W. of the Dead Sea, he prepared himself by self-discipline, and by constant communion with God, for the wonderful office to which he had been divinely called. His very appearance was of itself a lesson to his countrymen; his dress was that of the old prophets—a garment woven of camel's hair (2 K. i. 8), attached to the body by a leathern girdle. His food was such as the desert afforded—locusts (Lev. xi. 22) and wild honey (Ps. lxxxi. 16). And now the long-secluded hermit came forth to the discharge of his office. His supernatural birth—his hard, ascetic life—his reputation for extraordinary sanctity—and the generally prevailing expectation that some great one was about to appear—these causes, without the aid of miraculous power (Jn. x. 41), were sufficient to attract to him a great multitude from "every quarter" (Mat. iii. 5). Brief and startling was his first exhortation to them: "Repent ye; for the kingdom of heaven is at hand." Some score of verses contain all that is recorded of John's preaching, and the sum of it all is repentance; not mere legal ablution or expiation, but a change of heart and life. Many of every class pressed forward to confess their sins and to be baptized. The preparatory BAPTISM of John was a visible sign to the people, and a distinct acknowledgment by them that a hearty renunciation of sin and a real amendment of life were necessary for admission into the kingdom of heaven, which the Baptist proclaimed to be at hand. But the fundamental distinction between John's BAPTISM unto repentance, and that baptism accompanied with the gift of the Holy Spirit which our Lord afterward ordained, is clearly marked by John himself (iii. 11, 12). As a preacher, John was eminently practical and discriminating. His mission—an extraordinary one for an extraordinary purpose—was not limited to those who had openly forsaken the covenant of God, and so forfeited its privileges. It was to the whole people alike. Jesus Himself came from Galilee to Jordan to be baptized of John. But here a difficult question arises—How is John's acknowledgment of Jesus at the moment of His presenting Himself for baptism compatible with his subsequent assertion that he knew Him not, save by the descent of the Holy Spirit upon Him, which took place after His baptism? It must be borne in mind that their places of residence were at the two extremities of the country, with but little means of communication between them. It is possible therefore that the Saviour and the Baptist had never before met. It was certainly of the utmost importance that there should be no suspicion of concert or collusion between them. The true meaning would seem to be—And I, though standing in so close a relation to Him, both personally and ministerially, had no assured knowledge of Him as *the Messiah*. I did not know Him, and I had not authority to proclaim Him as such, till I saw the predicted sign in the descent of the Holy Spirit upon Him. With the baptism of Jesus, John's more especial office ceased. He still continued, however, to present himself to his countrymen in the capacity of *witness* to Jesus. From incidental notices in Scripture, we learn that John and his disciples continued to baptize some time after our Lord entered upon His ministry (see Jn. iii. 23, iv. 1; Acts xix. 3). We gather also that John instructed his disciples in certain moral and religious duties, as fasting (Mat. ix. 14; Lk. v. 33) and prayer (xi. 1). But shortly after he had given his testimony to the Messiah, John's public ministry was brought to a close. In daring disregard of the divine laws, HEROD ANTIPAS had taken to himself HERODIAS, the wife of his brother Philip; and when John reproved him for this, as well as for other sins (iii. 19), Herod cast him into prison. The place of his confinement was the castle of Machærus—a fortress on the eastern shore of the Dead Sea. Here reports reached him of the miracles which our Lord was working in Judea. With a view, therefore, to overcome the scruples of his disciples (so Mr. Hawkins; see JESUS CHRIST), John sent two of them to Jesus Himself to ask the question, "Art Thou He that should come?" They were answered not by words, but by a series of miracles wrought before their eyes; and while Jesus bade the two messengers carry back to John as His only answer the report of what they had seen and heard, He took occasion to guard the multitude who surrounded Him, against supposing that the Baptist himself was shaken in mind, by a direct appeal to their own knowledge of his life and character. Jesus further proceeds to declare that John was, according to the true meaning of the prophecy, the ELIJAH of the new covenant, foretold by Malachi (iii. 4). The event indeed proved that John was to Herod what Elijah had been to Ahab. Nothing but the death of the Baptist would satisfy the resentment of Herodias. A court festival was kept at Machærus in honor of the king's birthday. After supper, the daughter of Herodias came in and danced before the company, and so charmed was the king by her grace that he promised with an oath to give her whatsoever she should ask. Salome, prompted by her abandoned mother, demanded the head of John the Baptist. Herod gave instructions to an officer of his guard, who went and executed John in the prison, and his head was brought to feast the eyes of the adulteress whose sins he had denounced. His death is supposed to have occurred just before the third passover, in the course of the Lord's ministry. His life is marked with self-denial, humility, and holy courage.

John, Gos'pel of (see JOHN THE APOSTLE; GOSPELS). 1. *Authority.* No doubt has been entertained at any time in the Church, either of the canonical authority of this Gospel, or of its being written by St. John. No other book of the N. T. is authenticated by testimony of so early a date as that of the disciples which is embodied in the Gospel itself (xxi. 24, 25). Among the Apostolic Fathers, Ignatius appears to have known and recognized this Gospel. The fact that this Gospel is not quoted by Clement of Rome (A. D. 68 or 96) serves merely to confirm the statement that it is a very late production of the Apostolic age. Polycarp in his short epistle, Hermas, and Barnabas do not refer to it. But its phraseology may be clearly traced in the Epistle to Diognetus, and in Justin Martyr, A. D. 150. Tatian, A. D. 170, wrote a harmony of *the four* Gospels; and he quotes St. John's Gospel in his only extant work; so do his contemporaries Apollinaris of Hierapolis, Athenagoras, and the writer of the Epistle of the churches of Vienne and Lyons. The Valentinians made great use of it; and one of their sect, Heracleon, wrote a commentary on it. And, to close the list of writers of the second century, the numerous and full testimonies of Irenæus in Gaul and Tertullian at Carthage, with the obscure but weighty testimony of the Roman writer of the Muratorian Fragment on the Canon, sufficiently show the authority attributed in the Western Church to this Gospel. The third century introduces equally decisive testimony from the Fathers of the Alexandrian Church, Clement and Origen. Cerdon, Marcion, the Montanists, and other ancient heretics, did not deny that St. John was the author of the Gospel, but they held that the apostle was mistaken, or that his Gospel had been interpolated in those passages which are opposed to their tenets. The Alogi, a sect in the beginning of the third century, were singular in rejecting the writings of St. John. Later opponents of the Gospel have been Evanson (1792), Bretschneider (1820), Baur, &c. The rejection of John's Gospel by Baur and other critics of the Tübingen school has its root in a determined unwillingness to admit the historical reality of the MIRACLES which this Gospel records, and is a part of their attempted reconstruction of early Christian history. Starting with the assertion of a radical difference and hostility between the Jewish and Gentile types of Christianity—between the party of the Church that adhered to Peter and the original disciples, and the party that adhered to Paul and his doctrine—they ascribe several books of the N. T. (ACTS OF THE APOSTLES, Gospel of John, &c.) to the effort, made at a later time, to bridge over this gulf. Now, their fundamental assertion not only cannot be proved, but is abundantly contradicted by both external and internal evidence. And it is incredible that a work of the power and loftiness of the fourth Gospel should either have sprung up in the second century, or have been received as genuine by Christians universally in the latter part of this century, if it were not the genuine production of the apostle whose work it professes to be (Prof. G. P. Fisher, in *B. S.* xxi. 225 ff., and *Essays on the Supernatural Origin of Christianity.* (BIBLE; CANON; INSPIRATION; JESUS CHRIST, &c.)—2. *Place and time at which it was written.* Ephesus and Patmos are the two places mentioned by early writers; and the weight of evidence seems to preponderate in favor of Ephesus. The apostle's sojourn at Ephesus probably began after St. Paul's Epistle to the Ephesians was written, i. e. after A. D. 62. Eusebius specifies the fourteenth year of Domitian, i. e. A. D. 95, as the year of his banishment to Patmos. Probably the date of the Gospel may lie about midway between these two, about A. D. 78 (so Mr. Bullock). Dr. Alford supposes it written between A. D. 70 and 85; many others between 94 and 98 (Rev. T. Scott in Fairbairn) or between 90 and 100 (Dr. W. L. Alexander in Kitto).—3. *Occasion and Scope.* After the destruction of Jerusalem, A. D. 70, EPHESUS probably became the centre of the active life of Eastern Christendom. This half-Greek, half-Oriental city contained a large church of faithful Christians, a multitude of zealous Jews, an indigenous population devoted to the worship of a strange idol whose image was borrowed from the East, its name from the West. It was the place to which Cerinthus chose to bring the doctrines which he devised or learned at ALEXANDRIA. The Gospel was obviously addressed primarily to Christians, not to heathens (Jn. xx. 31). The object of the writer, according to some, was to supplement the earlier Gospels; according to others, to confute the Nicolaitans and Cerinthus; according to others, to state the true doctrine of the divinity of Christ. It has indeed been pronounced by high critical authority that the supplementary theory is entirely untenable; and so it becomes if put forth in its most rigid form. But though St. John may not have written with direct reference to the earlier three Evangelists, he did not write without any reference to them. He intended to set forth the faith alone; and in so doing he has written passages that do confute Gnostic and other errors. Theodore of Mopsuestia relates the early tradition that at the suggestion of the Christians of Asia who had brought him the other three Gospels, the apostle wrote the things which he judged the most important for instruction and which he saw omitted by the others.—4. *Contents and Integrity.* The following is an abridgment of Lampe's synopsis of its contents:—A. *The Prologue* (i. 1–18).—B. *The History* (i. 19–xx. 29). *a.* Various events relating to our Lord's ministry, narrated in connection with seven journeys (i. 19–xii. 50):—1. First journey, into Judea and beginning of His ministry (i. 19–ii. 12). 2. Second journey, at the Passover in the first year of His ministry (ii. 13–iv.). 3. Third journey, in the second year of His ministry, about the Passover (v.). 4. Fourth journey, about the Passover, in the third year of His ministry, beyond Jordan (vi.). 5. Fifth journey, six months before His death, begun at the Feast of Tabernacles (vii.–x. 21). 6. Sixth journey, about the Feast of Dedication (x. 22–42). 7. Seventh journey in Judea toward Bethany (xi. 1–54). 8. Eighth journey, before His last Passover (xi. 55–xii.). *b.* History of the death of Christ (xiii.–xx. 29). 1. Preparation for His Passion (xiii.–xvii.). 2. The circumstances of His Passion and Death (xviii., xix.) 3. His Resurrection, and the proofs of it (xx. 1–29).—C. *The Conclusion* (xx. 30–xxi.):—1. Scope of the foregoing history (xx. 30, 31). 2. Confirmation of the authority of the Evangelist by additional historical facts, and by the testimony of the elders of the Church (xxi. 1–24). 3. Reason of the termination of the history (xxi. 25).—Some portions of the Gospel have been regarded by certain critics as interpolations. Thus ch. v. 4 is rejected by Tholuck, Tischendorf, &c.; but Fairbairn says, "The external evidence appears to be very strong in its favor." As to ch. vii. 53–viii. 11, commentators and critics have been much divided. Against it are Beza, Calvin, Wetstein, Lachmann, Tischendorf, Tregelles, &c.; for it, Mill, Michaelis, Kuinoel, Bloomfield, Stier, Ebrard, &c. Luthardt, Lücke, Knapp, Ewald, &c., hold it to be a genuine Apostolic tradition, probably committed to writing by some one who had heard it from John or from one of the other Evangelists. (NEW TESTAMENT I., § 39.) The genuineness of ch. xxi. has been questioned on internal grounds; but Dr. Alford expresses his full conviction that it was added *by the apostle himself*, some years probably after the completion of the Gospel. The 25th verse and the latter half of the 24th of ch. xxi., which are regarded by Luthardt, Dr. John Owen, &c., as an addition by the elders of the Ephesian Church, where the Gospel was first published, Dr. Alford regards as written, like the rest of the chapter, by the apostle himself, probably in the decline of life. He says, "The two last verses, from their contents, we might expect to have more of the epistolary form; and accordingly, we find them singularly in style resembling the Epistles of John." (Compare 1 Jn. i. 1, 3; also Jn. xix. 35, xx. 30, 31.) The claim of some German critics that the hyperbole in xxi. 25 disproves its being from the Apostle John, who uniformly used plain, unexaggerated language, would disprove likewise the genuineness of other well-attested passages in both sacred and secular writers (compare Dan. iv. 11, 20; Mat. xix. 24; Mk. i. 33, 37; Jn. iii. 26, iv. 29, &c.), and is therefore inconclusive, especially when we take into view the fact that both MSS. and critical editors of the Greek N. T. uniformly present these verses as genuine.

John (see above), **the First E-pis'tle Gen'er-al of.**—*Its Authenticity.* The external evidence is of the most satisfactory nature. Eusebius places it in his list of "acknowledged" books, and we have ample proof that it was received as the production of the Apostle John (JOHN THE APOSTLE) in the writings of Polycarp, Papias, Irenæus, Origen, Clement of Alexandria, Tertullian, Cyprian, and there is no voice in antiquity raised to the contrary. On the other hand, the internal evidence for its being the work of St. John from its similarity in style, language, and doctrine to the Gospel is overwhelming. The allusion again of the writer to himself is such as would suit St. John the Apostle, and very few but St. John (1 Jn. i. 1). (BIBLE; CANON; INSPIRATION.)—With regard to *the time* at which St. John wrote the Epistle there is considerable diversity of opinion. It was probably (so Mr. Meyrick, with Lardner, Lampe, Mill, Davidson, &c.) written at the close of the first century, from Ephesus. Lardner is clearly right when he says that it was primarily meant for the Churches of Asia under St. John's inspection, to whom he had already orally delivered his doctrine (i. 3, ii. 7).—The main *object* of the Epistle does not appear to be that of opposing the errors of the Docetæ, or of the Gnostics, or of the Nicolaitans, or of the Cerinthians, or of all of them together, or of the Sabians, or of Judaizers, or of apostates to Judaism: the leading purpose of the apostle appears to be rather constructive than polemical. In the introduction (i. 1–4) the apostle states the purpose of his Epistle. It is to declare the Word of life to those whom he is addressing, in order that he and they might be united in true communion with each other, and with God the Father, and His Son Jesus Christ. The first part of the Epistle may be considered to end at ii. 28. The apostle begins afresh with the doctrine of sonship or communion at ii. 29, and returns to the same theme at iv. 7. His lesson throughout is, that the means of union with God are, on the part of Christ, His atoning blood (i. 7, ii. 2, iii. 5, iv. 10, 14, v. 6) and advocacy (ii. 1)—on the part of man, holiness (i. 6), obedience (ii. 3), purity (iii. 3), faith (iii. 23, iv. 3, v. 5), and above all love (ii. 7, iii. 14, iv. 7, v. 1).—There are two doubtful passages in this Epistle, ii. 23, "but he that acknowledgeth the Son hath the Father also," and v. 7, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." The former is omitted in the Received Greek Text, and is printed in italics in the A. V., but is inserted as genuine by Griesbach, Lachmann, Tischendorf, &c. The latter passage is probably not genuine. It is contained in four only of the 150 MSS. of the Epistle, the Codex Guelpherbytanus of the 17th century, the Codex Ravianus, a forgery subsequent to the year 1514, the Codex Britannicus or Monfortii of the 15th or 16th century, and the Codex Ottobonianus of the 15th century. It is not found in any ancient version except the Latin; and the best editions of even the Latin version omit it. It was not quoted by one Greek Father, or writer previous to the 14th century. New Testament II. § 3.

John (see above), **the Sec'ond and Third E-pis'tles of.**—*Their Authenticity.* These two Epistles are placed by Eusebius in the class of "disputed" books, and he appears himself to be doubtful whether they were written by the Evangelist, or by some other John. The evidence of antiquity in their favor is not very strong, yet it is considerable. Clement of Alexandria speaks of the first Epistle as "the larger" (*Strom.* lib. ii.). Origen appears to have had the same doubts as Eusebius. Dionysius and Alexander of Alexandria attribute them to St. John. So does Irenæus. In the 5th century they are almost universally received. If the external testimony is not as decisive as we might wish, the internal evidence is peculiarly strong. Mill has pointed out that of the thirteen verses which compose the Second Epistle, eight are to be found in the First Epistle. The title and contents of the Epistle are strong arguments against a fabricator, whereas they would account for its non-universal reception in early times. (Bible; Canon; Inspiration.)—The Second Epistle is addressed in Greek "*eklektê kuria*," A. V. "to the elect lady." An individual woman who had children, and a sister and nieces, is clearly indicated. Whether her name is given, and if so, what it is, has been doubted. According to one interpretation she is "the Lady Electa" (Clement of Alexandria, Wetstein, Grotius, Middleton); to another, "the elect Kyria" (Carpzov, Schleusner, Bengel, De Wette, Rosenmüller, Neander, Davidson, &c.); to a third, "the elect Lady" (A. V., Mill, Wolf, Le Clerc, Lardner, Beza, Eichhorn, Macknight, &c.). The English version is probably right (so Mr. Meyrick).—The Third Epistle is addressed to Gaius = Roman Caius. We have no reason for identifying him with Gaius of Macedonia (Acts xix. 29), or with Gaius of Derbe (xx. 4), or with Gaius of Corinth (Rom. xvi. 23; 1 Cor. i. 14), or with Gaius, Bishop of Ephesus, or with Gaius, Bishop of Thessalonica, or with Caius, Bishop of Pergamos. He was probably a convert of St. John (3 Jn. 4), and a layman of wealth and distinction (5), in some city near Ephesus.—The *object* of St. John in writing the Second Epistle was to warn the lady, to whom he wrote, against abetting the teaching known as that of Basilides and his followers, by perhaps an undue kindness displayed by her toward the preachers of the false doctrine.—The Third Epistle was written for the purpose of commending to the kindness and hospitality of Gaius some Christians who were strangers in the place where he lived. Probably these Christians carried this letter with them to Gaius as their introduction.—We may conjecture that the two Epistles were written shortly after the First Epistle from Ephesus. They both apply to individual cases of conduct the principles which had been laid down in their fulness in the First Epistle.—The title "Catholic" does not properly belong to the Second and Third Epistles. It became attached to them, because they were regarded as appendices to the First Epistle of John. See the preceding article; also, John the Apostle.

Joi'a-da (L. fr. Heb., contr. fr. Jehoiada), high-priest after his father Eliashib (Neh. xii. 10, 11, 22, xiii. 28).

Joi'a-kim (fr. Heb., contr. fr. Jehoiakim), a high-priest, son of the renowned Jeshua (Neh. xii. 10).

Joi'a-rib (L. fr. Heb., contr. fr. Jehoiarib). **1.** A layman who returned from Babylon with Ezra (Ezr. viii. 16).—**2.** Founder of one of the courses of priests; elsewhere called Jehoiarib. His descendants after the Captivity are given (Neh. xi. 10, xii. 6, 19).—**3.** A Shilonite—i. e. probably a descendant of Shelah the son of Judah (xi. 5).

Jok'de-am (fr. Heb. = *possessed by the people*, Ges.), a city of Judah, in the mountains (Josh. xv. 56), apparently south of Hebron.

Jo'kim (fr. Heb., contr. fr. Joiakim, Ges.), a son of Shelah the son of Judah (1 Chr. iv. 22).

Jok'me-am (fr. Heb. = *gathered by the people*, Ges.), a city of Ephraim, given to the Kohathite Levites (1 Chr. vi. 68). In Josh. xxi. 22, Kibzaim occupies the place of Jokmeam. In 1 K. iv. 12 (Heb.; "Jokneam," A. V.) it is named with places in the Jordan valley at the extreme east boundary of the tribe.

Jok'ne-am (fr. Heb. = *possessed by the people*, Ges.), a city of Zebulun, allotted to the Merarite Levites (Josh. xxi. 34, omitted in 1 Chr. vi. 77); doubtless the Canaanite town whose king was killed by Joshua (Josh. xii. 22, xix. 11). It is the modern site *Tell Kaimôn*, an eminence which stands just below the eastern termination of Carmel. Cyamon; Jokmeam.

Jok'shan (fr. Heb. = *fowler*, Ges.), a son of Abraham and Keturah (Gen. xxv. 2, 3; 1 Chr. i. 32), whose sons were Sheba and Dedan. While the settlements of his two sons are presumptively placed on the borders of Palestine, those of Jokshan are not known. Arab writers mention a dialect of Jokshan as formerly spoken near 'Aden and El-Jened, in Southern Arabia; but that Midianites penetrated so far into the peninsula Mr. E. S. Poole holds to be highly improbable.

Jok'tan (fr. Heb. = who *is made small*, Ges.), son of Eber (Gen. x. 25; 1 Chr. i. 19); and father of the Joktanite Arabs. Scholars are agreed in placing the settlements of Joktan in the south of the peninsula (Arabia). The original limits are stated in the Bible, "their dwelling was from Mesha, as thou goest unto Sephar, a mount of the East" (Gen. x. 30). The native traditions respecting Joktan commence with a difficulty. The ancestor of the great southern peoples was called Kahtán, who, say the Arabs, = Joktan. To this some European critics have objected that there is no good reason to account for the change of name, and that the identification of Kahtán with Joktan is evidently a Jewish tradition adopted by Mohammed or his followers, and consequently at or after the promulgation of El-Islám. A passage in the *Mir-át ez-Zemán*, hitherto unpublished, throws new light on the point. It is as follows:—"Ibn-El-Kelbee says, Yuktan (whose name is also written Yuktán) is the same as Kahtán son of A'bir," i. e. Eber, and so say the generality of the Arabs. If the traditions of Kahtán be rejected (and in this rejection we cannot agree [so Mr. E. S. Poole]), they are, it must be remembered, immaterial to the fact that the peoples called by the Arabs descendants of Kahtán, are certainly Joktanites. His sons' colonization of Southern Arabia is proved by indisputable, and undisputed, identifications, and the great kingdom which there existed for many ages before our era, and in its later days was renowned in the world of classical antiquity, was as surely Joktanite.

Jok'the-el (fr. Heb. = *subdued of God*, Ges.). **1.** A city in the low country of Judah (Josh. xv. 38), named next to Lachish; identified by Mr. Wilton (in Fairbairn) with a ruined site *Keitulâneh.*—**2.** The title given by Amaziah to the cliff (A. V. "SELAH")—the stronghold of the Edomites—after he had captured it from them (2 K. xiv. 7). 2 Chr. xxv. 11–13 supplies fuller details.

Jo'na (L. = JOHANAN or JONAH; see BAR-JONA), father of the Apostle PETER (Jn. i. 42), who is hence addressed as "Simon Bar-jona" in Mat. xvi. 17. JONAS 3.

Jon'a-dab (L. fr. Heb., contr. fr. JEHONADAB). **1.** Son of Shimeah and nephew of David. He is described as "very subtil" (2 Sam. xiii. 3). His age naturally made him the friend of his cousin Amnon, heir to the throne (xiii. 3). He gave him the fatal advice for ensnaring his sister Tamar (5, 6). Again, when, in a later stage of the same tragedy, Amnon was murdered by Absalom, and the exaggerated report reached David that all the princes were slaughtered, Jonadab was already aware of the real state of the case (xiii. 32, 33).—**2.** JEHONADAB (Jer. xxxv. 6, 8, 10, 14, 16, 18, 19).

Jo'nah (fr. Heb. = *dove*, Ges.), in Apocrypha and N. T. JONAS; a PROPHET, son of Amittai. (BIBLE; CANON; INSPIRATION; OLD TESTAMENT.) We learn from 2 K. xiv. 25, he was of GATH-HEPHER, a town of lower Galilee, in Zebulun. He lived after the reign of Jehu, when the losses of Israel (2 K. x. 32) began; and probably not till the latter part of the reign of Jeroboam II. The general opinion is that Jonah was the first of the prophets. The king of Nineveh at this time is supposed (Usher, &c.) to have been Pul, who is placed B. C. 750; but an earlier king, Adrammelech II., B. C. 840, is regarded more probable by Drake. Our English Bible gives B. C. 862. The personal history of Jonah is brief, and well known; but is of such an exceptional and extraordinary character, as to have been set down by many German critics to fiction, either in whole or in part. The book, say they, was composed, or compounded, some time after the death of the prophet, perhaps at the latter part of the Jewish kingdom, during the reign of Josiah, or even later. The supposed improbabilities are accounted for by them in a variety of ways; e. g. as merely fabulous, or fanciful ornaments to a true history, or allegorical, or parabolical and moral, both in their origin and design. We feel ourselves precluded from any doubt of the reality of the transactions recorded in this book, by the simplicity of the language itself; by the accordance with other authorities of the historical and geographical notices; above all, by the explicit words and teaching of our blessed Lord Himself (Mat. xii. 39, 41, xvi. 4; Lk. xi. 29). We shall derive additional arguments for the same conclusion from the history and meaning of the prophet's mission. Having already, as it seems, prophesied to Israel, he was sent to NINEVEH. The time was one of political revival in Israel; but ere long the Assyrians were to be employed by God as a scourge upon them. The prophet shrank from a commission which he felt sure would result (Jon. iv. 2) in the sparing of a hostile city. He attempted therefore to escape to TARSHISH. The providence of God, however, watched over him, first in a storm, and then in his being swallowed by a large FISH (WHALE) for the space of three days and three nights. After his deliverance, Jonah executed his commission; and the king, "believing him to be a minister from the supreme deity of the nation," and having heard of his miraculous deliverance, ordered a general fast, and averted the threatened judgment. But the prophet, not from personal but national feelings, grudged the mercy shown to a heathen nation. He was therefore taught, by the significant lesson of the "GOURD," whose growth and decay brought the truth at once home to him, that he was sent to testify by deed, as other prophets would afterward testify by word, the capacity of Gentiles for salvation, and the design of God to make them partakers of it. This was "the sign of the prophet Jonas" (Lk. xi. 29, 30). But the resurrection of Christ itself was also shadowed forth in the history of the prophet. The mission of Jonah was highly symbolical. The facts contained a concealed prophecy. The old tradition made the burial-place of Jonah to be Gath-hepher: the modern tradition places it at *Nebi Yûnûs* (= *Prophet Jonah*), opposite Mosul. See cut, under NINEVEH.

Jo'nan (fr. Gr. = JOHN or JOHANAN, fr. JEHOHANAN), son of Eliakim, in the genealogy of Christ (Lk. iii. 30).

Jo'nas (L. fr. Gr. *Iônas* = JONAH, Rbn. *N. T. Lex.*). **1.** This name occupies the same position in 1 Esd. ix. 23, as Eliezer in Ezr. x. 23.—**2.** The prophet JONAH (2 Esd. i. 39; Tob. xiv. 4, 8; Mat. xii. 39, 40, 41, xvi. 4.—**3.** JONA (Jn. xxi. 14–17).

Jon'a-than (L. fr. Heb., contracted from JEHONATHAN). **1.** Eldest son of King SAUL. The name (= *the gift of Jehovah*) seems to have been common at that period. He first appears some time after his father's accession (1 Sam. xiii. 2). If his younger brother Ish-bosheth was forty at the time of Saul's death (2 Sam. ii. 8), Jonathan must have been at least thirty when first mentioned. Of his own family we know nothing, except the birth of one son, five years before his death (iv. 4). He was regarded in his father's lifetime as heir to the throne. Like Saul, he was a man of great strength and activity (i. 23), of which the exploit at Michmash was a proof. He was also famous for the peculiar martial exercises in which his tribe excelled—archery and slinging (1 Chr. xii. 2). His bow was to him what the spear was to his father: "the *bow* of Jonathan turned not back" (2 Sam. i. 22). It was always about him (1 Sam. xviii. 4, xx. 35). It is through his relation with DAVID that he is chiefly known to us. But there is a background, not so clearly given, of his relation with his father. From the time that he first appears he is Saul's constant companion. He was always present at his father's meals. The whole story implies, without expressing, the deep attachment of the father and son. Their mutual affection was indeed interrupted by the growth of Saul's insanity. But he cast his lot with his father's decline, not with his friend's rise, and "in death they were not divided" (2 Sam. i. 23; 1 Sam. xxiii. 16). His life may be divided into two main parts.—1. The war with the Philistines; commonly called, from its locality, "the war of MICHMASH" (xiii. 21). In the previous war with the Ammonites (xi. 4–15) there is no mention of him. He is already of great importance in the state. Of the 3,000 men of whom Saul's standing army was formed (xiii. 2; xxiv. 2, xxvi. 1, 2), 1,000 were under the command of Jonathan at Gibeah. The Philistines were still in the general command of the country; an officer was stationed at Geba, either the same as Jonathan's position or close to it. In a sudden act of youthful daring, Jonathan (so Dean Stanley, original author of this article) slew this officer (A. V. "GARRISON"), and thus gave the signal for a general revolt. Saul took advantage of it, and the whole population rose. But it was a premature attempt. The Philistines poured in from the plain, and the tyranny became more deeply rooted than ever. From this oppression, as Jonathan by his former act had been the first to provoke it, so now he was the first to deliver his people. Without communicating his project to any one, except the young man, whom, like all the chiefs of that age, he retained as his armor-bearer, he sallied forth from Gibeah to attack the garrison of the Philistines stationed on the other side of the steep defile of Michmash (xiv. 1). A panic seized the garrison, thence spread to the camp, and thence to the surrounding hordes of marauders; an earthquake combined with the terror of the moment; the confusion increased; the Israelites who had been taken slaves by the Philistines during the last three days (? ; LXX.) rose in mutiny; the Israelites who lay hid in the numerous caverns and deep holes in which the rocks of the neighborhood abound, sprang out of their subterranean dwellings. Saul and his little band had watched in astonishment the wild retreat from the heights of Gibeah; he now joined in the pursuit. Jonathan had not heard of the rash curse (xiv. 24) which Saul invoked on any one who ate before the evening. In the dizziness and darkness (see Heb. 1 Sam. xiv. 27) that came on after his desperate exertions, he put forth the staff which apparently had (with his sling and bow) been his chief weapon (ARMS), and tasted the honey which lay on the ground as they passed through the forest. Jephthah's dreadful sacrifice would have been repeated; but the people interposed in behalf of the hero of that great day, and Jonathan was saved (xiv. 24–46).—2. This is the only great exploit of Jonathan's life. But the chief interest of his career is derived from the friendship with David, which began on the day of David's return from the victory over the champion of Gath, and continued till his death. Their last meeting was in the forest of Ziph, during Saul's pursuit of David (xxiii. 16–18). From this time forth we hear no more till the battle of Gilboa. In that battle he fell, with his two brothers and his father, and his corpse shared their fate (xxxi. 2, 8). His ashes were buried first at Jabesh-gilead (ib. 13), but afterward removed with those of his father to Zelah in Benjamin (2 Sam. xxi. 12). The news of his death occasioned the celebrated elegy of David (2 Sam. i. 17 ff.). (MEPHIBOSHETH.)—**2.** Shimeah's son, brother of Jonadab, and nephew of DAVID (2 Sam. xxi. 21; 1 Chr. xx. 7). He inherited the union of civil and military gifts, so conspicuous in his uncle. Like David, he engaged in a single combat and slew a gigantic Philistine of Gath (2 Sam. xxi. 21). Perhaps he is the same as Jonathan ("David's uncle," A. V.; Stanley would translate *nephew*) in 1 Chr. xxvii 32.—**3.** Son of Abiathar, the high-priest. He is the last descendant of Eli, of whom we hear any thing. He appears as the swift and trusty messenger (1.) on the day of David's flight from Absalom (2 Sam. xv. 36, xvii. 15–21); and (2.) on the day of Solomon's inauguration (1 K. i. 42, 43).—**4.** Son of Shage the Hararite (1 Chr. xi. 34; 2 Sam. xxiii. 32). He was one of David's heroes.—**5.** Son, or descendant, of Gershom the son of Moses (A. V. "Manasseh," see MANASSEH 5) (Judg. xviii. 30). While wandering through the country in search of a home, the young Levite of Bethlehem-judah came to the house of MICAH 1, the rich Ephraimite, and was by him appointed to be a kind of private chaplain. When the Danites went northward to found a city, Jonathan went with them, stole the ephod and teraphim of Micah, and became priest of the Danites at Laish or Dan (Judg. xviii.). (IDOLATRY.)—**6.** One of the sons of Adin (Ezr. viii. 6; 1 Esd. viii. 32).—**7.** A priest (?), the son of Asahel; one of the four who assisted Ezra in investigating the marriages with foreign women (Ezr. x. 15).—**8.** A priest of the family of Melicu, in the days of Joiakim, son of Jeshua (Neh. xii. 14).—**9.** Son of Kareah, and brother of Johanan (Jer. xl. 8); one of the captains of the army who had escaped from Jerusalem in the final assault by the Chaldeans, and with his brother Johanan resorted to Gedaliah at Mizpah.—**10.** Son of Joiada, and his successor as HIGH-PRIEST; = JOHANAN 11. The only fact connected with his pontificate recorded in Scripture, is that the genealogical records of the priests and Levites were kept in his day (Neh. xii. 11, 22), and that the chronicles of the state were continued to his time (23). Josephus relates that he murdered his own brother Jesus in the Temple, because Jesus was endeavoring to get the high-priesthood from him through the influence of Bagoses, the Persian general.—**11.** Father of Zechariah, a priest who blew the trumpet at the dedication of the wall (xii. 35).—**12.** A scribe, in whose house was the prison where Jeremiah was confined (Jer. xxxvii. 15, 20, xxxviii. 26).—**13.** A son of MATTATHIAS 2, and leader of the Jews after the death of his brother Judas Maccabeus (1 Mc. ix. 19 ff.). (MACCABEES.)—**14.** A son of Absalom (xiii. 11), sent by Simon with a force to occupy Joppa (xii. 33); probably a brother of MATTATHIAS 3 (xi. 70).—**15.** A priest who is said to have offered up a solemn prayer at the sacrifice made by Nehemiah after the recovery of the sacred fire (2 Mc. i. 23 ff.).

Jon'a-thas (L. fr. Heb.) = JONATHAN (Tob. v. 13).

Jo'nath-e'lem-re-cho'kim (an English form of Heb. = *a dumb dove of* [in] *distant places*), a phrase found once only in the Bible as a heading to Ps. lvi. Critics and commentators are very far from being agreed on its meaning. Rashi considers that David employed the phrase to describe his own unhappy condition when, exiled from the land of Israel, he was living with Achish. Aben Ezra, who regards it as merely indicating the modulation or the rhythm of the psalm, appears to come the nearest to the meaning of the passage in his explanation, "after the melody of the air which begins *Jonath-elem-rechokim.*" In the commentary to Mendelssohn's version of the Psalms *Jonath-elem-rechokim* is mentioned as a musical instrument which produced dull, mournful sounds.

Jop'pa (Eng. form of Gr. *Ioppê*, L. *Joppe*, fr. Heb. *Yâphô* = *beauty*, now *Yâfa* or *Jaffa*), a town on the S. W. coast of Palestine, the port of Jerusalem in the days of Solomon, as it has been ever since. It originally belonged to the Phenicians (Jos. xiii. 15, § 4). Here, writes Strabo, some say Andromeda was exposed to the whale. "Japho" or Joppa was situated in the portion of Dan (Josh. xix. 46) on the coast toward the S. Having a harbor attached to it—though always, as still, a dangerous one—it became the port of Jerusalem, when Jerusalem became metropolis of the kingdom of the house of David, and certainly never did port and metropolis more strikingly resemble each other in difficulty of approach both by sea and land. Hence, except in journeys to and from Jerusalem, it was not much used. But Joppa was the place fixed upon for the cedar and pine-wood, from Mount Lebanon, to be landed by the servants of Hiram, king of Tyre. By way of Joppa, similarly, like materials were conveyed from the same locality, by permission of Cyrus, for the rebuilding of the second Temple under Zerubbabel (1 K. v. 9; 2 Chr. ii. 16; Ezr. iii. 7). Here JONAH "took ship to flee from the presence of the LORD" (Jon. i. 3). Here, lastly, on the house-top of Simon the tanner, "by the seaside," St. Peter raised Tabitha to life (Acts ix. 36 ff.), and had his vision of tolerance (x.). These are the great Biblical events of which Joppa has been the scene. In the interval which elapsed between the Old and New Dispensations it experienced many vicissitudes. It had sided with Apollonius, and was attacked and captured by Jonathan Maccabeus (1 Mc. x. 76). It witnessed the meeting between the latter and Ptolemy (xi. 6). Simon had his suspicions of its inhabitants, and set a garrison there (xii. 34), which he afterward strengthened considerably (xiii. 11). But when peace was restored, he reëstablished it once more as a haven (xiv. 5). He likewise rebuilt the fortifications (34). This occupation of Joppa was one of the grounds of complaint urged by Antiochus, son of Demetrius, against Simon; but the latter alleged in excuse the mischief which had been done by its inhabitants to his fellow-citizens (xv. 30–35). It would appear that Judas Maccabeus had burnt their haven some time back for a gross act of barbarity (2 Mc. xii. 6). Tribute was subsequently exacted for its possession from Hyrcanus by Antiochus Sidetes. By Pompey it was once more made independent, and comprehended under Syria; but by Cesar it was not only restored to the Jews, but its revenues, whether from land or from export duties, were bestowed upon the second Hyrcanus and his heirs. (HIGH-PRIEST; MACCABEES.) When HEROD THE GREAT commenced operations, it was seized by him, lest he should leave a hostile stronghold in his rear, when he marched upon Jerusalem, and Augustus confirmed him in its possession. It was afterward assigned to Archelaus, when constituted ethnarch, and passed with Syria under Cyrenius, when Archelaus had been deposed. Under Cestius (i. e. Gessius Florus) it was destroyed amidst great slaughter of its inhabitants; and such a nest of pirates had it become, when Vespasian arrived in those parts, that it underwent a second and entire destruction, together with the adjacent villages, at his hands. Thus it appears that this port had already begun to be the den of robbers and outcasts which it was in Strabo's time. When Joppa first became the seat of a Christian bishop is unknown. It was taken possession of by the forces of Godfrey de Bouillon previously to the capture of Jerusalem. Saladin, A. D. 1188, destroyed its fortifications; but Richard of England, who was confined here by sickness, rebuilt them. Its last occupation by Christians was that of St. Louis of France, A. D. 1253, and when he came it was still a city and governed by a count. After this it came into the hands of the Sultans of Egypt, together with the rest of Palestine, by whom it was once more laid in ruins. Finally, Jaffa fell under the Turks, in whose possession it still is. It was sacked by the Arabs in 1722; by the Mamelukes in 1775; and by Napoleon I. in 1799. The existing town *Yâfa* or *Jaffa* contains in round numbers about 4,000 inhabitants (so Mr. Ffoulkes); Porter (in Kitto) says "about 5,000;" Thomson (ii. 274) "15,000 at least." Its oranges are the finest in all Palestine and Syria, and its GARDENS and orange and citron groves deliciously fragrant and fertile.

Yâfa or *Jaffa* — ancient Japho or Joppa.—From a drawing by Archibald Campbell, Esq.—(Fbn.)

Jop'pe (L.) = JOPPA (1 Esd. v. 55; 1 Mc. x. 75, 76, xi. 6, xii. 33, xiii. 11, xiv. 5, 34, xv. 28, 35; 2 Mc. iv. 21, xii. 3, 7).

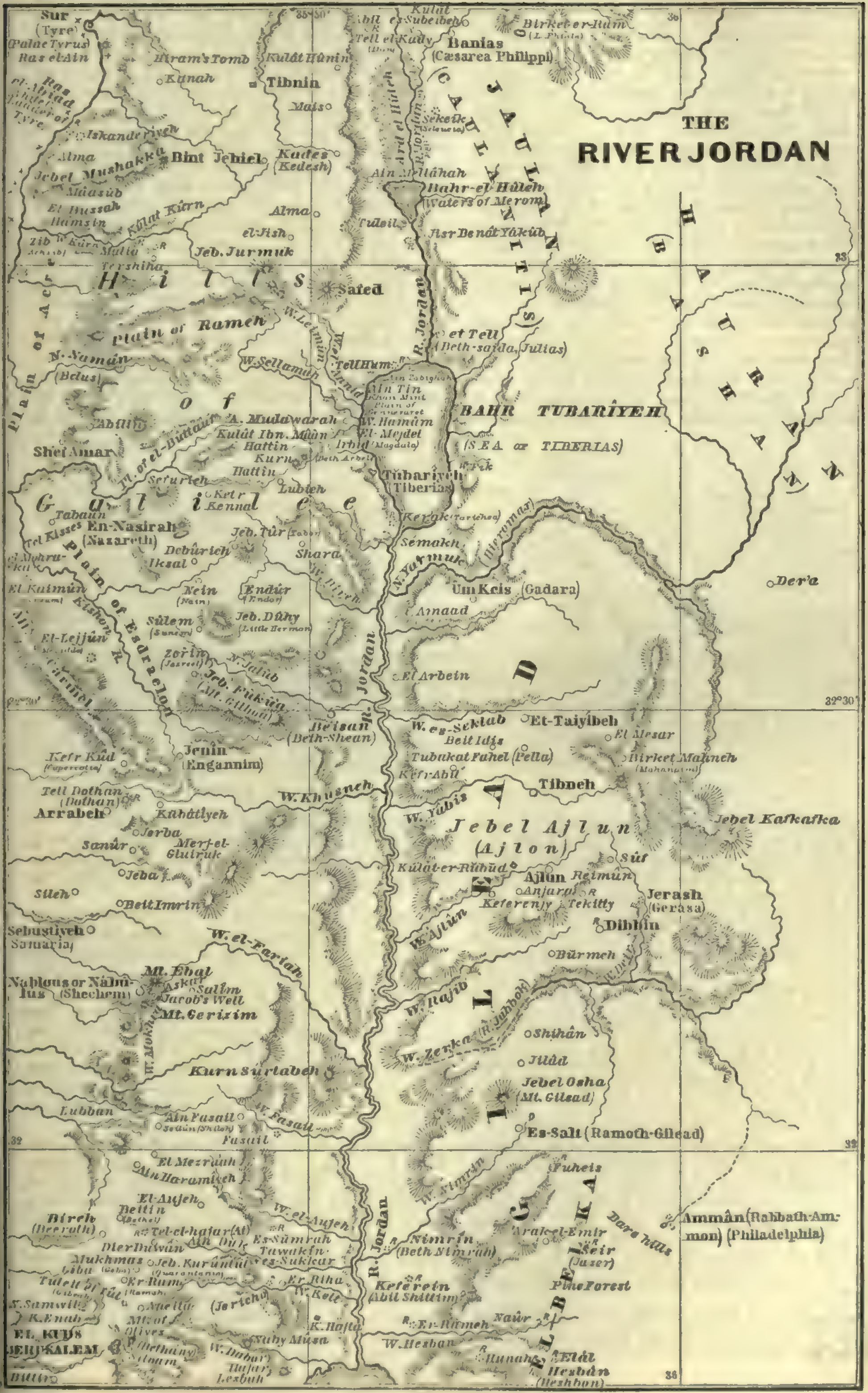
* **Jo'ra** = JORAH (Neh. vii. 24, margin).

Jo'rah (fr. Heb. = *sprinkling*, *watering*, *the early rain*, Ges.), the ancestor of a family of 112 who returned from Babylon with Ezra (Ezr. ii. 18); in Neh. vii. 24 HARIPH (margin "Jora").

Jo'rai, or **Jo'ra-i** (L. fr. Heb. = whom *Jehovah teaches*, Ges.), a Gadite, dwelling in Gilead in Bashan, in the reign of Jotham, king of Judah (1 Chr. v. 13).

Jo'ram (L. fr. Heb., contracted from JEHORAM). **1.** Son of Ahab, king of Israel (2 K. viii. 16, 25, 28, 29, ix. 14, 17, 21–23, 29); = JEHORAM 1.—**2.** Son of Jehoshaphat, king of Judah (2 K. viii. 21, 23, 24; 1 Chr. iii. 11; 2 Chr. xxii. 5, 7; Mat. i. 8); = JEHORAM 2.—**3.** A Levite, ancestor of Shelomith in the time of David (1 Chr. xxvi. 25).—**4.** Son of Toi, king of Hamath (2 Sam. viii. 10); = HADORAM 2.—**5.** JOZABAD 4 (1 Esd. i. 9).

Jor'dan (fr. Heb. *Yardín* = *the flowing*, *the river* Ges., Fü., Rbn., &c.; *the descender*, Mr. Ffoulkes, Ptr., Stl.; Gr. *Iordanés*; L. *Jordanis*), now called by the Arabs *esh-Sherî'ah* (= *the watering-place*), sometimes with the addition of *el-Kebîr* (= *the great*); a river that has never been navigable, flowing into a sea that has never known a port. It winds through scenery remarkable rather for sameness and tameness than for bold outline. Its course is not much above 200 miles from first to last—from the roots of Anti-Lebanon to the head of the Dead Sea. Such is the river of the "great plain" of


THE RIVER JORDAN

PALESTINE—if not "the river of God" in the Book of Psalms, at least that of His chosen people throughout their history. The earliest allusion to Jordan is not so much to the river itself as to the well-watered plain or plains which it traversed (Gen. xiii. 10). There were fords over against Jericho, to which point the men of Jericho pursued the spies (Josh. ii. 7; compare Judg. iii. 28). Higher up, perhaps over against Succoth, some way above where the little river Jabbok (*Zerka*) enters the Jordan, were the fords or passages of BETH-BARAH (probably the BETHABARA of the Gospel), where Gideon lay in wait for the Midianites (Judg. vii. 24), and where the men of Gilead slew the Ephraimites (xii. 6). These fords undoubtedly (so Mr. Ffoulkes) witnessed the first recorded passage of the Jordan in the O. T., viz. by Jacob (Gen. xxxii. 10). Jordan was crossed over against JERICHO by Joshua the son of Nun, at the head of the descendants of Jacob (Josh. iv. 12, 13). From their vicinity to Jerusalem the lower fords were much used; David probably passed over them in one instance to fight the Syrians (2 Sam. x. 17); and subsequently, when a fugitive himself, in his way to Mahanaim (xvii. 22). Thus there were two customary places, at which the Jordan was fordable, though there may have been more, particularly during the summer, which are not mentioned. And it must have been at one of these, if not at both, that baptism was afterward administered by St. John, and by the disciples of our Lord. Where our Lord was baptized is not stated expressly; but it was probably (so Mr. Ffoulkes) at the upper ford. These fords (see below) were rendered so much the more precious in those days from two circumstances: (1.) it does not appear that there were then any bridges thrown over, or boats regularly established on the Jordan (FERRY-BOAT); (2.) because (Josh. iii. 15) "Jordan overflowed all his banks all the time of harvest," i. e. the channel or bed of the river became brimful, so that the level of the water and of the banks was then the same. The Jordan has two (in some places, three) series of banks, but only the lower are overflowed. The river keeps full and strong all through March into April, and the proper banks of the river are still full to overflowing in the time of harvest, which in the vale of the lower Jordan comes on about the middle of March (Thomson, ii. 454 f.). (PALESTINE.) Robinson (i. 540) seems to have good reason for saying that the ancient rise of the river has been greatly exaggerated. The last feature to be noticed in the Scriptural account of the Jordan is its frequent mention as a boundary: "over Jordan," "this," and "the other side," or "BEYOND Jordan," were expressions familiar to the Israelites. In one sense, indeed, i. e. in so far as it was the eastern boundary of the land of Canaan, it was the eastern boundary of the promised land (Num. xxxiv. 12). *Panium* (CESAREA PHILIPPI), says Josephus, appears to be the source of the Jordan; whereas it has a secret passage hither under ground from Phiala (= "vial," i. e. *bowl*), as it is called, about 120 stadia distant from Cesarea, on the road to Trachonitis, and on the right-hand side of, and not far from, the road. That this is the true source of the Jordan was first discovered by Philip, tetrarch of Trachonitis. It is from this cave at all events that the Jordan commences its ostensible course above ground; traversing the marshes and fens of Semechonitis (Lake MEROM or *Hûleh*), and then, after a course of 120 stadia, passing by the town Julias (BETHSAIDA), and intersecting the Lake of Genesareth (GENNESARET), winds its way through a considerable wilderness, till it finds its exit in the Lake Asphaltites (SEA, THE SALT) (Jos. *B. J.* iii. 10, § 7). While Josephus dilates upon its sources, Pausanias, who had visited the Jordan, dilates upon its extraordinary disappearance in the Dead Sea. Not one of the earlier or later travellers dwells upon the phenomenon that from the village of *Hâsbeiya* on the N. W. to the village of *Shib'a* on the N. E. of *Bâniâs*, the entire slope of Anti-Lebanon is alive with bursting fountains and gushing streams, every one of which, great or small, finds its way sooner or later into the swamp between *Bâniâs* and Lake *Hûleh*, and eventually becomes part of the Jordan. Far be it from us to depreciate those time-honored parent springs —the noble fountain of Daphne under the Tell, or hill of DAN (*Tell el-Kâdy*), which "gushes out all at once a beautiful river of delicious water" in the midst of verdure and welcome shade; still less, that magnificent "burst of water out of the low slope" in front of the picturesque cave of *Bâniâs*, inscriptions in the niches of which still testify to the deity that was once worshipped there, and to the royal munificence that adorned his shrine. But what shall we say to "the bold perpendicular rock" near *Hâsbeiya*, "from beneath which," we are told, "the river gushes copious, translucent, and cool, in two rectangular streams, one to the N. E., and the other to the N. W.?" Captain Newbold has detected a fourth source, which, according to the Arabs, is never dry, in the *Wady el-Kid*, which the captain appears to have followed to the springs called *Esh-Shar*, though we must add, that its sources, according to our impression (so Mr. Ffoulkes), lie considerably more to the N. It runs past the ruined walls and forts of *Bâniâs* on the S. E. Again, *Birket er-Ram*, identified by Thomson, Robinson, Porter, &c., with the Lake Phiala of Josephus, lies to the S. E. of, and at some distance from, the cave of *Bâniâs*. The direction of *Shib'a*—to the N. E. of *Bâniâs*—is beyond doubt (so Mr. Ffoulkes) the true one. The actual description given by Captain Newbold of the Lake *Merj el-Man*, a circular lake "3 hours E. 10° N. from *Bâniâs*," leads to the supposition that it is the true Phiala. Once more, according to Thomson, "the *Hâsbeiya*, when it reaches the Lake *Hûleh*, has been immensely enlarged by the waters from the great fountains of *Bâniâs*, *Tell el-Kâdy*, *el-Mellâhah*, *Derakit*, or *Belât*, and innumerable other springs." The junction takes place one-third of a mile N. of *Tell Sheikh Yûsuf*. The Jordan enters Gennesaret about two miles below the ruins of the ancient city Julias, or the BETHSAIDA of Gaulanitis, which lay upon its eastern bank. At its mouth it is about 70 feet wide, a lazy, turbid stream, flowing between low alluvial banks. There are several bars not far from its mouth where it can be forded. . . . . From the site of Bethsaida to *Jisr Benât Ya'kôb* (= *bridge of the daughters of Jacob*) is about six miles. The Jordan here rushes along, a foaming torrent (much of course depending on the season when it is visited), through a narrow, winding ravine, shut in by high, precipitous banks. Above the bridge the current is less rapid and the banks are lower. The whole distance from the Lake *el-Hûleh* to the Sea of Tiberias is about 11 miles, and the fall of the river is about 770 feet (Van de Velde, Porter [in Kitto]). The French expedition of Duc de Luynes, in 1864, enumerated three principal sources of the Jordan, viz. *Wady Hasbâny*, near *Hâsbeiya*, 1,847 feet above the Mediterranean level; *Wady Bâniâs*, 1,257 feet, and *Wady Tell el-Kády*, 607 feet above the Mediterranean. They made the valley of the Jordan at the waters of Merom (*el-Húleh*) 469 feet above the Mediterranean; the Sea of Tiberias 1,089 feet lower, i. e. 620 feet below the Mediterranean; the Dead Sea 1,286 feet below the Mediterranean. The two principal features in the course of the Jordan are its descent and its windings. From its fountain-heads to the point where it is lost to nature, it rushes down one continuous inclined plane, only broken by a series of rapids or precipitous falls. Between the Lake of Tiberias and the Dead Sea Lieutenant Lynch passed down twenty-seven rapids; the depression of the Lake of Tiberias below the level of the Mediterranean he made 653.3 feet; and that of the Dead Sea 1,316.7 feet. Its sinuosity is not so remarkable in the upper part of its course. Lieutenant Lynch would regard the two phenomena in the light of cause and effect. "The great secret," he says, "of the depression between Lake Tiberias and the Dead Sea is solved by the tortuous course of the Jordan. In a space of 60 miles of latitude and 4 or 5 miles of longitude, the Jordan traverses at least 200 miles." The greatest width mentioned was 180 yards, the point where it enters the Dead Sea. Here it was only 3 feet deep. The only living tributaries to the Jordan noticed particularly below Gennesaret were the *Yarmúk* (Hieromax) and the *Zerka* (Jabbok). There are no bridges over Jordan to which an earlier date has been assigned than that of the Roman occupation. In the fords, we find a remarkable, yet perfectly independent concurrence between the narrative of Lieutenant Lynch and what has been asserted previously respecting the fords or passages of the Bible. Yet still it is no slight coincidence that no more than three, or at most four regular fords should have been set down by the chroniclers of the American expedition. The two first occur on the same day within a few hours of each other, and are called respectively *Wacabes* and *Sŭkwa*. The next ford is the ford of *Dâmieh*, as it is called, opposite to the commencement of the *Wady Zerka*, some miles above the junction of that river with the Jordan. The ford *el-Mashra'a* over against Jericho was the last ford to put upon record, and it is too well known to need any lengthened notice. Here tradition has chosen to combine the passage of the Israelites under Joshua with the baptism of our Lord. Not a single city ever crowned the banks of the Jordan. Still Beth-shan and Jericho to the W., Gerasa, Pella, and Gadara to the E. of it, were important cities, and caused a good deal of traffic between the two opposite banks. The physical features of the Jordan, or of the *Ghór*, will be treated of more at large under the general head of Palestine. Arabah.

The Jordan on the road from *Nábulus* (ancient Shechem) to *es-Salt* (ancient Ramoth-gilead ?).—(Ayre.)

Jor'i-bas (fr. L. Joribus) = Jarib 2 (1 Esd. viii. 4; compare Ezr. viii. 16).

Jor'i-bus (L. fr. Heb.) = Jarib 3 (1 Esd. ix. 19; compare Ezr. x. 18).

Jo'rim (L. = Joram? Rbn. *N. T. Lex.*, &c.), son of Matthat, in the genealogy of Christ (Lk. iii. 29).

Jor'ko-am (fr. Heb. = *paleness of the people*, or perhaps *the people is spread abroad*, Ges.; *spreading of the people*, Fü.), either a descendant of Caleb, the son of Hezron, or a place probably near Hebron in Judah (1 Chr. ii. 44).

Jos'a-bad (L. fr. Heb., properly Jozabad). **1.** "Josabad, the Gederathite," one of the warriors of Benjamin who joined David at Ziklag (1 Chr. xii. 4). —**2.** Jozabad, son of Jeshua the Levite (1 Esd. viii. 63; compare Ezr. viii. 33).—**3.** One of the sons of Bebai (1 Esd. ix. 29); = Zabbai 1.

Jos'a-phat (L. fr. Heb.) = Jehoshaphat, king of Judah (Mat. i. 8).

Jos-a-phi'as (L. fr. Heb.) = JOSIPHIAH (1 Esd. viii. 36; compare Ezr. viii. 10).

Jo'se (fr. Gr. *Iôsê* = JOSES, Rbn. *N. T. Lex.*), son of Eliezer, in the genealogy of Jesus Christ (Lk. iii. 29).

Jos'e-dec (L. fr. Heb.) = JEHOZADAK or JOZADAK (also written JOSEDECH) (1 Esd. v. 5, 48, 56, vi. 2, ix. 19; Ecclus. xlix. 12).

Jos'e-dech [-dek] (L. fr. Heb.) = JEHOZADAK the son of Seraiah (Hag. i. 1, 12, 14, ii. 2, 4; Zech. vi. 11).

Jo'seph [-zeph] (L. fr. Heb. *Yôsêph* = whom *may* God *increase*, Ges.; *increaser*, viz. Jah is, Fü.; see below). **1.** The elder of the two sons of Jacob by Rachel. Gen. xxx. 23, 24 seems to indicate a double etymology of his name (from two Hebrew verbs *âsaph* = *to take away*, and *yâsaph* = *to add*, or *increase*). There is nothing improbable in this, because of the relation of the taking away the reproach to the expectation of another son. Such double etymologies are probably more common in Hebrew names than is generally supposed (so Mr. R. S. Poole, the original author of this article). The date of Joseph's birth relatively to that of the coming of Jacob into Egypt is fixed by his becoming governor of Egypt at thirty years old (xli. 46), which agrees with his being "seventeen years old" (xxxvii. 2) about the time that his brethren sold him. He was therefore born about thirty-nine years before Jacob came into Egypt, and, according to the most probable chronology, B. C. about 1906 (so Mr. R. S. Poole; see CHRONOLOGY). After Joseph's birth he is first mentioned when a youth, seventeen years old. As the child of Rachel, and "son of his old age" (xxxvii. 3), and doubtless also for his excellence of character, he was beloved by his father above all his brethren. Probably at this time Rachel was already dead and Benjamin but an infant. Jacob had now two small pieces of land in Canaan, Abraham's burying-place at Hebron in the S., and the "parcel of a field where he (Jacob) had spread his tent" (xxxiii. 19), at Shechem in the N., the latter being probably, from its price, the smaller of the two. He seems then to have stayed at Hebron with the aged Isaac, while his sons kept his flocks. Joseph brought the evil report of his brethren to his father, and they hated him because his father loved him more than them, and had shown his preference by making him a dress, which appears to have been a long tunic with sleeves, worn by youths and maidens of the richer class. (DRESS II.) The hatred of Joseph's brethren was increased by his telling of a dream foreshowing that they would bow down to him, which was followed by another of the same import. They had gone to Shechem to feed the flock; and Joseph was sent thither from the vale of Hebron by his father to bring him word of their welfare and that of the flock. They were not at Shechem, but were gone to Dothan, which appears to have been not very far distant, pasturing their flock like the Arabs of the present day, wherever the wild country (xxxvii. 22) was unowned. On Joseph's approach, his brethren, except Reuben, resolved to kill him; but Reuben saved him, persuading them to cast him into a dry pit, to the intent that he might restore him to his father. Accordingly, when Joseph was come, they stripped him of his tunic and cast him into the pit, "and they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels." Judah suggested to his brethren to sell Joseph to the Ishmeelites, appealing at once to their covetousness and, in proposing a less cruel course than that on which they were probably still resolved, to what remnant of brotherly feeling they may still have had. Accordingly they took Joseph out of the pit and sold him "for twenty shekels (A. V. 'pieces') of silver" (ver. 28). Reuben was absent, and on his return to the pit was greatly distressed at not finding Joseph. His brethren pretended to Jacob that Joseph had been killed by some wild beast, taking to him the tunic stained with a kid's blood, while even Reuben forebore to tell him the truth, all speaking constantly of the lost brother as though they knew not what had befallen him, and even as dead. "And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days" (xxxvii. 34). The Midianites sold Joseph in Egypt to POTIPHAR, "an officer of Pharaoh, captain of the executioners ('GUARD,' A. V.), an Egyptian" (xxxix. 1, compare xxxvii. 36). Mr. Poole believes that, at the time that Joseph was sold into EGYPT, the country was not united under the rule of a single native line, but governed by several dynasties, of which the Fifteenth Dynasty, of Shepherd Kings, was the predominant line, the rest being tributary to it. The absolute dominions of this dynasty lay in Lower Egypt, and it would therefore always be most connected with Palestine. (PHARAOH 2.) In Egypt, the second period of Joseph's life begins. As a child he had been a true son, and withstood the evil example of his brethren. He was now to serve a strange master in the hard state of slavery, and his virtue would be put to a severer proof than it had yet sustained. Joseph prospered in the house of the Egyptian, who, seeing that God blessed him, and pleased with his good service, "set him over his house, and all that he had he gave into his hand" (xxxix. 4, compare 5). He was placed over all his master's property with perfect trust, and "the Lord blessed the Egyptian's house for Joseph's sake" (verse 5). The sculptures and paintings of the ancient Egyptian tombs bring vividly before us the daily life and duties of Joseph. His master's wife, with the well-known profligacy of the Egyptian women, tempted him, and failing, charged him with the crime she would have made him commit. Potiphar, incensed against Joseph, cast him into prison. The punishment of adulterers was severe. The prison is described as "a place where the king's prisoners were bound" (xxxix. 20). Here the hardest time of Joseph's period of probation began. He was cast into prison on a false accusation, to remain there for at least two years, and perhaps for a much longer time. In the prison as in Potiphar's house, Joseph was found worthy of complete trust, and the keeper of the prison placed every thing under his control. After a while Pharaoh was incensed against two of his officers, "the chief of the cupbearers" and the "chief of the bakers," and cast them into the prison where Joseph was. Here the chief of the executioners, doubtless a successor of Potiphar, charged Joseph to serve these prisoners. Each dreamed a prophetic dream, which Joseph interpreted, disclaiming human skill, and acknowledging that interpretations were of God. "After two years" Joseph's deliverance came. Pharaoh dreamed two prophetic dreams. "He stood by the river (the Nile). And, behold, coming up out of the river seven kine (or 'heifers'), beautiful in appearance, and fat-fleshed; and they fed in the marsh-grass. And behold seven other kine coming up after them out of the river, evil in appearance, and lean-fleshed" (xli. 1–3). These, afterward described still more strongly, ate up the first seven, and yet, as is said in the second account, when they had eaten them remained as lean as before (1–4, 17–21). Then Pharaoh had a second dream — "Behold, seven ears of CORN coming up on one stalk, fat (or 'full,' verse 22) and good. And, behold, seven ears, thin and blasted with the east wind, sprouting forth after them" (verses 5, 6). These, also described more strongly in the second account, devoured the first seven ears (verses 5–7, 22–24). In the morning Pharaoh sent for the "scribes" and the "wise men," and they were unable to give him an interpretation. Then the chief of the cupbearers remembered Joseph, and told Pharaoh how a young Hebrew, "servant to the captain of the executioners," had interpreted his and his fellow-prisoner's dreams. "Then Pharaoh sent and called Joseph, and they made him hasten out of the prison; and he shaved himself, and changed his raiment, and came unto Pharaoh" (verse 14). The king then related his dreams, and Joseph, when he had disclaimed human wisdom, declared to him that they were sent of God to forewarn Pharaoh. There was essentially but one dream. Both kine and ears symbolized years. There were to be seven years of great plenty in Egypt, and after them seven years of consuming and "very heavy famine." The doubling of the dream denoted that the events it foreshadowed were certain and imminent. On the interpretation it may be remarked, that it seems evident that the kine represented the animal products, and the ears of corn the vegetable products, the most important object in each class representing the whole class. The perfectly Egyptian color of the whole narrative is very noticeable, and nowhere more so than in the particulars of the first dream. Having interpreted the dream, Joseph counselled Pharaoh to choose a wise man and set him over the country, in order that he should take the fifth part of the produce of the seven years of plenty against the years of famine. To this high post the king appointed Joseph. Thus, when he was thirty years of age, was he at last released from his state of suffering, and placed in a position of the greatest honor. The PHARAOH here mentioned was probably (so Mr. Poole) Assa, Manetho's Assis or Asses, whose reign we suppose to have about occupied the first half of the nineteenth century B. C. Pharaoh, seeing the wisdom of giving Joseph, whom he perceived to be under God's guidance, greater powers than he had advised should be given to the officer set over the country, made him not only governor of Egypt, but second only to the sovereign. (ZAPHNATH-PAANEAH.) He also "gave him to wife ASENATH, daughter of POTI-PHERAH, priest (or 'prince') of On" (verse 45). Joseph's first act was to go throughout all the land of Egypt (verse 46). During the seven plenteous years there was a very abundant produce, and he gathered the fifth part, as he had advised Pharaoh, and laid it up. Before the famine Asenath bare Joseph two sons (MANASSEH; EPHRAIM). When the seven good years had passed, the famine began (54–57). The expressions used do not require us to suppose that the famine extended beyond the countries around Egypt, such as Palestine, Syria, and Arabia, as well as some part of Africa. It must also be recollected that Egypt was anciently the granary of neighboring countries. Famines are not very unfrequent in the history of Egypt. (FAMINE.) After the famine had lasted for a time, apparently two years, Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house (xlvii. 13, 14). When all the money of Egypt and Canaan was exhausted, barter became necessary. Joseph then obtained all the cattle of Egypt, and in the next year, all the land, except that of the priests, and apparently, as a consequence, the Egyptians themselves. He demanded, however, only a fifth part of the produce as Pharaoh's right. It has been attempted to trace this enactment of Joseph in the fragments of Egyptian history preserved by profane writers, but the result has not been satisfactory. The evidence of the narrative in Genesis seems favorable (so Mr. Poole) to the theory that Joseph ruled Egypt under a shepherd-king. There is a notice, in an ancient Egyptian inscription, of a famine which has been supposed to be that of Joseph. The inscription is in a tomb at Bene-Hasan, and records of Amenee, a governor of a district of Upper Egypt, that when there were years of famine, his district was supplied with food. This was in the time of Sesertesen I., of the twelfth dynasty. It has been supposed that this must be Joseph's famine, but not only are the particulars of the record inapplicable to that instance, but the calamity it relates was never unusual in Egypt, as its ancient inscriptions and modern history equally testify. Joseph's policy toward the subjects of Pharaoh is important in reference to the forming an estimate of his character. It displays the resolution and breadth of view that mark his whole career. He perceived a great advantage to be gained, and he lost no part of it. Early in the famine, which prevailed equally in Canaan and Egypt, Jacob reproved his helpless sons and sent them to Egypt, where he knew there was corn to be bought. Benjamin alone he kept with him. Joseph was now governor, an Egyptian in habits and speech, for like all men of large mind he had suffered no scruples of prejudice to make him a stranger to the people he ruled. His brethren did not know him, grown from the boy they had sold into a man, and to their eyes an Egyptian, while they must have been scarcely changed. Joseph remembered his dreams, and behaved to them as a stranger, using, as we afterward learn, an interpreter, and spoke hard words to them, and accused them of being spies. In defending themselves they spoke of their household. The whole story of Joseph's treatment of his brethren, of his making himself known to them after he had sufficiently proved them (see BENJAMIN 1; DIVINATION 12; MAGIC, &c.), and of his sending for the whole family to come down into Egypt, is so graphically told in Gen. xlii.–xlv., and is so familiar that it is unnecessary here to repeat it. After the removal of his family into Egypt, Jacob and his house abode in the land of Goshen, Joseph still ruling the country. Here Jacob, when near his end, gave Joseph a portion above his brethren, doubtless including the "parcel of ground" at Shechem, his future burying-place (compare Jn. iv. 5). Then he blessed his sons, Joseph most earnestly of all, and died in Egypt. "And Joseph fell upon his face, and wept upon him, and kissed him" (Gen. l. 1). When he had caused him to be embalmed by "his servants the physicians" he carried him to Canaan, and laid him in the cave of Machpelah, the burying-place of his fathers. Then his brethren feared that, their father being dead, Joseph would punish them, and he strove to remove their fears. From his being able to make the journey into Canaan with "a very great company" (9), as well as from his living apart from his brethren and from their fear of him, Joseph seems to have been still governor of Egypt. We know no more than that he lived "a hundred and ten years" (22, 26), having been more than ninety in Egypt; that he "saw Ephraim's children of the third generation," and that "the children also of Machir, the son of Manasseh, were borne upon Joseph's knees" (23); and that dying he took an oath of his brethren that they should carry up his bones to the land of promise: thus showing in his latest action the faith (Heb. xi. 22) which had guided his whole life. Like his father he was embalmed, "and he was put in a coffin in Egypt" (Gen. l. 26). His trust Moses kept, and laid the bones of Joseph in his inheritance in Shechem, in the territory of Ephraim his offspring. Joseph's character is wholly composed of great materials. He was a man of faith and patience, of decision and resolution, uprightness, generosity, tenderness, and modesty. In the history of the chosen race, Joseph occupies a very high place as an instrument of Providence. Blest with many revelations, he is throughout a God-taught leader of his people. The tribes of EPHRAIM and MANASSEH are sometimes spoken of under the name of Joseph, which is even given to the whole Israelite nation.—**2.** Father of Igal who represented the tribe of Issachar among the spies (Num. xiii. 7).—**3.** A lay Israelite of the family of Bani, compelled by Ezra to put away his foreign wife (Ezr. x. 42); = JOSEPHUS.—**4.** Representative of the priestly family of Shebaniah, in the next generation after the Return from Captivity (Neh. xii. 14).—**5.** A Jewish officer defeated by Gorgias about 164 B. C. (1 Mc. v. 8, 56, 60).—**6.** In 2 Mc. viii. 22, x. 19, Joseph is named among the brethren of Judas Maccabeus apparently in place of John.—**7.** An ancestor of Judith (Jd. viii. 1).—**8.** One of the ancestors of Christ (Lk. iii. 30), son of Jonan.—**9.** Another ancestor of Christ, son of Judah (iii. 26).—**10.** Another, son of Mattathias (iii. 24).—**11.** Son of Heli, and reputed father of Jesus Christ. (GENEALOGY OF JESUS CHRIST; JAMES 3, &c.; JESUS CHRIST.) He was a just man, and of the house and lineage of David. The public registers also contained his name under the reckoning of the house of David (Jn. i. 45; Lk. iii. 23; Mat. i. 20; Lk. ii. 4). He lived at Nazareth in Galilee, and probably his family had been settled there for at least two preceding generations, possibly from the time of Matthat, the supposed common grandfather of Joseph and Mary, since Mary lived there too (i. 26, 27). He espoused Mary (MARY, THE VIRGIN), the daughter and heir of his uncle Jacob (so Lord A. C. Hervey), and before he took her home as his wife received the angelic communication recorded in Mat. i. 20. It must have been within a very short time of his taking her to his home, that the decree went forth from Augustus Cesar which obliged him to leave Nazareth with his wife and go to Bethlehem. (CYRENIUS; TAXING.) He was there with Mary and her first-born, when the shepherds came to see the babe in the manger, and he went with them to the Temple to present the infant according to the law, and there heard the prophetic words of Simeon, as he held Him in his arms. When the wise men from the East came to Bethlehem to worship Christ, Joseph was there; and he went down to Egypt with them by night, when warned by an angel of the danger which threatened them; and on the second message he returned with them to the land of Israel, intending to reside at Bethlehem, the city of David; but being afraid of Archelaus he took up his abode, as before his marriage, at Nazareth, where he carried on his trade as a carpenter. When Jesus was twelve years old Joseph and Mary took Him with them to keep the Passover at Jerusalem, and when they returned to Nazareth, he continued to act as a father to the child Jesus, and was reputed to be so indeed. But here our knowledge of Joseph ends. That he died before our Lord's crucifixion, is indeed tolerably certain (Mk. vi. 3?; Jn. xix. 27). But where, when, or how he died, we know not.

Jo'seph (see above) **of Ar-i-ma-the'a** (ARIMATHEA), a rich and pious Israelite who had the privilege of performing the last offices of duty and affection to the body of our Lord. He is distinguished from other persons of the same name by the addition of his birth-place Arimathea. Joseph is denominated (Mk. xv. 43) "an honorable counsellor," by which we are probably to understand that he was a member of the Great Council, or SANHEDRIM. He is further characterized as "a good man and a just" (Lk. xxiii. 50), one of those who, bearing in their hearts the words of their old prophets, were waiting for the kingdom of God (Mk. xv. 43; Lk. ii. 25, 38, xxiii. 51). We are expressly told that he did not "consent to the counsel and deed" of his colleagues in conspiring to bring about the death of Jesus; but he seems to have lacked the courage to protest against their judgment. At all events we know that he shrank, through fear of his countrymen, from professing himself openly a disciple of our Lord. The crucifixion seems to have wrought in him the same clear conviction that it wrought in the centurion who stood by the cross; for on the very evening of that dreadful day, when the triumph of the chief priests and rulers seemed complete, Joseph "went in boldly unto Pilate and craved the body of Jesus." Pilate consented. Joseph and Nicodemus then having enfolded the sacred body in the linen shroud which Joseph had bought, consigned it to a tomb hewn in a rock, a tomb where no human corpse had ever yet been laid. The tomb was in a garden belonging to Joseph, and close to the place of crucifixion. (JERUSALEM III., § 10). There is a tradition that he was one of the seventy disciples. Another, whether authentic or not, deserves to be mentioned as generally current, namely, that Joseph being sent to Great Britain by the Apostle Philip, about the year 63, settled with his brother disciples at Glastonbury, England.

Jo'seph (see above), called **Bar'sa-bas** (BARSABAS), and surnamed JUSTUS; one of the two persons chosen by the assembled church (Acts i. 23) as worthy to fill the place in the Apostolic company from which Judas had fallen. He therefore had been a companion of the disciples all the time that they followed Jesus, from His baptism to His ascension. Eusebius states that he was one of the seventy disciples.

Jo-se'phus [*s* as in *see*] (L. fr. Heb. = JOSEPH) JOSEPH 3 (1 Esd. ix. 34).

Jo'ses [-seez] (Gr. *Iósês* = JOSEPH, Lightfoot). **1.** Son of Eliezer, in the genealogy of Christ (Lk. iii. 29; "JOSE" in A. V.).—**2.** One of the Lord's brethren (Mat. xiii. 55 [Meyer, Tregelles, Alford, &c., here read "Joseph"], xxvii. 56; Mk. vi. 3, xv. 40, 47). (JAMES.)—**3.** Joses, surnamed BARNABAS (Acts iv. 36).

Jo'shah (fr. Heb. = JOSHAVIAH? Ges.; *Jehovah is a gift*, Fü.), a prince of Simeon, son of Amaziah, in the days of Hezekiah (1 Chr. iv. 34, 38–41).

Josh'a-phat (fr. Heb., contracted fr. JEHOSHA-

PHAT), the Mithnite, one of David's "valiant men" (1 Chr. xi. 43).

Josh-a-vi'ah (fr. Heb. = whom *Jehovah lets dwell* [= JOSIBIAH], Ges.; *Jehovah is correspondence*, i. e. self-satisfying, Fü.), son of Elnaam; one of David's "valiant men" (1 Chr. xi. 46).

Josh-be-ka'shah, or **Josh-bek'a-shah** (fr. Heb. = *seat in hardness*, Ges.), son of Heman; head of the seventeenth course of musicians (1 Chr. xxv. 4, 24).

* **Jo'sheb–bas'se-bet** (fr. Heb.) (2 Sam. xxiii. 9, margin). EZNITE; JASHOBEAM.

Josh'u-a (fr. Heb. = *Jehovah* his *help*, Ges.; = JEHOSHUA, JEHOSHUAH, JESHUA, JESUS). **1.** Son of Nun, of the tribe of Ephraim (1 Chr. vii. 27). His original name appears to have been HOSHEA or OSHEA. He is also called JEHOSHUA, JEHOSHUAH, JESHUA, and JESUS. The future captain of invading hosts grew up a slave in the brick-fields of Egypt. Born about the time when Moses fled into Midian, he was a man of nearly forty years when he saw the ten plagues, and shared in the hurried triumph of the EXODUS. He is mentioned first in connection with the fight against Amalek at Rephidim, when he was chosen (Ex. xvii. 9) by Moses to lead the Israelites. When Moses ascended Mount Sinai to receive for the first time (compare Ex. xxiv. 13, and xxxiii. 11) the two Tables, Joshua, who is called his minister or servant, accompanied him part of the way, and was the first to accost him in his descent (xxxii. 17). Soon afterward he was one of the twelve chiefs sent (Num. xiii. 17) to explore the land of Canaan, and one of the two (xiv. 6) who gave an encouraging report of their journey. (CALEB 2.) The forty years of wandering were almost passed, and Joshua was one of the few survivors, when Moses, shortly before his death, was directed (xxvii. 18) to invest Joshua solemnly and publicly with definite authority in connection with Eleazar the priest, over the people. And after this was done, God Himself gave Joshua a charge by the mouth of the dying Lawgiver (Deut. xxxi. 14, 23). Under the direction of God again renewed (Josh. i. 1), Joshua, now in his eighty-fifth year (Jos. v. 1, § 29; CHRONOLOGY II.) assumed the command of the people at Shittim, sent spies into Jericho, crossed the Jordan, fortified a camp at Gilgal, circumcised the people, kept the passover, and was visited by the Captain of the Lord's Host. A miracle made the fall of Jericho more terrible to the Canaanites. In the first attack upon Ai the Israelites were repulsed: it fell at the second assault, and the invaders marched to the relief of Gibeon. In the great battle of Beth-horon the Amorites were signally routed, and the South country was open to the Israelites. Joshua returned to the camp at Gilgal, master of half of Palestine. In the North, at the waters of Merom, he defeated the Canaanites under Jabin king of Hazor; and pursued his success to the gates of Zidon and into the valley of Lebanon under Hermon. In six years six tribes with thirty-one "kings" were conquered; amongst others the Anakim—the old terror of Israel—are especially recorded as destroyed everywhere except in Philistia. Joshua, now stricken in years, proceeded in conjunction with Eleazar and the heads of the tribes to complete the division of the conquered land; and when all was allotted, TIMNATH-SERAH in Mount Ephraim was assigned by the people as Joshua's peculiar inheritance. The Tabernacle of the congregation was established at Shiloh, six cities of refuge were appointed, forty-eight cities assigned to the Levites, and the warriors of the Trans-jordanic tribes dismissed in peace to their homes. After an interval of rest, Joshua convoked an assembly from all Israel. He delivered two solemn addresses reminding them of the marvellous fulfilment of God's promises to their fathers, and warning them of the conditions on which their prosperity depended; and lastly, he caused them to renew their covenant with God, at Shechem, a place already famous in connection with Jacob (Gen. xxxv. 4), and Joseph (Josh. xxiv. 32). He died at the age of 110 years, and was buried in his own city, Timnath-serah. He was a devout warrior, blameless and fearless, who had been taught by serving as a youth how to command as a man; who earned by manly vigor a quiet, honored old age; who combined strength with gentleness, ever looking up for and obeying the Divine impulse with the simplicity of a child, while he wielded great power and directed it calmly, and without swerving, to the accomplishment of a high, unselfish purpose. Joshua is often considered a type of Christ (Heb. iv. 8). (JOSHUA, BOOK OF.)—**2.** An inhabitant of Beth-shemesh, in whose land was the stone at which the milch-kine stopped, when they drew the ARK of God with the offerings of the Philistines from Ekron to Beth-shemesh (1 Sam. vi. 14, 18).—**3.** A governor of a city who gave his name to a gate of Jerusalem (2 K. xxiii. 8).—**4.** A HIGH-PRIEST, JESHUA 4 (Hag. i. 14, ii. 1; Zech. iii. 1, &c.).

Josh'u-a (see above), **Book of.** 1. *Authority.* The claim of Joshua to a place in the CANON of the O. T. has never been disputed. (BIBLE; INSPIRATION; OLD TESTAMENT.) Its authority is confirmed by the references, in other books of Holy Scripture, to the events which are related in it (Ps. lxxviii. 53–65; Is. xxviii. 21; Hab. iii. 11–13; Acts vii. 45; Heb. iv. 8, xi. 30–32; Jas. ii. 25). The miracles which it relates, and particularly that of the prolongation of the day of the battle of Makkedah, have led some critics to entertain a suspicion of the credibility of the book as a history. (DAY; EARTH; MIRACLES.) The treatment of the Canaanites which is sanctioned in this book has been denounced for its severity by Eichhorn and earlier writers. But there is nothing in it inconsistent with the divine attribute of justice, or with God's ordinary way of governing the world. (IDOLATRY.) Some discrepancies are alleged by De Wette and Hauff to exist within the book itself, and have been described as material differences and contradictions. But they disappear when the words of the text are accurately stated and weighed, and they do not affect the general credibility of the book. Other discrepancies have been alleged by Dr. Davidson, with the view not of disparaging the credibility of the book, but of supporting the theory that it is a compilation from two distinct documents. These are not sufficient either to impair the authority of the book, or to prove that it was not substantially the composition of one author.—2. *Scope and Contents.* Joshua is a distinct whole in itself. The inspired writer records, for the information of the nation to which he belonged, the acts of Joshua so far as they possessed a national interest. Perhaps no part of the Holy Scripture is more injured than the first half of this book by being printed in chapters and verses. The first twelve chapters form a continuous narrative, which seems never to halt or flag. And the description is frequently so minute as to show the hand not merely of a contemporary, but of an eye-witness. Step by step we are led on through the solemn preparation, the arduous struggle, the crowning triumph. The second part of the book (Josh. xiii.–xxi.) has been aptly compared to the Domesday-book of the Norman conquerors of England. The documents of which it consists were doubtless the abstract of such reports as were supplied by the men whom Joshua sent out (xviii. 8) to describe the land. The book may be regarded as consisting of three parts: (*a*) the conquest of Canaan (i.–xii.); (*b*) the partition of Canaan (xiii.–xxii.); (*c*) Joshua's farewell (xxiii.–xxiv.). The events related in this book extend over a period of about twenty-five years, from B. C. 1451 to 1426. (CHRONOLOGY II.)—3. *Author.* Nothing is really known as to the authorship of the book. Joshua himself is generally named as the author by the Jewish writers and the Christian Fathers; and a great number of critics acquiesce more or less entirely in that belief. Others have conjectured Phinehas, Eleazar, Samuel, Jeremiah. Von Lengerke thinks it was written by some one in the time of Josiah; Davidson by some one in the time of Saul, or somewhat later; Masius, Le Clerc, Maurer, and others by some one who lived after the Babylonish Captivity. It has been supposed that the book as it now stands is a compilation from two earlier documents, one, the original, called Elohistic, the other supplementary, called Jehovistic. (GOD; PENTATEUCH.) The arguments, though insufficient to prove that Joshua was the author, yet seem to give a preponderance in favor of him when compared with any other person who has been named (so Mr. Bullock, original author of this article). The last verses (xxiv. 29–33) were obviously added by some later hand. The account of some other events may have been inserted in Joshua by a late transcriber. "The book *may* have been written during Joshua's lifetime, and *cannot* have been written long after" (Dr. W. L. Alexander, in Kitto; see Josh. vi. 25, &c.).—4. There is extant a Samaritan Book of Joshua in the Arabic language, written in the 13th century, first printed at Leyden in 1848.

Jo-si'ah (fr. Heb. = whom *Jehovah heals*, Ges.; in Apocrypha and N. T. JOSIAS). **1.** Son of AMON and Jedidah, succeeded his father as king of Judah B. C. 641, in the eighth year of his age, and reigned thirty-one years. (ISRAEL, KINGDOM OF; JUDAH, KINGDOM OF.) His history is contained in 2 K. xxii.–xxiv. 30; 2 Chr. xxxiv., xxxv.; and the first twelve chapters of Jeremiah throw much light upon the general character of the Jews in his days. He began in the eighth year of his reign to seek the Lord; and in his twelfth year, and for six years afterward, in a personal progress throughout all the land of Judah and Israel, he destroyed everywhere high-places, groves, images, and all outward signs and relics of IDOLATRY. The Temple was restored under a special commission; and in the course of the repairs HILKIAH the priest found that book of the Law of the Lord which quickened so remarkably the ardent zeal of the king. The great day of Josiah's life was the day of the Passover in the eighteenth year of his reign. After this, his endeavors to abolish every trace of idolatry and superstition were still carried on. But the time drew near which had been indicated by HULDAH (2 K. xxii. 20). When PHARAOH-NECHO went from Egypt to Carchemish to carry on his war against Assyria (compare Hdt. ii. 159), Josiah, possibly in a spirit of loyalty to the Assyrian king to whom he may have been bound, opposed his march along the seacoast. Necho reluctantly paused and gave him battle in the valley of Esdraelon. Josiah was mortally wounded, and died before he could reach Jerusalem. He was buried with extraordinary honors. Huldah's prediction that he should be gathered to the grave in peace (2 Chr. xxxiv. 28) must be interpreted in accordance with the explanation in Jer. xxxiv. 5. His remains were buried in peace, and he did not see the evil which was soon to fall on Jerusalem and Judah. It was in Josiah's reign (so Mr. Bullock) that a nomadic horde of Scythians overran Asia (Hdt. i. 104–106). Ewald conjectures that the 59th Psalm was composed by King Josiah during a siege of Jerusalem by these Scythians. Beth-shan is said to derive its Greek name, Scythopolis, from these invaders.—**2.** The son of Zephaniah, at whose house the prophet Zechariah was commanded to assemble the chief men of the Captivity, to witness the solemn and symbolical crowning of Joshua the high-priest (Zech. vi. 9).

Jo-si'as (L. = JOSIAH). **1.** JOSIAH, king of Judah (1 Esd. i. 1, 7, 18, 21–23, 25, 28, 29, 32–34; Ecclus. xlix. 1, 4; Bar. i. 8; Mat. i. 10, 11).—**2.** JESHAIAH, son of Athaliah (1 Esd. viii. 33; compare Ezr. viii. 7).

Jos-i-bi'ah (fr. Heb. = whom *Jehovah lets dwell*, Ges.), father of Jehu, a Simeonite chief (1 Chr. iv. 35).

Jos-i-phi'ah (fr. Heb. = whom *may Jehovah increase*, Ges.? *Jah is increaser*, Fü.; compare JOSEPH), father or ancestor of one who returned with Ezra (Ezr. viii. 10). A word is evidently omitted in the first part of the verse. The LXX. read, "of the sons of Bani, Shelomith, the son of Josiphiah."

* **Jot** (fr. the Heb. letter JOD or *yód*, the smallest in the alphabet) = the smallest part (Mat. v. 18).

Jot'bah (fr. Heb. = *goodness, pleasantness*, Ges.), the native place of Meshullemeth, the queen of Manasseh (2 K. xxi. 19); supposed by Mr. Wilton (in Fairbairn) to be at the modern village *et-Taiyibeh* (OPHRAH 1?).

Jot'bath, or **Jot'ba-thah** (both fr. Heb. = JOTBAH, Ges.) (Deut. x. 7; Num. xxxiii. 33), a desert station of the Israelites; identified with *Wady el-'Adhbeh*, N. W. of *'Akabah*. WILDERNESS OF THE WANDERING.

Jo'tham (fr. Heb. = *Jehovah is upright*, Ges.). **1.** The youngest son of Gideon (Judg. ix. 5), who escaped from the massacre of his brethren by their half-brother ABIMELECH. His parable of the reign of the bramble is the earliest example of the kind. Nothing is known of him afterward, except that he dwelt at Beer.—**2.** Son of King UZZIAH (or Azariah) and Jerushah. After administering the kingdom of Judah for some years during his father's leprosy, he succeeded to the throne B. C. 758, when he was twenty-five years old, and reigned sixteen years in Jerusalem. (ISRAEL, KINGDOM OF; JUDAH, KINGDOM OF.) He was contemporary with Pekah and with the prophet Isaiah. His history is contained in 2 K. xv. and 2 Chr. xxvii. He did right in the sight of the Lord, and his reign was prosperous, although the high-places were not removed.—**3.** A descendant of Judah; son of Jahdai (1 Chr. ii. 47).

Joz'a-bad (L. fr. Heb., contracted from JEHOZABAD; also written JOSABAD). **1.** A captain of Manasseh, who joined David before the battle of Gilboa (1 Chr. xii. 20).—**2.** A hero of Manasseh, like the preceding (ibid.).—**3.** A Levite in Hezekiah's reign, an overseer of offerings (2 Chr. xxxi. 13).—**4.** A chief Levite in Josiah's reign (xxxv. 9).—**5.** A Levite, son of Jeshua, in the days of Ezra; assistant in registering the number and weight of the sacred vessels, &c. (Ezr. viii. 33); probably = No. 7.—6. A priest of the sons of Pashur, who had married a foreign wife (x. 22).—7. A Levite among those who returned with Ezra and had married foreign wives (x. 23; 1 Esd. ix. 23); probably = Jozabad who assisted when the Law was read by Ezra (Neh. viii. 7), and Jozabad who presided over the outer work of the Temple (xi. 16), and No. 5.

Joz'a-char [-kar] (fr. Heb. = whom *Jehovah remembers*, Ges.), son of Shimeath the Ammonitess, and one of the murderers of Joash, king of Judah (2 K. xii. 21). 2 Chr. xxiv. 26 calls him ZABAD, which may be a clerical error for Jozachar.

Joz'a-dak (fr. Heb.), the contracted form of JEHOZADAK (Ezr. iii. 2, 8, v. 2, x. 18; Neh. xii. 26).

Ju'bal (fr. Heb. = *music?* Ges.; compare JUBILEE), a son of Lamech by Adah, and the inventor of the "harp and organ" (Gen. iv. 21), probably general terms for stringed and wind instruments.

Ju'bi-lee (fr. Heb. *yôbêl*; see below), **the Year of,** the fiftieth year, i. e. the year after the succession of seven Sabbatical years, in which all the land which had been alienated returned to the families of those to whom it had been originally allotted, and all bondmen of Hebrew blood were liberated.—I. The relation in which it stood to the SABBATICAL YEAR and the general directions for its observance are given in Lev. xxv. 8–16 and 23–55. Its bearing on lands dedicated to Jehovah is stated in xxvii. 16–25. There is no mention of the Jubilee in Deuteronomy, and the only other reference to it in the Pentateuch is in Num. xxxvi. 4.—II. The year was inaugurated on the Day of Atonement with the blowing of trumpets throughout the land, and by a proclamation of universal liberty.—1. The soil was kept under the same condition of rest as had existed during the preceding Sabbatical year. There was to be neither ploughing, sowing, nor reaping; but the chance produce was to be left for the use of all comers.—2. Every Israelite returned to "his possession and to his family;" i. e. he recovered his right in the land originally allotted to the family of which he was a member, if he, or his ancestor, had parted with it. (*a*) A strict rule to prevent fraud and injustice in such transactions is laid down:—if a Hebrew, urged by poverty, had to dispose of a field, the price was determined according to the time of the sale in reference to the approach of the next Jubilee. (*b*) The possession of the field could, at any time, be recovered by the original proprietor, if his circumstances improved, or by his next of kin. (*c*) Houses in walled cities were not subject to the law of Jubilee. (*d*) Houses and buildings in villages, or in the country, being regarded as essentially connected with the cultivation of the land, were not excepted, but returned in the Jubilee with the land on which they stood. (*e*) The Levitical cities were not, in respect to this law, reckoned with walled towns. (*f*) If a man had sanctified a field of his patrimony unto the Lord, it could be redeemed at any time before the next year of Jubilee, on his paying one-fifth in addition to the worth of the crops, rated at a stated valuation (Lev. xxvii. 19). If not so redeemed, it became, at the Jubilee, devoted for ever. (*g*) If he who had purchased the usufruct of a field sanctified it, he could redeem it till the next Jubilee, i. e. as long as his claim lasted; but it then, as justice required, returned to the original proprietor (ver. 22–24).—3. All Israelites who had become bondmen, either to their countrymen, or to resident foreigners, were set free in the Jubilee (xxv. 40, 41), when it happened to occur before their seventh year of servitude, in which they became free by the operation of another law (Ex. xxi. 2). Such was the law of the year of Jubilee, as it is given in the Pentateuch.—III. Josephus (iii. 12, § 3) states that all debts were remitted in the year of Jubilee, while the Scripture speaks of the remission of debts only in connection with the Sabbatical year (Deut. xv. 1, 2). He also describes the terms on which the holder of a piece of land resigned it in the Jubilee to the original proprietor. Philo gives an account of the Jubilee agreeing with that in Leviticus, and says nothing of the remission of debts.—IV. There are several very difficult questions connected with the Jubilee, of which we now proceed to give a brief view:—1. *Origin of the word Jubilee.* The etymology of the Hebrew *yôbêl*, from which comes *Jubilee*, is much disputed. The Targum of Jonathan, the Talmud, Rashi, Kimchi, Fürst, &c., make it primarily = *a ram*, then by metonymy *a ram's horn*, and the *sound* produced by the horn. According to the LXX., Josephus, &c., it primarily = *one who is at liberty*, then abstractly *freedom*, *liberty* (Dr. Ginsburg, &c.). Gesenius, the Vulgate, &c., regard the word as onomatopoetic, = *a cry of joy*, *joyful shout*, then transferred to *the sound* or *clangor* of trumpets. It is now very generally ascribed to the root *yâbal* (= to *flow impetuously*), and its meaning would seem to be *a rushing, penetrating sound.* The word *yôbêl* (A. V. "trumpet," margin "CORNET") is used in Ex. xix. 13.—2. *Was the Jubilee every 49th or 50th year?* If the plain words of Lev. xxv. 10 are to be followed, this question need not be asked. The statement that the Jubilee was the fiftieth year, after the succession of seven weeks of years, and that it was distinguished from, not identical with, the seventh Sabbatical year, is as evident as language can make it (so Mr. Clark). The simplest view, and the only one which accords with the sacred text, is, that the year which followed the seventh Sabbatical year was the Jubilee, which was intercalated between two series of Sabbatical years, so that the next year was the first of a new half century, and the seventh year after that was the first Sabbatical year of the other series.—3. *Were debts remitted in the Jubilee?* Not a word is said of this in the O. T., or in Philo. The affirmative rests entirely on the authority of Josephus. Maimonides says expressly that the remission of debts was a point of distinction between the Sabbatical year and the Jubilee.—V. Maimonides, and the Jewish writers in general, consider that the Jubilee was observed till the destruction of the first Temple. But there is no direct historical notice of its observance on any one occasion, either in the O. T., or in any other records. The only passages in the Prophets which can be regarded with much confidence, as referring to the Jubilee in any way, are Is. v. 7–10, lxi. 1, 2, and Ez. vii. 12, 13, xlvi. 16–18.—VI. The Jubilee is to be regarded as the outer circle of that great Sabbatical system which comprises within it the Sabbatical year, the Sabbatical month, and the Sabbath day. (FESTIVALS.) But the Jubilee is more immediately connected with the body politic; and it was only as a member of the state that each person concerned could participate in its provisions. It was not distinguished by any prescribed religious observance peculiar to itself, like the rites of the Sabbath day and of the Sabbatical month; or even by any thing like the reading of the Law in the Sabbatical year. But in the Hebrew state, polity and religion were never separated, nor was their essential connection ever dropped out of sight. As far as legislation could go, its provisions tended to restore that equality in outward circumstances which was instituted in the first settlement of the land by Joshua. But if we look upon it in its more special character, as a part of the divine law appointed for the chosen people, its practical bearing was to vindicate the right of each Israelite to his part in the covenant which Jehovah had made with his fathers respecting the land of promise. AGRICULTURE.

Ju'cal (fr. Heb.) = JEHUCAL (Jer. xxxviii. 1).

Ju'da (L. fr. JUDAS). **1.** Son of Joseph in the GENEALOGY OF JESUS CHRIST (Lk. iii. 30).—**2.** Son of Joanna, or (so Lord A. C. Hervey) HANANIAH 8 (Lk. iii. 26). Lord A. C. Hervey supposes him = ABIUD in Mat. i. 13.—**3.** One of the Lord's brethren, enumerated in Mk. vi. 3 (see JAMES).—**4.** The patriarch JUDAH (Sus. 56; Lk. iii. 33; Heb. vii. 14; Rev. v. 5, vii. 5). In Mat. ii. 6 and 1 Mc. ii. 6, 18, Juda = the land of Judah's descendants. JUTTAH.

Ju-dæ'a [-dee-] (L.) = JUDEA.

Ju'dah (fr. Heb. *Yĕhûdâh* = *celebrated*, *lauded*, *praised*, Ges.), also written JUDA or JUDAS. **1.** Fourth son of Jacob and fourth of Leah, the last before the temporary cessation in the births of her children. His whole-brothers were Reuben, Simeon, and Levi, elder than himself—Issachar and Zebulun younger (see Gen. xxxv. 23). Of Judah's personal character more traits are preserved than of any other of the patriarchs, except Joseph. In the matter of the sale of Joseph, he and Reuben stand out in favorable contrast to the rest of the brothers. When a second visit to Egypt for corn had become inevitable, Judah, as the mouthpiece of the rest, headed the remonstrance against the detention of Benjamin by Jacob, and finally undertook to be responsible for the safety of the lad (xliii. 3–10). And when, through Joseph's artifice, the brothers were brought back to the palace, he is again the leader and spokesman of the band. He makes that wonderful appeal which renders it impossible for Joseph any longer to conceal his secret (xliv. 14, 16–34). So too Judah is sent before Jacob to smooth the way for him in the land of Goshen (xlvi. 28). This ascendancy over his brethren is reflected in the last words addressed to him by his father (xlix. 8–10). (SHILOH.) His sons were five. Of these, three were by his Canaanite wife, "the daughter of Shuah." They are all insignificant: two, ER and ONAN, died early; the third, SHELAH, does not come prominently forward, either in his person or his family. The other two, PHAREZ and ZERAH, were illegitimate sons by the widow of Er, the eldest of the former family. (TAMAR 1.) As is not unfrequently the case, the illegitimate sons surpassed the legitimate, and from Pharez, the elder, were descended the royal and other illustrious families of Judah. These sons were born to Judah while he was living in the same district of Palestine which, centuries after, was repossessed by his descendants. The three sons went with their father into Egypt at the final removal thither (xlvi. 12; Ex. i. 2). When we again meet with the families of Judah they occupy a position among the tribes similar to that which their progenitor had taken amongst the patriarchs. The numbers of the tribe at the census at Sinai were 74,600 (Num. i. 26, 27), considerably in advance of any of the others, the largest of which—Dan—numbered 62,700. On the borders of the Promised Land they were 76,500 (xxvi. 22), Dan being still the nearest. The chief of the tribe at the former census was NAHSHON; its representative among the spies was CALEB, the son of Jephunneh. During the march through the desert Judah's place was in the van of the host, on the east side of the Tabernacle, with his kinsmen Issachar and Zebulun (ii. 3–9, x. 14). During the conquest of the country the only incidents specially affecting the tribe of Judah are—(1.) the misdeed of Achan, who was of the great house of Zerah (Josh. vii. 1, 16–18); and (2.) the conquest of the mountain district of Hebron by Caleb, and of the strong city Debir, in the same locality, by his nephew (or brother) and son-in-law Othniel (xiv. 6–15, xv. 13–19). The boundaries and contents of the territory allotted to Judah are narrated at great length, and with greater minuteness than the others, in Josh. xv. 20–63. The N. boundary, for the most part coincident with the S. boundary of Benjamin, began at the mouth of the Jordan, entered the hills apparently at or about the present road from Jericho, ran W. to En-shemesh, probably the present *'Ain Haud*, below Bethany, thence over the Mount of Olives to *En-rogel*, in the valley beneath Jerusalem; went along the ravine of Hinnom, under the precipices of the city, climbed the hill in a N. W. direction to the water of the Nephtoah (probably *Lifta*), and thence by Kirjath-jearim (probably *Kuriet el-'Enab*), Beth-shemesh (*'Ain Shems*), Timnath, and Ekron to Jabneel on the sea-coast. On the E. the Dead Sea, and on the W. the Mediterranean formed the boundaries. The southern line is hard to determine, since it is denoted by places many of which have not been identified. It left the Dead Sea at its extreme southern end, and joined the Mediterranean at the *Wady el-'Arish*. This territory, in average length about forty-five miles, and in average breadth about fifty, was from a very early date divided into four main regions.—(I.) *The South*—the undulating pasture country which intervened between the hills, the proper possession of the tribe, and the deserts which encompass the lower part of Palestine (Josh. xv. 21). The nearly forty names in the Heb. and A. V. of Josh. xv. 21–32, Wilton (*The Negeb*) and Rowlands (in Fairbairn under "S. Country") reduce to twenty-nine (the number given in ver. 32), by regarding compound names in several cases as erroneously divided into distinct names (see the articles on the names in this Dictionary).—(II.) *The Lowland* (xv. 33; A. V. "valley," "vale," "low country," "low plains," "plain"), or to give it its own proper and constant appellation, *The Shĕphêlâh* (SEPHELA), the broad belt or strip lying between the central highlands, "the mountain," and the Mediterranean Sea; the lower portion of that maritime plain, which extends through the whole of the sea-board of Palestine, from Sidon in the N. to Rhinocolura at the S. This tract was the garden and the granary of the tribe. From the edge of the sandy tract, which fringes the immediate shore right up to the very wall of the hills of Judah, stretches the immense plain of corn-fields.—(III.) The third region of the tribe—*the Mountain*, the "hill-country of Judah"—though not the richest, was at once the largest and most important of the four. Beginning a few miles below Hebron, where it attains its highest level, it stretches E. to the Dead Sea, and W. to the Lowland, and forms an elevated district or plateau, which, though thrown into considerable undulations, yet preserves a general level in both directions. The surface of this region, which is of limestone, is monotonous enough.—(IV.) The fourth district is *the Wilderness* (*Midbar*, Heb.; see Desert 2), which here and here only appears to be synonymous with Arabah, and to signify the sunken district immediately adjoining the Dead Sea. Nine cities of Judah were allotted to the priests. In the partition of the territory by Joshua and Eleazar (Josh. xix. 51), Judah had the first allotment (xv. 1). The most striking circumstance in the early history of the tribe is the determined manner in which it keeps aloof from the rest—neither offering its aid nor asking that of others. The same independent mode of action marks the foundation of the monarchy after the death of Saul. (David.) Their conduct later, when brought into collision with Ephraim on the matter of the restoration of David, shows that the men of Judah had preserved their original character. The same independent temper will be found to characterize the tribe throughout its existence as a kingdom. (Judah, Kingdom of.)—**2.** A Levite ancestor of Kadmiel (Ezr. iii. 9); believed by Lord A. C. Hervey = Hodaviah 3 and Hodevah.—**3.** A Levite who was obliged by Ezra to put away his foreign wife (Ezr. x. 23). Probably the same person is intended in Neh. xii. 8, 36.—**4.** A Benjamite, son of Senuah (xi. 9).—**5.** One who took part in the dedication of the wall of Jerusalem (xii. 34).

Ju'dah (see above), **King'dom of.** When the disruption of Solomon's kingdom took place at Shechem, only the tribe of Judah followed the house of David. But almost immediately afterward, when Rehoboam conceived the design of establishing his authority over Israel by force of arms, the tribe of Benjamin also is recorded as obeying his summons, and contributing its warriors to make up his army. Jerusalem connected the frontiers of the two tribes by an indissoluble political head. Two Benjamite towns, Bethel and Jericho, were included in the northern kingdom. (Israel, Kingdom of.) A part, if not all of the territory of Simeon (1 Sam. xxvii. 6; 1 K. xix. 3; compare Josh. xix. 1) and of Dan (2 Chr. xi. 10; compare Josh. xix. 41, 42), was recognized as belonging to Judah; and in the reigns of Abijah and Asa the southern kingdom was enlarged by some additions taken out of the territory of Ephraim (2 Chr. xiii. 19, xv. 8, xvii. 2). A singular gauge of the growth of the kingdom of Judah is supplied by the progressive augmentation of the army under successive kings. Probably the population subject to each king was about four times the number of the fighting men in his dominions. (Abijah 1; Census.) Unless Judah had some other means besides pasture and tillage of acquiring wealth—as by maritime commerce from the Red Sea ports, or (less probably) from Joppa, or by keeping up the old trade (1 K. x. 28) with Egypt—it seems difficult to account for that ability to accumulate wealth which supplied the Temple treasury with sufficient store to invite so frequently the hand of the spoiler. Egypt, Damascus, Samaria, Nineveh, and Babylon, had each in succession a share of the pillage. The treasury was emptied by Shishak (1 K. xiv. 26), again by Asa (xv. 18), by Jehoash of Judah (2 K. xii. 18), by Jehoash of Israel (xiv. 14), by Ahaz (xvi. 8), by Hezekiah (xviii. 15), and by Nebuchadnezzar (xxiv. 13). The kingdom of Judah possessed many advantages which secured for it a longer continuance than that of Israel. A frontier less exposed to powerful enemies, a soil less fertile, a population hardier and more united, a fixed and venerated centre of administration and religion, an hereditary aristocracy in the sacerdotal caste, an army always subordinate, a succession of kings which no revolution interrupted, many of whom were wise and good; still more, the devotion of the people to the One True God (Idolatry); and the popular reverence for and obedience to the Divine law—to these and other secondary causes is to be attributed the fact that Judah survived her more populous and more powerful sister kingdom by 135 years, and lasted from b. c. 975 to b. c. 536. Judah acted on three different lines of policy: animosity against Israel; resistance to Damascus; deference, perhaps vassalage, to the Assyrian king. (*a.*) The first three kings of Judah seem to have cherished the hope of reëstablishing their authority over the Ten Tribes; for sixty years there was war between them and the kings of Israel. The victory achieved by the daring Abijah brought to Judah a temporary accession of territory. Asa appears to have enlarged it still further. (*b.*) Hanani's remonstrance (2 Chr. xvi. 7) prepares us for the reversal by Jehoshaphat of the policy which Asa pursued toward Israel and Damascus. A close alliance sprang up with strange rapidity between Judah and Israel. (Alliances.) Jehoshaphat, active and prosperous, repelled nomad invaders from the desert, curbed the aggressive spirit of his nearer neighbors, and made his influence felt even among the Philistines and Arabians. Amaziah, flushed with the recovery of Edom, provoked a war with his more powerful contemporary Jehoash, the conqueror of the Syrians; and Jerusalem was entered and plundered by the Israelites. Under Uzziah and Jotham, Judah long enjoyed political and religious prosperity, till Ahaz became the tributary and vassal of Tiglath-pileser. (*c.*) Already in the fatal grasp of Assyria, Judah was yet spared for a chequered existence of almost another century and a half after the termination of the kingdom of Israel. The consummation of the ruin came upon them in the destruction of the Temple by the hand of Nebuzaradan, amid the wailings of prophets, and the taunts of heathen tribes released at length from the yoke of David. Captivity; Jerusalem; Jew.

Ju'das, the Latinized Greek form of Judah, occurring in the LXX. and N. T. **1.** Judah 3 (1 Esd. ix. 23).—**2.** Third son of Mattathias, "called Maccabeus;" the leader of the Jewish patriots (1 Mc. ii. 4, &c.). (Maccabees.)—**3.** Son of Calphi; a Jewish general under Jonathan (xi. 70).—**4.** A Jew occupying a conspicuous position at Jerusalem at the time of the mission to Aristobulus and the Egyptian Jews (2 Mc. i. 10).—**5.** A son of Simon, and brother of John Hyrcanus (1 Mc. xvi. 2), murdered by Ptolemeus the usurper, either at the same time (about b. c. 135) with his father (xvi. 15 ff.), or shortly afterward. (Maccabees.)—**6.** The patriarch Judah (Mat. i. 2, 3).—**7.** A man residing at Damascus, in "the street which is called Straight," in whose house Saul of Tarsus lodged after his miraculous conversion (Acts ix. 11). Paul.

Ju'das (see above), surnamed **Bar'sa-bas** (Barsabas), a leading member of the Apostolic church at Jerusalem (Acts xv. 22), endued with the gift of prophecy (ver. 32), chosen with Silas to accompany Paul and Barnabas as delegates to the church at Antioch, to make known the decree concerning the terms of admission of the Gentile converts (ver. 27). After employing their prophetical gifts for the confirmation of the Syrian Christians in the faith, Judas went back to Jerusalem. Nothing further is recorded of him.

Ju'das (see above) **of Gal'i-lee** (GALILEE), the leader of a popular revolt "in the days of the TAXING" (i. e. the census, under the prefecture of Quirinus [CYRENIUS], A. D. 6, A. U. C. 759), referred to by Gamaliel in his speech before the Sanhedrim (Acts v. 37). According to Josephus (xviii. 1, § 1), Judas was a Gaulonite of the city of Gamala, probably taking his name of Galilean from his insurrection having had its rise in Galilee. His revolt had a theocratic character, the watchword of which was, "We have no Lord or Master but God." Judas himself perished, and his followers were dispersed. With his fellow-insurgent Sadoc, a Pharisee, Judas is represented by Josephus as the founder of a fourth sect, in addition to the Pharisees, Sadducees, and Essenes. The Gaulonites, as his followers were called, may be regarded as the doctrinal ancestors of the Zealots and Sicarii of later days. JERUSALEM.

Ju'das (see above) **Is-car'i-ot** (see below). He is sometimes called "the son of Simon" (Jn. vi. 71, xiii. 2, 26), but more commonly (the three Synoptic Gospels give no other name) Iscariot (Mat. x. 4; Mk. iii. 19; Lk. vi. 16, &c.). In the three lists of the Twelve there is added in each case the fact that he was the betrayer. The name Iscariot (L. *Iscariotes;* Gr. *Iskariôtês*) has received many interpretations more or less conjectural. The most probable are—(1.) From KERIOTH (Josh. xv. 25), in the tribe of Judah. On this hypothesis his position among the Twelve, the rest of whom belonged to Galilee (Acts ii. 7), would be exceptional; and this has led to—(2.) From Kartha in Galilee ("KARTAN," A. V., Josh. xxi. 32).—(3.) From L. *scortea, a leathern apron*, the name being applied to him as the bearer of the bag, and = *Judas with the apron.*—Of the life of Judas, before the appearance of his name in the lists of the apostles, we know absolutely nothing. What that appearance implies, however, is that he had previously declared himself a disciple. He was drawn, as the others were, by the preaching of the Baptist, or his own Messianic hopes, or the "gracious words" of the new Teacher, to leave his former life, and to obey the call of the Prophet of Nazareth. The choice was not made, we must remember, without a foreseeing of its issue (Jn. vi. 64). We can hardly expect to solve the question why such a man was chosen for such an office. The germs of the evil, in all likelihood, unfolded themselves gradually. The rules to which the Twelve were subject in their first journey (Mat. x. 9, 10) sheltered him from the temptation that would have been most dangerous to him. The new form of life, of which we find the first traces in Lk. viii. 3, brought that temptation with it. As soon as the Twelve were recognized as a body, travelling hither and thither with their Master, receiving money and other offerings, and redistributing what they received to the poor, it became necessary that some one should act as the steward and almoner of the small society, and this fell to Judas (Jn. xii. 6, xiii. 29), either, as having the gifts that qualified him for it, or, as we may conjecture, from his character, because he sought it, or, as some have imagined, in rotation from time to time. The Galilean or Judean peasant found himself intrusted with larger sums of money than before, and with this there came covetousness, unfaithfulness, embezzlement. It was impossible after this that he could feel at ease with One who asserted so clearly and sharply the laws of faithfulness, duty, unselfishness. The scene at Bethany (Jn. xii. 1–9; Mat. xxvi. 6–13; Mk. xiv. 3–9) showed how deeply the canker had eaten into his soul. The warm outpouring of love calls forth no sympathy. He utters himself and suggests to others the complaint that it is a waste. Under the plea of caring for the poor he covers his own miserable theft. The narrative of Mat. xxvi., Mk. xiv. places this history in close connection with the fact of the betrayal. It leaves the motives of the betrayer to conjecture. The mere love of money may have been strong enough to make him clutch at the bribe offered him. It may have been that he felt that his Master saw through his hidden guilt, and that he hastened on a crisis to avoid the shame of open detection. Mingled with this there may have been some feeling of vindictiveness, a vague, confused desire to show that he had power to stop the career of the Teacher who had reproved him. There may have been the thought that, after all, the betrayal could do no harm, that his Master would prove His innocence, or by some supernatural manifestation effect his escape. Another motive has been suggested of an entirely different kind, altering altogether the character of the act. Not the love of money, nor revenge, nor fear, nor disappointment, but policy, a subtle plan to force on the hour of the triumph of the Messianic kingdom, the belief that for this service he would receive as high a place as Peter, or James, or John; this it was that made him the traitor. Ingenious as this hypothesis is, it fails for that very reason. Of the other motives that have been assigned we need not care to fix on any one, as that which singly led him on. During the days that intervened between the supper at Bethany and the Paschal or quasi-Paschal gathering, he appeared to have concealed his treachery. At the last Supper he is present, looking forward to the consummation of his guilt as drawing nearer every hour. Then come the sorrowful words which showed him that his design was known. "One of you shall betray me." He, too, must ask, "Is it I?" (Mat. xxvi. 25). He alone hears the answer. After this there comes on him that paroxysm and insanity of guilt as of one whose human soul was possessed by the Spirit of Evil—"Satan entered into him" (Jn. xiii. 27). He knows that garden in which his Master and his companions had so often rested after the weary work of the day. He comes, accompanied by a band of officers and servants (xviii. 3), with the kiss which was probably the usual salutation of the disciples. The words of Jesus, calm and gentle as they were, showed that this was what embittered the treachery, and made the suffering it inflicted more acute (Lk. xxii. 48). What followed in the confusion of that night the Gospels do not record. The fever of the crime passed away. There came back on him the recollection of the sinless righteousness of the Master he had wronged (Mat. xxvii. 3). He repented, and his guilt and all that had tempted him to it became hateful. He hurls the money, which the priests refuse to take, into the sanctuary where they were assembled. For him there is no longer sacrifice or propitiation. He is "the son of perdition" (Jn. xvii. 12). "He departed and went and hanged himself" (Mat. xxvii. 5). He went "unto his own place" (Acts i. 25). We have in Acts i. another account of the circumstances of his death, which it is not easy to harmonize with that given by Matthew. There it is apparently stated—(1.) That instead of throwing the money into the temple, he bought a field with it. (ACELDAMA.) (2.) That, instead of hanging himself, "falling headlong, he burst asunder in the midst, and all his bowels gushed out." (3.) That for this reason, and not because the priests had bought it with the price of blood, the field was called Aceldama. Yet the "field of blood" (Aceldama) was rightly named, in view of its being both bought with the price of Christ's blood and notoriously connected with the bloody death of Judas. (Compare the double reference of the name JOSEPH.) It is commonly supposed that the rope with which Judas hanged himself, broke, and he fell and burst his abdomen, and that the field bought by the priests was the one in which Judas thus died. Professor Plumptre supposes that the explanation is to be found in some unknown series of facts, of which we have but two fragmentary narratives.

Ju'das (see above) **"the broth'er of James,"** A. V. (literally "Judas of James," or "James's Judas," "*the brother*" being printed in italics in the A. V. as supplied by the translators), one of the twelve apostles; a member, together with his namesake "Iscariot," JAMES the son of Alpheus, and Simon Zelotes, of the last of the three sections of the apostolic body. (APOSTLE; JESUS CHRIST.) The name Judas only, without any distinguishing mark, occurs in the lists of Luke vi. 16; Acts i. 13; and in Jn. xiv. 22 (where we find "Judas not Iscariot" among the apostles): but the apostle has been generally identified with "LEBBEUS, whose surname was THADDEUS" (Mat. x. 3; Mk. iii. 18). Much difference of opinion has existed from the earliest times as to the right interpretation of the Gr. *Ioudas Iakôbou*, translated in the A. V. "Judas *the brother* of James." The generally received opinion is that the A. V. is right in translating "Judas the brother of James" (so Winer, Alford, &c.). But Mr. Venables prefers to follow many eminent critical authorities, and render the words "Judas *the son* of James." The name of Judas only occurs once in the gospel narrative (Jn. xiv. 22). Nothing is certainly known of the later history of the apostle. Tradition connects him with the foundation of the church at Edessa.

Ju'das (see above) **the Lord's broth'er.** Among the brethren of our Lord mentioned by the people of Nazareth (Mat. xiii. 55; Mk. vi. 3) occurs a "Judas," who has been sometimes identified with the apostle of the same name. (JAMES.) It has been considered with more probability (so Mr. Venables) that he was the writer of the epistle which bears the name of "Jude the brother of JAMES." (JUDE, EPISTLE OF.) Eusebius relates (*H. E.* iii. 20, 32) of two grandsons of Jude that they were brought as descendants of the royal house of David before the Emperor Domitian, but on account of the hardness of their hands and their description of the spiritual nature of Christ's kingdom, were dismissed as not endangering the empire, and lived on, honored as the Lord's relatives, into Trajan's reign.

* **Jude** (= JUDAS), the author of the epistle of Jude (Jude 1). JUDE, EPISTLE OF; JUDAS THE BROTHER OF JAMES; JAMES.

Jude, E-pis'tle of. I. *Its Authorship.* The writer of this epistle styles himself, verse 1, "JUDE the brother of James," and has been usually identified with the Apostle Judas Lebbeus or Thaddeus (Lk. vi. 16). But there are strong reasons for rendering the words "Judas *the son* of James" (see above, JUDAS, THE BROTHER OF JAMES); and inasmuch as the author appears (Jude 17) to distinguish himself from the apostles, Mr. Venables agrees with eminent critics in attributing the epistle to another author. The most probable conclusion (so Mr. Venables) is that the author was Jude, one of the brethren of Jesus, and brother of JAMES, not the apostle the son of Alpheus, but the bishop of Jerusalem. But Jerome, Tertullian, Origen, Calmet, Calvin, Hammond, Lange, Tregelles, &c., agree in assigning it to the apostle. (JAMES.)—II. *Genuineness and Canonicity.* Although the epistle of Jude is one of the so-called *Antilegomena*, and its canonicity was questioned in the earliest ages of the Church, there never was any doubt of its genuineness among those by whom it was known. The question was never whether it was the work of an impostor, but whether its author was of sufficient weight to warrant its admission into the CANON. This question was gradually decided in its favor. It is wanting in the Peshito, nor is there any trace of its use by the Asiatic churches up to the commencement of the fourth century; but it is quoted as apostolic by Ephrem Syrus. The earliest notice of the epistle is in the famous Muratorian Fragment (about A. D. 170). Clement of Alexandria is the first Father of the Church by whom it is recognized. Eusebius also informs us (*H. E.* vi. 14) that it was among the books of Canonical Scripture, of which explanations were given in the *Hypotyposes* of Clement. Origen refers to it expressly as the work of the Lord's brother. Of the Latin Fathers, Tertullian once expressly cites this epistle as the work of an apostle, as does Jerome. The epistle is also quoted by Malchian, a presbyter of Antioch, and by Palladius, and is contained in the Laodicene (A. D. 363), Carthaginian (397), and so-called Apostolic Catalogues, as well as in those emanating from the churches of the East and West, with the exception of the Synopsis of Chrysostom, and those of Cassiodorus and Ebed Jesu. (BIBLE; INSPIRATION; NEW TESTAMENT.)—III. *Time and Place of Writing.* Here all is conjecture. The author being not absolutely certain, there are no external grounds for deciding the point; and the internal evidence is but small. Lardner places it between A. D. 64 and 66; Davidson before A. D. 70; Credner, A. D. 80; Calmet, Estius, Witsius, and Neander, after the death of all the apostles but John, and perhaps after the fall of Jerusalem. There are no data from which to determine the place of writing.—IV. *For what Readers designed.* The readers are nowhere expressly defined. The address (verse 1) is applicable to Christians generally, and there is nothing in the body of the epistle to limit its reference.—V. *Its Object and Contents.* The object of the epistle is plainly enough announced, verse 3: the reason for this exhortation is given verse 4. The remainder of the epistle is almost entirely occupied by a minute depiction of the adversaries of the faith. The epistle closes by briefly reminding the readers of the oft-repeated prediction of the apostles—among whom the writer seems not to rank himself—that the faith would be assailed by such enemies as he has depicted (17–19), exhorting them to maintain their own steadfastness in the faith (20, 21), while they earnestly sought to rescue others from the corrupt example of those licentious livers (22, 23), and commending them to the power of God in language which forcibly recalls the closing benediction of Romans (verses 24, 25; compare Rom. xvi. 25–27). This epistle presents one peculiarity, which, as we learn from Jerome, caused its authority to be impugned in very early times—the supposed citation of apocryphal writings (verses 9, 14, 15). The former of these passages, referring to the contest of the archangel Michael and the devil "about the body of Moses," was supposed by Origen to be founded on a Jewish work called the "Assumption of Moses," but probably makes use of a Jewish tradition based on Deut. xxxiv. 6. As regards the supposed quotation from the Book of Enoch (ENOCH, BOOK OF), the question is not so clear whether St. Jude is making a citation from a work already in the hands of his readers, or is employing a traditional prophecy not at that time committed to writing.—VI. *Relation between the Epistles of Jude and* 2 *Peter*. It is familiar to all that the larger portion of this epistle (verses 3–16) is almost identical in language and subject with 2 Pet. ii. 1–19. This question is examined in the article PETER, SECOND EPISTLE OF.

Ju-de'a (L. *Judæa*, fr. Gr. *Ioudaia*, properly a fem. adj. = *Jewish*, sc. land or country, so named from the tribe of Judah; compare JEW), a territorial division which succeeded to the overthrow of the ancient landmarks of the tribes of Israel and Judah in their respective captivities. The Greek word first occurs Dan. v. 13 (LXX.; A. V. "Jewry"), and the first mention of the "province of Judea" is in Ez. v. 8; it is alluded to in Neh. xi. 3 (Heb. and A. V. "Judah"), and was the result of the division of the Persian empire mentioned by Herodotus (iii. 89–97), under Darius (compare Esth. viii. 9; Dan. vi. 1). In the apocrypha the word "province" is dropped, and throughout the books of Esdras, Tobit, Judith, and Maccabees, the expressions are "the land of Judea," "Judea" (A. V. frequently "Jewry"), and throughout the N. T. "The Jews made preparations for the work (of rebuilding the walls under Nehemiah)—a name which they received forthwith on their return from Babylon, from the tribe of Judah, which, being the first to arrive in those parts, gave name both to the inhabitants and the territory" (Jos. xi. 5, § 7). In a wide and more improper sense, the term Judea sometimes = the whole country of the Canaanites, its ancient inhabitants (Jos. i. 6, § 2); and even in the gospels we seem to read of the coasts of Judea "beyond Jordan" (Mat. xix. 1; Mk. x. 1). With Ptolemy, moreover, and Dion Cassius, Judea is synonymous with Palestine-Syria. Judea was, in strict language, the name of the third district, W. of the Jordan, and S. of Samaria. Its northern boundary, according to Josephus, was a village called Anuath; its southern another village named Jardas. Its general breadth was from the Jordan to Joppa. It was made a portion of the Roman province of Syria upon the deposition of Archelaus, the ethnarch of Judea, A. D. 6, and was governed by a procurator, subject to the governor of Syria. CESAREA; JERUSALEM; PALESTINE.

Judge. The administration of justice in all early Eastern nations, as amongst the Arabs of the desert to this day, rests with the patriarchal seniors (AGE, OLD; ELDER; PATRIARCH); the judges being the heads of tribes, or of chief houses in a tribe. Thus in Job xxix. 7–9 the patriarchal magnate is represented as going forth "to the gate" amidst the respectful silence of elders, princes, and nobles (compare xxxii. 9). During the oppression of Egypt the nascent people would necessarily have few questions at law to plead. When they emerged from this oppression into national existence, the want of a machinery of judicature began to press. The patriarchal seniors did not instantly assume the function, having probably been depressed by bondage till rendered unfit for it. Perhaps for these reasons Moses at first took the whole burden of judicature upon himself, then at the suggestion of Jethro (Ex. xviii. 14–24) instituted judges over numerically graduated sections of the people. These were chosen for their moral fitness, but from Deut. i. 15, 16, we may infer that they were taken from amongst those to whom primogeniture would have assigned it. The judge was reckoned a sacred person, and secured even from verbal injuries. Seeking a decision at law is called "inquiring of God" (Ex. xviii. 15). The term "gods" is actually applied to judges (Ex. xxi. 6, Heb.; compare Ps. lxxxii. 1, 6). But besides the sacred dignity thus given to the only royal function which, under the Theocracy, lay in human hands, it was made popular by being vested in those who led public feeling. The judges were disciplined in smaller matters, and, under Moses' own eye, for greater ones. When, however, the commandment, "judges and officers shalt thou make thee in all thy gates" (Deut. xvi. 18), came to be fulfilled in Canaan, there were the following sources from which those officials might be supplied:—(1.) the *ex officio* judges, or their successors, as chosen by Moses; (2.) any surplus left of patriarchal seniors when they were taken out (as has been shown from Deut. i. 15, 16) from that class; and (3.) the LEVITES. The Hebrews were sensitive as regards the administration of justice. (BRIBE.) The fact that justice reposed on a popular basis of administration largely contributed to keep up that spirit of independence which is the ultimate check on all perversions of the tribunal. The popular aristocracy of heads of tribes, sections of tribes, or families, is found to fall into two main orders of varying nomenclature. The more common name for the higher order is "princes," and for the lower "elders" (Judg. viii. 14; Ex. ii. 14; Job xxix. 7–9; Ezr. x. 8). These orders were the popular element of judicature. On the other hand, the Levitical body was imbued with a keen sense of allegiance to God as the Author of Law, and to the Covenant as His embodiment of it, and soon gained whatever forensic experience and erudition those simple times could yield; hence they brought to the judicial task the legal acumen and sense of general principles which complemented the ruder lay element. To return to the first or popular branch, there is reason to think, from the general concurrence of phraseology amidst much diversity, that in every city these two ranks of "princes" and "elders" had their analogies. The Levites also were apportioned on the whole equally among the tribes; and if they preserved their limits, there were probably few parts of Palestine beyond a day's journey from a Levitical city. One great hold which the priesthood had, in their jurisdiction, upon men's ordinary life was the custody in the sanctuary of the standard weights and measures, to which, in cases of dispute, reference was doubtless made. Above all these, the HIGH-PRIEST, in the ante-regal period, was the resort in difficult cases (Deut. xvii. 12), as the chief jurist of the nation, who would in case of need be perhaps oracularly directed; yet we hear of none acting as judge save Eli. It is also a fact of some weight, negatively, that none of the special deliverers called Judges was of priestly lineage, or even became as much noted as Deborah, a woman. This seems to show that any central action of the high-priest on national unity was null, and of this supremacy, had it existed in force, the judicial prerogative was the main element. The "Judges" were fifteen in number: 1. OTHNIEL; 2. EHUD; 3. SHAMGAR; 4. DEB-

-orah and Barak; 5. Gideon; 6. Abimelech; 7. Tola; 8. Jair; 9. Jephthah; 10. Ibzan; 11. Elon; 12. Abdon; 13. Samson; 14. Eli; 15. Samuel. (Chronology; Judges, Book of.) This function of the priesthood being, it may be presumed, in abeyance during the period of the Judges, seems to have merged in the monarchy. (King.) The kingdom of Saul suffered too severely from external foes to allow civil matters much prominence. In David's reign it was evidently the rule for the king to hear causes in person. The same class of cases which were reserved for Moses would probably fall to his lot; and the high-priest was of course ready to assist the monarch. This is further presumable from the fact that no officer analogous to a chief justice ever appears under the kings. Perhaps the arrangements, mentioned in 1 Chr. xxiii. 4, xxvi. 29, may have been made to meet the need of suitors. In Solomon's character, whose reign of peace would surely be fertile in civil questions, the "wisdom to judge" was the fitting first quality (1 K. iii. 9; compare Ps. lxxii. 1–4). As a judge Solomon shines "in all his glory" (1 K. iii. 16, &c.). It is likely that royalty in Israel was ultimately unfavorable to the local independence connected with the judicature of the "princes" and "elders" in the territory and cities of each tribe, and the Levites generally superseded the local elders in the administration of justice. But subsequently, when the Levites withdrew from the kingdom of the ten tribes, judicial elders probably again filled the gap. One more change is noticeable in the pre-Babylonian period. The "princes" constantly appear as a powerful political body, increasing in influence and privileges, and having a fixed centre of action at Jerusalem; till, in the reign of Zedekiah, they seem to exercise some of the duties of a privy council; and especially a collective jurisdiction (2 Chr. xxviii. 21; Jer. xxvi. 10, 16). Still, although far changed from its broad and simple basis in the earlier period, the administration of justice had little resembling the set and rigid system of the Sanhedrim of later times. (Synagogue.) This last change arose from the fact that the patriarchal seniority, degenerate and corrupted as it became before the Captivity, was by that event broken up, and a new basis of judicature had to be sought for. With regard to the forms of procedure, little more is known than may be gathered from the two examples, Ruth iv. 2, of a civil, and 1 K. xxi. 8–14, of a criminal character; to which, as a specimen of royal summary jurisdiction, may be added the well-known "judgment" of Solomon. There is no mention of any distinctive dress or badge as pertaining to the judicial officer. (Chain.) The use of the "white asses" (Judg. v. 10) (Ass), by those who "sit in judgment," was perhaps a convenient distinctive mark for them when journeying where they would not usually be personally known. In analogy with Eastern sovereigns God is represented in the Scripture as both "Judge and King," being preëminently "the Judge of all the earth" (Gen. xviii. 25), "the Judge of all" (Heb. xii. 23; compare Deut. xxxii. 36; 1 Sam. ii. 10; Ps. xcvi. 13; Rom. ii. 16, &c.). In the Divine arrangement Jesus Christ the Son of God is to be "the Judge of quick and dead" (Acts x. 42). Judgment; Appeal; Council; Fetters; Governor; Lawyer; Oath; Officer; Orator; Prison; Punishments; Trial; Witness.

Jud'ges (Heb. *shôphètîm*), **Book of.** I. *Title.* As the history of the Judges (Judge) occupies by far the greater part of the narrative, and is at the same time the history of the people, the title of the whole book is derived from that portion.—II. *Arrangement.* The book at first sight may be divided into two parts—i.–xvi. and xvii.–xxi.—A. i.–xvi. The subdivisions are—(a) i.–ii. 5, which may be considered as a first introduction, giving a summary of the results of the war carried on against the Canaanites by the several tribes on the W. of Jordan after Joshua's death, and forming a continuation of Josh. xii. (b) ii. 6–iii. 6. This is a second introduction, standing in nearer relation to the following history. (c) iii. 7–xvi. The words, "and the children of Israel did evil in the sight of the Lord," which had been already used in ii. 11, are imployed to introduce the history of the thirteen Judges comprised in this book. An account of six of these thirteen is given at greater or less length. The account of the remaining seven is very short, and merely attached to the longer narratives. We may observe in general on this portion of the book, that it is almost entirely a history of the wars of deliverance.—B. xvii.–xxi. This part has no formal connection with the preceding, and is often called an appendix. No mention of the Judges occurs in it. It contains allusions to "the house of God," the ark, and the high-priest. The period to which the narrative relates is simply marked by the expression, "when there was no king in Israel" (xix. 1; compare xviii. 1). It records (*a*) the conquest of Laish by a portion of the tribe of Dan, and the establishment there of the idolatrous worship of Jehovah already instituted by Micah in Mount Ephraim. (*b*) The almost total extinction of the tribe of Benjamin. The date is marked by the mention of Phinehas, the grandson of Aaron (xx. 28).—III. *Design.* There is a unity of plan in i.–xvi., the clew to which is stated in ii. 16–19. There can be little doubt of the design to enforce the view there expressed. But the words of that passage must not be pressed too closely. It is a general review of the *collective* history of Israel during the time of the Judges, the details of which, in their varying aspects, are given faithfully as the narrative proceeds. The existence of this design may lead us to suspect that we have not a complete history of the times, a fact which is clear from the book itself. We have only accounts of parts of the nation at any one time.—IV. *Materials.* The author must have found certain parts of his book in a definite shape: e. g. the words of the prophet (ii. 1–5), the song of Deborah (v.), Jotham's parable (ix. 7–20: see also xiv. 14, 18, xv. 7, 16). How far these and the rest of his materials came to him already written is a matter of doubt. Hävernick only recognizes the use of documents in the appendix. Other critics, however, trace them throughout. Bertheau says that the difference of the diction in the principal narratives, coupled with the fact that they are united in one plan, points to the incorporation of parts of previous histories.—V. *Relation to other Books:*—(A) *to Joshua.* Josh. xv.–xxi. must be compared with Judg. i. in order to understand fully how far the several tribes failed in expelling the people of Canaan. The book begins with a reference to Joshua's death, and ii. 6–9 resumes the narrative, suspended by i.–ii. 5, with the same words as are used in concluding the history of Joshua (Josh. xxiv. 28–31). In addition to this the following passages appear to be common to the two books: compare Judg. i. 10–15, 20, 21, 27, 29, with Josh. xv. 14–19, 13, 63, xvii. 12, xvi. 10. A reference to the conquest of Laish (Judg. xviii.) occurs in Josh. xix. 47.—(B) *to the Books of Samuel* *and Kings.* We find in i. 28, 30, 33, 35, a number of towns upon which, "when Israel was strong," a tribute of bond-service was levied: this is supposed by some to refer to the time of Solomon (1 K. ix. 13–22). The conduct of Saul toward the Kenites (1 Sam. xv. 6), and that of David (xxx. 29), is explained by Judg. i. 16. A reference to the continuance of the Philistine wars is implied in xiii. 5. The allusion to Abimelech (2 Sam. xi. 21) is explained by ch. ix. Chapters xvii.–xxi. and the Book of Ruth are more independent, but they have a general reference to the subsequent history. The question now arises whether this book forms one link in an historical series, or whether it has a closer connection either with those that precede or follow it. Its form would lead to the conclusion that it was not an independent book originally (so Mr. Orger, original author of this article). The history ceases with Samson, excluding Eli and Samuel; and then two historical pieces are added, xvii.–xxi., and the Book of Ruth, independent of the general plan and of each other.—VI. *Date.* The only guide to the date of this book which we find in ii. 6–xvi. is the expression "unto this day," the last occurrence of which (xv. 19) implies some distance from the time of Samson. (PENTATEUCH, II. 4, *a*.) But i. 21, according to the most natural explanation, indicates a date, for this chapter at least, previous to the taking of Jebus by David (2 Sam. v. 6–9). Again, we should at first sight suppose i. 28, 30, 33, 35, to belong to the time of the Judges; but these passages are taken by most modern critics as pointing to the time of Solomon (compare 1 K. ix. 21). i.–xvi. may therefore have been originally, as Ewald thinks, the commencement of a larger work reaching down to above a century after Solomon. Again, the writer of the appendix lived when Shiloh was no longer a religious centre (xviii. 31); he was acquainted with the regal form of government (xvii. 6, xviii. 1). (MICAH 1.) Chapter xviii. 30 is thought by Hengstenberg, Hävernick, &c., to refer to the Philistine oppression (1 Sam. iv. ff.). But Mr. Orger supposes, with Le Clerc, Rosenmüller, &c., that the Assyrian captivity is intended, in which case the writer must have lived after 721 B. C., and the whole book must have taken its present shape after that date. And if we adopt Ewald's view, that Judges to 2 Kings form one book, the final arrangement of the whole must have been after the thirty-seventh year of Jehoiachin's captivity, or B. C. 562 (2 K. xxv. 27). The Jews, followed by Jahn, Paulus, &c., ascribe the composition of the book to Samuel. (BIBLE; CANON; INSPIRATION; OLD TESTAMENT.)—VII. *Chronology.* The time commonly assigned to the period contained in this book is 299 years. The dates which are given amount to 410 years when reckoned consecutively: and Acts xiii. 20 would show that this was the computation commonly adopted, as the 450 years seem to result from adding 40 years for Eli to the 410 of this book. But a difficulty is created by Judg. xi. 26, and in a still greater degree by 1 K. vi. 1, where the whole period from the Exodus to the building of the Temple is stated as 480 years (440, LXX.). On the whole, it seems safer to give up the attempt to ascertain the chronology exactly. The successive narratives give us the history of only parts of the country, and *some* of the occurrences may have been contemporary (x. 7). CHRONOLOGY.

* **Judg'ment** = the act, decision, or sentence of a JUDGE (1 K. iii. 28, &c.); often applied to the decisions, commandments, and providential dispensations of GOD, the supreme Judge (Ex. xxi. 1; Ps. x. 5, xix. 9, xxxvi. 6, &c.), to the afflictions and calamities proceeding from Him (Ex. vi. 6; Is. xxvi. 9, &c.). "The judgment to come" (Acts xxiv. 25) refers to the judgment of the "last day" (Jn. xi. 24), or "great day" (Jude 6), or "day of judgment" (Mat. x. 5, xi. 22, 24, &c.), "in the which God will judge the world in righteousness by that man (JESUS CHRIST) whom He hath ordained" (Acts xvii. 31; comp. Jn. v. 22). The proceedings of this day are most fully given in Mat. xxv. 31–46; compare 2 Cor. v. 10, and Rev. xx. 12 ff. DAMNATION; DEATH; ETERNAL; HEAVEN; HELL; LIFE, &c.

Judg'ment-hall. The Gr. *praitôrion* = L. *prætorium* (PRETORIUM) is so translated five times in the A. V. of the N. T.; and in those five passages it denotes two different places. 1. In Jn. xviii. 28, 33, xxix. 9, it is the residence which Pilate occupied when he visited Jerusalem. The site of Pilate's pretorium in Jerusalem has given rise to much dispute, some supposing it to be the palace of King Herod, others the tower of Antonia. (PRETORIUM.) 2. In Acts xxiii. 35 Herod's "judgment-hall" in Cesarea was doubtless a part of that magnificent range of buildings, the erection of which by King Herod is described in Jos. xv. 9, § 6.—The word "palace," or "Cesar's court," in the A. V. of Phil. i. 13, is a translation of the same word *praitôrion* = *prætorium.* It may here have denoted the quarter of that detachment of the Pretorian Guards which was in immediate attendance upon the emperor, and had barracks in Mount Palatine.

Ju'dith (L. fr. Heb. *Yĕhûdîth*, fem. of *Yĕhûdî* = JUDAH). 1. Daughter of Beeri the Hittite, and wife of Esau (Gen. xxvi. 34). (AHOLIBAMAH.)—2. The heroine of the apocryphal book of Judith (see below), who appears as an ideal type of piety (Jd. viii. 6), beauty (xi. 21), courage and chastity (xvi. 22 ff.). Her supposed descent from Simeon (ix. 2), and the manner in which she refers to his cruel deed (xxxiv. 25 ff.), mark the conception of the character, which evidently belongs to a period of stern and perilous conflict.

Ju'dith (see above), **the Book of,** like that of Tobit, belongs to the earliest specimens of historical fiction. The narrative of the reign of "Nebuchadnezzar king of *Nineveh*" (Jd. i. 1), of the campaign of Holofernes, and the deliverance of Bethulia, through the stratagem and courage of the Jewish heroine, contains too many and too serious difficulties, both historical and geographical, to allow of the supposition that it is either literally true, or even carefully moulded on truth (so Mr. Westcott). 2. The value of the book is not, however, lessened by its fictitious character. On the contrary, it becomes even more valuable as exhibiting an ideal type of heroism, which was outwardly embodied in the wars of independence. It cannot be wrong to refer its origin to the Maccabean period, which it reflects not only in its general spirit, but even in smaller traits. But while it seems certain that the book is to be referred to the second century B. C. (175–100 B. C.), the attempts which have been made to fix its date within narrower limits, either to the time of the war of Alexander Jannæus (105–4 B. C., Movers) or of Demetrius II. (129 B. C., Ewald), rest on very inaccurate data. It might seem more natural (as a mere conjecture) to refer it to an earlier time (about 170 B. C., when Antiochus Epiphanes made his first assault upon the Temple. 3. In accordance with the view which has been given of the character and date of the book, it is probable that the several parts may have a distinct symbolic meaning. 4. Two conflicting statements have been preserved as to the original language of the book. Origen speaks of it together with Tobit as "not existing in Hebrew even among the Apocrypha" in the Hebrew collection. Jerome, on the other hand, says that "among the Hebrews the Book of Judith . . . . . being written in the Chaldee language is reckoned among the histories." There can be little doubt that the book was written in Palestine in the national dialect (Syro-Chaldaic). 5. The text exists at present in two distinct recensions, the Greek (followed by the Syriac) and the Latin. The former evidently is the truer representative of the original, and it seems certain that the Latin was derived, in the main, from the Greek by a series of successive alterations. The Latin text contains many curious errors. At present it is impossible to determine the authentic text. 6. The existence of these various recensions of the book is a proof of its popularity and wide circulation, but the external evidence of its use is very scanty. The first reference to its contents occurs in Clemens Romanus, and it is quoted with marked respect by Origen, Hilary, and Lucifer. Jerome speaks of it as "reckoned among the Sacred Scriptures by the Synod of Nice." It has been wrongly inserted in the catalogue at the close of the Apostolic Canons. Canon.

Ju'el (fr. Gr.). **1.** Uel (1 Esd. ix. 34).—**2.** Joel 13 (ix. 35).

Ju'li-a [as an English word, usually pronounced jule'ya] (L. fem. of Julius), a Christian woman at Rome, probably the wife, or perhaps the sister of Philologus, in connection with whom she is saluted by St. Paul (Rom. xvi. 15).

Ju'li-us [as an English word, usually pronounced jule'yus] (L., a common Roman name; fr. Gr. = *soft-haired, downy*, Schl.), the centurion of "Augustus's band" (Army) to whose charge St. Paul was delivered when he was sent prisoner from Cesarea to Rome (Acts xxvii. 1, 3).

Ju'ni-a [as an English word, usually pronounced june'ya] (L., probably a man's name, properly *Junias*, contracted from *Junilius* [= *little Junius*], or *Junianus* [= *of* or *from Junius*]; but regarded by Chrysostom, &c., as a woman's name), a Christian at Rome, mentioned by St. Paul with Andronicus 3 (Rom. xvi. 7). Origen conjectures that he was possibly one of the seventy disciples.

Ju'ni-per (1 K. xix. 4, 5; Ps. cxx. 4; Job xxx. 4). The Heb. *rothem*, translated in A. V. "juniper," is beyond doubt a sort of broom, *Genista monosperma, Genista Rœtam* of Forskäl, answering to the Arabic *Rethem*, which is also found in the desert of Sinai, in the neighborhood of the true juniper (Robinson, ii. 124). It is very abundant in the desert of Sinai, and affords shade and protection, both in heat and storm, to travellers. The roots are much valued by the Arabs for charcoal for the Cairo market. The Rothem is a leguminous plant, and bears a white flower. It is found also in Spain, Portugal, and Palestine. Cedar.

Ju'pi-ter (L. = *a father that helps*, or *father Zeus?*), the supreme or chief god among the ancient Romans. Jupiter in the A. V. is the translation of the Gr. *Zeus*. Antiochus Epiphanes dedicated the Temple at Jerusalem to the service of Zeus ("Jupiter" A. V.) Olympius (2 Mc. vi. 2), and at the same time the rival temple on Gerizim was devoted to Zeus Xenius (*Jupiter hospitalis*, Vulgate; "Jupiter the Defender of strangers," A. V.). The Olympian Zeus was the national god of the Hellenic race, as well as the supreme ruler of the heathen world, and as such formed the true opposite to Jehovah. The application of the second epithet, "the god of hospitality" (A. V. "Defender of strangers"), is more obscure. Jupiter or Zeus is mentioned in the N. T., on the occasion of St. Paul's visit to Lystra (Acts xiv. 12, 13), where the expression "Jupiter, which was before their city," means that his temple was outside the city; also in connection with Diana of Ephesus (xix. 35).

Ju'shab-he'sed (fr. Heb. = *loving-kindness is returned*), son of Zerubbabel (1 Chr. iii. 20). Hasadiah.

* **Jus-ti-fi-ca'tion** (fr. L., literally = *a making just* or *righteous*; hence *a treating* or *treatment* of one *as just*), the A. V. translation of—1. Gr. *dikaiôma* (Rom. v. 16 only), elsewhere translated "righteousness" (ii. 26, v. 18, viii. 4; Rev. xix. 8), "judgment" (Rom. i. 32; Rev. xv. 4), "ordinance" (Lk. i. 6; Heb. ix. 1, 10).—2. Gr. *dikaiósis* (Rom. iv. 25, v. 18 only). Justify.

* **Jus'ti-fy** (fr. L. = *to make just* or *treat as just*, see above), **to**, the A. V. translation of—1. Heb. *tsâdak* (Ex. xxiii. 7; Deut. xxv. 1; Job ix. 20; Ps. cxliii. 2, &c.), also translated "to be just" (Job iv. 17, ix. 2, xxxiii. 12), "to be righteous" (Gen. xxxviii. 26; Job ix. 15, &c.), "to do justice to" (2 Sam. xv. 4; Ps. lxxxii. 3), "to cleanse" (Dan. viii. 14), "to turn to righteousness" (xii. 2), "to clear" (Gen. xliv. 16).—2. Gr. *dikaioô* (Mat. xi. 19, xii. 37, &c.). This Greek verb occurs forty times in the N. T., and is translated "to justify," except in Rom. iii. 26 ("justifier," literally *one justifying*), vi. 7 ("is freed," literally *has been justified*), and Rev. xxii. 11 ("let him be righteous," literally *let him be made righteous* or *justified*; but critical editions here read *let him do righteousness*); in LXX. = No. 1. The Scriptures teach that God "justifieth the ungodly" (Rom. iv. 5) "freely by His grace through the redemption that is in Christ Jesus" (iii. 24), "faith"—not that which maketh "void the law, but that which establisheth the law" (31), "which worketh by love" (Gal. v. 6), "by which the heart is purified" (Acts xv. 9), a vital union with the Lord Jesus Christ sustained (Rom. xi. 20; Jn. xv. 5), and "the good fight" fought (1 Tim. vi. 12)—such faith being the condition of this justification by God (Rom. iii. 28), while "works" well-pleasing to God, but not self-righteous, are the outgrowth of this faith and the evidence of this justification (Jas. ii. 17-26). James, General Epistle of, &c.

Jus'tus (L. *just*). **1.** A surname of Joseph called Barsabas (Acts i. 23).—**2.** A Christian at Corinth, with whom St. Paul lodged (xviii. 7).—**3.** A surname of Jesus, friend of St. Paul (Col. iv. 11).

Jut'tah (fr. Heb. = *extended*, Ges.), a city in the mountain region of Judah, in the neighborhood of Maon and Carmel (Josh. xv. 55), allotted to the priests (xxi. 16). A village called *Yutta* was visited by Robinson, close to *Ma'in* and *Kurmul*, which doubtless represents the ancient town. Reland, Michaelis, Robinson, &c., suppose that Juttah = "a city of Juda" (Lk. i. 39), in which Zacharias, father of John the Baptist, resided; but this is not confirmed by positive evidence.

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Kab'ze-el (fr. Heb. = *God's gathering*, Ges.), one of the "cities" of Judah, apparently the farthest S. (Josh. xv. 21); the native place of BENAIAH the son of Jehoiada (2 Sam. xxiii. 20; 1 Chr. xi. 22). After the Captivity it was reinhabited by the Jews, and appears as JEKABZEEL. Wilton (in Fairbairn) would place Kabzeel at *'Ain el-'Arûs*, a fountain in the *Wady el-Kuseib*, at the base of the chalk cliffs (AKRABBIM?), near the S. end of the Dead Sea. Rowlands (in Fairbairn, under "South Country") supposes Kabzeel = what was afterward the celebrated Jewish fortress of Masada, now *Sebbeh*, on the W. side of the Dead Sea. See cut under SEA, THE SALT.

* **Ka'des** [-deez], the Greek form of KADESH (Jd. i. 9).

Ka'desh (Heb. *sacred*, Ges.), **Ka'desh–bar'ne-a** (*sacred desert of wandering*, Sim., Ges.). This place, the scene of Miriam's death, was the farthest point which the Israelites reached in their direct road to Canaan; it was also that whence the spies were sent, and where, on their return, the people broke out into murmuring, upon which their term of wandering began (Num. xiii. 3, 26, xiv. 29-33, xx. 1; Deut. ii. 14). Probably "Kadesh," though applied to signify a "city," had also a wider application to a region, in which Kadesh-meribah certainly, and Kadesh-barnea probably, indicates a precise spot. Thus Kadesh appears as a limit E. of the same tract which was limited W. by SHUR (Gen. xx. 1), the first portion of the wilderness on which the people emerged from the passage of the Red Sea. "Between Kadesh and BERED" is another indication of the site of Kadesh as an eastern limit (xvi. 14), for the point so fixed is "the fountain on the way to Shur" (ver. 7), and the range of limits is narrowed by selecting the western one not so far to the W., while the eastern one, Kadesh, is unchanged. Again, we have Kadesh as the point to which the foray of Chedorlaomer "returned." In Gen. xiv. 7 Kadesh is identified with EN-MISHPAT, the "fountain of judgment," and is connected with TAMAR or HAZAZON-TAMAR. Precisely thus stands Kadesh-barnea in Numbers and Joshua (compare Ez. xlvii. 19, xlviii. 28; Num. xxxiv. 4; Josh. xv. 3). For there is an identity about all the connections of the two, which, if not conclusive, will compel us to abandon all possible inquiries. This holds especially as regards PARAN and Tamar, and in respect of its being the eastern limit of a region, and also of being the first point of importance found by Chedorlaomer on passing round the southern extremity of the Dead Sea. (SEA, THE SALT.) In a strikingly similar manner we have the limits of a route, apparently a well-known one at the time, indicated by three points, Horeb (SINAI), Mount SEIR, Kadesh-barnea, in Deut. i. 2, the distance between the extremes being fixed at "eleven days' journey," or about 165 miles, allowing fifteen miles to an average day's journey. This is one element for determining the site of Kadesh, assuming of course the position of Horeb to be ascertained. The name of the place to which the spies returned is "Kadesh" simply, in Num. xiii. 26, and is there closely connected with the "wilderness of Paran;" yet the "wilderness of ZIN" stands in near conjunction, as the point whence the "search" of the spies commenced (ver. 21). Again, in Num. xxxii. 8, we find that it was from Kadesh-barnea that the mission of the spies commenced, and in the rehearsed narrative of the same event in Deut. i. 19, and ix. 23, the name is also Kadesh-barnea. Thus far there seems no reasonable doubt of the identity of this Kadesh with that of Genesis. Again, in Num. xx., we find the people encamped in Kadesh after reaching the wilderness of Zin. Jerome clearly knows of but one and the same Kadesh—"where Moses smote the rock," where "Miriam's monument," he says, "was still shown, and where Chedorlaomer smote the rulers of Amalek." The apparent ambiguity of the position (1.) in the wilderness of Paran, or in Paran; and (2.) in that of Zin, is no real increase to the difficulty. For whether these tracts were contiguous, and Kadesh on their common border, or ran into each other, and embraced a common territory, to which the name "Kadesh," in an extended sense, might be given, is comparatively unimportant. One site fixed on for Kadesh is the *'Ain es Sheyâbeh*, about sixty miles S. of Beer-sheba, on the S. side of the "mountain of the Amorites," and therefore too near Horeb to fulfil the conditions of Deut. i. 2. Messrs. Rowlands and Williams argue strongly in favor of a site for Kadesh on the W. side of this whole mountain region, at *'Ain Kades* or *Kadeis* (*'Ain el-Kudeirât*, Rbn.), about forty-five miles S. S. W. from Beer-sheba. Prof. Tuch, Wilton, Winer, &c., accept this identification; Robinson (ii. 194 n., and in *B. S.* vi. 379) and Porter (in Kitto) dispute both identification and orthography. Mr. Hayman also considers this spot too far W. for the fixed point intended in Deut. i. 2 as Kadesh-barnea. The indications of locality strongly point to a site near where the mountain of the Amorites descends to the low region of the ARABAH and Dead Sea. The nearest approximation which can be given to a site for the city of Kadesh, may be probably attained by drawing a circle, from the pass *Es-Sŭfâh* (Zephath?), at the radius of about a day's journey; its southwestern quadrant will intersect the "wilderness of Paran," or *Et-Tih*, which is there overhung by the superimposed plateau of the mountain of the Amorites; while its southeastern one will cross what has been designated as the "wilderness of Zin." This seems to satisfy all the conditions of the passages of Genesis, Numbers, and Deuteronomy, which refer to it. The nearest site in harmony with this view, which has yet been suggested (Rbn. ii. 175), is undoubtedly the *'Ain el-Weibeh*, an important watering-place, on the western border of the *'Arabah*, about fifty miles S. E. from Beer-sheba. To this, however, is opposed the remark of Stanley (96), that it does not afford among its "stony shelves of three or four feet high" any proper "cliff," such as is the word specially describing that "rock" (A. V.) from which the water gushed. Stanley (95) would find Kadesh in Petra (SELA); but this was in Edom, not on its uttermost border (compare Num. xx. 16). Raumer would place Kadesh at *'Ain Hasb*, a pool of living water in the *'Arabah*, about twenty miles S. of the Dead Sea. A writer in the *Journal of Sacred Literature*, April, 1860, would place Kadesh at Elusa (*el-Khulasah*; CHESIL?). WILDERNESS OF THE WANDERING.

Kad'mi-el (Heb. *one before God*, i. e. minister of God, Ges.), one of the Levites who with his family returned from Babylon with Zerubbabel; apparently a representative of the descendants of Hodaviah, elsewhere called Hodevah or Judah (Ezr. ii. 40; Neh. vii. 43). Kadmiel and his house are prominent in history on several occasions (Ezr. iii. 9; Neh. ix. 4, 5, x. 9, xii. 8, 24).

Kad'mon-ites (fr. Heb. sing. = *the Eastern*, Ges.), **the,** a people named in Gen. xv. 19 only; one of the nations who at that time occupied the land promised to the descendants of Abram. Bochart derives the Kadmonites from Cadmus, and further identifies them with the HIVITES. More probably (so Mr. Grove, Lightfoot, Ritter, &c.) Kadmonites = the "children of the EAST." (ARABIA.) Thomson (i. 242) says the Kadmonites are supposed to have resided about the head-waters of the Jordan under Hermon, and the name is still preserved among the Nusairiyeh N. of Tripoli, who have a tradition that their ancestors were expelled from Palestine by Joshua.

* **Ka'in** (fr. Heb. = CAIN) = the KENITE (Num. xxiv. 22, margin).

Kal'lai, or **Kal'la-i** (Heb. *the swift messenger of Jehovah?* Ges.), a priest in the days of Joiakim the son of Jeshua. He represented the family of Sallai (Neh. xii. 20).

Ka'nah (Heb. *place of reeds*, Ges.), one of the places on the boundary of Asher; apparently next to "great Zidon" (Josh. xix. 28 only); but identified by Robinson, Wilson, Porter, Van de Velde, &c., with the modern village *Kâna*, six miles E. S. E. from Tyre, and nearly twenty miles S. from Zidon. An *'Ain Kana* is marked in the map of Van de Velde, about eight miles S. E. of *Saida* (Zidon). This at least (so Mr. Grove) answers more nearly the requirements of the text.

Ka'nah (see above), **the Riv'er,** a stream falling into the Mediterranean, and forming the division between the territories of Ephraim on the S. and Manasseh on the N. (Josh. xvi. 8, xvii. 9). Robinson (iii. 135) identifies it "without doubt" with a wady, which, taking its rise in the central mountains of Ephraim, near *'Akrabeh*, some seven miles S. E. of *Nâblus*, enters the sea just above Jaffa as *Nahr el-'Aujeh*; bearing during part of its course the name of *Wady Kânah*. The conjecture of Schwarz Mr. Grove regards as more plausible—that it is a wady which commences W. of and close to *Nâblus*, at *'Ain el-Khassab*, and falls into the sea, about twelve miles N. of the former, as *Nahr Falaik*, and which bears also the name of *Wady el-Khassab* (*the reedy stream*). The *Nahr el-Akhdar*, a small stream which falls into the Mediterranean twelve or fourteen miles further N. and about two miles S. of ancient Cesarea, is also suggested as = Kanah (Kitto, &c.).

Ka-re'ah (Heb. *bald-head*, Ges.), father of Johanan and Jonathan, two of the captains who supported Gedaliah's authority and avenged his murder (Jer. xl. 8, 13, 15, 16, xli. 11, 13, 14, 16, xlii. 1, 8, xliii. 2, 4, 5); also called CAREAH.

Kar'ka-a (fr. Heb. = *foundation*, *bottom*, Ges.), one of the landmarks on the S. boundary of Judah (Josh. xv. 3). Its site is unknown. Wilton (in Fairbairn) suggests *Wady el-Kureiyeh*, about seventy-five miles S. S. W. of Beer-sheba.

Kar'kor (Heb. *foundation*, Ges.), the place in which Zebah and Zalmunna were again routed by Gideon (Judg. viii. 10). It must have been on the E. of the Jordan, beyond the district of the towns, in the open wastes inhabited by the nomad tribes. Mr. Grove and Porter (in Kitto) think it cannot have been so far to the S. as it is placed by Eusebius and Jerome, viz. one day's journey (about fifteen miles) N. of Petra. Wilton (in Fairbairn) would identify Karkor with *el-Kerak* between *Busrah* (ancient Bozrah?) and *Tell 'Ashterah* (Ashtaroth), or with the whole of the rich plain *en-Nukrah* in the *Haurân*.

Kar'tah (Heb. *city*, Ges.), a town of Zebulun, allotted to the Merarite Levites (Josh. xxi. 34). Van de Velde (i. 289) supposes it at *Tell Kurthani* on the bank of the Kishon, at the foot of Carmel.

Kar'tan (Heb. *double city*, Ges.), a city of Naphtali, allotted to the Gershonite Levites (Josh. xxi. 32); = KIRJATHAIM in 1 Chr. vi. 76.

Kat'tath (Heb. *small*, Ges.), one of the cities of Zebulun (Josh. xix. 15). Schwarz seeks to identify it with *Kâna el-Jelîl*—most probably the CANA OF GALILEE of the N. T. Gesenius and Rosenmüller would make Kattah = KITRON.

Ke'dar (Heb. *dark-skinned*, Ges.), the second in order of the sons of ISHMAEL (Gen. xxv. 13; 1 Chr. i. 29), and the name of a great tribe of the Arabs, settled on the N. W. of the peninsula and the confines of Palestine. This tribe seems to have been, with Tema, the chief representative of Ishmael's sons in the western portion of the land they originally peopled. The "glory of Kedar" is recorded by Isaiah (xxi. 13–17) in the burden upon ARABIA; and its importance may also be inferred from the "princes of Kedar," mentioned by Ezekiel (xxvii. 21), as well as the pastoral character of the tribe. In Cant. i. 5 the "black tents of Kedar" are forcibly mentioned. In Is. lx. 7 we find "the flocks of Kedar" (compare Jer. xlix. 28, 29). They appear also to have been, like the wandering tribes of the present day, "archers" and "mighty men" (Is. xxi. 17; compare Ps. cxx. 5). That they also settled in villages or towns, we find from Isaiah (xlii. 11). The tribe seems to have been one of the most conspicuous of all the Ishmaelite tribes, and hence the Rabbins call the Arabians universally by this name. As a link between Bible history and Mohammedan traditions, the tribe of Kedar is probably found in the people called the Cedrei by Pliny, on the confines of Arabia Petræa to the S.

Ked'e-mah (Heb. *eastward*), the youngest of the sons of ISHMAEL (Gen. xxv. 15; 1 Chr. i. 31).

Ked'e-moth (Heb. *antiquities*, Ges.), a city in the district E. of the Dead Sea, allotted to Reuben (Josh. xiii. 18); given to the Merarite Levites (xxi. 37; 1 Chr. vi. 79). It possibly conferred its name on the "wilderness," or uncultivated pasture-land, "of Kedemoth" (Num. xxi. 23; Deut. ii. 26, &c.).

Ke'desh (Heb. *sanctuary*, Ges.). **1.** A city in the extreme S. of Judah (Josh. xv. 23); = KADESH, KADESH-BARNEA?—**2.** A city of Issachar, allotted to the Gershonite Levites (1 Chr. vi. 72); = KISHON (Josh. xxi. 28); supposed by Mr. Grove to be the Kedesh mentioned among the cities whose kings were slain by Joshua (Josh. xii. 22), in company with Megiddo and Jokneam of Carmel.—**3.** "Kedesh," also "Kedesh in Galilee," and once (Judg. iv. 6) "Kedesh-naphtali;" one of the fortified cities of Naphtali, named between Hazor and Edrei (Josh. xix. 37); appointed as a city of refuge, and allotted with its "suburbs" to the Gershonite Levites (xx. 7, xxi. 32; 1 Chr. vi. 76). It was the residence of Barak (Judg. iv. 6), and there he and Deborah assembled the tribes of Zebulun and Naphtali before the conflict (9, 10), being probably, as its name implies, a holy place of great antiquity. It was taken by Tiglath-pileser in the reign of Pekah (2 K. xv. 29). Its next appearance is as the scene of a battle between Jonathan Maccabeus and the forces of Demetrius (1 Mc. xi. 63, 73, A. V. CADES).

After this time it is spoken of by Josephus as in the possession of the Tyrians—"a strong inland village," well fortified. Robinson has with great probability (so Mr. Grove, Thomson, Wilson, Van de Velde, Porter, &c.) identified the spot at *Kedes* or *Kades*, a village on a rather high ridge, ten English miles N. of *Safed*, four N. W. of the upper part of the Sea of Merom, and twelve or thirteen S. of *Banias*. Its site is a splendid one, well watered and surrounded by fertile plains, but extremely unhealthy. There are numerous sarcophagi and other ancient remains.

*** Ke'dron.** Kidron.

Ke-hel'a-thah (Heb. *convocation*, Ges.), a desert encampment of the Israelites (Num. xxxiii. 22). Wilderness of the Wanderings.

Kei'lah [kee-] (Heb., probably = *fortress, castle*, Ges.), a city of the lowland district of Judah (Josh. xv. 44). Its main interest consists in its connection with David. He rescued it from an attack of the Philistines, who had fallen upon the town at the beginning of the harvest. It was then a fortified place, with walls, gates, and bars (1 Sam. xxiii. 7). During this time the massacre of Nob was perpetrated, and Keilah became the repository of the sacred Ephod, which Abiathar the priest, the sole survivor, had carried off with him (6). The inhabitants soon plotted David's betrayal to Saul, then on his road to besiege the place. Of this intention David was warned by Divine intimation. He therefore left (7-13). The rulers of the district (A. V. "part") assisted Nehemiah in the repair of the walls of Jerusalem (Neh. iii. 17, 18). Mr. Grove places Keilah at *Kila*, a site with ruins, on the lower road from *Beit Jibrin* to Hebron, about eight miles from *Beit Jibrin* (Eleutheropolis). Wilson (in Fairbairn) identifies Keilah with *el-Khuweilfeh*, the ruins of a stronghold on two hills about fifteen miles S. W. from Hebron, and as far S. of *Beit Jibrin*.

Kei'lah (see above), **the Gar'mite** (Garmite), apparently a descendant of the great Caleb (1 Chr. iv. 19). There is no apparent connection with the town Keilah.

Ke-la'iah [-la-yah] (Heb. *assembly of Jehovah*, Sim.) = Kelita (Ezr. x. 23).

Kel'i-ta (Heb. *dwarf*, Ges.; *assembly, congregation*, Sim.), one of the Levites who returned with Ezra, and had married a foreign wife (Ezr. x. 23). He assisted in expounding the law (Neh. viii. 7), and signed the covenant with Nehemiah (x. 10); = Kelaiah.

Kem'u-el (Heb. *assembly of God?* Ges.). **1.** Son of Nahor by Milcah, and father of Aram (Gen. xxii. 21).—**2.** Son of Shiphtan, and prince of Ephraim; one of the twelve men appointed by Moses to divide the land of Canaan (Num. xxxiv. 24).—**3.** A Levite, father of Hashabiah, prince of the tribe in David's reign (1 Chr. xxvii. 17).

Ke'nan (fr. Heb.) = Cainan the son of Enos (1 Chr. i. 2; Gen. v. 9, margin).

Ke'nath (Heb. *possession*, Ges.), one of the cities on the E. of Jordan, with its "daughter-towns" (A. V. "villages") taken possession of by Nobah, who then called it by his own name (Num. xxxii. 42; Judg. viii. 11; 1 Chr. ii. 23). Pliny makes it one of the cities of the Decapolis. Its Arab inhabitants defeated the troops of Herod the Great. It had a bishop in the 5th century, A. D. Its site has been recovered with tolerable certainty at *Kenawât*, a ruined town at the southern extremity of the *Lejah*, about twenty miles N. of *Bozrah*. (Bozrah 2.) Its magnificent ruins of temples, palaces, theatres, churches, massive private houses, &c., cover a space one mile long by half a mile wide. Jair.

Ke'naz (Heb. *a hunt*, Ges.). **1.** Son of Eliphaz, the son of Esau; one of the dukes of Edom (Gen. xxxvi. 15, 42; 1 Chr. i. 36, 53).—**2.** Father or ancestor of Othniel (Josh. xv. 17; Judg. i. 13, iii. 9, 11; 1 Chr. iv. 13). Ewald, Stanley, Lord A. C. Hervey, &c., make this Kenaz = No. 1. (Kenezite.)—**3.** A grandson of Caleb, according to 1 Chr. iv. 15. Another name has possibly fallen out before Kenaz. Uknaz.

Ke'nez-ite (fr. Heb. *Kenizzi*) = descendant of Kenaz 2, Ges. (Num. xxxii. 12; Josh. xiv. 6, 14). Caleb 2; Kenizzites; Othniel.

Ke'nite (sing., fr. Heb., probably = *smith*, Ges.), **the**, and **Ke'nites** (pl.), **the**, a tribe or nation whose history is strangely interwoven with that of the chosen people. The first mention of them is in company with the Kenizzites and Kadmonites (Gen. xv. 19). Their origin is hidden from us. But we may fairly infer that they were a branch of the larger nation of Midian—from the fact that Jethro, who in Exodus (see ii. 15, 16, iv. 19, &c.) is represented as dwelling in the land of Midian, and as priest or prince of that nation, is in Judges (i. 16, iv. 11) as distinctly said to have been a Kenite. The important services rendered by the sheikh of the Kenites to Moses, during a time of great pressure and difficulty, were rewarded by the latter with a promise of firm friendship between the two peoples. The connection then commenced lasted as firmly as a connection could last between a settled people like Israel and one whose tendencies were so ineradicably nomadic as the Kenites. They seem to have accompanied the Hebrews during their wanderings (Num. xxiv. 21, 22; Judg. i. 16; compare 2 Chr. xxviii. 15). But the wanderings of Israel over, they forsook the neighborhood of the towns, and betook themselves to freer air—to "the wilderness of Judah, which is to the S. of Arad" (Judg. i. 16; 1 Sam. xv. 6, xxvii. 10, see xxx. 29). But one of the sheikhs of the tribe, Heber by name, had wandered N. instead of S. (Judg. iv. 11). (Jael.) The most remarkable development of this people is to be found in the sect or family of the Rechabites. Hemath; Jehonadab.

*** Ken'iz-zites** (fr. Heb. sing. *Kenizzi* = *hunter*, Ges.; compare Kenezite), a Canaanitish tribe, of which (so Gesenius) nothing further is known (Gen. xv. 19).

Ke'ren–hap'puch [-puk] (Heb. *horn of antimony*, *the paint-horn*, Ges.), the youngest of the daughters of Job, born to him during the period of his reviving prosperity (Job xlii. 14).

*** Ker'chiefs**, the A. V. translation of Hebrew plural *mispâchôth* or *mispăchôth* (Ez. xiii. 18, 21). Kimchi, Schroeder, Hävernick, Dr. W. L. Alexander (in Kitto), &c., suppose the Hebrew = long loose robes in which females might wrap the whole person from head to foot. Rosenmüller, Gesenius, &c., translate *cushions, quilts, mattresses*. Dress.

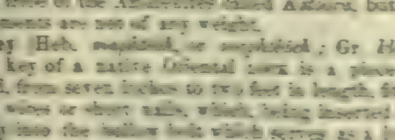
Ke'ri-oth (Heb. *keriyôth* = *cities*, Ges.). **1.** A name which occurs among the towns in the southern district of Judah (Josh. xv. 25). According to the A. V. ("Kerioth, *and* Hezron") it denotes a distinct place from the name which follows it; but this separation is not in accordance with the accentuation of the Hebrew text, and is now generally abandoned, and the name taken as "Kerioth-hezron, which is Hazor." Robinson and Van de Velde propose to identify it with *Kuryetein* (*the two cities*), a ruined site about ten miles S. from Hebron, and three from *Ma'in* (Maon). Wilson (in Fairbairn) reads "Kerioth-Hezron which is Hazor-Amam," and makes the whole but one city at the modern *Kuryetein*; Rowlands (in Fairbairn under "S. Country") places the whole at *Kusr es-Surr*, an ancient site three or four miles S. S. E. of *Tell 'Arâd* (Arad). (Judas Iscariot.)—2. A city of Moab (Jer. xlviii. 24). By Porter it is unhesitatingly identified with *Kureiyeh*, a ruined town about three miles in circuit, and six miles E. of *Busrah* (Bozrah 2; Salcah) in the southern part of the *Hauran*. Mr. Grove would identify Kerioth with *Kureyat*, at the W. foot of *Jebel 'Attarûs*, and but a short distance from Dibon, Beth-meon, or Heshbon. Wilson (in Fairbairn), after Mr. C. Graham, identifies Kerioth with *Kereth*, one of a series of ancient cities with gigantic edifices, situated N. of *Ammân* (Rabbah 1) and S. W. of *Busrah*. Kerioth, in verse 41, would appear = *the cities* of Moab. Kirioth; [illegible].

Ke'ros (Chald. *a weaver's comb*, Ges.), one of the Nethinim, whose descendants returned with Zerubbabel (Ezr. ii. 44; Neh. vii. 47).

Ket'tle (Heb. *dûd*), a vessel for culinary or sacrificial purposes (1 Sam. ii. 14). The Hebrew word is also rendered "basket" in Jer. xxiv. 2, "caldrons" in 2 Chr. xxxv. 13, and "pot" in Job xli. 20.

Ke-tu'rah (Heb. *incense*, Ges.), the wife whom Abraham "added and took" (A. V. "again took") besides, or after the death of, Sarah (Gen. xxv. 1; 1 Chr. i. 32). Gesenius and others adopt the theory that Abraham took Keturah after Sarah's death; but probability seems against it (compare Gen. xvii. 17, xviii. 11; Rom. iv. 19; and Heb. xi. 12), and we incline to the belief (so Mr. E. S. Poole) that Gen. xxv., at least as far as verse 10, is placed out of its chronological sequence, in order not to break the main narrative; and that Abraham took Keturah during Sarah's lifetime. That she was, strictly speaking, his wife is also very uncertain. In 1 Chr. i. 32, she is called a "concubine" (compare Gen. xxv. 5, 6). (Marriage.) The sons of Keturah were "Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah" (ver. 2). Keturah herself is by Arab writers mentioned very rarely and vaguely, and evidently only in quoting from a rabbinical writer. M. Caussin de Perceval (*Essai*, i. 179) has endeavored to identify her with the name of a tribe of the Amalekites called *Katura*, but his arguments are not of any weight.

Key (Heb. *maphtêach*, or *muphtêach*; Gr. *kleis*). The key of a native Oriental lock is a piece of wood, from seven inches to two feet in length, fitted with wires or short nails, which, being inserted laterally into the hollow bolt which serves as a lock, raises other pins within the staple so as to allow the bolt to be drawn back. But it is not difficult to open a lock of this kind even without a key, viz. with the finger dipped in paste or other adhesive substance. The passage Cant. v. 4, 5, is thus probably explained. The key is a symbol of authority (Is. xxii. 22, &c.).



Iron Key.—From Thebes.)

Ke-zi'a (fr. Heb. = *cassia*, Ges.), the second of the daughters of Job, born to him after his recovery (Job xlii. 14).

Ke'ziz (Heb. *cut off*, Sim., Ges.), **the Valley of.** (Heb. *'Emek*), one of the "cities" of Benjamin (Josh. xviii. 21) and the eastern border of the tribe; probably in the Jordan valley near Jericho.

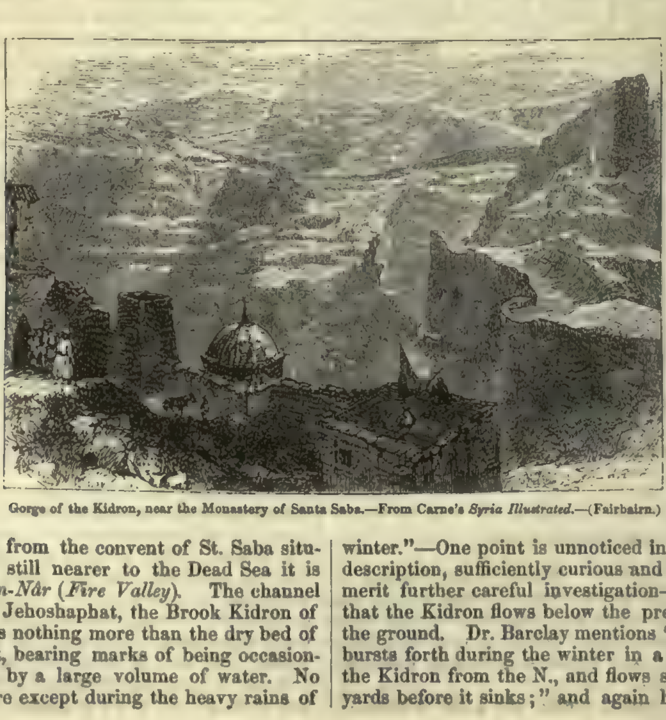
Kib'roth-hat-ta'a-vah (*the graves of longing*, Ges.), a station in the wilderness where the Israelites abode a whole month, during which they went on eating quails, and perhaps suffering from the plague which followed (Num. xi. 34; margin "the graves of lust;" compare xxxiii. 17). From there being no change of spot mentioned between it and Taberah in xi. 3, it is probably, like the latter, about three days' journey from Sinai (x. 33), and near the sea (xi. 22, 31). If *Hudherâ* be Hazeroth, then "the graves of lust" may be perhaps within a day's journey thence in the direction of Sinai. Wilderness of the Wandering.

Kib'za-im (fr. Heb. = *two heaps*), a city of Mount Ephraim, given to the Kohathite Levites (Josh. xxi. 22). Wilson (in Fairbairn) would place Kibzaim in a marshy tract called *[illegible]*, on the coast half-way between Jaffa and Cæsarea. In 1 Chr. vi. 68, Jokmeam is substituted for Kibzaim.

Kid = a young goat. Milk.

Kid'ron (Heb. *the turbid*, Ges.), **the Brook**, a torrent or valley (Brook 4, 5) close to Jerusalem; in N. T. Cedron. It lay between the city and the Mount of Olives (Olives, Mount of), and was crossed by David in his flight (2 Sam. xv. 23, compare 30), and by our Lord on His way to Gethsemane (Jn. xviii. 1; compare Mk. xiv. 26; Lk. xxii. 39). Its connection with these two occurrences is alone sufficient to leave no doubt that the Kidron valley is the deep ravine on the E. of Jerusalem, now commonly known as the "Valley of Jehoshaphat." (Jehoshaphat, Valley of.) But it would seem as if the name were formerly applied also to the ravines surrounding other portions of Jerusalem—the S. or the W.; since Solomon's prohibition to Shimei to "pass over the torrent Kidron" (1 K. ii. 37) is said to have been broken by the latter when he went in the direction of Gath to seek his fugitive servants (41, 42). But there is no other evidence of the name Kidron having been applied to the southern or western ravines of the city. The distinguishing peculiarity of the Kidron valley—that in respect to which it is most frequently mentioned in the O. T.—is the impurity which appears to have been ascribed to it. Here Asa demolished and burnt the obscene idol of his mother (xv. 13; 2 Chr. xv. 16). It became the regular receptacle for the impurities and abominations of the idol-worship, when removed from the Temple and destroyed by the adherents of Jehovah (2 Chr. xxix. 16, xxx. 14; 2 K. xxiii. 4, 6, 12). In the time of Josiah it was the common cemetery of the city (2 K. xxiii. 6; compare Jer. xxvi. 23, "graves of the common people"). How long the valley continued to be used for a burying-place it is very hard to ascertain. To the date of the monuments at the foot of Olivet we have at present no clew; but even if they are of pre-Christian times there is no proof that they are tombs. At present it is the favorite resting-place of Moslems and Jews, the former on the W., the latter on the E. of the valley. The following description of the Kidron valley in its modern state is abridged from Robinson (i. 268 ff.):—"From the head of the valley (a half hour from the N. gate of the city, and a few steps from the Tombs of the Judges), the dome of the Holy Sepulchre bears S. by E.

The tract around this spot is very rocky. The region is full of excavated tombs; and these continue with more or less frequency on both sides of the valley, all the way down to Jerusalem. The valley runs for fifteen minutes directly toward the city; it is here shallow and broad, and in some parts tilled, though very stony. It now turns nearly E. almost at a right angle, and passes to the northward of the Tombs of the Kings. Here it is about 200 rods distant from the city; and the tract between is tolerably level ground, planted with olive-trees. The *Nâbulus* road crosses it in this part. The valley is still shallow, and runs in the same direction for about ten minutes. It then bends again to the S., and, following this general course, passes between the city and the Mount of Olives. Before reaching the city, and also opposite its northern part, the valley spreads out into a basin of some breadth, which is tilled, and contains plantations of olives and other fruit-trees. Its sides are still full of excavated tombs. As the valley descends, the steep side upon the right becomes more and more elevated above it; until, at the gate of St. Stephen, the height of this brow is about 100 feet. Here a path winds down from the gate on a course S. E. by E., and crosses the water-bed of the valley by a bridge; beyond which are the church with the Tomb of the Virgin, GETHSEMANE, and other plantations of olive-trees. The breadth of the proper bottom of the valley at this spot is 435 feet. Further N. it is somewhat broader. Below the bridge the valley contracts gradually, and sinks more rapidly. The first continuous traces of a water-course or torrent-bed commence at the bridge, though they likewise occur at intervals higher up. At the distance of 1,000 feet from the bridge on a course S. 10° W. the bottom of the valley has become merely a deep gully, the narrow bed of a torrent, from which the hills rise directly on each side. Here another bridge is thrown across it on an arch; and just by on the left are the alleged tombs of Jehoshaphat, Absalom, &c., also the Jewish cemetery. The valley now continues of the same character, and follows the same course (S. 10° W.) for 550 feet further; where it makes a sharp turn for a moment toward the right. This portion is the narrowest of all, a mere ravine between high mountains. The S. E. corner of the area of the mosque overhangs this part. Below the short turn above mentioned, a line of 1,025 feet on a course S. W. brings us to the Fountain of the Virgin, lying deep under the western hill. The valley has now opened a little; but its bottom is still occupied only by the bed of the torrent. From here a course S. 20° W. carried us along the village of SILOAM (*Kefr Selwân*) on the eastern side, and at 1,170 feet we were opposite the mouth of the Tyropœon and the pool of Siloam, which lies 255 feet within it. Further down, the valley opens more, and is tilled. A line of 685 feet on the same course (S. 20° W.) brought us to a rocky point of the eastern hill, here called the Mount of Offence, over against the entrance of the Valley of HINNOM. Thence to the well of Job or Nehemiah is 275 feet due south. (EN-ROGEL.) Below the well of Nehemiah the Valley of Jehoshaphat continues to run S. S. W. between the Mount of Offence and the Hill of Evil Counsel, so called. At about 1,500 feet, or 500 yards below the well, the valley bends off S. 75° E. for half a mile or more, and then turns again more to the S., and pursues its way to the Dead Sea. The width of the main valley below the well, as far as to the turn, varies from 50 to 100 yards; it is full of olive and fig trees, and is in most parts ploughed and sown with grain. Further down it takes the name among the Arabs of *W. er-Râhib* (*Monks' Valley*), from the convent of St. Saba situated on it; and still nearer to the Dead Sea it is also called *W. en-Nâr* (*Fire Valley*). The channel of the Valley of Jehoshaphat, the Brook Kidron of the Scriptures, is nothing more than the dry bed of a wintry torrent, bearing marks of being occasionally swept over by a large volume of water. No stream flows here except during the heavy rains of winter."—One point is unnoticed in Dr. Robinson's description, sufficiently curious and well-attested to merit further careful investigation—the possibility that the Kidron flows below the present surface of the ground. Dr. Barclay mentions "a fountain that bursts forth during the winter in a valley entering the Kidron from the N., and flows several hundred yards before it sinks;" and again he testifies that



Gorge of the Kidron, near the Monastery of Santa Saba.—From Carne's *Syria Illustrated*.—(Fairbairn.)

at a point in the valley about two miles below the city the murmurings of a stream deep below the ground may be distinctly heard, which stream, on excavation, he actually discovered. His inference is that between the two points the brook is flowing in a subterraneous channel, as is "not at all unfrequent in Palestine."

* **Ki-ka'jon** (Heb. *kikâyôn*) (Jon. iv. 6, margin). GOURD 1.

* **Kiln** [kil]. BRICK.

* **Kin.** KINDRED.

Ki'nah (Heb. *a song of mourning, lamentation*, Ges.), a city of Judah, on the extreme S. boundary, next to Edom (Josh. xv. 22). Instead of "Jagur and Kinah," Wilton would read "Hazar-Kinah" (*Kenite settlement*), and place it at *el-Hudhairah*, a ruined site near *Tell 'Arâd* (ARAD = EDER?). Rowlands (in Fbn. under "S. Country") supposes Kinah was at *Kurnub*. TAMAR.

Kin'dred. I. Of the special names denoting relation by consanguinity, the principal will be found explained under their proper heads, FATHER, BROTHER, &c. It will be there seen that the words which denote near relation in the direct line are used also for the other superior or inferior degrees in that line, as grandfather, grandson, &c.—II. The words which express collateral consanguinity are—1. uncle; 2. aunt; 3. nephew; 4. niece (not in A. V.); 5. cousin.—III. The terms of affinity are —1. (*a*.) father-in-law, (*b*.) mother-in-law; 2. (*a*) son-in-law, (*b*) daughter-in-law; 3. (*a*) brother-in-law, (*b*) sister-in-law. The domestic and economical questions arising out of kindred may be classed under MARRIAGE, INHERITANCE, and BLOOD-REVENGE.

Kine, the old plural of Cow. BULL; BUTTER; HEIFER; MILK; OX.

King (Heb. and Chal. *melech;* Gr. *basileus*) in the Scriptures denotes not only the chief ruler of a nation (Deut. xvii. 14, 15, &c.), or empire (Ezr. iv. 3, 5, 7, &c.), but also the chief of a small city or district (Josh. xii. 7–24; Judg. i. 7, &c.). The title was also given to the dependent or tributary chief who exercised sovereignty over his own nation, &c. (1 K. iv. 24, xx. 1; Ezr. vii. 12; Mat. ii. 1, &c.). It is applied to GOD as the sovereign of the universe (Ps. v. 2; 1 Tim. i. 17, &c.), and the special ruler of Israel (1 Sam. xii. 12), and to the MESSIAH or Lord Jesus Christ (Ps. ii. 6; Zech. ix. 9; Mat. xxi. 5, &c.). Moses is styled "king in Jeshurun" (Deut. xxxiii. 5), but for several centuries there was no king of Israel, though Abimelech was three years king of Shechem. JEHOVAH Himself exercised kingly authority, and subordinate to Him was the JUDGE. But in process of time the Israelites desired an earthly king, and SAUL was invested with the title, which continued to be the name of the supreme ruler of the Hebrews during a period of about 500 years to the destruction of Jerusalem, B. C. 586. (ISRAEL, KINGDOM OF; JUDAH, KINGDOM OF.) The immediate occasion of a substitution of a regal form of government for that of the Judges seems to have been the siege of Jabesh-gilead by Nahash, king of the Ammonites (1 Sam. xi. 1, xii. 12), and the refusal to allow the inhabitants of that city to capitulate, except on humiliating and cruel conditions (xi. 2, 4–6). The conviction seems to have forced itself on the Israelites that they could not resist their formidable neighbor unless they placed themselves under the sway of a king, like surrounding nations. Concurrently with this conviction, disgust had been excited by the corrupt administration of justice under the sons of Samuel, and a radical change was desired by them in this respect also (viii. 3–5). Accordingly the original idea of a Hebrew king was twofold: first, that he should lead the people to battle in time of war; and secondly, that he should execute judgment and justice to them in war and in peace (viii. 20). In both respects the desired end was attained. To form a correct idea of a Hebrew king, we must abstract ourselves from the notions of modern Europe, and realize the position of Oriental sovereigns. The following passage of Sir John Malcolm respecting the Shahs of Persia may, with some slight modifications, be regarded as fairly applicable to the Hebrew monarchy under David and Solomon:—"The monarch of Persia has been pronounced to be one of the most absolute in the world. His word has ever been deemed a law: and he has probably never had any further restraint upon the free exercise of his vast authority than has arisen from *his regard for religion*, his respect for established usages, his desire of reputation, and his fear of exciting an opposition that might be dangerous to his power, or to his life" (Malcolm's *Persia*, vol. ii. 308). Besides being commander-in-chief of the army, supreme judge, and absolute master, as it were, of the lives of his subjects, the king exercised the power of imposing taxes on them, and of exacting from them personal service and labor. And the degree to which the exaction of personal labor might be carried on a special occasion is illustrated by King Solomon's requirements for building the Temple. In addition to these earthly powers, the king of Israel had a more awful claim to respect and obedience. He was the vicegerent of Jehovah (1 Sam. x. 1, xvi. 13), and as it were His son, if just and holy (2 Sam. vii. 14; Ps. lxxxix. 26, 27, ii. 6, 7).

Assyrian King.—From N. W. Palace, *Nimroud*.—(Layard's *Nineveh*, ii. 15.)

He had been set apart as a consecrated ruler. Upon his head had been poured the holy anointing oil, composed of olive-oil, myrrh, cinnamon, sweet calamus, and cassia, which had hitherto been reserved exclusively for the priests of Jehovah, especially the high-priest, or had been solely used to anoint the Tabernacle of the Congregation, the Ark of the Testimony, and the vessels of the Tabernacle (Ex. xxx. 23–33, xl. 9; Lev. xxi. 10; 1 K. i. 39). (ANOINTING.) He had become, in fact, emphatically "the Lord's Anointed." A ruler in whom so much authority, human and divine, was embodied, was naturally distinguished by outward honors and luxuries. He had a court of Oriental magnificence.. When the power of the kingdom was at its height, he sat on a THRONE of ivory, covered with pure gold, at the feet of which were two figures of lions. The king was dressed in royal robes (xxii. 10; 2 Chr. xviii. 9); his insignia were, a crown or diadem of pure gold, or perhaps radiant with precious gems (2 Sam. i. 10, xii. 30; 2 K. xi. 12; Ps. xxi. 3), and a royal sceptre. Those who approached him did him obeisance, bowing down and touching the ground with their foreheads (1 Sam. xxiv. 8; 2 Sam. xix. 24); and this was done even by a king's wife, the mother of Solomon (1 K. i. 16). (ADORATION.) His officers and subjects called themselves his servants or slaves, though they do not seem habitually to have given way to such extravagant salutations as in the Chaldean and Persian courts (1 Sam. xvii. 32, 34, 36, xx. 8; 2 Sam. vi. 20; Dan. ii. 4). As in the East to this day, a kiss was a sign of respect and homage (1 Sam. x. 1, perhaps Ps. ii. 12). He lived in a splendid PALACE, with porches and columns (1 K. vii. 2–7). All his drinking-vessels were of gold (x. 21). He had a large harem, which in the time of Solomon must have been the source of enormous expense. As is invariably the case in the great Eastern monarchies at present, his harem was guarded by eunuchs; translated "officers" in the A. V. for the most part (1 Sam. viii. 15; 2 K. xxiv. 12, 15; 1 K. xxii. 9; 2 K. viii. 6, ix. 32, xx. 18, xxiii. 11; Jer. xxxviii. 7). (EUNUCH.) The law of succession to the throne is somewhat obscure, but it seems most probable (so Mr. Twisleton) that the king during his lifetime named his successor. This was the case with David (1 K. i. 30, ii. 22; but compare 1 Chr. xxii. 9, 10, xxviii. 5); and with Rehoboam (2 Chr. xi. 21, 22). At the same time, if no partiality for a favorite wife or son intervened, there would always be a natural bias of affection in favor of the eldest son. The following is a list of some of the officers of the king:—1. The Recorder or Chronicler, who was perhaps analogous to the Historiographer whom Sir John Malcolm mentions as an officer of the Persian court, whose duty it is to write the annals of the king's reign. 2. The Scribe or Secretary (2 Sam. viii. 17, xx. 25; 2 K. xii. 10, xix. 2, xxii. 8). 3. The officer who was "over the house" (Is. xxxii. 15, xxxvi. 3). His duties would be those of chief steward of the household, and would embrace all the internal economical arrangements of the palace. 4. The king's friend (1 K. iv. 5), called likewise the king's companion. 5. The keeper of the vestry or wardrobe (2 K. x. 22). 6. The captain of the body-guard (2 Sam. xx. 23). 7. Distinct officers over the king's treasures, his storehouses, laborers, vineyards, olive-trees, and sycamore-trees, herds, camels, and flocks (1 Chr. xxvii. 25–31). 8. The officer over all the host or army of Israel, the commander-in-chief of the army (2 Sam. xx. 23; 1 Chr. xxvii. 34; 2 Sam. xi. 1). 9. The royal counsellors (1 Chr. xxvii. 32; Is. iii. 3, xix. 11, 13). The following is a statement of the sources of the royal revenues:—1. The royal demesnes, corn-fields, vineyards, and olive-gardens. 2. The produce of the royal flocks (1 Sam. xxi. 7; 2 Sam. xiii. 23; 2 Chr. xxvi. 10; 1 Chr. xxvii. 25). 3. A nominal tenth of the produce of corn-land and vineyards and of sheep (1 Sam. viii. 15, 17). 4. A tribute from merchants who passed through the Hebrew territory (1 K. x. 14). 5. Presents made by his subjects (1 Sam. x. 27, xvi. 20; 1 K. x. 25; Ps. lxxii. 10). 6. In the time of Solomon, the king had trading-vessels of his own at sea (1 K. x. 22). Probably Solomon and some other kings may have derived some revenue from commercial ventures (1 K. ix. 28). 7. The spoils of war taken from conquered nations and the tribute paid by them (2 Sam. viii. 2, 7, 8, 10; 1 K. iv. 21; 2 Chr. xxvii. 5). 8. Lastly, an undefined power of exacting compulsory labor, to which reference has been already made (1 Sam. viii. 12, 13, 16). In Deut. xvii. 14–20 are some directions as to what a Hebrew king was to do and not to do; and in Rom. xiii. 1–7 and 1 Pet. ii. 13–17 are the general principles of loyal obedience. Jerusalem is styled "the city of the great King" (Ps. xlviii. 2; Mat. v. 35), i. e. of Jehovah. Christians are to be figuratively "kings and priests unto God" (Rev. i. 6; compare 1 Pet. ii. 9; Mat. xxv. 34). KINGDOM; NINEVEH.

* **King'dom** = the authority, dominion, or realm of a KING. The phrases "kingdom of GOD" (Mat. vi. 33, &c.), "kingdom of Christ" (Eph. v. 5; Rev. i. 9, &c.), "kingdom of HEAVEN" (Mat. iii. 2, &c.), = (so Robinson, *N. T. Lex.*) *the divine spiritual kingdom, the glorious reign of the* MESSIAH (compare Ps. ii., cx.; Dan. ii. 44, vii. 14, 27, ix. 25 ff., &c.), or *the Christian dispensation*, comprising those who receive Jesus as the Messiah, and who, united by His spirit under Him as their head, rejoice in the truth, and live a holy life in love and in communion with Him. This spiritual kingdom has both an internal and external form. As internal, it already exists and rules in the hearts of all Christians, and is therefore present. As external, it is either embodied in the visible Church of Christ on earth, and in so far is present and progressive; or it is to be perfected in the coming of the Messiah to judgment and His subsequent spiritual reign in bliss and glory, in which view it is future. But these different aspects are not always distinguished; the expression often embracing both the internal and external sense, and referring both to its commencement in this world and its completion in the world to come. The "kingdom of heaven," &c. = (so Lange *on Mat.* iii. 2) "the kingdom of God's Spirit, in which the will of man is made conformable to the will of God—a kingdom which comes from heaven, is heaven on earth, and ends in heaven." The Jews were children of the typical kingdom, or of the theocracy (Mat. viii. 12), and might cherish the expectation of becoming children of the real kingdom—that of heaven (Rom. ix. 4 f., xi. 16 ff.) (Lange *on Mat.* viii. 12). "The children of the kingdom" in Mat. xiii. 38 are real Christians, the true citizens and heirs of the kingdom of heaven (compare Mat. xxv. 34; Rom. viii. 16, 17; 1 Pet. i. 3 ff.). CITIZEN.

* **King's Dale, the** (Heb. *'êmek hammelech*), a vale (VALLEY 1), or long low plain (so Gesenius), the position of which is uncertain (Gen. xiv. 17; 2 Sam. xviii. 18). Porter (in Kitto) supposes it = the *plain of Rephaim*, S. W. of Jerusalem; others make it = the valley of Jehoshaphat or Kidron, &c.

Josephus (vii. 10, § 3) says it was two furlongs from Jerusalem. ABSALOM; SHAVEH, VALLEY OF.

* **King's Gar'den, the.** GARDEN.

* **King's Pool, the.** SILOAM.

Kings, First and Sec'ond Books of, originally only one book in the Hebrew CANON, and first edited in Hebrew as two by Bomberg, after the model of the LXX. and the Vulgate. They are called by the LXX., Origen, &c., third and fourth of the *Kingdoms* (the Books of Samuel being the first and second), but by the Latins, with few exceptions, third and fourth Book of *Kings*. The division into two books, being purely artificial, and as it were mechanical, may be overlooked in speaking of them; and it must also be remembered that the division between the Books of Kings and Samuel is equally artificial, and that in point of fact the historical books commencing with Judges and ending with 2 Kings present the appearance of one work (so Lord A. C. Hervey, after Ewald). But to confine ourselves to the Books of Kings. We shall consider—I. Their historical and chronological range—II. Their peculiarities of diction, and other features in their literary aspect—III. Their authorship, and the sources of the author's information—IV. Their relation to the Books of Chronicles—V. Their place in the canon, and the references to them in the N. T.—I. The Books of Kings range from David's death and Solomon's accession to the throne of Israel, commonly reckoned as B. C. 1015, but according to Lepsius B. C. 993, to the destruction of the kingdom of Judah and the desolation of Jerusalem, and the burning of the Temple, according to the same reckoning B. C. 588 (B. C. 586, Lepsius)—a period of 427 (or 407) years: with a supplemental notice of an event that occurred after an interval of twenty-six years, viz. the liberation of Jehoiachin from his prison at Babylon, and a still further extension to Jehoiachin's death, probably not long after his liberation. The history therefore comprehends the whole time of the Israelitish monarchy, exclusive of the reigns of Saul and David. (ISRAEL, KINGDOM OF; JUDAH, KINGDOM OF; SOLOMON.) As regards the affairs of foreign nations, and the relation of Israel to them, the historical notices in these books, though in the earlier times scanty, are most valuable, and in striking accordance with the latest additions to our knowledge of contemporary profane history. The names of Omri, Jehu, Menahem, Hoshea, Hezekiah, &c., are believed to have been deciphered in the cuneiform inscriptions, which also contain pretty full accounts of the campaigns of Tiglath-pileser, Sargon, Sennacherib, and Esar-haddon: Shalmaneser's name has not yet been discovered, though two inscriptions in the British Museum are thought to refer to his reign. Another most important aid to a right understanding of the history in these books, and to the filling up of its outline, is to be found in the prophets, especially in Isaiah and Jeremiah. Lord A. C. Hervey maintains, however, that the chronological details expressly given in the books of Kings are frequently entirely contradictory. The date of the foundation of Solomon's Temple (1 K. vi. 1) he considers erroneous, as being irreconcilable with any view of the chronology of the times of the Judges, or with St. Paul's calculation (Acts xiii. 20). Of those chronologers who regard the number "480" in 1 K. vi. 1 as erroneous, most favor a longer period, Playfair reckoning it 540 years, Jackson 579, Hales 621, Poole (CHRONOLOGY) 638, Seyffarth 880, and Pezron 962. Bunsen shortens it to 316 years. The LXX. has 440. Josephus has several different numbers, 592, 612, &c. On the other hand, Davidson (*The Text of the O. T. Considered*, pp. 343-4, &c.) agrees with Usher, Thenius, and Keil in regarding the number "480" in 1 K. vi. 1 as correct, and assuming the contemporaneousness of some of the Judges usually reckoned successive. Davidson says: "Sufficient data are wanting toward a complete settlement of the chronology. Nothing but general views can be attained" (p. 651). "No computation which we have looked upon is *on the whole* more likely than the Hebrew one" (p. 344). In regard to the 450 years assigned to the Judges in Acts xiii. 20 A. V., Professor Hackett (*Commentary on Acts*, l. c.) says: "It is evident that Paul has followed here a mode of reckoning which was current at that time, and which, being a well-known received chronology, whether correct or incorrect in itself considered, was entirely correct for his object, which was not to settle a question about dates, but to recall to the minds of those whom he addressed a particular portion of Jewish history." But Lachmann, in his critical edition of the Greek Testament, gives, in Acts l. c. a different text, founded on three of the oldest and best MSS., viz. the Alexandrine, Vatican, and St. Ephrem the Syrian, and agreeing with the recently-discovered Sinaitic MS., and with the Vulgate, which removes the appearance of discrepancy. His reading, approved by Davidson (p. 551) is—"And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lots, about the space of 450 years; and after this, gave them judges until Samuel the prophet." When we sum up the years of all the reigns of the kings of Israel as given in the Books of Kings, and then all the years of the reigns of the kings of Judah from the first of Rehoboam to the sixth of Hezekiah, we find an excess of nineteen or twenty years in Judah; the reigns of the latter amounting to 261 years, while the former make up only 242. But the parallel histories of Israel and Judah touch in four or five points where the synchronisms are precisely marked. These points are (1.) at the simultaneous accessions of Jeroboam and Rehoboam; (2.) at the simultaneous deaths of Jehoram and Ahaziah, or, which is the same thing, the simultaneous accessions of Jehu and Athaliah; (3.) at the fifteenth year of Amaziah, which was the first of Jeroboam II. (2 K. xiv. 17); (4.) in the reign of Ahaz, which was contemporary with some part of Pekah's, viz. according to the text of 2 K. xvi. 1, the first three years of Ahaz with the last three of Pekah; and (5.) at the sixth of Hezekiah, which was the ninth of Hoshea. For the reconciliation of the apparent chronological discrepancies in the Books of Kings, and between these and Chronicles, &c., see ISRAEL, KINGDOM OF; the articles on the various kings; and CHRONOLOGY.—II. The peculiarities of diction in the Books of Kings and other features in their literary history, may be briefly disposed of. On the whole, the peculiarities of diction in these books do not indicate a time after the Captivity, or toward the close of it, but on the contrary point pretty distinctly to the age of Jeremiah. The general character of the language is, most distinctly, that of the time before the Babylonish Captivity. But it is worth consideration whether some traces of dialectic varieties in Judah and Israel, and of an earlier admixture of Syriasms in the language of Israel, may not be discovered in those portions of these books which refer to the kingdom of Israel. Lord A. C. Hervey regards the text as being far from perfect.

Besides the errors in numerals, some of which are probably to be traced to this source, such passages as 1 K. xv. 6, v. 10, compared with v. 2; 2 K. xv. 30, viii. 16, xvii. 34, Lord A. C. Hervey considers manifest corruptions of transcribers. In connection with these literary peculiarities may be mentioned also some remarkable variations in the version of the LXX. These consist of *transpositions*, *omissions*, and some considerable *additions*. The most important *transpositions* are—the history of Shimei's death (1 K. ii. 36–46), which in the LXX. (Vatican) comes after iii. 1, and divers scraps from chapters iv., v., and ix., accompanied by one or two remarks of the translators: 1 K. iv. 20–25, 2–6, 26, 21, 1, are strung together and precede iii. 2–28, but are many of them repeated again in their proper places: iii. 1, ix. 16, 17, are strung together, and placed between iv. 34 and v. 1: vii. 1–12 is placed after vii. 51: viii. 12, 13, is placed after 53: ix. 15–22 is placed after x. 22: xi. 43–xii. 3 is much transposed and confused in LXX. xi. 43, 44, xii. 1–3: xiv. 1–21 is placed in the midst of the long addition to chapter xii., mentioned below: xxii. 42–50 is placed after xvi. 28: chapters xx. and xxi. are transposed: 2 K. iii. 1–3 is placed after 2 K. i. 18. The *omissions* are few. 1 K. vi. 11–14 is entirely omitted; and 37, 38, only slightly alluded to at the opening of chapter iii.: 1 K. xv. 6 is omitted; and so are the dates of Asa's reign in xvi. 8 and 15; and there are a few verbal omissions of no consequence. The chief interest lies in the *additions*, of which the principal are the following. The supposed mention of a fountain as among Solomon's works in the Temple in the passage after 1 K. ii. 35; of a paved causeway on Lebanon, iii. 46; of Solomon pointing to the sun at the dedication of the Temple, before he uttered the prayer "The Lord said he would dwell in the thick darkness," &c., viii. 12, 13 (after 53, LXX.); the information that "Joram his brother" perished with Tibni, xvi. 22; an additional date "in the twenty-fourth year of Jeroboam," xv. 8; numerous verbal additions, as xi. 29, xvii. 1, &c.; and lastly, the long passage concerning Jeroboam the son of Nebat, inserted between xii. 24 and 25. The mention of Tibni's brother Joram is the addition which has most the semblance of an historical fact, or makes the existence of any other source of history probable. See, too, 1 K. xx. 19, and 2 K. xv. 25. It appears evident that the long passage about Jeroboam is only an apocryphal version made up of the existing materials in the Hebrew Scriptures, after the manner of 1 Esd., Bel and the Dragon, the apocryphal Esther, and the Targums. Another feature in the literary condition of our books must just be noticed, viz. that the compiler, in arranging his materials, and adopting the very words of the documents used by him, has not always been careful to avoid the *appearance* of contradiction.—III. The Jewish tradition which ascribes the authorship of these books to Jeremiah 1 is borne out by the strongest internal evidence, in addition to that of the language (so Lord A. C. Hervey, Grotius, Carpzer, Hävernick, &c.). The last chapter, especially as compared with the last chapter of the Chronicles, bears distinct traces of having been written by one who did not go into captivity, but remained in Judea, after the destruction of the Temple. This suits Jeremiah. The events singled out for mention in the concise narrative are precisely those of which he had personal knowledge, and in which he took special interest. The writer in Kings has nothing more to tell us concerning the Jews or Chaldees in the land of Judah, which exactly agrees with the hypothesis that he is Jeremiah, who, we know, was carried down to Egypt with the fugitives. In fact, the date of the writing and the position of the writer seem as clearly marked by the termination of the narrative at xxv. 26, as in the case of the Acts of the Apostles. The annexation of this chapter to the writings of Jeremiah so as to form Jer. lii. (with the additional clause contained 28–30) is an evidence of a very ancient, if not a contemporary belief, that Jeremiah was the author of it. Going back to chapter xxiv., we find in verse 14 an enumeration of the captives taken with Jehoiachin identical with that in Jer. xxiv. 1; in verse 13, a reference to the vessels of the Temple precisely similar to that in Jer. xxvii. 18–20, xxviii. 3, 6. Brief as the narrative is, it brings out all the chief points in the political events of the time which we know were much in Jeremiah's mind; and yet, which is exceedingly remarkable, Jeremiah is never once named (as he is in 2 Chr. xxxvi. 12, 21), although the manner of the writer is frequently to connect the sufferings of Judah with their sins and their neglect of the Word of God (2 K. xvii. 13 ff., xxiv. 2, 3, &c.). And this leads to another striking coincidence between that portion of the history which belongs to Jeremiah's times and the writings of Jeremiah himself. De Wette speaks of the superficial character of the history of Jeremiah's times as hostile to the theory of Jeremiah's authorship. Now, considering the nature of these annals, and their conciseness, this criticism seems very unfounded as regards the reigns of Josiah, Jehoahaz, Jehoiachin, and Zedekiah. It must, however, be acknowledged that as regards Jehoiakim's reign, and especially the latter part of it, and the way in which he came by his death, the narrative is much more meagre than one would have expected from a contemporary writer, living on the spot. But exactly the same paucity of information is found in those otherwise copious notices of contemporary events with which Jeremiah's prophecies are interspersed. When it is borne in mind that the writer of 2 K. was a contemporary writer, and, if not Jeremiah, must have had independent means of information, this coincidence will have great weight. Going back to the reign of Josiah, in chapters xxiii. and xxii., the connection of the destruction of Jerusalem with Manasseh's transgressions, and the comparison of it to the destruction of Samaria, verses 26, 27, lead us back to xxi. 10–13, and that passage leads us to Jer. vii. 15, xv. 4, xix. 3, 4, &c. The particular account of Josiah's passover, and his other good works, the reference in verses 24, 25, to the law of Moses, and the finding of the book by Hilkiah the priest, with the fuller account of that discovery in chapter xxii., exactly suit Jeremiah, who began his prophetic office in the thirteenth of Josiah; whose eleventh chapter refers repeatedly to the book thus found; who showed his attachment to Josiah by writing a lamentation on his death (2 Chr. xxxv. 25), and whose writings show how much he made use of the book of the Law. With Josiah's reign necessarily cease all strongly-marked characters of Jeremiah's authorship. For though the general unity and continuity of plan lead us to assign the whole history in a certain sense to one author, and enable us to carry to the account of the whole book the proofs derived from the closing chapters, yet it must be borne in mind that the authorship of those parts of the history of which Jeremiah was not an eye-witness, i. e. of all before the reign of Josiah, would have consisted merely in selecting, arranging, inserting the connecting phrases, and, when necessary, slightly modernizing the old histories which had been drawn up by contemporary prophets through the whole period of time. See e. g. 1 K. xiii. 32. For, as regards the sources of information, it may truly be said that we have the narrative of contemporary writers throughout. It has already been observed (CHRONICLES) that there was a regular series of state-annals both for the kingdom of Judah and for that of Israel, which embraced the whole time comprehended in the Books of Kings, or at least to the end of the reign of Jehoiakim (2 K. xxiv. 5). These annals are constantly cited by name as "the Book of the Acts of Solomon" (1 K. xi. 41); and, after Solomon, "the Book of the Chronicles of the Kings of Judah, *or*, Israel" (xiv. 29, xv. 7, xvi. 5, 14, 20; 2 K. x. 34, xxiv. 5, &c.), and it is manifest that the author of Kings had them both before him, while he drew up his history, in which the reigns of the two kingdoms are harmonized, and these annals constantly appealed to. But in addition to these national annals, there were also extant, at the time that the Books of Kings were compiled, separate works of the several prophets who had lived in Judah and Israel. Thus the acts of Uzziah, written by Isaiah, were very likely identical with the history of his reign in the national chronicles; and part of the history of Hezekiah we know is identical in the Chronicles and in the prophet. The chapter in Jeremiah relating to the destruction of the Temple (lii.) is identical with the account in 2 K. xxiv., xxv. In later times we have supposed that a chapter in the prophecies of Daniel was used for the national chronicles, and appears as Ezr. i. These other works, then, as far as the memory of them has been preserved to us, were as follows: For the time of David, the book of Samuel the seer, the book of Nathan the prophet, and the book of Gad the seer (2 Sam. xxi.–xxiv. with 1 K. i. being probably extracted from Nathan's book), which seem to have been collected—at least that portion of them relating to David—into one work called "the Acts of David the King" (1 Chr. xxix. 29). For the time of Solomon, "the Book of the Acts of Solomon" (1 K. xi. 41), consisting probably of parts of the "Book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer" (2 Chr. ix. 29). For the time of Rehoboam, "the words of Shemaiah the prophet, and of Iddo the seer concerning genealogies" (xii. 15). For the time of Abijah, "the story of the prophet Iddo" (xiii. 22). For the time of Jehoshaphat, "the words of Jehu the son of Hanani" (xx. 34). For the time of Uzziah, "the writings of Isaiah the prophet" (xxvi. 22). For the time of Hezekiah, "the vision of Isaiah the prophet, the son of Amoz" (xxxii. 32). For the time of Manasseh, a book called "the sayings of the seers." For the time of Jeroboam II., a prophecy of "Jonah, the son of Amittai, the prophet, of Gath-hepher," is cited (2 K. xiv. 25); and it seems likely that there were books containing special histories of the acts of Elijah and Elisha, seeing that the times of these prophets are described with such copiousness. Of the latter Gehazi might well have been the author, to judge from 2 K. viii. 4, 5, as Elisha himself might have been of the former. Possibly, too, the prophecies of Azariah the son of Oded, in Asa's reign (2 Chr. xv. 1), and of Hanani (xvi. 7), and Micaiah the son of Imlah in Ahab's reign; and Eliezer the son of Dodavah, in Jehoshaphat's; and Zechariah the son of Jehoiada, in Jehoash's; and Oded, in Pekah's; and Zechariah, in Uzziah's reign; of the prophetess Huldah, in Josiah's, and others, may have been preserved in writing, some or all of them. With regard to the work so often cited in the Chronicles as "the Book of the Kings of Israel and Judah" (1 Chr. ix. 1; 2 Chr. xvi. 11, xxvii. 7, xxviii. 26, xxxii. 32, xxxv. 27, xxxvi. 8), it has been thought by some that it was a separate collection containing the joint histories of the two kingdoms; by others that it is our Books of Kings which answer to this description; but by Eichhorn, that it is the same as the Chronicles of the Kings of Judah so constantly cited in the Books of Kings; and this last opinion seems the best founded.—IV. As regards the relation of the Books of Kings to those of Chronicles, it is manifest, and is universally admitted, that the former is by far the older work. The language, which is quite free from the Persicisms of the Chronicles and their late orthography, and is not at all more Aramaic than the language of Jeremiah, clearly points out its relative superiority in regard to age. Its subject also, embracing the kingdom of Israel as well as Judah, is another indication of its composition before the kingdom of Israel was forgotten, and before the Jewish enmity to Samaria, which is apparent in such passages as 2 Chr. xx. 37, xxv., and in those chapters of Ezra (i.–vi.) which Lord A. C. Hervey regards as belonging to Chronicles, was brought to maturity. While the Books of Chronicles, therefore, were written especially for the Jews after their return from Babylon, the Book of Kings was written for the whole of Israel, before their common national existence was hopelessly quenched. Another comparison of considerable interest between the two histories may be drawn in respect to the main design, that design having a marked relation both to the individual station of the supposed writers, and the peculiar circumstances of their country at the times of their writing. Jeremiah was himself a prophet. He lived while the prophetic office was in full vigor, in his own person, in Ezekiel, and Daniel, and many others, both true and false. Accordingly, we find in the Books of Kings great prominence given to the prophetic office. Ezra, on the contrary, was only a priest. In his days the prophetic office had wholly fallen into abeyance. That evidence of the Jews being the people of God, which consisted in the presence of prophets among them, was no more. But to the men of his generation, the distinctive mark of the continuance of God's favor to their race was the rebuilding of the Temple at Jerusalem, the restoration of the daily sacrifice and the Levitical worship, and the wonderful and providential renewal of the Mosaic institutions. Moreover, upon the principle that the sacred writers were influenced by natural feelings in their selection of their materials, it seems most appropriate that while the prophetical writer in Kings deals very fully with the kingdom of Israel, in which the prophets were much more illustrious than in Judah, the Levitical writer, on the contrary, should concentrate all his thoughts round Jerusalem, where alone the Levitical caste had all its powers and functions, and should dwell upon all the instances preserved in existing muniments of the deeds and even the minutest ministrations of the priests and Levites, as well as of their faithfulness and sufferings in the cause of truth. The writer of Chronicles, having the Books of Kings before him, and to a great extent making those books the basis of his own, but also having his own personal views, predilections, and motives in writing, writing for a different age, and for people under very different circumstances; and, moreover, having before him the original authorities from which the Books of Kings were compiled, as well as some others, naturally rearranged the older narrative as suited his purpose, and his tastes; gave in full passages which the other had abridged, inserted what had been wholly omitted, omitted some things which the other had inserted, including every thing relating to the kingdom of Israel, and showed the color of his own mind, not only in the nature of the passages which he selected from the ancient documents, but in the reflections which he frequently adds upon the events which he relates, and possibly also in the turn given to some of the speeches which he records. But to say, as has been said or insinuated, that a different view of supernatural agency and Divine interposition, or of the Mosaic institutions and the Levitical worship, is given in the two books, or that a less historical character belongs to one than to the other, is to say what has not the least foundation in fact. Supernatural agency, as in the cloud which filled the Temple of Solomon (1 K. viii. 10, 11); the appearance of the Lord to Solomon (iii. 5, 11, ix. 2 ff.); the withering of Jeroboam's hand (xiii. 3–6); the fire from heaven which consumed Elijah's sacrifice (xviii. 38), and numerous other incidents in the lives of Elijah and Elisha; the smiting of Sennacherib's army (2 K. xix. 35); the going back of the shadow on the dial of Ahaz (xx. 11), and in the very frequent prophecies uttered and fulfilled, is really more often adduced in these books than in the Chronicles. The selection, therefore, of one or two instances of miraculous agency which happen to be mentioned in Chronicles, and not in Kings, as indications of the superstitious, credulous disposition of the Jews after the Captivity, can have no effect but to mislead. The same may be said of a selection of passages in Chronicles in which the mention of Jewish idolatry is omitted. It conveys a false inference, because the truth is that the Chronicler does expose the idolatry of Judah as severely as the author of Kings, and traces the destruction of Judah to such idolatry quite as clearly and forcibly (2 Chr. xxxvi. 14 ff.). The author of Kings again is quite as explicit in his references to the law of Moses, and has many allusions to the Levitical ritual, though he does not dwell so copiously upon the details. See e. g. 1 K. ii. 3, iii. 14, viii. 2, 4, 9, 53, 56, ix. 9, 20, x. 12, xi. 2, xii. 31, 32; 2 K. xi. 5–7, 12, xii. 5, 11, 13, 16, xiv. 6, xvi. 13, 15, xvii. 7–12, 13–15, 34–39, xviii. 4, 6, xxii. 4, 5, 8 ff., xxiii. 21, &c., besides the constant references to the Temple, and to the illegality of high-place worship. So that remarks on the Levitical tone of Chronicles, when made for the purpose of supporting the notion that the law of Moses was a late invention, and that the Levitical worship was of post-Babylonian growth, are made in the teeth of the testimony of the Books of Kings, as well as those of Joshua, Judges, and Samuel. The opinion that these books were compiled "toward the end of the Babylonian exile" (De Wette, Parker's translation) is doubtless also adopted to weaken as much as possible the force of this testimony (so Lord A. C. Hervey).—V. The last point for our consideration is the place of these books in the CANON, and the references to them in the N. T. Their canonical authority having never been disputed, it is needless to bring forward the testimonies to their authenticity which may be found in Josephus, Eusebius, Jerome, Augustine, &c. They are reckoned among the Prophets, in the threefold division of the Holy Scriptures; a position in accordance with the supposition that they were compiled by Jeremiah, and contain the narratives of the different prophets in succession. They are frequently cited by our Lord and by the apostles. Thus the allusions to Solomon's glory (Mat. vi. 29); to the queen of Sheba's visit to Solomon to hear his wisdom (xii. 42); to the Temple (Acts vii. 47, 48); to the great drought in the days of Elijah, and the widow of Sarepta (Lk. iv. 25, 26); to the cleansing of Naaman the Syrian (ver. 27); to the charge of Elisha to Gehazi (2 K. iv. 29, compared with Lk. x. 4); to the dress of Elijah (Mk. i. 6, compared with 2 K. i. 8); to the complaint of Elijah, and God's answer to him (Rom. xi. 3, 4); and to the raising of the Shunammite's son from the dead (Heb. xi. 35); to the giving and withholding the rain in answer to Elijah's prayer (Jas. v. 17, 18; Rev. xi. 6); to Jezebel (ii. 20); are all derived from the Books of Kings, and, with the statement of Elijah's presence at the Transfiguration, are a striking testimony to their value for the purpose of religious teaching, and to their authenticity as a portion of the Word of God. BIBLE; INSPIRATION.

* **Kins′man, Kins′wom-an.** KINDRED.

Kir (Heb. *a wall*, *walled place* or *fortress*, Ges.) is mentioned by Amos (ix. 7) as the land from which the Syrians (Arameans) were once "brought up;" i. e. apparently, as the country where they had dwelt before migrating to the region N. of Palestine. It was also the land to which the captive Syrians of Damascus were removed by Tiglath-pileser on his conquest of that city (2 K. xvi. 9; compare Am. i. 5). Isaiah joins it with Elam in a passage where Jerusalem is threatened with an attack from a foreign army (xxii. 6). The common opinion among recent commentators has been that a tract on the river *Kur* or *Cyrus* is intended (Georgia in Asiatic Russia [Rosenmüller, Michaelis, Gesenius]). Keil prefers, with Vitringa, a city in Media, the *Karinê* of Ptolemy, the present *Kerend*. Rawlinson asks, May not *Kir* be a variant for *Kish* or *Kush* (Cush), and represent the eastern Ethiopia, the Cissia of Herodotus? See also KIR OF MOAB.

Kir-har′a-seth (Heb.) (2 K. iii. 25), }
Kir-ha′resh (fr. Heb.) (Is. xvi. 11), } = KIR-HERES.
Kir-har′e-seth (Heb.) (Is. xvi. 7), }

Kir-he′res (Heb. *brick fortress*, Ges.) (Jer. xlviii. 31, 36). This name and the three preceding, all slight variations of it, are all applied to one place, probably KIR OF MOAB.

Kir-i-a-tha′im (Heb. *double city*), one of the towns of Moab which were the "glory of the country;" named in the denunciations of Jeremiah (xlviii. 1, 23) and Ezekiel (xxv. 9); = KIRJATHAIM 1.

Kir-i-a-thi-a′ri-us (fr. Gr.) = KIRJATH-JEARIM, and KIRJATH-ARIM (1 Esd. v. 19).

Kir′i-oth (fr. Heb. = KERIOTH), a place in Moab, the palaces of which were threatened with destruction by fire (Am. ii. 2); unless indeed the word means simply *the cities*. KERIOTH 2.

Kir′jath (fr. Heb. = *city*), the last of the cities enumerated as belonging to Benjamin (Josh. xviii. 28). It is named with Gibeath, but without any copulative—"Gibeath, Kirjath." Whether there is any connection between these two names or not, probably Kirjath = KIRJATH-JEARIM.

Kir-ja-tha′im (fr. Heb. = KIRIATHAIM). 1. A city E. of the Jordan, one of the places taken possession of, and rebuilt, and newly named by the Reubenites (Num. xxxii. 37, see 38; Josh. xiii. 19); possibly the same place as that which gave its name to the ancient SHAVEH-KIRIATHAIM. It existed in the time of Jeremiah (xlviii. 1, 23) and Ezekiel (xxv. 9—in these three passages the A. V. gives the name KIRIATHAIM). Eusebius describes it as a village entirely of Christians, ten miles W. of Medeba, "close to the Baris." Burckhardt (p. 367, July 13) when at *Madeba* (Medeba) was told by his guide of a place, *et-Teym*, about half an hour (one and a half miles English, or barely two miles Roman) therefrom, which he suggests was = Kirjathaim. Porter pronounces confidently for *Kureiyat*, under the southern side of *Jebel 'Attârûs*, and about eleven miles S. W. of the ruins of Medeba, as = Kirjathaim. Wilton (in Fairbairn) follows Mr. C. Graham in identifying Kirjathaim with *Kiriatain*, one of a series of ancient cities N. of *'Ammân* (Rabbah) and S. W. of *Busrah* (Bozrah?). (KERIOTH 2; KIRJATH-HUZOTH).—**2.** A town in Naphtali, given to the Gershonite Levites (1 Chr. vi. 76); = KARTAN in Josh. xix.

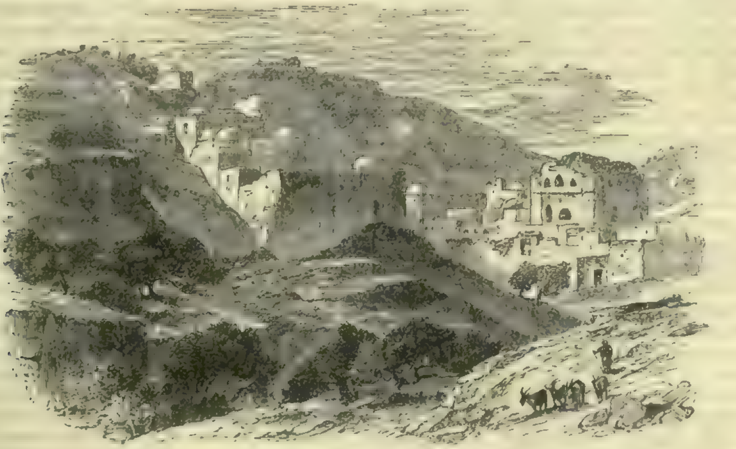
Kir'jath-ar'ba (fr. Heb. = *city of* ARBA, Ges.), an early name of HEBRON (Josh. xiv. 15; Judg. i. 10). The identity of Kirjath-arba with Hebron is constantly asserted (Gen. xxiii. 2, xxxv. 27; Josh. xiv. 15, xv. 13, 54, xx. 7, xxi. 11).

Kir'jath-a'rim (fr. Heb.), an abbreviated form of KIRJATH-JEARIM (Ezr. ii. 25 only).

Kir'jath-ba'al (fr. Heb. = *city of* BAAL, Ges.), an alternative name of KIRJATH-JEARIM (Josh. xv. 60, xviii. 14) = BAALAH, and BAALE-OF-JUDAH.

Kir'jath-hu'zoth (fr. Heb. = *city of streets*, Ges.), a place to which Balak accompanied Balaam immediately after his arrival in Moab (Num. xxii. 39 only). It appears to have lain between the ARNON (*Wady Môjeb*) and BAMOTH-BAAL (compare ver. 36 and 41), probably N. of the former. Knobel (and so Porter, in *Handbook for Syria and Palestine*) identifies it with *Kureiyat*, on the S. W. slope of *Jebel 'Attârûs*. KIRJATHAIM 1.

Kir'jath-je'a-rim (fr. Heb. = *city of forests*), a city which played a not unimportant part in the history of the Hebrews. We first encounter it as one of the four cities of the Gibeonites (Josh. ix. 17); next as one of the landmarks of the northern boundary of Judah (xv. 9) and as the point at which the western and southern boundaries of Benjamin coincided (xviii. 14, 15); and in the last two passages we find that it bore another, perhaps earlier, name—that of the great Canaanite deity Baal, viz. BAALAH and KIRJATH-BAAL. It is reckoned among the towns of Judah (xv. 60; Judg. xviii. 12). (KIRJATH.) It is included in the genealogies of Judah (1 Chr. ii. 50, 52) as founded by, or descended from, SHOBAL, the son of Caleb, son of Hur. "Behind Kirjath-jearim" the band of Danites pitched their camp before their expedition to Mount Ephraim and Laish, leaving their name attached to the spot long afterward (Judg. xviii. 12). (MAHANEH-DAN.) Hitherto, beyond the early sanctity implied in its bearing the name of BAAL, there is nothing remarkable in Kirjath-jearim. It was no doubt this reputation for sanctity which made the people of Beth-shemesh appeal to its inhabitants to relieve them of the Ark of Jehovah, which was bringing such calamities on their untutored inexperience (1 Sam. vi. 20, 21). In this high place the ark remained for twenty years (vii. 2). At the close of that time Kirjath-jearim lost its sacred treasure, on its removal by David to the house of Obed-edom the Gittite (1 Chr. xiii. 5, 6; 2 Chr. i. 4; 2 Sam. vi. 2, &c.). It is very remarkable and suggestive that in the account of this transaction the ancient and heathen name Baal is retained. Its people returned from captivity (Neh. vii. 29). (KIRJATH-ARIM.) A prophet URIJAH 4, a native of the place, was murdered by Jehoiakim (Jer. xxvi. 20, &c.). Eusebius and Jerome describe it as a village at the ninth mile between Jerusalem and Diospolis (Lydda). Robinson (ii. 11) discovered that these requirements are exactly fulfilled in the modern village of *Kuryet el-'Enab*—now usually known as *Abû Gosh*, from the robber-chief whose headquarters it was—at the eastern end of the *Wady 'Aly*, on the road from Jaffa to Jerusalem.



Kuryet el-'Enab = Kirjath-jearim.—From Forbin, *Voyage en Orient*.—(Fbn.)

Kir'jath-san'nah (fr. Heb. = *palm-city*, Ges.), another, and probably an earlier, appellation for DEBIR (Josh. xv. 49 only). KIRJATH-SEPHER.

Kir'jath-se'pher (fr. Heb. = *book-town*, Ges.; *city of doctrine*, Boch., Keil), the early name of DEBIR, also called KIRJATH-SANNAH (Josh. xv. 15, 16; Judg. i. 11, 12).

Kir (Heb. *fortress*, Ges.) **of Mo'ab,** one of the two chief strongholds of MOAB, the other being AR OF

MOAB. The name occurs only in Is. xv. 1, though the place probably = KIR-HERES, KIR-HARASETH, &c. The clew to its identification is given us by the Targum on Isaiah and Jeremiah, which for the above names has *C'racca*, *C'rac*, almost identical with the name *Kerak*, by which the site of an important city in a high and very strong position at the S. E. of the Dead Sea is known at this day. When Joram, king of Israel, invaded Moab, Kir was the only city left standing in the country; and here took place the cruel sacrifice recorded in 2 Kings iii. 27. In A. D. 1131, a castle was built there which became an important station for the Crusaders. The Crusaders, in error, believed it to be Petra (SELA), and this error is perpetrated in the Greek Church to the present day. *Kerak* lies about six miles S. of the modern *Rabba* (AR), and some ten miles from the Dead Sea, upon the plateau of highlands which forms this part of the country, not far from the western edge of the plateau. Its situation is truly remarkable. It is built upon the top of a steep hill, surrounded on all sides by a deep and narrow valley, which again is completely enclosed by mountains rising higher than the town, and overlooking it on all sides. The elevation of the town can hardly be less than 3,000 feet above the sea. Its population is about 8,000, one-third being Greek Christians. Their strong position, numbers, and valor, make them the rulers of a large, and almost independent district (Porter, in Kitto).

Kish (Heb. a *bow?* Ges.; see ARMS, I. 3). **1.** Father of King SAUL 2; a Benjamite of the family of Matri (1 Sam. x. 21); descended from Becher (1 Chr. vii. 8, compared with 1 Sam. ix. 1); in N. T. CIS.—**2.** Son of Jehiel, and uncle to the preceding (1 Chr. viii. 30, ix. 36).—**3.** A Benjamite, great-grandfather of Mordecai (Esth. ii. 5).—**4.** A Merarite Levite, of the house of Mahli; = KISHI and KUSHAIAH. His sons married the daughters of his brother Eleazar (1 Chr. xxiii. 21, 22, xxiv. 28, 29), apparently about the time of King Saul, or early in David's reign, since Jeduthun the singer was son of Kish (vi. 44, A. V., compared with 2 Chr. xxix. 12). In the last cited place, "Kish the son of Abdi," in the reign of Hezekiah, must denote (so Lord A. C. Hervey) the Levitical house or division, under its chief, rather than an individual.

Kish'i (Heb. = KUSHAIAH, Ges.), a Merarite, and father or ancestor of Ethan the minstrel (1 Chr. vi. 44); = KISH 4.

Kish'i-on (Heb. *hardness*, Ges.), one of the towns on the boundary of Issachar (Josh. xix. 20), allotted to the Gershonite Levites (xxi. 28; A. V. KISHON); = KEDESH 2. No trace of the situation of Kishion exists.

Ki'shon (fr. Heb.) = KISHION (Josh. xxi. 28).

Ki'shon (Heb. *curved*, *winding*, Ges.), **the Riv'er**, a torrent or winter stream of central Palestine, the scene of two of the grandest achievements of Israelite history—the defeat of SISERA (BARAK; HAROSHETH; MEGIDDO), and the destruction of the prophets of Baal by ELIJAH (CARMEL) (Judg. iv. 7, 13, v. 21; 1 K. xviii. 40; Ps. lxxxiii. 9, A. V. "Kison"). The *Nahr Mukutta*, the modern representative of the Kishon, is the drain by which the waters of the plain of ESDRÆLON, and of the mountains which enclose that plain, viz. Carmel and the Samaria range on the S., the mountains of Galilee on the N., and Gilboa, "Little Hermon" (so called), and Tabor on the E., find their way to the Mediterranean. Its course is in a direction nearly due N. W. It has two principal feeders: the first from *Debûrieh* (Daberath), on Mount Tabor, the N. E. angle of the plain; the second from *Jelbôn* (Gilboa) and *Jenîn* (En-gannim) on the S. E. It is also fed by the copious spring of *Lejjûn*. During the winter and spring, and after sudden storms of rain, the upper part of the Kishon flows with a very strong torrent. At the same seasons the ground about *Lejjûn* (Megiddo) where the principal encounter with Sisera probably took place, becomes a morass, impassable for even single travellers. But like most of the so-called "rivers" of Palestine, the perennial stream forms but a small part of the Kishon. During the greater part of the year its upper portion is dry, and the stream confined to a few miles next the sea. The sources of this perennial portion proceed from the roots of Carmel—the "vast fountains called *Sa'adiyeh*, about three miles E. of *Chaifa* or *Haifa*," and those, apparently still more copious, described by Shaw, as bursting forth from beneath the eastern brow of Carmel, and discharging of themselves "a river half as big as the Isis." It enters the sea at the lower part of the Bay of *'Akka* (ACCHO), about two miles E. of *Chaifa* "in a deep tortuous bed between banks of loamy soil some fifteen feet high, and fifteen to twenty yards apart. The bottom is soft mud, which makes the ford difficult at all seasons" (Porter, *Handbook*, 383–4).

Ki'son (Gr. fr. Heb.) = KISHON (Ps. lxxxiii. 9 only).

Kiss (Heb. verb *nâshak* and noun *nĕshîkâh*; Gr. verbs *phileô* and *kataphileô*, and noun *philêma*). Kissing the lips by way of affectionate salutation was customary among near relatives of both sexes, both in Patriarchal and in later times (Gen. xxix. 11; Cant. viii. 1). Between individuals of the same sex, and in a limited degree between those of different sexes, the kiss on the cheek as a mark of respect or an act of salutation has at all times been customary in the East. In the Christian Church the kiss of charity was practised not only as a friendly salutation, but as an act symbolical of love and Christian brotherhood (Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Th. v. 26; 1 Pet. v. 14). It was embodied in the earlier Christian offices, and has been continued in some of those now in use. Among the Arabs the women and children kiss the beards of their husbands and fathers. The superior returns the salute by a kiss on the forehead. In Egypt an inferior kisses the hand of a superior, generally on the back, but sometimes, as a special favor, on the palm also. To testify abject submission, and in asking favors, the feet are often kissed instead of the hand. (ADORATION.) The written decrees of a sovereign are kissed in token of respect; even the ground is sometimes kissed by Orientals in the fulness of their submission (Gen. xli. 40; 1 Sam. xxiv. 8; Ps. lxxii. 9, &c.). Kissing is spoken of in Scripture as a mark of respect or adoration to idols (1 K. xix. 18; Hos. xiii. 2).

Kite. The Hebrew *ayyâh* thus rendered occurs in three passages (Lev. xi. 14; Deut. xiv. 13; Job xxviii. 7): in the two former it is translated "kite" in the A. V., in the latter "vulture." It is enumerated among the twenty names of birds mentioned in Deut. xiv. (birds of prey belonging for the most part to the order of *Raptores*) which were considered unclean by the Mosaic Law, and forbidden to be used as food by the Israelites. The allusion in Job alone affords a clew to its identification. The deep mines in the recesses of the mountains from which the labor of man extracts the treasures of the earth are there described (so Mr. Wright) as "a track which the bird of prey hath not known, nor hath the eye of the *ayyâh* looked upon it." Among all birds of prey, which are proverbially clear-sighted, the *ayyâh* is thus distinguished as possessed of peculiar keenness of vision, and by this attribute alone is it marked. Translators have been singularly at variance with regard to this bird. Robertson (*Clavis Pentateuchi*) derives *ayyâh* from an obsolete root, which he connects with an Arabic word, the primary meaning of which, according to Schultens, is *to turn.* If this derivation be the true one, "kite" may be the correct rendering. The habit which birds of this genus have of "sailing in circles, with the rudder-like tail by its inclination governing the curve," as Yarrell says, accords with the Arabic derivation. In ornithological language "kite" = "glede" (*Milvus vulgaris*); but the A. V. translators considered the terms distinct. Bochart identifies the *ayyâh* with the merlin (*Falco Æsalon*, Linn.), the smallest of the British hawks. But the grounds for identifying it with any individual species are too slight to enable us to regard with confidence any conclusions based upon them; and from the expression which follows in Leviticus and Deuteronomy, "after its kind," it is evident that the term is generic.

Kite (*Milvus ictinus* or *vulgaris*).

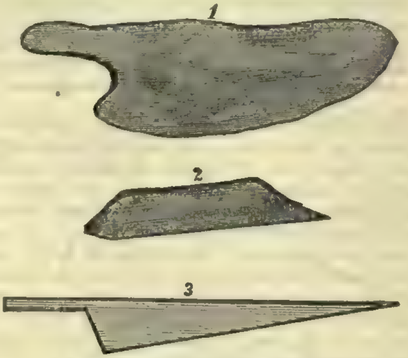
Kith'lish (fr. Heb., probably = *a man's wall*, Ges.; *separation*, Fü.), a city of Judah, in the lowland (Josh. xv. 40); identified by Wilton (in Fairbairn) with *el-Jilas*, a ruined site a few miles S. from *'Ajlân* (Eglon).

Kit'ron (Heb. *knotty*, Ges.), one of the towns from which Zebulun did not expel the Canaanites (Judg. i. 30); = Kattath? In the Talmud it is identified with "Zippori," i. e. Sepphoris, now *Seffûrieh* (so Mr. Grove, after Schwartz).

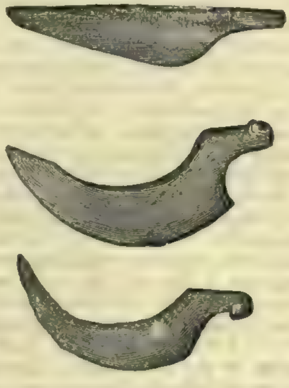
Kit'tim (fr. Heb.) = Chittim (Gen. x. 4; 1 Chr. i. 7).

Knead'ing-troughs. Bread.

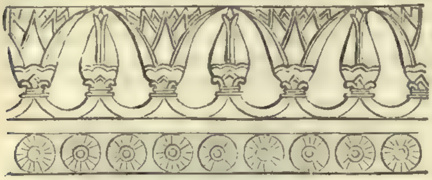
Knife, the A. V. translation of four Hebrew words, viz. *hereb* or *chereb* (Josh. v. 2, 3), usually translated "sword" (Arms, I. 1); *maăceleth* = *a knife*, as an instrument for eating, Ges. (Gen. xxii. 6, 10; Judg. xix. 29; Prov. xxx. 14); plural *mahălâphim* or *machălâphîm* = *slaughter-knives*, Ges. (Ezr. i. 9 only); *saccin* (Prov. xxiii. 2 only). 1. The knives of the Egyptians, and of other nations in early times, were probably only of hard stone, and the use of the flint or stone knife was sometimes retained for sacred purposes after the introduction of iron and steel. Herodotus (ii. 86) mentions knives both of iron and of stone in different stages of the same process of embalming. The same may perhaps be said to some extent of the Hebrews. 2. In their meals the Jews, like other Orientals, made little use of knives, but they were required for slaughtering animals either for food or sacrifice, as well as cutting up the carcass (Lev. vii. 33, 34, viii. 15, 20, 25, ix. 13; Num. xviii. 18; 1 Sam. ix. 24, &c.). 3. Smaller knives were in use for paring fruit (Josephus) and for sharpening pens (Jer. xxxvi. 23). 4. The razor was often used for Nazaritic purposes, for which a special chamber was reserved in the Temple (Num. vi. 5, 9, 19; Ez. v. 1, &c.). 5. The pruning-hooks of Is. xviii. 5 were probably curved knives. 6. The lancets of the priests of Baal were doubtless pointed knives (1 K. xviii. 28). Axe.



1, 2. Egyptian Flint Knives in Museum at Berlin.
3. Egyptian Knife represented in Hieroglyphics.


Assyrian Knives.—(From originals in British Museum.)

Knop, the A. V. translation of two Hebrew terms, of which Mr. Grove thinks that all we can say with certainty is that they refer to some architectural or ornamental object, and have nothing in common. 1. Heb. *caphtôr* (= *crown*, *chaplet*, *circlet*, Ges.; *an ornamental crown*, Fü.) occurs in the description of the candlestick of the sacred tent in Ex. xxv. 31–36, and xxxvii. 17–22. Here the knop and the flower seem intended to imitate the produce of an almond-tree. In another part of the work they appear to form a boss, from which the branches are to spring out from the main stem. (Lintel 2.) 2. Heb. pl. *pĕkâ'im* (= *wild cucumbers*, Ges., Fü.), found only in 1 K. vi. 18 and vii. 24, no doubt signifies some globular thing resembling a small gourd, or an egg, though as to the character of the ornament we are quite in the dark. The following woodcut of a portion of a richly ornamented door-step or slab from Kouyunjik (NINEVEH) probably represents something approximating to the "knop and the flower" of Solomon's Temple.



Border of a Slab from Kouyunjik.—(Fergusson's *Architecture*.)

Ko'a (Heb.), in Ez. xxiii. 23 only, perhaps = a place otherwise unknown, which we must suppose to have been a city or district of Babylonia. Or it may be a common noun = *prince* or *nobleman*, as the Vulgate takes it, with Gesenius, and some of the Jewish interpreters.

Ko'hath (Heb. *assembly*), second of Levi's three sons, from whom the three principal divisions of the LEVITES derived their origin and their name (Gen. xlvi. 11; Ez. vi. 16, 18; Num. iii. 17 ff.; 2 Chr. xxxiv. 12, &c.). Kohath was the father of Amram, and he of MOSES and AARON. From him, therefore, were descended all the priests (PRIEST); and hence those of the Kohathites who were not priests were of the highest rank of the LEVITES, though not the sons of Levi's first-born. In the journeyings of the Tabernacle the sons of Kohath had charge of the most holy portion of the vessels (Num. iv.). These were all previously covered by the priests, the sons of Aaron. It appears from Ex. vi. 18-22, compared with 1 Chr. xxiii. 12, xxvi. 23-32, and Num. iii. 27, that there were four families of sons of Kohath—AMRAMITES, IZHARITES, HEBRONITES, and UZZIELITES. The verses already cited from 1 Chr. xxvi.; Num. iii. 19, 27; 1 Chr. xxiii. 12, disclose the wealth and prominence of the Kohathites, and the important offices filled by them as keepers of the dedicated treasures, as judges, officers, and rulers, both secular and sacred. In 2 Chr. xx. 19, they appear as singers, with the Korhites. KORAH, SAMUEL, HEMAN, &c., were Kohathites. The number of the sons of Kohath between the ages of thirty and fifty, at the first census in the wilderness, was 2,750, and the whole number of males from a month old was 8,600 (Num. iii. 28, iv. 36). Their place in marching and encampment was S. of the Tabernacle (iii. 29), which was also the situation of the Reubenites. The inheritance of those sons of Kohath who were not priests lay in the half-tribe of Manasseh, in Ephraim (1 Chr. vi. 61-70), and in Dan (Josh. xxi. 5, 20-26). Of the personal history of Kohath we know nothing, except that he came down to Egypt with Levi and Jacob (Gen. xlvi. 11), that his sister was Jochebed (Ex. vi. 20), and that he lived to the age of 133 years (vi. 18).

* **Ko'hath-ites** = descendants of KOHATH (Num. iii. 27, 30, iv. 18, 34, 37), &c.

Ko-lai'ah [-la'yah], or **Kol-a-i'ah** (Heb. *voice of Jehovah*, Ges.). **1.** A Benjamite whose descendants settled in Jerusalem after the Captivity (Neh. xi. 7).—**2.** Father of Ahab the false prophet, who was burnt by the king of Babylon (Jer. xxix. 21).

* **Koph** (Heb. *kóph*, *occiput*, *back of the head*, Ges.), the nineteenth letter of the Hebrew alphabet Ps. cxix.). WRITING.

Ko'rah (Heb. *baldness*). **1.** Third son of Esau by Aholibamah (Gen. xxxvi. 5, 14, 18; 1 Chr. i. 35). He was born in Canaan before Esau migrated to Mount Seir (Gen. xxxvi. 5-9), and was one of the "dukes" of Edom.—**2.** Another Edomitish duke, sprung from Eliphaz, Esau's son by Adah (xxxvi. 16).—**3.** One of the "sons of Hebron" in 1 Chr. ii. 43.—**4.** Son of Izhar, the son of Kohath, the son of Levi. He was leader of the famous rebellion against his cousins Moses and Aaron in the wilderness, for which he was destroyed with his followers by an earthquake and flames of fire (Num. xvi., xxvi. 9-11). The particular grievance which rankled in the mind of Korah and his company was their exclusion from the office of the priesthood, and their being confined—those among them who were Levites—to the inferior service of the Tabernacle. The appointment of Elizaphan to be chief of the Kohathites (Num. iii. 30) may have further inflamed his jealousy. Korah's position as leader in this rebellion was evidently the result of his personal character, which was that of a bold, haughty, and ambitious man. From some cause which does not clearly appear, the children of Korah were not involved in the destruction of their father (xxvi. 11). (KORAHITE.) Perhaps the fissure of the ground which swallowed up the tents of Dathan and Abiram did not extend beyond those of the Reubenites. From verse 27 it seems clear that Korah himself was not with Dathan and Abiram at the moment. He himself was doubtless with the 250 men who bare censers nearer the Tabernacle (ver. 19), and perished with them by the "fire from Jehovah" which accompanied the earthquake. In Jude 11 Korah (A. V. "Core") is coupled with Cain and Balaam.

Ko'rah-ite (1 Chr. ix. 19, 31), **Kor'hite**, or **Ko'rath-ite** (all fr. Heb. = *descendant of Korah*), denotes one of the Kohathites who were descended from KORAH 4, and are frequently styled by the synonymous phrase Sons of Korah. The offices filled by the sons of Korah, as far as we are informed, are the following: They were an important branch of the singers in the Kohathite division, Heman himself being a Korahite (1 Chr. vi. 33), and the Korahites being among those who, in Jehoshaphat's reign, "stood up to praise the Lord God of Israel with a loud voice on high" (2 Chr. xx. 19). Hence we find eleven PSALMS (or twelve, if Ps. xliii. is included under the same title as Ps. xlii.) dedicated or assigned to the sons of Korah, viz. Ps. xlii., xliv.-xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii. Others, again, of the sons of Korah were "porters," i. e. doorkeepers, in the Temple, an office of considerable dignity. KOHATH; LEVITES.

Ko'rath-ites (= *descendants of* KORAH 4), **the** (Num. xxvi. 58). KORAHITE.

Ko're (Heb. *partridge*, Ges.). **1.** A Korahite, ancestor of Shallum and Meshelemiah, chief porters in the reign of David (1 Chr. ix. 19, xxvi. 1).—**2.** Son of Imnah; a Levite porter and overseer of offerings in Hezekiah's reign (2 Chr. xxxi. 14).—**3.** In the A. V. of 1 Chr. xxvi. 19, "the sons of Kore" (= Greek for KORAH 4 in LXX.) should properly be "the sons of the KORHITE."

Kor'hites (= *descendants of* KORAH 4), **the** (Ex. vi. 24; 1 Chr. xii. 6, xxvi. 1; 2 Chr. xx. 19). KORAHITE.

Koz (fr. Heb. = *thorn*, Ges.) = Accoz = Coz = HAKKOZ (Ezr. ii. 61; Neh. iii. 4, 21).

Ku-shai'ah [-sha'yah] (fr. Heb. = *bow of Jehovah*, i. e. rainbow, Ges.), Kish or Kishi, father of Ethan the Merarite (1 Chr. xv. 17).

L

La'a-dah (Heb. *order*, Ges.), son of Shelah, and grandson of Judah (1 Chr. iv. 21).

La'a-dan (Heb. *put in order*, Ges.). **1.** An Ephraimite, ancestor of Joshua the son of Nun (1 Chr. vii. 26).—**2.** Son of Gershom; = Libni (xxiii. 7–9, xxvi. 21).

La'ban (Heb. *white*, Ges.), son of Bethuel, brother of Rebekah, and father of Leah and Rachel. The elder branch of Terah's family remained at Haran when Abraham removed to the land of Canaan, and there we first meet with Laban, as taking the leading part in the betrothal of his sister Rebekah to her cousin Isaac (Gen. xxiv. 10, 29–60, xxvii. 43, xxix. 4). Laban next appears in the sacred narrative as the host of his nephew Jacob at Haran (xxix. 13, 14). The subsequent transactions by which he secured the valuable services of his nephew for fourteen years in return for his two daughters, and for six years as the price of his cattle, together with the disgraceful artifice by which he palmed off his elder and less attractive daughter on the unsuspecting Jacob, are familiar to all (xxix., xxx.). Laban was absent shearing his sheep, when Jacob, having gathered together all his possessions, started with his wives and children for his native land; and it was not till the third day that he heard of their stealthy departure. In hot haste he sets off in pursuit. Jacob and his family had crossed the Euphrates, and were already some days' march in advance of their pursuers; but so large a caravan, encumbered with women and children, and cattle, would travel but slowly (compare xxxiii. 13), and Laban and his kinsmen came up with the retreating party on the E. side of the Jordan, among the mountains of Gilead. After some sharp mutual recrimination, and an unsuccessful search for the teraphim, which Rachel, with the cunning which characterized the whole family, knew well how to hide, a covenant of peace was entered into between the two parties, and a cairn raised about a pillar-stone set up by Jacob, both as a memorial of the covenant, and a boundary which the contracting parties pledged themselves not to pass with hostile intentions. After this, "Laban rose up and kissed his sons and his daughters, and blessed them, and departed, and returned to his place;" and he thenceforward disappears from the Biblical narrative. The leading principle of Laban's conduct was evidently self-interest, and he was little scrupulous as to the means whereby his ends were secured.

La'ban (see above), one of the landmarks named in Deut. i. 1; perhaps = Libnah 2. The Syriac Peshito understands the name as Lebanon.

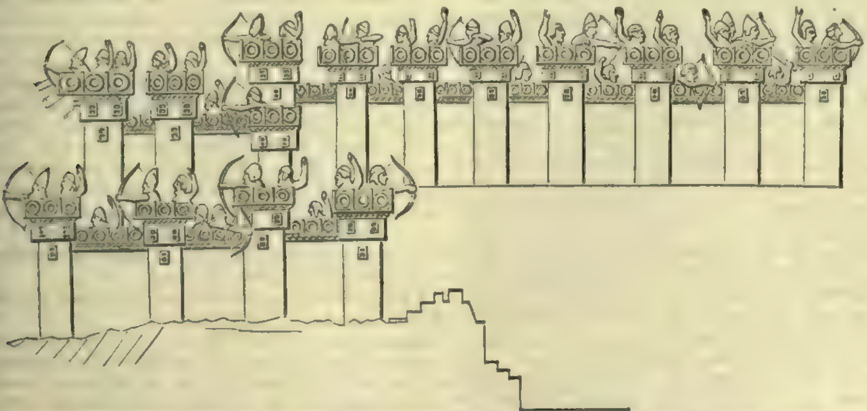
Lab'a-na (Gr.) = Lebana (1 Esd. v. 29).

* **La'bor.** Agriculture; Bread; Cooking; Handicraft; Servant; Shepherd; Slave; Wages; Women, &c.

* **Lace,** the A. V. translation of Heb. *pâthîl* = *a thread*, *line*, *cord*, Ges., Fü. (Ex. xxviii. 28, 37, xxxix. 21, 31), also translated "thread" (Judg. xvi. 9), "line" (Ez. xl. 3), "bracelet" (Gen. xxxviii. 18, 25), &c.

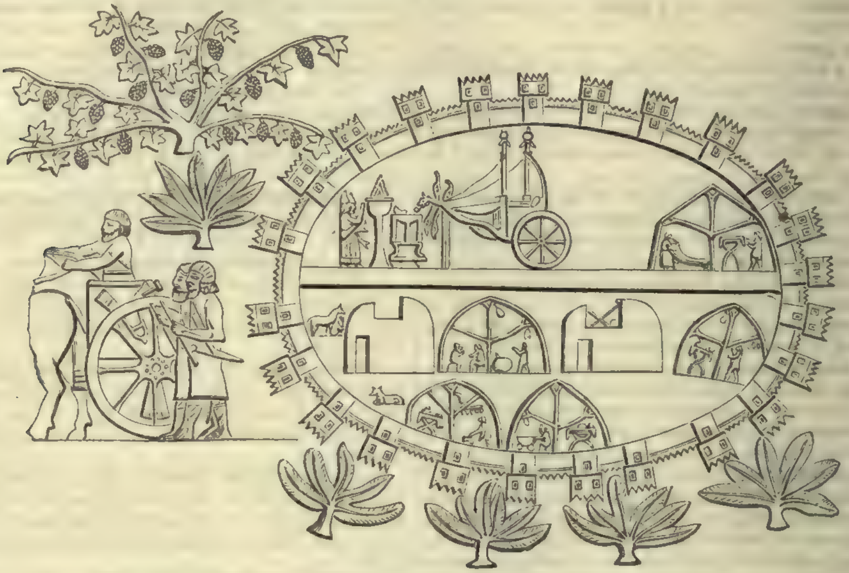
Lac-e-de-mo'ni-ans [las-] (fr. Gr. *Lakedaimonioi*; L. *Lacedæmonæ*) = the inhabitants of Sparta or Lacedemon, with whom the Jews claimed kindred (1 Mc. xii. 2, 5, 6, 20, 21, xiv. 20, 23, xv. 23; 2 Mc. v. 9).

La'chish [-kish] (Heb. either *the smitten*, *captured*, or *the tenacious*, i. e. impregnable, Ges.; *hill*, *height*, Fü.), a city of the Amorites, the king of which joined with four others, at the invitation of Adonizedek, king of Jerusalem, to chastise the Gibeonites for their league with Israel (Josh. x. 3, 5, xii. 11). They were routed by Joshua at Beth-horon, and the king of Lachish fell a victim with the others under the trees at Makkedah (x. 26). The destruction of the town seems to have shortly followed the death of the king: it was attacked in its turn, immediately after the fall of Libnah, and, notwithstanding an effort to relieve it by Horam, king of Gezer, was taken, and every soul put to the sword (ver. 31–33). In the special statement that the attack lasted two days, in contradistinction to the other cities which were taken in one (see ver. 35), we gain our first glimpse of that strength of position for which Lachish was afterward remarkable. It should not be overlooked that, though included in the lowland district (Josh. xv. 39), Lachish was a town of the Amorites (x. 6), who appear to have been essentially mountaineers. Its proximity to Libnah is implied many centuries later (2 K. xix. 8). Lachish was one of the cities fortified and garrisoned by Rehoboam after the re-



The City of Lachish (?) repelling the attack of Sennacherib.—(From Layard's *Monuments of Nineveh*, 2d Series, plate 21.)

volt of the northern kingdom (2 Chr. xi. 9). It was chosen as a refuge by Amaziah from the conspirators who threatened him in Jerusalem, and to whom he at last fell a victim at Lachish (2 K. xiv. 19; 2 Chr. xxv. 27). Later still, in the reign of Hezekiah, it was one of the cities taken by Sennacherib when on his way from Phenicia to Egypt (Rawlinson, *Herodotus*). This siege is considered by Layard and Hincks to be depicted on the slabs found by the former in one of the chambers of the palace at Kouyunjik. Another slab seems to show the ground-plan of the same city after its occupation by the conquerors—the Assyrian tents pitched within the walls, and the foreign worship going on. But though the Assyrian records thus appear to assert the capture of Lachish, no statement is to be found either in the Bible or Josephus that it was taken (2 K. xviii. 17, xix. 8; 2 Chr. xxxii. 1, 9; Jer. xxxiv. 7). After the Captivity, Lachish, with its surrounding "fields," was reoccupied by the Jews (Neh. xi. 30). By Eusebius and Jerome, Lachish is mentioned as "seven miles from Eleutheropolis, toward Daroma," i. e. toward the S. No trace of the name has been found in any position corresponding to this (so Mr. Grove). A site called *Um Lâkis*, situated on a low, round swell or knoll, and displaying a few columns and other remains of ancient buildings, is found between Gaza and *Beit Jibrîn*, eleven miles (fourteen Roman miles) about W. S. W. from the latter, but its remains are not those of a fortified city able to brave an Assyrian army (Robinson, ii. 47). Porter (in Kitto), Professor Douglas (in Fairbairn), Van de Velde, &c., regard *Um Lâkis* as the site of Lachish.



Plan of Lachish (?) after its capture.—(From Layard's *Monuments of Nineveh*, 2d Series, plate 24.)

La-ce'nus (fr. Gr.), one of the sons of Addi, who returned with Ezra, and had married a foreign wife (1 Esd. ix. 31); = CHELAL?

La'dan (1 Esd. v. 37). DELAIAH 2.

Lad'der (Gr. *klimax* = a *ladder* or *staircase*) **of Ty'rus** (L. = TYRE), **the**, one of the extremities (the northern) of the district over which Simon Maccabeus was made captain by Antiochus VI. Theos (1 Mc. xi. 59). The Ladder of Tyre, or of the Tyrians, was the local name for a high mountain, the highest in that neighborhood, one hundred stadia N. of Ptolemais, the modern *'Akka* or Acre. (ACCHO.) The position of the *Râs en-Nakhûrah* agrees very nearly with this, as it lies ten miles from *'Akka*, and is characterized by travellers from Parchi downward as very high and steep. A road was anciently carried by a series of zigzags and staircases over the summit to connect the plain of Ptolemais with Tyre (Porter, in Kitto).

La'el (Heb. *of God*, sc. created, Ges.), father of Eliasaph, prince of the Gershonites (Num. iii. 24).

La'had (Heb. *oppression*, Ges.), son of Jahath, descended from Judah (1 Chr. iv. 2).

La-hai'-roi (Heb. *of life of vision*, Ges.; see BEER-LAHAI-ROI), **the Well**, in the A. V. of Gen. xxiv. 62, and xxv. 11, the name of the famous well of HAGAR'S relief, in the oasis of verdure round which ISAAC afterward resided.

Lah'mam (Heb. *place of fight*, Fü.), a town in the lowland district of Judah (Josh. xv. 40); identified by Wilton (in Fairbairn) with *el-Hămâm*, a site about six miles S. E. of *'Ajlân* (Eglon).

Lah'mi (Heb. = *Beth-lehemite*, Fü.), brother of Goliath the Gittite; slain by ELHANAN the son of Jair, or Jaor (1 Chr. xx. 5).

La'ish (Heb. *lion*, Ges.). **1.** The city taken by the Danites, and under its new name of DAN 2 famous as the northern limit of the nation, and as the depository first of the graven image of Micah (Judg. xviii. 7, 14, 27, 29), and subsequently of one of the calves of Jeroboam.—**2.** In the A. V. Laish (Heb. *Layĕshâh*) is again mentioned in the graphic account of Sennacherib's march on Jerusalem (Is. x. 30); but (so Mr. Grove, Gesenius, Fürst, Robinson, &c.) it seems more consonant with the tenor of the whole passage to take it as the name of a small village Laish or Laishah, lying near Gallim and Anathoth. Wilton (in Fairbairn) identifies this Laish with *el-'Isâwîyeh*, a village about half-way between *'Anâta* (Anathoth) and Jerusalem. In 1 Mc. ix. 5 a village named Alasa (A. V. "ELEASA") is mentioned as the scene of the battle in which Judas was killed. In the Vulgate it is *Laisa*. The two names may possibly indicate one and the same place, and that the Laishah of Isaiah (so Mr. Grove). Adasa.

La'ish (see above), father of Phaltiel, to whom Saul had given Michal, David's wife (1 Sam. xxv. 44; 2 Sam. iii. 15).

Lakes. Gennesaret; Merom; Palestine; Sea, the Salt.

La'kum (Heb. *Lakkûm*, properly = *way-stopper*, i. e. a fortified place, Ges.), one of the places on the boundary of Naphtali (Josh. xix. 33).

Lamb = a young sheep; the A. V. translation of —1. Chal. *immar* = Heb. *cebes*. See below, No. 3 (Ez. vi. 9, 17, vii. 17).—2. Heb. *tâleh* (1 Sam. vii. 9; Is. lxv. 25), a young sucking lamb; originally the young of any animal.—3. Heb. *cebes*, *ceseb*, and the feminines *cibsâh*, or *cabsâh*, and *cisbâh*, respectively denote a male and female lamb from the first to the third year. The former perhaps more nearly coincide with the English provincial term *hog* or *hogget* = a young ram before he is shorn. Young rams of this age formed an important part of almost every sacrifice.—4. Heb. *car*, a fat ram, or more probably wether, as the word is generally employed in opposition to *ayil* = a "ram". (Deut. xxxii. 14; 2 K. iii. 4; Is. xxxiv. 6). The Tyrians obtained their supply from Arabia and Kedar (Ez. xxvii. 21), and the pastures of Bashan were famous as grazing-grounds (xxxix. 18).—5. Heb. *tsôn*, rendered "lamb" (margin "kid") in Ex. xii. 21, is properly a collective term denoting a "flock" of small cattle, sheep, and goats, in distinction from herds of the larger animals (Eccl. ii. 7; Ez. xlv. 15). In opposition to this collective term the—6. Heb. *seh* denotes the individuals of a flock, whether sheep or goats (Gen. xxii. 7, 8; Ex. xii. 3, xxii. 1, &c.).—7. Gr. *amnos*, used in N. T. only figuratively of Christ as a lamb for sacrifices four times (Jn. i. 29, 36; Acts viii. 32; 1 Pet. i. 19); in LXX. = No. 3, 4, &c.—8. Gr. *arên?* pl. *arnes* (Lk. x. 3 only); in LXX. = No. 3.—9. Gr. *arnion* (a diminutive of No. 8), used in N. T. only figuratively of Christians (Jn. xxi. 15) and of Christ (Rev. v. 6, 8, 12, 13, and twenty-five other times in Rev.); in LXX. = No. 3.—On the Paschal Lamb, see Passover.

La'mech [-mek] (L. fr. Heb. *Lemech* = *powerful*, Ges.?; *overthrower* of enemies, *wild man*, Fü.), the name of two persons in antediluvian history. **1.** The fifth lineal descendant from Cain (Gen. iv. 18–24). He is the only one except Enoch, of the posterity of Cain, whose history is related with some detail. He is the first polygamist on record. His two wives, Adah and Zillah, and his daughter Naamah, are, with Eve, the only antediluvian women whose names are mentioned by Moses. His three sons—Jabal, Jubal, and Tubal-cain—are celebrated in Scripture as authors of useful inventions. Josephus relates that the number of his sons was seventy-seven, and Jerome records the same tradition, adding that they were all cut off by the Deluge, and that this was the seventy-seven-fold vengeance which Lamech imprecated. The remarkable poem which Lamech uttered has not yet been explained quite satisfactorily. It is the only extant specimen of antediluvian poetry; it came down, perhaps as a popular song, to the generation for whom Moses wrote, and he inserts it in its proper place in his history. It may be rendered (so Mr. Bullock):—

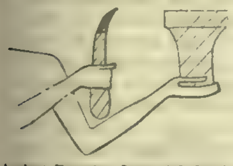
Adah and Zillah! hear my voice,
  Ye wives of Lamech! give ear unto my speech;
For a man had I slain for smiting me,
  And a youth for wounding me:
Surely sevenfold shall Cain be avenged.
  But Lamech seventy-and-seven.

Jerome relates, as a tradition of his predecessors and of the Jews, that Cain was accidentally slain by Lamech in the seventh generation from Adam. Luther considers the occasion of the poem to be the deliberate murder of Cain by Lamech. Herder regards it as Lamech's song of exultation on the invention of the sword by his son Tubal-cain, in the possession of which he foresaw a great advantage to himself and his family over any enemies. This interpretation appears, on the whole, to be the best.—**2.** Father of Noah (Gen. v. 29).

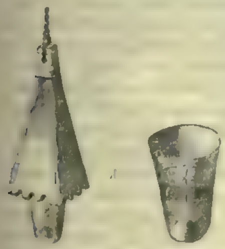
* **La'med** (Heb. *lâmed* = *ox-goad*, Ges.), the twelfth letter of the Hebrew alphabet (Ps. cxix.). Writing.

Lam-en-ta'tions of Jer-e-mi'ah, the. The Hebrew title of this Book (*Êychâh* = A. V. "How") is taken, like those of the five Books of Moses, from the Hebrew word with which it opens, and which appears to have been almost a received formula for the commencement of a song of wailing (compare 2 Sam. i. 19–27). The poems included in this collection appear in the Hebrew Canon with no name attached to them, and there is no direct external evidence that they were written by the prophet Jeremiah earlier than the date given in the prefatory verse which appears in the LXX. This represents, however, the established belief of the Jews after the completion of the canon. The poems belong unmistakably to the last days of the kingdom, or the commencement of the exile. They are written by one who speaks, with the vividness and intensity of an eye-witness, of the misery which he bewails. It might almost be enough to ask (so Prof. Plumptre, the original author of this article), who else then living could have written with that union of strong passionate feeling and entire submission to Jehovah which characterizes both the Lamentations and the Prophecy of Jeremiah? The evidences of identity are, however, stronger and more minute from characteristic words, expressions, &c. Assuming this as sufficiently established, there come the questions—I. When, and on what occasion did Jeremiah write it? II. In what relation did it stand to his other writings? III. What light does it throw on his personal history, or on that of the time in which he lived? I. The earliest statement on this point is that of Josephus (x. 5, § 1). He finds among the books extant in his own time the lamentations on the death of Josiah, which are mentioned in 2 Chr. xxxv. 25. As there are no traces of any other poem of this kind in the later Jewish literature, it has been inferred, naturally enough, that he speaks of this (Jerome, Usher, Dathe, Michaelis, Calovius, De Wette). It does not appear, however, to rest on any better grounds than a hasty conjecture. And against it we have to set (1.) the tradition on the other side embodied in the preface of the LXX., (2.) the contents of the book itself. We look in vain for a single word distinctive of a funeral dirge over a devout and zealous reformer like Josiah, while we find, step by step, the closest possible likeness between the pictures of misery in the Lamentations and the events of the closing years of the reign of Zedekiah (compare Lam. ii. 11, 12, 20, iv. 4, 9, with 2 K. xxv. 3, &c.). Unless we adopt the strained hypothesis that the whole poem is prophetic in the sense of being predictive, the writer seeing the future as if it were actually present, or the still wilder conjecture of Rashi, that this was the roll which Jehoiachin destroyed, and which was rewritten by Baruch or Jeremiah, we are compelled to come to the conclusion that the coincidence is not accidental, and to adopt the later, not the earlier, of the dates. At what period after the capture of the city the prophet gave this utterance to his sorrow we can only conjecture, and the materials for doing so with any probability are but scanty. He may have written it immediately after the attack was over, or when he was with Gedaliah at Mizpeh, or when he was with his countrymen at Tahpanhes. II. It is well, however, to be reminded by these conjectures that we have before us, not a book in five chapters, but five separate poems, each complete in itself, each having a distinct subject, yet brought at the same time under a plan which includes them all. It is clear, before entering on any other characteristics, that we find, in full predominance, that strong personal emotion which mingled itself, in greater or less measure, with the whole prophetic work of Jeremiah. Other differences between the two books that bear the prophet's name grew out of this. Here there is more attention to form, more elaboration. The rhythm is more uniform than in the prophecies. A complicated alphabetic structure pervades nearly the whole book. (1.) Chapters i., ii., and iv. contain twenty-two verses each, arranged in alphabetic order, each verse falling into three nearly-balanced clauses; ii. 19 forms an exception as having a fourth clause. (2.) Chapter iii. contains three short verses under each letter of the alphabet, the initial letter being three times repeated. (3.) Chapter v. contains the same number of verses as chapters i., ii., iv., but without the alphabetic order. (POETRY, HEBREW; WRITING.) III. The power of entering into the spirit and meaning of these poems depends on two distinct conditions. We must seek to see, as with our own eyes, the desolation, misery, confusion, which came before those of the prophet. We must endeavor also to feel as he felt when he looked on them. And the last is the more difficult of the two. Jeremiah was not merely a patriot-poet, weeping over the ruin of his country. He was a prophet who had seen all this coming, and had foretold it as inevitable. He had urged submission to the Chaldeans as the only mode of diminishing the terrors of that "day of the Lord." And now the Chaldeans were come, irritated by the perfidy and rebellion of the king and princes of Judah; and the actual horrors that he saw, surpassed, though he had predicted them, all that he had been able to imagine. All feeling of exultation in which, as a mere prophet of evil, he might have indulged at the fulfilment of his forebodings, was swallowed up in deep, overwhelming sorrow. Yet sorrow, not less than other emotions, works on men according to their characters, and a man with Jeremiah's gift of utterance could not sit down in the mere silence and stupor of a hopeless grief. He was compelled to give expression to that which was devouring his heart and the heart of his people. The act itself was a relief to him. It led him on (as will be seen hereafter) to a calmer and serener state. It revived the faith and hope which had been nearly crushed out.—An examination of the five poems will enable us to judge how far each stands by itself, how far they are connected as parts forming a whole. (i.) The opening verse strikes the key-note of the whole poem. That which haunts the prophet's mind is the solitude in which he finds himself. She that was "princess among the nations" sits, "solitary," "as a widow." After the manner so characteristic of Hebrew poetry, the personality of the writer now recedes and now advances, and blends by hardly perceptible transitions with that of the city which he personifies, and with which he, as it were, identifies himself. Mingling with this outburst of sorrow there are two thoughts characteristic both of the man and the time. The calamities which the nation suffers are the consequences of its sins. There must be the confession of those sins. There is also, at any rate, this gleam of consolation, that Judah is not alone in her sufferings. Those who have exulted in her destruction shall drink of the same cup. (ii.) As the solitude of the city was the subject of the first lamentation, so the destruction that had laid it waste is that which is most conspicuous in the second. Added to all this, there was the remembrance of that which had been all along the great trial of Jeremiah's life, against which he had to wage continual war. The prophets of Jerusalem had seen vain and foolish things, false burdens, and causes of banishment (14). A righteous judgment had fallen on them. The prophets found no vision of Jehovah (9). The king and the princes who had listened to them were captive among the Gentiles. (iii.) The difference already noticed in the structure of this poem indicates a corresponding difference in its substance. In the two preceding poems, Jeremiah had spoken of the misery and destruction of Jerusalem. In the third he speaks chiefly, though not exclusively, of his own. But here, as in the prophecies, we find a Gospel for the weary and heavy-laden, a trust, not to be shaken, in the mercy and righteousness of Jehovah. (iv.) It might seem, at first, as if the fourth poem did but reproduce the pictures and the thoughts of the first and second. There come before us, once again, the famine, the misery, the desolation, that had fallen on the holy city, making all faces gather blackness. One new element in the picture is found in the contrast between the past glory of the consecrated families of the kingly and priestly stocks ("Nazarites" in A. V.) and their later misery and shame. Some changes there are, however, not without interest in their relation to the poet's own life and to the history of his time. All the facts gain a new significance by being seen in the light of the personal experience of the third poem. (v.) One great difference in the fifth and last section of the poem has been already pointed out. It obviously indicates either a deliberate abandonment of the alphabetic structure, or the unfinished character of the concluding elegy. There are signs also of a later date than that of the preceding poems. Though the horrors of the famine are ineffaceable, yet that which he has before him is rather the continued protracted suffering of the rule of the Chaldeans. There are perhaps few portions of the O. T. which appear to have done the work they were meant to do more effectually than this. It has supplied thousands with the fullest utterance for their sorrows in the critical periods of national or individual suffering. We may well believe that it soothed the weary years of the Babylonian exile. On the ninth day of the month of Ab (July), the Lamentations of Jeremiah were read, year by year, with fasting and weeping, to commemorate the misery out of which the people had been delivered. It has come to be connected with the thoughts of a later devastation, and its words enter, sometimes at least, into the prayers of the pilgrim Jews who meet at the "place of wailing" to mourn over the departed glory of JERUSALEM. It enters largely into the order of the Latin Church for the services of Passion-week.—A few facts connected with the external history of the Book remain to be stated. The position which it has occupied in the Canon of the O. T. has varied from time to time. In the received Hebrew arrangement it is placed among the Hagiographa, between Ruth and Ecclesiastes. In the Bomberg Bible of 1521, it stands among the five *Megilloth* after the Books of Moses. The LXX. group the writings connected with the name of Jeremiah together, but the Book of Baruch comes between the prophecy and the Lamentation. On the hypothesis of some writers that Jer. lii. was originally the introduction to the poem, it would follow that the arrangement of the Vulgate and the A. V. corresponds more closely than any other to that which we must look on as the original one. BIBLE; INSPIRATION; OLD TESTAMENT.

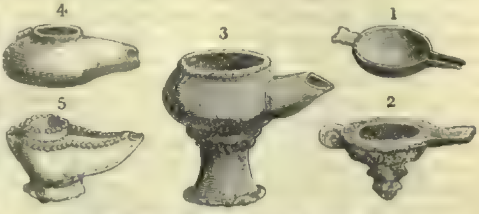
Lamp. 1. (Heb. *nér*, *nêyr*, *nír.*) That part of the golden CANDLESTICK belonging to the Tabernacle which bore the light; also of each of the ten candlesticks placed by Solomon in the Temple before the Holy of Holies (Ex. xxv. 37; 1 K. vii. 49; 2 Chr. iv. 20, xiii. 11; Zech. iv. 2). The lamps were lighted every evening, and cleansed every morning (Ex. xxx. 7, 8).—2. (Heb. *lappid.*) A torch or flambeau, such as was carried by the soldiers of Gideon (Judg. vii. 16, 20; compare xv. 4 [A. V. "firebrands"]; Gen. xv. 17; Is. lxii. 1; Ex. xx. 18, "lightnings;" Zech. xii. 6, "torch," &c.).—3. (Gr. *lampas* = *a light;* in LXX. = No. 2; in N. T. [in plural] in Acts xx. 8 "lights;" in Jn. xviii. 3 "torches;" in Mat. xxv. 1 ff., Rev. iv. 5 "lamps;" in viii. 10 [in singular] "lamp." See CANDLE.) The use of lamps fed with OIL in marriage processions is alluded to in the parable of the ten virgins (Mat. xxv. 1). Probably (so Kitto) animal fat was also used in lamps by the Hebrews, as it is often now in some parts of western Asia. Cotton wicks are now used throughout Asia; but probably the Hebrews like the Egyptians employed the outer and coarser fibre of flax, or linen yarn. A modern Egyptian lamp consists of a small glass vessel with a tube at the bottom containing a cotton-wick twisted round a piece of straw. This lamp appears in the cut, both separately, and with the usual receptacle of wood, which protects the flame from the wind. For night-travelling, the modern Egyptians use a LANTERN called *fanoos*, composed of waxed cloth strained over a sort of cylinder of wire-rings, and a top and bottom of perforated copper. This would, in form at least, answer to Gideon's lamps within pitchers. (See above; also MIDIAN.) On occasions of MARRIAGE, the street or quarter where the bridegroom lives is illuminated with lamps suspended from cord drawn across. LANTERN.



Ancient Egyptian Lamp (of glass?). An erect wick in the hand.—From Wilkinson.—(Fbn.)



Modern Egyptian Lamp (*kandeel*).—From Lane.—(Fbn.)



Ancient Assyrian Lamps in British Museum.—(Fbn.)
1. Bronze from N. W. palace, *Nimroud.* 2. Bronze from *Kouyunjik.* 3, 4. Terra Cotta from *Warka.* 5. Terra Cotta from *Kouyunjik.*

* **Lance.** ARMS, I. 2, *b*.

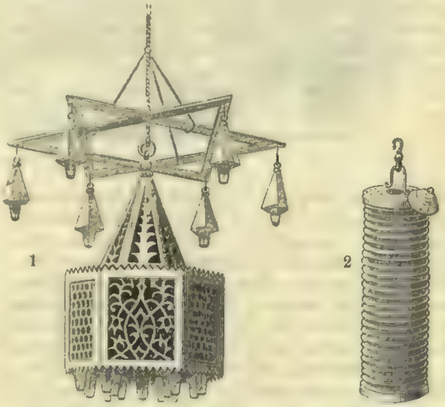
Lan'cet (1 K. xviii. 28 only). ARMS, I. 2, *c*.

* **Land.** AGRICULTURE; EARTH.

* **Land'mark.** FIELD.

Lan'guage [lang'gwej]. SHEMITIC LANGUAGES; TONGUE; TONGUES, CONFUSION OF.

Lan'tern occurs only in Jn. xviii. 3 as the translation of Gr. *phanos* = *light*, *lantern*, *torch* (Rbn. *N. T. Lex.*). (LAMP.)—For the Jewish Feast of Lamps or Lanterns, see DEDICATION, FEAST OF.



Modern Egyptian Lanterns.—From Lane.—(Fbn.)
1. Used on festive occasions. 2. The *fanoos*, or common lantern. LAMP.

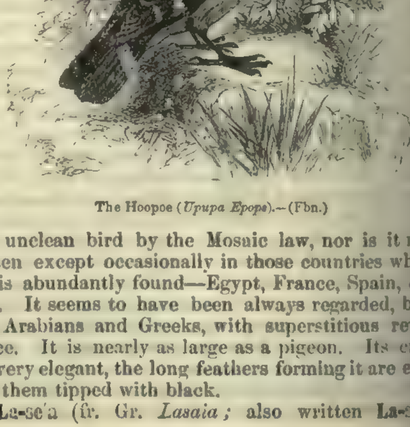
La-od-i-ce'a [-see'ah] (fr. Gr., see below), a town of some consequence in the Roman province of ASIA; situated in the valley of the river Meander, on a small river called the Lycus, with COLOSSE and HIERAPOLIS a few miles distant to the W. Built, or rather rebuilt, by one of the Seleucid monarchs, and named in honor of his wife, Laodicea became under the Roman government a place of some importance. Its trade was considerable: it lay on the line of a great road; and it was the seat of a court of justice. From Rev. iii. 17, we gather it was a place of great wealth. The damage caused by an earthquake in the reign of Tiberius was promptly repaired by the energy of the inhabitants. Soon after this occurrence Christianity was introduced into Laodicea, not, however, as it would seem, through the direct agency of St. Paul. We have good reason for believing that when, in writing from Rome to the Christians of Colosse, he sent a greeting to those of Laodicea, he had not personally visited either place. But the preaching of the Gospel at Ephesus (Acts xviii. 19–xix. 41) must inevitably have resulted in the formation of churches in the neighboring cities, especially where Jews were settled: and there were Jews in Laodicea. The Church of the Laodiceans is pointedly rebuked and threatened with divine judgments for its lukewarmness (Rev. ii. 14 ff.). In subsequent times Laodicea became a Christian city of eminence, the see of a bishop, and a meeting-place of councils. The Mohammedan invaders destroyed it; and it is now a scene of utter desolation: but the extensive ruins at the village of *Eski Hissar* justify all that we read of Laodicea in Greek and Roman writers. One Biblical subject of interest is connected with Laodicea. From Col. iv. 16 it appears that St. Paul wrote a letter to this place when he wrote the letter to Colosse. The question arises whether we can give any account of this Laodicean epistle. Wieseler's theory is that the Epistle to Philemon is meant. Another view, maintained by Paley, Conybeare & Howson, &c., is that the Epistle to the Ephesians is intended. Usher's view is that this last epistle was a circular letter sent to Laodicea among other places. The apocryphal *Epistle to the Laodiceans* is a late and clumsy forgery. The subscription at the end of 1 Timothy "written from Laodicea" is of no authority.

Laodicea.—From Smith's Smaller Dictionary.

La-od-i-ce'ans = the inhabitants of Laodicea (Col. iv. 16; Rev. iii. 14).

Lap'i-doth (L. fr. Heb. = *torches*), the husband of Deborah the prophetess (Judg. iv. 4 only).

Lap'wing (Heb. *duciphath*) occurs only in Lev. xi. 19, and Deut. xiv. 18, amongst those birds which were forbidden by the law of Moses to be eaten by the Israelites. Commentators generally agree with the LXX. and Vulgate that the *Hoopoe* is the bird intended. According to Bochart, these four different interpretations have been assigned to *duciphath:*—1. The Sadducees supposed the bird intended to be the *common hen*, which they therefore refused to eat. 2. Another interpretation understands the *cock of the woods* (*Tetrao Urogallus*). 3. Other interpreters think the *attagen* (?) is meant. 4. The last interpretation is the *Hoopoe*. Many, and curious in some instances, are the derivations proposed for the Hebrew word, but the most probable one is the *mountain-cock*. It must, however, be remarked that the observations of the habits of the hoopoe recorded by modern zoologists do not appear to warrant the assertion that it is so pre-eminently a mountain-bird as has been implied above. Marshy ground, ploughed land, wooded districts, such as are near to water, are more especially its favorite haunts. The hoopoe was accounted an unclean bird by the Mosaic law, nor is it now eaten except occasionally in those countries where it is abundantly found—Egypt, France, Spain, &c., &c. It seems to have been always regarded, both by Arabians and Greeks, with superstitious reverence. It is nearly as large as a pigeon. Its crest is very elegant, the long feathers forming it are each of them tipped with black.



The Hoopoe (*Upupa Epops*).—(Fbn.)

La-se'a (fr. Gr. *Lasaia;* also written **La-sæ'a**

[-see'ab]) (Acts xxvii. 8). A few years ago it would have been impossible to give any information regarding this Cretan city, except indeed that it probably = the "Lisia" mentioned in the *Peutinger Table* as sixteen miles E. of Gortyna. But in January, 1856, a yachting party made inquiries at Fair Havens, and were told that the name Lasea was still given to some ruins a few miles E. A short search sufficed to discover these ruins, and independent testimony confirmed the name.

La'sha (fr. Heb. = *chink*, *fissure*, Ges.), a place noticed in Gen. x. 19 only, as marking the limit of the country of the Canaanites. It lay apparently somewhere in the S. E. of Palestine, though Wilton (in Fbn.), &c., identify it with Laish 1 = Dan 2. Jerome and other writers identify it with Callirhoë, a spot famous for hot springs, near the eastern shore of the Dead Sea in the deep, narrow chasm of *Wady Zerka Ma'in.* The baths here were once celebrated for their medicinal properties, and were visited by Herod during his last illness.

La-shar'on [-shair'on, compare Sharon] (fr. Heb. = *on the plain* or *at Sharon?*), one of the Canaanite towns whose kings were killed by Joshua (Josh. xii. 18). The Vulgate, Gesenius, &c., make Lasharon = Sharon. Wilton (in Fbn.) would identify it with *Sârûneh*, a place S. W. from Tiberias.

Las'the-nes [-neez] (Gr. *strength of a stone*, Walton's Polyglott), an officer who stood high in the favor of Demetrius II. Nicator, described as "cousin" (1 Mc. xi. 31) and "father" (ver. 32) of the king. Both words may be taken as titles of high nobility. It appears from Josephus (xiii. 4, § 3) that he was a Cretan, to whom Demetrius was indebted for a large body of mercenaries (comp. 1 Mc. x. 67).

Latch'et, the thong or fastening by which the sandal was attached to the foot. In the proverbial expression in Gen. xiv. 23, it = something trivial or worthless. Another semi-proverbial expression in Lk. iii. 16 points to the fact that the office of bearing and unfastening the shoes of great personages fell to the meanest slaves.

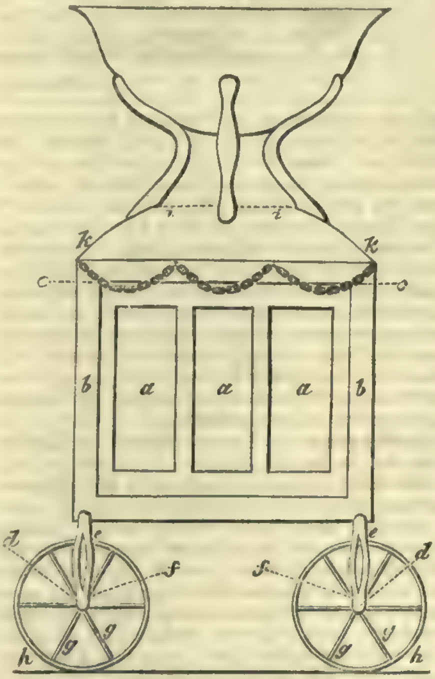
Lat'in (fr. L.), the language spoken by the Romans, is mentioned only in Jn. xix. 20, and Lk. xxiii. 38. (Roman Empire; Rome; Tongues, Confusion of.)—*Latin Versions of the Bible;* see Versions, Ancient Latin.

Lat'tice, the A. V. translation of three Hebrew words. 1. *Eshnâb* (= a latticed window, through which the cool breezes enter the house, Ges.), which occurs but twice, Judg. v. 28, and Prov. vii. 6, and in the latter passage is translated "casement" in the A. V. In both instances it stands in parallelism with "window."—2. *Haraccim* or *characcim* (Cant. ii. 9), apparently = No. 1, though a word of later date.—3. *Sebâchâh* simply = *a network* placed before a window or balcony. Perhaps the network through which Ahaziah fell and received his mortal injury was on the parapet of his palace (2 K. i. 2).

* **Laugh** [lahf], **to**, the A. V. translation of—1. Heb. *lâ'ag*, twice (Job ix. 23; Ps. lxxx. 6, Heb. 7); usually translated "laugh to scorn" (2 K. xix. 21; Neh. ii. 19, &c.), or "mock" (Job xi. 3; Prov. i. 26, xxx. 17, &c.), once to "have in derision" (Ps. ii. 4).—2. Heb. *tsâhak* or *tsâchak* (Gen. xvii. 17, xviii. 12, 13, 15, xxi. 6), elsewhere translated "to mock" (xix. 14, xxi. 9, xxxix. 14, 17), "to play" (Ex. xxxii. 6), "made them sport" (Judg. xvi. 25), "sporting" (Gen. xxvi. 8). A kindred word is translated "laugh" (xxi. 6), and "laughed to scorn" (Ez. xxiii. 32).—3. Heb. *sâhak* or *sâchak*, the common word for "laugh" (Ps. ii. 4; Eccl. iii. 4, &c.), also translated "to play" (2 Sam. ii. 14, vi. 5, 21; Zech. viii. 5, &c.), "make sport" (Judg. xvi. 25, 27), "rejoice" (Prov. viii. 30, 31, xxxi. 25), "mock", (Lam. i. 7, &c.), "scorn" (Job xxxix. 7, 18), "deride" (Hab. i. 10), &c. The noun *sehôk* or *sechôk* is translated "laughter" (Ps. cxxvi. 2; Eccl. vii. 3, 6, &c.), "sport" (Prov. x. 23), "derision" (Jer. xx. 7, &c.).—4. Gr. *gelaô* (Lk. vi. 21, 25 only); in LXX. = No. 2. The noun *gelôs* occurs in N. T. in Jas. iv. 9 only, and is translated "laughter." The compound verb *katagelaô* (= *to laugh at* in scorn, *to deride*, Rbn., *N. T. Lex.*) is translated "laugh to scorn" (Mat. ix. 24; Mk. v. 40; Lk. viii. 53).

* **Laugh'ter.** Laugh.

La'ver (fr. L.; Heb. *ciyôr*). 1. In the Tabernacle, a vessel of brass containing water for the priests to wash their hands and feet before offering sacrifice. It stood in the court between the altar and the door of the Tabernacle, and, according to Jewish tradition, a little to the S. (Ex. xxx. 19, 21; Reland, *Ant. Heb.* pt. i. ch. iv. 9). It rested on a basis, i. e. a foot, though by some explained to be a cover of copper or brass, which, as well as the laver itself, was made from the mirrors of the women who assembled at the door of the Tabernacle-court (Ex. xxxviii. 8). The form of the laver is not specified, but may be assumed to have been circular. Like the other vessels belonging to the Tabernacle, it was, together with its "foot," consecrated with oil (Lev. viii. 10, 11). As no mention is made of any vessel for washing the flesh of the sacrificial victims, it is possible that the laver may have been used for this purpose also (Reland, *Ant. Heb.* i. iv. 9). 2. In Solomon's Temple, besides the great molten sea (Sea, Molten), there were ten lavers of brass, raised on bases (1 K. vii. 27, 39), five on the N. and S. sides respectively of the court of the priests. Each laver contained forty of the measures called



Conjectural Diagram of the Laver.—(After Thenius.)

"bath." They were used for washing the animals to be offered in burnt-offerings (2 Chr. iv. 6). The dimensions of the bases with the lavers, as given in the Hebrew text, are 4 cubits in length and breadth, and 3 in height. The LXX. gives 4 × 4 × 6 in height. Josephus makes them 5 in length, 4 in width, and 6 in height (1 K. vii. 28; Thenius; Josephus viii. 3, § 3). There were to each four wheels of 1½ cubits in diameter, with spokes, &c., all cast in one piece. The principal parts requiring explanation may be thus enumerated :—(*a*) "Borders," probably panels. Gesenius supposes these to have been ornaments like square shields with engraved work. (*b*) "Ledges," joints in corners of bases or fillets covering joints. (*c*) "Additions," probably festoons; Lightfoot translates *borders descending obliquely.* (*d*) "Plates," probably axles, cast in the same piece as the wheels. (*e*) "Undersetters," either the naves of the wheels, or a sort of handles for moving the whole machine (so Mr. Phillott); Lightfoot translates *columns supporting the laver;* Gesenius *shoulders* of an axle. (*f*) "Naves." (*g*) "Spokes." (*h*) "Felloes." (*i*) "Chapiter," perhaps the rim of the circular opening ("mouth," ver. 31) in the convex top (so Mr. Phillott); Gesenius translates *capital*, *chapiter* of a column. (*k*) A "round compass," perhaps the convex roof of the base. To these parts Josephus (viii. 3, § 6) adds chains, probably = the festoons above mentioned.

Law (Heb. *tôrâh ;* Gr. *nomos*). The word is properly used, in Scripture as elsewhere, to express a definite commandment laid down by any recognized authority. The commandment may be general, or (as in Lev. vi. 9, 14, &c., "the law of the burnt-offering," &c.), particular in its bearing; the authority either human or divine. But when the word is used with the article, and without any words of limitation, it refers to the expressed will of God, and, in nine cases out of ten, to the Mosaic Law (Law of Moses), or to the Pentateuch, of which it forms the chief portion. The Hebrew word *tôrâh* (so Mr. Barry) lays more stress on its moral authority, as teaching the truth, and guiding in the right way; the Greek *nomos*, on its constraining power, as imposed and enforced by a recognized authority. The sense of the word, however, extends its scope, and assumes a more abstract character in the writings of St. Paul. *Nomos*, when used by him with the article ("the Law") still refers in general to the Law of Moses; but when used without the article, so as to embrace any manifestation of "law," it includes all powers which act on the will of man by compulsion, or by the pressure of external motives, whether their commands be or or be not expressed in definite forms. The occasional use of the word "law" (as in Rom. iii. 27, "law of faith;" &c.), to denote an *internal* principle of action, does not really militate against the general rule. It should also be noticed that the title "the Law" is occasionally used loosely to refer to the whole of the O. T. (as in Jn. x. 34, referring to Ps. lxxxii. 6; in Jn. xv. 25, referring to Ps. xxxv. 19; and in 1 Cor. xiv. 21, referring to Is. xxviii. 11, 12).

Law (see above) **of Mo'ses** (see Moses). It will be the object of this article (originally by Mr. Barry) to give a brief analysis of the substance of the Law, to point out its main principles, and to explain the position which it occupies in the progress of Divine Revelation. In order to do this the more clearly, it seems best to speak of the Law, I., in relation to the past; II., in its own intrinsic character; and, III., in its relation to the future. I. (*a.*) In reference to the past, it is all-important, for the proper understanding of the Law, to remember its *entire dependence on the Abrahamic Covenant*, and its adaptation thereto (see Gal. iii. 17–24). That covenant had a twofold character. It contained the "spiritual promise" of the Messiah, which was given to the Jews as representatives of the whole human race. But it contained also the temporal promises subsidiary to the former. These promises were special, given distinctively to the Jews as a nation. It follows that there would be in the Law a corresponding duality of nature. There would be in it much peculiar to the Jews, local, special, and transitory; but the fundamental principles must be universal. (*b.*) The nature of this *relation of the Law to the promise* is clearly pointed out. The belief in God as the Redeemer of man, and the hope of His manifestation as such in the person of the Messiah, involved the belief that the Spiritual Power must be superior to all carnal obstructions, and that there was in man a spiritual element which could rule his life by communion with a Spirit from above. But it involved also the idea of an antagonistic Power of Evil, from which man was to be redeemed, existing in each individual, and existing also in the world at large. The promise was the witness of the one truth; the Law was the declaration of the other. (*c.*) Nor is it less essential to remark the *period of the history* at which it was given. It marked and determined the transition of Israel from the condition of a tribe to that of a nation, and its definite assumption of a distinct position and office in the history of the world. (*d.*) Yet, though new in its general conception, it was probably *not wholly new in its materials.* There must necessarily have been, before the Law, commandments and revelations of a fragmentary character, under which Israel had hitherto grown up. (Adultery; Clean and Unclean; Marriage; Murder; Sabbath; Sacrifice, &c.) It is the peculiar mark of legislative genius to mould by fundamental principles, and animate by a higher inspiration, materials previously existing in a cruder state. So far, therefore, as they were consistent with the objects of the Jewish law, the customs of Palestine and the laws of Egypt would doubtless be traceable in the Mosaic system. (*e.*) In close connection with, and almost in consequence of this reference to antiquity, we find an *accommodation of the Law* to the temper and circumstances of the Israelites, to which our Lord refers in the case of divorce (Mat. xix. 7, 8) as necessarily interfering with its absolute perfection. In many cases it rather should be said to guide and modify existing usages than actually to sanction them; and the ignorance of their existence may lead to a conception of its ordinances not only erroneous, but actually the reverse of the truth. (Blood, Avenger of; Elder; Judge; Patriarch; Punishments.) Nor is it less noticeable that the degree of prominence given to each part of the Mosaic system has a similar reference to the period at which the nation had arrived. The ceremonial portion is marked out distinctly and with elaboration; the moral and criminal law is clearly and sternly decisive; even the civil law, so far as it relates to individuals, is systematic; because all these were called for by the past growth of the nation, and needed in order to settle and develop its resources. But the political and constitutional law is comparatively imperfect; a few leading principles are laid down, to be developed hereafter; but the law is directed rather to sanction the various powers of the state, than to define and balance their operations. (*f.*) In close connection with this subject we observe also *the gradual process by which the Law was revealed* to the Israelites. In Ex. xx.–xxiii., in direct connection with the revelation from Mount Sinai, that which may be called the rough outline of the Mosaic Law is given by God, solemnly recorded by Moses, and accepted by the people. In Ex. xxv.–xxxi. there is a similar outline of the Mosaic ceremonial. On the basis of these it may be conceived that the fabric of the Mosaic system gradually grew up under the requirements of the time. The first revelation of the Law in any thing like a perfect form is found in DEUTERONOMY. Yet even then the revelation was not final; it was the duty of the prophets to amend and explain in special points (Ez. xviii.), and to bring out more clearly its great principles. (PROPHET.)—II. In giving an analysis of the substance of the Law, it will probably be better to treat it, as any other system of laws is usually treated, by dividing it into—(I.) Laws Civil; (II.) Laws Criminal; (III.) Laws Judicial and Constitutional; (IV.) Laws Ecclesiastical and Ceremonial

(I.) LAWS CIVIL.

(A) *Of Persons.*

(*a*) FATHER *and* SON. *The power of a Father* to be held sacred; cursing, or smiting (Ex. xxi. 15, 17; Lev. xx. 9), or stubborn and wilful disobedience, to be considered capital crimes. But uncontrolled power of life and death was apparently refused to the father, and vested only in the congregation (Deut. xxi. 18-21). (CHILD: PUNISHMENTS.) *Right of the* FIRST-BORN to a double portion of the inheritance not to be set aside by partiality (xxi. 15–17). INHERITANCE by *daughters* to be allowed in default of sons, provided (Num. xxvii. 6–8, compare xxxvi.) that heiresses married in their own tribe. *Daughters unmarried* to be entirely dependent on their father (xxx. 3–5).

(*b*) *Husband and Wife. The power of a Husband* to be so great that a wife could never be *sui juris* (L. *of her own right*, i. e. legally independent), or enter independently into any engagement, even before God (Num. xxx. 6–15). A widow or divorced wife became independent, and did not again fall under her father's power (verse 9). *Divorce* (for uncleanness) allowed, but to be formal and irrevocable (Deut. xxiv. 1–4). *Marriage within certain degrees forbidden* (Lev. xviii., &c.). *A Slave Wife*, whether bought or captive, not to be actual property, nor to be sold; if ill-treated, to be *ipso facto* (L. *by that very fact*) free (Ex. xxi. 7–9; Deut. xxi. 10–14). *Slander* against a wife's virginity, to be punished by fine, and by deprival of power of divorce; on the other hand, ante-connubial uncleanness in her to be punished by death (xxii. 13–21). *The raising up of seed* (Levirate law) a formal right to be claimed by the widow, under pain of infamy, with a view to preservation of families (xxv. 5-10). MARRIAGE: WOMEN.

(*c*) *Master and* SLAVE. *Power of Master so far limited*, that death under actual chastisement was punishable (Ex. xxi. 20): and maiming was to give liberty *ipso facto* (26, 27). *The Hebrew slave to be freed* at the SABBATICAL YEAR,[1] and provided with necessaries (his wife and children to go with only if they came to his master with him), unless by his own formal act he consented to be a perpetual slave (xxi. 1–6; Deut. xv. 12–18). In any case, it would seem, to be freed at the JUBILEE (Lev. xxv. 10), with his children. If sold to a resident alien, to be always redeemable, at a price proportional to the distance of the jubilee (47–51). *Foreign slaves* to be held and inherited as property forever (45, 46); and fugitive slaves from foreign nations not to be given up (Deut. xxiii. 15).

(*d*) *Strangers.* (STRANGER.) They seem never to have been *sui juris* (i. e. legally independent), or able to protect themselves, and accordingly protection and kindness toward them are enjoined as a sacred duty (Ex. xxii. 21; Lev. xix. 33, 34).

(B) *Law of Things.*

(*a*) *Laws of Land (and Property).* (1.) *All land to be the property of God alone*, and its holders to be deemed His tenants (Lev. xxv. 23). (AGRICULTURE.)—(2.) *All sold Land* therefore to *return to its original owners* at the JUBILEE, and the price of sale to be calculated accordingly; and redemption on equitable terms to be allowed at all times (25–27). *A House sold* to be redeemable within a year; and, if not redeemed, to pass away altogether (29, 30). *But the Houses of the Levites*, or those in unwalled villages, to be redeemable at all times, in the same way as land; and the Levitical suburbs to be inalienable (31–34).—(3.) *Land or Houses sanctified*, or tithes, or unclean firstlings to be capable of being redeemed, at sixth-fifths of the value (calculated by the priest according to the distance from the jubilee-year); if devoted by the owner and unredeemed, to be hallowed at the jubilee forever, and given to the priests; if only by a possessor, to return to the owner at the jubilee (xxvii. 14–34).—(4.) INHERITANCE descended to—

(1.) *Sons.*
(2.) *Daughters.*[2]
(3.) *Brothers.*
(4.) *Uncles on the Father's side.*
(5.) *Next Kinsmen*, generally.

(*b*) *Laws of Debt.* (1.) *All Debts* (to an Israelite) to be released at the 7th (sabbatical) year; a blessing promised to obedience, and a curse on a refusal to lend (Deut. xv. 1–11).—(2.) *Usury* (from Israelites) not to be taken (Ex. xxii. 25–27; Deut. xxiii. 19, 20).—(3.) *Pledges* not to be insolently or ruinously exacted (xxiv. 6, 10–13, 17, 18). DEPOSIT; LOAN; SABBATICAL YEAR.

(*c*) *Taxation.* (1.) *Census-money*, a poll-tax (of a half-shekel), to be paid for *the service of the Tabernacle* (Ex. xxx. 12–16). All spoil in war to be halved; of the combatant's half, one-five-hundredth, of the people's, one-fiftieth, to be paid for a "heave-offering" to Jehovah. CENSUS; TAXING.—(2.) *Tithes.* (*α*) *Tithes of all produce* to be given for maintenance of the LEVITES (Num. xviii. 20–24). Of this one-tenth to be paid as a heave-offering for the maintenance of the priests (24–32). (*β*) *Second* TITHE to be bestowed in religious feasting and charity, either at the Holy Place, or every third year at home (?) (Deut. xiv. 22–28). (*γ*) *First-Fruits* of corn, wine, and oil (at least one-sixtieth, generally one-fortieth, for the priests) to be offered at Jerusalem, with a solemn declaration of dependence on God the king of Israel (xxvi. 1-15; Num. xviii. 12, 13). *Firstlings* of clean beasts; the redemption-money (five shekels) of man, and (one-half shekel, or one shekel) of unclean beasts, to be given to the priests after sacrifice (15-18).—(3.) *Poor Laws.* (POOR.) (*α*) *Gleanings* (in field or vineyard) to be a legal right of the poor (Lev. xix. 9, 10; Deut. xxiv. 19–22). (*β*) *Slight Trespass* (eating on the spot) to be allowed as legal (xxiii. 24, 25). (*γ*) *Second Tithe* (see 2 *β*) to be given in charity. (*δ*) WAGES *to be paid day by day* (Deut. xxiv. 15).—(4.) *Maintenance of Priests* (Num. xviii. 8–32) (PRIEST). (*α*) *Tenth of Levites' Tithe* (see 2 *α*). (*β*) *The heave and wave-offerings* (breast and right shoulder of all peace-offerings). (*γ*) *The meat and sin-offerings*, to be eaten solemnly, and only in the Holy Place. (*δ*) *First-Fruits* and redemption-money (see 2 *γ*). (*ε*) *Price of all devoted things*, unless specially given for a sacred service. A man's service, or that of his household, to be redeemed at fifty shekels for man, thirty for woman, twenty for boy, and ten for girl.

(II.) LAWS CRIMINAL.

(A) *Offences against God* (of the nature of treason).

1st Command. Acknowledgment of false gods (Ex. xxii. 20), as e. g. Molech (Lev. xx. 1–5), and generally all IDOLATRY (Deut. xiii., xvii. 2–5).

2d Command. *Witchcraft and false prophecy* (Ex. xxii. 18; Deut. xviii. 9–22; Lev. xix. 31). DIVINATION; MAGIC.

3d Command. BLASPHEMY (Lev. xxiv. 15, 16).

4th Command. *Sabbath-breaking* (Num. xv. 32–36). SABBATH.

Punishment in all cases, death by stoning. Idolatrous cities to be utterly destroyed. ANATHEMA; PUNISHMENTS.

(B) *Offences against Man.*

5th Command. *Disobedience to* or cursing or smiting of *parents* (Ex. xxi. 15, 17; Lev. xx. 9; Deut. xxi. 18–21), to be punished by death by stoning, publicly adjudged and inflicted; so also of disobedience to the priests (as judges) or Supreme Judge. Compare 1 K. xxi. 10–14 (Naboth); 2 Chr. xxiv. 21 (Zechariah). FATHER; PATRIARCH.

6th Command. (1.) MURDER, to be punished by death without sanctuary or reprieve, or satisfaction (Ex. xxi. 12, 14; Deut. xix. 11–13). Death of a slave, actually under the rod, to be punished (Ex. xxi. 20, 21).—(2.) *Death by negligence*, to be punished by death (28–30).—(3.) *Accidental Homicide*; the avenger of blood to be escaped by flight to the cities of refuge (CITY OF REFUGE) till the death of the high-priest (Num. xxxv. 9–28; Deut. iv. 41–

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[1] The difficulty of enforcing this law is seen in Jer. xxxiv. 8–16.

[2] Heiresses to marry in their own tribe (Num. xxvii. 6–8, xxxvi.).

43, xix. 4-10).—(4.) *Uncertain Murder*, to be expiated by formal disavowal and sacrifice by the elders of the nearest city (xxi. 1-9).—(5.) *Assault* to be punished by the law of retaliation or damages (Ex. xxi. 18, 19, 22-25; Lev. xxiv. 19, 20).

7th Command. (1.) ADULTERY to be punished by death of both offenders; the rape of a married or betrothed woman, by death of the offender (Deut. xxii. 13-27).—(2.) *Rape or Seduction* of an unbetrothed virgin, to be compensated by marriage, with dowry (fifty shekels), and without power of DIVORCE; or, if she be refused, by payment of full dowry (Ex. xxii. 16, 17; Deut. xxii. 28, 29).—(3.) *Unlawful Marriages* (incestuous, &c.), to be punished, some by death, some by childlessness (Lev. xx.). MARRIAGE.

8th Command. 1. *Theft* to be punished by fourfold or double restitution; a nocturnal robber might be slain as an outlaw (Ex. xxii. 1-4).—(2.) *Trespass* and injury of things lent to be compensated (5-15).—(3.) *Perversion of Justice* (by bribes, threats, &c.), and especially oppression of strangers, strictly forbidden (xxiii. 9, &c.).—(4.) *Kidnapping* to be punished by death (Deut. xxiv. 7). JUDGE; PUNISHMENTS; ROBBERY.

9th Command. *False Witness;* to be punished by the law of retaliation (Ex. xxiii. 1-3: Deut. xix. 16-21). Slander of a wife's chastity, by fine and loss of power of divorce (Deut. xxii. 18, 19). OATH; WITNESS.

A fuller consideration of the tables of the TEN COMMANDMENTS is given elsewhere.

(III.) LAWS JUDICIAL AND CONSTITUTIONAL.

(A) *Jurisdiction.*

(*a*) *Local Judges* (JUDGE) (generally Levites, as more skilled in the Law) appointed, for ordinary matters, probably by the people with approbation of the supreme authority (as of Moses in the wilderness) (Ex. xviii. 25; Deut. i. 15-18), through all the land (xvi. 18). (*b*) APPEAL *to the Priests* (at the holy place), or to the *judge;* their sentence final, and to be accepted under pain of death. See Deut. xvii. 8-13 (compare appeal to Moses, Ex. xviii. 26). (*c*) *Two witnesses* (at least) required in capital matters (Num. xxxv. 30; Deut. xvii. 6, 7). (*d*) *Punishment* (except by special command), to be personal, and not to extend to the family (xxiv. 16). Stripes allowed and limited (xxv. 1-3), so as to avoid outrage on the human frame. PUNISHMENTS.

All this would be to a great extent set aside—1st. By the summary jurisdiction of the king (see 1 Sam. xxii. 11-19 [Saul]; 2 Sam. xii. 1-5, xiv. 4-11; 1 K. iii. 16-28), which extended even to the deposition of the high-priest (1 Sam. xxii. 17, 18; 1 K. ii. 26, 27). The practical difficulty of its being carried out is seen in 2 Sam. xv. 2-6, and would lead of course to a certain delegation of his power. 2d. By the appointment of the Seventy Elders (Num. xi. 24-30) with a solemn religious sanction. In later times there was a local Sanhedrim of twenty-three in each city, and two such in Jerusalem, as well as the Great SANHEDRIM, consisting of seventy members, besides the president, who was to be the high-priest if duly qualified, and controlling even the king and high-priest. The members were priests, scribes (Levites), and elders (of other tribes). A court of exactly this nature is noticed, as appointed to supreme power by Jehoshaphat. (See 2 Chr. xix. 8-11.)

(B) *Royal Power.*

The King's power limited by the law, as written and formally accepted by the KING; and directly forbidden to be despotic[1] (Deut. xvii. 14-20; compare 1 Sam. x. 25). Yet he had power of taxation (to one-tenth), and of compulsory service (viii. 10-18), the declaration of war (xi.), &c. There are distinct traces of a "mutual contract" (2 Sam. v. 3; a "league," 2 K. xi. 17); the remonstrance with Rehoboam being clearly not extraordinary (1 K. xii. 1-6).

The Princes of the CONGREGATION. The heads of the tribes (see Josh. xi. 15) seem to have had authority under Joshua to act for the people (compare 1 Chr. xxvii. 16-22); and in the later times "the princes of Judah" seem to have had power to control both the king and the priests (Jer. xxvi. 10-24, xxxviii. 4, 5, &c.). ELDER.

(C) *Royal Revenue.*

(1.) *Tenth of produce.*—(2.) *Domain land* (1 Chr. xxvii. 26-29). Note confiscation of criminal's land (1 K. xxi. 15).—(3.) *Bond service* (v. 17, 18), chiefly on foreigners (ix. 20-22; 2 Chr. ii. 16, 17).—(4.) *Flocks and herds* (1 Chr. xxvii. 29-31).—(5.) *Tributes* (gifts) from foreign kings.—(6.) *Commerce;* especially in Solomon's time (1 K. x. 22, 29, &c.

(IV.) ECCLESIASTICAL AND CEREMONIAL LAW.

(A) *Law of* SACRIFICE (considered as the sign and the appointed means of the union with God, on which the holiness of the people depended).

(1.) *Ordinary Sacrifices.*

- (α) *The whole* BURNT-OFFERING (Lev. i.) of the herd or the flock; to be offered continually (Ex. xxix. 38-42): and the fire on the altar never to be extinguished (Lev. vi. 8-13).
- (β) *The* MEAT-OFFERING (ii., vi. 14-23) of flour, oil, and frankincense, unleavened, and seasoned with salt.
- (γ) *The* PEACE-OFFERING (iii., vii. 11-21) of the herd or the flock; either a thank-offering, or a vow, or free-will offering.
- (δ) *The* SIN-OFFERING, or *Trespass-Offering* (iv., v., vi.).
  - (*a*) For sins committed in ignorance (iv.).
  - (*b*) For vows unwittingly made and broken, or uncleanness unwittingly contracted (v.).
  - (*c*) For sins wittingly committed (vi. 1-7).

(2.) *Extraordinary Sacrifices.*

- (α) *At the Consecration of Priests* (viii., ix.).
- (β) *At the Purification of Women* (xii.).
- (γ) *At the Cleansing of Lepers* (xiii., xiv.).
- (δ) *On the Great Day of Atonement* (xvi.).
- (ε) *On the Great Festivals* (xxiii.).

(B) *Law of Holiness* (arising from the union with God through sacrifice).

(1.) *Holiness of Persons.*

- (*a*) *Holiness of the whole people* as "children of God" (Ex. xix. 5, 6; Lev. xi.-xv., xvii., xviii.; Deut. xiv. 1-21), shown in
  - (*a*) The dedication of the FIRST-BORN (Ex. xiii. 2, 12, 13, xxii. 29, 30, &c.); and the offering of all firstlings and first-fruits (Deut. xxvi., &c.).
  - (*b*) Distinction of CLEAN and UNCLEAN food (Lev. xi.; Deut. xiv.).
  - (*c*) Provision for PURIFICATION (Lev. xii., xiii., xiv., xv.; Deut. xxiii. 1-14).
  - (*d*) Laws against disfigurement (Lev. xix. 27; Deut. xiv. 1; compare Deut. xxv. 3, against excessive scourging).
  - (*e*) Laws against unnatural marriages and lusts (Lev. xviii., xx.).
- (β) *Holiness of the Priests* (PRIEST) (*and* LEVITES).
  - (*a*) Their consecration (Lev. viii., ix.; Ex. xxix.).
  - (*b*) Their special qualifications and restrictions (Lev. xxi., xxii. 1-9).
  - (*c*) Their rights (Deut. xviii. 1-6; Num. xviii.) and authority (Deut. xvii. 8-13).

(2.) *Holiness of Places and Things.*

- (α) *The* TABERNACLE, with the ark, the veil, the altars, the laver, the priestly robes, &c. (Ex. xxv.-xxviii., xxx.). TEMPLE.
- (β) *The Holy Place* chosen for the permanent erection of the Tabernacle (Deut. xii., xiv. 22-29), where only all sacrifices were to be offered, and all tithes, first-fruits, vows, &c., to be given or eaten.

(3.) *Holiness of Times.*

- (α) *The* SABBATH (Ex. xx. 9-11, xxiii. 12, &c.).
- (β) *The* SABBATICAL YEAR (xxiii. 10, 11; Lev. xxv. 1-7, &c.).
- (γ) *The Year of* JUBILEE (xxv. 8-16, &c.).
- (δ) *The* PASSOVER (Ex. xii. 3-27; Lev. xxiii. 4-14).
- (ε) *The Feast of Weeks* (PENTECOST) (xxiii. 15, &c.).
- (ζ) *The Feast of Tabernacles* (xxiii. 33-43). TABERNACLES, FEAST OF.
- (η) *The Feast of Trumpets* (xxiii. 23-25). TRUMPETS, FEAST OF.
- (θ) *The Day of Atonement* (xxiii. 26-32, &c.). ATONEMENT, DAY OF.

Such is the substance of the Mosaic Law. The leading principle of the whole is its *Theocratic character*, i. e. its reference of all actions and thoughts of men *directly and immediately* to the will of God. It follows from this, that it is to be regarded not merely as a law, i. e. a rule of conduct, based on known truth and acknowledged authority, but also as a *Revelation of God's nature* and His dispensations. But this theocratic character of the Law depends necessarily on the *belief in* GOD, as not only the Creator and sustainer of the world, but as, by special covenant, *the head of the Jewish nation.* (JEHOVAH.) This immediate reference to God as their king is clearly seen as the groundwork of their whole polity. From this theocratic nature of the Law follow important deductions with regard to (*a*) the view which it takes of political society; (*b*) the extent of the scope of the Law; (*c*) the penalties by which it is enforced; and (*d*) the character which it seeks to impress on the people. (*a*.) The Mosaic Law seeks the basis of its polity, first, in the absolute sovereignty of God, next in the relationship of each individual to God, and through God to his countrymen. It is clear that such a doctrine, while it contradicts none of the common theories (of the delegation of individual rights to political authorities, mutual needs of men, "social compact," &c.), yet lies beneath them all. (*b*.) The Law, as proceeding directly from God, and referring directly to Him, is necessarily *absolute in its supremacy* and *unlimited in its scope*. It is supreme over the governors, as being only the delegates of the Lord, and therefore it is incompatible with any despotic authority in them. On the other hand, it is supreme over the governed, recognizing no inherent rights in the individual, as prevailing against, or limiting the law. It regulated the whole life of an Israelite. His actions were rewarded and punished with great minuteness and strictness; and that according to the standard, not of their consequences, but of their intrinsic morality. His religious worship was defined and enforced in an elaborate and unceasing ceremonial. (*c*.) *The penalties and rewards* by which the Law is enforced are such as depend on the direct theocracy. With regard to individual actions, as some penalties are generally inflicted by the subordinate, and some only by the supreme authority, so among the Israelites some penalties came from the hand of man, some directly from the providence of God. The bearing of this principle on the inquiry as to the *revelation of a future life, in the Pentateuch*, is easily seen. The sphere of moral and religious action and thought to which the Law extends is beyond the cognizance of human laws, and the scope of their ordinary penalties, and is therefore left by them to the retribution of God's inscrutable justice, which, being but imperfectly seen here, is contemplated especially as exercised in a future state. Hence arises the expectation of a direct revelation of this future state in the Mosaic Law. Such a revelation is certainly not given. The truth seems to be that, in a law which appeals directly to God Himself for its authority and its sanction, there cannot be that broad line of demarcation between this life and the next, which is drawn for those whose power is limited by the grave. (*d*.) But perhaps the most important consequence of the theocratic nature of the Law was the *peculiar character of goodness* which it sought to *impress on the people*. The Mosaic Law, beginning with piety, as its first object, enforces most emphatically the purity essential to those who, by their union with God, have recovered the hope of intrinsic goodness, while it views righteousness and love rather as deductions from these than as independent objects (Deut. vi. 4–18; Lev. xix. 18, &c.). The appeal is not to any dignity of human nature, but to the obligations of communion with a Holy God. The subordination, therefore, of this idea also to the religious idea is enforced; and so long as the due supremacy of the latter was preserved, all other duties would find their places in proper harmony. But the usurpation of that supremacy in practice by the idea of personal and national sanctity was that which gave its peculiar color to the Jewish character. It is evident that this characteristic of the Israelites would tend to preserve *the seclusion* which, under God's providence, was intended for them, and would in its turn be fostered by it.—III. In considering the relation of the Law to the future, it is important to be guided by the general principle laid down in Heb. vii. 19, "The Law made nothing perfect." This principle will be applied in different degrees to its bearing (*a*) on the after-history of the Jewish commonwealth before the coming of Christ; (*b*) on the coming of our Lord Himself; and (*c*) on the dispensation of the Gospel. (*a*.) To that after-history the Law was, to a great extent, the key. It was indeed often neglected, and even forgotten; yet still it formed the standard from which the people knowingly departed, and to which they constantly returned; and to it therefore all which was peculiar in their national and individual character was due. Its direct influence was probably greatest in the periods before the establishment of the kingdom, and after the Babylonish Captivity. The last act of Joshua was to bind the Israelites to it as the charter of their occupation of the conquered land (Josh. xxiv. 24–27); and, in the semi-anarchical period of the Judges, the Law and the Tabernacle were the only centres of any thing like national unity. The establishment of the kingdom (KING) was due to an impatience of this position, and a desire for a visible and personal centre of authority, much the same in nature as that which plunged them so often in idolatry. In the kingdom of Israel (ISRAEL, KINGDOM OF), after the separation, the deliberate rejection of the leading principles of the Law by Jeroboam and his successors was the beginning of a gradual declension into idolatry and heathenism. But in the kingdom of Judah (JUDAH, KINGDOM OF) the very division of the monarchy and consequent diminution of its splendor, and the need of a principle to assert against the superior material power of Israel, brought out the Law once more in increased honor and influence. (PROPHET.) Far more was this the case after the CAPTIVITY. (EZRA.) The loss of the independent monarchy, and the cessation of prophecy, both combined to throw the Jews back upon the Law alone, as their only distinctive pledge of nationality, and sure guide to truth. This love for the Law, rather than any abstract patriotism, was the strength of the Maccabean struggle against the Syrians (ANTIOCHUS EPIPHANES; MACCABEES, &c.), and the success of that struggle, enthroning a Levitical power, deepened the feeling from which it sprang. The Law thus became the moulding influence of the Jewish character. The PHARISEES, truly representing the chief strength of the people, systematized this feeling. Against this idolatry of the Law there were two reactions. The first was that of the SADDUCEES; one which had its basis in the idea of a higher love and service of God, independent of the Law and its sanctions. The other, that of the ESSENES, was an attempt to burst the bonds of the formal law, and assert its ideas in all fulness, freedom, and purity. (*b*.) The relation of the Law to the advent of Christ is also laid down clearly by St. Paul. The Law was the servant (A. V. "schoolmaster"), whose task it was to guide the child to the true teacher (Gal. iii. 24); and Christ was "the end" or object "of the Law" (Rom. x. 4). As being subsidiary to the promise, it had accomplished its purpose when the promise was fulfilled. In its national aspect it had existed to guard the faith in the theocracy. The chief hinderance to that faith had been the difficulty of realizing the invisible presence of God, and of conceiving a communion with the infinite Godhead which should not crush or absorb the finite creature (compare Deut. v. 24–28; Num. xvii. 12, 13; Job ix. 32–35, xiii. 21, 22; Is. xlv. 15, lxiv. 1, &c.). This difficulty was now to pass away for ever, in the Incarnation of the Godhead in One truly and visibly man. (Jesus Christ; Messiah; Saviour; Son of God.) In its individual, or what is usually called its "moral" aspect, the Law bore equally the stamp of transitoriness and insufficiency. It had declared the authority of truth and goodness over man's will, and taken for granted in man the existence of a spirit which could recognize that authority: but it had done no more. Its presence had therefore detected the existence and the sinfulness of sin, as alien alike to God's will and man's true nature; but it had also brought out with more vehement and desperate antagonism the power of sin dwelling in man as fallen (Rom. vii. 7–25). The relation of the Law to Christ in its sacrificial and ceremonial aspect, will be more fully considered elsewhere. (Sacrifice.) (*c.*) It remains to consider how far it has any obligation or existence under the dispensation of the Gospel. As a means of justification or salvation, it ought never to have been regarded, even before Christ: it needs no proof to show that still less can this be so since He has come. But yet the question remains whether it is binding on Christians, even when they do not depend on it for salvation. It seems clear enough, that its formal coercive authority as a whole ended with the close of the Jewish dispensation. It referred throughout to the Jewish covenant, and in many points to the constitution, the customs, and even the local circumstances of the people. That covenant was preparatory to the Christian, in which it is now absorbed; those customs and observances have passed away. It follows, by the very nature of the case, that the formal obligation to the Law must have ceased with the basis on which it is grounded. But what then becomes of the declaration of our Lord, that He came "not to destroy the Law, but to perfect it," and that "not one jot or one tittle of it shall pass away?" what of the fact, consequent upon it, that the Law has been reverenced in all Christian Churches, and had an important influence on much Christian legislation? The explanation of the apparent contradiction lies in the difference between positive and moral obligation. The *positive* obligation of the Law, as such, has passed away; but every revelation of God's Will, and of the righteousness and love which are its elements, imposes a *moral* obligation, by the very fact of its being known, even on those to whom it is not primarily addressed. To apply this principle practically there is need of much study and discretion, in order to distinguish what is local and temporary from what is universal, and what is mere external form from what is the essence of an ordinance.

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[1] Military conquest discouraged by the prohibition of the use of horses. (See Josh. xi. 6.) For an example of obedience to this law see 2 Sam. viii. 4, and of disobedience to it see 1 K. x. 26-29. ARMY; HORSE.

Law'yer, the A. V. translation of Gr. *nomikos;* see below. The title "lawyer" is generally supposed = "scribe," both on account of its etymological meaning, and also because the man, who is also called a "lawyer" in Mat. xxii. 35 and Lk. x. 25, is called "one of the scribes" in Mk. xii. 28. If the common reading in Lk. xi. 44–46 be correct, it will be decisive against this; for this distinguishes "scribes" in verse 44 from "lawyers" in verses 45, 46. But Tischendorf, Tregelles, Alford, &c., with some of the best MSS., omit "scribes and Pharisees, hypocrites" from verse 44. By the use of the Gr. *nomikos* (Tit. iii. 9 [A. V. "about the law"]) as a simple adjective, it seems more probable that the title "scribe" was a legal and official designation, but that the name *nomikos*, translated "lawyer," was properly a mere epithet = *one learned in the law*, and only used as a title in common parlance (compare the use of it in Tit. iii. 13, "Zenas the lawyer"). Advocate; Trial.

Lay'ing on of hands. Hand.

Laz'a-rus (L. fr. Heb. = Eleazar). **1.** Lazarus of Bethany, the brother of Martha and Mary (Mary, sister of Lazarus) (Jn. xi. 1). All that we know of him is derived from the Gospel of John, and that records little more than the facts of his death and resurrection. We are able, however, without doing violence to the principles of a true historical criticism (so Professor Plumptre, the original author of this article), to arrive at some conclusions helping us, with at least some measure of probability, to fill up these scanty outlines. (1.) The language of Jn. xi. 1 implies that the sisters were the better known. Lazarus is "of Bethany, of the village of Mary and her sister Martha." From this, and from the order of the three names in Jn. xi. 5, we may reasonably infer that Lazarus was the youngest of the family. (2.) The house in which the feast is held appears, from Jn. xii. 2, to be that of the sisters. Martha "serves," as in Lk. x. 38. Mary takes upon herself that which was the special duty of a hostess toward an honored guest (compare Lk. vii. 46). The impression left on our minds by this account, if it stood alone, would be that they were the givers of the feast. In Mat. xxvi. 6, and Mk. xiv. 3, the same fact appears as occurring in "the house of Simon the leper:" but a leper, as such, would have been compelled to lead a separate life, and certainly could not have given a feast and received a multitude of guests. Among the conjectural explanations of this difference, the hypothesis that this Simon was the father of the two sisters and of Lazarus, that he had been smitten with leprosy, and that actual death, or the civil death that followed on his disease, had left his children free to act for themselves, is at least as probable as any other, and has some support in early ecclesiastical traditions. (3.) All the circumstances of Jn. xi. and xii. point to wealth and social position above the average. (4.) A comparison of Mat. xxvi. 6 and Mk. xiv. 3 with Lk. vii. 36, 44, suggests another conjecture that harmonizes with and in part explains the foregoing. If Simon the leper were also the Pharisee, it would explain the fact just noticed of the friendship between the sisters of Lazarus and the members of that party in Jerusalem. It would follow on this assumption that the Pharisee, whom we thus far identify with the father of Lazarus, was probably one of the members of that sect, sent down from Jerusalem to watch the new teacher. (5.) Some coincidences suggest the identification of Lazarus with the young ruler that had great possessions (Mat. xix.; Mk. x.; Lk. xviii.). The age (Mat. xix. 20, 22) agrees with what has been before inferred (see above, 1), as does the fact of wealth above the average with what we know of the condition of the family at Bethany (see 2). If the father were an influential Pharisee, if there were ties of some kind uniting the family with that body, it would be natural enough that the son, even in comparative youth, should occupy the position of a "ruler." But further, it is of this rich young man that Mark uses the emphatic word ("Jesus, beholding him, *loved* him") which is used of no others in the Gospel-history, save of the beloved apostle and of Lazarus and his sisters (Jn. xi. 5). Combining these inferences, then, we get, with some measure of likelihood, an insight into one aspect of the life of the Divine Teacher and Friend, full of the most living interest. The village of Bethany and its neighborhood were a frequent retreat from the controversies and tumults of Jerusalem (xviii. 2; Lk. xxi. 37, xxii. 39). At some time or other one household, wealthy, honorable, belonging to the better or Nicodemus section of the Pharisees (see above, 1, 2, 3), learns to know and reverence Him. Disease or death removes the father from the scene, and the two sisters are left with their younger brother to do as they think right. In them and in the brother over whom they watch, He finds that which is worthy of His love. But two at least (Martha and Lazarus) need an education in the spiritual life. A few weeks pass away, and then comes the sickness of Jn. xi. One of the sharp malignant fevers of Palestine cuts off the life that was so precious. The sisters know how truly the Divine Friend has loved him on whom their love and their hopes centred. They send to Him in the belief that the tidings of the sickness will at once draw Him to them (xi. 3). Slowly, and in words which (though afterward understood otherwise) must at the time have seemed to the disciples those of one upon whom the truth came not at once but by degrees, He prepares them for the worst. "This sickness is not unto death"—"Our friend Lazarus sleepeth"—"Lazarus is dead." The work which He was doing as a teacher or a healer (x. 41, 42) in Bethabara, or the other Bethany, (x. 40 and i. 28), was not interrupted, and continues for two days after the message reaches Him. Then comes the journey, occupying two days more. When He and His disciples come, three days have passed since the burial. The friends from Jerusalem, chiefly of the Pharisee and ruler class, are there with their consolations. The sisters receive the Prophet, each according to her character. His sympathy with their sorrow leads Him also to weep. Then comes the work of might as the answer of the prayer which the Son offers to the Father (xi. 41, 42). The stone is rolled away from the mouth of the rock-chamber in which the body had been placed. "He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin." (Burial; Jesus Christ; Miracles; Tomb.) It is well not to break in upon the silence which hangs over the interval of that "four days' sleep." But Lazarus must have learned "what it is to die." One scene more meets us, and then the life of the family which has come before us with such daylight clearness lapses again into obscurity. The fame of the wonder spreads rapidly among the ruling class, some of whom have witnessed it. It becomes one of the proximate occasions of the plots of the Sanhedrim against our Lord's life (ver. 47–53). It brings Lazarus no less than Jesus within the range of their enmity (xii. 10). They persuade themselves apparently that they see in him one who has been a sharer in a great imposture, or who has been restored to life through some demoniac agency. But others gather round to wonder and congratulate. In the house which, though it still bore the father's name (see 2 above), was the dwelling of the sisters and the brother, there is a supper, and Lazarus is there, and Martha serves, no longer jealously, and Mary pours out her love in the costly offering of the spikenard ointment, and finds herself once again misjudged and hastily condemned. After this all direct knowledge of Lazarus ceases. It would be as plausible an explanation of the strange fact recorded by Mark alone (xiv. 51) as any other, if we were to suppose that Lazarus, whose home was near, who must have known the place to which the Lord "ofttimes resorted," was drawn to the garden of Gethsemane by the approach of the officers "with their torches and lanterns and weapons" (Jn. xviii. 3), and in the haste of the night-alarm rushed eagerly, "with the linen cloth cast about his naked body," to see whether he was in time to render any help.—Apocryphal traditions even are singularly scanty and jejune, as if the silence which "sealed the lips of the Evangelists" had restrained others also. They have nothing more to tell of Lazarus than the meagre tale that follows:—He lived for thirty years after his resurrection, and died at the age of sixty. When he came forth from the tomb, it was with the bloom and fragrance as of a bridegroom. He and his sisters, with Mary the wife of Cleophas, and other disciples, were sent out to sea by the Jews in a leaky boat, but miraculously escaped destruction, and were brought safely to Marseilles. There he preached the Gospel, and founded a church, and became its bishop. After many years, he suffered martyrdom, and was buried, some said there; others, at Citium in Cyprus. Finally his bones and those of Mary Magdalene were brought from Cyprus to Constantinople by the Emperor Leo the Philosopher, and a church erected to his honor. Some apocryphal books were extant bearing his name.—The Canons of St. Victor at Paris occupied a priory dedicated to St. Lazarus. This was assigned in 1633 to the fraternity of the Congregation founded by St. Vincent de Paul, and the mission priests sent forth by it consequently became conspicuous as the Lazarists.—The question why the first three Gospels omit all mention of so wonderful a fact as the resurrection of Lazarus, has from a comparatively early period forced itself upon interpreters and apologists. The explanations given of the perplexing phenomenon are briefly these:—(1.) That fear of drawing down persecution on one already singled out for it, kept the three Evangelists, writing during the lifetime of Lazarus, from all mention of him; and that, this reason for silence being removed by his death, St. John could write freely. (2.) That the writers of the first three Gospels confine themselves, as by a deliberate plan, to the miracles wrought in Galilee (that of the blind man at Jericho being the only exception), and that they therefore abstained from all mention of any fact, however interesting, that lay outside that limit. (3.) That the narrative, in its beauty and simplicity, its human sympathies and marvellous transparency, carries with it the evidence of its own truthfulness. (4.) Another explanation, suggested by the attempt to represent to one's self what must have been the sequel of such a fact as that now in question upon the life of him who had been affected by it, may perhaps be added. The history of monastic orders, of sudden conversions after great critical deliverances from disease or danger, offers an analogy which may help to guide us. In such cases it has happened, in a thousand instances, that the man has felt as if the thread of his life was broken, the past buried for ever, old things vanished away. He retires from the world, changes his name, speaks to no one, or speaks only in hints, of all that belongs to his former life, shrinks, above all, from making his conversion, his resurrection from the death of sin, the subject of common talk. Assume only that the laws of the spiritual life worked in some such way on Lazarus, and it will seem hardly wonderful that such a man should shrink from publicity, and should wish to take his place as the last and lowest in the company of believers. The facts of the case are, at any rate, singularly in harmony with this last explanation. Matthew and Mark omit equally all mention of the three names. John, writing long afterward, when all three had "fallen asleep," feels that the restraint is no longer necessary, and puts on record, as the Spirit brings all things to his remembrance, the whole of the wonderful history. The circumstances of his life, too, all indicate that he more than any other Evangelist was likely to have lived in that inmost circle of disciples, where these things would be most lovingly and reverently remembered.—**2.** The name Lazarus occurs also in the well-known parable of Lk. xvi. 19–31. In this parable alone we meet with a proper name. Were the thoughts of men called to the etymology of the name (= Eleazar), as signifying that he who bore it had in his poverty no help but God, or as meaning in the shortened form (Lazarus), one who had become altogether *helpless?* Or was Lazarus some actual beggar, like him who lay at the beautiful gate of the Temple, familiar, therefore, both to the disciples and the Pharisees? Neither of these suggestions can be accepted as quite satisfactory (so Professor Plumptre). If we assume the identity suggested in No. 1 (5.), or if, leaving that as unproved, we remember only that the historic Lazarus belonged by birth to the class of the wealthy and influential Pharisees, as in No. 1 (3.), could any thing be more significant than the introduction of this name into such a parable? Not Eleazar the Pharisee, rich, honored, blameless among men, but Eleazar the beggar, full of leprous sores, lying at the rich man's gate, was the true heir of blessedness, for whom was reserved the glory of being in Abraham's bosom. Very striking, too, it must be added, is the coincidence between the teaching of the parable and of the history in another point. The Lazarus of the one remains in Abraham's bosom because "if men hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." The Lazarus of the other returned from it, and yet bears no witness to the unbelieving Jews of the wonders or the terrors of Hades. In this instance also the name of Lazarus has been perpetuated in an institution of the Christian Church. The leper of the Middle Ages appears as a Lazzaro. Among the orders, half military and half monastic, of the twelfth century, was one which bore the title of the Knights of St. Lazarus (A. D. 1119), whose special work it was to minister to the lepers, first of Syria, and afterward of Europe. The use of *lazaretto* and *lazar-house* for the leper-hospitals then founded in all parts of Western Christendom, no less than that of *lazzarone* for the mendicants of Italian towns, are indications of the effect of the parable upon the mind of Europe in the Middle Ages, and thence upon its later speech.

Lead [led] (Heb. *'ophereth;* Gr. *molibdos*), a common metal, found generally in veins of rocks, though seldom in a metallic state, and most commonly in combination with sulphur. It was early known to the ancients, and the allusions to it in Scripture indicate that the Hebrews were well acquainted with its uses. The rocks in the neighborhood of Sinai yielded it in large quantities, and it was found in Egypt. That it was common in Palestine is shown by Ecclus. xlvii. 18—"thou didst multiply silver as *lead*" (compare 1 K. x. 27). It was among the spoils of the Midianites which the children of Israel brought with them to the plains of Moab after their return from the slaughter of the tribe (Num. xxxi. 22). The ships of Tarshish supplied the market of Tyre with lead, as with other metals (Ez. xxvii. 12). Its heaviness, to which allusion is made in Ex. xv. 10, and Ecclus. xxii. 14, caused it to be used for weights, which were either in the form of a round flat cake (Zech. v. 7), or a rough, unfashioned lump or "stone" (ver. 8); stones having in ancient times served the purpose of weights (compare Prov. xvi. 11). In modern metallurgy lead is used with tin in the composition of solder for fastening metals together. That the ancient Hebrews were acquainted with the use of solder is evident from Is. xli. 7. No hint is given as to the composition of the solder, but probably lead was one of the materials employed, its usage for such a purpose being of great antiquity. The ancient Egyptians used it for fastening stones together in the rough parts of a building, and it was found by Mr. Layard among the ruins of Nimroud. (Nineveh.) In Job xix. 24 the allusion is supposed to be to the practice of carving inscriptions upon stone, and pouring molten lead into the cavities of the letters, to render them legible, and at the same time preserve them from the action of the air. Oxyd of lead is largely employed in modern pottery for the formation of glazes, and its presence has been discovered in the earthenware found in Egypt and Nineveh. But the phrase in Ecclus. xxxviii. 30, A. V. "*to lead* it over," is in the Greek simply *to complete the smearing*, the material employed for the glazing not being indicated. In modern metallurgy lead is employed for purifying silver from other mineral products. The alloy is mixed with lead, exposed to fusion upon an earthen vessel, and submitted to a blast of air. By this means the dross is consumed. This process is called the cupelling operation, with which the description in Ez. xxii. 18–22, in the opinion of Mr. Napier, accurately coincides. Handicraft; Metals; Mines.

Leaf, Leaves. The word occurs in the A. V. either in the singular or plural, in three different senses—1. *Leaf* or *leaves* of a tree (Heb. *âleh, tereph, ŏphî;* Gr. *phullon*). The olive-leaf is mentioned in Gen. viii. 11. Fig-leaves formed the first covering of our parents in Eden. The barren fig-tree (Mat. xxi. 19; Mk. xi. 13) on the road between Bethany and Jerusalem "had on it nothing but *leaves*." The oak-leaf is mentioned in Is. i. 30, and vi. 13. The righteous are often compared to green leaves (Jer. xvii. 8). The ungodly on the other hand are as "an oak whose leaf fadeth" (Is. i. 30). In Ez. xlvii. 12 and Rev. xxii. 1, 2, there is probably an allusion to some tree whose leaves were used by the Jews as a medicine or ointment; indeed, it is very likely that many plants and leaves were thus made use of by them, as by the old English herbalists.—2. *Leaves* of doors. The Heb. *tsĕ'â'îm*, which occurs very many times in the Bible, and which in 1 K. vi. 34 is translated "leaves" in the A. V., = *beams, ribs, sides,* &c. (in l. c. = *sides* or *leaves* of a double door, Ges.). In the last clause of this verse, the Heb. *kĕlâ'îm*, elsewhere translated "hangings," here "leaves," is regarded by Gesenius, Winer, &c., as an error for *tsĭlâ'îm*, but by Keil as an Aramaic form of the latter. In Ez. xli. 24 the Heb. *deleth* (literally *door*) is the representative of both *doors* and *leaves*; in 1 K. vi. 32 it is translated in the plural "doors," margin "leaves of doors." (GATE.)—3. *Leaves* of a book or roll. The Heb. *deleth* occurs in this sense in Jer. xxxvi. 23 only, and is translated by Gesenius *columns*.

* **League.** ALLIANCES.

Le'ah (Heb. *wearied*, Ges.), daughter of LABAN (Gen. xxix. 16). The dulness or weakness of her eyes was so notable, that it is mentioned as a contrast to the beautiful form and appearance of her younger sister Rachel. Her father took advantage of the opportunity which the local marriage-rite afforded to pass her off in her sister's stead on the unconscious bridegroom, and excused himself to JACOB by alleging that the custom of the country forbade the younger sister to be given first in marriage. Jacob's preference of Rachel grew into hatred of Leah, after he had married both sisters. Leah, however, bore to him, in quick succession, Reuben, Simeon, Levi, Judah, then Issachar, Zebulun, and Dinah, before Rachel had a child. She died some time after Jacob reached the S. country in which his father Isaac lived. She was buried in the family grave in Machpelah (xlix. 31).

Leas'ing [leez-] = *falsehood*. This word is retained in the A. V. of Ps. iv. 2, v. 6, from the older English versions; but the Heb. *câzâb* of which it is the rendering is elsewhere almost uniformly translated "lies" (Ps. xl. 4, lviii. 3, &c.).

Leath'er (Heb. *'ôr;* Gr. adj. *dermatinos*, translated "leathern"). The notices of leather in the Bible are singularly few; indeed the word occurs but twice in the A. V., and in each instance in reference to a GIRDLE (2 K. i. 8; Mat. iii. 4). There are, however, other instances in which the word "leather" might with propriety be substituted for "skin" (Lev. xi. 32, xiii. 48; Num. xxxi. 20). BOTTLE; DRESS; HANDICRAFT: HORSE; SANDAL.

Leav'en (Heb. *s'ôr*, *hâmêts* or *châmêts;* Gr. *zumê*). Various substances were known to have fermenting qualities; but the ordinary leaven consisted of a lump of old dough in a high state of fermentation, which was inserted into the mass of dough prepared for baking. (BREAD.) The use of leaven was strictly forbidden in all offerings made to the Lord by fire, and particularly in the feast of the PASSOVER. In reference to these prohibitions, Amos (iv. 5) ironically bids the Jews of his day to "offer a sacrifice of thanksgiving *with leaven*." In other instances, where the offering was to be consumed by the priests, and not on the altar, leaven might be used. Various ideas were associated with the prohibition of leaven in the instances above quoted. But the most prominent idea, which applies equally to all the cases of prohibition, is connected with the *corruption* which leaven itself had undergone, and which it communicated to bread in the process of fermentation. To this property of leaven our Saviour points when He speaks of the "leaven (i. e. the corrupt doctrine) of the Pharisees and of the Sadducees" (Mat. xvi. 6); and St. Paul, when he speaks of the "old leaven" (1 Cor. v. 7). Another quality of leaven is noticed, viz. its *secretly penetrating* and *diffusive* power (v. 6; Gal. v. 9; Mat. xiii. 33).

* **Leaves**, pl. of LEAF.

Leb'a-na (Heb. the *white*, poetically = the *moon*, Ges.; = LEBANAH), one of the Nethinim whose descendants returned from Babylon with Zerubbabel (Neh. vii. 48); = LEBANAH and LABANA.

Leb'a-nah (Heb.) = LEBANA (Ezr. ii. 45).

Leb'a-non (Heb., see below; Gr. *Libanos;* L. LIBANUS), a mountain range in the N. of PALESTINE. The name *Lebanon* (= *white*) was applied either on account of the snow, which, during a great part of the year, covers its whole summit, or on account of the white color of its limestone cliffs and peaks. It is the *white mountain*—the *Mont Blanc* of Palestine. Lebanon is represented in Scripture as lying upon the northern border of the land of Israel (Deut. i. 7, xi. 24; Josh. i. 4). Two distinct ranges bear this name. They both begin in latitude 33° 20′, and run in parallel lines from S. W. to N. E. for about ninety geographical miles, enclosing between them a long fertile valley from five to eight miles wide, anciently called "CELOSYRIA," "the valley of Lebanon" (Josh. xi. 17), the modern *el-Bukâ'a*. The western range is the "Libanus" of the old geographers, and the Lebanon of Scripture. The eastern range was called "Antilibanus" by geographers, and "Lebanon toward the sun-rising" by the sacred writers (Josh. xiii. 5). A deep valley called *W. et-Teim* separates the southern section of Antilibanus from both Lebanon and the hills of Galilee. Lebanon—the western range—commences on the S. at the deep ravine of the *Litâny*, the ancient river Leontes, which drains the valley of Celosyria, and falls into the Mediterranean five miles N. of Tyre. It runs N. E. in a straight line parallel to the coast, to the opening from the Mediterranean into the plain of Emesa, called in Scripture the "Entrance of Hamath" (Num. xxxiv. 8). Here *Nahr el-Kebîr*—the ancient river Eleutherus—sweeps round its northern end, as the Leontes does round its southern. The average elevation of the range is from 6,000 to 8,000 feet; but two peaks rise considerably higher, *Sunnîn* 8,500 feet; *Dahar el-Kudîb* (the highest peak, about twenty-five miles from the N. end, and near the celebrated cedars) 10,051 feet (so Porter in Kitto). (SNOW.) The central ridge or back-bone of Lebanon has smooth, barren sides, and gray rounded summits. It is entirely destitute of verdure, and is covered with small fragments of limestone, from which white crowns and jagged points of naked rock shoot up at intervals. Here and there a few stunted pine-trees or dwarf oaks are met with. The line of cultivation runs along at the height of about 6,000 feet; and below this the features of the western slopes are entirely different. The descent is gradual; but is everywhere broken by precipices and towering rocks which time and the elements have chiselled into strange, fantastic shapes. Ravines of singular wildness and grandeur furrow the whole mountain-side, looking in many places like huge rents. Here and there, too, bold promontories shoot out, and dip perpendicularly into the bosom of the Mediterranean. The rugged limestone banks are scantily clothed with the evergreen oak, and the sandstone with pines; while every available spot is carefully cultivated. The cultivation is wonderful, and shows what all Syria might be if under a good government. Fig-trees cling to the naked rock; vines are trained along narrow ledges; long ranges of mulberries, on terraces like steps of stairs, cover the more gentle declivities; and dense groves of olives fill up the bottoms of the glens. Hundreds of villages are seen—here built amid labyrinths of rocks; there clinging like swallows' nests to the sides of cliffs; while convents, no less numerous, are perched on the top of every peak. The vine is still largely cultivated in every part of the mountain. Lebanon also abounds in olives, figs, and mulberries; while some remnants exist of the forests of pine, oak, and Cedar, which formerly covered it (1 K. v. 6; Ps. xxix. 5; Is. xiv. 8; Ezr. iii. 7). (Forest.) Considerable numbers of wild beasts still inhabit its retired glens and higher peaks; the writer (Porter) has seen jackals, hyenas, wolves, bears, and panthers (2 K. xiv. 9; Cant. iv. 8; Hab. ii. 17). Some noble streams of classic celebrity (Leontes, Lycus, Adonis, &c.) have their sources high up in Lebanon, and rush down in sheets of foam through sublime glens, to stain with their ruddy waters the transparent bosom of the Mediterranean. Along the base of Lebanon runs the irregular plain of Phenicia; nowhere more than two miles wide, and often interrupted by bold rocky spurs, that dip into the sea. The main ridge of Lebanon is composed of Jura limestone, and abounds in fossils. Long belts of more recent sandstone run along the western slopes, which is in places largely impregnated with iron. Lebanon was originally inhabited by the Hivites and Giblites (Judg. iii. 3; Josh. xiii. 5, 6). The whole mountain-range was assigned to the Israelites, but was never conquered by them (xiii. 2–6; Judg. iii. 1–3). During the Jewish monarchy it appears to have been subject to the Phenicians (1 K. v. 2–6; Ezr. iii. 7). From the Greek conquest until modern times Lebanon had no separate history. The northern half of the mountain-range is peopled almost exclusively by Maronite Christians, about 200,000 in number (so Porter in Kitto); in the southern half the Druzes (about 80,000, so Porter) predominate. American Protestant missionaries have been laboring usefully more than forty years among this population.—Antilibanus. The main chain of Antilibanus commences in the plateau of Bashan, near the parallel of Cesarea Philippi, runs N. to Hermon, and then N. E. in a straight line till it sinks down into the great plain of Emesa, not far from the site of Riblah. Hermon is the loftiest peak; the next highest is a few miles N. of the site of Abila (Abilene), beside the village of *Bludân*, and has an elevation of about 7,000 feet. The rest of the ridge averages about 5,000 feet; it is in general bleak and barren, with shelving gray declivities, gray cliffs, and gray rounded summits. Here and there we meet with thin forests of dwarf oak and juniper. The western slopes descend abruptly into the *Bukâ'a;* but the features of the eastern are entirely different. Three side-ridges here radiate from Hermon, like the ribs of an open fan, and form the supporting walls of three great terraces. (Abana; Pharpar.) Antilibanus is more thinly peopled than its sister range; and it is more abundantly stocked with wild beasts. Antilibanus is only once distinctly mentioned in Scripture, where it is accurately described as "Lebanon toward the sun-rising" (Josh. xiii. 5). "The tower of Lebanon which looketh toward Damascus" (Cant. vii. 4) is doubtless Hermon, which forms the most striking feature in the whole panorama round that city.

The Grand Range of Lebanon.

Leb'a-oth (Heb. *lionesses*), one of the last group of the cities of "the South" of Judah (Josh. xv. 32), probably = Beth-lebaoth and Beth-birei; identified by Wilton (in Fairbairn) with *el-Beyudh*, a ruined site on a low hill about four miles N. E. of *Tell' Arâd* (Arad); but Rowlands (in Fairbairn under "S. Country") supposes it probably *Bîrein*, a site with four wells and ruins a few miles S. or S. by E. of *el-'Aujeh*. Azem.

Leb-bæ'us (L.) = Lebbeus.

* **Leb-be'us** (L. *Lebbæus*, from Heb. *libbai* = *of heart*, i. e. *hearty* or *courageous*, Herz, Lange, &c.; *little heart*, *darling*, Jerome, Winer; compare Thaddeus), a name of the Apostle Judas, the brother of James (Mat. x. 3). The MSS. here give different readings: the A. V. and Received Greek Text are supported by the Alexandrian and some other MSS.; but some MSS. and critical editors read "Lebbeus" only, some "Thaddeus" only.

Le-bo'nah (Heb. *frankincense*, Ges.), a place named in Judg. xxi. 19 only; now the village of *el-Lubbân*, W. of, and close to, the *Nâblus* road, about eight miles N. of *Beitîn* (Bethel), and two from *Seilûn* (Shiloh). Its appearance is ancient, and in the rocks above it are excavated sepulchres (Robinson).

Le'cah (Heb. *a going*, *journey*, Ges.), a name mentioned in the genealogies of Judah (1 Chr. iv. 21 only) as a descendant of Shelah, or a town colonized by Er 2.

* **Ledg'es.** Laver.

Leech. Horse-leech.

Leeks. The Hebrew *hâtsîr* or *châtsîr*, which in Num. xi. 5 is translated *leeks*, occurs twenty times in the Hebrew text. The Hebrew term (properly = *grass*) (Grass 1) is derived from a root signifying "to be green," and may therefore stand in this passage for any green food, lettuce, endive, &c., as Ludolf and Maillet have conjectured (compare our term "greens"); yet as it is mentioned together with onions and garlic in the text, and as the most ancient versions unanimously understand *leeks* by the Hebrew word, we may be satisfied with our own translation, which is justified by the green color of the leek, and the grass-like form of its leaves. Another interpretation, first proposed by Hengstenberg, and received by Kitto (*Pictorial Bible*, Num. xi. 5), adopts a more literal translation of the original word, for, says Kitto, "among the wonders in the natural history of Egypt, it is mentioned by travellers that the common people there eat with special relish a kind of *grass similar to clover*." Mayer says of this plant (the fenugreek, *Trigonella Fœnum-Græcum*), that it is similar to clover, but its leaves more pointed, and that great quantities of it are eaten by the people. The *leek* is too well known to need description. Its botanical name is *Allium Porrum.*

Common Leek (*Allium Porrum*).

Fenugreek (*Trigonella Fœnum-Græcum*).

Lees. The Hebrew *shemer* bears the radical sense of *preservation*, and was applied to "lees" from the custom of allowing the wine to stand on the lees in order that its color and body might be better preserved. Hence the expression "wine on the lees" = a generous, full-bodied liquor (Is. xxv. 6). The wine undisturbed became thick and syrupy; hence the proverb "to settle upon one's lees," to express the sloth, indifference, and gross stupidity of the ungodly (Jer. xlviii. 11; Zeph. i. 12). Before the wine was consumed, it was necessary to strain off the lees; such wine was then termed "well refined" (Is. xxv. 6). To drink the lees, or "dregs," was an expression for the endurance of extreme punishment (Ps. lxxv. 8).

* **Left'-hand'ed.** Ehud 2.

Le'gion (fr. L. *legio*), the chief subdivision of the Roman army, containing about 6,000 infantry, with a contingent of cavalry. The term in the Bible = any large number, with the accessory ideas of order and subordination (Mat. xxvi. 53; Mk. v. 9, 15; Lk. viii. 30).

Le'ha-bim (Heb. *flames; flame-colored*, Fü.; = Lubim, Ges., R. S. Poole), occurring only in Gen. x. 13, the name of a Mizraite people or tribe. Mr. R. S. Poole has no doubt that they = the *Rebu* or *Lebu* of the Egyptian inscriptions, and that from them Libya and the Libyans derived their name. Lubim.

Le'hi (Heb. *jaw-bone*, Ges., Fü., &c.), a place in Judah, probably on the confines of the Philistines' country, between it and the cliff Etam; the scene of Samson's well-known exploit with the jawbone (Judg. xv. 9, 14, 19). It contained an eminence—Ramath-lehi, and a spring—En-hakkore. Beer-lahai-roi has been supposed = Lehi. But the situations do not suit. The same consideration would also appear fatal to the identification proposed by Van de Velde at *Tell el-Lekhiyeh*, in the extreme S. of Palestine. As far as the name goes, a more probable suggestion would be *Beit-Likiyeh*, a village on the northern slopes of the great *Wady Suleiman*, about two miles below the upper Beth-horon. But see Etam 2; Etam, the Rock.

* **Le'mech** [-mek] (Heb.) = Lamech 2 (Gen. v. 25, margin).

Lem'u-el (Heb. *to God*, i. e. dedicated or devoted, W. A. Wright; *of God*, sc. created, Ges.), the name of an unknown king to whom his mother addressed the prudential maxims in Prov. xxxi. 1–9. The Rabbinical commentators identify Lemuel with Solomon. Grotius, adopting a fanciful etymology from the Arabic, makes Lemuel = Hezekiah. Hitzig and others regard him as king or chief of an Arab tribe dwelling on the borders of Palestine, and elder brother of Agur, whose name stands at the head of Prov. xxx. Jakeh.

* **Lend'er.** LOAN.

Len'tils, or **Len tiles** (Heb. *'ădâshîm*). There cannot be the least doubt (so Mr. Houghton) that the A. V. is correct in its translation of the Hebrew word which occurs in the four following passages:—Gen. xxv. 34; 2 Sam. xvii. 28, xxiii. 11; Ez. iv. 9. The lentile is a small leguminous or bean-like plant, *Ervum Lens.* There are three or four kinds, all of which are still much esteemed in those countries where they are grown, viz. the south of Europe, Asia, and North Africa: the red lentile is still a favorite article of food in the East. The modern Arabic name of this plant = the Hebrew; it is known in Egypt, Arabia, Syria, &c., by the name *'Adas.* Robinson (i. 167) found lentiles "very palatable, and could well conceive that to a weary hunter, faint with hunger, they might be quite a dainty." Kitto (*Pict. Bible*) says he has often partaken of red pottage, prepared by seething the lentiles in water, and then adding a little suet, to give them a flavor. (EDOM.) Lentile BREAD is still eaten by the poor of Egypt. FOOD.

Lentile (*Ervum Lens*).

* **Len'tisk.** MASTICH.

Leop'ard [lep-] is invariably given by the A. V. as the translation of the Heb. *nâmêr*, and Chal. *nĕmar*, which occur in the seven following passages—Is. xi. 6; Jer. v. 6, xiii. 23; Dan. vii. 6; Hos. xiii. 7; Cant. iv. 8; Hab. i. 8. *Leopard* occurs also as the translation of the Gr. *pardalis* in Ecclus. xxviii. 23, and in Rev. xiii. 2. The leopard (*Leopardus varius; Felis Leopardus*, Linn.) belongs to the cat family. Its swiftness is well known; so great is the flexibility of its body, that it can take surprising leaps, climb trees, or crawl snakelike upon the ground. Jeremiah and Hosea allude to its insidious habits: it will take up its position in some spot near a village, and watch for a favorable opportunity for plunder. From the passage of Canticles, referred to above, we learn that the hilly ranges of Lebanon were in ancient times frequented by these animals, and it is now not uncommonly seen in and about Lebanon, and the southern maritime mountains of Syria. Under the name *nâmêr* (*spotted*), not improbably another animal, viz. the cheetah, or hunting leopard (*Gueparda jubata*), may be included; which is tamed by the Mohammedans of Syria, who employ it in hunting the gazelle.

Leopard (*Leopardus varius*).—(Fbn.)

Lep'er (Heb. participles *tsârûa'*, *mĕtsôrâ'*, fem. *mĕtsôra'ath*; Gr. *lepros*), **Lep'ro-sy** (Heb. *tsâra'ath*; Gr. *lepra*). The predominant and characteristic form of leprosy in Scripture is a white variety, covering either the entire body or a large tract of its surface; which has obtained the name of *Lepra Mosaica.* Such were the cases of Moses, Miriam, Naaman, and Gehazi (Ex. iv. 6; Num. xii. 10; 2 K. v. 1, 27; compare Lev. xiii. 13). But, remarkably enough, in the Mosaic ritual-diagnosis of the disease (Lev. xiii., xiv.), this kind, when overspreading the whole surface, appears to be regarded as "clean" (xiii. 12, 13, 16, 17). The Egyptian bondage, with its studied degradations and privations, and especially the work of the kiln under an Egyptian sun, must have had a frightful tendency to generate this class of disorders; hence Manetho asserts that the Egyptians drove out the Israelites as infected with leprosy—a strange reflex, perhaps, of the Mosaic narrative of the "plagues" of Egypt, yet probably also containing a germ of truth. The sudden and total change of food, air, dwelling, and mode of life, caused by the Exodus, to this nation of newly-emancipated slaves may possibly have had a further tendency to produce skin-disorders, and severe repressive measures may have been required in the desert-moving camp to secure the public health, or to allay the panic of infection. Hence it is possible that many, perhaps most of this repertory of symptoms, may have disappeared with the period of the Exodus, and the snow-white form, which had pre-existed, may alone have ordinarily continued in a later age. But amongst these Levitical symptoms, the scaling, or peeling off of the surface, is nowhere mentioned. The principal morbid features are a rising or swelling, a scab or BALDNESS, and a bright or white spot (xiii. 2). But especially a white swelling in the skin, with a change of the hair of the part from the natural black to white or yellow (3, 10, 4, 20, 25, 30), or an appearance of a taint going "deeper than the skin," or again, "raw flesh" appearing in the swelling (10, 14, 15), were critical signs of pollution. The mere swelling, or scab, or bright spot, was remanded for a week as doubtful (4, 21, 26, 31), and for a second such period, if it had not yet pronounced (5). If it then spread (7, 22, 27, 35), it was decided as polluting. But if after the second period of quarantine the trace died away and showed no symptom of spreading, it was a mere scab, and the patient was adjudged CLEAN (6, 23, 34). This tendency to spread seems especially to have been relied on. A spot most innocent in all other respects, if it "spread much abroad," was unclean; whereas, as before remarked, the man so wholly overspread with the evil that it could find no further range, was on the contrary "clean" (12, 13). These two opposite criteria seem to show, that whilst the disease manifested activity, the Mosaic law imputed pollution to and imposed segregation on the sufferer, but that the point at which it might be viewed as having run its course was the signal for his readmission to communion. It is clear (so Mr. Hayman, the original author of this article) that the leprosy of Lev. xiii., xiv., means any severe disease spreading on the surface of the body in the way described, and so shocking of aspect, or so generally suspected of infection, that public feeling called for separation. It is now undoubted that the "leprosy" of modern Syria, and which has a wide range in Spain, Greece, and Norway, is the *Elephantiasis Græcorum*. It is said to have been brought home by the crusaders into the various countries of Western and Northern Europe. It certainly was not the distinctive white leprosy, nor do any of the described symptoms in Lev. xiii. point to elephantiasis. "White as snow" (2 K. v. 27) would be as inapplicable to elephantiasis as to small-pox. Further, the most striking and fearful results of this modern so-called "leprosy" are wanting in the Mosaic description—the transformation of the features to a leonine expression, and the corrosion of the joints, so that the fingers drop piecemeal. (MEDICINE.) Whether we regard Lev. xiii. as speaking of a group of diseases having mutually a mere superficial resemblance, or a real affinity, it need not perplex us that they do not correspond with the three species of leprosy of Hippocrates (the Gr. *alphos*, *leukê* [= *white*], and *melas* [= *black*]), which are said by Bateman to prevail still respectively as *Lepra alphoides*, *Lepra vulgaris*, and *Lepra nigricans*. The first has more minute and whiter scales, and the circular patches in which they form are smaller than those of the *vulgaris*, which appears in scaly discs of different sizes, having nearly always a circular form, first presenting small distinct red shining elevations of the cuticle, then white scales which accumulate sometimes into a thick crust; or, as Dr. Mason Good describes its appearance, as having a spreading scale upon an elevated base; the elevations depressed in the middle, but without a change of color; the black hair on the patches, which is the prevailing color of the hair in Palestine, participating in the whiteness, and the patches themselves perpetually widening in their outline. A phosphate of lime probably gives their bright glossy color to the scaly patches. The third, *nigricans*, or rather *subfusca*, is rarer, in form and distribution resembling the second, but differing in the dark livid color of the patches. The scaly incrustations of the first species infest the flat of the fore-arm, knee, and elbow-joints, but on the face seldom extend beyond the forehead and temples (compare 2 Chr. xxvi. 19, "the leprosy rose up in his forehead"). The cure of this is not difficult; the second scarcely ever heals (Celsus). The third is always accompanied by a cachectic condition of body. Further, elephantiasis itself has also passed current under the name of the "black leprosy." It is possible that the "freckled spot" of the A. V. in Lev. xiii. 39 may correspond with the harmless *Lepra alphoides*, since it is noted as "clean." There is a remarkable concurrence between the description by Æschylus (*Choëph.* 271–274) of the disease which was to produce "lichens coursing over the flesh, eroding with fierce voracity the former natural structure, and white hairs shooting up over the part diseased," and some of the Mosaic symptoms; the spreading energy of the evil is dwelt upon both by Moses and by Æschylus, as vindicating its character as a scourge of God. But the symptoms of "white hairs" is a curious and exact confirmation of the genuineness of the detail in the Mosaic account, especially as the poet's language would rather imply that the disease spoken of was *not* then domesticated in Greece, but the strange horror of some other land. There remains a curious question, before we quit Leviticus, as regards the leprosy of garments and houses. Some have thought garments worn by leprous patients intended. This classing of garments and house-walls with the human epidermis, as leprous, has moved the mirth of some, and the wonder of others. Yet modern science has established what goes far to vindicate the Mosaic classification as more philosophical than such cavils. It is now known that there are some skin-diseases which originate in an acarus (= mite, tick, &c.), and others which proceed from a fungus. In these we may probably find the solution of the paradox. The analogy between the insect which frets the human skin and that which frets the garment that covers it, between the fungous growth that lines the crevices of the epidermis and that which creeps in the interstices of masonry, is close enough for the purposes of a ceremonial law, to which it is essential that there should be an arbitrary element intermingled with provisions manifestly reasonable. Michaelis has suggested a nitrous efflorescence on the surface of the stone, produced by saltpetre, or rather an acid containing it, and issuing in red spots, and cites the example of a house in Lubeck; he mentions also exfoliation of the stone from other causes; but probably these appearances would not be developed without a greater degree of damp than is common in Palestine and Arabia. It is manifest also that a disease in the human subject caused by an acarus or by a fungus would be certainly contagious, since the propagative cause could be transferred from person to person. The lepers of the N. T. do not seem to offer occasion for special remark, save that by the N. T. period the disease, as known in Palestine, probably did not differ materially from the record of it by Hippocrates. "Leprosy," says Mr. Jennings (in Fbn.), "was *polluting*, *spreading* (in respect to the person affected), *transmissive*, and *incurable* by any known remedy. It was therefore *the standing symbol of sin*, the most malignant evil in God's universe." PURIFICATION; UNCLEANNESS.

Le'shem (Heb. = a gem, translated "LIGURE" in A. V.; *fortress*, Fü.) = LAISH, afterward DAN, occurring only in Josh. xix. 47 (twice).

Le'thech [-thek] (Heb. a *measure* for grain, so called from *pouring*, Ges.) (Hos. iii. 2, margin). WEIGHTS AND MEASURES.

*** Let'ter, Let'ters.** EPISTLE; WRITING.

Let'tus (fr. Gr.) = HATTUSH (1 Esd. viii. 29).

Le-tu'shim (Heb. *the hammered*, *the sharpened*, Ges.), second son of DEDAN, son of JOKSHAN (Gen. xxv. 3 [and 1 Chr. i. 32, Vulgate]). Fresnel identifies the name with *Tasm*, one of the ancient and extinct tribes of ARABIA. LEUMMIM.

Le-um'mim (Heb. *peoples*, *nations*), third son, or descendant, of DEDAN son of JOKSHAN (Gen. xxv. 3 [1 Chr. i. 32, Vulgate]), being in the plural form like his brethren, Asshurim and Letushim. The name evidently refers to a tribe or people sprung from Dedan.

Leummim has been identified with the *Alloumaitôtai* of Ptolemy, and by Fresnel with an Arab tribe called *Umeiyim*. The latter was one of the very ancient tribes of ARABIA of which no genealogy is given by the Arabs, and who appear to have been ante-Abrahamic, and possibly aboriginal inhabitants of the country.

Le'vi (Heb. *a joining*, Ges.). **1.** Third son of JACOB by his wife Leah. This, like most other names in the patriarchal history, was connected with the thoughts and feelings that gathered round the child's birth. As derived from Heb. *lâvâh, to adhere*, it gave utterance to the hope of the mother that the affections of her husband, which had hitherto rested on the favored Rachel, would at last be drawn to her. "This time will my husband be joined unto me, because I have borne him three sons" (Gen. xxix. 34). The new-born child was to be a fresh link binding the parents to each other more closely than before. One fact alone is recorded in which he appears prominent. The sons of Jacob have come from Padan-aram to Canaan with their father, and are with him "at Shalem, a city of Shechem." Their sister Dinah goes out "to see the daughters of the land" (xxxiv. 1), i. e. as the words probably indicate, and as Josephus (i. 21) distinctly states, to be present at one of their great annual gatherings for some festival of Nature-worship, analogous to that which we meet with afterward among the Midianites (Num. xxv. 2). (IDOLATRY.) The license of the time or the absence of her natural guardians exposes her, though yet in earliest youth, to lust and outrage. A stain is left, not only on her, but on the honor of her kindred, which, according to the rough justice of the time, nothing but blood could wash out. The duty of extorting that revenge fell, as in the case of Amnon and Tamar (2 Sam. xiii. 22), on the brothers rather than the father. Simeon and Levi take the task upon themselves. The history that follows is that of a cowardly and repulsive crime (Gen. xxxiv. 25–31). For the offence of one man, they destroy and plunder a whole city. They cover their murderous schemes with fair words and professions of friendship. They make the very token of their religion the instrument of their perfidy and revenge. Their father, timid and anxious as ever, utters a feeble lamentation. Of other facts in the life of Levi, there are none in which he takes, as in this, a prominent and distinct part. He shares in the hatred which his brothers bear to Joseph, and joins in the plots against him (xxxvii. 4). Simeon appears to have been foremost in this attack on the favored son of Rachel; and it is at least probable that in this, as in their former guilt, Simeon and Levi were brethren. Afterward Levi, with his three sons, GERSHON, KOHATH, MERARI, went down into Egypt (xlvi. 11). When his father's death draws near, and the sons are gathered round him, he hears the old crime brought up again to receive its sentence from the lips that are no longer feeble and hesitating. Simeon and Levi, no less than the incestuous first-born, had forfeited the privileges of their birthright. They were to be divided in Jacob and scattered in Israel (xlix. 5 ff.). Levi died in Egypt at the age of 137 (Ex. vi. 16). From him were descended MOSES and AARON with the priests (HIGH-PRIEST; PRIEST) and LEVITES.—**2.** Son of Melchi; one of the near ancestors of our Lord; great-grandfather of Joseph (Lk. iii. 24).—**3.** A more remote ancestor of Christ; son of Simeon (iii. 29).—**4.** MATTHEW (Mk. ii. 14; Lk. v. 27, 29).

Le-vi'a-than (Heb. *livyâthân*) occurs five times in the text of the A. V., and once in the margin of Job iii. 8, where the text has "mourning." In the Hebrew Bible *livyâthân* (= "leviathan," except in Job iii. 8) is found only in Job iii. 8, xl. 25 (xli. 1, A. V.); Ps. lxxiv. 14, civ. 26; Is. xxvii. 1. In the margin of Job iii. 8, and text of Job xli. 1, and Ps. lxxiv. 14, the crocodile is most clearly the animal denoted by the Hebrew word (so Mr. Houghton, the original author of this article). The crocodile, *Crocodilus vulgaris*, is clothed on the entire upper part of the body with distinct series of bony scales imbedded in the skin, and constituting a coat-of-mail capable of resisting the most powerful enemy. The skull is remarkably solid, with bony crests. There is a single row of conical, pointed teeth in each jaw, locking into each other. The crocodile is said to attain a length of twenty-five feet. A huge, fierce, cunning, carnivorous reptile, it is greatly dreaded in the hot regions of which it is a native. It was worshipped by the ancient Egyptians. Job iii. 8 is beset with difficulties. There can, however, be little doubt that the margin is the correct rendering. There appears to be some reference to those who practised enchantments. The detailed description of leviathan given in Job xli. indisputably belongs to the crocodile. The Egyptian crocodile also is certainly the *leviathan* in Ps. lxxiv. 14. The leviathan of Ps. civ. 26 Mr. Houghton regards as some animal of the WHALE family. The "great and wide sea" must be the Mediterranean, and the whale is found there. The *Orca Gladiator* (Gray), or common grampus, and the *Physalus Antiquorum* (Gray), or the *Rorqual of the Mediterranean* (Cuvier), are two species of the whale family not uncommon in the Mediterranean, and anciently the species may have been more numerous. The crocodile is a fresh-water animal; but, as allied reptiles frequent salt water, the crocodile may anciently have been found in the Mediterranean. There is some uncertainty about the *leviathan* of Is. xxvii. 1. As the term *leviathan* is evidently used in no limited sense, not improbably "leviathan the piercing serpent," or "leviathan the crooked serpent," may denote some species of the great rock-snakes (*Boa* family) which are common

Crocodile of the Nile (*Crocodilus vulgaris*).—(Fbn.)

in S. and W. Africa, perhaps the *Hortulia Sebæ*, which Schneider, under the synonym *Boa hieroglyphica*, appears to identify with the huge serpent represented on the Egyptian monuments. Mr. R. S. Poole (in Kitto) regards leviathan as always = the crocodile; Mr. Gosse (in Fairbairn) regards it as specifically = the crocodile, though perhaps in a later age used indefinitely for any huge reptile. Perhaps *monster* may be as good a translation of the Heb. *livyâthân* as any that can be found.

* **Lev'i-rate** (fr. L. *levir* = *husband's brother*) **Law.** MARRIAGE.

Le'vis (L.), in 1 Esd. ix. 14, is simply a corruption of "the Levite" in Ezr. x. 15.

Le'vite (fr. Heb. = *descendant of* LEVI 1); plural **Le'vites.** The analogy of the names of the other tribes of Israel would lead us to include under "Levites" and "sons of Levi" the whole tribe that traced its descent from Levi. The existence of another division, however, within the tribe itself, in the higher office of the priesthood (PRIEST) as limited to "the sons of Aaron," gave to the common form, in this instance, a peculiar meaning. Most frequently the Levites are distinguished, as such, from the priests (1 K. viii. 4; Ezr. ii. 70; Jn. i. 19, &c.), and this is the meaning which has perpetuated itself. Sometimes the word extends to the whole tribe, the priests included (Num. xxxv. 2; Josh. xxi. 3, 41; Ex. vi. 25; Lev. xxv. 32, &c.). Sometimes again it is added as an epithet of the smaller portion of the tribe, and we read of "the priests the Levites" (Josh. iii. 3; Ez. xliv. 15). The history of the tribe and of the functions attached to its several orders, is obviously essential to any right apprehension of the history of Israel as a people. It will fall naturally into four great periods. I. The time of the Exodus. II. The period of the Judges. III. That of the Monarchy. IV. That from the Captivity to the destruction of Jerusalem.—I. The absence of all reference to the consecrated character of the Levites in Genesis is noticeable enough. The prophecy of Jacob (Gen. xlix. 5–7) was indeed fulfilled with singular precision; the massacre of the Shechemites may have contributed to influence the history of Levi's descendants, by fostering in them the same fierce wild zeal against all that threatened to violate the purity of their race; but generally what strikes us is the absence of all recognition of the later character. In the genealogy of Gen. xlvi. 11, in like manner, the list does not go lower down than the three sons of Levi, and they are given in the order of their birth, not in that which would have corresponded to the official superiority of the Kohathites. There are no signs, again, that the tribe of Levi had any special preëminence over the others during the Egyptian bondage. Within the tribe itself there are some slight tokens that the Kohathites are gaining the first place (Ex. iv. 14, vi. 23). But as yet there are no traces of a caste-character, no signs of any intention to establish an hereditary priesthood. Up to this time the Israelites had worshipped the God of their fathers after their fathers' manner. (FIRST-BORN.) It was apparently with this as their ancestral worship that they came up out of Egypt. The "young men" of the sons of Israel offer sacrifices (xxiv. 5). They, we may infer, are the priests who remain with the people while Moses ascends the heights of Sinai (xix. 22–24). They represented the truth that the whole people were "a kingdom of priests" (xix. 6). Neither they nor the "officers and judges" appointed to assist Moses in administering justice (xviii. 25) are connected in any special manner with the tribe of Levi. The first step toward a change was made in the institution of an hereditary priesthood in the family of Aaron, during the first withdrawal of Moses to the solitude of Sinai (xxviii. 1). The next extension of the idea of the priesthood grew out of the terrible consecration of themselves, Ex. xxxii. (CALF.) The tribe stood forth, separate and apart, recognizing even in this stern work the spiritual as higher than the natural, and therefore counted worthy to be the representative of the ideal life of the people, "an Israel within an Israel." From this time accordingly they occupied a distinct position. The tribe of Levi was to take the place of that earlier priesthood of the first-born as representatives of the holiness of the people. The minds of the people were to be drawn to the fact of the substitution by the close numerical correspondence of the consecrated tribe (22,000)[1] with that of those whom they replaced (22,273; Num. iii.). As the Tabernacle was the sign of the presence among the people of their unseen King, so the Levites were, among the other tribes of Israel, as the royal guard that waited exclusively on Him. When the people were at rest, they encamped as guardians round the sacred tent (Num. i. 51, xviii. 22). The Levites might come nearer than the other tribes; but they might not sacrifice, nor burn incense, nor see the "holy things" of the sanctuary till they were covered (iv. 15). When on the march, no hands but theirs might strike the tent at the commencement of the day's journey, or carry the parts of its structure during it, or pitch the tent once again when they halted (i. 51). It was obviously essential for such a work that there should be a fixed assignment of duties; and now accordingly we meet with the first outlines of the organization which afterward became permanent. The division of the tribe into the three sections that traced their descent from the sons of Levi, formed the groundwork of it. (GERSHON; KOHATH; MERARI.) The work which they all had to do required a man's full strength, and, therefore, though twenty was the starting-point for military service (Num. i.), they were not to enter on their active service till they were thirty (iv. 23, 30, 35).[2] At fifty they were to be free from all duties but those of superintendence (viii 25, 26). The result of this limitation gave to the Kohathites 2,750 on active service out of 8,600; to the sons of Gershon 2,630 out of 7,500; to those of Merari 3,200 out of 6,200 (iv.). Of these the Kohathites, as nearest of kin to the priests, held from the first the highest offices. They were to bear all the vessels of the sanctuary, the ark itself included (iii. 31, iv. 15; Deut. xxxi. 25), after the priests had covered them with dark-blue cloth which was to hide them from all profane gaze; and thus they became also the guardians of all the sacred treasures which the people had so freely offered. The Gershonites had to carry the tent-hangings and curtains (Num. iv. 22–26). The heavier burden of the boards, bars, and pillars of the Tabernacle fell on the sons of Merari. Before the march began, the whole tribe was once again solemnly set apart (viii. 5 ff.). The new institution was, however, to receive a severe shock from those who were most interested in it. The section of the Levites whose position brought them into contact with the tribe of Reuben conspired with it to reassert the old patriarchal system of a household priesthood (xvi.). (Korah 4.) When their self-willed ambition had been punished, it was time also to provide more definitely for them, and this involved a permanent organization for the future as well as for the present. Jehovah was to be their inheritance (xviii. 20; Deut. x. 9, xviii. 2). They were to have no territorial possessions. In place of them they were to receive from the others the tithes of the produce of the land, from which they, in their turn, offered a tithe to the priests, as a recognition of their higher consecration (Num. xviii. 21, 24, 26; Neh. x. 37). When the wanderings of the people should be over, and the Tabernacle have a settled place, great part of the labor that had fallen on them would come to an end, and they, too, would need a fixed abode. Distinctness and diffusion were both to be secured by the assignment to the whole tribe of forty-eight cities, with an outlying "suburb" (Num. xxxv. 2) of meadow-land for the pasturage of their flocks and herds. (Suburbs.) The reverence of the people for them was to be heightened by the selection of six of these as cities of refuge. Through the whole land the Levites were to take the place of the old household priests, sharing in all festivals and rejoicings (Deut. xii. 19, xiv. 26, 27, xxvi. 11). Every third year they were to have an additional share in the produce of the land (xiv. 28, xxvi. 12). To "the priests the Levites" was to belong the office of preserving, transcribing, and interpreting the law (xvii. 9–12, xxxi. 26). They were solemnly to read it every seventh year at the Feast of Tabernacles (xxxi. 9–13). They were to pronounce the curses from Mount Ebal (xxvii. 14). Such, if one may so speak, was the ideal of the religious organization which was present to the mind of the lawgiver. The great principle was, that the warrior-caste who had guarded the tent of the Captain of the hosts of Israel, should be throughout the land as witnesses that the people still owed allegiance to Him. As yet, no traces appear of their character as a learned caste, and of the work which afterward belonged to them as hymn-writers and musicians. (Music.)—II. The successor of Moses, though belonging to another tribe, did faithfully all that could be done to convert this idea into a reality. The submission of the Gibeonites, after they had obtained a promise that their lives should be spared, enabled him to relieve the tribe-divisions of Gershon and Merari of the most burdensome of their duties. The conquered Hivites became "hewers of wood and drawers of water" for the house of Jehovah and for the congregation (Josh. ix. 27). (Nethinim; Solomon's Servants, Children of.) As soon as the conquerors had advanced far enough to proceed to a partition of the country, the forty-eight cities were assigned to them (xxi.) thus:

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[1] The separate numbers in Num. iii. (Gershon, 7,500; Kohath, 8,600; Merari, 6,200) give a total of 22,300. The received solution of the discrepancy (so Prof. Plumptre, original author of the article above) is that 300 were the first-born of the Levites, who, as such, were already consecrated, and therefore could not take the place of others. The number of the first-born appears disproportionately small; but they must be at once (1.) the first-born of the father, (2.) the first-born of the mother, (3.) males. Houbigant's suggestion, that by a copyist's error 8,300 Kohathites in verse 28 have become 8,600, is adopted by Philippson, Keil, &c.

[2] The mention of twenty-five in Num. viii. 24, as the age of entrance, may be understood either of a probationary period during which they were trained for their duties (Talmud, Rashi, Maimonides, &c.), or of the lighter work of keeping the gates of the Tabernacle (Rashbam, Aben Ezra, and most modern expositors). Bähr, &c., follow another ancient Jewish interpretation that Num. iv. treats of the necessary age of the Levites for the requirements *in the wilderness*, and ch. viii. gives their age *for the promised land*, when in their division among the tribes a larger number would be wanted (Dr. Ginsburg, in Kitto).

1. Kohathites;		
A. Priests	Judah and Simeon	9
	Benjamin	4
B. Not Priests	Ephraim	4
	Dan	4
	Half Manasseh (W.)	2
2. Gershonites	Half Manasseh (E.)	2
	Issachar	4
	Asher	4
	Naphtali	3
3. Merarites	Zebulun	4
	Reuben	4
	Gad	4
		48

The scanty memorials in Judges fail to show how far, for any length of time, the reality answered to the idea. The tendency of the people to fall into the idolatry of the neighboring nations showed either that the Levites failed to bear their witness to the truth or had no power to enforce it. The old household priesthood revives, and there is the risk of the national worship breaking up into individualism (Judg. xvii.). (Micah 1; Jonathan 5.) The shameless license of the sons of Eli may be looked upon as the result of a long period of decay, affecting the whole order. The work of Samuel was the starting-point of a better time. Himself a Levite, and, though not a priest, belonging to that section of the Levites which was nearest to the priesthood (1 Chr. vi. 28), adopted as it were, by a special dedication, into the priestly line and trained for its offices (1 Sam. ii. 18), he appears as infusing a fresh life, the author of a new organization. There is no reason to think, indeed, that the companies or schools of the sons of the prophets which appear in his time (x. 5), and are traditionally said to have been founded by him, consisted exclusively of Levites; but there are many signs that the members of that tribe formed a large element in the new order, and received new strength from it. (Prophet.)—III. The capture of the Ark by the Philistines did not entirely interrupt the worship of the Israelites, and the ministrations of the Levites went on, first at Shiloh (1 Sam. xiv. 3), then for a time at Nob (xxii. 11), afterward at Gibeon (1 K. iii. 2; 1 Chr. xvi. 39). The history of the return of the Ark to Beth-shemesh after its capture by the Philistines, and its subsequent removal to Kirjath-jearim, points apparently to some strange complications rising out of the anomalies of this period, and affecting, in some measure, the position of the tribe of Levi. (Abinadab 1; High Places.) The rule of Samuel and his sons, and the prophetical character now connected with the tribe, tended to give them the position of a ruling caste. In the strong desire of the people for a king, we may perhaps trace a protest against the assumption by the Levites of a higher position than that originally assigned. The reign of Saul, in its later period, was at any rate the assertion of a self-willed power against the priestly order. (Ahimelech 1; Gibeonites.) The reign of David, however, wrought the change from persecution to honor (1 Chr. xii. 26). When his kingdom was established, there came a fuller organization of the whole tribe. Their position in relation to the priesthood was once again definitely recognized. When the Ark was carried up to its new resting-place in Jerusalem, their claim to be the bearers of it was publicly acknowledged (xv. 2). (Obed-edom.) In the procession which attended the ultimate conveyance of the Ark to its new resting-place the Levites were conspicuous, wearing their linen ephods, and appearing in their new character as minstrels (xv. 27, 28). In the worship of the Tabernacle under David, as afterward in that of the Temple, we may trace a development of the simpler arrangements of the wilderness and of Shiloh. The Levites were the gatekeepers, vergers, sacristans, choristers of the central sanctuary of the nation. They were, in the language of 1 Chr. xxiii. 24–32, "to wait on the sons of Aaron for the service of the house of Jehovah, in the courts, and the chambers, and the purifying of all holy things." This included the duty of providing "for the shew-bread, and the fine flour for meat-offering, and for the unleavened bread." They were, besides this, "to stand every morning to thank and praise Jehovah, and likewise at even." They were lastly "to offer"—i. e. to assist the priests in offering—"all burnt-sacrifices to Jehovah in the sabbaths and on the set feasts." They lived for the greater part of the year in their own cities, and came up at fixed periods to take their turn of work (xxv., xxvi.). How long it lasted we have no sufficient data for determining. The education which the Levites received for their peculiar duties, no less than their connection, more or less intimate, with the schools of the prophets (PROPHET), would tend to make them, so far as there was any EDUCATION at all, the teachers of the others, the transcribers and interpreters of the Law, the chroniclers of the times in which they lived. (SCRIBE.) We have some striking instances of their appearance in this new character. (JUDGE; SHEMAIAH 8.) The two books of Chronicles bear unmistakable marks of having been written by men whose interests were all gathered round the services of the Temple, and who were familiar with its records. The former subdivisions of the tribe were recognized in the assignment of the new duties, and the Kohathites retained their old preëminence (1 Chr. ix. 19, 32, xv. 5–10, xxvi. 30). (ASAPH; HEMAN; JEDUTHUN.) Now they were to enter on their work at the age of twenty (xxiii. 24–27). As in the old days of the Exodus, so in the organization under David, the Levites were not included in the general census of the people (xxi. 6), and formed accordingly no portion of its military strength. A separate census, made apparently before the change of age just mentioned (xxiii. 3), gives—24,000 over the work of the Temple, 6,000 officers and judges, 4,000 porters, i. e. gatekeepers, and, as such, bearing arms (ix. 19; 2 Chr. xxxi. 2), 4,000 praising Jehovah with instruments. The latter number, however, must have included the full choruses of the Temple. The more skilled musicians among the sons of Heman, Asaph, and Jeduthun are numbered at 288, in 24 sections of 12 each. (MUSIC.) The revolt of the ten tribes, and the policy pursued by JEROBOAM 1 (CALF; IDOLATRY), led to a great change in the position of the Levites. They were the witnesses of an appointed order and of a central worship. He wished to make the priests the creatures and instruments of the king, and to establish a provincial and divided worship. The natural result was, that they left the cities assigned to them in the territory of Israel, and gathered round the metropolis of Judah (2 Chr. xi. 13, 14). In the kingdom of Judah they were, from this time forward, a powerful body, politically as well as ecclesiastically. We find them prominent in the war of Abijah against Jeroboam (xiii. 10–12). They are sent out by Jehoshaphat to instruct and judge the people (xix. 8–10). The apostasy that followed on the marriage of Jehoram and Athaliah exposed them for a time to the dominance of a hostile system; but the services of the Temple appear to have gone on, and the Levites were again conspicuous in the counter-revolution effected by Jehoiada (xxiii.), and in restoring the Temple to its former stateliness under Joash (xxiv. 5). The closing of the Temple under Ahaz involved the cessation at once of their work and of their privileges (xxviii. 24). Under Hezekiah they again became prominent, as consecrating themselves to the special work of cleansing and repairing the Temple (xxix. 12–15, 34); and the hymns of David and of Asaph were again renewed. Their old privileges were restored, they were put forward as teachers (xxx. 22), and the payment of tithes, which had probably been discontinued under Ahaz, was renewed (xxxi. 4). The genealogies of the tribe were revised (ver. 17), and the old classification kept its ground. The reign of Manasseh was for them, during the greater part of it, a period of depression. That of Josiah witnessed a fresh revival and reorganization (xxxiv. 8–13). In the great passover of his eighteenth year they took their place as teachers of the people, as well as leaders of their worship (xxxv. 3, 15). Then came the Egyptian and Chaldean invasions, and the rule of cowardly and apostate kings. The sacred tribe itself showed itself unfaithful (Ez. xliv. 10–14, xlviii. 11). They had, as the penalty of their sin, to witness the destruction of the Temple, and to taste the bitterness of exile.—IV. After the Captivity. The position taken by the Levites in the first movements of the return from Babylon indicates that they had cherished the traditions and maintained the practices of their tribe. They, we may believe, were those who were specially called on to sing to their conquerors one of the songs of Zion. It is noticeable, however, that in the first body of returning exiles they are present in a disproportionately small number (Ezr. ii. 36–42). Those who do come take their old parts at the foundation and dedication of the second Temple (iii. 10, vi. 18). In the next movement, under Ezra, their reluctance (whatever may have been its origin) was even more strongly marked. None of them presented themselves at the first great gathering (viii. 15). The special efforts of Ezra did not succeed in bringing together more than 38, and their place had to be filled by 220 of the Nethinim (ver. 20). Those who returned with him resumed their functions at the feast of Tabernacles as teachers and interpreters (Neh. viii. 7), and those who were most active in that work were foremost also in chanting the hymn-like prayer which appears in Neh. ix. as the last great effort of Jewish psalmody. They are recognized in the great national covenant, and the offerings and tithes which were their due are once more solemnly secured to them (x. 37–39). They take their old places in the Temple and in the villages near Jerusalem (xii. 29), and are present in full array at the great feast of the Dedication of the Wall. The two prophets who were active at the time of the Return, Haggai and Zechariah, if they did not belong to the tribe, helped it forward in the work of restoration. The strongest measures are adopted by Nehemiah, as before by Ezra, to guard the purity of their blood from the contamination of mixed marriages (Ezr. x. 23); and they are made the special guardians of the holiness of the Sabbath (Neh. xiii. 22). The last prophet of the O. T. sees, as part of his vision of the latter days, the time when the Lord "shall purify the sons of Levi" (Mal. iii. 3). The guidance of the O. T. fails us at this point, and the history of the Levites in relation to the national life becomes consequently a matter of inference and conjecture. The SYNAGOGUE worship, then originated, or receiving a new development, was organized irrespectively of them, and thus throughout Palestine there were means of instruction in the Law with which they were not connected. During the period that followed the Captivity they contributed to the formation of the so-called Great Synagogue. (SYNAGOGUE, THE GREAT.) They, with the priests, theoretically constituted and practically formed the majority of the permanent SANHEDRIM, and as such had a large share in the administration of justice even in capital cases. They take no prominent part in the Maccabean struggles, though they must have been present at the great purification of the Temple. They appear but seldom in the history of the N. T. Where we meet with their names it is as the type of a formal heartless worship, without sympathy and without love (Lk. x. 32). In Jn. i. 19 they appear as delegates of the Jews, i. e. of the Sanhedrim, to inquire into the credentials of the Baptist, and giving utterance to their own Messianic expectations. The mention of a Levite of Cyprus in Acts iv. 36 shows that the changes of the previous century had carried that tribe also into "the dispersed among the Gentiles." Later on in the history of the first century, when the Temple had received its final completion under the younger Agrippa, we find one section of the tribe engaged in a new movement. With that strange unconsciousness of a coming doom which so often marks the last stage of a decaying system, the singers of the Temple thought it a fitting time to apply for the right of wearing the same linen garment as the priests, and persuaded the king that the concession of this privilege would be the glory of his reign (Jos. xx. 8, § 6). The other Levites at the same time asked for and obtained the privilege of joining in the Temple choruses, from which hitherto they had been excluded. The destruction of the Temple so soon after they had attained the object of their desires came as with a grim irony to sweep away their occupation, and so to deprive them of every vestige of that which had distinguished them from other Israelites. They were merged in the crowd of captives that were scattered over the Roman world, and disappear from the stage of history. Looking at the long history of which the outline has been here traced, we find in it the light and darkness, the good and evil, which mingle in the character of most corporate or caste societies. On the one hand, the Levites, as a tribe, tended to fall into a formal worship, a narrow and exclusive exaltation of themselves and of their country. On the other hand, they were chosen, together with the priesthood, to bear witness of great truths which might otherwise have perished from remembrance, and they bore it well through a long succession of centuries. It is not often, in the history of the world, that a religious caste or order has passed away with more claims to the respect and gratitude of mankind than the tribe of Levi (so Prof. Plumptre).

Le-vit'i-cus (L. adj. = *pertaining to* LEVI, or *to the* LEVITES, *Levitical;* fr. the title in the Vulg. *Liber Leviticus*, i. e. the *Levitical book.* The Heb. title is *vayyikrâ* [A. V. "and called"], the first word in the book giving it its name). (PENTATEUCH.)—*Contents.* The book consists of the following principal sections:—I. The laws touching sacrifices (chapters i.–vii.). II. An historical section containing, first, the consecration of Aaron and his sons (chapter viii.); next, his first offering for himself and his people (ix.); and lastly, the destruction of Nadab and Abihu, the sons of Aaron, for their presumptuous offence (x.). III. The laws concerning purity and impurity, and the appropriate sacrifices and ordinances for putting away impurity (xi.–xvi.). IV. Laws chiefly intended to mark the separation between Israel and the heathen nations (xvii.–xx.). V. Laws concerning the priests (xxi., xxii.); and certain holy-days and festivals (xxiii., xxv.), together with an episode (xxiv.). The section extends from chapter xxi. 1 to xxvi. 2. VI. Promises and threats (xxvi. 3–46). VII. An appendix containing the laws concerning vows (xxvii.).—I. EXODUS concludes with the account of the completion of the Tabernacle. From the Tabernacle, thus rendered glorious by the Divine Presence, issues the legislation contained in Leviticus. As Jehovah draws near to the people in the Tabernacle, so the people draw near to Jehovah in the offering. Without offerings none may approach Him. The regulations respecting the sacrifices fall into three groups, and each of these groups again consists of a decalogue of instructions. Bertheau has observed that this principle runs through all the laws of Moses. His arrangement, though not fully approved, is here given in the main, as suggestive at least of the main structure of the book. 1. The first group of regulations (chapters i.–iii.) deals with three kinds of offerings: the burnt-offering, the meat-offering, and the thank-offering. i. The BURNT-OFFERING (chapter i.) in three sections. It might be either (1.) a male without blemish from the *herds*, verses 3–9; or, (2.) a male without blemish from the *flocks*, or lesser cattle, verses 10–13; or (3.) it might be fowls, an offering of turtle-doves or young pigeons, verses 14–17. ii. The next group (chapter ii.) presents many more difficulties. The MEAT-OFFERING, or bloodless offering, in four sections: (1.) in its uncooked form, consisting of fine flour with oil and frankincense, verses 1–3; (2.) in its cooked form, of which three different kinds are specified—baked in the oven, fried, or boiled, verses 4–10; (3.) the prohibition of leaven, and the direction to use salt in all the meat-offerings, 11–13; (4.) the oblation of FIRST-FRUITS, 14–16. This seems on the whole the best arrangement of the group (so Mr. J. J. S. Perowne). The Masoretic arrangement is in five sections: verses 1–3; 4; 5, 6; 7–13; 14–16. iii. The "PEACE-OFFERING" (A. V.), or "thank-offering" (Ewald) (chapter iii.), in three sections. Strictly speaking this falls under two heads: first, when it is of the *herd;* and secondly, when it is of the *flock.* But this last has again its subdivision; for the offering when of the flock may be either a lamb or a goat. Accordingly the three sections are verses 1–5; 7–11; 12–16; and verse 17 a general conclusion. This concludes the first Decalogue of the book. 2. Chapters iv., v. The laws concerning the sin-offering and the trespass- (or guilt-) offering. The SIN-OFFERING (chapter iv.) is treated of under four specified cases, after a short introduction to the whole in verses 1, 2: (1.) the sin-offering for the priest, 3–12; (2.) for the whole congregation, 13–21; (3.) for a ruler, 22–26; (4.) for one of the common people, 27–35. After these four cases, in which the offering is to be made for four different classes, there follow provisions respecting three several kinds of transgression for which atonement must be made (v. 1–4). We may follow Bertheau, Baumgarten, and Knobel, in regarding them as special instances in which a *sin*-offering was to be brought. The Decalogue is then completed by the three regulations respecting the guilt-offering (or trespass-offering), verses 14–16, 17–19, 20–26. As in the former Decalogue, the nature of the offerings, so in this the person and the nature of the offence are the chief features in the several statutes. 3. Chapters vi., vii. Naturally upon the law of sacrifices follows the law of the priests' duties when they offer the sacrifices. In this group the different kinds of offerings are named in nearly the same order as in the two preceding Decalogues, except that the offering at the consecration of a priest follows, instead of the thank-offering, immediately after the meat-offering, which it resembles; and the thank-offering now appears after the trespass-offering. There are therefore, in all, six kinds of offerings; and in each the priest has his distinct duties. Bertheau has arranged the enactments respecting these duties in five Decalogues: vi. 9–13 and 14–18; 19–30; vii. 1–10; 11–21; 23–33. Chapter vii. closes with a brief historical notice of the fact that these several commands were given to Moses on Mount Sinai (verses 35–38).—II. Chapters viii.–x. This section is entirely historical. In chapter viii. we have the account of the consecration of Aaron and his sons by Moses before the whole congregation. In chapter ix. Aaron offers, eight days after his consecration, his first offering for himself and the people. Chapter x. tells how Nadab and Abihu perished because of their presumption.—III. Chapters xi.–xvi. The first seven Decalogues had reference to the putting away of *guilt*. The next seven concern themselves with the putting away of *impurity*. That chapters xi.–xv. hang together so as to form one series of laws there can be no doubt. The only question is about chapter xvi., which by its opening is connected immediately with the occurrence related in chapter x. Historically it would seem therefore that chapter xvi. ought to have followed chapter x. And as this order is neglected, it would lead us to suspect that some other principle of arrangement than that of historical sequence has been adopted. This we find in the solemn significance of the Day of Atonement (xvi.). 1. The first Decalogue in this group refers to CLEAN and unclean flesh. (UNCLEAN MEATS.) Five classes of animals are pronounced unclean. The first four enactments declare what animals may and may not be eaten, whether (1.) beasts of the earth (2–8), or (2.) fishes (9–12), or (3.) birds (13–20), or (4.) creeping things with wings (21–23). The next four are intended to guard against pollution by contact with the carcass of any of these animals: (5.) ver. 24–26; (6.) ver. 27, 28; (7.) ver. 29–38; (8.) ver. 39, 40. The ninth and tenth specify the last class of animals which are unclean for food; (9.) 41, 42, and forbid any other kind of pollution by means of them, (10.) 43–45. Ver. 46 and 47 are merely a concluding summary. 2. Chapter xii. Women's purification in childbed. The whole of this chapter, according to Bertheau, constitutes the first law of this Decalogue. The remaining nine are to be found in the next chapter, which treats of the signs of leprosy in man and in garments. 3. Chapter xiv. 1–32. "The law of the leper in the day of his cleansing," i. e. the law which the *priest* is to observe in purifying the leper. The priest is mentioned in ten verses, each of which begins one of the ten sections of this law (3, 4, 5, 11, 12, 14, 15, 16, 19, 20). 4. Chapter xiv. 33–57. The leprosy in a house, concluding with a short summary, verses 54–57, which closes the statute concerning leprosy. 5 and 6. The law of uncleanness by issue, &c., in two decalogues; chapters xv. 1–15; 16–31. Ver. 32 and 33 form merely the same general conclusion as in xiv. 54–57. 7. Chapter xvi. treats of the Great Day of Atonement. (ATONEMENT, DAY OF.) The Law itself is contained in ver. 1–28. Ver. 29–34 consist of an exhortation to its careful observance. In the act of atonement three persons are concerned. The high-priest—in this instance Aaron; the man who leads away the goat for Azazel into the wilderness; and he who burns the skin, flesh, and dung of the bullock and goat of the sin-offering without the camp. The last two have special purifications assigned them. The ninth and tenth enactments prescribe what these purifications are. The duties of Aaron consequently ought, if the division into decades is correct, to be comprised in eight enactments. According to this the Decalogue will stand thus:—(1.) ver. 2; (2.) ver. 3–5; (3.) ver. 6, 7; (4.) ver. 8; (5.) ver. 9, 10; (6.) ver. 11–19; (7.) ver. 20–22; (8.) ver. 23–25; (9.) ver. 26; (10.) ver. 27, 28. We have now reached the great central point of the book. Two great truths have been established: first, that God can only be approached by means of appointed sacrifices; next, that man in nature and life is full of pollution, which must be cleansed. And now a third is taught, viz. that not by several cleansings for several sins and pollutions can guilt be put away. The several acts of sin are but so many manifestations of the sinful nature. For this, therefore, also must atonement be made.—IV. Chapters xvii.–xx. And now Israel is reminded that it is the holy nation. The great atonement offered, it is to enter upon a new life. It is a separate nation, sanctified and set apart for the service of God. Here consequently we find those laws and ordinances which especially distinguish the nation of Israel from all other nations. Here again we may trace, as before, a group of seven decalogues. But the several decalogues are not so clearly marked; nor are the characteristic phrases and the introductions and conclusions so common. In chapter xviii. there are twenty enactments, and in chapter xix. thirty. In chapter xvii., on the other hand, there are only six, and in chapter xx. there are fourteen. Bertheau, in order to preserve the usual arrangement of the laws in decalogues, would transpose chapter xviii., and place it after chapter xix. There is, however (so Mr. Perowne), a point of connection between chapters xvii. and xviii. which must not be overlooked, and which seems to indicate that their position in our present text is the right one. All the six enactments in chapter xvii. (ver. 3–5, ver. 6, 7, ver. 8, 9, ver. 10–12, ver. 13, 14, ver. 15) bear upon the nature and meaning of the sacrifice to Jehovah as compared with the sacrifices offered to false gods. It would seem, too, that it was necessary to guard against any license to idolatrous practices, which might possibly be drawn from the sending of the goat for Azazel into the wilderness, especially, perhaps, against the Egyptian custom of appeasing the Evil Spirit of the wilderness, and averting his malice. (ATONEMENT, DAY OF.) To this there may be an allusion in ver. 7. Perhaps, however, it is better and more simple to regard the enactments in these two chapters as directed against two prevalent heathen practices, the eating of blood and fornication. In ch. xviii., after the introduction, ver. 1–5, there follow twenty enactments concerning unlawful marriages and unnatural lusts. The first ten are contained one in each verse, ver. 6–15. The next ten range themselves in like manner with the verses, except that ver. 17 and 23 contain each two. Ch. xix. Three Decalogues, introduced by the words, "Ye shall be holy, for I Jehovah your God am holy," and ending with, "Ye shall observe all my statutes, and all my judgments, and do them. I am Jehovah." The laws here are of a very mixed character, and many of them merely a repetition of previous laws.—V. We come now to the last group of seven decalogues —ch. xxi.–xxvi. 2. The subjects comprised in these enactments are—first, the personal purity of the priests. They may not defile themselves for the dead; their wives and daughters must be pure, and they themselves must be free from all personal blemish (ch. xxi.). Next, the eating of the holy things is permitted only to priests who are free from all uncleanness: they and their household only may eat them (xxii. 1–16). Thirdly, the offerings of Israel are to be pure and without blemish (xxii. 17–33). The fourth series provides for the due celebration of the great festivals when priests and people were to be gathered together before Jehovah in holy convocation (xxiii. 1–38). Bertheau omits ch. xxiii. 39–44 and ch. xxiv.[1] Mr. Perowne considers the former a later addition, containing further instructions respecting the Feast of Tabernacles. Ch. xxiv. has first a command concerning the oil for the lamps of the Tabernacle, which is a repetition of Ex. xxvii. 20, 21; then, directions about the shew-bread; lastly, certain enactments arising out of the BLASPHEMY of Shelomith's son, with a brief notice of the infliction of the punishment in his case. Bertheau's fifth Decalogue is in ch. xxv. 7–22, respecting the SABBATICAL YEAR and the JUBILEE; the sixth in xxv. 23–38, respecting the tenure and sale of lands and houses, the redemption of them at the Jubilee, and usury; the seventh in xxv. 39–xxvi. 2, respecting servants, idols, the Sabbath, and the sanctuary.—VI. The seven decalogues are now fitly closed by promises of the richest blessings to those that hearken unto and do these commandments, and threats of utter destruction to those that break the covenant of their God (xxvi. 3–45). —VII. The legislation is evidently completed in ch. xxvi. 46:—"These are the statutes and judgments and laws which Jehovah made between Him and the children of Israel in Mount Sinai by the hand of Moses." Ch. xxvii. is a later appendix (so Mr. Perowne, with some German critics, &c.; see below).—*Integrity.* This is very generally admitted. Those critics even who are in favor of different documents in the PENTATEUCH assign nearly the whole of this book to one writer, the Elohist, or author of the original document. According to Knobel, the only portions which are not to be referred to the Elohist, are—Moses' rebuke of Aaron because the goat of the sin-offering had been burnt (x. 16–20); the group of laws in ch. xvii.–xx.; certain additional enactments respecting the Sabbath and the Feast of Weeks and of Tabernacles (xxiii., part of ver. 2, ver. 3, 18, 19, 22, 39–44); the punishments ordained for blasphemy, murder, &c. (xxiv. 10–23); the directions respecting the Sabbatical year (xxv. 18–22), and the promises and warnings contained in ch. xxvi.—We must not quit this book without a word on what may be called its spiritual meaning. That so elaborate a ritual looked beyond itself we cannot doubt. It was a prophecy of things to come; a shadow whereof the substance was Christ and His kingdom. We may not always be able to say what the exact relation is between the type and the antitype. But we cannot read the Epistle to the Hebrews and not acknowledge that the Levitical priests "served the pattern and type of heavenly things"—that the sacrifices of the Law pointed to and found their interpretation of the Lamb of God —that the ordinances of outward purification signified the true inner cleansing of the heart and conscience from dead works to serve the living God. One idea, moreover, penetrates the whole of this vast and burdensome ceremonial, and gives it a real glory even apart from any prophetic significance. Holiness is its end. Holiness is its character. BIBLE; CANON; INSPIRATION; LAW OF MOSES.

Lib'a-nus (L.; Gr. *Libanos*, fr. Heb.) = LEBANON (1 Esd. iv. 48, v. 55; 2 Esd. xv. 20; Jd. i. 7; Ecclus. xxiv. 13, l. 12). ANTILIBANUS.

Lib'er-tines [-tinz] (see below). This word occurs once only in the N. T. (Acts vi. 9). The question is, who were these "Libertines," and in what relation did they stand to the others who are mentioned with them? Of the name itself there have been several explanations. (1.) The other names (in ver. 9) being local, this also has been referred to a supposed town of Libertum, in the pro-consular province of Africa, as if = *those from Libertum.*—(2.) Conjectural readings have been proposed, but every rule of textual criticism is against the reception of a reading unsupported by a single MS. or version. —(3.) Taking the word in its received meaning as fr. L. = *freedmen*, Lightfoot finds in it a description of natives of Palestine, who, having fallen into slavery, had been manumitted by Jewish masters.—(4.) Grotius and Vitringa explain the word as describing Italian freedmen who had become converts to Judaism.—(5.) The earliest explanation of the word (Chrysostom) has been adopted by the most recent authorities (Winer, Meyer, Kitto, Fairbairn, &c.), that the *Libertini* are Jews who, having been taken prisoners by Pompey and other Roman generals in the Syrian wars, had been reduced to slavery, and had afterward been emancipated, and returned, permanently or for a time, to the country of their fathers. Under Tiberius (A. D. 19), 4,000 were banished from Rome to Sardinia.

Lib'nah (Heb. *whiteness, clearness*, Ges.). **1.** A city in the S. W. part of the Holy Land. It was taken by Joshua immediately after the rout of Beth-horon (Josh. x. 29–32, 39, xii. 15). Libnah belonged to the district of the maritime lowland of Judah (SEPHELA), among the cities of which district it is enumerated (xv. 42). Libnah was appropriated with its "suburbs" to the priests (xxi. 13; 1 Chr. vi. 57). In the reign of Jehoram the son of Jehoshaphat it "revolted" from Judah at the same time with Edom (2 K. viii. 22; 2 Chr. xxi. 10). On completing or relinquishing the siege of LACHISH, Sennacherib laid siege to Libnah (2 K. xix. 8; Is. xxxvii. 8). It was the native place of Hamutal, the queen of Josiah, and mother of Jehoahaz (2 K. xxiii. 31) and Zedekiah (xxiv. 18; Jer. lii. 1). Libnah is described by Eusebius and Jerome merely as a village of the district of Eleutheropolis. Its site has hitherto escaped not only discovery, but, until lately, even conjecture. Stanley would locate it at

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[1] "We are not to look for such logical arrangement as may be found in a modern code. The law to Israel was given in a popular manner, and recorded in a book meant for all to study; and its regulations partly arose, in the course of Providence, out of emergencies which the Divine purpose had arranged for bringing out some particulars of the Divine commands" (Professor Douglas, in Fbn.).

Tell es-Sâfieh, a white-faced hill, five miles N. W. of *Beit Jibrin.* (GATH.) Van de Velde places it with confidence at *Arâk el-Menshîyeh*, a hill with a small village and some ruins, four miles W. of *Beit Jibrin.* Wilton (in Fbn.) identifies it with *Lebben*, a village almost five miles S. of Gaza.—**2.** A station at which the Israelites encamped, on their journey between the wilderness of Sinai and Kadesh (Num. xxxiii. 20, 21); = LABAN in Deut. i. 1? Wilton (in Fbn.) identifies it with *Hajr el-Abyad* (= *the white stone*), a place about sixty miles S. W. of Beer-sheba. KADESH; WILDERNESS OF THE WANDERING.

Lib'ni (Heb. *white*, Ges.). **1.** Eldest son of Gershom, the son of Levi (Ex. vi. 17; Num. iii. 18; 1 Chr. vi. 17, 20), and ancestor of the family of the LIBNITES.—**2.** Son of Mahli, or Mahali, son of Merari (vi. 29). Some suppose that he = No. 1, and that something has been omitted (compare ver. 29 with 20, 42).

Lib'nites, the = the descendants of LIBNI, son of Gershom (Num. iii. 21, xxvi. 58). GERSHONITES; LEVITES.

Lib'y-a [-e-ah] (L. fr. Gr. *Libuê;* compare LEHABIM, LUBIM) occurs in Acts ii. 10, in the periphrasis "the parts of Libya about CYRENE," which obviously means the Cyrenaica. The name Libya is applied by the Greek and Roman writers to the African continent, generally excepting Egypt. For "Libya" (Ez. xxx. 5, xxxviii. 5) the margin has "PHUT.' LUBIM.

***Lib'y-ans** [-e-anz] = people of LIBYA (Jer. xlvi. 9, margin "Put;" Dan. xi. 43). LUBIM; PHUT.

Lice (Heb. *cinnim, cinnâm*), pl. of *louse*, a well-known parasitic insect. This word occurs in the A. V. only in Ex. viii. 16–18, and in Ps. cv. 31; both of which passages have reference to the third great plague of Egypt. The Hebrew word—which, with some slight variation, occurs only in Ex. viii. 16–18, and in Ps. cv. 31—has given occasion to whole pages of discussion. Some commentators (Michaelis, Oedmann, Rosenmüller, Harenberg, Geddes, Harris), with Philo, and Origen, and indeed modern writers generally, suppose that gnats are the animals intended by the original word; while, on the other hand, the Jewish Rabbis, Josephus, Bochart, Bryant, &c., favor the A. V. translation. The old versions are claimed by Bochart as supporting the opinion that *lice* are here intended. On the whole, this much appears certain (so Mr. Houghton), that those commentators who assert that *cinnim* means *gnats* or *mosquitoes*, have arrived at this conclusion without sufficient authority; they have based their arguments solely on the evidence of the LXX., though it is by no means proved that the Greek word (*sknips*, pl. *skniphes*, probably originally = any small irritating creature) used by these translators has any reference to *gnats*. It appears, therefore, that there is not sufficient authority for rejecting the A. V. translation *lice*. PLAGUES OF EGYPT.

Lieu-ten'ants. The Heb. *ăhashdarpan* or *ăchashdarpan* was the official title of the satraps or viceroys who governed the provinces of the Persian empire; it is rendered "lieutenant" in Esth. iii. 12, viii. 9, ix. 3; Ezr. viii. 36, and the kindred Chaldaic word is translated "prince" in Dan. iii. 2, 3, 27, vi. 1 ff.

***Life,** the A. V. translation of—1. Heb. *hay* or *chay* (Gen. i. 20, ii. 7, 9, iii. 14, 17, &c.), also translated "living" (i. 21, 24, iii. 20, &c.), "living thing" (i. 28, vi. 19), &c.—Heb. *nephesh* (i. 30, ix. 4, 5, &c.), usually translated "soul" (xii. 5, 13; Ps. xi. 1, 11, &c.), sometimes "mind" (xxiii. 8, &c.), "person" (xiv. 21, &c.), "heart" (Ex. xxiii. 9, &c.), &c.—3. Gr. *bios* (= the present life, Robinson, *N. T. Lex.*) (Lk. viii. 14; 1 Tim. ii. 2; 2 Tim. ii. 4; 1 Pet. iv. 3; 1 Jn. ii. 16), also translated "living" (Mk. xii. 44; Lk. xv. 12, 30, xxi. 4), "good" (1 Jn. iii. 17). —4. Gr. *zôê* (Mat. vii. 14, and about 130 other passages in N. T.). The kindred Gr. verb *zaô*, translated "to live," &c., occurs as often.—5. Gr. *pneuma* (Rev. xiii. 19), usually translated "SPIRIT" or "ghost."—6. Gr. *psuchê* (Mat. ii. 20, vi. 25, x. 39, &c.), often translated "SOUL" (x. 28, xi. 29, &c.).—"Life" and "to live" are used in the Scriptures to denote the physical existence of men, animals, &c. (Gen. xxv. 7; Acts xvii. 25, 28, &c.); the possession or enjoyment of that which makes existence valuable, viz. happiness, or well-being (Ps. xvi. 11; Acts ii. 28, &c.), which in the case of intelligent moral beings is closely connected with the favor of God and conformity to His character (Rom. vi. 4, viii. 6; Eph. iv. 18); the existence which is preeminently worthy of the name "life," viz. the immortality of blessedness and glory, which is enjoyed by holy beings in heaven, and which is to be the portion of believers in the Lord Jesus Christ (Mat. xix. 16, 17; Rom. ii. 7, v. 17, vi. 23, &c.). DAMNATION; DEATH; ETERNAL, &c.

***Light** [lite] (Heb. *ôr;* Gr. *phôs*, &c.) denotes not only the element or medium by which we see (Gen. i. 3–5, &c.), and the sun or other source of illumination (i. 14 ff., &c.); but also that which illuminates or enlightens in an intellectual, moral, or spiritual sense (Mat. vi. 23; Jn. i. 4, v. 35, &c.). Light is opposed to DARKNESS, and in the Scriptures is closely connected with LIFE. "God is light" in the highest sense (1 Jn. i. 5); heaven is the world of "light" (Col. i. 12); purity, holiness, goodness, characterize "the children of light" (Lk. xvi. 8; Eph. v. 8); Jesus Christ is the "light of the world" (Jn. ix. 5), &c.

***Light'ning** = the visible electric flash of which THUNDER is the noise.

Lign-al'oes [lig-nal'oze, or line-al'oze]. ALOES.

Li'gure, or **Lig'ure** (Heb. *leshem*), a precious stone mentioned in Ex. xxviii. 19, xxxix. 12, as the first in the third row of the high-priest's breastplate. It is impossible to say, with any certainty, what stone is denoted by the Hebrew term. The LXX. version generally, the Vulgate and Josephus, understand the *lyncurium* or *ligurium;* but it is a matter of considerable difficulty to identify the *ligurium* of the ancients with any known precious stone. Dr. Woodward and some old commentators have supposed that it was some kind of *belemnite;* others, *amber;* others again, *opal;* Dr. Watson, the *tourmaline;* Beckmann, Braun, Epiphanius, J. de Laet, Hill, Rosenmüller, the *hyacinth stone* of modern mineralogists. So King (*Natural History of Precious Stones*) makes the Gr. *lungkourion*, L. *lyncurium* = the modern JACINTH. But Theophrastus, speaking of the properties of the *lyncurium*, says that it attracts not only light particles of wood, but fragments of iron and brass. Now, there is no peculiar attractive power in the hyacinth. More probable, though still inconclusive (so Mr. Houghton), appears the opinion of those who identify the *lyncurium* with the *tourmaline*, or more definitely with the red variety known as *rubellite*, which is a hard stone and used as a gem, and sometimes sold for *red sapphire*. *Tourmaline* becomes, as is well known, electrically polar when heated. It is a mineral found in many parts of the world usually in prismatic crystals. The word *ligure* is unknown in modern mineralogy.

* **Like'ness.** Adam; Idol.

Lik'hi (Heb. *learned*, Ges.), a Manassite, son of Shemida, the son of Manasseh (1 Chr. vii. 19).

Lil'y (Heb. *shûshân*, *shôshannâh;* Gr. *krinon*). The Hebrew word is rendered "rose" in the Chaldee Targum, and by Maimonides and other rabbinical writers, with the exception of Kimchi and Ben Melech, who in 1 K. vii. 19 translated it by "violet." But *krinon*, or "lily," is the uniform rendering of the LXX., and probably the true one, as it is supported by the analogy of the Arabic and Persian *susan*, which has the same meaning to this day, and by the existence of the same word in Syriac and Coptic. But although there is little doubt that the word denotes some plant of the lily family, it is by no means certain what individual species it especially designates. Dioscorides bears witness to the beauty of the lilies of Syria and Pisidia, from which the best perfume was made. If the Heb. *shûshân* or *shôshannâh* of the O. T. = the Gr. *krinon* of the Sermon on the Mount, which there seems no reason to doubt, the plant designated by these terms must have been a conspicuous object on the shores of the Lake of Gennesaret (Mat. vi. 28; Lk. xii. 27); it must have flourished in the deep broad valleys of Palestine (Cant. ii. 1), among the thorny shrubs (ii. 2) and pastures of the desert (16, iv. 5, vi. 3), and must have been remarkable for its rapid and luxuriant growth (Hos. xiv. 5; Ecclus. xxxix. 14). That its flowers were brilliant in color would seem to be indicated in Mat. vi. 28, where it is compared with the gorgeous robes of Solomon; and that this color was scarlet or purple is implied in Cant. v. 13. There appears to be no species of lily which so completely answers all these requirements as the *Lilium Chalcedonicum*, or Scarlet Martagon, which grows in profusion in the Levant (so Mr. Wright). But direct evidence on the point is still to be desired from the observation of travellers. Other plants have been identified with the *shûshân*. Gesenius derives the word from a root signifying *to be white*, and it has hence been inferred that the *shûshân* is the white lily. Dr. Royle (in Kitto) identified the "lily" of the Canticles with the *lotus* of Egypt, in spite of the many allusions to "feeding among the lilies." The purple flowers of the *khob*, or wild artichoke, which abounds in the plain N. of Tabor and in the valley of Esdrælon, have been thought by some to be the "lilies of the field" alluded to in Mat. vi. 28 (Wilson). Bonar mentions a plant, with lilac flowers like the hyacinth, and called by the Arabs *usweih*, which he considered to be of the species denominated lily in Scripture. Stanley suggests that the name "lily" "may include the numerous flowers of the tulip or amaryllis kind, which appear in the early summer, or the autumn of Palestine." The Phenician architects of Solomon's Temple decorated the capitals of the columns with "lily-work," i. e. with leaves and flowers of the lily (1 K. vii.), corresponding to the lotus-headed capitals of Egyptian architecture. The rim of the "brazen sea" was possibly wrought in the form of the recurved margin of a lily-flower (1 K. vii. 26).

Scarlet Martagon, or Lily of Chalcedon (*Lilium Chalcedonicum*).

Lime (Heb. *sîd*). This substance is noticed only in Deut. xxvii. 2, 4 (A. V. "PLASTER"), in Is. xxxiii. 12, and in Am. ii. 1. Limestone is the common rock of Palestine. "The burnings of lime" (Is. l. c.) figuratively express *complete destruction*. Furnace; Handicraft; Mortar.

* **Line.** Cord.

* **Lin'e-age.** Genealogy.

Lin'en. 1. Heb. *shêsh*, usually translated "fine linen;" once (Prov. xxxi. 22) "silk;" in Esth. i. 6 "marble," and "blue," margin "marble;" in Cant. v. 15 "marble." As Egypt was the great centre of the linen manufacture of antiquity, it is in connection with that country that we find the first allusion to it in the Bible. Joseph, when promoted to be ruler of Egypt, was arrayed "in vestures of *fine linen*" (*shêsh*, margin "silk," Gen. xli. 42), and among the offerings for the Tabernacle of things which the Israelites had brought out of Egypt were "blue, and purple, and scarlet, and *fine linen*" (Ex. xxv. 4, xxxv. 6). Of this were made the ten embroidered hangings of the Tabernacle, the veil before the Holy of Holies and the curtains for the entrance (xxvi. 1, 31, 36), the ephod of the high-priest with its curious girdle and the breastplate, the high-priest's tunic and mitre (xxviii. 6, 8, 15, 39), the tunics, turbans, and drawers of the inferior priests (xxxix. 27, 28).—2. Heb. *bad*, uniformly translated "linen." In Ex. xxviii. 42, and Lev. vi. 10, the drawers of the priests and their flowing robes are said to be of *linen* (Heb. *bad*); and the tunic of the high-priest, his girdle and mitre, which he wore on the Day of Atonement, were of the same material (Lev. xvi. 4). From a comparison of Ex. xxviii. 42 with xxxix. 28 it seems clear that *bad* = *shêsh;* or, if there be any difference between them, the latter probably = the spun threads, the former = the linen woven from them. The wise-hearted among the women of the congregation spun the flax used by Bezaleel and Aholiab for the hangings of the Tabernacle (Ex. xxxv. 25); and the making of linen (*shêsh*) was one of the occupations of women, of whose dress it formed a conspicuous part (Prov. xxxi. 22, A. V. "silk;" Ex. xvi. 10, 13; compare Rev. xviii. 16). In Ez. xxvii. 7 *shêsh* is enumerated among the products of Egypt, which the Tyrians imported and used for the sails of their ships; and the vessel constructed for Ptolemy Philopator is said by Athenæus to have had a sail of *byssus* (see below). In no case is *bad* used for other than a dress worn in religious ceremonies (1 Sam. ii. 18, xxii. 18; 2 Sam. vi. 14; Dan. x. 5, &c.), though the other terms rendered "linen" are applied to the ordinary dress of women and persons in high rank.—3. Heb. *bûts*, always translated "fine linen," except in 2 Chr. v. 12 (A. V. "white linen"), is apparently a late word, and probably = the Gr. *bussos* (L. *byssus*), by which it is represented by the LXX. It was used for the dresses of the Levite choir in the Temple (2 Chr. v. 12), for the loose upper garment worn by kings over the close-fitting tunic (1 Chr. xv. 27), and for the veil of the Temple, embroidered by the skill of the Tyrian artificers (2 Chr. iii. 14). Mordecai was arrayed in robes of *fine linen* (*bûts*) and purple (Esth. viii. 15) when honored by the Persian king, and the dress of the rich man in the parable was purple and *fine linen* (Gr. *bussos*, Lk. xvi. 19). "Fine linen" (Gr. *bussos*), purple and silk, are enumerated in Rev. xviii. 12 as among the merchandise of the mystical Babylon. —4. Heb. *étûn* occurs but once (Prov. vii. 16, A. V. "fine linen"), and there in connection with Egypt. It was probably a kind of thread, made of fine Egyptian flax, and used for ornamenting the coverings of beds with tapestry-work.—5. Schultens suggests that the Gr. *sindôn* is derived from the Heb. *sâdîn*, which is used of the thirty linen garments which Samson promised to his companions (Judg. xiv. 12, 13). It was made by women (Prov. xxxi. 24), and used for girdles and under-garments (Is. iii. 23; compare Mk. xiv. 51, 52, A. V. "linen cloth"). Linen was used for the winding-sheets of the dead by the Hebrews as well as by the Greeks (Gr. *sindôn*, Mat. xxvii. 59; Mk. xv. 46; Lk. xxiii. 53: Gr. *othonion*, Lk. xxiv. 12; Jn. xix. 40, xx. 5–7). Towels were made of it (Jn. xiii. 4, 5), and napkins (xi. 44), like the coarse linen of the Egyptians. The dress of the poor (Ecclus. xl. 4) was probably unbleached flax, such as was used for barbers' towels.—6. The general term which included all those already mentioned was the Heb. *pishteh* (= Gr. *linon*), which was employed—like our "cotton"—to denote not only the "FLAX" (Judg. xv. 14) or raw material from which the linen was made, but also the plant itself (Josh. ii. 6), and the manufacture from it. It is generally opposed to wool, as a vegetable product to an animal (A. V. "linen," Lev. xiii. 47, 48, 52, 59; Deut. xxii. 11: A. V. "flax," Prov. xxxi. 13; Hos. ii. 5, 9), and was used for nets (Is. xix. 9), girdles (Jer. xiii. 1), and measuring-lines (Ez. xl. 3), as well as for the dress of the priests (xliv. 17, 18). From a comparison of the last-quoted passages with Ex. xxviii. 42, and Lev. vi. 10 (3), xvi. 4, 23, it is evident that the Heb. *bad* and *pishteh* denote the same material, the latter being the more general term. It is equally apparent, from a comparison of Rev. xv. 6 with xix. 8, 14, that the Gr. *linon* (in A. V. "linen") and *bussinon* (from *bussos*, in A. V. "fine linen") are essentially the same.—7. One word remains to be noticed, which our A. V. has translated "linen yarn" (1 K. x. 28; 2 Chr. i. 16), brought out of Egypt by Solomon's merchants. The Heb. *mikvéh*, or *mikvé*, is explained by some as the name of a place. In translating the word "*linen* yarn" the A. V. followed Junius and Tremellius. From time immemorial Egypt was celebrated for its linen (Ez. xxvii. 7). It was the dress of the Egyptian priests (Hdt. ii. 37, 81). Panopolis, or Chemmis (the modern *Akhmim*) was anciently inhabited by linen-weavers (Strabo, xvii. 41, p. 813). According to Herodotus (ii. 86) the mummy-cloths were of *byssus*. Combining the testimony of Herodotus as to the mummy-cloths with the results of microscopic examination, it seems clear that *byssus* was linen, and not cotton. "Fine linen is" (i. e. symbolizes) "the righteousness of the saints" (Rev. xix. 8).

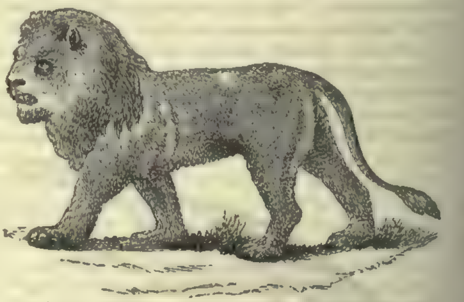
Lin'tel = the beam which forms the upper part of the framework of a door. In the A. V. "lintel" is the rendering of three Hebrew words. 1. *Ayil* (1 K. vi. 31); translated "POST" throughout Ez. xl., xli. The true meaning of this word is extremely doubtful.—2. *Caphtór* (Am. ix. 1; Zeph. ii. 14). The marginal rendering, "chapiter, or KNOP," of both these passages is undoubtedly the more correct.—3. *Mashkóph* (Ex. xii. 22, 23); also rendered "upper door-post" in Ex. xii. 7. That this is the true rendering is admitted by all modern philologists.

Li'nus (L. fr. Gr. = *flax?*), a Christian at Rome, known to St. Paul and to Timothy (2 Tim. iv. 21). That the first bishop of Rome after the apostles was named Linus is a statement in which all ancient writers agree (so Mr. Bullock). The early and unequivocal assertion of Irenæus, corroborated by Eusebius and Theodoret, is sufficient to prove the identity of the bishop with St. Paul's friend. The date of his appointment, the duration of his episcopate, and the limits to which his episcopal authority extended, are points which have been discussed at great length. Eusebius and Theodoret, followed by Baronius and Tillemont, state that he became bishop of Rome after the death of St. Peter. On the other hand, the words of Irenæus—"[Peter and Paul] when they founded and built up the Church [of Rome] committed the office of its episcopate to Linus"—certainly admit, or rather imply, the meaning, that he held that office before the death of St. Peter. The duration of his episcopate is given by Eusebius as A. D. 68–80; by Tillemont as 66–78; by Baronius as 67–78; by Pearson as 55–67; and by Baraterius as 56–67. The statement of Rufinus, that Linus and Cletus were bishops in Rome whilst St. Peter was alive, has been quoted in support of a theory that Linus was bishop in Rome only of the Christians of Gentile origin, while at the same time another bishop exercised the same authority over the Jewish Christians there. Linus is reckoned by Pseudo-Hippolytus, and in the Greek *Menæa*, among the seventy disciples.

Li'on. Rabbinical writers discover in the O. T. seven Hebrew names of the lion, which they assign to the animal at seven periods of its life. 1. *Gûr*, or *Gór*, a cub, A. V. "whelp" (Gen. xlix. 9; Deut. xxxiii. 22; Jer. li. 38; Nah. ii. 12, &c.). 2. *Cĕphîr*, "a young lion" (Judg. xiv. 5; Job iv. 10; Ez. xix. 2, &c.). 3. *Ărî*, or *Aryéh*, a full-grown lion (Gen. xlix. 9; Judg. xiv. 5, 8, &c.). 4. *Shahal* or *shachal*, a lion more advanced in age and strength, A. V. "fierce lion" (Job iv. 10, x. 16, xxviii. 8); elsewhere "lion" (Ps. xci. 13; Prov. xxvi. 13; Hos. v. 14, xiii. 7). 5. *Shahats* or *shachats*, a lion in full vigor (Job xxviii. 8). 6. *Lâbî*, or *Lĕbîyâ*, an old lion (Gen. xlix. 9; Job iv. 11, &c.). 7. *Layish*, a lion decrepit with age (Job iv. 11; Is. xxx. 6, &c.).—Bochart differs from this arrangement in every point but the second. In the first place, *gûr* is applied to the young of other animals besides the lion; e. g. the sea monsters in Lam. iv. 3 (A. V. "young ones"). Secondly, *cĕphîr* differs from *gûr* in being old enough to roar and go forth after prey (compare Ez. xix. 2 ff.). It is translated "lion" in Ps. xxxv. 17; Prov. xix. 12, xx. 2, xxviii. 1; Jer. xxv. 38, li. 38; elsewhere "young lion." *Ărî* or *aryéh* is a generic term, applied to all lions without regard to age. The "young lion" (Heb. *cĕphîr ărâyóth*) of Judg. xiv. 5 is in verse 8 called the "lion" (*aryéh*).

Bochart is palpably wrong in rendering *shahal* or *shachal* by *a black lion* (so Mr. Wright). Gesenius makes it a poetic epithet, from his roaring. *Shahats* or *shachats* literally = *elation, pride.* Hence *the sons of pride* (A. V. "lion's whelps," Job xxviii. 8; "children of pride," xli. 34) = the larger and nobler beasts of prey, so called from their proud gait (Gesenius). *Lâbî* or *lĕbîya* is properly a *lioness* (so Bochart, Gesenius), though translated in A. V. "old lion" (Gen. xlix. 9; Nah. ii. 11), "great lion" (Num. xxiii. 24, xxiv. 9; Joel i 6), "stout lion" (Job iv. 11), "young" lion (Is. xxx. 6), "lion" (Deut. iii. 20; Job xxxviii. 39; Is. v. 29; Hos. xiii. 8), and "lioness" only in Ez. xix. 2. *Layish* is another poetic name. So far from being applied to a lion weak with age, it denotes one in full vigor (A. V. "old lion," Job iv. 11; Is. xxx. 6: "lion," Prov. xxx. 30). In the N. T. the Greek *leôn* is uniformly translated "lion" (2 Tim. iv. 17, &c.).—At present lions do not exist in Palestine, though they are said to be found in the desert on the road to Egypt (Schwarz, *Desc. of Pal.*: see Is. xxx. 6). They abound on the banks of the Euphrates between Bussorah and Bagdad, and in the marshes and jungles near the rivers of Babylonia. This species, according to Layard, is without the dark and shaggy mane of the African lion, though he adds in a note that he had seen lions on the river Karoon with a long black mane. A full-grown Asiatic lion weighs above 450 pounds; an African lion often above 500 (Col. C. H. Smith, in Kitto). But though lions have now disappeared from Palestine, they must in ancient times have been numerous. The names Lebaoth (Josh. xv. 32), Beth-lebaoth (xix. 6), Arieh (2 K. xv. 25), and Laish (Judg. xviii. 7; 1 Sam. xxv. 44), were probably derived from the presence of or connection with lions, and point to the fact that they were at one time common. They had their lairs in the forests which have vanished with them (Jer. v. 6, xii. 8; Am. iii. 4), in the tangled brushwood (Jer. iv. 7, xxv. 38; Job. xxxviii. 40), and in the caves of the mountains (Cant. iv. 8; Ez. xix. 9; Nah. ii. 12). The cane-brake on the banks of the Jordan, the "pride" of the river, was their favorite haunt (Jer. xlix. 19, l. 44; Zech. xi. 3). The lion of Palestine was probably the Asiatic variety, described by Aristotle and Pliny as distinguished by its short curly mane, and by being shorter and rounder in shape. It was less daring than the longer-maned species, but when driven by hunger it not only ventured to attack the flocks in the desert in presence of the shepherd (Is. xxxi. 4; 1 Sam. xvii. 34), but laid waste towns and villages (2 K. xvii. 25, 26; Prov. xxii. 13, xxvi. 13), and devoured men (1 K. xiii. 24, xx. 36; 2 K. xvii. 25; Ez. xix. 3, 6). The shepherds sometimes ventured to encounter the lion single-handed (1 Sam. xvii. 34), and the vivid figure employed by Amos (iii. 12), the herdsman of Tekoa, was but the transcript of a scene which he must have often witnessed. At other times they pursued the animal in large bands, raising loud shouts to intimidate him (Is. xxxi. 4), and drive him into the net or pit they had prepared to catch him (Ez. xix. 4, 8). Benaiah, one of David's heroes, had distinguished himself by slaying a lion in his den (2 Sam. xxiii. 20). The kings of Persia had a menagerie of lions (Chaldee *gôb* [= *a pit, den,* in which lions were kept, Gesenius] Dan. vi. 7, &c.). When captured alive they were put in a cage (Ez. xix. 9), but it does not appear that they were tamed. The strength (Judg. xiv. 18; Prov. xxx. 30; 2 Sam. i. 23), courage (2 Sam. xvii. 10; Prov. xxviii. 1; Is. xxxi. 9; Nah. ii. 11), and ferocity (Gen. xlix. 9; Num. xxiv. 4) of the lion were proverbial. The "lion-faced" warriors of Gad were among David's most valiant troops (1 Chr. xii. 8); and the hero Judas Maccabeus is described as "like a lion, and like a lion's whelp roaring for his prey" (1 Mc. iii. 4). The lion was the symbol of strength and sovereignty. Among the Hebrews, and throughout the O. T., the lion was the achievement of the princely tribe of Judah, while in the closing book of the canon it received a deeper significance as the emblem of Him who "prevailed to open the book and loose the seven seals thereof" (Rev. v. 5). On the other hand its fierceness and cruelty rendered it an appropriate metaphor for a fierce and malignant enemy (Ps. vii. 2, xxii. 21, lvii. 4; 2 Tim. iv. 17), and hence for the arch-fiend himself (1 Pet. v. 8). The figure of the lion was employed as an ornament both in architecture and sculpture (1 K. vii. 29, 36, x. 19, 20).

Barbary Lion.—(From specimen in the Zoological Gardens, London.)



Persian Lion.—(From specimen in the Zoological Gardens, London.)

* **Lip** (Heb. *sâphâh;* Gr. *cheilos*) is often used in the Scriptures both literally and figuratively (Gen. xi. 1, margin; Lev. v. 4, &c.). Most of the various phrases denoting speech or manner of speaking, as "lying lips" (Prov. x. 18), &c., are easily understood. Calf; Mourning.

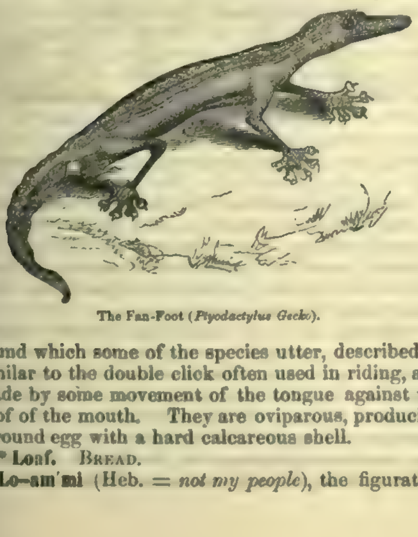
* **Lit'ters,** the A. V. translation of Hebrew plural *tsâbbîm* (Is. lxvi. 20 only; margin "coaches"). The Hebrew denotes (so Fairbairn, Gesenius, &c.) a sort of portative couch, palanquin, or sedan-chair. The same Hebrew word occurs in Num. vii. 3, A. V. "covered wagons," literally *litter-wagons*, i. e. wagons covered and commodious, like litters. (Wagon.) Litters borne by men were anciently in use among

the Egyptians. Somewhat similar vehicles, borne between mules, between or on camels, &c., are frequently used in the East.

Litter or Palanquin, as represented in an ancient Egyptian painting.—(From Champollion.)—(Ayre.)

* **Liv'er** (Heb. *câbêd*), an important internal organ of the body (Prov. vii. 23, &c.). CAUL 1; DIVINATION 14.

Liz'ard (Heb. *lĕtââh*). The Hebrew word, which with its English rendering occurs only in Lev. xi. 30, appears to be correctly translated in the A. V. Lizards of various kinds abound in Egypt, Palestine, and Arabia. (CHAMELEON; MOLE 1; TORTOISE.) All the old versions agree in identifying the *lĕtââh* with some *saurian*. The LXX., the Vulgate, the Targum of Jonathan, with the Arabic versions, understand a *lizard*. The Syriac has a word which is generally translated *salamander*, but probably this name was applied also to the *lizard*. The Greek word, with its slight variations, which the LXX. use, appears to point to some lizard belonging to the *Geckotidæ*. Bochart has successfully argued that the lizard denoted by the Hebrew word is that kind which the Arabs call *vachara*, the translation of which term is thus given by Golius: "An animal like a lizard, of a red color, and adhering to the ground, breathes poison into whatever food or drink it has touched." This description will be found to agree with the character of the Fan-Foot Lizard (*Ptyodactylus Gecko*), common in Egypt and in parts of Arabia, and perhaps also found in Palestine. It is reddish brown, spotted with white. The Geckos live on insects and worms, which they swallow whole. They derive their name from the peculiar sound which some of the species utter, described as similar to the double click often used in riding, and made by some movement of the tongue against the roof of the mouth. They are oviparous, producing a round egg with a hard calcareous shell.



The Fan-Foot (*Ptyodactylus Gecko*).

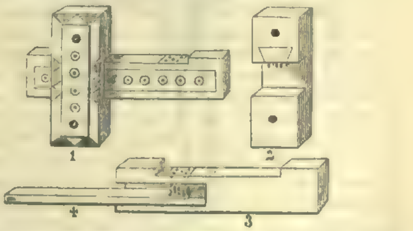
* **Loaf.** BREAD.

Lo-am'mi (Heb. = *not my people*), the figurative name given by the prophet HOSEA to his second son by Gomer, the daughter of Diblaim (Hos. i. 9), to denote the rejection of the kingdom of Israel by Jehovah. Its significance is explained in ver. 9, 10.

Loan. The law of Moses did not contemplate any raising of loans for the purpose of obtaining capital, a condition perhaps alluded to in the parables of the "pearl" and "hidden treasure" (Mat. xiii. 44, 45). (COMMERCE; DEPOSIT.) Such persons as bankers and sureties, in the commercial sense (Prov. xxii. 26; Neh. v. 3), were unknown to the earlier ages of the Hebrew commonwealth. The Law strictly forbade any interest to be taken for a loan to any poor person, and at first, as it seems, even in the case of a foreigner; but this prohibition was afterward limited to the Hebrews only, from whom, of whatever rank, not only was no USURY on any pretence to be exacted, but relief to the POOR by way of loan was enjoined, and excuses for evading this duty were forbidden (Ex. xxii. 25; Lev. xxv. 35, 37; Deut. xv. 3, 7–10, xxiii. 19, 20). (ALMS.) As commerce increased, the practice of usury, and so also of SURETYSHIP, grew up; but the exaction of it from a Hebrew appears to have been regarded to a late period as discreditable (Prov. vi. 1, 4, xi. 15, xvii. 18, xx. 16, xxii. 26; Ps. xv. 5, xxvii. 13; Jer. xv. 10; Ez. xviii. 13, xxii. 12). Systematic breach of the law in this respect was corrected by Nehemiah after the return from Captivity (Neh. v. 1, 13). The MONEY-CHANGERS, who had seats and tables in the Temple, were traders whose profits arose chiefly from the exchange of money with those who came to pay their annual half-shekel. In making loans no prohibition is pronounced in the Law against taking a pledge of the borrower, but certain limitations are prescribed in favor of the poor. 1. The outer garment, if taken in pledge, was to be returned before sunset. (BED.) 2. The prohibition was absolute in the case of (*a*) the widow's garment, and (*b*) a millstone of either kind (Deut. xxiv. 6, 17). 3. A creditor was forbidden to enter a house to reclaim a pledge, but was to stand outside till the borrower should come forth to return it (10, 11). 4. The original Roman law of debt permitted the debtor to be enslaved by his creditor until the debt was discharged; and he might even be put to death by him. The Jewish law, as it did not forbid temporary bondage in the case of debtors, so it forbade a Hebrew debtor to be detained as a bondman longer than the seventh year, or at farthest the year of JUBILEE (Ex. xxi. 2; Lev. xxv. 39, 42; Deut. xv. 9). The "bill," in Lk. xvi. 6, 7, = the bond or note executed by a debtor or tenant as evidence of obligation (Robinson, *N. T. Lexicon*, Van Oosterzee [in Lange], &c.).

Loaves (plural of *loaf*). BREAD.

Lock (Heb. *man'ûl*). Where European locks have



Egyptian Wooden Lock and Key.—(From Lane's *Modern Egyptians.*)—(Fairbairn.)

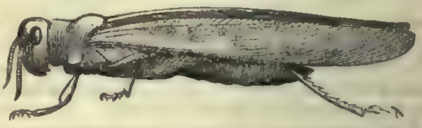
1. Front view of lock, the bolt drawn back. 2, 3. Back views of the separate parts. 4. The key.

not been introduced, the locks of Eastern houses are usually of wood, and consist of a partly hollow bolt from fourteen inches to two feet long for external doors or gates, or from seven to nine inches for interior doors. The bolt passes, through a groove in a piece attached to the door, into a socket in the door-post. In the groove-piece are from four to nine small iron or wooden sliding-pins or wires, which drop into corresponding holes in the bolt, and fix it in its place. CLAY; GATE; KEY; SEAL.

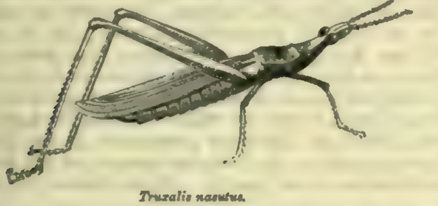
Lo'cust (fr. L.), a well-known insect, which commits terrible ravages on vegetation in the countries which it visits. In the Bible there are frequent allusions to locusts; and there are nine or ten Hebrew words supposed to denote different varieties or species of this destructive family. They belong to the order *Orthoptera*. This order is divided into two large groups or divisions, viz. *Cursoria* and *Saltatoria*. From Lev. xi. 21, 22, we learn the Hebrew names of four different kinds of *Saltatorial Orthoptera*. "These may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet to leap withal upon the earth; even those of them ye may eat, the *arbeh* (A. V. 'locust') after his kind, and the *sâl'âm* (A. V. 'bald locust') after his kind, and the *hargôl* or *chargôl* (wrongly translated by the A. V. 'beetle,' an insect which would be included amongst the flying *creeping* things forbidden as food in ver. 23 and 42) after his kind, and the *hâgâb* or *châgâb* (A. V. 'grasshopper') after his kind." Besides the names mentioned in this passage, there occur five other Hebrew names in the Bible, all of which Bochart (iii. 251, &c.) considers to represent so many distinct species of locusts, viz. *gôb*, *gâzâm*, *hâsîl* or *châsîl*, *yelek*, and *tsĕlâtsâl*. *Akris* is the only Greek word in the N. T. = "locust." In the LXX. this = Nos. 1, 2, and 3 below.—1. *Arbeh* ("locust," "grasshopper") is the most common name for locust, the word occurring twenty-four times in the Hebrew Bible. The A. V. in the four following passages has "grasshopper," Judg. vi. 5, vii. 12; Job xxxix. 20; Jer. xlvi. 23: in all the other places it has "locust." The word *arbeh*, from a root signifying *to be numerous*, is probably sometimes used in a wide sense to express any of the larger devastating species. It is the locust of the Egyptian plague. (PLAGUES, THE TEN.) In almost every passage where *arbeh* occurs, reference is made to its terribly destructive powers. It is one of the flying creeping creatures that were allowed as food by the law of Moses (Lev. xi. 21). In this passage it is clearly the representative of some species of winged *Saltatorial Orthoptera*, probably either the *Acridium peregrinum*, or the *Œdipoda migratoria*, for these two species are the most destructive of the family. Of the former species M. Olivier (*Voyage dans l'Empire Othoman*, ii. 424) thus writes: "With the burning S. winds (of Syria) there come from the interior of Arabia and from the most southern parts of Persia clouds of locusts (*Acridium peregrinum*), whose ravages to these countries are as grievous and nearly as sudden as those of the heaviest hail in Europe. We witnessed them twice. It is difficult to express the effect produced on us by the sight of the whole atmosphere filled on all sides and to a great height by an innumerable quantity of these insects, whose flight was slow and uniform, and whose noise resembled that of rain: the sky was darkened, and the light of the sun considerably weakened. In a moment the terraces of the houses, the streets, and all the fields were covered by these insects, and in two days they had nearly devoured all the leaves of the plants. Happily they lived but a short time, and seemed to have migrated only to reproduce themselves and die; in fact, nearly all those we saw the next day had paired, and the day following the fields were covered with their dead bodies." This species is found in Arabia, Egypt, Mesopotamia, and Persia.—2. *Hâgâb* or *châgâb*. In 2 Chr. vii. 13 the A. V. reads "locust," in the other passages (Lev. xi. 22; Num. xiii. 33; Eccl. xii. 5; Is. xl. 22) "grasshopper." Mr. Houghton, with Oedmann, supposes it = some small devastating locust; but is unable to determine the species. In the Talmud it is a collective name for many of the locust tribe, eight hundred kinds being supposed to exist!—3. *Hargôl* or *chargôl*. The A. V. translates this word "beetle;" it occurs only in Lev. xi. 22, but it is clear from the context that it denotes some species of winged *Saltatorial orthopterous* insect which the Israelites were allowed to use as food. Rev. J. F. Denham (in Kitto) endeavors to show that the Greek *ophiomachês* of the LXX. denotes some species of *Truxalis*, a winged, leaping, insectivorous (?) locust, perhaps *Truxalis nasutus*. The Jews, however, interpret the Hebrew to mean a species of *grasshopper*, which Lewysohn identifies with *Locusta viridissima*.—4. *Sâl'âm* (A. V. "bald locust") occurs only in Lev. xi. 22, as one of the four edible kinds of leaping insects. All that can be known of it is that it is some kind of *Saltatorial orthopterous* insect, winged, and good for food. Tychsen, however, arguing from what is said in the Talmud, viz. that "this insect has a smooth head, and that the female is without the sword-shaped tail," conjectures that the species

Œdipoda migratoria.

Acridium lineola.



Acridium peregrinum.



Truxalis nasutus.

here intended is *Gryllus Eversor* (Asso), a synonym that it is difficult to identify with any recorded species.—5. *Gâzâm.* (Palmer-worm.)—6. *Gôb* (A. V. in Nah. iii. 17, "great grasshoppers;" "grasshoppers," margin "green worms," in Am. vii. 1). This word is found only in Is. xxxiii. 4 (Heb. pl. *gêbim*, A.V. "locusts"), and in the two places cited above. There is nothing in any of these passages that will help to point out the species denoted. That some kind of locust is intended seems probable from the passage in Nahum. Some writers, led by this passage, have believed that the Heb. word = the larva or grub state of some of the large locusts. Possibly it may represent the *larva* or *nympha* state of the insect, for the last stages of the *larva* differ but slightly from the *nympha*, both which states may therefore be comprehended under one name; the "great grasshoppers" of the A. V. in Nah. iii. 17 may easily have been the *nymphæ* (which in all the *Ametabola* [= insects which do not undergo a metamorphosis] continue to feed as in their larva condition) encamping at night under the hedges, and, obtaining their wings as the sun arose, are then represented as flying away.—7. *Hănâmâl* or *chănâmâl* (A. V. "frost"). Some (Lee, J. F. Denham, &c.) have supposed that this word, which occurs only in Ps. lxxviii. 47, denotes some kind of locust; but the concurrent testimony of the old versions, which interpret the word to signify *hail* or *frost*, ought to forbid the conjecture.—8. *Yelek* occurs in Ps. cv. 34; Jer. li. 14, 27; Nah. iii. 15, 16; Joel i. 4–ii. 25; it is rendered by the A. V. "cankerworm" in Joel and Nahum, and "caterpillar" in Psalms and Jeremiah. From the epithet of "rough" (Heb. *sâmâr*), applied to the word in Jeremiah, some have supposed the *yelek* to be the larva of some of the destructive *Lepidoptera* (= the butterfly, moth, &c.): the epithet *sâmâr*, however (Jer. li. 27), more properly = *having spines* = Vulgate *aculeatus*; *bristling*, Ges. Michaelis believes the *yelek* to be the cockchafer. Oedmann identifies the word with the *Gryllus cristatus*, Linn., a species, however, found only in South America. Tychsen, arguing from the epithet "rough," believes that the *yelek* = the *Gryllus hæmatopus*, Linn. (*Calliptamus hæmatopus*, Aud. Serv.), a species found in S. Africa. The term *spined* may refer not to any particular species, but to the very spinous nature of the tibiæ (L. = shin-bones) in all the locust tribe, and *yelek* (= the *cropping, licking off* insect) may be a synonym of some of the names already mentioned, or the word may denote the larvæ or pupæ of the locust, which, from Joel i. 4, seems not improbable.—9. *Hâsîl* or *châsîl.* (Caterpillar.)—10. *Tsĕlâtsâl*, "locust." The derivation of this word seems to indicate some kind of locust. It occurs only in this sense in Deut. xxviii. 42, "All thy trees and fruit of thy land shall the locust consume." In the other passages where the Hebrew word occurs it represents some kind of tinkling musical instrument, and is generally translated "cymbals" by the A. V. The word is evidently onomatopoëtic, and is here perhaps a synonym for some of the other names for locust. All that can be positively known respecting the *tsĕlâtsâl* is, that it is some kind of insect injurious to trees and crops.—The most destructive of the locust tribe that occur in the Bible lands are the *Œdipoda migratoria* and the *Acridium peregrinum*, and as both these species occur in Syria, Arabia, &c., it is most probable that one or the other is denoted in those passages which speak of the dreadful devastations committed by these insects. Locusts occur in great numbers, and sometimes obscure the sun (Ex. x. 15; Jer. xlvi. 23; Judg. vi. 5, vii. 12; Joel ii. 10; Nah. iii. 15). Their voracity is alluded to in Ex. x. 12, 15; Joel i. 4, 7, 12, and ii. 3; Deut. xxviii. 38; Ps. lxxviii. 46, cv. 34; Is. xxxiii. 4. They are compared to horses (Joel ii. 4; Rev. ix. 7). They make a fearful noise in their flight (Joel ii. 5; Rev. ix. 9). They have no king (Prov. xxx. 27). Their irresistible progress is referred to in Joel ii. 8, 9. They enter dwellings, and devour even the woodwork of houses (Ex. x. 6; Joel ii. 9, 10). They do not fly in the night (Nah. iii. 17). The sea destroys the greater number (Ex. x. 19; Joel ii. 20). Their dead bodies taint the air (ii. 20). They are used as food (Lev. xi. 21, 22; Mat. iii. 4; Mk. i. 6). There are different ways of preparing locusts for food: sometimes they are ground and pounded, and then mixed with flour and water and made into cakes, or they are salted and then eaten; sometimes smoked; boiled or roasted; stewed, or fried in butter.

Lod (Heb., perhaps *strife, quarrel*, Ges.; *breach, fissure, a cutting in the earth, division*, Fü.), a town of Benjamin, founded by Shamed or Shamer (1 Chr. viii. 12; Ezr. ii. 33; Neh. vii. 37, xi. 35); now called *Ludd;* but most familiar to us as Lydda.

Lo-de'bar or **Lo'-de-bar** (Heb. *no pasture*, Ges., Fü.), a place named with Mahanaim, Rogelim, and other Transjordanic towns (2 Sam. xvii. 27), and, therefore, no doubt on the eastern side of the Jordan. It was the native place of Machir, the son of Ammiel (ix. 4, 5). Its site is unknown.

* **Lodge** (Is. i. 8). Cottage 2; Cucumbers.

Lodge, to. This word in the A. V. of the O. T.—with one exception only, to be noticed below—is used to translate the Hebrew verb *lûn* or *lîn*, which has, at least in the narrative portions of the Bible, almost invariably the force of *passing the night.* The same Hebrew word is otherwise translated in the A. V. by "lie all night" (2 Sam. xii. 16; Cant. i. 13; Job xxix. 19); "tarry all night," &c. (Gen. xix. 2; Judg. xix. 10; Jer. xiv. 8); "remain," i. e. until the morning (Ex. xxiii. 18). The one exception above-named occurs in Josh. ii. 1, Heb. *shâchab*, elsewhere rendered "to lie," or "sleep." In the N. T. it is the translation of the Gr. *aulizomai* = *to pass the night*, Robinson, *N. T. Lex.* (Mat. xxi. 17), also translated "to abide" (Lk. xxi. 37); Gr. *kataluô*, literally = *to loose, dissolve, unbind* (Lk. ix. 12), once translated "to be guest" (xix. 7), &c.; Gr. *kataskênoô*, literally = *to pitch tent*, spoken of the birds (Mat. xiii. 32; Mk. iv. 32; Lk. xiii. 19), also translated "to rest" sc. in the grave (Acts ii. 26); Gr. *xenizô* = *to receive as a guest, to entertain*, and in passive, *to be entertained, to lodge*, Robinson, *N. T. Lex.* (Acts x. 6, 18, 23, 32, xxi. 16, xxviii. 7), also translated "to entertain" (Heb. xiii. 2), &c; Gr. *xenodocheô*, A. V. "to lodge strangers" (1 Tim. v. 10 only). Hospitality; Inn.

Loft. House.

Log. Weights and Measures.

* **Log'os** (Gr.). Word.

*** Loins** (Heb. *hălâtsayim* or *chălâtsayim*, *mothnayim*, &c.; Gr. *osphues*) = the lower region of the back, or the parts where the "GIRDLE" was worn; regarded as the seat of strength, procreative power, &c. (Gen. xxxv. 11, xxxvii. 34; Ex. xxviii. 42; Mat. iii. 4, &c.).

Lo'is (Gr. *better*, Walton's Polyglott), grandmother of TIMOTHY, and doubtless the mother of his mother EUNICE (2 Tim. i. 5). It seems likely that Lois had resided long at Lystra; and almost certain that from her, as well as from Eunice, Timothy obtained his intimate knowledge of the Jewish Scriptures (2 Tim. iii. 15).

Look'ing-glass'es. MIRROR.

*** Loom.** HANDICRAFT; WEAVING.

Lord, as applied to the Deity, is the almost uniform rendering in the A. V. of the O. T. of the Heb. *Yĕhôvâh* = JEHOVAH, which would be more properly represented as a proper name. The reverence which the Jews entertained for the sacred name of God forbade them to pronounce it, and in reading they substituted for it either *Adônâi*, i. e. "Lord," or *Elôhîm*, i. e. "GOD," according to the vowel-points by which it was accompanied. The title *Adônâi* is also rendered "Lord" in the A.V., though this, as applied to God, is of infrequent occurrence in the historical books. But in the poetical and prophetical books it is more frequent, excepting Job, where it occurs only in xxviii. 28, and Proverbs, Ecclesiastes, and Canticles, where it is not once found. The difference between *Jehovah* and *Adônâi* (or *Adôn*) is generally marked in the A. V. by printing the word in small capitals (LORD) when it represents the former (Gen. xv. 4, &c.), and with an initial capital only when it is the translation of the latter (Ps. xcvii. 5; Is. i. 24, x. 16); except in Ex. xxiii. 17, xxxiv. 23, where "the LORD God" should be more consistently "the Lord Jehovah."—The Heb. *âdôn*, usually translated "lord" or "master," and applied to men (Gen. xviii. 12, xxiii. 6, 11, 15, xxiv. 9 ff., &c.), sometimes = "Lord," i. e. the Deity (Ex. xxiii. 17; Neh. iii. 5; Ps. xcvii. 5, &c.).—The Heb. and Phenician *ba'al* (BAAL; BAALI) is translated "lord" in Num. xxi. 28 and Hos. ii. 16, margin.—Other Hebrew words translated "lord" are *gĕbîr* (Gen. xxvii. 29, 37), *seren* (applied only to the "lords" of the PHILISTINES), *sar* (CAPTAIN), *shalish.* (ARMY.)—The Chal. *mârê* = "Lord" (Dan. ii. 47, v. 23) and "lord" (iv. 19, 24).—The Chal. *rab* (adj. = *great*) is once translated "lord" (ii. 10).—"Lord" or "lord" is the common translation of Gr. *kurios*, which occurs many hundred times in the N. T. (Mat. xxii. 43, 44 twice, 45, xxiv. 45 ff., &c.), and is sometimes translated "master" (vi. 24, xv. 27, &c.), or "sir" (xiii. 27, xxi. 30, &c.). *Kurios* ("Lord") both in the N. T. and LXX. often denotes the Deity, and = *Jehovah*, *Adônâi*, &c. It is the common title ("Lord") of our Saviour JESUS CHRIST, and in this application often stands alone (1 Cor. ii. 8, iv. 5, ix. 1 ff.; Heb. ii. 3; Jas. v. 7 ff., &c.).—The Gr. *despotês* is five times translated "Lord" (Lk. ii. 29; Acts iv. 24; 2 Pet. ii. 1; Jude 4; Rev. vi. 10), and five times "master" (1 Tim. vi. 1, 2; 2 Tim. ii. 21; Tit. ii. 9; 1 Pet. ii 18). See also RABBI.

Lord's Day, the. It has been questioned, though not seriously until of late years, what is the meaning of the Greek phrase *hê Kuriakê Hêmera*, which occurs in one passage only of the Holy Scripture (Rev. i. 10), and is, in our English version, translated "the Lord's Day." The general consent both of Christian antiquity and of modern divines has referred it to the weekly festival of our Lord's Resurrection, and identified it with "the first day of the week," or "Sunday," of every age of the Church. The views antagonistic to this general consent are—1. That "the Lord's Day" here = the SABBATH, because that institution is called in Is. lviii. 13, by the Almighty Himself, "My holy day." To this it is replied—If St. John had intended to specify the Sabbath, he would surely have used that word which was by no means obsolete, or even obsolescent, at the time of his composing Revelation. 2. That "the Lord's Day" = "the day of judgment," to which a large portion of Revelation may be conceived to refer. But this would involve a strange mixture of the metaphorical and the literal. 3. That "the Lord's Day" = that on which the Lord's Resurrection was *annually* celebrated, or Easter-day. But it was long doubted on what day in the *annual* cycle it should be celebrated, and no patristical authority can be quoted for this interpretation.—Supposing, then, that the Lord's Day is here meant, Scripture says very little concerning it. But that little seems to indicate that the divinely inspired apostles, by their practice and by their precepts, marked the first day of the week as a day for meeting together to break bread, for communicating and receiving instruction, for laying up offerings in store for charitable purposes, for occupation in holy thought and prayer. The first day of the week so devoted seems also to have been the day of the Lord's Resurrection. The Lord rose on the first day of the week, and appeared, on the very day of His rising, to His followers on five distinct occasions—to Mary Magdalene, to the other women, to the two disciples on the road to Emmaus, to St. Peter separately, to ten apostles collected together. After eight days, i. e. according to the ordinary reckoning, on the first day of the next week, He appeared to the eleven. (JESUS CHRIST.) On the day of PENTECOST, which in that year fell on the first day of the week (so Dr. Hessey, the original author of this article, and others), "they were all with one accord in one place," had spiritual gifts conferred on them, and in their turn began to communicate those gifts, as accompaniments of instruction, to others. Many years after the occurrence at Pentecost, when Christianity had begun to assume something like a settled form, St. Paul and his companions arrived at Troas (Acts xx. 7), and "abode seven days, and upon the first day of the week when the disciples came together to break bread, Paul preached unto them." In 1 Cor. xvi. 1, 2, that same St. Paul writes thus: "Now concerning the collection for the saints, as I have given order to the churches in Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." In Heb. x. 25, the injunction "not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another," seems to imply that a regular day for such assembling existed, and was well known. And lastly, in the passage given above, St. John describes himself as being in the Spirit "on the Lord's Day." Taken separately, perhaps, and even all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purposes above-mentioned was a matter of apostolic institution, or even of apostolic practice. But it is at any rate an extraordinary coincidence, that almost immediately after we emerge from Scripture, we find the same day mentioned in a similar manner, and directly associated with the Lord's Resurrection; and it is an extraordinary fact that we never find its dedication questioned or argued about. The results of our examination of the principal writers of the two centuries after the death of St. John (Clement of Rome, Ignatius, the epistle ascribed to Barnabas, Pliny's well-known letter to Trajan, Justin Martyr, Bardesanes, Dionysius bishop of Corinth, Irenæus, Clement of Alexandria, Tertullian, Origen, Minucius Felix, Cyprian, Commodian, Victorinus, and Peter bishop of Alexandria) are as follows: The Lord's Day (a name which has now come out more prominently, and is connected more explicitly with our Lord's Resurrection than before) existed during these two centuries as a part and parcel of apostolical, and so of Scriptural Christianity. It was never defended, for it was never impugned, or at least only impugned as other things received from the apostles were. It was never confounded with the Sabbath, but carefully distinguished from it. It was not an institution of severe Sabbatical character, but a day of joy and cheerfulness, rather encouraging than forbidding relaxation. Religiously regarded, it was a day of solemn meeting for the Holy Eucharist, for united prayer, for instruction, for alms-giving; and though, being an institution under the law of liberty, work does not appear to have been formally interdicted, or rest formally enjoined, Tertullian seems to indicate that the character of the day was opposed to worldly business. Finally, whatever analogy may be supposed to exist between the Lord's Day and the Sabbath, in no passage that has come down to us is the Fourth Commandment appealed to as the ground of the obligation to observe the Lord's Day. (Law of Moses; Ten Commandments.)—There are three principal views in respect to the Lord's Day; the first denying entirely the religious character and obligation of the day; the second considering the observance of it as a day of rest to be an ecclesiastical institution, not a divine ordinance; the third maintaining that the Sabbath was instituted at the creation, reënacted in the Fourth Commandment, and perpetuated in the Lord's Day.—But on whatever grounds "the Lord's Day" may be supposed to rest, it is a great and indisputable fact that A. D. 321, four years before the Council of Nice, it was recognized by Constantine in his celebrated edict, as "the venerable Day of the Sun." The terms of the document are these:—"The Emperor Constantine to Augustus Helpidius. Let all judges and city people, and the business of all arts, rest on the venerable Day of the Sun. Yet let those situated in the country freely and without restraint attend to the cultivation of the fields, since it frequently happens that not more fitly on any day may corn be deposited in the furrows or vines in the trenches, lest through the moment's opportunity the benefit granted by heavenly foresight be lost. Given on the nones (i. e. 7th day) of March, Crispus II. (i. e. second time) and Constantine II. (i. e. second time) being consuls." Some have endeavored to explain away this document by alleging—(1.) that "the Day of the Sun" or Sunday is not *the* Christian name of the Lord's Day, and that Constantine did not therefore intend to acknowledge it as a Christian institution; (2.) that, before his conversion, Constantine had professed himself to be especially under the guardianship of the sun, and that, at the very best, he intended to make a religious compromise between sun-worshippers, properly so called, and the worshippers of the "Sun of Righteousness," i. e. Christians; (3.) that Constantine's edict was purely a kalendarial one, and intended to reduce the number of public holidays. (4.) That Constantine then instituted Sunday for the first time as a religious day for Christians. The fourth of these statements is absolutely refuted, both by quotations from writers of the second and third centuries, and by the terms of the edict itself. The three other statements concern themselves rather with what Constantine *meant* than with what he *did*. But with such considerations we have little or nothing to do. It is a fact, that in A. D. 321, in a public edict, which was to apply to Christians as well as to Pagans, he put especial honor upon a day already honored by the former—judiciously calling it by a name which Christians had long employed without scruple, and to which, as it was in ordinary use, the Pagans could scarcely object. What he did for it was to insist that worldly business, whether by the functionaries of the law or by private citizens, should be intermitted during its continuance. Were any other testimony wanting to the existence of Sunday as a day of Christian worship at this period, it might be supplied by the Council of Nice, A. D. 325. The Fathers there and then assembled assume it as an existing fact, and only notice it incidentally in order to regulate the posture of Christian worshippers upon it.

* **Lord's Prayer**, a name commonly given (not in the Scriptures) to the prayer which our Lord Jesus Christ taught His disciples (Mat. vi. 9–13; Lk. xi. 2–4). Prayer.

Lord's Sup'per (Gr. *kuriakon deipnon*). The words which thus describe the great central act of the worship of the Christian Church occur in but one single passage of the N. T. (1 Cor. xi. 20). Of the fact which lies under the name we have several notices, and from these, incidental and fragmentary as they are, it is possible to form a tolerably distinct picture. To examine these notices in their relation to the life of the Christian society in the first stages of its growth, and so to learn what "the Supper of the Lord" actually was, will be the object of this article (abridged from Prof. Plumptre's original article).—I. The starting-point of this inquiry is found in the history of that night when Jesus Christ and His disciples met together to eat the Passover (Mat. xxvi. 19; Mk. xiv. 16; Lk. xxii. 13). The manner in which the Paschal feast was kept by the Jews of that period differed in many details from that originally prescribed by Ex. xii. The ceremonies of the feast took place in the following order (so Prof. Plumptre, after Lightfoot and Meyer): (1.) The members of the company that were joined for this purpose met in the evening and reclined on couches (compare Mat. xxvi. 20; Lk. xxii. 14; Jn. xiii. 23–25). The head of the household, or celebrant, began by a form of blessing "for the day and for the wine," pronounced over a cup, of which he and the others then drank. (2.) All present then washed their hands; this also having a special benediction. (3.) The table was then set out with the Paschal lamb, unleavened bread, bitter herbs, and the dish known as *Hărôseth* or *Chărôseth*, a sauce made of dates, figs, raisins, and vinegar, and designed to commemorate the mortar of their bondage in Egypt. (4.) The celebrant first, and then the others, dipped a portion of the bitter herbs into the sauce and ate them. (5.) The dishes were then removed, and a cup of wine again brought. Then followed an interval allowed theoretically for the questions that might be asked by children or proselytes, who were astonished at such a strange beginning of a feast, and the cup was passed round and drunk at the close of it. (6.) The dishes being brought on again, the celebrant repeated the commemorative words which opened what was strictly the Paschal supper, and pronounced a solemn thanksgiving, followed by Psalms cxiii. and cxiv. (7.) Then came a second washing of the hands, with a short form of blessing as before, and the celebrant broke one of the two loaves or cakes of unleavened bread, and gave thanks over it. All then took portions of the bread and dipped them, together with the bitter herbs, into the sauce, and so ate them. (8.) After this they ate the flesh of the Paschal lamb, with bread, &c., as they liked; and after another blessing, a third cup, known especially as the "cup of blessing," was handed round. (9.) This was succeeded by a fourth cup, and the recital of Psalms cxv.–cxviii., followed by a prayer, and this was accordingly known as the cup of the *Hallêl* (Heb. = *praise thou;* see HALLELUJAH), or of the Song. (10.) There might be, in conclusion, a fifth cup, provided that the "great *Hallêl*" (possibly Psalms cxx.–cxxxviii.) was sung over it.—Comparing the ritual thus gathered from Rabbinic writers with the N. T., and assuming first, that it represents substantially the common practice of our Lord's time; and secondly, that the meal of which He and His disciples partook was either the PASSOVER itself, or an anticipation of it, conducted according to the same rules, we are able to indicate, though not with absolute certainty, the points of departure which the old practice presented for the institution of the new. To (1.) or (3.), or even to (8.), we may refer the first words and the first distribution of the cup (Lk. xxii. 17, 18); to (2.) or (7.) the dipping of the sop of Jn. xiii. 26; to (7.), or to an interval during or after (8.), the distribution of the bread (Mat. xxvi. 26; Mk. xiv. 22; Lk. xxii. 19; 1 Cor. xi. 23, 24); to (9.) or (10.) ("after supper," Lk. xxii. 20) the thanksgiving, and distribution of the cup, and the hymn with which the whole was ended.—The narratives of the Gospels show how strongly the disciples were impressed with the words which had given a new meaning to the old familiar acts. They leave unnoticed all the ceremonies of the Passover, except those which had thus been transferred to the Christian Church and perpetuated in it. Old things were passing away, and all things becoming new. They had looked on the bread and the wine as memorials of the deliverance from Egypt. They were now told to partake of them "in remembrance" of their Master and Lord. The festival had been annual. No rule was given as to the time and frequency of the new feast that thus supervened on the old, but the command, "Do this as oft as ye drink it" (1 Cor. xi. 25), suggested the more continual recurrence of that which was to be their memorial of One whom they would wish never to forget. The words, "This is my body," gave to the unleavened bread a new character (compare, on the form of the expression, Gen. xli. 26; Dan. vii. 17, 23, 24; Mat. xiii. 38, 39; Gal. iv. 25; Rev. i. 20, &c.). They had been prepared for language that would otherwise have been so startling, by the teaching of Jn. vi. 32–58, and they were thus taught to see in the bread that was broken the witness of the closest possible union and incorporation with their Lord. The cup, which was "the new testament in His blood," would remind them, in like manner, of the wonderful prophecy in which that new covenant had been foretold (Jer. xxxi. 31–34). It is possible there may have been yet another thought connected with these symbolic acts. The funeral customs of the Jews involved, at or after the burial, the administration to the mourners of bread (compare Jer. xvi. 7, margin; Ez. xxiv. 17; Hos. ix. 4; Tob. iv. 17), and of wine, known, when thus given, as "the cup of consolation." May not the bread and the wine of the Last Supper have had something of that character, preparing the minds of Christ's disciples for His departure by treating it as already accomplished? May we not conjecture, without leaving the region of history for that of controversy, that the thoughts, desires, emotions, of that hour of divine sorrow and communion would be such as to lead the disciples to crave earnestly to renew them? Would it not be natural that they should seek that renewal in the way which their Master had pointed out to them? From this time, accordingly, the words "to break bread" appear to have had for the disciples a new significance. It may not have assumed indeed, as yet, the character of a distinct liturgical act; but when they met to break bread, it was with new thoughts and hopes, and with the memories of that evening fresh on them.—II. In the account (Acts) of the life of the first disciples at Jerusalem, a prominent place is given to this act, and to the phrase which indicated it. Writing, we must remember, with the definite associations that had gathered round the words during the thirty years that followed the events he records, he describes the baptized members of the Church as continuing steadfast in or to the teaching of the apostles, in fellowship with them and with each other, and in breaking of bread and in prayers (Acts ii. 42). Taken in connection with the account in the preceding verses of the love which made them live as having all things common, we can scarcely doubt that this implies that the chief actual meal of each day was one in which they met as brothers, and which was either preceded or followed by the more solemn commemorative acts of the breaking of the bread and the drinking of the cup. It will be convenient to anticipate the language and the thoughts of a somewhat later date, and to say that, apparently, they thus united every day the feast of Love (FEASTS OF CHARITY) with the celebration of the Eucharist. In a society consisting of many thousand members there would naturally (so Prof. Plumptre) be many places of meeting. The congregation assembling in each place would come to be known as "the Church" in this or that man's house (Rom. xvi. 5, 23; 1 Cor. xvi. 19; Col. iv. 15; Phn. 2). When they met, the place of honor would naturally be taken by one of the apostles, or some elder representing him. It would belong to him to pronounce the blessing and thanksgiving, with which the meals of devout Jews always began and ended. The materials for the meal would be provided out of the common funds of the Church, or the liberality of individual members. The bread (unless the converted Jews were to think of themselves as keeping a perpetual passover) would be such as they habitually used. The wine (probably the common red wine of Palestine, Prov. xxiii. 31) would, according to their usual practice, be mixed with water. But if this was to be more than a common meal after the pattern of the Essenes, it would be necessary to introduce words that would show that what was done was in remembrance of their Master. At some time, before or after the meal of which they partook as such, the bread and the wine would be given with some special form of words or acts, to indicate its character.

New converts would need some explanation of the meaning and origin of the observance. What would be so fitting and so much in harmony with the precedents of the Paschal feast as the narrative of what had passed on the night of its institution (1 Cor. xi. 23–27)? With this there would naturally be associated (as in Acts ii. 42) prayers for themselves and others. Their gladness would show itself in the psalms and hymns with which they praised God (Heb. ii. 46, 47; Jas. v. 13). The analogy of the Passover, the general feeling of the Jews, and the practice of the Essenes may possibly have suggested ablutions, partial or entire, as a preparation for the feast (Heb. x. 22; Jn. xiii. 1–15). At some point in the feast those who were present, men and women sitting apart, would rise to salute each other with the "holy kiss" (1 Cor. xvi. 20; 2 Cor. xiii. 12). The next traces that meet us are in 1 Cor., and the fact that we find them is in itself significant. The commemorative feast has not been confined to the personal disciples of Christ, or the Jewish converts whom they gathered round them at Jerusalem. The title of the "cup of blessing" (1 Cor. x. 16) has been imported into the Greek Church. The synonym of "the cup of the Lord" (ver. 21) distinguishes it from the other cups that belonged to the "Feast of Charity." The word "fellowship" is passing by degrees into the special signification of "Communion." The apostle refers to his own office as breaking the bread and blessing the cup (ver. 16). The table on which the bread was placed was the Lord's Table. But the practice of the Feast of Charity as well as the observance of the commemorative feast had been transferred to Corinth, and this called for a special notice. Evils had sprung up which had to be checked at once. The meeting of friends for a social meal, to which all contributed, was a sufficiently familiar practice in the common life of Greeks of this period; and the club-feasts were associated with plans of mutual relief or charity to the poor. The Feast of Charity of the new society would seem to them to be such a feast, and hence came a disorder that altogether frustrated the object of the Church in instituting it. What was to be the remedy for this terrible and growing evil St. Paul does not state explicitly. He reserves formal regulations for a later personal visit. In the mean time he gives a rule which would make the union of the Feast of Charity and the Lord's Supper possible without the risk of profanation. They were not to come even to the former with the keen edge of appetite. They were to wait till all were met, instead of scrambling tumultuously to help themselves (xi. 33, 34). In one point, however, the custom of the Church of Corinth differed apparently from that of Jerusalem. The meeting for the Lord's Supper was no longer daily (ver. 20, 33). The directions given in 1 Cor. xvi. 2 suggest the constitution of a celebration on the first day of the week. The meeting at Troas is on the same day (Acts xx. 7). The tendency of this language, and, therefore, probably of the order subsequently established, was to separate what had hitherto been united. We stand, as it were, at the dividing point of the history of the two institutions, and henceforth each takes its own course. One, as belonging to a transient phase of the Christian life, and varying in its effects with changes in national character or forms of civilization, passes through many stages, and finally dies out. The other also has its changes. The morning celebration takes the place of the evening. In Acts xx. 11 we have an example of the way in which the transition may have been effected. The disciples at Troas meet together to break bread. The hour is not definitely stated, but the fact that St. Paul's discourse was protracted till past midnight and the mention of the many lamps indicate a later time than that commonly fixed for the Gr. *deipnon* (= "supper;" see MEALS). Then came the teaching and the prayers, and then, toward early dawn, the breaking of bread, which constituted the Lord's Supper, and for which they were gathered together. If this midnight meeting may be taken as indicating a common practice, originating in reverence for an ordinance which Christ had enjoined, we can easily understand how the next step would be to transfer the celebration of the Eucharist permanently to the morning hour, to which it had gradually been approximating. The recurrence of the same liturgical words in Acts xxvii. 35 makes it probable, though not certain, that the food of which St. Paul thus partook was intended to have, for himself and his Christian companions, the character at once of the Feast of Charity and the Eucharist. ATONEMENT; SAVIOUR.

Lo-ru-ha'mah (Heb. = *the uncompassionated*), the name of the daughter of HOSEA the prophet, given to denote the utterly ruined and hopeless condition of the kingdom of Israel, on whom Jehovah would no more have mercy (Hos. i. 6). RUHAMAH.

Lot (Heb. *a covering, veil*, Ges.), son of Haran, and, therefore, nephew of ABRAHAM (Gen. xi. 27, 31). His sisters were MILCAH the wife of Nahor, and ISCAH, by some identified with SARAH. Haran died before the emigration of Terah and his family from UR of the Chaldees (ver. 28), and Lot was therefore born there. He removed with the rest of his kindred to Haran, and again subsequently with Abraham and Sarai to Canaan (xii. 4, 5). With them he took refuge in Egypt from a famine, and with them returned, first to the "South" (xiii. 1), and then to their original settlement between Bethel and Ai (ver. 3, 4). But the pastures of the hills of Bethel, which had with ease contained the two strangers on their first arrival, were not able any longer to bear them, so much had their possessions of sheep, goats, and cattle increased since that time. There was no disagreement between Abraham and Lot—their relations continued good to the last—but between the servants who tended their countless herds disputes arose, and a parting was necessary. From some one of the round, swelling hills which surround BETHEL—from none more likely than that which stands immediately on its E.—the two Hebrews looked over the comparatively empty land, in the direction of Sodom, Gomorrah, and Zoar (xiii. 10). And Lot lifted up his eyes toward the left, and beheld all the precinct of the Jordan that it was well watered everywhere; like a garden of Jehovah; like that unutterably green and fertile land of Egypt he had only lately quitted. It was exactly the prospect to tempt a man who had no fixed purpose of his own, who had not like Abraham obeyed a stern inward call of duty. So Lot left his uncle on the barren hills of Bethel, and he "chose all the precinct of the Jordan, and journeyed east," down the ravines which give access to the Jordan valley: and then, when he reached it, turned again southward and advanced as far as SODOM (ver. 11, 12).—The next occurrence in the life of Lot is his capture by the four kings of the East, and his rescue by Abram (xiv.). (ABRAHAM; CHEDORLAOMER.)—The last scene preserved to us in the history of Lot is well known. He is still living in Sodom (xix.). Some years have passed. But in the midst of the licentious corruption of Sodom he still preserves some of the delightful characteristics of his wandering life, his fervent and chivalrous hospitality (ver. 2, 8), the unleavened bread of the tent of the wilderness (ver. 3), the water for the feet of the wayfarers (ver. 2) affording his guests a reception identical with that which they had experienced that very morning in Abraham's tent on the heights of Hebron (compare xviii. 3, 6). His deliverance from the guilty and condemned city points the allusion of St. Peter (2 Pet. ii. 6–9). Where Zoar was situated, in which he found a temporary refuge during the destruction of the other cities of the plain, we do not know with absolute certainty. The end of Lot's wife (*Edith* in the Jewish traditions) is commonly treated as one of the difficulties of the Bible. But it surely need not be so. "His wife looked back from behind him, and she became a pillar of salt." The value and the significance of the story to us are contained in the allusion of Christ (Lk. xvii. 32). Later ages have not been satisfied so to leave the matter, but have insisted on identifying the "pillar" with some one of the fleeting forms which the perishable rock of the S. end of the Dead Sea is constantly assuming in its process of decomposition and liquefaction. The story of the origin of the nations of Moab and Ammon from the incestuous intercourse between Lot and his two daughters, with which his history abruptly concludes, has been often treated as if it were a Hebrew legend which owed its origin to the bitter hatred existing from the earliest to the latest times between the "Children of Lot" and the Children of Israel. But even the most destructive critics allow that the narrative is a continuation without a break of that which precedes it, while they fail to point out any marks of later date in the language of this portion; and it cannot be questioned that the writer records it as an historical fact. Even if the legendary theory were admissible, there is no doubt of the fact that Ammon and Moab sprang from Lot (Deut. ii. 9, 19; Ps. lxxxiii. 8). The Arabic local name of the Dead Sea is *Bahr Lût* = *Sea of Lot*.

Lot. The custom of deciding doubtful questions by lot is one of great extent and high antiquity, recommending itself as a sort of appeal to the Almighty, secure from all influence of passion or bias, and is a sort of divination said to be employed even by the gods themselves (Homer, *Il.* xxii. 209: Cicero, *de Div.* i. 34, ii. 41). Among the Jews also the use of lots, with a religious intention, direct or indirect, prevailed extensively. The religious estimate of them may be gathered from Prov. xvi. 33. The following are historical or ritual instances—1. Choice of men for an invading force (Judg. i. 1, xx. 10). 2. Partition (*a*) of the soil of Palestine among the tribes (Num. xxvi. 55; Josh. xviii. 10; Acts xiii. 19): (*b*) of Jerusalem, i. e. probably its spoil or captives among captors (Ob. 11); of the land itself in a similar way (1 Mc. iii. 36): (*c*) Peopling of Jerusalem by inhabitants drawn by lot (Neh. xi. 1, 2): (*d*) Apportionment of possessions, or spoil, or of prisoners, to foreigners or captors (Joel iii. 3; Nah. iii. 10; Mat. xxvii. 35). 3. (*a*) Settlement of doubtful questions (Prov. xvi. 33, xviii. 18). (*b*) A mode of divination among heathens by means of arrows, two inscribed, and one without mark (Hos. iv. 12; Ez. xxi. 21). (Purim.) (*c*) Detection of a criminal (Josh. vii. 14, 18). (*d*) Appointment of persons to offices or duties (1 Sam. x. 20, 21; 1 Chr. xxiii. 28, xxiv. 3, 5, 19, 20–31, xxv. 8, xxvi. 13; Acts i. 24–26). (*e*) Selection of the scape-goat on the Day of Atonement (Lev. xvi. 8, 10). 4. The use of words heard or passages chosen at random from Scripture.

Lo′tan (Heb. *covering*, Ges.), eldest son of Seir the Horite (Gen. xxxvi. 20, 22, 29; 1 Chr. i. 38, 39).

Loth-a-su′bus (fr. Gr.), a corruption of Hashum in Neh. viii. 4 (1 Esd. ix. 44).

Lots, Feast of. Purim.

* **Love** [luv] (Heb. *ahăbâh ;* Gr. *agapê*) denotes not only natural affection (Gen. xxix. 20; 2 Sam. i. 26, &c.), but also the pure spiritual affection which belongs to God and holy beings (Rom. xiii. 10; 1 Jn. iv. 7, 8, &c.). Love may involve complacence or delight in the character of its object, e. g. God's love toward the holy, or their love toward Him and other holy beings (Jn. v. 42, xvii. 26, &c.); or it may involve only benevolence or compassion without any approbation of its object's character, e. g. God's love toward sinners (Rom. v. 8; compare Jn. iii. 16, &c.). Love, in the heavenly or Christian sense, is a fruit of the Spirit (Rom. v. 5; Gal. v. 22); it is opposed to all unrighteousness and is satisfied only with likeness to Jesus Christ and God (Rom. xiii. 10; 1 Jn. iv. 17; comp. Mat. xxii. 36–40, &c.). "We love Him because He first loved us" (1 Jn. iv. 19). Charity; Faith; Mercy, &c.

Love′-Feasts. Feasts of Charity.

* **Low Coun′try** (2 Chr. xxvi. 10, xxviii. 18), or **Low Plains** (1 Chr. xxvii. 28; 2 Chr. ix. 27), the A. V. translation of Heb. *shĕphêlâh* = Sephela. Judah 1 (II.); Plain 6; Valley 5.

Lo′zon (Gr.), ancestor of certain "sons of Solomon's servants" who returned with Zorobabel (1 Esd. v. 33); = Darkon.

Lu′bim, Lu′bims (Heb. *Lûbîm*, *Lubbîm* = Libyans, strictly *inhabitants of a dry and thirsty land*, Ges.), an African nation mentioned as contributing, together with Cushites (A. V. "Ethiopians") and Sukkiim, to Shishak's army (2 Chr. xii. 3); and apparently as forming with Cushites the bulk of Zerah's army (xvi. 8); spoken of by Nahum (iii. 9), with Put or Phut, as helping No-Amon (Thebes), of which Cush and Egypt were the strength; and by Daniel (xi. 43) as paying court with the Cushites to a conqueror of Egypt or the Egyptians. For more precise information we look to the Egyptian monuments, upon which we find representations of a people called *Rebu* or *Lebu*, who (so Mr. R. S. Poole) = the Lubim. These *Rebu* were a warlike people, with whom Menptah and Rameses III., who both ruled in the thirteenth century B. C., waged successful wars. The latter king routed them with much slaughter. The sculptures of the great temple he raised at Thebes, now called that of *Medeenet Haboo*, give us representations of the *Rebu*, showing that they were fair, and of what is called a Shemitic type, like the Berbers and Kabyles. They are distinguished as northern, i. e. as parallel to, or north of, Lower Egypt. The Lubim probably = the Mizraite Lehabim. The historical indications of the Egyptian monuments thus lead us to place the seat of the Lubim, or primitive Libyans, on the African coast, westward of Egypt, perhaps extending far beyond the Cyrenaica. (Cyrene; Libya.) They seem to have been first reduced by the Egyptians about 1250 B. C., and afterward driven inland by the Phenician and Greek colonists. Now they still remain on the northern confines of the Great Desert, and even within it, and in the mountains.

Lu'cas (L. = Luke), a friend and companion of St. Paul during his imprisonment at Rome (Phn. 24); = Luke, the beloved physician (Col. iv. 14; 2 Tim. iv. 11).

Lu'ci-fer [-se-] (L., literally *light-bringing;* Heb. *hêylêl*). The name is, in Is. xiv. 12, coupled with the epithet "son of the morning," and clearly = a *bright star*, and probably what we call the *morning star*. In this passage it is a symbolical representation of the king of Babylon, in his splendor and in his fall. Its application (from St. Jerome downward) to Satan in his fall from heaven, arises probably from the fact that the Babylonian empire is in Scripture represented as the type of tyrannical and self-idolizing power, and especially connected with the empire of the Evil One in the Apocalypse.

Lu'ci-us [lu'she-us in L., as Eng. usually pronounced lu'shus] (L., *born in the day-time*, Freund; a common Roman prænomen or first name). **1.** A Roman consul, said to have written the letter to Ptolemy (Euergetes), which assured Simon I. of the protection of Rome (about B. C. 139–8; 1 Mc. xv. 10, 15–24). The whole form of the letter—the mention of one consul only, the description of the consul by the prænomen, the omission of the senate and of the date—shows that it cannot be an accurate copy of the original document; but there is nothing in the substance of the letter which is open to just suspicion. The imperfect transcription of the name has led to the identification of Lucius with three distinct persons—(1.) (Lucius?) Furius Philus, who was not consul till B. C. 136, and is therefore at once excluded. (2.) Lucius Cæcilius Metellus Calvus, who was consul in B. C. 142. (3.) The third identification with Lucius Calpurnius Piso, who was consul B. C. 139, is most probably correct.—**2.** A kinsman or fellow-tribesman of St. Paul (Rom. xvi. 21), by whom he is said by tradition to have been ordained bishop of the church of Cenchrea; thought by some = No. 3.—**3.** "Lucius of Cyrene" is first mentioned in the N. T. in company with Barnabas, Simeon, called Niger, Manaen, and Saul, who are described as prophets and teachers of the church at Antioch (Acts xiii. 1). Whether Lucius was one of the seventy disciples, as stated by Pseudo-Hippolytus, is quite a matter of conjecture, but it is highly probable that he formed one of the congregation to whom St. Peter preached on the day of Pentecost (ii. 10); and there can hardly be a doubt that he was one of "the men of Cyrene," who, being "scattered abroad upon the persecution that rose about Stephen," went to Antioch preaching the Lord Jesus (xi. 19, 20). He is commonly supposed = No. 2. There is certainly no sufficient reason for regarding him as = Luke. Different traditions make Lucius bishop of Cenchrea, of Cyrene, and of Laodicea in Syria.

* **Lu'cre** [-ker] (Fr. fr. L.) = gain, especially that which is obtained unworthily (1 Sam. viii. 3; 1 Tim. iii. 3, 8; Tit. i. 7, 11; 1 Pet. v. 2).

Lud (Heb. *progeny*, Sim.; *full of windings, tortuous*, from the course of the river Meander on the border of Lydia, Schl.), fourth name in the list of the sons of Shem (Gen. x. 22; 1 Chr. i. 17), that of a person or tribe, or both, descended from him. It has been supposed that Lud was the ancestor of the Lydians (Jos. i. 6, § 4), and thus represented by the Lydus of their mythical period. (Lydia.) But the Egyptian monuments show us in the thirteenth, fourteenth, and fifteenth centuries B. C. a powerful people called *Ruten* or *Luden*, probably (so Mr. R. S. Poole) seated near Mesopotamia, and apparently N. of Palestine, whom some, however, make the Assyrians. Perhaps the Lydians first established themselves near Palestine, and afterward spread into Asia Minor; the occupiers of the old seat of the race being destroyed or removed by the Assyrians. Ludim.

Lu'dim (Heb. pl. of Lud), a Mizraite people or tribe (Gen. x. 13; 1 Chr. i. 11). From their position at the head of the list of the Mizraites, they were probably (so Mr. R. S. Poole) settled to the W. of Egypt, perhaps further than any other Mizraite tribe. Lud and the Ludim are mentioned in Is. lxvi. 19; Jer. xlvi. 9 (A. V. "Lydians"); Ez. xxvii. 10, xxx. 5 (A. V. "Lydia"). There can be no doubt that but one nation is intended in these passages, and thus far the preponderance of evidence seems in favor of the Mizraite Ludim. From the Egyptian monuments we learn that several foreign nations contributed allies or mercenaries to the Egyptian armies. Among them we identify the *Rebu* with the Lubim, and the *Sharyatana* with the Cherethim, who also served in David's army. The rest of these foreign troops seem to have been of African nations, but this is not certain. From the Greek writers we learn that Ionian, Carian, and other Greek mercenaries, formed an important element in the Egyptian army in all times when the country was independent, from the reign of Psammetichus until the final conquest by Ochus. These mercenaries were even settled in Egypt by Psammetichus. There does not seem to be any mention of them in the Bible, unless they = Lud and the Ludim in the passages above-mentioned. It must be recollected that it is reasonable to connect the Shemite Lud with the Lydians, and that at the time of the prophets by whom Lud and the Ludim are mentioned, the Lydian kingdom generally or always included the more western part of Asia Minor, so that the terms Lud and Ludim might well apply to the Ionian and Carian mercenaries drawn from this territory. We must therefore hesitate before absolutely concluding that this important portion of the Egyptian mercenaries is not mentioned in the Bible, upon the *primâ facie* evidence that the only name which could stand for it would seem to be that of an African nation.

Lu'hith (Heb. *made of boards*, probably having boarded houses, Ges.), **the As-cent' of**, a place in Moab; apparently the ascent to a sanctuary or holy spot on an eminence. It occurs only in Is. xv. 5, and the parallel passage of Jeremiah (xlviii. 5). In the days of Eusebius and Jerome it was still known and stood between Areopolis (Ar) and Zoar. M. de Saulcy places it at *Kharbet-Nouêhin;* but this is N. of Areopolis, and cannot be said to lie between it and Zoar.

Luke (fr. Gr. *Loukas;* L. *Lucas*, an abbreviated form of *Lucanus* [i. e. *Lucanian*, *of* or *from Lucania*, a district in South Italy], or of *Lucilius* [i. e. *born at daylight*, the common name of a Roman clan]; not to be confounded with Lucius). The name Luke occurs three times in the N. T. (Col. iv. 14; 2 Tim. iv. 11; Phn. 24, A. V. "Lucas"), and probably in all three the third evangelist is the person spoken of. (Luke, Gospel of.) Combining the traditional element with the scriptural, the uncertain with the certain, we are able (so Archbishop Thomson) to trace the following dim outline of the evangelist's life. He was born at Antioch in Syria (Eusebius, *Hist.* iii. 4); in what condition of life is uncertain. That he was taught the science of medicine ("the beloved physician") does not prove that he was of higher birth than the rest of the disciples. The tradition that Luke was also a painter, and of no mean skill, rests on the authority of Nicephorus (ii. 43), and of other late writers. He was not born a Jew, for he is not reckoned among them "of the circumcision" by St. Paul (compare Col. iv. 11 with ver. 14). The date of his conversion is uncertain. The statement of Epiphanius and others, that he was one of the seventy disciples, has nothing very improbable in it (but compare Lk. i. 2); whilst that which Theophylact adopts (on Lk. xxiv.), that he was one of the two who journeyed to Emmaus with the risen Redeemer, has found modern defenders. The first ray of historical light falls on the evangelist when he joins St. Paul at Troas, and shares his journey into Macedonia. The sudden transition to the first person plural in Acts xvi. 9 is most naturally explained, after all the objections that have been urged, by supposing that Luke, the writer of the Acts, formed one of St. Paul's company from this point. As far as Philippi the evangelist journeyed with the apostle. The resumption of the third person on Paul's departure from that place (xvii. 1) would show that Luke was now left behind. During the rest of St. Paul's second missionary journey we hear of Luke no more. But on the third journey the same indication reminds us that Luke is again of the company (xx. 5), having joined it apparently at Philippi, where he had been left. With the apostle he passed through Miletus, Tyre, and Cesarea to Jerusalem (xx. 5, xxi. 18). Between the two visits of Paul to Philippi seven years had elapsed (A. D. 51 to A. D. 58), which the evangelist may have spent in Philippi and its neighborhood preaching the Gospel. There remains one passage, which, if it refers to St. Luke, must belong to this period. "We have sent with him" (i. e. Titus) "the brother whose praise is in the gospel throughout all the churches" (2 Cor. viii. 18). The subscription of the epistle sets forth that it was "written from Philippi, a city of Macedonia, by Titus *and Lucas*," and it is an old opinion that Luke was the companion of Titus, although he is not named in the body of the epistle. If this be so, we are to suppose that during the "three months" of Paul's sojourn at Philippi (Acts xx. 3) Luke was sent from that place to Corinth on this errand. He again appears in the company of Paul in the memorable journey to Rome (xxvii. 1). He remained at his side during his first imprisonment (Col. iv. 14; Phn. 24); and if it is to be supposed that the Second Epistle to Timothy was written during the second imprisonment, then the testimony of 2 Tim. iv. 11 shows that he continued faithful to the apostle to the end of his afflictions. After the death of St. Paul, the acts of his faithful companion are hopelessly obscure to us. In a passage of Epiphanius (*cont. Hær.* li. 11) we find that receiving the commission to preach the Gospel, Luke preaches first in Dalmatia and Gallia, in Italy and Macedonia. Probably he died in advanced life; but whether he suffered martyrdom or died a natural death, whether in Bithynia or Achaia, or some other country, it is impossible to determine amidst contradictory voices. That he died a martyr, between A. D. 75 and A. D. 100, would seem to have the balance of suffrages in its favor.

Luke (see above), **Gos'pel of.** (Gospels.) I. The third Gospel is ascribed, by the general consent of ancient Christendom, to "the beloved physician," Luke, the friend and companion of the Apostle Paul. It has been shown already that the Gospels were in use as one collection, and were spoken of undoubtingly as the work of those whose names they bear, toward the end of the second century. (Canon.) But as regards the genuineness of St. Luke any discussion is entangled with a somewhat difficult question, viz. what is the relation of the Gospel we possess to that which was used by Marcion? The case may be briefly stated. The religion of Jesus Christ announced salvation to Jew and Gentile, through Him who was born a Jew, of the seed of David. The two sides of this fact produced very early two opposite tendencies in the Church. One party thought of Christ as the Messiah of the Jews; the other as the Redeemer of the human race. Marcion of Sinope, who flourished in the first half of the second century, expressed strongly the tendency opposed to Judaism. He views the O. T., not as a preparation for the coming of the Lord, but as something hostile in spirit to the Gospel. This divorcement of the N. T. from the Old was at the root of Marcion's doctrine. In his system the God of the O. T. was a lower being, a Demiurge, engaged in a constant conflict with matter, over which he did not gain a complete victory. (Philosophy.) But the holy and eternal God, perfect in goodness and love, comes not in contact with matter, and creates only what is like to and cognate with Himself. Marcion admitted the Epistles of St. Paul, and a Gospel which he regarded as Pauline, and rejected the rest of the N. T., not from any idea that the books were not genuine, but because they were, as he alleged, the genuine works of men who were not faithful teachers of the Gospel they had received. But what was the Gospel which Marcion used? The ancient testimony (Irenæus; Tertullian) is very strong on this point; it was the Gospel of St. Luke, altered to suit his peculiar tenets. He did not, however, ascribe to Luke by name the Gospel thus corrupted, calling it simply the Gospel of Christ. The opinion that he formed for himself a Gospel, on the principle of rejecting all that savored of Judaism in an existing narrative, and that he selected Luke as needing the least alteration, seems to have been held universally in the Church, until Semler started a doubt, the prolific seed of a large controversy; from the whole result of which, however, the cause of truth has little to regret. His opinion was that the Gospel of St. Luke and that used by Marcion were drawn from one and the same original source, neither being altered from the other. From this controversy we gain the following result:—Marcion was in the height of his activity about A. D. 138, soon after which Justin Martyr wrote his Apology; and he had probably given forth his Gospel some years before, i. e. about A. D. 130. At the time when he composed it, he found the Gospel of St. Luke so far diffused and accepted that he based his own Gospel upon it, altering and omitting. (New Testament, I. § 4.) Therefore we may assume that, about A. D. 120, the Gospel of St. Luke which we possess was in use, and was familiarly known. The theory that it was composed about the middle or end of the second century is thus overthrown; and there is no positive evidence of any kind to set against the harmonious assertion of all the ancient Church that this Gospel is the genuine production of St. Luke. —II. *Date of Luke.* We have seen that this Gospel was in use before the year 120. From internal evidence the date can be more nearly fixed. From Acts i. 1 it is clear that it was written before the Acts of the Apostles. The book of the Acts was probably completed about the end of the second year of St. Paul's imprisonment, i. e. about A. D. 63. How much earlier the Gospel, described as "the former treatise" (Acts i. 1), may have been written is uncertain. Probably it was written at Cesarea during St. Paul's imprisonment there, A. D. 58–60 (Thiersch).—III. *Place where the Gospel was written.* If the time has been rightly indicated, the place would be Cesarea. Other suppositions are—that it was composed in Achaia and the region of Bœotia (Jerome), in Alexandria (Syriac version), in Rome (Ewald, &c.), in Achaia and Macedonia (Hilgenfeld), and Asia Minor (Köstlin). It is impossible to verify these traditions and conjectures.—IV. *Origin of the Gospel.* The preface, contained in the first four verses of the Gospel, describes the object of its writer. Here are several facts to be observed. There were many narratives of the life of our Lord current at the early time when Luke wrote his Gospel. The ground of fitness for the task St. Luke places in his having carefully followed out the whole course of events from the beginning. He does not claim the character of an eye-witness from the first; but possibly he may have been a witness of some part of our Lord's doings. The ancient opinion, that Luke wrote his Gospel under the influence of Paul, rests on the authority of Irenæus, Tertullian, Origen, and Eusebius. The two first assert that we have in Luke the Gospel preached by Paul; Origen calls it "the Gospel quoted by Paul;" alluding to Rom. ii. 16; and Eusebius refers Paul's words, "according to my Gospel" (2 Tim. ii. 8), to Luke, in which Jerome concurs. The language of the preface is against the notion of any exclusive influence of St. Paul. The four verses could not have been put at the head of a history composed under the exclusive guidance of Paul, or of any one apostle, and as little could they have introduced a Gospel simply communicated by another. The truth seems to be that St. Luke, seeking information from every quarter, sought it from the preaching of his beloved master, St. Paul; and the apostle in his turn employed the knowledge acquired from other sources by his disciple. Upon the question whether Luke made use of the GOSPELS of Matthew and Mark, no opinion given here could be conclusive. Probably Matthew and Luke wrote independently, and about the same time. Some regard Mark as the oldest N. T. writing; others, as the last, and framed upon the other two. "A calm review of the evidence will, however, lead most unbiased readers to the conclusion that all three wrote in perfect independence of one another; each, under the guidance of the Holy Spirit, giving a distinct view of the great complex whole, the reflex of the writer's own individual impressions" (E. Venables, in Kitto). (See Harmony under GOSPELS; INSPIRATION.)—V. *Purpose for which the Gospel was written.* The evangelist professes to write that THEOPHILUS "might know the certainty of those things wherein he had been instructed" (Lk. i. 4). Theophilus evidently was a Gentile reader. We must admit, but with great caution, on account of the abuses to which the notion has led, that there are traces in the Gospel of a leaning toward Gentile rather than Jewish converts. As each Gospel has within certain limits its own character and mode of treatment, we shall recognize with Olshausen that "St. Luke has the peculiar power of exhibiting with great clearness of conception and truth, not so much the discourses of Jesus as His conversations, with all the incidents that gave rise to them, with the remarks of those who were present, and with the final results." Mr. Venables (in Kitto) makes "universality" the chief characteristic which distinguishes Luke from Matthew and Mark. "The message he delivers is not for the Gentiles as such, as distinguished from the Jews, but for men." So Dr. Van Oosterzee (*Comm.* in Lange's Series) styles it "the Gospel of Universal Humanity."—VI. *Language and Style of the Gospel.* It has never been doubted that the evangelist wrote his Gospel in Greek. Whilst Hebraisms are frequent, classical idioms and Greek compound words abound. The number of words used by Luke only is unusually great, and many of them are compound words for which there is classical authority. On comparing the Gospel with the Acts it is found that the style of the latter is more pure and free from Hebrew idioms; and the style of the later portion of the Acts is more pure than that of the former. Where Luke used the materials he derived from others, oral or written, or both, his style reflects the Hebrew idioms of them; but when he comes to scenes of which he was an eye-witness and describes entirely in his own words, these disappear.—VII. *Quotations from the Old Testament.* In the citations from the O. T., of the principal of which the following is a list, there are plain marks of the use of the SEPTUAGINT version:—

Lk. i. 17.	Mal. iv. 4, 5.
" ii. 23.	Ex. xiii. 2.
" ii. 24.	Lev. xii. 8.
" iii. 4–6.	Is. xl. 3–5.
" iv. 4.	Deut. viii. 3.
" iv. 8.	Deut. vi. 13.
" iv. 10, 11.	Ps. xci. 11, 12.
" iv. 12.	Deut. vi. 14.
" iv. 18.	Is. lxi. 1, 2.
" vii. 27.	Mal. iii. 1.
" viii. 10.	Is. vi. 9.
" x. 27.	Deut. vi. 5: Lev. xix. 18.
" xviii. 20.	Ex. xx. 12.
" xix. 46.	Is. lvi. 7: Jer. viii. 11.
" xx. 17.	Ps. cxviii. 22, 23.
" xx. 28.	Deut. xxv. 5.
" xx. 42, 43.	Ps. cx. 1.
" xxii. 37.	Is. liii. 12.
" xxiii. 46.	Ps. xxxi. 5.

—VIII. *Integrity of the Gospel—the first two Chapters.* The Gospel of Luke is quoted by Justin Martyr and by the author of the Clementine Homilies. The silence of the Apostolic Fathers only indicates that it was admitted into the CANON somewhat late, which was probably the case. The result of the Marcion controversy is, as we have seen, that our Gospel was in use before A. D. 120. A special question, however, has been raised about the first two chapters, which Marcion omits. But there is no real ground for distinguishing between the first two chapters and the rest.—IX. *Contents.* This Gospel contains—1. A preface (i. 1–4). 2. An account of the time preceding the ministry of Jesus (i. 5–ii. 52). 3. Several accounts of discourses and acts of our Lord, common to Luke, Matthew, and Mark, related for the most part in their order, and belonging to Capernaum and the neighborhood (iii. 1–ix. 50). 4. A collection of similar accounts, referring to a certain journey to Jerusalem, most of them peculiar to Luke (ix. 51–xviii. 14). 5. An account of the sufferings, death, and resurrection of Jesus, common to Luke with the other Evangelists, except as to some of the accounts of what took place after the resurrection (xviii. 15 to the end).

Lu'na-tic (fr. L., the A. V. translation of Gr. pl. *seléniazomenoi*, both literally = *moon-struck;* see below). This word is used twice in the N. T. (Mat. iv. 24, xvii. 15), and evidently refers to some disease, affecting both the body and the mind, which might or might not be a sign of possession. (Demoniacs.) By the description of Mk. ix. 17–26, it is concluded that this disease was epilepsy. The origin of this and equivalent words is to be found in the belief that diseases of a paroxysmal character were affected by the light or changes of the moon. The use of such words does not in the evangelist or in us involve any acceptance of the original belief. Madness.

* **Lust** (Heb. *taăvâh*, &c.; Gr. *epithumia*, *hêdonê*, *orexis*, *pathos*) = desire, usually some inordinate desire (Ps. lxxviii. 18, 30; Rom. i. 27, vii. 7; 1 Jn. ii. 16, 17, &c.).

Luz (Heb. almond, Ges.; "hazel," A. V.). **1.** It seems impossible to discover with precision whether Luz and Bethel 1 represent one and the same town—the former the Canaanite, the latter the Hebrew name—or whether they were distinct places, though in close proximity. The latter is the natural inference from two of the passages in which Luz is spoken of (Gen. xxviii. 19; Josh. xvi. 2, xviii. 13). Other passages, however, seem to speak of the two as identical (Gen. xxxv. 6; Judg. i. 23). Mr. Grove's conclusion is that the two places were, during the times preceding the conquest, distinct, Luz being the city and Bethel the pillar and altar of Jacob: that after the destruction of Luz by the tribe of Ephraim the town of Bethel arose. **—2.** When the original Luz was destroyed, through the treachery of one of its inhabitants, the man who had introduced the Israelites into the town went into the "land of the Hittites" and built a city, which he named after the former one. This city was standing at the date of the record (Judg. i. 26); but its situation is unknown.

Lyc-a-o'nia (L. fr. Gr.; named [so some] from an ancient king *Lycaon*, or [so others] from its numerous *wolves* [Gr. *lukos* = *wolf*]), one of those districts of Asia Minor, which, as mentioned in the N. T., are to be understood rather in an ethnological than a strictly political sense. From what is said in Acts xiv. 11 of "the speech of Lycaonia," it is evident that the inhabitants of the district, in St. Paul's day, spoke something very different from ordinary Greek. Whether this language was some Syrian dialect, or a corrupt form of Greek, has been much debated. The fact that the Lycaonians were familiar with the Greek mythology is consistent with either supposition. Lycaonia is for the most part a dreary plain, bare of trees, destitute of fresh water, and with several salt lakes. It is, however, very favorable to sheep-farming. In the first notices of this district, which occur in connection with Roman history, we find it under the rule of robber-chieftains. After the provincial system had embraced the whole of Asia Minor, the boundaries of the provinces were variable; and Lycaonia was, politically, sometimes in Cappadocia, sometimes in Galatia. Derbe; Iconium; Lystra.

Ly'ci-a [lish'e-a] (L. fr. Gr.; named [so Herodotus] from *Lycus*, an Athenian), that southwestern region of the peninsula of Asia Minor which is immediately opposite the island of Rhodes. It is a remarkable district, both physically and historically. The last eminences of the range of Taurus come down here in majestic masses to the sea, forming the heights of Cragus and Anticragus, with the river Xanthus winding between them, and ending in the long series of promontories called by modern sailors the "seven capes," among which are deep inlets favorable to seafaring and piracy. The Lycians were incorporated in the Persian empire, and their ships were conspicuous in the great war against the Greeks (Herodotus, vii. 91, 92). After the death of Alexander the Great, Lycia was included in the Greek Seleucid kingdom, and was a part of the territory which the Romans forced Antiochus to cede. It was not till the reign of Claudius that Lycia became part of the Roman provincial system. At first it was combined with Pamphylia. At a later period of the Roman empire it was a separate province, with Myra for its capital. Patara; Phaselis.

Lyd'da (L.; Gr. *Ludda*; both fr. Heb. = Lod), a town called in the O. T. Lod. Here Peter healed the paralytic Eneas, the consequence of which was the conversion of a very large number of the inhabitants of the town and of the neighboring plain of Sharon. Here Peter was residing when the disciples of Joppa fetched him to that city in their distress at Tabitha's death (Acts ix. 32, 35, 38). Quite in accordance with these and the other scattered indications of Scripture, the modern town, *Lidd* or *Ludd*, stands in the *Merj* (*meadow*) *Ibn'Omeir*, part of the great maritime plain anciently named Sharon. It is nine miles from Joppa, and is the first town on the northern road between that place and Jerusalem. The watercourse outside the town is said still to bear the name of *Abi-Butrus* (Peter),

Ludd (= ancient Lydda or Lod —Ruins of the Church of St. George.—(From Van de Velde.)—(Fbn.)

in memory of the apostle. It was in the time of Josephus a place of considerable size, which gave name to one of the three or four "governments" or toparchies which Demetrius Soter (B. C. about 152) released from tribute, and transferred from Samaria to the estate of the Temple at Jerusalem (1 Mc. xi. 34; compare x. 30, 38, xi. 28, 57). A century later (B. C. about 45) Lydda, with Gophna, Emmaus, and Thamna, became the prey of the insatiable Cassius, by whom the whole of the inhabitants were sold into slavery to raise the exorbitant taxes imposed. From this they were soon released by Antony; but their city (A. D. 66) was burnt by Cestius Gallus on his way from Cesarea to Jerusalem. In less than two years, early in A. D. 68, it was in a condition to be again taken by Vespasian, then on his way to his campaign in the south of Judea. It was probably rebuilt in Hadrian's reign, and then received the name of Diospolis. When Eusebius wrote (A. D. 320–330), Diospolis was a well-known and much-frequented town. In Jerome's time, A. D. 404, it was an episcopal see. St. George, the patron saint of England, was a native of Lydda. After his martyrdom his remains were buried there, and over them a church was afterward built and dedicated to his honor. The erection of it is commonly ascribed to Justinian, but it is uncertain by whom it was built. When the country was taken possession of by the Saracens, in the early part of the eighth century, the church was destroyed; and in this ruined condition it was found by the Crusaders in A. D. 1099, who reinstituted the see, and added to its endowment the neighboring city and lands of *Ramleh*. Again destroyed by Saladin after the battle of *Hattin* in 1191, the church was again rebuilt by Richard Cœur-de-Lion. The town is, for a Mohammedan place, busy and prosperous. Lydda was, for some time previous to the destruction of Jerusalem, the seat of a very famous Jewish school, scarcely second to that of Jabneh.

Lyd'i-a (L. fr. Gr. *Ludia;* named [so Herodotus] from their king *Lydus* [*Ludos* in Gr.]; see LUD, LUDIM), a maritime province in the W. of Asia Minor, bounded by Mysia on the N., Phrygia on the E., and Caria on the S. The name occurs only in 1 Mc. viii. 8 (the rendering of the A. V. in Ez. xxx. 5 being for LUDIM); it is there enumerated among the districts which the Romans took away from Antiochus the Great after the battle of Magnesia in B. C. 190, and transferred to Eumenes II., king of Pergamus. Lydia had attained its greatest prosperity under its celebrated King Crœsus, who subdued all Asia Minor W. of the river Halys, except Lycia and Cilicia, but was himself conquered by Cyrus, about B. C. 546, when the country became a Persian province. No nation in Asia (so Herodotus) was more warlike than the ancient Lydians. They are said to have been the first people who coined MONEY. PHILADELPHIA, SARDIS, and THYATIRA were in Lydia. For the connection between Lydia and the Lud and Ludim of the O. T., see LUDIM. Lydia is included in the "Asia" of the N. T.

Lyd'i-a (L. fr. Gr. = *native of Lydia* [so Grotius] ?), the first European convert of St. PAUL, and afterward his hostess during his first stay at PHILIPPI (Acts xvi. 14, 15, also 40). She was a Jewish proselyte at the time of the apostle's coming; and it was at the Jewish Sabbath-worship by the side of a stream (ver. 13) that the preaching of the Gospel reached her heart. Her native place was THYATIRA, famous for its dyeing-works; and Lydia was connected with this trade, either as a seller of dye, or of dyed goods. We infer that she was a person of considerable wealth, partly from her giving a home to St. Paul, partly from the mention of the conversion of her "household," under which term, whether children were included or not, slaves are no doubt comprehended. Of Lydia's character we are led to form a high estimate from her candid reception of the Gospel, her urgent hospitality, and her continued friendship to Paul and Silas when they were persecuted.

* **Lyd'i-ans** (= inhabitants of LYDIA), the A. V. translation of Heb. *Lûdîm* in Jer. xlvi. 9; probably here an African people. LUDIM.

Ly-sa'ni-as (L. fr. Gr. = *ending sadness*, *one who terminates sorrow*, L. & S.), mentioned by Luke (iii. 1) as being tetrarch of ABILENE (i. e. the district round Abila) in the fifteenth year of Tiberius, at the time when Herod Antipas was tetrarch of Galilee, and Herod Philip tetrarch of Iturea and Trachonitis. Josephus speaks of a prince named Lysanias who ruled over a territory in the neighborhood of Lebanon in the time of Antony and Cleopatra, sixty years before the time referred to by Luke, and also mentions Abilene as associated with the name of a tetrarch Lysanias, while recounting events of the reigns of Caligula and Claudius, i. e. about twenty years after the time mentioned in Luke. In the first case Abila is not specified at all, and Lysanias is not called tetrarch. But probably the Lysanias mentioned by Josephus in the second instance is actually the prince referred to by Luke.

Lys'i-as [lish'e-as] (L. fr. Gr. = *loosing*, *relaxing*, *dissolving*, Schl., Pape). **1.** A nobleman of the blood-royal (1 Mc. iii. 32; 2 Mc. xi. 1), who was intrusted by ANTIOCHUS EPIPHANES (about B. C. 166) with the government of Southern Syria, and the guardianship of his son ANTIOCHUS EUPATOR (1 Mc. iii. 32; 2 Mc. x. 11). In the execution of his office Lysias armed a very considerable force against Judas Maccabeus. Two detachments of this army under Nicanor (2 Mc. viii.) and Gorgias were defeated by the Jews near Emmaus (1 Mc. iv.); and in the following year Lysias himself met with a much more serious reverse at Bethsura (B. C. 165), which was followed by the purification of the Temple. Shortly afterward Antiochus Epiphanes died (B. C. 164), and Lysias assumed the government as guardian of his son, who was yet a child (1 Mc. vi. 17). The war against the Jews was renewed; and after a severe struggle, Lysias, who took the young king with him, captured Bethsura, and was besieging Jerusalem when he received tidings of the approach of Philip, to whom Antiochus had transferred the guardianship of the prince (vi. 18; 2 Mc. xiii.). He defeated Philip (B. C. 163), and was supported at Rome; but in the next year, together with his ward, fell into the hands of DEMETRIUS SOTER, who put them both to death (1 Mc. vii. 2–4; 2 Mc. xiv. 2). 1 Mc. iv. 26–35 places the defeat of Lysias in the reign of Antiochus Epiphanes before the purification of the Temple; 2 Mc. x. 10, xi. 1, &c., in the reign of Antiochus Eupator after the purification. The mistake of date in 2 Mc. is one which might easily arise.—**2. Clau'di-us Lys'i-as** (see CLAUDIUS), a "chief CAPTAIN" or military tribune, who commanded the Roman troops in the citadel in Jerusalem under Felix the "governor." He rescued PAUL from the Jews, and afterward sent him with a strong guard to Cesarea. From his name and his obtaining Roman citizenship (CITIZEN) by purchase, it has been inferred that he was a Greek (Acts xxi. 31–40, xxii., xxiii., xxiv. 7, 22).

Ly-sim'a-chus (L. fr. Gr. = *ending strife*, L. & S.). **1.** Son of Ptolemeus of Jerusalem; Greek translator of the book of Esther (Esth. xi. 1).—**2.** A brother of the high-priest Menelaus, who was left by him as his deputy during his absence at the court of Antiochus. His tyranny and sacrilege excited an insurrection, during which he fell a victim to the fury of the people, about B. C. 170 (2 Mc. iv. 29–42).

Lys'tra (L. fr. Gr.), a city which has two points of extreme interest in connection respectively with St. Paul's first and second missionary journeys—(1.) as the place where divine honors were offered to him, after his miraculously healing a lame man, and where he was presently stoned (Acts xiv.); (2.) as probably the home of his chosen companion and fellow-missionary TIMOTHEUS (xvi. 1). The first settlement of Jews in Lystra, and the ancestors of Timotheus among them, may probably be traced to the establishment of Babylonian Jews in Phrygia by ANTIOCHUS THE GREAT three centuries before. Still it is evident that there was no influential Jewish population at Lystra: no mention is made of any synagogue; and the whole aspect of the scene described in Acts xiv. is thoroughly heathen. A church was founded at Lystra, and the names of its bishops appear in early councils. Lystra was undoubtedly in the eastern part of the great plain of LYCAONIA; and there are very strong reasons (so Dr. Howson, after Mr. Hamilton) for identifying its site with the ruins called *Bin-bir-Kilisseh*, about forty-five miles S. E. of *Konieh* (ICONIUM), at the base of a conical mountain of volcanic structure, named the *Kara-dagh*. Here are the remains of a great number of churches. Pliny places this town in Galatia, and Ptolemy in Isauria; but these statements are quite consistent with its being placed in Lycaonia by St. Luke, as it is by Hierocles.

M

Ma'a-cah (fr. Heb. = MAACHAH). **1.** Mother of Absalom; = MAACHAH 5 (2 Sam. iii. 3).—**2.** "Maacah," and (in 1 Chr.) "MAACHAH;" a small kingdom in close proximity to Palestine, which appears to have lain outside ARGOB (Deut. iii. 14) and BASHAN (Josh. xii. 5). Mr. Grove places Maacah to the east of the *Lejah* (Argob), in the stony desert of *el-Krâ* or *el-Harra*, which is to this day thickly studded with villages. Porter (in Kitto) makes Maacah embrace the S. and E. declivities of Hermon and a portion of the rocky declivity of ITUREA, and extend from the fountains of the Jordan N. E. to the plain of Damascus, and E. to the defiles of Argob, where the GESHURITES appear to have had their home. It is sometimes assumed to have been situated about ABEL-BETH-MAACAH, but this is hardly probable. The Ammonite war was the only occasion on which the Maacathites came into contact with Israel, when their king assisted the children of Ammon against Joab with a force which he led himself (2 Sam. x. 6, 8; 1 Chr. xix. 7: in the first of these passages "King Maacah" should be "king of Maacah"). MAACHATHI.

Ma'a-chah [-kah] (Heb. *oppression*, Ges.). **1.** Daughter or son of Nahor by his concubine Reumah (Gen. xxii. 24).—**2.** Father of Achish, who was king of Gath at the beginning of Solomon's reign (1 K. ii. 39). (MAOCH.)—**3.** Daughter, or more probably grand-daughter, of Abishalom = Absalom, named after his mother; the third and favorite wife of Rehoboam, and mother of Abijah (1 K. xv. 2, 10, 13; 2 Chr. xi. 20–22). According to Josephus her mother was TAMAR 3, Absalom's daughter. But the mother of Abijah is elsewhere called "Michaiah, the daughter of URIEL of Gibeah" (2 Chr. xiii. 2). Some regard "Maachah" and "Michaiah" as variations of the same name, but Mr. Wright thinks it is more probable that "Michaiah" is the error of a transcriber, and that "Maachah" is the true reading in all cases. During a part of the reign of her grandson ASA she occupied at the court of Judah the high position of "King's MOTHER" (compare 1 K. ii. 19), which has been compared with that of the *Sultana Valide* in Turkey. (QUEEN.) It may be that at Abijah's death, after a short reign of three years, Asa was left a minor, and Maachah acted as regent, like Athaliah under similar circumstances. If this conjecture be correct, it would serve to explain the influence by which she promoted the practice of idolatrous worship. (IDOL 4.)—**4.** Concubine of Caleb the son of Hezron (1 Chr. ii. 48).—**5.** Daughter of Talmai, king of Geshur, and mother of Absalom (iii. 2): also called MAACAH in A. V. of 2 Sam. iii. 3.—**6.** Wife of Machir the Manassite (1 Chr. vii. 15, 16).—**7.** Wife of Jehiel, father or founder of Gibeon (viii. 29, ix. 35).—**8.** Father of Hanan, one of David's heroes (xi. 43).—**9.** A Simeonite, father of Shephatiah, prince of his tribe in David's reign (xxvii. 16).—**10.** A small kingdom, = MAACAH 2 (xix. 7).

Ma-ach'a-thi (Heb. sing., used collectively), and **Ma-ach'a-thites** (fr. the same), **the** = the inhabitants of the small kingdom of MAACHAH (MAACAH 2) (Deut. iii. 14; Josh. xii. 5, xiii. 11, 13). Individual Maachathites were not unknown among the warriors of Israel (2 Sam. xxiii. 34; Jer. xl. 8; 2 K. xxv. 23).

* **Ma-ach'a-thite** (see above) = one of the MAACHATHITES (2 Sam. xxiii. 34, &c.), or a descendant of MAACHAH (4?) (1 Chr. iv. 9).

Ma'a-dai (Heb. = MAADIAH, Ges.), one of the sons of Bani who had married a foreign wife (Ezr. x. 34).

Ma-a-di'ah (fr. Heb. = *ornament of Jehovah*, Ges.), one of the priests, or families of priests, who returned with Zerubbabel and Jeshua (Neh. xii. 5); elsewhere (ver. 17) called MOADIAH.

Ma'ai, or Ma-a'i (Heb. *compassionate?* Ges.), one of the priests' sons who assisted at the dedication of the wall of Jerusalem under Nehemiah (Neh. xii. 36).

Ma'a-leh-a-crab'bim (Heb., see below), the name (Josh. xv. 3) elsewhere translated in the A. V. "the ascent of," or "the going up to, AKRABBIM."

Ma'a-ni = BANI 4 (1 Esd. ix. 34).

Ma'a-rath (Heb. *a naked* or *treeless place*, Ges., Fü.), one of the towns of Judah, in the mountains (Josh. xv. 58). HALHUL, BETH-ZUR, and GEDOR, which occur in company with it, have been identified at a few miles to the N. of Hebron, but Maarath has hitherto eluded observation.

Ma-a-sei'ah [-see'yah] (Heb. *work of Jehovah*, Ges.). The name of four persons who had married foreign wives in the time of Ezra. **1.** A descendant of Jeshua the priest (Ezr. x. 18).—**2.** A priest, of the sons of Harim (21).—**3.** A priest, of the sons of Pashur (22).—**4.** A layman, a descendant of Pahath-moab (30).—**5.** Father of the priest (?) Azariah, who assisted Nehemiah in rebuilding the wall of Jerusalem (Neh. iii. 23).—**6.** One of those who stood on the right hand of Ezra when he read the law to the people (viii. 4); probably a priest.—**7.** A Levite (?) who assisted on the same occasion (viii. 7).—**8.** A chief of the people who or whose descendants signed the covenant with Nehemiah (x. 25).—**9.** Son of Baruch and descendant of Pharez, the son of Judah (xi. 5). (ASAIAH 3.)—**10.** A Benjamite, ancestor of Sallu (xi. 7).—**11.** Two priests of this name are mentioned (xii. 41, 42) as taking part in the musical service which accompanied the dedication of the wall of Jerusalem under Ezra and Nehemiah. One of them probably = No. 6.—**12.** Father of Zephaniah, who was a priest in Zedekiah's reign (Jer. xxi. 1, xxix. 25, xxxvii. 3).—**13.** Father of Zedekiah the false prophet (xxix. 21).—**14.** One of the porters and Levites of the second rank, appointed by David to sound "with psalteries on Alamoth" (1 Chr. xv. 18, 20).—**15.** Son of Adaiah, and one of the captains of hundreds under Jehoiada and Joash, king of Judah (2 Chr. xxiii. 1).—**16.** An officer of high rank in the reign of Uzziah (xxvi. 11); probably a Levite (compare 1 Chr. xxiii. 4), and engaged in a semi-military capacity.—**17.** The "king's son" (compare JERAHMEEL 3; JOASH 4; MALCHIAH 8), killed by Zichri in the invasion of Judah by Pekah during the reign of Ahaz (2 Chr. xxviii. 7).—**18.** Governor of Jerusalem in Josiah's reign (xxxiv. 8).—**19.** Son of Shallum; a Levite of high rank in the reign of Jehoiakim (Jer. xxxv. 4; compare 1 Chr. ix. 19).—**20.** A priest; ancestor of Baruch and Seraiah, the sons of Neriah (Jer. xxxii. 12, li. 59).

Ma-a'si-ai (fr. Heb. = MAASEIAH, Ges.), a priest who after the return from Babylon dwelt in Jerusalem (1 Chr. ix. 12). AMASHAI.

Ma-a-si'as (fr. Gr.) = MAASEIAH 20 (Bar. i. 1).

Ma'ath (Gr. = MAHATH, Lord A. C. Hervey), son of Mattathias in the genealogy of Jesus Christ (Lk. iii. 26).

Ma'az (fr. Heb. = *anger*, Ges.), son of Ram, the first-born of Jerahmeel (1 Chr. ii. 27).

Ma-a-zi'ah (fr. Heb. = *consolation of Jehovah*, Ges.). **1.** A priest in David's reign, head of the twenty-fourth course (1 Chr. xxiv. 18).—**2.** One of the priests who signed the covenant with Nehemiah (Neh. x. 8); probably a descendant or representative of the family of No. 1.

Mab'da-i, or **Mab'dai** (Gr.) = BENAIAH 8 *c.* (1 Esd. ix. 34).

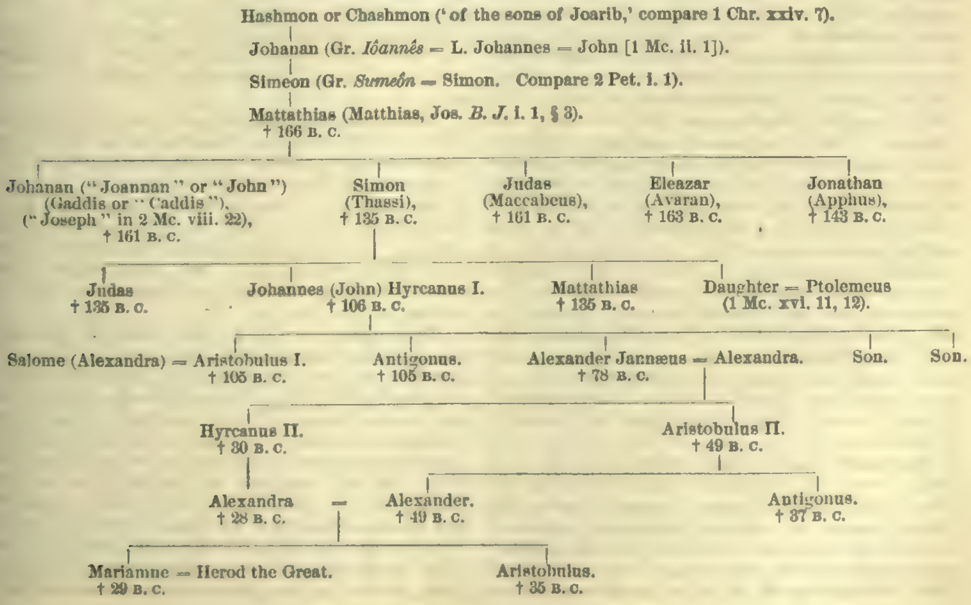
* **Mab-nad'e-bai** (Ezr. x. 40, marg.). MACHNADEBAI.

Mac'a-lon (fr. Gr.) (1 Esd. v. 21) = MICHMASH in the lists of Ezra and Nehemiah.

Mac'ca-bees (fr. Heb., see below), **the.** This title, which was originally (in the singular "Maccabeus") the surname of Judas, one of the sons of Mattathias, was afterward extended to the heroic family of which he was one of the noblest representatives, and in a still wider sense to the Palestinian martyrs in the persecution of Antiochus Epiphanes, and even to the Alexandrine Jews who suffered for their faith at an earlier time. The original term *Maccabi* (Gr. form *Makkabaios*; L. *Maccabæus*) has been variously derived. Some have maintained that it was formed from the combination of the initial letters (מכבי = *mcby*) of the Hebrew sentence, "Who among the gods is like unto thee, Jehovah?" (Ex. xv. 11.), which is supposed to have been inscribed upon the banner of the patriots. Another derivation has been proposed, which, although direct evidence is wanting, seems satisfactory (so Mr. Westcott, the original author of this article). According to this the word is formed from Heb. *makkâbâh* = *a hammer*, giving a sense not altogether unlike that in which Charles *Martel* derived a surname from his favorite weapon. (AXE; HAMMER 2.) Although the name *Maccabees* has gained the widest currency, that of *Asmoneans*, or *Hasmoneans*, is the proper name of the family. The origin of this name also has been disputed, but the obvious derivation from Heb. *Hashmôn* or *Chashmôn* (Gr. *Asamonaios*, L. *Asamonæus* = Asamoneus, or Asmoneus), great-grandfather of Mattathias, seems certainly correct. The connection of the various members of the Maccabean family will be seen from the accompanying table:

THE ASMONEAN FAMILY.

[In this table, the sign = signifies *married*; † signifies *died*.]


Hashmon or Chashmon ('of the sons of Joarib,' compare 1 Chr. xxiv. 7).
Johanan (Gr. *Iôannês* = L. Johannes = John [1 Mc. ii. 1]).
Simeon (Gr. *Sumeôn* = Simon. Compare 2 Pet. i. 1).
Mattathias (Matthias, Jos. *B. J.* i. 1, § 3). † 166 B. C.
Johanan ("Joannan" or "John") (Gaddis or "Caddis"), ("Joseph" in 2 Mc. viii. 22), † 161 B. C.
Simon (Thassi), † 135 B. C.
Judas (Maccabeus), † 161 B. C.
Eleazar (Avaran), † 163 B. C.
Jonathan (Apphus), † 143 B. C.
Judas † 135 B. C.
Johannes (John) Hyrcanus I. † 106 B. C.
Mattathias † 135 B. C.
Daughter = Ptolemeus (1 Mc. xvi. 11, 12).
Salome (Alexandra) = Aristobulus I. † 105 B. C.
Antigonus. † 105 B. C.
Alexander Jannæus = Alexandra. † 78 B. C.
Son.
Son.
Hyrcanus II. † 30 B. C.
Aristobulus II. † 49 B. C.
Alexandra † 28 B. C. = Alexander. † 49 B. C.
Antigonus. † 37 B. C.
Mariamne = Herod the Great. † 29 B. C.
Aristobulus. † 35 B. C.

The original authorities for the history of the Maccabees are extremely scanty; but for the course of the war itself 1 Mc. is a most trustworthy, if an incomplete witness. 2 Mc. adds some important details to the history of the earlier part of the struggle, and of the events which immediately preceded it; but all the statements which it contains require close examination, and must be received with caution. (Maccabees, Books of.) Josephus follows 1 Mc., for the period which it embraces, very closely; but slight additions of names and minute particulars indicate that he was in possession of other materials, probably oral traditions, which have not been elsewhere preserved. On the other hand there are cases in which, from haste or carelessness, he has misinterpreted his authority. From other sources little can be gleaned.—1. The essential causes of the Maccabean War have been already pointed out. (Antiochus IV.) The annals of the Maccabean family, "by whose hand deliverance was given unto Israel" (1 Mc. v. 62), present the record of its progress. The standard of independence was first raised by Mattathias, a priest of the course of Joarib (or Jehoiarib), which was the first of the twenty-four courses (1 Chr. xxiv. 7), and consequently of the noblest blood. The persecutions of Antiochus Epiphanes had already roused his indignation, when emissaries of the king, headed by Apelles (Jos. xii. 6, § 2), came to Modin, where he dwelt, and required the people to offer idolatrous sacrifices. Mattathias rejected the overtures made to him first, and when a Jew came to the altar to renounce his faith, slew him, and afterward Apelles. After this he fled with his sons to the mountains (B. C. 168), whither he was followed by numerous bands of fugitives. (Assideans.) He seems, however, to have been already advanced in years when the rising was made, and he did not long survive the fatigues of active service. He died B. C. 166, and "was buried in the sepulchre of his fathers at Modin" (1 Mc. ii.).—2. Mattathias himself named Judas—apparently his third son—as his successor in directing the war of independence (ii. 66). The energy and skill of "Maccabeus" (= *the Maccabee*), as Judas is often called in 2 Mc., fully justified his father's preference. It appears that he had already taken a prominent part in the first secession to the mountains (2 Mc. v. 27). His first enterprises were night attacks and sudden surprises (viii. 6, 7); and when his men were encouraged by these means, he ventured on more important operations, and defeated Apollonius (1 Mc. iii. 10–12) and Seron (13–24) at Beth-horon. Shortly afterward Antiochus Epiphanes, whose resources had been impoverished by the war (27–31), left the government of the Palestinian provinces to Lysias. Lysias organized an expedition against Judas; but his army, a part of which had been separated from the main body to effect a surprise, was defeated by Judas at Emmaus with great loss, B. C. 166 (iii. 46–53); and in the next year Lysias himself was routed at Bethsura. After this success Judas was able to occupy Jerusalem, except the "tower" (vi. 18, 19), and he purified the Temple (iv. 36, 41–53) on the 25th of Chisleu, exactly three years after its profanation (i. 59). (Dedication, Feast of the.) The next year was spent in wars with frontier nations (v.); but in spite of continued triumphs the position of Judas was still precarious. In B. C. 163 Lysias laid siege to Jerusalem. The accession of Demetrius I. Soter brought with it fresh troubles to the patriot Jews. A large party of their countrymen, with Alcimus at their head, gained the ear of the king, and he sent Nicanor against Judas. Nicanor was defeated, first at Capharsalama, and again in a decisive battle at Adasa, near to the glorious field of Beth-horon (B. C. 161) on the 13th Adar (vii. 49; 2 Mc. xv. 36), where he was slain. This victory was the greatest of Judas's successes, and practically decided the question of Jewish independence, but it was followed by an unexpected reverse. A new invasion under Bacchides took place. Judas was able only to gather a small force to meet the sudden danger. Of this a large part deserted him on the eve of the battle; but the courage of Judas was unshaken, and he fell at Eleasa, fighting at desperate odds against the invaders. His body was recovered by his brothers, and buried at Modin "in the sepulchre of his fathers" (B. C. 161).—3. After the death of Judas the patriotic party seems to have been for a short time wholly disorganized, and it was only by the pressure of unparalleled sufferings that they were driven to renew the conflict. For this purpose they offered the command to Jonathan, surnamed Apphus (*the wary*), the youngest son of Mattathias. He retired to the lowlands of the Jordan (1 Mc. ix. 42), where he gained some advantage over Bacchides (B. C. 161), who made an attempt to hem in and destroy his whole force. After two years Bacchides again took the field against Jonathan (B. C. 158). This time he seems to have been but feebly supported, and after an unsuccessful campaign he accepted terms which Jonathan proposed; and after his departure Jonathan "judged the people at Michmash" (ix. 73), and gradually extended his power. The claim of Alexander Balas to the Syrian crown gave a new importance to Jonathan and his adherents. The success of Alexander led to the elevation of Jonathan, who assumed the high-priestly office (High-priest); and not long after he placed the king under fresh obligations by the defeat of Apollonius, a general of the younger Demetrius (x.). After the death of Alexander, Jonathan attached himself to Antiochus VI. He at last fell a victim to the treachery of Tryphon, B. C. 144 (xi. 8–xii. 4).—4. As soon as Simon, the last remaining brother of the Maccabean family, heard of the detention of Jonathan in Ptolemais by Tryphon, he placed himself at the head of the patriot party. His skill in war had been proved in the lifetime of Judas (v. 17–23), and he had taken an active share in the campaigns of Jonathan (xi. 59). Tryphon, after carrying Jonathan about as a prisoner for some little time, put him to death; and then, having murdered Antiochus, seized the throne. On this Simon made overtures to Demetrius II. (B. C. 143), which were favorably received, and the independence of the Jews was at length formally recognized. The long struggle was now triumphantly ended, and it remained only to reap the fruits of victory. This Simon hastened to do. The prudence and wisdom for which he was already distinguished at the time of his father's death (ii. 65), gained for the Jews the active support of Rome (xv. 16–21), in addition to the confirmation of earlier treaties. After settling the external relations of the new state upon a sure basis, Simon regulated its internal administration. With two of his sons he was murdered at Dôk ("Docus") by Ptolemeus, B. C. 135 (xvi. 11–16).—5. The treason of Ptolemeus failed in its object. Johannes (L. = John) Hyrcanus, one of the sons of Simon, escaped from the plot by which his life was threatened, and at once assumed the government (B. C.

135). At first he was hard pressed by ANTIOCHUS SIDETES, and only able to preserve Jerusalem on condition of dismantling the fortifications and submitting to a tribute, B. C. 133. He reduced Idumea, confirmed the alliance with Rome, and at length succeeded in destroying Samaria, the hated rival of Jerusalem, B. C. 109. The external splendor of his government was marred by the growth of internal divisions; but John escaped the fate of all the older members of his family, and died in peace, B. C. 106–5. His eldest son Aristobulus I., who succeeded, was the first who assumed the kingly title, though Simon had enjoyed the fulness of the kingly power. (For the subsequent history, see JERUSALEM.)—6. Two of the first generation of the Maccabean family still remain to be mentioned. These, though they did not attain to the leadership of their countrymen like their brothers, shared their fate—ELEAZAR by a noble act of self-devotion, JOHN, apparently the eldest brother, by treachery.—7. The great outlines of the Maccabean contest, which are somewhat hidden in the annals thus briefly epitomized, admit of being traced with fair distinctness. The disputed succession to the Syrian throne (B. C. 153) was the political turning-point of the struggle, which may thus be divided into two great periods. During the first period (B. C. 168–153) the patriots maintained their cause with varying success against the whole strength of Syria; during the second (B. C. 153–139) they were courted by rival factions, and their independence was acknowledged from time to time, though pledges given in times of danger were often broken when the danger was over. The paramount importance of Jerusalem is conspicuous throughout the whole war. The occupation of Jerusalem closed the first act of the war (B. C. 165). On the death of Judas the patriots were reduced to as great distress as at their first rising. So far it seemed that little had been gained when the contest between Alexander Balas and Demetrius I. opened a new period (B. C. 153). The former unfruitful conflicts at length produced their full harvest. When the Jewish leaders had once obtained legitimate power they proved able to maintain it, though their general success was checkered by some reverses. The solid power of the national party was seen by the slight effect which was produced by the treacherous murder of Jonathan. Simon was able at once to occupy his place, and carry out his plans.—8. The war, thus brought to a noble issue, if less famous, is not less glorious than any of those in which a few brave men have successfully maintained the cause of freedom or religion against overpowering might. For it is not only in their victory over external difficulties that the heroism of the Maccabees is conspicuous: their real success was as much imperilled by internal divisions as by foreign force.—9. The view of the Maccabean war which regards it only as a civil and not as a religious conflict, is essentially one-sided. If there were no other evidence than the book of DANIEL, that alone would show how deeply the noblest hopes of the theocracy were centred in the success of the struggle. When the feelings of the nation were thus again turned with fresh power to their ancient faith, we might expect that there would be a new creative epoch in the national literature; or, if the form of Hebrew composition was already fixed by sacred types, a prophet or psalmist would express the thoughts of the new age after the models of old time. Yet in part at least the leaders of Maccabean times felt that they were separated by a real chasm from the times of the kingdom or of the exile. If they looked for a prophet in the future, they acknowledged that the spirit of prophecy was not among them. The volume of the prophetic writings was completed, and, as far as appears, no one ventured to imitate its contents. But the Hagiographa (BIBLE, III. 3), though they were already long fixed as a definite collection, were not equally far removed from imitation. The apocalyptic visions of DANIEL served as a pattern for the visions incorporated in the book of Enoch (ENOCH, BOOK OF), and it has been commonly supposed by German theologians, that the Psalter (PSALMS) contains compositions of the Maccabean date. This supposition is at variance with the best evidence on the history of the CANON.—10. The collection of the so-called *Psalms of Solomon* furnishes a strong confirmation of the belief that all the canonical Psalms are earlier than the Maccabean era. This collection, which bears the clearest traces of unity of authorship, is, almost beyond question, a true Maccabean work. There is every reason to believe that the book was originally composed in Hebrew; and it presents exactly those characteristics which are wanting in the other (conjectural) Maccabean Psalms.—11. Elsewhere there is little which marks the distinguishing religious character of the era. The notice of the Maccabean heroes in the book of Daniel is much more general and brief than the corresponding notice of their great adversary; but it is not on that account less important as illustrating the relation of the famous chapter (Dan. xi. 29–35) to the simple history of the period which it embraces.—12. The history of the Maccabees does not contain much which illustrates in detail the religious or social progress of the Jews. It is obvious that the period must not only have intensified old beliefs, but also have called out elements which were latent in them. One doctrine at least, that of a resurrection, and even of a material resurrection (2 Mc. xiv. 46), was brought out into the most distinct apprehension by suffering. And as it was believed that an interval elapsed between death and judgment, the dead were supposed to be in some measure still capable of profiting by the intercession of the living. Thus much is certainly expressed in the famous passage, 2 Mc. xii. 43–45, though the secondary notion of a purgatorial state is in no way implied in it. On the other hand it is not very clear how far the future judgment was supposed to extend. The firm faith in the righteous providence of God, shown in the chastening of His people, as contrasted with His neglect of other nations, is another proof of the widening view of the spiritual world, which is characteristic of the epoch (2 Mc. iv. 16, 17, v. 17–20, vi. 12–16, &c.). (APOCRYPHA.)—13. The various glimpses of national life during the period, show on the whole a steady adherence to the Mosaic law. Probably the law was never more rigorously fulfilled. The importance of the Antiochian persecution in fixing the Canon of the O. T. has been already noticed. (CANON II.) The interruption of the succession to the high-priesthood (HIGH-PRIEST) was the most important innovation, and one which prepared the way for the dissolution of the state. After various arbitrary changes the office was left vacant for seven years upon the death of Alcimus. The last descendant of Jozadak (ONIAS 5), in whose family it had been for nearly four centuries, fled to Egypt, and established a schismatic worship; and at last, when the support of the Jews became important, the Maccabean leader, Jonathan, of the family of Joarib, was elected to the dignity by the nomination of the Syrian king (1 Mc. x. 20), whose will was confirmed, as it appears, by the voice of the people (compare xiv. 35).—14. Little can be said of the condition of literature and the arts which has not been already anticipated. In common intercourse the Jews used the Aramaic dialect which was established after the return: this was "their own language" (2 Mc. vii. 8, 21, 27, xii. 37; SHEMITIC LANGUAGES); but it is evident from the narrative quoted that they understood Greek, which must have spread widely through the influence of Syrian officers. There is not, however, the slightest evidence that Greek was employed in Palestinian literature till a much later date. The description of the monument erected by Simon at Modin, in memory of his family (1 Mc. xiii. 27–30), is the only record of the architecture of the time.—15. The only recognized relics of the time are the coins which bear the name of "Simon," or "Simon Prince (*Nâsî*) of Israel" in Samaritan letters. The privilege of a national coinage was granted to Simon, B. C. 140, by Antiochus VII. Sidetes (1 Mc. xv. 6). MONEY.

Mac'ca-bees (see above, and III. below), **Books of.** Four books which bear the common title of "Maccabees" are found in some MSS. of the LXX. Two of these were included in the early current Latin versions of the Bible, and thence passed into the Vulgate. As forming part of the Vulgate they were received as canonical by the council of Trent, and retained among the APOCRYPHA by the reformed churches. The two other books obtained no such wide circulation, and have only a secondary connection with the Maccabean history. But all the books, though they differ most widely in character and date and worth, possess points of interest which make them a fruitful field for study. If the historic order were observed, the so-called third book would come first, the fourth would be an appendix to the second, which would retain its place, and the first would come last; but it will be more convenient to examine the books in the order in which they are found in the MSS., which was probably decided by some vague tradition of their relative antiquity.—I. *The First Book of Maccabees.*—1. 1 Mc. contains a history of the patriotic struggle, from the first resistance of Mattathias to the settled sovereignty and death of Simon, a period of thirty-three years (B. C. 168–135). The opening chapter gives a short summary of the conquests of Alexander the Great, and describes at greater length the oppression of Antiochus Epiphanes. The great subject of the book begins with the enumeration of the Maccabean family (ii. 1–5), which is followed by an account of the part which the aged Mattathias took in rousing and guiding the spirit of his countrymen (ii. 6–70). The remainder of the narrative is occupied with the exploits of his five sons. Each of the three divisions, into which the main portion of the book thus naturally falls, is stamped with an individual character derived from its special hero—(1.) Judas, (2.) Jonathan, (3.) Simon. (MACCABEES.) The history, in this aspect, presents a kind of epic unity. 2. While the grandeur and unity of the subject invest the book with almost an epic beauty, it never loses the character of history (so Mr. Westcott, original author of this article). The earlier part of the narrative, including the exploits of Judas, is cast in a more poetic mould than any other part, except the brief eulogy of Simon (xiv. 4–15); but when the style is most poetical (i. 37–40, ii. 7–13, 49–68, iii. 3–9, 18–22, iv. 8–11, 30–33, 38, vi. 10–13, vii. 37, 38, 41, 42)—and this poetical form is chiefly observable in the speeches—it seems to be true in spirit. The great marks of trustworthiness are everywhere conspicuous. Victory and failure and despondency are, on the whole, chronicled with the same candor. There is no attempt to bring into open display the working of providence. So far as the circumstances admit, the general accuracy of the book is established by the evidence of other authorities; but for a considerable period it is the single source of our information. 3. In some points, however, the writer appears to have been imperfectly informed, especially in the history of foreign nations; and in some, again, he has been supposed to have magnified the difficulties and successes of his countrymen. Of the former class of objections, two, which turn upon the description given of the foundation of the Greek kingdoms of the East (1 Mc. i. 5–9), and of the power of Rome (viii. 1–16), deserve notice from their intrinsic interest. After giving a rapid summary of the exploits of Alexander, the writer states that the king, conscious of approaching death, "divided his kingdom among his servants who had been brought up with him from his youth" (i. 6). In this instance the author has probably accepted without inquiry the opinion of his countrymen; in the other it is distinctly said that the account of the greatness of Rome was brought to Judas by common report (viii. 1, 2). The errors in detail are only such as might be expected in oral accounts. The very imperfection of the writer's knowledge is instructive. 4. Much has been written as to the sources from which the narrative was derived, but there does not seem to be evidence sufficient to indicate them with any certainty. In one passage (ix. 22) the author implies that written accounts of some of the actions of Judas were in existence. It appears, again, to be a reasonable conclusion, from the mention of the official records of the life of Hyrcanus (xvi. 24), that similar records existed at least for the high-priesthood of Simon. Many documents are inserted in the text of the history, but even when they are described as "copies" it is questionable whether the writer designed to give more than the substance of the originals. But whatever were the sources of different parts of the book, and in whatever way written, oral and personal information were combined in its structure, the writer made the materials which he used truly his own; and the minute exactness of the geographical details carries the conviction that the whole finally rests upon the evidence of eye-witnesses. 5. The language of the book does not present any striking peculiarities. Both in diction and structure it is generally simple and unaffected, with a marked and yet not harsh Hebraistic character. The number of peculiar words is not very considerable, especially when compared with those in 2 Mc. 6. The testimony of antiquity leaves no doubt but that the book was first written in Hebrew. Origen, in his famous catalogue of the books of Scripture, after enumerating the contents of the O. T. according to the Hebrew canon, adds: "But without (i. e. excluded from the number of) these is the Maccabean history, which is entitled *Sarbeth Sabanaiel.*" Mr. Westcott regards this as the correct reading, but cannot interpret it as Hebrew. But Michaelis, Ginsburg (in Kitto), and most modern commentators, read *Sarbêth Sarbane el*, and make it Hebrew = *History of the princes of the* *sons of God*, i. e. of Israel. The statement of Jerome is quite explicit:—"The first book of Maccabees," he says, "I found in Hebrew; the second is Greek, as can be shown in fact from its style alone." A question, however, might be raised whether the book was written in Biblical Hebrew, or in the later Aramaic (Chaldee); but it seems almost certain that the writer took the canonical histories as his model. Yet it is by no means unlikely that the Hebrew was corrupted by later idioms, as in the most recent books of the O. T. 7. The whole structure of 1 Mc. points to Palestine as the place of its composition. This fact itself is a strong proof for a Hebrew original, for there is no trace of a Greek Palestinian literature during the Hasmonean dynasty, though the wide use of the LXX., toward the close of the period, prepared the way for the apostolic writings. But though the country of the writer can be thus fixed with certainty, there is considerable doubt as to his date. From xvi. 23, 24, it has been concluded that he must have written after the death of Hyrcanus, B. C. 106. It cannot certainly have been composed long after his death. We may place the date of the original book between B. C. 120 and 100. The date and person of the Greek translator are wholly undetermined. 8. In a religious aspect the book is more remarkable negatively than positively. The historical instinct of the writer confines him to the bare recital of facts, and were it not for the words of others which he records, it might seem that the true theocratic aspect of national life had been lost. Not only does he relate no miracles, such as occur in 2 Mc., but he does not even refer the triumphant successes of the Jews to divine interposition. It is a characteristic of the same kind that he passes over without any clear notice the Messianic hopes, which, as appears from the Psalms of Solomon and the Book of Enoch, were raised to the highest pitch by the successful struggle for independence. But it is throughout inspired by the faith to which it gives us definite expression. 9. The book does not seem to have been much used in early times. Eusebius assumes an acquaintance with the two books; and scanty notices of the first book, but more of the second, occur in other, especially later writers. 10. The books of Maccabees were not included by Jerome in his translation of the BIBLE. (CANON.) The version of the two books incorporated in the Vulgate was consequently derived from the old Latin, current before Jerome's time. This version was obviously made from the Greek, and in the main follows it closely. The Syriac version given in the Polyglotts is, like the Latin, a close rendering of the Greek. —II. *The Second Book of Maccabees.*—1. The history of 2 Mc. begins some years earlier than that of 1 Mc., and closes with the victory of Judas Maccabeus over Nicanor. It thus embraces a period of twenty years, from B. C. 180 (?) to B. C. 161. For the few events noticed during the earlier years it is the chief authority; during the remainder of the time the narrative goes over the same ground as 1 Mc., but with very considerable differences. The first two chapters are taken up by two letters supposed to be addressed by the Palestinian to the Alexandrine Jews, and by a sketch of the author's plan, which proceeds without any perceptible break from the close of the second letter. The main narrative occupies the remainder of the book. This presents several natural divisions, which appear to coincide with the "five books" of Jason on which it was based. The first (ch. iii.) contains the history of Heliodorus (about B. C. 180). The second (iv.–vii.) gives varied details of the beginning and course of the great persecution (B. C. 175–167). The third (viii.–x. 9) follows the fortunes of Judas to the triumphant restoration of the Temple service (B. C. 166, 165). The fourth (x. 10–xiii.) includes the reign of Antiochus Eupator (B. C. 164–162). The fifth (xiv., xv.) records the treachery of Alcimus, the mission of Nicanor, and the crowning success of Judas (B. C. 162, 161). 2. The relation of the letters with which the book opens to the substance of the book is extremely obscure. The first (i. 1–9) is a solemn invitation to the Egyptian Jews to celebrate "the Feast of Tabernacles in the month Casleu" (i. e. the Feast of the Dedication, i. 9). The second (i. 10–ii. 18), which bears a formal salutation from "the council and Judas" to "Aristobulus . . . and the Jews in Egypt," is a strange, rambling collection of legendary stories of the death of "Antiochus," of the preservation of the sacred fire and its recovery by Nehemiah, of the hiding of the vessels of the sanctuary by Jeremiah, ending—if indeed the letter can be said to have any end—with the same exhortation to observe the Feast of Dedication (ii. 10–18). For it is impossible to point out any break in the construction or style after ver. 19, so that the writer passes insensibly from the epistolary form in ver. 16 to that of the epitomizer in ver. 29. For this reason some critics, both in ancient and modern times, have considered that the whole book is intended to be included in the letter. It seems more natural to suppose that the author found the letters already in existence when he undertook to abridge the work of Jason, and attached his own introduction to the second letter for the convenience of transition, without considering that this would necessarily make the whole appear to be a letter. The letters themselves can lay no claims to authenticity. Some have supposed that the original language of one, or of both the letters was Hebrew, but this cannot be made out by any conclusive arguments. 3. The writer himself distinctly indicates the source of his narrative—"the five books of Jason of Cyrene" (ii. 23), of which he designed to furnish a short and agreeable epitome for the benefit of those who would be deterred from studying the larger work. His own labor, which he describes in strong terms (ii. 26, 27; compare xv. 38, 39), was entirely confined to condensation and selection; all investigation of detail he declares to be the peculiar duty of the original historian. Of Jason himself nothing more is known than may be gleaned from this mention of him. There are certainly many details in the book which show a close and accurate knowledge (iv. 21, 29 ff., viii. 1 ff., ix. 29, x. 12, 13, xiv. 1), and the errors in the order of events may be due wholly, or in part, to the epitomizer. 4. The district of CYRENE was most closely united with that of ALEXANDRIA. In both the predominance of Greek literature and the Greek language was absolute. The work of Jason must therefore have been composed in Greek; and the style of the epitome, as Jerome remarked, proves beyond doubt that the Greek text is the original. It is scarcely less certain that 2 Mc. was compiled at Alexandria. 5. The style of the book is extremely uneven. At times it is elaborately ornate (iii. 15–39, v. 20, vi. 12–16, 23–28, vii. &c.); and again, it is so rude and broken, as to seem more like notes for an epitome than a finished composition (xiii. 19–26); but it nowhere attains to the simple energy and pathos of the first book. The vocabulary corresponds to the style. It abounds in new or unusual words. Hebraisms are very rare. Idiomatic Greek phrases are much more common; and the writer evidently had a considerable command over the Greek language. 6. In the absence of all evidence as to the person of Jason, there are no data which fix the time of the composition of his original work, or of the epitome given in 2 Mc. within very narrow limits. The superior limit of the age of the epitome, though not of Jason's work, is determined by the year (124 B. C.) mentioned in one of the introductory letters (i. 10); but Mr. Westcott is inclined to place the original work of Jason not later than 100 B. C., and the epitome fifty years later. 7. To estimate the historical worth of the book it is necessary to consider separately the two divisions into which it falls. The narrative in iii.–vii. is in part anterior (iii.–iv. 6) and in part (iv. 7–vii.) supplementary to the brief summary in 1 Mc. i. 10–64: that in viii.–xv. is, as a whole, parallel with 1 Mc. iii.–vii. In the first section the book itself is, in the main, the sole source of information: in the second, its contents can be tested by the trustworthy records of the first book. The chief differences between the first and second books lie in the account of the campaigns of Lysias and Timotheus. Differences of detail will always arise where the means of information are partial and separate; but the differences alleged to exist as to these events are more serious. The relation between the two books may be not inaptly represented by that existing between the books of Kings and Chronicles. In each case the later book was composed with a special design, which regulated the character of the materials employed for its construction. But as the design in 2 Mc. is openly avowed by the compiler, so it seems to have been carried out with considerable license. The groundwork of facts is true, but the dress in which the facts are presented is due, in part at least, to the narrator. Not improbably the error with regard to the first campaign of Lysias arose from the mode in which it was introduced by Jason as a prelude to the more important measures of Lysias in the reign of Antiochus Eupator. In other places (as very obviously in xiii. 19 ff.) the compiler may have disregarded the historical dependence of events while selecting those best suited for the support of his theme. If these remarks are true, it follows that 2 Mc. viii.–xv. is to be regarded not as a connected and complete history, but as a series of special incidents from the life of Judas, illustrating the providential interference of God in behalf of His people, true in substance, but embellished in form; and this view of the book is supported by the character of the earlier chapters, in which the narrative is unchecked by independent evidence. 8. Besides the differences between the two books of Maccabees as to the sequence and details of common events, there is considerable difficulty as to the chronological data which they give. Both follow the Seleucian era ("the era of contracts;" "of the Greek kingdom;" 1 Mc. i. 10), but in some cases in which the two books give the date of the same event, the first book gives a date one year later than the second (1 Mc. vi. 16 ‖ 2 Mc. xi. 21, 33; 1 Mc. vi. 20 ‖ 2 Mc. xiii. 1); yet on the other hand they agree in 1 Mc. vii. 1 ‖ 2 Mc. xiv. 4. This discrepancy seems to be due not to a mere error, but to a difference of reckoning; for all attempts to explain away the discrepancy are untenable. The true era of the Seleucidæ began in October (*Dius*) B. C. 312; but there is evidence that considerable variations existed in Syria in the reckoning by it. A very probable mode of explaining (at least in part) the origin of the difference has been supported by most of the best chronologers. Though the Jews may have reckoned two beginnings to the year from the time of the Exodus, yet it appears that the Biblical dates are always reckoned by the so-called ecclesiastical year, which began with *Nisan* (April), and not by the civil year, which was afterward in common use, which began with *Tisri* (October). Now, since the writer of 1 Mc. was a Palestinian Jew, and followed the ecclesiastical year in his reckoning of months (1 Mc. iv. 52), it is probable that he commenced the Seleucian year not in autumn (*Tisri*), but in spring (*Nisan*). If the year began in *Nisan* (reckoning from spring 312 B. C.), the events which fell in the last half of the true Seleucian year would be dated one year forward, while the true and the Jewish dates would agree in the first half of the year. On other grounds, indeed, it is not unlikely that the difference in the reckoning of the two books is still greater than is thus accounted for. The Chaldeans dated their Seleucian era one year later than the true time from 311 B. C., and probably from October (*Dius;* compare 2 Mc. xi. 21, 33). If, as is quite possible, the writer of 2 Mc.—or rather Jason of Cyrene, whom he epitomized—used the Chaldean dates, there may be a maximum difference between the two books of one and a half years, which is sufficient to explain the difficulties of the chronology of the events connected with the death of Antiochus Epiphanes. 9. The most interesting feature in 2 Mc. is its marked religious character, by which it is clearly distinguished from the first book. "The manifestations made from heaven on behalf of those who were zealous to behave manfully in defence of Judaism" (2 Mc. ii. 21). The events related historically in the former book are in this regarded theocratically, if the word may be used (xv. 22–24; compare 1 Mc. vii. 41, 42, &c.). The doctrine of Providence is carried out in a most minute parallelism of great crimes and their punishment (iv. 38, v. 9, 10, &c.). On a larger scale the same idea is presented in the contrasted relations of Israel and the heathen to the Divine Power (i. 26, xiv. 15; vi. 12–17). 10. The history of the book, as has been already noticed (§ 6), is extremely obscure. It is first mentioned by Clement of Alexandria; and Origen, in a Greek fragment of his commentaries on Exodus, quotes vi. 12–16, with very considerable variations of text, from "the Maccabean history." At a later time the history of the martyred brothers was a favorite subject with Christian writers; and in the time of Jerome and Augustine the book was in common and public use in the Western Church, where it maintained its position till it was at last definitely declared to be canonical at the Council of Trent. (CANON.) 11. The Latin version adopted in the Vulgate, as in the case of the first book, is that current before Jerome's time, which Jerome left wholly untouched in the apocryphal books, with the exception of Judith and Tobit. It is much less close to the Greek than in the former book. The Syriac version is of still less value. The Arabic so-called version of 2 Mc. is really an independent work (see V. below).—III. *The Third Book of the Maccabees* contains the history of events which preceded the great Maccabean struggle. The name "MACCABEES" here = *martyrs*, in reference to the Alexandrian Jews who suffered for their faith's sake either immediately before or after the Maccabean period (Ginsburg, in Kitto). After the decisive battle of Raphia (B. C. 217), envoys from Jerusalem, following the example of other cities, hastened to PTOLEMY PHILOPATOR to congratulate him on his success. After receiving them the king resolved to visit the holy city. He offered sacrifice in the Temple, and was so much struck by its majesty that he urgently sought permission to enter the sanctuary. When this was refused he resolved to gratify his curiosity by force, regardless of the consternation with which his design was received (ch. i.). On this, Simon the high-priest, after the people had been with difficulty restrained from violence, kneeling in front of the Temple implored divine help. At the conclusion of the prayer the king fell paralyzed into the arms of his attendants, and on his recovery returned at once to Egypt without prosecuting his intention. But angry at his failure he commanded that the Alexandrian Jews should be deprived of their citizenship (ALEXANDRIA) and branded with an ivy leaf, unless initiated into the orgies of BACCHUS (ii.). This order being evaded or despised, he commanded all the Jews in the country to be arrested and sent to Alexandria (iii.). The gathered multitudes were confined in the Hippodrome outside the city. The scribes toiled forty days in vain to take down their names for execution (iv.). The king ordered that five hundred elephants should be drugged, to trample the prisoners to death on the morrow. The Jews prayed. The king was overpowered by sleep, and then by forgetfulness; but the execution thus twice deferred was again ordered to take place at daybreak (v.). Then Eleazar, an aged priest, prayed for his people, and, as he ended, the royal train came to the Hippodrome. On this a heavenly vision was seen by all but the Jews. The elephants trampled down their attendants; the king's wrath was turned to pity; the Jews were set free, and a great feast was prepared for them; and they resolved to observe a festival, in memory of their deliverance, during their sojourn in strange lands (vi.). A royal letter to the governors of the provinces set forth the circumstances of their escape, and assured them of the king's protection. Permission was given them to take vengeance on their renegade countrymen, and the people returned to their homes in triumph, "crowned with flowers, and singing praises to the God of their fathers" (vii.). 2. The form of the narrative sufficiently shows that the object of the book has modified the facts which it records. The writer, in his zeal to bring out the action of Providence, has colored his history, so that it has lost all semblance of truth. In this respect the book offers an instructive contrast to the Book of Esther. 3. But while it is impossible to accept the details of the book as historical, some basis of truth must be supposed to lie beneath them. The yearly festival (vi. 36, vii. 19) can hardly have been a mere fancy of the writer; and the pillar and synagogue at Ptolemais (vii. 20) must have been connected in some way with a signal deliverance. Besides this, Josephus (*Ap.* ii. 5) relates a very similar occurrence which took place in the reign of Ptolemy VII. (Physcon). 4. Assuming rightly that the book is an adaptation of history, Ewald and Grimm have endeavored to fix exactly the circumstances by which it was called forth. It is argued that the writer designed to portray Caligula under the name of the sensual tyrant who had in earlier times held Egypt and Syria, while he sought to nerve his countrymen for their struggle with heathen power, by reminding them of earlier deliverances. It is unnecessary to urge the various details in which the parallel between the acts of Caligula and the narrative fail. 5. The language of the book betrays most clearly its Alexandrine origin. Both in vocabulary and construction it is rich, affected, and exaggerated. The form of the sentences is strained, and every description is loaded with rhetorical ornament. As a natural consequence the meaning is often obscure, and the writer is led into exaggerations which are historically incorrect. 6. From the abruptness of the commencement it has been thought that the book is a mere fragment of a larger work. It is possible that the narrative may have formed the sequel to an earlier history, or that the introductory chapter has been lost. 7. The evidence of language is not decisive as to the date. It might, indeed, seem to belong to the early period of the empire (B. C. 40–70). But such a date is purely conjectural. 8. The uncertainty of the date of the composition of the book corresponds with the uncertainty of its history. In the Apostolical Canons "three books of the Maccabees" are mentioned, of which this is probably the third, as it occupies the third place in the oldest Greek MSS., which contain also the so-called fourth book. It is found in a Syriac translation, and is quoted with marked respect by Theodoret of Antioch (died about A. D. 457). No ancient Latin version of it occurs; and it is not contained in the Vulgate.—IV. *The Fourth Book of Maccabees* contains a rhetorical narrative of the martyrdom of Eleazar and of the "Maccabean family," following in the main the same outline as 2 Mc. The second title of the book, *On the Supreme Sovereignty of Reason*, explains the moral use made of the history. 2. The book was ascribed in early times to Josephus; and it is found under his name in many MSS. of the great Jewish historian. In the Alexandrine and Sinaitic MSS. it is called simply "the fourth of Maccabees." The internal evidence against the authorship by Josephus is so great as to outweigh the testimony of Eusebius, from whom probably the later statements were derived. 3. The book was written before the destruction of Jerusalem, and probably after 2 Mc. It might be referred, not unnaturally, to the troubled times which immediately preceded the war with Vespasian (about A. D. 67). 4. As a historical document the narrative is of no value. Its interest centres in the fact that it is a unique example of the didactic use which the Jews made of their history. The style is very ornate and labored; but it is correct and vigorous, and truly Greek. The richness and boldness of the vocabulary is surprising. 5. The philosophical tone of the book is essentially stoical; but the stoicism is that of a stern legalist. The dictates of reason are supported by the remembrance of noble traditions, and by the hope of a glorious future. The Jew stands alone, isolated by character and by blessing. 6. The original Greek is the only ancient text in which the book has been published, but a Syriac version is preserved in several MSS.—V. *The Fifth Book of Maccabees* (see III. above) is printed in Arabic in the Paris and London Polyglotts; and contains a history of the Jews from the attempt of HELIODORUS to the birth of our Lord. The writer made use of 1 and 2 Mc., and of Josephus, and has no claim to be considered an independent authority. It has been supposed that the book was originally written in Hebrew, or at least that the Greek was strongly modified by Hebrew influence. Dr. Cotton published *The Five Books of Maccabees in English* (Oxford, Eng., 1832).

* **Mac-ca-be'us** (L. *Maccabæus*, fr. Heb.). MACCABEES.

Mac-e-do'ni-a [mas-] (L. fr. Gr.; derived [so Hesiod] from *Macedo*, a son of Jupiter and founder of the nation; or [so others] from KITTIM or CHITTIM; more probably fr. Gr. adj. *makednos* = *tall*, denoting the country of tall men), the first part of Europe which received the Gospel directly from St. Paul, and an important scene of his subsequent missionary labors and the labors of his companions. In a rough and popular description it is enough to say that Macedonia is the region bounded inland by the range of Hæmus or the Balkan northward and the chain of Pindus westward, beyond which the streams flow respectively to the Danube and the Adriatic; that it is separated from Thessaly on the S. by the Cambunian hills, running easterly from Pindus to Olympus and the Ægean; and that it is divided on the E. from Thrace by a less definite mountain-boundary running southward from Hæmus. Of the space thus enclosed, two of the most remarkable physical features are two great plains, one watered by the Axius, which comes to the sea at the Thermaic gulf, not far from THESSALONICA; the other by the Strymon, which, after passing near PHILIPPI, flows out below AMPHIPOLIS. Between the mouths of these two rivers a remarkable peninsula projects, dividing itself into three points, on the furthest of which Mount Athos rises nearly into the region of perpetual snow. Across the neck of this peninsula St. PAUL travelled more than once with his companions. This general sketch would sufficiently describe the Macedonia which was ruled over by PHILIP 1 and ALEXANDER THE GREAT, and which the Romans conquered from PERSEUS. At first the conquered country was divided by Æmilius Paulus into four districts. This division was only temporary. The whole of Macedonia, along with Thessaly and a large tract along the Adriatic, was made one province and centralized under the jurisdiction of a proconsul, who resided at Thessalonica. We have now reached the definition which corresponds with the usage of the term in the N. T. (Acts xvi. 9, 10, 12, &c.). Three Roman provinces, all familiar to us in the writings of St. Paul, divided the whole space between the basin of the Danube and Cape Matapan. The border-town of ILLYRICUM was Lissus on the Adriatic. The boundary-line of ACHAIA nearly coincided, except in the western portion, with that of the kingdom of modern GREECE, and ran in an irregular line from the Acroceraunian promontory to the bay of Thermopylæ and the N. of Eubœa. By subtracting these two provinces, we define Macedonia. The history of Macedonia in the period between the Persian wars and the consolidation of the Roman provinces in the Levant is touched in a very interesting manner by passages in the Apocrypha (1 Mc. i. 1, vi. 2, viii. 5). (CHITTIM.) In Esth. xvi. 10, Haman is described as a MACEDONIAN, and in xvi. 14 is said to have contrived his plot for the purpose of transferring the kingdom of the Persians to the Macedonians. This sufficiently betrays the late date and spurious character of these apocryphal chapters; but it is curious thus to have our attention turned to the early struggle of Persia and Greece. The account of St. Paul's first journey through Macedonia (Acts xvi. 10–xvii. 15) is marked by copious detail and well-defined incidents. At the close of this journey he returned from Corinth to Syria by sea. On the next occasion of visiting Europe, though he both went and returned through Macedonia (xx. 1–6), the narrative is a very slight sketch, and the route is left uncertain, except as regards Philippi. The character of the Macedonian Christians is set before us in Scripture in a very favorable light. The candor of the Bereans (BEREA 1) is highly commended (xvii. 11); the Thessalonians were evidently objects of St. Paul's peculiar affection (1 Th. ii. 8, 17–20, iii. 10); and the Philippians, besides their general freedom from blame, are noted as remarkable for their liberality and self-denial (Phil. iv. 10, 14–19; see 2 Cor. ix. 2, xi. 9). APOLLONIA; NEAPOLIS.

Mac-e-do'ni-an = one from MACEDONIA (Esth. xvi. 10, 14; Acts xxvii. 2). In 2 Mc. viii. 20 "Macedonians" = soldiers of the Seleucid successors of Alexander in Syria. In 5 Mc. it is applied to the Seleucid princes at Antioch, and to the Ptolemies at Alexandria.

Mach'ba-nai [mak-] (L. fr. Heb. = *what like my sons?* Ges.; *fat, thick one*, Fü.), one of the lion-faced warriors of Gad who joined David at Ziklag (1 Chr. xii. 13).

Mach-be'nah (fr. Heb. = *a cloak, mantle*, Ges.; *knot, lump*, of localities, Fü.). Sheva, the father of Machbenah, is named in the genealogical list of Judah as the offspring of Maachah, the concubine of Caleb son of Hezron (1 Chr. ii. 49). Perhaps Machbenah was a town founded or colonized by the family of Maachah. To the position of the town we possess no clew.

Ma'chi (Heb. *diminution, wasting away* of the mother's strength, Sim.), father of Geuel the Gadite spy (Num. xiii. 15).

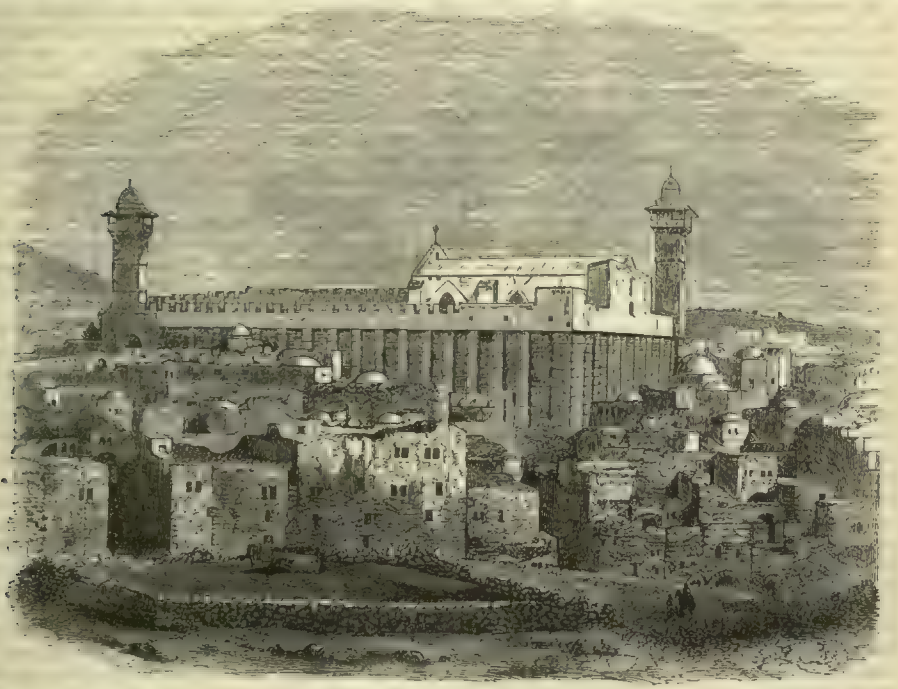
Ma'chir [-kir] (Heb. *sold*, Ges.). **1.** Eldest son (Josh. xvii. 1) of the patriarch Manasseh by an Aramite or Syrian concubine (1 Chr. vii. 14, and the LXX. of Gen. xlvi. 20). His children are commemorated as having been caressed by Joseph before his death (Gen. l. 23). His wife was MAACHAH 6, a Benjamite, the "sister of Huppim and Shuppim" (1 Chr. vii. 15). His son GILEAD is repeatedly mentioned, and a daughter Abiah married Hezron, a chief of Judah (1 Chr. ii. 21, 24). At the time of the conquest the family of Machir had become very powerful, and a large part of the country on the E. of Jordan was subdued by them (Num. xxxii. 39; Deut. iii. 15). So great was their power that the name of Machir occasionally supersedes that of Manasseh (Josh. xiii. 31; Judg. v. 14).—**2.** Son of Ammiel; a powerful chief of one of the Transjordanic tribes, but whether of Manasseh—the tribe of his namesake—or of Gad, must remain uncertain till we know where Lodebar, to which place he belonged, was situated. He rendered essential service to the cause of Saul (MEPHIBOSHETH) and of David successively—in each case when they were in difficulty (2 Sam. ix. 4, 5, xvii. 27–29).

Ma'chir-ites, the = the descendants of Machir the father of Gilead (Num. xxvi. 29).

Mach'mas (Gr.) = MICHMASH (1 Mc. ix. 73).

Mach-nad'e-bai (Heb. *what like the liberal?* Ges.; *gift of the noble one*, Fü.), one of the sons of Bani who put away his foreign wife (Ezr. x. 40, margin "Mabnadebai" in some copies).

Mach-pe'lah (Heb. *portion, part, lot*, Ges.; *a winding, spiral form*, Fü.; *double* sc. cave or field, Targums, LXX., Vulg., &c.), the spot containing the wooded field, in the end of which was the cave which ABRAHAM purchased from the sons of Heth, and which became the burial-place of Sarah, Abraham himself, Isaac, Rebekah, Leah, and Jacob. Its position is—with one exception—uniformly specified as "facing [A. V. 'before'] Mamre" (Gen. xxiii. 17, 19, xxv. 9, xlix. 30, l. 13) There are few, if any, of the ancient sites of Palestine of whose genuineness we can feel more assured than Machpelah. The traditional spot at HEBRON has every thing in its favor as far as position goes; while the wall which encloses the *Haram*, or sacred precinct in which the sepulchres themselves are reported, and probably with truth, still to lie, is a monument certainly equal, and probably superior in age to any thing remaining in Palestine (so Mr. Grove). It is a quadrangular building of about 200 feet in length by 115 feet in width, its dark-gray walls rising fifty or sixty in height, without window or opening of any description, except two small entrances at the S. E. and S. W. corners. It is surrounded by a colonnade of forty-eight square pilasters. It stands nearly on the crest of the hill which forms the eastern side of the valley on the slopes and bottom of which the town is strewn. The ancient Jewish tradition ascribes its erection to David. The spot is one of the most sacred of Moslem sanctuaries, and since the occupation of Palestine by them has been entirely closed to Christians, and partially so to Jews. But in 1862 the Prince of Wales and his party were allowed to visit the interior, and Stanley (*Lectures on the Jewish Church*, App. ii. to Part i.) has given a description of it, the main points in which are here presented. After reaching "the S. E. corner of the massive wall of enclosure," beyond which travellers had not been allowed to go, and then mounting "the steep flight of the exterior staircase, which by its long ascent showed that the platform of the mosque was on the uppermost slope of the hill, and therefore above the level where, if anywhere, the sacred cave would be found, a sharp turn at once brought us within the precincts and revealed to us for the first time the wall from the inside. We passed at once through an open court into the mosque." This he regards as "originally a Byzantine church, converted at a much later period into a mosque. The tombs of the patriarchs do not profess to be the actual places of sepulture, but are merely monuments or cenotaphs in honor of the dead who lie beneath. Each is enclosed within a separate chapel or shrine, closed with gates or railings similar to those which surround or enclose the special chapels or royal tombs in Westminster Abbey. The two first of these shrines or chapels are contained in the inner portico or *narthex*, before the entrance into the actual building of the mosque. In the recess on the right is the shrine of Abraham, in the recess on the left that of Sarah, each guarded by silver gates. The shrine of Sarah we were requested not to enter as being that of a woman. A pall lay over it. The shrine of Abraham, after a momentary hesitation, was thrown open. The chamber is cased in marble. The so-called tomb consists of a coffin-like structure, about six feet high, built up of plastered stone or marble, and hung with three carpets—green embroidered with gold. Within the area of the mosque were shown the tombs of Isaac and Rebekah. They are placed under separate chapels, in the walls of which are windows, and of which the gates are grated, not with silver, but iron bars. The shrines of Jacob and Leah were shown in recesses, corresponding to those of Abraham and Sarah, but in a separate cloister, opposite the entrance of the mosque. In the interior of the mosque, at the corner of the shrine of Abraham, was a small circular hole, about eight inches across, of which one foot above the pavement was built of strong masonry, but of which the lower part, as far as we could see and feel, was of the living rock. This cavity appeared to open into a dark space beneath, and that space (which the guar-


Mosque at Hebron (Machpelah) and part of the town.

dians of the mosque believed to extend under the whole platform) can hardly be any thing else than the ancient cave of Machpelah. This was the only aperture which the guardians recognized." The party were led to believe that "the original entrance to the cave must be on the S. face of the hill, between the mosque and the gallery containing the shrine of Joseph, and entirely obstructed by the ancient Jewish wall." M. Pierotti, who as engineer to the Pasha of Jerusalem had an opportunity of examining the building before the visit described above, says: "The true entrance to the patriarchs' tomb is to be seen close to the western wall of the enclosure, and near the N. W. corner: it is guarded by a very thick iron railing, and I was not allowed to go near it. I observed that the Mussulmans themselves did not go very near it. In the court opposite the entrance gate of the mosque there is an opening, through which I was allowed to go down for three steps, and I was able to ascertain by sight and touch that the rock exists there, and to conclude it to be about five feet thick. From the short observations I could make during my brief descent, as also from the consideration of the eastern wall of the mosque, and the little information I extracted from the chief *santon*" (= *saint*, or Mohammedan priest), "who jealously guards the sanctuary, I consider that a part of the grotto exists under the mosque, and that the other part is under the court, but at a lower level than that lying under the mosque" (*London Times* of April 30, 1862, quoted in Fairbairn).

Ma′cron (fr. Gr. = *a long head*, L. & S.), surname of Ptolemeus, or Ptolemee, the son of Dorymenes (1 Mc. iii. 38), and governor of Cyprus under Ptolemy Philometer (2 Mc. x. 12).

* **Mad.** Madness.

Ma′dai, or **Mad′a-i** (Heb., perhaps *mid, middle*, implying that Media is in the middle of Asia, or rather of the world, Ges.), which occurs in Gen. x. 2, among the sons of Japheth, has been commonly regarded as a personal appellation; and most commentators call Madai the third son of Japheth, and the progenitor of the Medes. But Rawlinson considers "Madai" in Gen. x. as representing, not a person, but a family or race descended from Japheth, viz. the Medes.

Ma-di′a-bun (fr. Gr.). The sons of Madiabun, according to 1 Esd. v. 58 (not in Ezr. iii. 9), were among the Levites who superintended the restoration of the Temple under Zorobabel.

Ma′di-an (Gr.) = Midian (Jd. ii. 26; Acts vii. 29).

* **Mad′man.** Madness.

Mad-man′nah (Heb. *dunghill*, Ges.), one of the towns in the S. district of Judah (Josh. xv. 31), apparently = Beth-marcaboth. To Eusebius and Jerome it appears to have been well known. It was called in their time Menoïs, and was not far from Gaza. About fifteen miles S. S. W. from Gaza is now *el-Minyây*, which is suggested by Kiepert, and adopted by Wilton and by Porter (in Kitto), as the modern representative of Menoïs, and therefore of Madmannah. In 1 Chr. ii. 49 Shaaph, son of Caleb's concubine Maachah, is called "the father," i. e. founder of Madmannah.

Mad′men (Heb. *dunghill*, Ges.), a place in Moab, threatened with destruction in Jer. xlviii. 2, but not elsewhere named, and of which nothing is yet known. Madmenah 2.

Mad-me′nah (Heb. *dunghill*, Ges.). **1.** One of the Benjamite villages N. of Jerusalem, the inhabitants of which were frightened away by the approach of Sennscherib along the northern road (Is. x. 31).—**2.** In Is. xxv. 10, margin, "Madmenah" may = No. 1, or more appropriately Madmen, the Moabite town. The A. V. text is "dunghill."

Mad′ness. The Hebrew words rendered in the A. V. "mad," "madman," "madness," &c., vary considerably. In Deut. xxviii. 28, 34; 1 Sam. xxi. 14, 15, &c., they are derivatives of the root *shâga'* (= *to be stirred* or *excited*): in 1 Sam. xxi. 13; Jer. xxv. 16, l. 38, li. 7; Eccl. i. 17, &c., from the root *hâlal* (= *to flash out* as light or sound); in Prov. xxvi. 18 from the root *lâhah* (= *to have burning thirst*). In the N. T. the Greek words generally used are *mainomai* or *mania* (Jn. x. 20; Acts xii. 15, xxvi. 24, 25; 1 Cor. xiv. 23); but in 2 Pet. ii. 16 the Greek is *paraphronia*, and in Lk. vi. 11 *anoia*. These passages show (so Mr. Barry) that in Scripture "madness" is recognized as a derangement, proceeding either from weakness and misdirection of intellect, or from ungovernable violence of passion; and in both cases it is spoken of, sometimes as arising from the will and action of man himself, sometimes as inflicted judicially by the hand of God. In one passage alone (Jn. x. 20) is madness expressly connected with demoniacal possession (Demoniacs) by the Jews in their cavil against our Lord; in none is it referred to any physical causes. Among Oriental, as among most semi-civilized nations, madmen were looked upon with a kind of reverence, as possessed of a quasi-sacred character. (Lunatics.)

Ma′don (Heb. *contention, strife*, Ges.), one of the principal cities of Canaan before the conquest, probably in the north. Its king joined Jabin and his confederates in their attempt against Joshua at the waters of Merom, and like the rest was killed (Josh. xi. 1, xii. 19). Schwarz, on very slight grounds, proposes to discover Madon at *Kefr Menda*, a village with extensive ancient remains, at the western end of the Plain of *Buttauf*, four or five miles N. of Sepphoris.

Ma-e′lus (fr. Gr.) = Miamin 1 (1 Esd. ix. 26).

Mag′bish (Heb. *a gathering*, Ges.; *fortress*, Fü.), a proper name in Ezr. ii. 30, of a man or of a place; it is probably the latter, as all the names from Ezr. ii. 20 to 34, except Elam and Harim, are names of places. From the position of Magbish in the list, it would seem to be in the tribe of Benjamin. (Magpiash).

Mag′da-la (Gr. fr. Heb. = *tower* = Migdol), a name found in the received Greek text and the A. V. of Mat. xv. 39 only, where Tischendorf, Lachmann, and Alford, with the Vatican, Sinaitic, and Beza's MSS., the Syriac version, &c., have "Magadan." Lange prefers "Magdalan," the reading of the Ephrem MS., Coptic version, &c., but a good many MSS. support the A. V. Into the limits of Magadan Christ came by boat, over the Lake of Gennesaret, after feeding the four thousand on the mountain of the eastern side (Mat. xv. 39); and from thence, after a short encounter with the Pharisees and Sadducees, He returned in the same boat to the opposite shore. In the parallel narrative of Mk. viii. 10 we find the "parts of Dalmanutha." The Magdala which conferred her name on Mary Magdalene was probably (so Prof. Hackett, with Robinson, Wilson, Porter [in Kitto], &c.) the place of that name mentioned in the Jerusalem Talmud as near Tiberias, and this again is probably the modern *el-Mejdel*, a miserable little Moslem village, where ruins of a watch-tower appear to remain, lying on the water's edge at the S. E. corner of the plain of Gennesaret, and about three miles above *Tubariyeh* (Tiberias).

* **Mag-da-le'ne** [often pronounced in three syllables, Mag'da-lene; compare the English *Magdalen*, derived from it] (Gr.) = one from MAGDALA (Mk. xvi. 9). MARY MAGDALENE.

Mag'di-el (Heb. *praise of God*, Ges.), a "DUKE" of Edom, descended from Esau (Gen. xxxvi. 43; 1 Chr. i. 54). The name does not yet appear to have been met with, as borne by either tribe or place.

Ma'ged = MAKED (1 Mc. v. 36).

Ma'gi [-ji] (L. pl. of *magus; Gr. magos*, pl. *magoi; Heb. mâg;* see below), A. V. "wise men" (Mat. ii.). It does not fall within the scope of this article (originally by Prof. Plumptre) to enter fully into the history of the Magi as an order, and of the relation in which they stood to the religion of Zoroaster. What has to be said will be best arranged under the four following heads:—I. The position occupied by the Magi in the history of the O. T.—II. The transition-stages in the history of the word and of the order between the close of the O. T. and the time of the N. T., so far as they affect the latter.—III. The Magi as they appear in the N. T.—IV. The later traditions which have gathered round the Magi of Mat. ii.—I. In the Hebrew text of the O. T. the word occurs but twice, and then only incidentally. In Jer. xxxix. 3 and 13 we meet among the Chaldean officers sent by Nebuchadnezzar to Jerusalem one with the name or title of Rab-mag. This word is interpreted as equivalent to *chief of the Magi.* Historically the Magi are conspicuous chiefly as a Persian religious caste. Herodotus connects them with another people by reckoning them among the six tribes of the MEDES (i. 101). They appear in his history of Astyages as interpreters of dreams (i. 120), the name having apparently lost its ethnological, and acquired a caste significance. But in Jeremiah they appear at a still earlier period among the retinue of the Chaldean king. The very word Rab-mag (if the received etymology of Magi be correct) presents a hybrid formation. The first syllable is unquestionably Shemitic, the last is all but unquestionably Aryan. The problem thus presented admits of two solutions:—(1.) If we believe the CHALDEANS to have been a Hamitic people, closely connected with the Babylonians, we must then suppose that the colossal schemes of greatness which showed themselves in Nebuchadnezzar's conquests led him to gather round him the wise men and religious teachers of the nations which he subdued, and that thus the sacred tribe of the Medes rose under his rule to favor and power. (2.) If, on the other hand, with Rénan, we look on the Chaldeans as themselves belonging to the Aryan family, there is even less difficulty in explaining the presence among the one people of the religious teachers of the other. The Magi took their places among "the astrologers and star-gazers and monthly prognosticators." (MAGIC.) It is with such men that we have to think of Daniel and his fellow-exiles as associated. They are described as "ten times wiser than all the magicians and astrologers" (Dan. i. 20). The office which Daniel accepted (v. 11) was probably identical with that of the Rab-mag who first came before us. The name of the Magi does not meet us in the Biblical account of the Medo-Persian kings. If, however, we identify the ARTAXERXES who stops the building of the Temple (Ezr. iv. 17–22) with the Pseudo-Smerdis of Herodotus and the Gomates of the Behistun inscription, we may see here also another point of contact. The Magian attempt to reassert Median supremacy, and with it probably a corrupted Chaldaized form of Magianism, in place of the purer faith in Ormuzd (the good demon) of which Cyrus had been the propagator, would naturally be accompanied by antagonism to the people whom the Persians had protected and supported. The immediate renewal of the suspended work on the triumph of Darius (iv. 24, v. 1, 2, vi. 7, 8) falls in, it need hardly be added, with this hypothesis. Under Xerxes, the Magi occupy a position which indicates that they had recovered from their temporary depression. No great change is traceable in their position during the decline of the Persian monarchy. (PERSIANS.) As an order they perpetuated themselves under the Parthian kings. The name rose to fresh honor under the Sassanidæ.—II. In the mean time the word was acquiring a new and wider signification. It presented itself to the Greeks as connected with a foreign system of divination, and the religion of a foe whom they had conquered, and it soon became a by-word for the worst form of imposture. The rapid growth of this feeling is traceable perhaps in the meanings attached to the word by the two great tragedians. In Æschylus (*Persæ*, 291) it retains its old significance as denoting simply a tribe. In Sophocles (*Œd. Tyr.* 387) it appears among the epithets of reproach which the king heaps upon Teiresias. At one time the good, and at another the bad side of the word is uppermost. Both meanings appear in the later lexicographers. The word thus passed into the hands of the LXX., and from them into those of the writers of the N. T., oscillating between the two meanings, capable of being used in either. The relations which had existed between the Jews and Persians would perhaps tend to give a prominence to the more favorable associations in their use of it. In Dan. i. 20, ii. 2, 10, 27, v. 11, it is used, as has been noticed, for the priestly diviners with whom the prophet was associated. There were, however, other influences at work tending to drag it down. The swarms of impostors that were to be met with in every part of the Roman empire, known as *Chaldæi* (= *Chaldeans*, i. e. soothsayers), *Mathematici* (= *mathematicians*, i. e. astrologers), and the like, bore this name also.—III. We need not wonder, accordingly, to find that this is the predominant meaning of the word in the N. T. The noun and the verb derived from it (*mageia*, A. V. "sorcery;" *mageuô*, A. V. "to use sorcery") are used in describing the impostor, who is therefore known distinctively as Simon Magus (Acts viii. 9, 11). Another of the same class (Bar-jesus) is described (xiii. 8) as having, in his cognomen Elymas, a title = Magus. In one memorable instance, however, the word retains (probably, at least) its better meaning. In the Gospel of St. Matthew, written (according to the general belief of early Christian writers) for the Hebrew Christians of Palestine, we find it (Mat. ii. 1, 7, 16, A. V. "wise men"), not as embodying the contempt which the frauds of impostors had brought upon it through the whole Roman empire, but in the sense which it had had, of old, as associated with a religion which they respected, and an order of which one of their own prophets had been the head. The vagueness of the description leaves their country undefined, and implies that probably the evangelist himself had no certain information. We cannot wonder that there should have been very varying interpretations given of words that allowed so wide a field for conjecture. Some of these are, for various reasons, worth noticing. (1.) The feeling of some early writers that the coming of the "wise men" was the fulfilment of the prophecy which spoke of the gifts of the men of Sheba and Seba (Ps. lxxii. 10, 15; compare Is. lx. 6) led them to fix on Arabia as the country of the Magi (Justin Martyr, Tertullian, Baronius, Grotius, Lightfoot, &c.). (2.) Others have conjectured Mesopotamia as the great seat of Chaldean astrology (Origen), or Egypt as the country in which magic was most prevalent (Meyer). (3.) The historical associations of the word led others again, with greater probability, to fix on Persia (Chrysostom, Theophylact, Calvin, Olshausen), while Hyde suggests Parthia. It is perhaps a legitimate inference from Mat. ii. that in these Magi we may recognize, as the Church has done from a very early period, the first Gentile worshippers of the Christ. The narrative supplies us with an outline which we may legitimately endeavor to fill up, as far as our knowledge enables us, with inference and illustration. Some time after the birth of Jesus (JESUS CHRIST) there appeared among the strangers who visited Jerusalem these men from the far East. They were not idolaters. Their form of worship was looked upon by the Jews with greater tolerance and sympathy than that of any other Gentiles (compare Wis. xiii. 6, 7). Whatever may have been their country, their name indicates that they would be watchers of the stars, seeking to read in them the destinies of nations. They say that they have seen a star in which they recognize such a prognostic. They are sure that one is born King of the Jews, and they come to pay their homage. It may have been simply that the quarter of the heavens in which the star appeared indicated the direction of Judea. It may have been that some form of the prophecy of Balaam, that a "star should rise out of Jacob" (Num. xxiv. 17) had reached them, either through the Jews of the Dispersion, or through traditions running parallel with the O. T., and that this led them to recognize its fulfilment. It may have been, lastly, that the traditional predictions ascribed to their own prophet Zoroaster, led them to expect a succession of three deliverers, two working as prophets to reform the world and raise up a kingdom; the third (Zosiosh), the greatest of the three, coming to be the head of the kingdom, to conquer Ahriman (the evil demon) and to raise the dead. It is not unlikely that they appeared as the representatives of many others who shared the same feeling. They came, at any rate, to pay their homage to the king whose birth was thus indicated (compare Gen. xliii. 11; Ps. lxxii. 15; 1 K. x. 2, 10; 2 Chr. ix. 24; Cant. iii. 6, iv. 14). The arrival of such a company, bound on so strange an errand, in the last years of the tyrannous and distrustful HEROD, could hardly fail to attract notice and excite a people, among whom Messianic expectations had already begun to show themselves (Lk. ii. 25, 38) The Sanhedrim was convened, and the question where the Messiah was to be born was formally placed before them. The answer given, based upon the traditional interpretation of Mic. v. 2, that Bethlehem was to be the birthplace of the Christ, determined the king's plans. He had found out the locality. It remained to determine the time: with what was probably a real belief in astrology, he inquired of them diligently, when they had first seen the star. If he assumed that that was contemporaneous with the birth, he could not be far wrong. The Magi accordingly are sent on to Bethlehem, as if they were but the forerunners of the king's own homage. As they journeyed, they again saw the star, which, for a time, it would seem, they had lost sight of, and it guided them on their way. (STAR OF THE WISE MEN.) The pressure of the crowds, which a fortnight, or four months, or well-nigh two years before, had driven Mary and Joseph to the rude stable of the caravanserai of Bethlehem, had apparently abated, and the Magi entering "the house" (Mat. ii. 11) fell down and paid their homage and offered their gifts. Once more they receive guidance through the channel which their work and their studies had made familiar to them. From first to last, in Media, in Babylon, in Persia, the Magi had been famous as the interpreters of dreams. That which they received now need not have involved a disclosure of the plans of Herod to them. It was enough that it directed them to "return to their own country another way." With this their history, so far as the N. T. carries us, comes to an end. It need hardly be said that this part of the Gospel narrative has had to bear the brunt of the attacks of a hostile criticism. The omission of all mention of the Magi in a Gospel which enters so fully into all the circumstances of the infancy of Christ as that of Luke, and the difficulty of harmonizing this incident with those which he narrates, have been urged as at least throwing suspicion on what Matthew alone has recorded. So far as we cannot explain it, our ignorance of all, or nearly all, the circumstances of the composition of the GOSPELS is a sufficient answer. It is, however, at least possible that St. LUKE, knowing that the facts related by St. Matthew were already current among the churches, sought rather to add what was not yet recorded. Something too may have been due to the leading thoughts of the two Gospels. (LUKE, GOSPEL OF; MATTHEW, GOSPEL OF.)—IV. In this instance, as in others, what is told by the Gospel-writers in plain simple words, has become the nucleus for a whole cycle of legends. A Christian mythology has overshadowed that which itself had nothing in common with it. (1.) The Magi are no longer thought of as simply "wise men," members of a sacred order. The prophecies of Ps. lxxii.; Is. xlix. 7, 23, lx. 16, must be fulfilled in them, and they become princes, or kings. (2.) The number of the Wise Men, which Matthew leaves altogether undefined, was arbitrarily fixed. They were three. (3.) Symbolic meanings were found for each of the three gifts. The gold they offered as to a king. With the myrrh they prefigured the bitterness of the Passion, the embalmment for the burial. With the frankincense they adored the divinity of the Son of God. (4.) Later on, the names are added, and Gaspar, Melchior, and Balthazar, take their place among the objects of Christian reverence, and are honored as the patron saints of travellers. In the Eastern Church, where, it would seem, there was less desire to find symbolic meanings than to magnify the circumstances of the history, the traditions assume a different character. The Magi arrive at Jerusalem with a retinue of 1,000 men, having left behind them, on the further bank of the Euphrates, an army of 7,000. They have been led to undertake their journey by a prophecy of Zoroaster, &c. Among other relics supplied to meet the demands of the market which the devotion of Helena had created, the bodies of the Magi are discovered somewhere in the East, are brought to Constantinople, and placed in the great church which, as the Mosque of St. Sophia, still bears in its name the witness of its original dedication to the Divine Wisdom. The favor with which the people of Milan received the emperor's prefect Eustorgius called for some special mark of favor, and on his consecration as bishop of that city, he obtained for it the privilege of being the resting-place of the precious relics. When Milan fell into the hands of Frederick Barbarossa (A. D. 1162), the influence of the Archbishop of Cologne prevailed on the emperor to transfer them to that city. In that proud cathedral which is the glory of Teutonic art the shrine of the Three Kings has for six centuries been shown as the greatest of its many treasures.

Mag'ic [maj-], **Ma-gi'cians** [ma-jish'anz] (both fr. L.; see MAGI). The magical arts spoken of in the Bible are those practised by the Egyptians, the Canaanites, and their neighbors, the Hebrews, the Chaldeans, and probably the Greeks. With the lowest race magic is the chief part of religion. The Nigritians, or blacks of this race, show this in their extreme use of amulets and their worship of objects which have no other value in their eyes but as having a supposed magical character through the influence of supernatural agents. With the Turanians, or corresponding whites of the same great family—we use the word white (so Mr. R. S. Poole, the original author of this article) for a group of nations mainly yellow, in contradistinction to black—incantations and witchcraft occupy the same place, shamanism characterizing their tribes in both hemispheres. The ancient Egyptians show their partly-Nigritian origin not alone in their physical characteristics and language but in their religion. With the Shemites magic takes a lower place. Nowhere is it even part of religion; yet it is looked upon as a powerful engine, and generally unlawful or lawful according to the aid invoked. Among many of the Shemite peoples there linger the remnants of a primitive fetishism. Sacred trees and stones are reverenced from an old superstition, of which they do not always know the meaning, derived from the nations whose place they have taken. Thus fetishism remains, although in a kind of fossil state. The importance of astrology with the Shemites has tended to raise the character of their magic, which deals rather with the discovery of supposed existing influences than with the production of new influences. The only direct association of magic with religion is where the priests, as the educated class, have taken the functions of magicians; but this is far different from the case of the Nigritians, where the magicians are the only priests. The Iranians (TONGUES, CONFUSION OF) assign to magic a still less important position. It can scarcely be traced in the relics of old-nature-worship, which they with greater skill than the Egyptians interwove with their more intellectual beliefs. Magic always maintained some hold on men's minds; but the stronger intellects despised it. The Hebrews had no magic of their own. It was so strictly forbidden by the Law that it could never afterward have had any recognized existence, save in times of general heresy or apostasy, and the same was doubtless the case in the patriarchal ages. The magical practices which obtained among the Hebrews were therefore borrowed from the nations around. The hold they gained was such as we should have expected with a Shemite race, making allowance for the discredit thrown upon them by the prohibitions of the Law. From the first entrance into the Land of Promise until the destruction of Jerusalem we have constant glimpses of magic practised in secret, or resorted to, not alone by the common but also by the great. The Talmud abounds in notices of contemporary magic among the Jews, showing that it survived idolatry notwithstanding their original connection, and was supposed to produce real effects. The Koran in like manner treats charms and incantations as capable of producing evil consequences when used against a man. It is a distinctive characteristic of the Bible that from first to last it warrants no such trust or dread.—In examining the mentions of magic in the Bible, we must keep in view the curious inquiry whether there be any reality in the art. We would at the outset protest against the idea, once very prevalent, that the conviction that the seen and unseen worlds were often more manifestly in contact in the Biblical ages than now necessitates a belief in the reality of the magic spoken of in the Scriptures. The theft and carrying away of Laban's TERAPHIM by Rachel seems to indicate the practice of magic in Padan-aram at this early time. It appears that Laban attached great value to these objects, from what he said as to the theft and his determined search for them (Gen. xxxi. 19, 30, 32–35). The most important point is that Laban calls them his "gods" (30, 32), although he was not without belief in the true God (24, 49–53); for this makes it almost certain that we have here not an indication of the worship of strange gods, but the first notice of a superstition that afterward obtained among those Israelites who added corrupt practices to the true religion. There is no description of these images; but from the account of Michal's stratagem to deceive Saul's messengers, it is evident, if only one image be there meant, as is very probable, that they were at least sometimes of the size of a man, and perhaps in the head and shoulders, if not lower, of human shape, or of a similar form (1 Sam. xix. 13–16). The worship or use of teraphim after the occupation of the Promised Land cannot be doubted to have been one of the corrupt practices of those Hebrews who leaned to idolatry, but did not abandon their belief in the God of Israel. The account of Micah's images in Judg. xvii., xviii., compared with Hos. iii. 4, 5, shows our conclusion to be correct. We pass to the magical use of teraphim. By the Israelites they were consulted for oracular answers. This was apparently done by the Danites who asked Micah's Levite to inquire as to the success of their spying expedition (Judg. xviii. 5, 6). In later times this is distinctly stated of the Israelites: "For the teraphim have spoken vanity, and the diviners have seen a lie, and have told false dreams" (Zech. x. 2). It cannot be supposed that, as this first positive mention of the use of teraphim for divination by the Israelites is after the return from Babylon, and as that use obtained with the Babylonians in the time of Nebuchadnezzar, therefore the Israelites borrowed it from their conquerors; for these objects are mentioned in earlier places in such a manner that their connection with divination must be intended, if we bear in mind that this connection is undoubted in a subsequent period (compare 1 Sam. xv. 22, 23; 2 K. xxiii. 24). The only account of the act of divining by teraphim is in a remarkable passage relating to Nebuchadnezzar's advance against Jerusalem: "Also thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain (two swords) shall come forth out of one land: and choose thou a place, choose (it) at the head of the way to the city. Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced. For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he shuffled arrows, he consulted with teraphim, he looked in the liver. (DIVINATION 10, 13, 14.) At his right hand was the divination for Jerusalem" (Ez. xxi. 19–22). Before speaking of the notices of the Egyptian magicians in Genesis and Exodus, there is one passage that may be examined out of the regular order. Joseph, when his brethren left after their second visit to buy corn, ordered his steward to hide his silver cup in Benjamin's sack, and afterward sent him after them, ordering him to claim it, thus: "(Is) not this (it) in which my lord drinketh, and whereby indeed he divineth?" (Gen. xliv. 5). Two uses of cups or the like for magical purposes have obtained in the East from ancient times. In one use either the cup itself bears engraved inscriptions, supposed to have a magical influence, or it is plain and such inscriptions are written on its inner surface in ink. In both cases water poured into the cup is drunk by those wishing to derive benefit, as, e. g. the cure of diseases, from the inscriptions, which, if written, are dissolved. This use, in both its forms, obtains among the Arabs in the present day. In the other use the cup or bowl was of very secondary importance. It was merely the receptacle for water, in which, after the performance of magical rites, a boy looked to see what the magician desired. This is the practice of the modern Egyptian magicians, where the difference that ink is employed and is poured into the palm of the boy's hand is merely accidental. As this latter use only is of the nature of divination, it is probable that to it Joseph referred. (DIVINATION 12.) The magicians of Egypt are spoken of as a class in the histories of JOSEPH and MOSES. When Pharaoh's officers were troubled by their dreams, being in prison they were at a loss for an interpreter. Before Joseph explained the dreams he disclaimed the power of interpreting save by the divine aid, saying "(Do) not interpretations (belong) to God? tell me (them), I pray you" (Gen. xl. 8). In like manner when Pharaoh had his two dreams we find that he had recourse to those who professed to interpret dreams. Joseph, being sent for on the report of the chief of the cupbearers, was told by Pharaoh that he had heard that he could interpret a dream. From the expectations of the Egyptians and Joseph's disavowals, we see that the interpretation of dreams was a branch of the knowledge to which the ancient Egyptian magicians pretended. We again hear of the magicians of Egypt in the narrative of the events before the Exodus. They were summoned by Pharaoh to oppose Moses. The account of what they effected requires to be carefully examined, from its bearing on the question whether magic be an imposture. We read: "And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast (it) before Pharaoh, (and) it shall become a serpent." It is then related that Aaron did thus, and afterward: "Then Pharaoh also called the wise men and the enchanters (A. V. "sorcerers"): now they, the scribes (A. V. "magicians") of Egypt, did so by their secret arts (A. V. "ENCHANTMENTS"): for they cast down every man his rod, and they became serpents, but Aaron's rod swallowed up their rods" (Ex. vii. 8–12). The rods were probably long staves like those represented on the Egyptian monuments, not much less than the height of a man. If the Heb. word *tannin* used mean here a "serpent," the Egyptian magicians may have feigned a change: if it signify a crocodile they could scarcely have done so. (DRAGON 2.) The names by which the magicians are designated are to be noted. (DIVINATION 2, 3.) That which we render "scribes" seems here to have a general signification = wise men and enchanters. The last term is more definite = users of incantations. On the occasion of the first plague, the turning the rivers and waters of Egypt into blood, the opposition of the magicians again occurs. "And the scribes of Egypt did so by their secret arts" (vii. 22). When the second plague, that of frogs, was sent, the magicians again made the same opposition (viii. 7). The plague of lice came, and when Aaron had worked the wonder the magicians opposed him: "And the scribes did so by their secret arts to bring forth the lice, but they could not: so there were lice upon man and upon beast. And the scribes said unto Pharaoh, This (is) the finger of God: but Pharaoh's heart was hardened, and he hearkened not unto them, as the Lord had said" (viii. 18, 19, Heb. 14, 15). After this we hear no more of the magicians. (JANNES AND JAMBRES; PLAGUES, THE TEN.) All we can gather from the narrative is that the appearances produced by them were sufficient to deceive Pharaoh on three occasions. We turn to the Egyptian illustrations of this part of the subject. Magic, as we have before remarked, was inherent in the ancient Egyptian religion. The Ritual is a system of incantations and directions for making amulets, with the object of securing the future happiness of the disembodied soul. However obscure the belief of the Egyptians as to the actual character of the state of the soul after death may be to us, it cannot be doubted that the knowledge and use of the magical amulets and incantations treated of in the Ritual was held to be necessary for future happiness, although it was not believed that they alone could insure it, since to have done good works, or, more strictly, not to have committed certain sins, was an essential condition of the acquittal of the soul in the great trial in Hades. Besides the Ritual the ancient Egyptians had books of a purely magical character. The main source of their belief in the efficacy of magic appears to have been the idea that the souls of the dead, whether justified or condemned, had the power of revisiting the earth and taking various forms. Bearing in mind the Nigritian nature of Egyptian magic, we may look for the source of these ideas in primitive Africa. Like all nations who have practised magic generally, the Egyptians separated it into a lawful kind and an unlawful. A belief in unlucky and lucky days, in actions to be avoided or done on certain days, and in the fortune attending birth on certain days, was extremely strong. Astrology was also held in high honor. The belief in omens probably did not take an important place in Egyptian magic, if we may judge from the absence of direct mention of them. The superstition as to "the evil eye" appears to have been known, but there is nothing else that we can class with phenomena of the nature of animal magnetism. Two classes of learned men had the charge of the magical books; one of these, the name of which has not been read phonetically, would seem = the *scribes*, as Mr. Poole translates the word, spoken of in the history of Joseph; whereas the other has the general sense of "wise men," like the other class there mentioned. The Law contains very distinct prohibitions of all magical arts. Besides several passages condemning them, one specification is so full that it seems evident that its object is to include every kind of magical art. The Israelites are commanded in this passage not to learn the abominations of the peoples of the Promised Land. Then follows this prohibition: "There shall not be found with thee one who offereth his son or his daughter by fire, a practiser of divinations (Heb. *kôsêm kĕsâmîm*), a worker of hidden arts (*mĕ'ônên*), an augurer (*mĕnahêsh* or *mĭnachêsh*), an enchanter (*mĕcashshêph*), or a fabricator of charms (*hôbêr hâber* or *chôbêr châber*), or an inquirer by a familiar spirit (*shôêl ôb*), or a wizard (*yiddĕ'ônî*) (for the preceding terms, see Divination, 6, 7, 8, 3, 9, 5, 4), or a consulter of the dead (*dôrêsh el-hammêthîm*, A. V. "necromancer;" see below). It is added that these are abominations, and that on account of their practice the nations of Canaan were to be driven out (Deut. xviii. 9–14, especially 10, 11). It is remarkable that the offering of children should be mentioned in connection with magical arts. The last Hebrew term, *dôrêsh el-hammêthîm*, is very explicit, meaning *a consulter of the dead:* "necromancer" is an exact translation, if the original signification of the latter is retained, instead of the more general one it now usually bears. The history of Balaam shows the belief of some ancient nations in the powers of soothsayers. When the Israelites had begun to conquer the Land of Promise, Balak, the king of Moab, and the elders of Midian, resorting to Pharaoh's expedient, sent by messengers with "the rewards of divination in their hands" (Num. xxii. 7) for Balaam the diviner (Josh. xiii. 22, A. V. "soothsayer;" see Divination 6), whose fame was known to them though he dwelt in Aram. Balak's message shows what he believed Balaam's powers to be (Num. xxii. 5, 6). We are told, however, that Balaam, warned of God, first said that he could not speak of himself, and then by inspiration blessed those whom he had been sent for to curse. He appears to have received inspiration in a vision or a trance. From xxiv. 1 it would seem that it was his wont to use enchantments (Divination 8), and that when on other occasions he went away after the sacrifices had been offered, he hoped that he could prevail to obtain the wish of those who had sent for him, but was constantly defeated. The building new altars of the mystic number of seven, and the offering of seven oxen and seven rams, seem to show that Balaam had some such idea. The account of Saul's consulting the witch of Endor (1 Sam. xxviii. 3–20) is the foremost place in Scripture of those which refer to magic. The supernatural terror of which it is full cannot, however, be proved to be due to this art, for it has always been held by sober critics that the appearing of Samuel was permitted for the purpose of declaring the doom of Saul, and not that it was caused by the incantations of a sorceress. We can see no reason whatever for supposing that the narrative is an interpolation. There is a simplicity in the manners described that is foreign to a later time. The circumstances are agreeable with the rest of the history, and especially with all we know of Saul's character. Here, as ever, he is seen resolved to gain his ends without caring what wrong he does: he wishes to consult a prophet, and asks a witch to call up his shade. Most of all the vigor of the narrative, showing us the scene in a few words, proves its antiquity and genuineness. From the beginning to the end of this strange history we have no warrant for attributing supernatural power to magicians. Viewed reasonably, it refers to the question of apparitions of the dead as to which other places in the Bible leave no doubt. The connection with magic seems purely accidental. The witch is no more than a bystander after the first: she sees Samuel, and that is all. The apparition may have been a terrible fulfilment of Saul's desire, but this does not prove that the measures he used were of any power. In the later days of the two kingdoms magical practices of many kinds prevailed among the Hebrews, as we especially learn from the condemnation of them by the prophets. Every form of idolatry which the people had adopted in succession doubtless brought with it its magic, which seems always to have remained with a strange tenacity that probably made it outlive the false worship with which it was connected. In the historical books of Scripture there is little notice of magic, excepting that wherever the false prophets are mentioned we have no doubt an indication of the prevalence of magical practices. But in the prophets we find several notices of the magic of the Hebrews in their times, and some of the magic of foreign nations. Isaiah says that the people had become "workers of hidden arts" (A. V. "soothsayers;" see Divination 7) "like the Philistines," and apparently alludes in the same place to the practice of magic by the children of the East (ii. 6). In another place the prophet reproves the people for seeking "unto them that have familiar spirits, and unto the wizards that chirp, and that mutter" (viii. 19). (Divination 5, 4.) The practices of one class of magicians are still more distinctly described (xxix. 3, 4). Isaiah alludes to the magic of the Egyptians when he says that in their calamity "they shall seek to the idols, and to the charmers" (Heb. pl. *ittîm* = *mutterers*, *whisperers*, i. e. necromancers, ventriloquists, imitating artificially the supposed voice of the shades or spirits of the dead, Ges.; literally *veilings*, *concealings*, hence necromancers, Fü.), "and to them that have familiar spirits, and to the wizards" (xix. 3). In xlvii. 12, 13, the magic of Babylon is characterized by the prominence given to astrology (A. V. "the astrologers" [margin "viewers of the heavens"], "the star-gazers, the monthly prognosticators" [margin "that give knowledge concerning the months"]), no magicians being mentioned excepting practisers of this art; unlike the case of the Egyptians, with whom astrology seems always to have held a lower place than with the Chaldean nation. (Astronomy; Chaldeans.) In both instances the folly of those who seek the aid of magic is shown. Micah, declaring the judgments coming for the crimes of his time, speaks of the prevalence of divination among prophets, who most probably were such pretended prophets as the opponents of Jeremiah, not avowed prophets of idols, as Ahab's seem to have been (iii. 6, 7, 11). These prophets seem to have practised unlawful arts, and yet to have expected revelations. Jeremiah was constantly opposed by false prophets, who pretended to speak in the name of the Lord, saying that they had dreamt, when they told false visions, and who practised various magical arts (xiv. 14, xxiii. 25–40, xxvii. 9, 10—where the several designations applied to those who counselled the people not to serve the king of Babylon may be used in contempt of the false prophets—xxix. 8, 9). Ezekiel affords some remarkable details of the magic of his time, in the clear and forcible descriptions of his visions. From him we learn that fetishism was among the idolatries which the Hebrews, in the latest days of the kingdom of Judah, had adopted from their neighbors, like the Romans in the age of general corruption that caused the decline of their empire (viii. 7–12). This IDOLATRY was probably borrowed from Egypt, for the description perfectly answers to that of the dark sanctuaries of Egyptian temples, with the sacred animals portrayed upon their walls, and does not accord with the character of the Assyrian sculptures, where creeping things are not represented as objects of worship. With this low form of idolatry an equally low kind of magic obtained, practised by prophetesses who for small rewards made AMULETS by which the people were deceived (xiii. 17–23). The passage must be allowed to be very difficult, but it can scarcely be doubted (so Mr. Poole) that amulets are referred to by the "pillows" and "kerchiefs" made and sold by these women, and perhaps also worn by them. (PILLOW 2.) If so, we have a practice analogous to that of the modern Egyptians, who hang amulets of the kind called *hegáb* upon the right side, and of the Nubians, who hang them on the upper part of the arm. The notice of Nebuchadnezzar's divination by arrows, where it is said "he shuffled arrows" (xxi. 21), must refer to a practice the same as or similar to the kind of divination by arrows called El-Meysar, in use among the pagan Arabs, and forbidden in the Koran. (DIVINATION 10.) The references to magic in Daniel relate wholly to that of Babylon, and not so much to the art as to those who used it. DANIEL, when taken captive, was instructed in the learning of the Chaldeans and placed among the "wise men of Babylon" (ii. 18), i. e. the MAGI, for the term is used as including "magicians," "sorcerers," enchanters (A. V. "soothsayers"), "astrologers" (Heb. and Chal. *ashshâph = one who practises hidden arts, an enchanter, magician*, Ges.), and "CHALDEANS," the last being apparently the most important class (ii. 2, 4, 5, 10, 12, 14, 18, 24, 27; compare i. 20). (DIVINATION 1, 2, 3.) As in other cases the true prophet was put to the test with the magicians, and he succeeded where they utterly failed. After the Captivity it is probable that the Jews gradually abandoned the practice of magic. Zechariah speaks indeed of the deceit of teraphim and diviners (x. 2), and foretells a time when the very names of idols should be forgotten and false prophets have virtually ceased (xiii. 1–4), yet in neither case does it seem certain that he is alluding to the usages of his own day. In the Apocrypha we find indications that in the later centuries preceding the Christian era magic was no longer practised by the educated Jews. In Wisdom the writer, speaking of the Egyptian magicians, treats their art as an imposture (Wis. xvii. 7). The book of Tobit (TOBIT, BOOK OF) is an exceptional case. If we hold that it was written in Persia or a neighboring country, and, with Ewald, date its composition not long after the fall of the Persian empire, it is obvious that it relates to a different state of society from that of the Jews of Egypt and Palestine. If, however, it was written in Palestine about the time of the Maccabees, as others suppose, we must still recollect that it refers rather to the superstitions of the common people than to those of the learned. In the N. T. we read very little of magic. (MAGI.) Our Lord is not said to have been opposed by magicians, and the apostles and other early teachers of the Gospel seem to have rarely encountered them. Philip the deacon, when he preached at Samaria, found there Simon a famous magician, commonly known as SIMON MAGUS, who had had great power over the people; but he is not said to have been able to work wonders, nor, had it been so, is it likely that he would have soon been admitted into the Church (Acts viii. 9–24). When St. Barnabas and St. Paul were at Paphos, as they preached to the proconsul Sergius Paulus, ELYMAS, a Jewish sorcerer and false prophet, withstood them, and was struck blind for a time at the word of St. Paul (xiii. 6–12). At Ephesus, certain Jewish exorcists signally failing, both Jews and Greeks were afraid, and abandoned their practice of magical arts (xix. 18, 19). (EPHESUS, § 3; EXORCIST.) We have besides the remarkable case of the "damsel having a spirit of divination which brought her masters much gain by foretelling," from whom St. Paul cast out the spirit of divination (xvi. 16–18). This is a matter belonging to another subject than that of magic. (DIVINATION 5; PYTHON.) Our examination of the various notices of magic in the Bible gives us this general result:—They do not, as far as we can understand, once state positively that any but illusive results were produced by magical rites. They therefore afford no evidence that man can gain supernatural powers to use at his will. This consequence goes some way toward showing that we may conclude that there is no such thing as real magic; for although it is dangerous to reason on negative evidence, yet in a case of this kind it is especially strong.—Magic has been divided into two classes, (1.) natural or scientific magic, which attributes its wonders to a deep practical acquaintance with the powers of nature; (2.) supernatural or spiritual, which ascribes them to celestial or infernal agency. The first requires a knowledge of the mode in which the powers of nature act, and then an ability to apply these powers to the production of extraordinary results. The second demands no intimate knowledge of nature, nor ordinarily any special moral or intellectual preparation, but relies for the production of its wonders entirely on the powers of spiritual beings, and claims for its works the character of MIRACLES (Rev. H. Christmas, in Fairbairn). Mr. Poole in his article treats especially of the second class. SATAN.

Ma-gid'do (fr. Gr.) = MEGIDDO (1 Esd. i. 29 only).

* **Mag'is-trate.** ELDER; JUDGE, &c.

* **Mag-nif'ic-al** = magnificent (1 Chr. xxii. 5).

Ma'gog (Heb., see below), a name applied in Scripture both to a person and to a land or people. In Gen. x. 2 Magog appears as the second son of Japheth in connection with Gomer (the Cimmerians) and Madai (the Medes): in Ez. xxxviii. 2, xxxix. 1, 6, it appears as a country or people of which Gog was the prince, in conjunction with Meshech (the Moschici), Tubal (the Tibareni), and ROSH (the Roxolani, A. V. "chief"). In the latter of these senses there is evidently implied an etymological connection between Gog and Ma-gog, the *Ma* being regarded by Ezekiel as a prefix significant of a country. In this case Gog contains the original element of the name, which may possibly have its origin in some Persian root.[1] The notices of Magog would lead us to fix a northern locality: not only did all the tribes mentioned in connection with it belong to that quarter, but it is expressly stated by Ezekiel that he was to come up from "the sides of the north" (xxxix. 2), from a country adjacent to that of Togarmah or Armenia (xxxviii. 6), and not far from "the isles" or maritime regions of Europe (xxxix. 6). The people of Magog further appear as having a force of cavalry (xxxviii. 15), and as armed with the bow (xxxix. 3). From the above *data*, combined with the consideration of the time at which Ezekiel lived, the conclusion has been drawn that Magog represents the important race of the Scythians. In identifying Magog with the Scythians, however, we do not (so Mr. Bevan) use the latter term in a strictly ethnographical sense, but as a general expression for the tribes living N. of the Caucasus. We regard Magog as essentially a *geographical* term, just as it was applied by the Syrians of the middle ages to Asiatic Tartary, and by the Arabians to the district between the Caspian and Euxine seas. The inhabitants of this district in the time of Ezekiel were undoubtedly the people generally known by the classical name of Scythians. Forced from their original quarters N. of the Caucasus by the Massagetæ, they descended into Asia Minor, took Sardis (B. C. 629), spread into Media (B. C. 624), where they defeated Cyaxares; thence directed their course to Egypt, and were bribed off by Psammetichus; on their return attacked the temple of ATARGATIS at Ascalon; were finally ejected B. C. 596, after having made their name a terror to the whole Eastern world (Hdt. i. 103 ff.). (SCYTHOPOLIS.) With the memory of these events yet fresh, Ezekiel selects the Scythians as the symbol of earthly violence, arrayed against the people of God, but meeting with a signal and utter overthrow. He depicts their avarice and violence (Ez. xxxviii. 7-13), and the fearful vengeance executed upon them (14-23)—a massacre so tremendous that seven months would hardly suffice for the burial of the corpses in the valley Hamon-gog (xxxix. 11-16). The imagery of Ezekiel has been transferred in the Apocalypse to describe the final struggle between Christ and ANTICHRIST (Rev. xx. 8). As far as the Biblical notices are concerned, it is sufficient to state that the Scythians of Ezekiel's age—the Scythians of Herodotus—were probably a Japhetic race. TONGUES, CONFUSION OF.

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[1] Knobel makes Magog from Sansc. *mah* or *maha* = *great*, and Pers. *koh* = *mountain*, i. e. the Caucasian range (so Von Bohlen); Hitzig from Coptic *ma* = *place*, or Sansc. *maha* = *land*, and Pers. *koka* = the moon, as though the term had reference to moon-worshippers. More probably Magog is the original word, from which Gog was formed by dropping the M (or *Ma*) as indicative of place (W. L. Alexander, in Kitto).

Scythian Horseman and Archer.—From remains discovered at Kertch.—(Rawlinson's *Herodotus*, III., 34.)

Ma'gor-mis'sa-bib (Heb. = *terror on every side*), the name given by Jeremiah to Pashur the priest, when he smote him and put him in the stocks for prophesying against the idolatry of Jerusalem (Jer. xx. 3).

Mag'pi-ash (Heb. *moth-killer?* Ges.; *collector of clusters of stars*, Fü.), a chief of the people, or family representative of the people who signed the covenant with Nehemiah (Neh. x. 20); supposed by Calmet and Junius = MAGBISH.

Ma'ha-lah (Heb. *disease* = MAHLAH, Ges.), one of the three children of Hammoleketh, the sister of Gilead (1 Chr. vii. 18); probably a woman.

Ma-ha-la'le-el, or **Ma-hal'a-leel** (Heb. *praise of God*, Ges.). **1.** The fourth in descent from Adam through Seth; son of Cainan (Gen. v. 12, 13, 15-17; 1 Chr. i. 2).—**2.** A descendant of Perez, or Pharez, the son of Judah (Neh. xi. 4).

Ma'ha-lath (Heb. *a stringed instrument, a lyre* or *guitar*, Ges. [see next article]; *the lovely?* Fü.). **1.** Daughter of Ishmael, and one of the wives of Esau (Gen. xxviii. 9).—**2.** One of the eighteen wives of King Rehoboam, apparently his first (2 Chr. xi. 18 only). She was her husband's cousin, the daughter of King David's son Jerimoth.

Ma'ha-lath (Heb., see below). The title of Ps. liii., in which this rare word occurs, was rendered in the Geneva version, "To him that excelleth on Mahalath," explained in the margin to be "an instrument or kind of note." This expresses in short the opinions of most commentators. Connecting the word with *mâhôl* or *mâchól* (Ex. xv. 20; Ps. cl. 4), rendered "DANCE" in the A. V., but supposed by many from its connection with instruments of music to be one itself, Jerome renders the phrase "on Mahalath," by *per chorum* (L. = *by chorus*, i. e. dance). The title of Ps. liii. in the Chaldee and Syriac versions contains no trace of the word, which is also omitted in the almost identical Ps. xiv. From this fact alone it might be inferred that it was not intended to point enigmatically to the contents of the psalm. Aben Ezra understands by it the name of a melody to which the psalm was sung, and Rashi explains it as "the name of a musical instrument," adding, however, immediately, with a play upon the word, "another discourse on the *sickness* (Heb. *mahălâh* or *machălâh*) of Israel when the Temple was laid waste." But the most probable of all conjectures (so Mr. Wright), and one which Gesenius approves, is that of Ludolf, who quotes the Ethiopic *mahlet* or *machlet*, by which the *kithara* of the LXX. (A. V. "HARP") is rendered in Gen. iv. 21. Fürst explains Mahalath as the name of a musical corps dwelling at Abel-*meholah*, just as by Gittith he understands the band of Levite minstrels at *Gath*-rimmon. Hengstenberg, J. A. Alexander, Lengerke, &c., translate "on Mahalath" by *on sickness*, referring to the spiritual malady of the sons of men. Delitzsch considers Mahalath as indicating to the choir the manner in which the psalm was to be sung.

Ma'ha-lath Le-an'noth (Heb., see below). The Geneva version of Ps. lxxxviii., in the title of which these words occur, has "upon Malath Leannoth," and in the margin, "i. e. to humble. It was the beginning of a song, by the tune whereof this psalm was sung." It is a remarkable proof of the obscurity which envelops the former of the two words (MAHALATH) that the same commentator explains it differently in each of the passages in which it occurs. In De Wette's translation it is a *flute* in Ps. liii., a *guitar* in Ps. lxxxviii.; and while Rashi in the former passage explains it as a musical instrument, he describes the latter as referring to one sick of love and affliction who was afflicted with the punishments of the Captivity. Augustine and Theodoret both understand *leannoth* of responsive singing. There is nothing, however, in the construction of the psalm to show that it was adapted for responsive singing; and if *leannoth* be simply "to sing," it would seem almost unnecessary. It has reference, more probably to the character of the psalm, and might be rendered *to humble*, or *afflict*, in which sense the root occurs in verse 7. In support of this may be compared, "to bring to remembrance," in the titles of Ps. xxxviii. and lxx.; and "to thank," 1 Chr. xvi. 7. Hengstenberg, J. A. Alexander, Lengerke, &c., regard Ps. lxxxviii. as a prayer of one recovered from severe bodily sickness, and render the Hebrew phrase *concerning afflictive sickness.*

Ma'ha-li (fr. Heb.) = MAHLI 1 (Ex. vi. 19 only).

Ma-ha-na'im (fr. Heb. = *two camps or hosts*), a town on the E. of the Jordan, intimately connected with the early and middle history of Israel. It received its name at the most important crisis of the life of Jacob. He had parted from Laban in peace after their hazardous encounter on Mount Gilead (Gen. xxxi.), and the next step in the journey to Canaan brings him to Mahanaim: "Jacob went on his way; (and he lifted up his eyes and saw the camp of God encamped [1]); and the angels (or messengers) of God met him. And when he saw them he said, This is God's host (Heb. *mahănĕh*), and he called the name of that place Mahanaim." How or when the town of Mahanaim arose on the spot thus signalized we are not told. We next meet with it in the records of the conquest. The line separating Gad from Manasseh appears to have run through or close to it, since it is named in the specification of the frontier of each tribe (Josh. xiii. 26, 29). It was also on the southern boundary of the district of Bashan (ver. 30). But it was certainly within the territory of Gad (xxi. 38, 39), and therefore on the S. side of the torrent JABBOK, as indeed we should infer from the history of Genesis, in which it lies between Gilead—probably the modern *Jebel Jil'ad*—and the torrent. The town with its "suburbs" was allotted to the Merarite Levites (Josh. xxi. 39; 1 Chr. vi. 80). From some cause—the sanctity of its original foundation, or the strength of its position—Mahanaim had become in the time of the monarchy a place of mark (2 Sam. ii. 9, 12, iv. 6). The same causes which led Abner to fix Ishbosheth's residence at Mahanaim probably induced David to take refuge there when driven out of the western part of his kingdom by Absalom (xvii. 24; 1 K. ii. 8). It was then a walled town, capacious enough to contain the "hundreds" and the "thousands" of David's followers (2 Sam. xviii. 1, 4; compare "ten thousand," ver. 3); with gates and the usual provision for the watchman of a fortified town. Mahanaim was the seat of one of Solomon's commissariat officers (1 K. iv. 14); and it is alluded to in the Song which bears his name (Cant. vi. 13, margin). On the monument of Sheshonk (Shishak) at Karnak, in the twenty-second cartouche—one of those believed to contain the names of Israelite cities conquered by that king—a name appears which is read as *M^a-ha-n-m^a*, i. e. Mahanaim. If this interpretation may be relied on, it shows that the invasion of Shishak was more extensive than we should gather from the records of the Bible (2 Chr. xii.), which are occupied mainly with occurrences at the metropolis. As to the identification of Mahanaim with any modern site or remains little can be said. To Eusebius and Jerome it appears to have been unknown. A place called *Mahneh* does certainly exist among the villages of the E. of Jordan, marked on Kiepert's map (1856) as about twenty-five miles exactly E. of Beth-shan. Its identity with Mahanaim has been upheld by Porter (*Handbook*, 322), Wilson (ii. 362, 641), &c. Tristram, in March, 1864 (*Land of Israel*, 483), visited *Birket Mahneh* (*pool of Mahneh*), a natural pond, near which are some ruins of modern Arab dwellings, and traces of ancient buildings, occupying several acres, and regards "these grass-grown mounds" as the site of ancient Mahanaim (see map of JORDAN, &c.). But the distance of *Mahneh* from the Jordan and from both the *Wady Zŭrka* and the *Yarmûk*—each of which has claims to represent the Jabbok—seems to forbid this conclusion (so Mr. Grove). Porter (in Kitto) asks, May not Mahanaim = GERASA?

Ma'ha-neh-dan (Heb. = the "Camp of Dan:"), a name which commemorated the last encampment of the band of 600 Danite warriors before setting out on their expedition to Laish. The position of the spot is specified as "behind Kirjath-jearim" (Judg. xviii. 12), and "between Zorah and Eshtaol" (xiii. 25). Mr. Williams (*Holy City*, i. 12 *n.*) was shown a site on the N. side of the *Wady Ismail*, and about ten miles nearly W. from Jerusalem, which bore the name of *Beit Mahanem*, and which he suggests may be identical with Mahaneh-dan. The position is certainly very suitable; but the name does not occur in the lists or maps of other travellers.

Ma'ha-rai, or **Ma-har'a-i** (Heb. *impetuous*, Ges.), an inhabitant of Netophah in Judah, and one of David's captains, descended from Zerah (2 Sam. xxiii. 28; 1 Chr. xi. 30, xxvii. 13).

Ma'hath (Heb. *taking*, *grasping*, Ges.). **1.** Son of Amasai, a Kohathite of the house of Korah (1 Chr. vi. 35). (AHIMOTH.)—**2.** Also a Kohathite, son of Amasai, in the reign of Hezekiah (2 Chr. xxix. 12); apparently the same who is mentioned 2 Chr. xxxi. 13.

Ma'ha-vite (fr. Heb. pl. = *Mahavites*), **the**, the designation of Eliel, one of King David's "valiant men" (1 Chr. xi. 46 only).

Ma-ha'zi-oth (Heb. *visions*, Ges.), one of the fourteen sons of Heman the Kohathite; chief of the twenty-third course of musicians (1 Chr. xxv. 4, 30).

Ma'her-sha'lal-hash'-baz (Heb. *hasting to the spoil he speeds to the prey*, Ges.), son of Isaiah; so named by divine direction, to indicate that Damascus and Samaria were soon to be plundered by the king of Assyria (Is. viii. 1–4).

Mah'lah (Heb. *disease*, Ges.), the eldest of the five daughters of ZELOPHEHAD (Num. xxvii. 1–11).

Mah'li (Heb. *sickly*, Ges.). **1.** Son of Merari, the son of Levi, and ancestor of the family of the MAHLITES (Num. iii. 20; 1 Chr. vi. 19, 29, xxiii. 21, xxiv. 26, 28; Ezr. viii. 18); = MAHALI.—**2.** Son of Mushi, and grandson of Merari (1 Chr. vi. 47, xxiii. 23, xxiv. 30).

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[1] This is added in the LXX.

Mah'lites, the, = the descendants of MAHLI the son of Merari (Num. iii. 33, xxvi. 58).

Mah'lon (Heb. *sickly*, Ges.), the first husband of RUTH. He and his brother Chilion were sons of Elimelech and Naomi, and "Ephrathites of Beth-lehem-judah" (Ru. i. 2, 5, iv. 9, 10; compare 1 Sam. xvii. 12).

Ma'hol (Heb. *a dance, dancing*, sc. in a circle, Ges.), father of ETHAN the Ezrahite, and HEMAN, CHALCOL, and DARDA, the four men most famous for wisdom next to Solomon himself (1 K. iv. 31). In 1 Chr. ii. 6 similar names belong to sons of Zerah.

Mai-a'ne-as (fr. Gr.) = MASSEIAH 7 (1 Esd. ix. 48).

* **Maid'-ser-vant.** SERVANT; SLAVE.

* **Mail, Coat of.** ARMS, II. 1.

Ma'kaz (fr. Heb. = *end*, Ges.), a place, apparently a town named (1 K. iv. 9 only) in the specification of the jurisdiction of Solomon's commissariat officer, Ben-Dekar; probably in Dan; not discovered.

Ma'ked (Gr.), or **Ma'ged,** one of the "strong and great" cities of Gilead into which the Jews were driven by the Ammonites under Timotheus (1 Mc. v. 26, 36); site unknown.

Mak-he'loth (Heb. pl. *assemblies, choirs*, Ges.), a place only mentioned in Num. xxxiii. 25 as that of a desert encampment of the Israelites. WILDERNESS OF THE WANDERING.

Mak-ke'dah (Heb. *place of shepherds*, Ges.), a place memorable in the annals of the conquest of Canaan as the scene of the execution by Joshua of the five confederate kings: an act by which the victory of Beth-horon was consummated, and the subjection of the entire southern portion of the country secured (Josh. x. 10–30). This unquestionably occurred in the afternoon of that tremendous day, which "was like no day before or after it." After the execution of the chiefs Joshua turns to the town itself. To force the walls, to put the king and all the inhabitants to the sword (ver. 28), is to that indomitable energy, still fresh after the gigantic labors and excitements of the last twenty-four hours, the work of an hour or two. And now the evening has arrived, the sun is at last sinking—the first sun that has set since the departure from Gilgal—and the tragedy is terminated by cutting down the five bodies from the trees, and restoring them to the cave, which is then so blocked up with stones as henceforth never again to become refuge for friend or foe of Israel. The taking of Makkedah was the first in that series of sieges and destructions by which the Great Captain possessed himself of the main points of defence throughout this portion of the country. Eusebius and Jerome place it eight miles E. of Eleutheropolis, *Beit Jibrin*—a position irreconcilable with every requirement of the narrative (so Mr. Grove). Porter suggests a ruin on the northern slope of the *Wady es-Sumt*, about eight miles N. E. of *Beit Jibrin*, bearing the somewhat similar name of *el-Klêdiah*. Van de Velde would place it at *Sumeil*, a village standing on a low hill six or seven miles N. W. of *Beit Jibrin*.

Mak'tesh (Heb., see below), a place evidently in JERUSALEM, the inhabitants of which are denounced by Zephaniah (i. 11). Ewald conjectures that it was the "Phenician quarter" of the city. The meaning of "Maktesh" is probably *a deep hollow*, literally a *mortar*. This the Targum identifies with the torrent Kidron. But may it not have been the deep valley Tyropœon which separated the Temple from the upper city, and which at the time of Titus's siege was, as it still is, crowded with the "bazaars" of the merchants?

Mal'a-chi [-ki] (Heb. *messenger of Jehovah*, Ges.), the last, and therefore called "the seal" of the prophets, as his prophecies constitute the closing book of the Canon. Of his personal history nothing is known. A tradition preserved in Pseudo-Epiphanius relates that Malachi was of the tribe of Zebulun, and born after the Captivity at Sopha in the territory of that tribe. According to the same apocryphal story he died young, and was buried with his fathers in his own country. Jerome, in the preface to his *Commentary on Malachi*, mentions a belief current among the Jews, that Malachi was identical with Ezra the priest. With equal probability Malachi has been identified with Mordecai, Nehemiah, and Zerubbabel. The LXX. render "by Malachi" (Mal. i. 1) "by the hand of his angel;" and this translation appears to have given rise to the idea that Malachi, as well as Haggai and John the Baptist, was an angel in human shape (compare Mal. iii. 1; 2 Esd. i. 40). The time at which his prophecies were delivered is not difficult to ascertain. Cyril makes him contemporary with Haggai and Zechariah, or a little later. Syncellus places these three prophets under Joshua the son of Josedec. That Malachi was contemporary with Nehemiah is rendered probable by a comparison of Mal. ii. 8 with Neh. xiii. 15; Mal. ii. 10–16 with Neh. xiii. 23, &c.; and Mal. iii. 7–12 with Neh. xiii. 10, &c. That he prophesied after the times of Haggai and Zechariah is inferred from his omitting to mention the restoration of the Temple, and from no allusion being made to him by Ezra. The Captivity was already a thing of the long past, and is not referred to. The existence of the Temple-service is presupposed in Mal. i. 10, iii. 1, 10. The Jewish nation had still a political chief (i. 8), distinguished by the same title as that borne by Nehemiah (Neh. xii. 26), to which Gesenius assigns a Persian origin. (GOVERNOR 7.) Hence Vitringa, Kennicott, Hales, Davidson, and most Biblical critics, conclude that Malachi delivered his prophecies after the second return of Nehemiah from Persia (Neh. xiii. 6), and subsequently to the thirty-second year of Artaxerxes Longimanus, i. e. about B. C. 420. From the striking parallelism between the state of things indicated in Malachi's prophecies and that actually existing on Nehemiah's return from the court of Artaxerxes, it is on all accounts highly probable (so Mr. Wright) that the efforts of the secular governor were on this occasion seconded by the preaching of "Jehovah's messenger," and that Malachi occupied the same position with regard to the reformation under Nehemiah, which Isaiah held in the time of Hezekiah, and Jeremiah in that of Josiah. The last chapter of canonical Jewish history is the key to the last chapter of its prophecy. Malachi (so Ayre) was commissioned to reprove both priests and people, and to invite them to "reformation by promises of blessing and warnings of awful judgment." The book of Malachi is contained in four chapters in our version, as in the LXX., Vulgate, and Peshito-Syriac. In the Hebrew the third and fourth form but one chapter. The whole prophecy naturally divides itself into three sections, in the first of which Jehovah is represented as the loving father and ruler of His people (i. 2–ii. 9); in the second, as the supreme God and father of all (ii. 10–16); and in the third, as their righteous and final judge (ii. 17–end). These may be again subdivided into smaller sections, each of which follows a certain order: first, a short sentence; then the skeptical questions which might be raised by the people; and, finally, their full and triumphant refutation. The prophet's language is smooth and easy, the style of the reasoner rather than of the poet. The prophecy of Malachi is alluded to in the N. T., and its canonical authority thereby established (compare Mk. i. 2, ix. 11, 12; Lk. i. 17; Rom. ix. 13). BIBLE; CANON; INSPIRATION; JOHN THE BAPTIST; PROPHET.

Mal'a-chy = the prophet MALACHI (2 Esd. i. 40).

Mal'cham (Heb., see No. 2 below). **1.** A Benjamite chief, son of Shaharaim by his wife Hodesh (1 Chr. viii. 9).—**2.** The idol MOLECH, as some suppose (Zeph. i. 5). The word literally = "their king," as the margin of our version gives it, and is referred by Gesenius to an idol generally, as invested with regal honors by its worshippers.

Mal-chi'ah (fr. Heb. = *Jehovah's king*, Ges.). **1.** A descendant of Gershom, the son of Levi, and ancestor of Asaph the minstrel (1 Chr. vi. 40).—**2.** One of the sons of Parosh, who had married a foreign wife (Ezr. x. 25).—**3.** One of the sons of Harim in Ezra's time, who had married a foreign wife (x. 31); probably = MALCHIJAH 4.—**4.** Son of Rechab, and ruler of the circuit (A. V. "PART") of Beth-haccerem. He took part in rebuilding the wall of Jerusalem (Neh. iii. 14).—**5.** "The goldsmith's son," who assisted Nehemiah in rebuilding the wall of Jerusalem (iii. 31).—**6.** One, probably a priest, who stood at the left hand of Ezra when he read the Law to the people in the street before the watergate (viii. 4).—**7.** A priest, father of Pashur; = MALCHIJAH 1 (xi. 12; Jer. xxxviii. 1).—**8.** Son of Hammelech (or "the king's son," as it is translated in 1 K. xxii. 26; 2 Chr. xxviii. 7), into whose dungeon or cistern Jeremiah was cast (Jer. xxxviii. 6). It would seem (so Mr. Wright) that the title "king's son" was official, like that of "king's mother," and applied to one of the royal family, who exercised functions somewhat similar to those of Potiphar in the court of Pharaoh. JERAHMEEL 3; JOASH 4; MAASEIAH 17.

Mal'chi-el (Heb. *God's king*, i. e. appointed by Him, Ges.), son of Beriah, the son of Asher, and ancestor of the family of the MALCHIELITES (Gen. xlvi. 17; Num. xxvi. 45). In 1 Chr. vii. 31 he is called the father, i. e. founder, of Birzavith.

Mal'chi-el-ites, the = the descendants of MALCHIEL, the grandson of Asher (Num. xxvi. 45).

Mal-chi'jah (fr. Heb. = MALCHIAH). **1.** A priest, the father of Pashur (1 Chr. ix. 12); = MALCHIAH 7, and MELCHIAH.—**2.** A priest, chief of the fifth of the twenty-four courses appointed by David (xxiv. 9).—**3.** A layman of the sons of Parosh, who put away his foreign wife (Ezr. x. 25).—**4.** Son, i. e. descendant, of Harim, and a participant in repairing the wall of Jerusalem (Neh. iii. 11); probably = MALCHIAH 3.—**5.** A priest who sealed the covenant with Nehemiah; probably = the family or representative of the course of MALCHIJAH 2 (x. 3).—**6.** A priest who assisted in the solemn dedication of the wall of Jerusalem under Ezra and Nehemiah (xii. 42).

Mal-chi'ram (Heb. = *king of altitude*, Ges.), son of Jeconiah, or Jehoiachin (1 Chr. iii. 18).

Mal'chi-shu'a, or Mal-chish'u-a (Heb. *king of help*, Ges.), also MELCHI-SHUA in A. V., son of King Saul (1 Sam. xiv. 49, xxxi. 2; 1 Chr. viii. 33, ix. 39). His position in the family (second or third son) cannot be exactly determined. Nothing is known of him beyond the fact that he fell, with his two brothers, and before his father, in the early part of the battle of Gilboa.

Mal'chus (L. fr. Gr. = MALLUCH), the servant of the high-priest, whose right ear PETER cut off at the time of the Saviour's apprehension in the garden, named only in Jn. xviii. 10. See Mat. xxvi. 51; Mk. xiv. 47; Lk. xxii. 49–51; Jn. xviii. 10. Only Luke the physician mentions the act of healing.

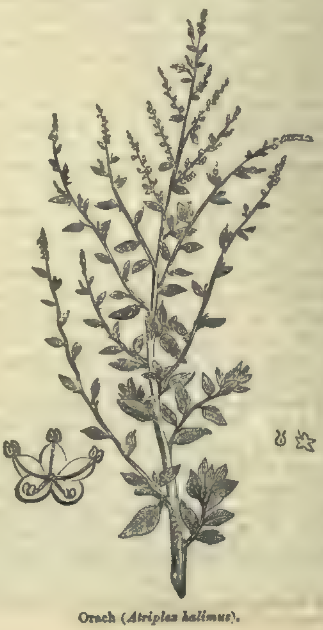
Ma-le'le-el, or Mal'e-leel (Gr.) = MAHALALEEL, the son of Cainan (Lk. iii. 37; Gen. v. 12, margin).

Mal'los (Gr., *a lock of wool*). The people of Tarsus and Mallos revolted from Antiochus Epiphanes because he had bestowed them on one of his concubines (2 Mc. iv. 30). Mallos was an important city of Cilicia, lying at the mouth of the Pyramus (*Seihun*), on the shore of the Mediterranean, N. E. of Cyprus, and about twenty miles from TARSUS.

Mal-lo'thi (Heb. *my fullness?* Ges.), a Kohathite, one of the fourteen sons of Heman the singer, and chief of the nineteenth course (1 Chr. xxv. 4, 26).

Mal'lows. By the Heb. *mallûah* or *mallûach*, A.

Jew's Mallow (*Corchorius olitorius*).



Orach (*Atriplex halimus*).

V. "mallows," we are no doubt to understand some species of *Orache*, and in all probability the *Atriplex halimus* of botanists, a shrubby saline plant, the young tops of which are sometimes used as food, like spinach. It occurs only in Job. xxx. 4. Some writers, as R. Levi and Luther, with the Swedish and the old Danish versions, understood *nettles* to be denoted. Others have conjectured that some species of *Mallow* (*Malva*) is intended. Sprengel identifies with the Heb. word, the *Jew's Mallow* (*Corchorus olitorius*), which is still eaten in Arabia and Palestine, the leaves and pods being used as a pot-herb. But the *Atriplex halimus* has undoubtedly the best claim to represent the Heb. *mallûah* or *mallûach* (so Mr. Houghton, with Bochart, Drusius, Celsius, Hiller, Rosenmüller, &c.).

Mal'luch [-luk] (Heb. *reigning*, or *counsellor*, Ges.). **1.** A Levite of the family of Merari, and ancestor of Ethan the singer (1 Chr. vi. 44).—**2.** One of the sons of Bani (Ezr. x. 29), and **3.** one of the descendants of Harim (32) who had married foreign wives.—**4.** A priest or family of priests (Neh. x. 4) and **5.** A chief of the people who signed the covenant with Nehemiah (27); = No. 2 or 3?—**6.** A priest or family of priests who returned with Zerubbabel (xii. 2); = MELICU; probably = No. 4.

Ma-mai'as (1 Esd. viii. 44), perhaps a repetition of SHEMAIAH in Ezr. viii. 16. MASMAN.

Mam'mon (Mat. vi. 24; Lk. xvi. 9), a word which often occurs in the Chaldee Targums of Onkelos, and later writers, and in the Syriac Version, and which signifies RICHES. It is used in Mat. as a personification of riches.

Mam-ni-ta-nai'mus (fr. Gr.), in 1 Esd. ix. 34, a corruption of "Mattaniah, Mattenai," in Ezr. x. 37.

Mam're (Heb. *fattening*, *fat*, Ges.), an ancient Amorite, who, with his brothers Eshcol and Aner, was in alliance with Abram (Gen. xiv. 13, 24), and under the shade of whose oak-grove (A.V. "plain," "plains;" see OAK 3; PLAIN 7) the patriarch dwelt in the interval between his residence at Bethel and at Beer-sheba (xiii. 18, xviii. 1). The personality of this ancient chieftain, unmistakably though slightly brought out in the narrative just cited, is lost in the subsequent chapters. Mamre is there a mere local appellation (xxiii. 17, 19, xxv. 9, xlix. 30, l. 13); probably on the slope where is now the governor's residence, opposite the hill of the mosque at HEBRON. (MACHPELAH.) It does not appear beyond Genesis.

Ma-mu'chus (fr. Gr.) = MALLUCH 2 (1 Esd. ix. 30).

Man,[1] the A. V. translation of—1. Heb. *âdâm*, used as (A) The name of the man created in the image of God (Gen. ii. 7, 8, 15 [margin "Adam"], 16, 18, 19 [A. V. "Adam"], &c.). It appears to be derived from *âdam* = *he* or *it was red* or *ruddy*, like Edom. The epithet rendered *red* has a very wide signification in the Shemitic languages. (COLORS.) When the Arabs apply the term *red* to man, they always mean by it *fair*. (B) The name of ADAM and his wife (v. 1, 2: compare i. 27, in which case there is nothing to show that more than one pair is intended). (C) A collective noun, indeclinable, having neither construct state, plural, nor feminine form, used to designate any or all of the descendants of Adam (vi. 1 ff., &c.); sometimes translated "person" (Num. xxxi. 28, 30, 35, &c.), also "mean man" (Is. ii. 9, v. 15, xxxi. 8), &c.—2. Heb. *îsh*, apparently softened from an unused sing. *ĕnesh*, pl. *ănâshim*, rarely *îshîm*; fem. *ishshâh*, pl. *nâshîm*, once *ishshôth*, "man," "men," "woman," "women" (Gen. ii. 23, iii. 1 ff., iv. 1, 23, &c.). The masculine is often translated "husband" (iii. 6, 16, xvi. 3, &c.), and the feminine "wife" (ii. 24, 25, iii. 8, 17, 20, 21, &c.). The kindred Heb. *ĕnôsh* is also found (Job v. 17, vii. 1, 17; Ps. lv. 13, 14 Heb., &c.; ENOS), and the Chal. *ĕnâsh* (Ezr. iv. 11; Dan. ii. 10, 38, 43, &c.).—3. Heb. *ba'al* (Gen. xx. 3; Josh. xxiv. 11, "men" of Jericho; Judg. ix. 2 ff., "men" of Shechem; xx. 5, "men" of Gibeah; 1 Sam. xxiii. 11, 12, "men" of Keilah, &c.), literally "lord" (Num. xxi. 28), "master" (Judg. xix. 22, 23, &c.), "owner" (Ex. xxi. 28 ff., &c.), also translated "husband" (Deut. xxii. 22, xxiv. 4, &c.), "BAAL," &c.—4. Heb. *gĕber*, "a man," from *gâbar*, *to be strong*, generally with reference to his strength, corresponding to L. *vir* and Gr. *anêr* (below) (Ex. x. 11, xii. 37; Prov. xxiv. 5, xxviii. 3, 21, &c.), twice translated "mighty" (Is. xxii. 17; Jer. xli. 16). The kindred Heb. and Chal. *gĕbar* is also used (Ps. xviii. 26; Ezr. iv. 21; Dan. ii. 25, &c.), likewise *gibbôr* (2 Sam. xxii. 26; 2 Chr. xiii. 3), usually "mighty man" (1 Sam. ii. 4, ix. 1, &c.; see GIANTS 2), &c.—5. Heb. pl. *mĕthîm*, "men," always masculine (Deut. ii. 34, iii. 6, &c.), sometimes translated "few" (Gen. xxxiv. 30; Deut. iv. 27), "small" (Jer. xliv. 28), "persons" (Ps. xxvi. 4), &c. The kindred Heb. *mĕthîm* is once found instead (Judg. xx. 48).—6. Gr. *anêr* = *a man*, in distinction from a woman or young person (Mat. vii. 24, 26, xii. 41, xiv. 21, 35, &c.), also translated "husband" (i. 16, 19; Eph. v. 22 ff., &c.), in pl. "sirs" (Acts vii. 26, &c.), once "fellows" (xvi. 5); in LXX. = No. 2.—7. Gr. *anthrôpos* = *a man*, i. e. one of the human race (Mat. iv. 4, 19, v. 13, 16, 19, &c.). It occurs more than five hundred times in the N. T. and almost always is translated "man" or in pl. "men." The adj. *anthrôpinos* is translated "of man," "man's," &c. (1 Cor. ii. 4, 13; 1 Pet. ii. 13, &c.); *anthrôpareskos* is translated literally in pl. "men-pleasers" (Eph. vi. 6; Col. iii. 22). The "old man" refers to the carnal or unsanctified nature; the "new man," the "inner man," &c., to the holy or sanctified disposition of the children of God or true Christians (Rom. vi. 6; Eph. iii. 16, iv. 22, 24, &c.). The word "man" is often inserted in the A. V. where the original is not thus limited, and "one" might properly take its place, e. g. Deut. xxviii. 29; Jn. x. 9, 18, 28, 29; Rev. v. 3, 4, &c. (For the creation and fall of man, the "man of sin," and various other connected subjects, see ADAM; ANTICHRIST; CHRONOLOGY; CREATION; DAY; SATAN; SERPENTS; SON OF MAN.)—Under the present article may properly come a brief consideration of the arguments respecting *the unity of the human race*, and *the descent of the whole from one primitive pair*. I. Mankind constitute one and the only species of a genus (*Homo*) essentially distinct from and superior to all other animals. A species, as commonly understood, includes "all those individuals that are derived from their like, and that reproduce their like;" or more definitely, in the case of organized beings, it is "the collective total of individuals which are capable of producing, one with another, an uninterruptedly fertile progeny" (*B. S.* xix. 631). There are some instances in which like does not produce like directly, but in alternate generations: e. g. a polyp produces a jelly-fish, and the latter, in its turn, a polyp (*New Englander*, viii. 549). Compare with this the well-known fact that among mankind ancestral characteristics, which are not notice-

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[1] This article, except about one-half of the first forty-three lines, is by the American editor.

able in some generations, often reappear in succeeding ones; also the fact that among insects the same individual may have an entirely different structure at different periods of its existence (e. g. first a caterpillar or grub, then a chrysalis, then a perfect winged insect, &c.). In such cases the similarity of form, &c., disappears, but the bond of lineage remains. Prof. Dana has scientifically defined the essential idea of a species thus: "A species corresponds to *a specific amount or condition of concentred force, defined in the act or law of creation*" (*B. S.* xiv. 860). That mankind thus constitute a single species appears from—1. Their *physical structure and organization.* All the varieties of mankind are alike in the number and equal length of the teeth and in the peculiarity of shedding them, in the 208 additional bones of the body, in erect stature, in the articulation of the head with the spinal column, in the possession of two hands, in the absence of the intermaxillary bone, in a smooth skin of the body and a head covered with hair, in the number and arrangement of the muscles, the digestive and all the other organs; they are all omnivorous, have a slower growth than any other animal, are subject to similar diseases, similar parasitic insects and intestinal worms, &c. (*B. S.* ix. 427; *The Doctrine of the Unity of the Human Race*, by John Bachman, D.D., Charleston, S. C., 1850). The wonderful structure of the hand, the power and adaptation of the face to express varied emotion, and the evident superiority of the human brain, all assist to mark the distinction in outward form between man and the brutes. But deserving of special mention is another characteristic in what Prof. Dana (in *New Englander*, xxii. 285 ff., 495 ff.) names *cephalization*, i. e. domination of the *head* (Gr. *kephalê*) in the structure. "As the head is the seat of power in an animal," he says, "the part which gives honor to the whole, it is natural that among species rank should be marked by means of variations in the structure of the head; and not only by variations in structure, but also in the extent to which the rest of the body directly contributes, by its members, to the uses or purposes of the head." In examining the animal kingdom with reference to a transfer of members from the locomotive to the cephalic series, or the reverse, Prof. Dana finds that the two lowest divisions or sub-kingdoms (radiates and mollusks), the third or lowest class (worms) in the next higher sub-kingdom (articulates), and the three lower classes (birds, reptiles, and fishes) in the highest sub-kingdom (vertebrates), lack the requisite structure for the comparison. In the first class (mammals) of the highest sub-kingdom (vertebrates), there are but two pairs of limbs, and in this class man is alone in having the fore-limbs withdrawn from the locomotive series, and transferred to the service of the head. The uses of the fore-limbs in man are (1.) the *inferior*, depending on the demands of the appetite satisfied through the mouth (uses which are united to the locomotive in the monkeys and some other quadrupeds); (2.) the *superior*, depending on the demands of the mind and soul. A very large anterior portion of the body is thus turned over to the service of the head, so that the posterior or gastric portion of the animal reaches in man its minimum. In consequence of this peculiarity, the human form is erect, the body is placed directly beneath the brain, or the subordinating power, with no part posterior to it, and on two feet, the smallest possible number in an animal. In the first class (insecteans) of the second sub-kingdom (articulates), the first or highest order (insects) have three pairs of feet and three of mouth-organs, the next lower (spiders) have four pairs of feet and two of mouth-organs, the third or lowest (myriapods or centipedes) have a degradational character manifested in an unlimited number of segments of the body and pairs of feet. In the second class (crustaceans) of the second sub-kingdom are also three orders, the first (decapods) having five pairs of feet and six pairs of mouth-organs, the second (tetradecapods) having seven pairs of feet and four pairs of mouth-organs, the lowest (entomostracans) having defective feet, and some having three pairs of mouth-organs, others only two, others only one pair, others none. The numbers of pairs of feet, then, in the regular types of the animal kingdom, beginning with man, and ending with tetradecapods, are one, two, three, four, five, seven. Thus man is widely separated zoölogically from all other animals, and placed at the very head of the animal kingdom.—2. Their *mental and moral characteristics.* Mankind differ from the whole brute creation in having souls, endowed with faculties for the acquirement of knowledge and wisdom, and with susceptibilities and voluntary powers fitting them for moral action. They are not compelled to stop short at adult age, and rest satisfied with the attainments of their ancestors or predecessors, but a boundless field for investigation, discovery, and invention, is opened before them, to discipline their powers and lead them onward and upward; they may be stimulated to exertion by higher motives than can be brought to bear upon the brutes; they have natural aspirations after excellence and immortality, and emotions of religious regard for a power that is higher than earthly; yet they are all naturally sinful, and both need the salvation of the Gospel, and may profit by it. The effects of the preaching of the Gospel and the earnest inculcation of religious truth are substantially alike in every clime and among every people: the proud Roman, the refined Greek, the barbarous Druid, the degraded Hottentot, the Hindoo, and the Polynesian, all of all races and regions, may be and are elevated by it, and fitted to glorify GOD and benefit their fellow-men on earth, and to inherit everlasting life through sanctification of the Spirit and belief of the truth.—3. The *gift of speech and power of singing.* Not only are these characteristic of mankind as a whole, but all are naturally capacitated to learn the same language and sing in harmony the same songs. The present differences in language, &c., may be rationally accounted for otherwise than by supposing them to be original distinctions which have existed ever since the creation. (TONGUES, CONFUSION OF.) —4. Their *fertile intermixture.* Dr. Bachman has subjected to a critical examination the alleged facts in respect to the fertility of hybrids, and in his work above cited gives the results of long and patient and extensive observation and research on his own part, and of protracted and familiar correspondence with practical men and with eminent fellow-laborers in the same departments of science in both the Eastern and Western continents. He found that "out of the whole number of unnatural productions of this kind, there are but two authentic instances in which the result was not absolute sterility; and even these proved altogether unable to perpetuate themselves. Even admitting the *production* of a progeny by animals of mixed descent in one or two instances, it dies out after one or two generations." "Many of the supposed new races" were "shown conclusively to be mere varieties of some existing species, as the Japan peacock and the ring pheasant;" but "*no race exists upon the earth which can be shown to have originated from the union of animals of different species.*" Prof. Wagner, of Germany, has shown, by the dissection of animals of mixed blood, and Dr. Bachman's researches confirm the statement, that "Nature has interposed, in the anatomical structure of such hybrids, an absolute barrier to their reproduction" (*New Englander*, viii. 550–552). The same law in respect to hybridity prevails in both the vegetable and animal kingdoms. Everywhere the purity of species has been guarded with great precision. The supposed cases of perpetuated fertile hybridity are exceedingly few in plants, still fewer among animals. "Moreover, if hybridity be begun, Nature commences at once to purify herself as of an ulcer on the system. The short run of hybridity between the horse and the ass, species very closely related, reaching its end *in one single generation*, instead of favoring the idea that perpetuated fertile hybridity is possible, is a speaking protest against a principle that would ruin the system if allowed free scope. . . . Were such a case [of perpetuated fertile hybridity] demonstrated by well-established facts, it would necessarily be admitted. . . . But until proved by arguments better than those drawn from domesticated animals (see below II. 1), we may plead the general principle against the *possibilities* on the other side. . . . We have a right to ask for well-defined facts, taken from the study of successive generations of the inter-breeding of species known to be distinct. Least of all should we expect that a law, which is so rigid among plants and the lower animals, should have its main exceptions in the highest class of the animal kingdom, and its most extravagant violations in the genus *Homo;* for, if there are more than one species of man, they have become, in the main, indefinite by intermixture. . . . . There are other ways of accounting for the limited productiveness of the mulatto, without appealing to a distinction of species. There are causes, independent of mixture, which are making the Indian to melt away before the white man, the Sandwich Islander and all savage people to sink into the ground before the power and energy of higher intelligence. They disappear like plants beneath those of stronger root and growth, being depressed morally, intellectually, and physically, contaminated by new vices, tainted variously by foreign disease, and dwindled in all their hopes and aims and means of progress, through an overshadowing race. We have therefore reason to believe, from man's fertile intermixture, that he is one in species; and that all organic species are divine appointments which cannot be obliterated, unless by annihilating the individuals representing the species" (Prof. Dana, in *B. S.* xiv. 863 ff.).—5. Their *adaptation to all regions and climates.* White men have lived and labored for years in every quarter of the globe and every extreme of temperature —not only in the temperate regions of Europe, Asia, and America, but in the torrid regions of Africa and on the frozen shores of Greenland. African negroes have dwelt for generations in the United States, Canada, Great Britain, &c. Men from the most diverse regions, and of the most diverse previous habits, have met at the same table and lived together in the same way. The JEWS, scattered among every nation under heaven, are a standing proof that men of one nation may go E., W., N., or S., to all parts of the globe, and adapt themselves to the position and circumstances of every other nation.—II. Mankind are also *of one parentage.* This conclusion may be established by evidence—1. From *science.* M. La Peyrère, in 1655, and in our own times Prof. Agassiz and others, have maintained that, while there is but one species of men, different races were created independently of one another. Prof. Agassiz seeks to remove from the philosophic definition of species (see above) the idea of a community of origin, and supposes that "multiple *protoplasts*" (i. e. several or many *originals*) were created of one and the same species. He divides the terrestrial globe into eight zoölogical *kingdoms*, or principal centres of creation (viz. the Arctic, Mongolian, European, American, Negro, Hottentot, Malay, Australian), which he subdivides into *provinces*, &c. He applies this doctrine of centres of creation to man as well as to animals in general, and plants. His theory has been scientifically examined and refuted by two eminent French professors, A. de Quatrefages and D. A. Godron. While certain types of animals, &c., and certain peculiarities in genera, and especially in species, characterize centres of creation that are really distinct, Prof. Agassiz conceives of them as something much too absolute. New Holland, e. g., forms a centre perfectly distinct and isolated in its mammals, but not in its insects. It has none of the monkey-tribe; nor has America any genus or species of that tribe which is found, at the same time, on the Eastern continent. Yet North America possesses a large number of genera and even several species of mammals which are common to both Europe and Asia; while South America is almost completely separated in this respect from the Eastern continent. But while the red man of the United States is regarded by Prof. Agassiz as the representative man of America, there are found in South America men so much like the Asiatics that they themselves call the Chinese their uncles, also on the same soil men whiter than those of Southern Europe generally, and likewise natives resembling the Canarians; so that while North America seems isolated in respect to its men from both Asia (but see below) and Europe, South America is closely connected with Asia, and approaches also Europe and Africa. Wild animals have indeed geographical limits, clearly defined for each species, which limits they do not pass over, at least of their own accord; though several species perform periodical migrations. But, by the agency of man, domestic animals, e. g. the ox, goat, sheep, horse, ass, hog, dog, cat, hen, and also the rat, mouse, house-fly, &c., have been disseminated in all inhabited lands. If man has been able to modify the laws of zoölogical geography in that which respects the animals subject to his dominion, why may he not have done this in that which concerns himself? Both Quatrefages and Godron conclude from an extensive induction of particulars not only that "all men form but one species," but that "this species originated in one single country, and probably that country was proportionally limited" (*B. S.* xix. 607 ff.).—In regard to the races and varieties of mankind, the number of which is given differently by different naturalists, "we fail to recognize any typical sharpness of definition or any general or well-established principle in the division of the groups" (Humboldt, *Cosmos*, translated by Otté, i. 356). Cuvier recognized three races; Blumenbach five (Caucasian, Mongolian, American, Ethiopian, Malayan); Prichard seven; Dr. Pickering (*The*

Races of Men and their Geographical Distribution, published by the United States Government) enumerates eleven, viz. two *white* (the Caucasian or Arabian, and Abyssinian), three *brown* (the Mongolian, Hottentot, Malay), four *blackish-brown* (the Papuan, Negrillo, Telingan or dark East Indian, and Ethiopian), two *black* (the Australian, and the Negro). Dr. Prichard includes the American variety with the Mongolian, and in part with the Malay; and points out the various paths by which mankind might have spread from an Asiatic or African centre over the whole globe. The best naturalists affirm that the differences between the various races are not greater than those in domestic quadrupeds, and consist in those very characteristics which in these tend to form permanent varieties; viz. "stature; general conformation of the body; conformation of the skull; quantity, texture, and color of the hairy covering; psychical character, as shown in the increase of intelligence, in the acquirement of new methods of action, and in the disappearance of some of the natural instinctive propensities" (Dr. Carpenter, on *Varieties of Mankind*, in *Cyclopædia of Anatomy and Physiology*). Dr. Bachman has traced all the varieties of the horse, ox, hog, sheep, dog, domestic fowl, turkey, goose, duck, pigeon, Guinea pig, Barbary dove, Canary bird, gold fish, &c., in the case of each animal back to an original stock, and maintains after a thorough examination that it is impossible to find any legitimate grounds for distinguishing one of the numerous and curious forms as a distinct species. Those species of animals and plants are widely disseminated, and those only, which are capable of wide diffusion by ordinary physical agencies from an original centre of creation (*New Englander*, viii. 553, 560 ff.).—Says Humboldt (*Cosmos*, i. 358): "While we maintain the unity of the human species, we at the same time repel the depressing assumption of superior and inferior races of men. There are nations more susceptible of cultivation, more highly civilized, more ennobled by mental cultivation than others, but none in themselves nobler than others." Individuals from among the races considered most degraded have proved the capacity of their own race for intellectual and spiritual power as conclusively as Newton, or Whitefield, or any other Englishman has proved the same in regard to his countrymen. Rev. Lemuel Haynes, an illegitimate mulatto, who died in 1833, at the age of eighty, was for years, in spite of all the disadvantages of color, birth, and lack of the ordinary means of improvement, an able, respected, and useful minister of the Gospel, and a theological instructor in New England and New York State. Toussaint L'Ouverture, a full-blooded negro, and originally a slave, manifested extraordinary ability as the military and civil chief of St. Domingo, 1796–1802. It is also a well-known fact that when persons migrate from civilized and Christian communities, leaving the privileges and throwing off the restraints of their early years, their descendants, if not the emigrants themselves, often arrive at a very low point of degradation, intellectually, socially, and morally. No race is of itself permanently, and independently of moral and spiritual influences, refined, or intelligent, or virtuous, or excellent in any respect.—Some scientific men (Sir Charles Lyell, &c.) have argued in favor of the existence of men before the creation of Adam, and consequently of a different origin, from the fact that human remains, implements, &c., have been found in peat-beds and other strata of supposed great antiquity; but the essential points to be proved in all such cases are often silently assumed, and never fully established, viz. that the remains, implements, &c., have been in the position where they were found ever since the original deposition of the surrounding stratum, that the rate of geological change has been uniform from the beginning, &c. Many eminent geologists maintain that the present slow rate of deposits of mud, increase of strata, and other geological changes, cannot be applied to the earlier periods of geological history (*B. S.* xxi. 211 ff.). We know that sometimes as great changes have taken place in one year in some particular localities as there or elsewhere in many previous or following years. It was supposed that some pottery found in the Nile deposits had been buried there thirteen thousand years; but subsequent investigations showed it to be of modern date (Ayre). The juxtaposition of human and animal remains does not prove that the living men and the living animals were necessarily contemporaneous, until at length it is shown that the animal bones have been undisturbed since the death of the animals. Again, "it is very common to find certain species of one geological age surviving the extinction of their fellows and witnessing the introduction of new races" (*B. S.* xxiv. 457). Noah's being contemporary with Seth, Methuselah, Arphaxad, and Terah, does not prove the two last contemporaries of Seth, or antediluvians. Science favors, rather than opposes, the common parentage of mankind.—2. From *tradition*. While the authentic records of the most ancient nations go back only a few thousand years, many nations have had and have their traditions in respect to the origin of the race. "As far as I know," says Max Müller (*Science of Language*), "there has been no nation upon the earth, which, if it possessed any traditions on the origin of mankind, did not derive the human race from one pair, if not from one person." (ARARAT; NOAH; TONGUES, CONFUSION OF.)—3. From *the Bible*. ADAM is abundantly declared to be the head of the race (Gen. i., ii.; Rom. v. 12 ff.; 1 Cor. xv. 22, 45, &c.). "Eve . . . was the mother of all living" (Gen. iii. 20). Some have supposed a necessity for Preadamites in order to provide wives for Adam's sons (who evidently married their sisters; compare Gen. v. 4); some (La Perèyre, &c.) have supposed that Genesis narrates the origin of the Hebrew race only, and that the Gentiles existed previously, &c. But the plain meaning of the passages is more easily harmonized with known facts (see above) than are these and other artificial interpretations. The evidence from all sources plainly supports the conclusion that "God . . . hath made of one blood all nations of men, for to dwell on all the face of the earth" (Acts xvii. 26).

Man'a-en (Gr. fr. Heb. = MENAHEM), one of the teachers and prophets in the Church at Antioch at the time of the appointment of Saul and Barnabas as missionaries to the heathen (Acts xiii. 1 only). The name = *consoler*; and both that and his relation to Herod indicate that he was a Jew. The Herod with whom he was "brought up" (Gr. *suntrophos*) must have been Herod Antipas. Since Antipas was older than Archelaus, who succeeded Herod the Great soon after the birth of Christ, Manaen must have been somewhat advanced in years in A. D. 44, when he appears before us in Acts l. c. One of the two principal views in regard to the Gr. *suntrophos* in this passage is that it = *comrade*, *associate*, or, more strictly, *one brought up*, *educated with* another (Calvin, Grotius, Schott, Baumgarten,

&c.). This is the more frequent sense of the word. The other view is that it = *foster-brother, brought up at the same breast*, and so Manaen's mother, or the woman who reared him, would have been also Herod's nurse (A.V. margin, Kuinoel, Olshausen, De Wette, Alford, &c.). Walch thinks (according to Prof. Hackett) that Manaen was educated in Herod's family along with Antipas and some of his other children, and at the same time stood in the stricter relation of foster-brother to Antipas. He lays particular stress on the statement of Josephus (xvii. 1, § 3) that the brothers Antipas and Archelaus were educated in a private way at Rome. It is singular that Josephus (xv. 10, § 5) mentions a certain Manaem, who was in high repute among the Essenes for wisdom and sanctity, and who foretold to Herod the Great, in early life, that he was destined to attain royal honors. Lightfoot surmises that the Manaem of Josephus may be "some very near relation" of the one mentioned in the Acts.

Man'a-hath (Heb. *rest*, Ges.), a place named in 1 Chr. viii. 6 only, in connection with the genealogies of the tribe of Benjamin. Of the situation of Manahath we know little or nothing. It is tempting to believe it = the Menuchah mentioned, according to many interpreters, in Judg. xx. 43. Manahath is usually identified with a place of similar name in Judah (Manahathites), but this identification is difficult to receive (so Mr. Grove).

Man'a-hath (see above), a son of Shobal, and descendant of Seir the Horite (Gen. xxxvi. 23; 1 Chr. i. 40).

Man'a-heth-ites, the. "Half the Manahethites" are named in the genealogies of Judah as descended from Shobal, the father of Kirjath-jearim (1 Chr. ii. 52), and half from Salma, the founder of Bethlehem (ver. 54). Fürst, &c., make the Hebrew phrase translated "half the Manahethites" in ver. 52 the proper name of a city, as in A.V. margin "Hatsi-hammenuchoth" (= *midst of the resting-places*), and the corresponding phrase in ver. 54, *Hătsi-ham-mânachtî*, a patronymic = an inhabitant of this city. Mr. Grove supposes this place to be in Judah, not the Manahath of 1 Chr. viii. 6, but probably = Manocho, one of the eleven cities which in the LXX. text are inserted between ver. 59 and 60 of Josh. xv.

Man-as-se'as (Gr.) = Manasseh 3, of the sons of Pahath-moab (1 Esd. ix. 31; compare Ezr. x. 30).

Ma-nas'seh (Heb. who *makes forget*, Ges.). **1.** Eldest son of Joseph by his wife Asenath the Egyptian (Gen. xli. 51, xlvi. 20). The birth of the child was the first thing which had occurred since Joseph's banishment from Canaan to alleviate his sorrows and fill the void left by the father and the brother he so longed to behold, and it was natural that he should commemorate his acquisition in the name Manasseh, *Forgetting*—"For God hath-made-me-forget (Heb. *nashshanî*) all my toil and all my father's house." Both he and Ephraim were born before the commencement of the famine. Whether the elder of the two sons was inferior in form or promise to the younger, or whether there was any external reason to justify the preference of Jacob, we are not told. It is only certain that, when the youths were brought before their aged grandfather to receive his blessing and his name, and be adopted as foreigners into his family, Manasseh was degraded, in spite of the efforts of Joseph, into the second place. It is the first indication of the inferior rank in the nation which the tribe descended from him afterward held, in relation to that of his more fortunate brother. But though, like his grand-uncle Esau, Manasseh had lost his birthright in favor of his younger brother, he received, as Esau had, a blessing only inferior to the birthright itself. At the time of this interview Manasseh seems to have been about twenty-two years of age. Whether he married in Egypt we are not told. It is recorded that the children of Machir (his son by a concubine) were embraced by Joseph before his death, but of the personal history of the patriarch Manasseh himself no trait whatever is given in the Bible, either in the Pentateuch or in 1 Chronicles. The position of the tribe of Manasseh during the march to Canaan was with Ephraim and Benjamin on the W. side of the sacred Tent. The chief of the tribe at the time of the census at Sinai was Gamaliel, son of Pedahzur, and its numbers were then 32,200 (Num. i. 10, 35, ii. 20, 21, vii. 54–59). Forty years later Manasseh had increased to 52,700 (xxvi. 34). Of the three tribes who had elected to remain on that side of the Jordan, Reuben and Gad had chosen their lot because the country was suitable to their pastoral possessions and tendencies. But Machir, Jair, and Nobah, the sons of Manasseh, were no shepherds. They were pure warriors (xxxii. 39; Deut. iii. 13–15). The district which these ancient warriors conquered was among the most difficult, if not the most difficult, in the whole country. It embraced the hills of Gilead with their inaccessible heights and impassable ravines, and the almost impregnable tract of Argob, the modern *Lejah*. (Ashtaroth; Edrei; Golan.) The few personages of eminence whom we can with certainty identify as Manassites, such as Gideon and Jephthah—for Elijah and others may, with equal probability, have belonged to the neighboring tribe of Gad—were among the most remarkable characters that Israel produced. But with the one exception of Gideon the warlike tendencies of Manasseh seem to have been confined to the E. of the Jordan. There they throve exceedingly, pushing their way northward over the rich plains of *Jaulân* and *Jedûr* to the foot of Mount Hermon (1 Chr. v. 23). At the time of the coronation of David at Hebron, while the western Manasseh sent 18,000, and Ephraim itself 20,800, the eastern Manasseh, with Gad and Reuben, mustered 120,000. But, though thus outwardly prosperous, a similar fate awaited them in the end to that which befell Gad and Reuben; they gradually assimilated themselves to the old inhabitants of the country (ver. 25). They relinquished, too, the settled mode of life and the defined limits which befitted the members of a federal nation, and gradually became Bedouins of the wilderness (ver. 19, 22). On them first descended the inevitable consequence of such misdoing. They, first of all Israel, were carried away by Pul and Tiglath-pileser, and settled in the Assyrian territories (ver. 26). The connection, however, between E. and W. had been kept up to a certain degree. In Beth-shean, the most easterly city of the Cis-jordanic Manasseh, the two portions all but joined. David had judges or officers there for all matters sacred and secular (xxvi. 32); and Solomon's commissariat officer, Ben-Geber, ruled over the towns of Jair and the whole district of Argob (1 K. iv. 13). The genealogies of the tribe are preserved in Num. xxvi. 28–34; Josh. xvii. 1, &c.; and 1 Chr. vii. 14–19. But it seems impossible to unravel these so as to ascertain e. g. which of the families remained E. of Jordan, and which advanced to the W. Nor is it less difficult to fix the exact position of the territory allotted to the western half. In Josh. xvii. 14–18 we find the two tribes of Joseph complaining that only one portion had been allotted to them, viz. Mount Ephraim (ver. 15). In reply Joshua advises them to go up into the forest (ver. 15, A. V. "wood"), into the mountain which is a forest (ver. 18). This mountain clothed with forest can surely be nothing but CARMEL. The majority of the towns of Manasseh were actually on the slopes either of Carmel itself or of the contiguous ranges. (DOR; EN-DOR; IBLEAM; MEGIDDO; TAANACH.) From the absence of any attempt to define a limit to the possessions of the tribe on the N., it looks as if no boundary-line had existed on that side. On the S. side the boundary between Manasseh and EPHRAIM may be generally traced with tolerable certainty. It began on the E. in the territory of Issachar (xvii. 10) at a place called ASHER (ver. 7) now *Yasir* or *Teyâsir*, twelve miles N. E. of *Nâblus*. Thence it ran to MICHMETHAH, described as facing Shechem; then went to the right, i. e. apparently northward, to the spring of TAPPUAH 2; there it fell in with the watercourses of the torrent KANAH, along which it ran to the Mediterranean. From the indications of the history it would appear that Manasseh took very little part in public affairs. They either left all that to Ephraim, or were so far removed from the centre of the nation as to have little interest in what was taking place. That they attended David's coronation at Hebron has already been mentioned. When his rule was established over all Israel, each half had its distinct ruler—the western, Joel son of Pedaiah, the eastern, Iddo son of Zechariah (1 Chr. xxvii. 20, 21). From this time the eastern Manasseh fades entirely from our view, and the western is hardly kept before us by an occasional mention. Almost all the scattered notices have reference to the part taken by members of this tribe in the reforms of the good kings of Judah (2 Chr. xv. 9, xxx. 1, 10, 11, 18, xxxi. 1, xxxiv. 6, 9). After the Captivity some of Manasseh appear to have settled in Jerusalem (1 Chr. ix. 3).—2. Son of HEZEKIAH, and thirteenth king of Judah. (ISRAEL, KINGDOM OF; JUDAH, KINGDOM OF.) (In N. T. and Apocrypha MANASSES.) The reign of this monarch is longer than that of any other of the house of David. There is none of which we know so little, partly, perhaps, from the character and policy of the man, but doubtless partly from the abhorrence with which the following generation looked back upon it as the period of lowest degradation for their country. The birth of Manasseh is fixed twelve years before Hezekiah's death (2 K. xxi. 1). We must, therefore, infer that there had been no heir to the throne up to that comparatively late period in his reign, or that any that had been born had died, or that, as sometimes happened in the succession of Jewish and other Eastern kings, the elder son was passed over for the younger. Professor Plumptre supposes the first of these inferences the most probable. Hezekiah, it would seem, recovering from his sickness, anxious to avoid the danger that had threatened him of leaving his kingdom without an heir, married at or about this time HEPHZIBAH (2 K. xxi. 1), the daughter of one of the citizens or princes of Jerusalem (Jos. x. 3, § 1). The child born from this union is called Manasseh, because (so Prof. Plumptre thinks) this name embodied what had been for years the cherished object of Hezekiah's policy and hope. To take advantage of the overthrow of the rival kingdom by Shalmaneser, and the anarchy in which its provinces had been left, to gather round him the remnant of the population, to bring them back to the worship and faith of their fathers, this had been the second step in his great national reformation (2 Chr. xxx. 6). It was at least partially successful. "Divers of Asher, *Manasseh*, and Zebulun, humbled themselves and came to Jerusalem." They were there at the great passover. The work of destroying idols went on in Ephraim and *Manasseh* as well as in Judah (xxxi. 1). The last twelve years of Hezekiah's reign were not, however, it will be remembered, those which were likely to influence for good the character of his successor. His policy had succeeded. He had thrown off the yoke of the king of Assyria, and had made himself the head of an independent kingdom. But he goes a step further. The ambition of being a great potentate continued, and it was to the results of this ambition that the boy Manasseh succeeded at the age of twelve. His accession appears to have been the signal for an entire change, if not in the foreign policy, at any rate in the religious administration of the kingdom. The change which the king's measures brought about was, after all, superficial. The IDOLATRY publicly discountenanced, was practised privately (Is. i. 29, ii. 20, lxv. 3). It was, moreover, the traditional policy of "the princes of Judah" (compare 2 Chr. xxiv. 17), to favor foreign ALLIANCES and the toleration of foreign worship, as it was that of the true priests and prophets to protest against it. It would seem, accordingly, as if they urged upon the young king that scheme of a close alliance with Babylon which Isaiah had condemned, and as the natural consequence of this, the adoption, as far as possible, of its worship, and that of other nations whom it was desirable to conciliate. The result was a debasement which had not been equalled even in the reign of Ahaz, uniting in one centre the abominations which elsewhere existed separately. Not content with sanctioning their presence in the Holy City, as Solomon and Rehoboam had done, he defiled with it the Sanctuary itself (xxxiii. 4). The worship thus introduced was predominantly Babylonian in its character (6; 2 K. xxiii. 12; Is. lxv. 3, 11; Jer. viii. 2, xix. 13, xxxii. 29; Zeph. i. 5). With this, however, there was associated the old MOLECH worship of the Ammonites. The fires were rekindled in the valley of HINNOM. The BAAL and ASHTAROTH ritual, which had been imported under Solomon from the Phenicians, was revived with fresh splendor. (ASHERAH; GROVE.) All this was accompanied by the extremest moral degradation. Every faith was tolerated but the old faith of Israel. This was abandoned and proscribed (2 Chr. xxxiii. 16, xxxv. 3). It is easy to imagine the bitter grief and burning indignation of those who continued faithful. They spoke out in words of corresponding strength. Evil was coming on Jerusalem which should make the ears of men to tingle (2 K. xxi. 12). The line of Samaria and the plummet of the house of Ahab should be the doom of the Holy City. Like a vessel that had once been full of precious ointment, but had afterward become foul, Jerusalem should be emptied and wiped out, and exposed to the winds of heaven till it was cleansed. Foremost, we may well believe, among those who thus bore their witness was the old prophet (ISAIAH), now bent with the weight of fourscore years, who had in his earlier days protested with equal courage against the crimes of the king's grandfather. On him too, according to the old Jewish tradition, came the first shock of the persecution. But the persecution did not stop there. It attacked the whole order of the true prophets, and those who followed them (Jos. x. 3, § 1; 2 K. xxi. 16). The heart and the intellect of the nation were crushed out, and there seem to have been no chroniclers left to record this portion of its history. Retribution came soon in the natural sequence of events. There are indications that the neighboring nations —Philistines, Moabites, Ammonites—who had been tributary under Hezekiah, revolted at some period in Manasseh's reign, and asserted their independence (Zeph. ii. 4–19; Jer. xlvii., xlviii., xlix.). The Babylonian alliance bore the fruits which had been predicted. The rebellion of Merodach-baladan was crushed, and then the wrath of the Assyrian king (ESAR-HADDON) fell on those who had supported him. Judea was again overrun by the Assyrian armies, and this time the invasion was more successful than that of Sennacherib. The city apparently was taken. The king himself was made prisoner and carried off to Babylon. There his eyes were opened, and he repented, and his prayer was heard, and the Lord delivered him (2 Chr. xxxiii. 12, 13). Two questions meet us at this point. (I.) Have we satisfactory grounds for believing that this statement is historically true? (II.) If we accept it, to what period in Manasseh's reign is it to be assigned? It has been urged in regard to (I.) that the silence of the writer of the books of KINGS is conclusive against the trustworthiness of the narrative of 2 CHRONICLES (Winer, Rosenmüller, Hitzig). But (1.) the silence of a writer who sums up the history of a reign of fifty-five years in nineteen verses as to one alleged event in it is surely a weak ground for refusing to accept that event on the authority of another historian. (2.) The omission is in part explained by the character of the narrative of 2 K. xxi. The writer deliberately turns away from the history of the days of shame, and not less from the personal biography of the king. (3.) The character of the writer of 2 Chronicles, obviously a Levite, and looking at the facts of the history from the Levite point of view, would lead him to attach greater importance to a partial reinstatement of the old ritual and to the cessation of persecution. (4.) There is one peculiarity in the history which is, in some measure, of the nature of an undesigned coincidence, and so confirms it. The captains of the host of Assyria take Manasseh to Babylon. The narrative fits in, with the utmost accuracy, to the facts of Oriental history. The first attempt of Babylon to assert its independence of Nineveh failed. It was crushed by Esar-haddon, and for a time the Assyrian king held his court at Babylon, so as to effect more completely the reduction of the rebellious province. There is (5.) the fact of agreement with the intervention of the Assyrian king in 2 K. xvii. 24, just at the same time. The circumstance just noticed enables us to return an approximate answer to the other question. (II.) The duration of Esar-haddon's Babylonian reign is calculated as from B.C. 680–667 (so Prof. Plumptre; but see ESAR-HADDON); Manasseh's captivity must therefore have fallen within those limits. A Jewish tradition fixes the twenty-second year of his reign as the exact date; and this, according as we adopt the earlier or the later date of his accession, would give B. C. 676 or 673. The period that followed is dwelt upon by the writer of 2 Chronicles as one of a great change for the better. The compassion or death of Esar-haddon led to his release, and he returned after some uncertain interval of time to Jerusalem. The old faith of Israel was no longer persecuted. Foreign idolatries were no longer thrust, in all their foulness, into the Sanctuary itself. The altar of the Lord was again restored, and peace-offerings and thank-offerings sacrificed to Jehovah (2 Chr. xxxiii. 15, 16). But beyond this the reformation did not go (17). The other facts known of Manasseh's reign connect themselves with the state of the world round him. The Assyrian monarchy was tottering to its fall, and the king of Judah seems to have thought that it was still possible for him to rule as the head of a strong and independent kingdom. He fortified Jerusalem (xxvii. 3), and put captains of war in all the fenced cities of Judah. There was, it must be remembered, a special reason. EGYPT was become strong and aggressive under Psammetichus. About this time we find the thought of an Egyptian alliance again beginning to gain favor. The very name of Manasseh's son, AMON = the great sun-god of Egypt, is probably an indication of the gladness with which the alliance of Psammetichus was welcomed. As one of its consequences, it involved probably the supply of troops from Judah to serve in the armies of the Egyptian king. In return for this, Manasseh, we may believe, received the help of the chariots and horses for which Egypt was always famous (Is. xxxi. 1). (CHARIOT; HORSE.) If this was the close of Manasseh's reign, we can understand how it was that on his death he was buried as Ahaz had been, not with the burial of a king in the sepulchres of the house of David, but in the garden of Uzza (2 K. xxi. 26), and that, long afterward, in spite of his repentance, the Jews held his name in abhorrence. The habits of a sensuous and debased worship had eaten into the life of the people; and though they might be repressed for a time by force, as in the reformation of Josiah, they burst out again, when the pressure was removed, with fresh violence, and rendered even the zeal of the best of the Jewish kings fruitful chiefly in hypocrisy and unreality. The intellectual life of the people suffered in the same degree. The persecution cut off all who, trained in the schools of the prophets, were the thinkers and teachers of the people. But little is added by later tradition to the O. T. narrative of Manasseh's reign. (MANASSES, THE PRAYER OF.) There are reasons, however, for believing that there existed at some time or other, a fuller history, more or less legendary, of Manasseh and his conversion.—**3.** One of the descendants of Pahath-moab, who in Ezra's days put away his foreign wife (Ezr. x. 30).—**4.** One of the family of Hashum, who put away his foreign wife at Ezra's command (33).—**5.** In the Hebrew and A. V. text of Judg. xviii. 30, the name of the priest of the graven image of the Danites is given as "Jonathan, the son of Gershom, the son of Manasseh;" the last word being written in Hebrew מנשה, and a Masoretic note calling attention to the "*nun* suspended." The Hebrew here is read, with the *nun* (נ = *n*), *Mĕnashsheh* = *Manasseh*, or, without the *nun*, *Mósheh* = *Moses*. Rashi's note upon the passage is—"On account of the honor of Moses he wrote *Nun* to change the name; and it is written suspended to signify that it was not Manasseh but Moses." The LXX., Peshito-Syriac, and Chaldee all read "Manasseh," but the Vulgate retains the original and undoubtedly (so Mr. Wright) the true reading, *Moyses* (= *Moses*). Kennicott attributes the presence of the *Nun* to the corruption of MSS. by Jewish transcribers. With regard to the chronological difficulty of accounting for the presence of a grandson of Moses at an apparently late period, there is every reason to believe that the last five chapters of Judges refer to earlier events than those after which they are placed. In xx. 28 Phinehas the son of Eleazar, and therefore the grandson of Aaron, is said to have stood before the ark, and there is therefore no difficulty in supposing that a grandson of Moses might be alive at the same time, which was not long after the death of Joshua.

Ma-nas'ses [-seez] (Gr. fr. Heb. = MANASSEH). **1.** MANASSEH 4 (1 Esd. ix. 33).—**2.** MANASSEH 2, king of Judah (Mat. i. 10). (MANASSES, PRAYER OF.)—**3.** MANASSEH 1, the son of Joseph (Rev. vii. 6).—**4.** A wealthy inhabitant of Bethulia, and husband of JUDITH 2, according to the legend (Jd. viii. 2, 7, x. 3, xvi. 22–24). JUDITH, THE BOOK OF.

Ma-nas'ses (see above), **the Prayer of.** 1. The repentance and restoration of MANASSEH 2 (2 Chr. xxxiii. 12 ff.) furnished the subject of many legendary stories. "His prayer unto his God" was still preserved "in the book of the kings of Israel" when the Chronicles were compiled (xxxiii. 18), and, after this record was lost, the subject was likely to attract the notice of later writers. "The Prayer of Manasseh," which is found in some MSS. of the LXX., is the work of one who has endeavored to express, not without true feeling, the thoughts of the repentant king. 2. The Greek text is undoubtedly original, and not a mere translation from the Hebrew (so Mr. Westcott). The writer was well acquainted with the LXX. But beyond this there is nothing to determine the date or place at which he lived. The allusion to the patriarchs (1, 8) appears to fix the authorship on a Jew; but the clear teaching on repentance points to a time certainly not long before the Christian era. 3. The earliest reference to the Prayer is contained in a fragment of Julius Africanus (about 221 A. D.), but it may be doubted whether the words in their original form clearly referred to the present composition. It is, however, given at length in the Apostolical Constitutions. The Prayer is found in the Alexandrine MS. 4. The Prayer was never distinctly recognized as a canonical writing, though it was included in many MSS. of the LXX. and of the Latin version, and has been deservedly retained among the APOCRYPHA in A. V. and by Luther. The Latin translation which occurs in Vulgate MSS. is not by Jerome.

Ma-nass'ites, the = the descendants of MANASSEH 1, and members of his tribe (Deut. iv. 43; Judg. xii. 4; 2 K. x. 33).

Man'drakes (Heb. pl. *dudâim*). The *dudâim* are mentioned in Gen. xxx. 14–16, and in Cant. vii. 13. From the former passage we learn that they were found in the fields of Mesopotamia, where Jacob and his wives were at one time living, and that the fruit was gathered "in the days of wheat-harvest," i. e. in May. From Cant. vii. 13 we learn that the plant in question was strong-scented, and that it grew in Palestine. Various conjectures have been made, but probably the mandrake (*Atropa Mandragora*) is the plant denoted by the Hebrew word. The LXX., Vulgate, Syriac, and Arabic versions, the Targums, the most learned of the Rabbis, and many later commentators, favor the A. V. translation. The mandrake is far from odoriferous, the whole plant being, in European estimation at all events, very fetid. But Oedmann, after quoting authorities to show that the mandrakes were prized by the Arabs for their odor, makes the following just remark:—"It is known that Orientals set an especial value on strongly-smelling things that to more delicate European senses are unpleasing . . . . The intoxicating qualities of the mandrake, far from lessening its value, would rather add to it, for every one knows with what relish the Orientals use all kinds of preparations to produce intoxication." It is a matter of common belief in the East that this plant has the power to aid in the procreation of offspring. That the fruit was fit to be gathered at the time of the wheat-harvest is clear from the testimony of several travellers. Schultze found mandrake-apples on the 15th of May. Hasselquist saw them at Nazareth early in May. Thomson found mandrakes ripe on the lower ranges of Lebanon and Hermon toward the end of April.

The Mandrake (*Atropa Mandragora*).

Ma'neh. WEIGHTS AND MEASURES.

Man'ger [main'jer] occurs only in connection with the birth of Christ, in Lk. ii. 7, 12, 16. The original Gr. term is *phatnê*, which is found but once besides in the N. T., viz. Lk. xiii. 15, where it is rendered by "stall." The word in classical Greek undoubtedly = a manger, crib, or feeding-trough; but, according to Schleusner, in the N. T. it = the open court-yard attached to the INN or khan, and enclosed by a rough fence of stones, wattle, or other slight material, into which the cattle would be shut at night, and where the poorer travellers might unpack their animals and take up their lodging, when they were either by want of room or want of means excluded from the house. This conclusion is supported by the Vulgate and Peshito-Syriac, and by the customs of Palestine. (BARN.) The above interpretation is of course at variance with the traditional belief that the Nativity took place in a cave. Stanley (151 f., 434 ff.) has, however, shown how destitute of foundation this tradition is.

Ma'ni (Gr.) = BANI 4 (1 Esd. ix. 30).

Man'li-us, Ti'tus (both L., Manlius [i. e. *born early* *in the morning* (so Pott)] denoting the Roman clan to which he belonged; see Titus). In the account of the conclusion of the campaign of Lysias (B. C. 163) against the Jews given in 2 Mc. xi., four letters are introduced, of which the last purports to be from "Quintus Memmius, and Titus Manlius, ambassadors of the Romans" (ver. 34–38), confirming the concessions made by Lysias. There can be but little doubt that the letter is a fabrication. (Apocrypha.) No such names occur among the many legates to Syria noticed by Polybius; and there is no room for the mission of another embassy between two recorded shortly before and after the death of Antiochus Epiphanes. If, as seems likely, the true reading is Titus Manius (not Manlius), the writer was probably thinking of the former embassy when Caius Sulpicius and Manios Sergius were sent to Syria.

Man'na (Heb. *mân*). The most important passages on this topic are—Ex. xvi. 14–36; Num. xi. 7–9; Deut. viii. 3, 16; Josh. v. 12; Ps. lxxviii. 24, 25; Wis. xvi. 20, 21. From these passages we learn that the manna came every morning except the Sabbath, in the form of a small round seed resembling the hoar frost; that it must be gathered early, before the sun became so hot as to melt it; that it must be gathered every day except the Sabbath; that the attempt to lay aside for a succeeding day, except on the day immediately preceding the Sabbath, failed by the substance becoming wormy and offensive; that it was prepared for food by grinding and baking; that its taste was like fresh oil, and like wafers made with honey, equally agreeable to all palates; that the whole nation subsisted upon it for forty years; that it suddenly ceased when they first got the new corn of the land of Canaan; and that it was always regarded as a miraculous gift directly from God, and not as a product of nature. The natural products of the Arabian deserts and other Oriental regions, which bear the name of manna, have not the qualities or uses ascribed to the manna of Scripture. They are all condiments or medicines rather than food, produced only three or four months in the year, in small quantities, capable of being kept a long time, but just as liable to deteriorate on the Sabbath as on any other day, not supplied in double quantity on the day before the Sabbath, nor ceasing at once and for ever. The manna of Scripture we regard therefore (so Prof. Stowe) as wholly miraculous, and not in any respect a product of nature. The etymology and meaning of the word are best given by the LXX., Vulgate, and Josephus. According to all these authorities, with which the Syriac also agrees, the Heb. word *mân*, by which this substance is always designated in the Hebrew Scriptures, is the neuter interrogative pronoun (what?); and the name is derived from the inquiry (Heb. *mân hû* = what is this?), which the Hebrews made when they first saw it upon the ground. The Arabian physician Avicenna thus describes the manna which in his time was used as a medicine:—"Manna is a dew which falls on stones or bushes, becomes thick like honey, and can be hardened so as to be like grains of corn." The substance now called manna in the Arabian desert through which the Israelites passed, is collected in June from the *tarfa* or tamarisk shrub (*Tamarix Gallica*). According to Burckhardt it drops from the thorns on the sticks and leaves with which the

French Tamarisk (*Tamarix Gallica*).

Alhagi Maurorum.

ground is covered, and must be gathered early in the day, or it will be melted by the sun. The Arabs cleanse and boil it, strain it through a cloth, and put it in leathern bottles; and in this way it can be kept uninjured for several years. They use it like honey or butter with their unleavened bread, but never make it into cakes or eat it by itself. Rauwolf and some more recent travellers have observed that the dried grains of the Oriental manna were like the coriander-seed. Niebuhr observed that at Mardin in Mesopotamia, the manna lies like meal on the leaves of a tree called in the East *ballôt* and *afs* or *as*, which he regards as a species of oak. The harvest is in July and August, and much more plentiful in wet than in dry seasons. In the valley of the Jordan Burckhardt found manna like gum on the leaves and branches of the tree *gharrob*, which is as large as the olive-tree, having a leaf like the poplar, though somewhat broader. Two other shrubs which have been supposed to yield the manna of Scripture, are the *Alhagi Maurorum*, or Persian *manna*, and the *Alhagi Desertorum*—thorny plants common in Syria, and sometimes called *camel's thorn*. The manna of European commerce comes mostly from Calabria and Sicily. It is gathered during the months of June and July from some species of ash (*Ornus Europæa* and *Ornus rotundifolia*), from which it drops in consequence of a puncture by an insect resembling the locust, but distinguished from it by having a sting under its body. The substance is fluid at night, and resembles the dew, but in the morning it begins to harden.—In allusion to the manna or "bread from heaven," our Saviour declares Himself "the true bread from heaven" (Jn. vi. 31 ff.). The "hidden manna" (Rev. ii. 17) symbolizes the enjoyments of the kingdom of heaven; in allusion to the manna laid up in the ark, of which the antitype is in the true temple in heaven (Ex. xvi. 33 ff.; Rev. xi. 19; compare Heb. ix. 4, 11) (Rbn. *N. T. Lex.*).

Ma-no'ah (Heb. *a resting*, *rest*, Ges.), the father of Samson; a Danite, native of Zorah (Judg. xiii. 2). The narrative of the Bible (xiii. 1–23), of the circumstances which preceded the birth of Samson, supplies us with very few and faint traits of Manoah's character or habits. He seems to have had some occupation which separated him during part of the day from his wife, though that was not field-work, because it was in the field that his wife was found by the angel during his absence. He was hospitable, as his forefather Abraham had been before him; he was a worshipper of Jehovah, and reverent to a great degree of fear. These faint lineaments are brought into somewhat greater distinctness by Josephus (v. 8, §§ 2, 3), on what authority we have no means of judging, though his account is doubtless founded on some ancient Jewish tradition or record. We hear of Manoah once again in connection with the marriage of Samson to the Philistine of Timnath. His father and mother remonstrated with him thereon, but to no purpose (Judg. xiv. 2, 3). They then accompanied him to Timnath, both on the preliminary visit (5, 6), and to the marriage itself (9, 10). Manoah appears not to have survived his son (xvi. 31).

Man'slay-er. The cases of manslaughter mentioned appear to be a sufficient sample of the intention of the lawgiver. *a*. Death by a blow in a sudden quarrel (Num. xxxv. 22). *b*. Death by a stone or missile thrown at random (22, 23). *c*. By the blade of an axe flying from its handle (Deut. xix. 5). *d*. Whether the case of a person killed by falling from a roof unprovided with a parapet involved the guilt of manslaughter on the owner, is not clear; but the law seems intended to prevent the imputation of malice in any such case, by preventing as far as possible the occurrence of the fact itself (xxii. 8). In all these and the like cases the manslayer was allowed to retire to a city of refuge. (Blood, Avenger of.) Besides these the following may be mentioned as cases of homicide: *a*. An animal, not known to be vicious, causing death to a human being, was to be put to death, and regarded as unclean. But if it was known to be vicious, the owner also was liable to fine, and even death (Ex. xxi. 28, 31). *b*. A thief overtaken at night in the act might lawfully be put to death, but if the sun had risen the act of killing him was to be regarded as murder (Ex. xxii. 2, 3). Punishments.

Man'tle, the A. V. translation of—1. Heb. *sĕmîchâh* (Judg. iv. 18 only; margin "rug," or "blanket"). It denotes the thing with which Jael covered Sisera. It may be inferred that it was some part of the regular furniture of the tent. The clew to a more exact signification is given by the Arabic version of the Polyglott, which renders it by *alcatifah*, a word explained by Dozy to mean certain articles of a thick fabric, in shape like a plaid or shawl, which are commonly used for beds by the Arabs.—2. Heb. *mĕ'il* (1 Sam. xv. 27, xxviii. 14; Ezr. ix. 3, 5; Job i. 20, ii. 12; Ps. cix. 29), in other passages of the A. V. rendered "coat," "cloak," and "robe." (Dress, III.) This inconsistency is undesirable; but in one case only—that of Samuel—is it of importance. It is interesting to know that the garment which his mother made and brought to the infant prophet at her annual visit to the Holy Tent at Shiloh was a miniature of the official priestly tunic or robe; the same that the great prophet wore in mature years (1 Sam. xv. 27), and by which he was on one occasion actually identified by Saul (xxviii. 14).—3. Heb. *ma'ătâphâh* (Is. iii. 22 only), apparently some article of a lady's dress; probably an exterior tunic, longer and ampler than the internal one, and provided with sleeves (so Mr. Grove, after Schroeder; see Dress, III.).—4. Heb. *addereth* (1 K. xix. 13, 19; 2 K. ii. 8, 13, 14); elsewhere translated "garment" (Gen. xxv. 25; Josh. vii. 21, 24; Zech. xiii. 14), once "robe" (Jon. iii. 6). By it, and it only, is denoted the cape or wrapper which, with the exception of a strip of skin or leather round his loins, formed, as we have every reason to believe, the sole garment of the prophet Elijah (so Mr. Grove). It was probably of sheepskin, such as is worn by the modern dervishes. Gesenius translates the Hebrew word, *a wide cloak*, *mantle*, L. *pallium*; Fürst, *mantle*, properly the *wide*, *large* overcoat in which persons wrapped themselves. Babylonish Garment; Dress; Girdle.

* **Man'u-scripts.** Old Testament; New Testament.

Ma'och (Heb. *breast-band?* Ges.; *a poor one*, Fü.), the father of Achish, king of Gath, with whom David took refuge (1 Sam. xxvii. 2).

Ma'on (Heb. *habitation*, *dwelling*, Ges., Fü.), a city in the mountains of Judah; a member of the same group with Carmel and Ziph (Josh. xv. 55). In the "wilderness" (Desert 2) of Maon David and his men were lurking when the treachery of the Ziphites brought Saul upon them (1 Sam. xxiii. 24, 25). Over its pastures ranged the sheep and goats of Nabal (xxv. 2). Robinson identifies Maon with *Ma'in*, a lofty conical hill, about seven miles S. of Hebron. In the genealogical records of Judah in

1 Chr. ii. 45, Maon appears as a descendant of Hebron, and in its turn the "father" or colonizer of Beth-zur. In the original the name of Maon is identical with that of the MEHUNIM, and before the conquest it may possibly have been one of their towns.

Ma'on-ites (fr. Heb. = MAON), the, a people mentioned in one of the addresses of Jehovah to the repentant Israelites (Judg. x. 12). The name = MEHUNIM; but, as no invasion of Israel by this people is related before the date of the passage in question, various explanations and conjectures have been offered. The reading of the LXX. is "Midian."

Ma'ra (Heb. = MARAH, Ges.), the name which NAOMI adopted in the exclamation forced from her by the recognition of her fellow-citizens at Bethlehem (Ru. i. 20), "Call me not Naomi (*pleasant*), but call me Mara (*bitter*), for Shaddai (A. V. 'the Almighty') hath dealt very bitterly with me."

Ma'rah (Heb. *bitter, bitterness*, i. e. calamity, Ges.), a place in the wilderness of Shur or Etham, three days' journey distant (Ex. xv. 22–24; Num. xxxiii. 8) from the place at which the Israelites crossed the Red Sea, and where was a spring of bitter water, sweetened subsequently by the casting in of a tree which "the Lord showed" to Moses. Burckhardt suggested that Moses made use of the berries of the plant *Ghurkud*. Robinson could not find that this or any tree was now known to the Arabs to possess such properties; nor would those berries have been found so early in the season (two or three weeks after the Passover). The transaction was surely miraculous, and the effect would be permanent. *Hawârah*, distant sixteen and a half hours from *Ayoun Mousa*, has been by Robinson, as also by Burckhardt, Schubert, and Wellsted, identified with it, apparently because it is the bitterest water in the neighborhood. Winer says that a still bitterer well lies E. of Marah, the claims of which Tischendorf, it appears, has supported. Lepsius prefers *Wady Ghurundel*. Stanley thinks that the claims may be left between this and *Hawârah*.

Mar'a-lah (Heb. *trembling*, perhaps *earthquake*, Ges.), one of the landmarks on the boundary of Zebulun (Josh. xix. 11).

Mar-an-ath'a (1 Cor. xvi. 22), a Grecized form of the Aramaic words *mâran ăthâ* = *our Lord cometh*. It appears to be "a weighty watchword," to impress on the disciples the truth that the Lord was at hand, and that they should be ready for His coming (Alford).

Mar'ble. Like the Gr. *marmaros*, the Heb. *shêsh*, the generic term for marble, probably = almost any shining stone. The so-called marble of Solomon's architectural works, which Josephus calls *white stone*, may thus have been limestone—(*a*) from near Jerusalem; (*b*) from Lebanon (Jura limestone), identical with the material of the Sun Temple at Baalbec; or (*c*) white marble from Arabia or elsewhere. There can be no doubt that Herod, both in the Temple and elsewhere, employed Parian or other marble. The marble pillars and tesseræ of various colors of the palace at Susa came doubtless from Persia itself (Esth. i. 6). ALABASTER; ARCHITECTURE; COLORS, I. 1; PALESTINE, *Geology*. PORPHYRE.

Mar-chesh'van [-kesh-]. MONTH.

Mar'cus (L. *a large hammer*, Isidore of Seville; among the Romans a common first name, afterward also a surname) = the Evangelist MARK (Col. iv. 10; Phm. 24; 1 Pet. v 13).

Mar-do-che'us (L. *Mardochæus*, fr. Heb. = MORDECAI). **1.** MORDECAI 1, the uncle of Esther (Esth. x. 1, xi. 2, 12, xii. 1–6, xvi. 13; 2 Mc. xv. 36).—**2.** MORDECAI 2 (1 Esd. v. 8).

Ma-re'shah (Heb. *at the head*, Ges.; *possession*, Fü.). **1.** A city of Judah in the low country; named in the same group with KEILAH and NEZIB (Josh. xv. 44). If we may so interpret the notices of 1 Chr. ii. 42, Hebron itself was colonized from Mareshah. It was one of the cities fortified and garrisoned by Rehoboam after the rupture with the northern kingdom (2 Chr. xi. 8). The natural inference is, that it commanded some pass or position of approach. "In the valley of ZEPHATHAH at Mareshah" ZERAH 5 was met and repulsed by ASA (xiv. 9, 10). Mareshah is mentioned once or twice in the history of the Maccabean struggles. Judas probably passed through it on his way from Hebron to avenge the defeat of Joseph and Azarias (1 Mc. v. 66). A few days later it afforded a refuge to Gorgias when severely wounded in the attack of Dositheus (2 Mc. xii. 35). It was burnt by Judas in his Idumean war, in passing from Hebron to Azotus. About the year 110 B. C. it was taken from the Idumeans by John Hyrcanus. It was in ruins in the fourth century, when Eusebius and Jerome describe it as in the second mile from Eleutheropolis. A little over a Roman mile S. S. W. of *Beit Jibrîn* (ELEUTHEROPOLIS) is a site called *Marash*, which is very possibly the representative of the ancient Mareshah. It was the native place of the prophet ELIEZER 6, and is one of the towns which Micah attempts to rouse to a sense of danger (2 Chr. xx. 37; Mic. i. 15). (GATH; MORESHETH-GATH.)—**2.** Father of Hebron, and apparently = MESHA 2 (1 Chr. ii. 42).—**3.** In 1 Chr. iv. 21 we find Mareshah again named as deriving his origin from SHELAH, the third son of Judah.

Mar'i-moth (L.) = MERAIOTH the priest (2 Esd. i. 2; compare Ezr. vii. 3).

Mar'i-sa (Gr.) = MARESHAH (2 Mc. xii. 35).

Mark (Gr. *Markos*, fr. L. MARCUS). Mark the evangelist probably = "John whose surname was Mark" (Acts xii. 12, 25). Grotius indeed maintains the contrary. But John was the Jewish name, and Mark = MARCUS, a name of frequent use amongst the Romans, was adopted afterward, and gradually superseded the other. John Mark was the son of a certain Mary, who dwelt at Jerusalem, and was probably born in that city (xii. 12). He was the cousin (so Archbishop Thomson, Robinson, &c.; A. V. "sister's son") of BARNABAS (Col. iv. 10). To Mary's house, as to a familiar haunt, Peter came after his deliverance from prison (Acts xii. 12), and there found "many gathered together praying;" and probably John Mark was converted by Peter from meeting him in his mother's house, for he speaks of "Marcus my son" (1 Pet. v. 13). The theory that he was one of the seventy disciples is without any warrant. Another theory, that the "young man having a linen cloth cast about his naked body," mentioned by Mark alone (xiv. 51, 52), was the evangelist himself, has been adopted by Townson, Olshausen, Lange, &c. The detail of facts is remarkably minute, the name only is wanting. Probably (so Archbishop Thomson) Mark suppressed his own name, whilst telling a story which he had the best means of knowing. (LAZARUS 1.) Anxious to work for Christ, he went with PAUL and Barnabas as their "minister" on their first journey; but at Perga, turned back (Acts xii. 25, xiii. 13). On the second journey Paul would not accept him again as a companion, but

Barnabas his kinsman was more indulgent; and thus he became the cause of the memorable "sharp contention" between them (xv. 36–40). Whatever was the cause of Mark's vacillation, it did not separate him forever from Paul, for we find him by the side of that apostle in his first imprisonment at Rome (Col. iv. 10; Phn. 24). In the former place a possible journey of Mark to Asia is spoken of. Somewhat later he is with Peter at BABYLON (1 Pet. v. 13). On his return to Asia he seems to have been with Timothy at Ephesus when Paul wrote to him during his second imprisonment (2 Tim. iv. 11). When we desert Scripture we find the facts doubtful and even inconsistent. The relation of Mark to Peter is of great importance for our view of his Gospel. Ancient writers with one consent make the evangelist the *interpreter* of the Apostle Peter. Some (Eichhorn, Bertholdt, &c.) explain this word to mean that the office of Mark was to translate into the Greek tongue the Aramaic discourses of the apostle; whilst others (Valesius, Alford, Lange, &c.) adopt the more probable view that Mark wrote a Gospel which conformed more exactly than the others to Peter's preaching, and thus "interpreted" it to the Church at large. (MARK, GOSPEL OF.) The report that Mark was the companion of Peter *at Rome*, is no doubt of great antiquity. Sent on a mission to Egypt by Peter, Mark there founded the Church of Alexandria, and preached in various places, then returned to Alexandria, of which Church he was bishop, and suffered a martyr's death. But none of these later details rest on sound authority (so Archbishop Thomson).

Mark (see above), **Gos'pel of.** The characteristics of this Gospel, the shortest of the four inspired records, will appear from the discussion of the various questions that have been raised about it.—I. *Sources of this Gospel.* The tradition that it gives the teaching of Peter rather than of the rest of the apostles, has been alluded to. (MARK.) John the Presbyter is spoken of by Papias as the interpreter of Peter. Irenæus calls Mark "interpreter and follower of Peter," and cites the opening and the concluding words of the Gospel as we now possess them (iii., x. 6). Eusebius says, on the authority of Clement of Alexandria, that the hearers of Peter at Rome desired Mark, the follower of Peter, to leave with them a record of his teaching; upon which Mark wrote his Gospel, which the apostle afterward sanctioned with his authority, and directed that it should be read in the churches. Tertullian speaks of the Gospel of Mark as being connected with Peter, and so having apostolic authority. If the evidence of the apostle's connection with this Gospel rested wholly on these passages, it would not be sufficient, since the witnesses, though many in number, are not all independent of each other. But there are peculiarities in the Gospel which are best explained by the supposition that Peter in some way superintended its composition. Whilst there is hardly any part of its narrative that is not common to it and some other Gospel, in the manner of the narrative there is often a marked character, which puts aside at once the supposition that we have here a mere epitome of Matthew and Luke. The picture of the same events is far more vivid; touches are introduced such as could only be noted by a vigilant eye-witness, and such as make us almost eye-witnesses of the Redeemer's doings. The most remarkable case of this is the account of the Gadarene demoniac (Mk. v. 3–6). To this must be added that whilst Mark goes over the same ground for the most part as the other evangelists, and especially Matthew, there are many facts thrown in which prove that we are listening to an independent witness. Thus the humble origin of Peter is made known through him (i. 16–20), and his connection with Capernaum (i. 29); he tells us that Levi was "the son of Alpheus" (ii. 14), that Peter was the name given by our Lord to Simon (iii. 16), and Boanerges a surname added by Him to the names of two others (iii. 17); he assumes the existence of another body of disciples wider than the Twelve (iii. 32, iv. 10, 36, viii. 34, xiv. 51, 52): we owe to him the name of Jairus (v. 22), the word "carpenter" applied to our Lord (vi. 3), the nation of the "Syrophenician" woman (vii. 26); he substitutes Dalmanutha for the "Magdala" of Matthew (viii. 10); he names Bartimeus (x. 46); he alone mentions that our Lord would not suffer any man to carry any vessel through the Temple (xi. 16); and that Simon of Cyrene was the father of Alexander and Rufus (xv. 21). All these are tokens of an independent writer, different from Matthew and Luke, and in the absence of other traditions it is natural to look to Peter. One might hope that much light would be thrown on this question from the way in which Peter is mentioned in the Gospel; but the evidence is not so clear as might have been expected. On the whole, the internal evidence inclines us (so Archbishop Thomson) to accept the account that this Gospel has some connection with Peter. (INSPIRATION.)—II. *Relation of Mark to Matthew and Luke.* Up to this day three views are maintained with equal ardor: (*a*) that Mark's Gospel is the original Gospel out of which the other two have been developed (Thiersch, Herder, Storr, Ewald, &c.), (*b*) that it was a compilation from the other two, and therefore was written last (Griesbach, De Wette, &c.); and (*c*) that it was copied from Matthew, and forms a link of transition between the other two (Hilgenfeld). It is obvious that they refute one another: the same internal evidence suffices to prove that Mark is the first, and the last, and the intermediate. Let us return to the facts. The Gospel of Mark contains scarcely any events not recited by the others. There are verbal coincidences with each of the others, and sometimes peculiar words from both meet together in the parallel place in Mark. On the other hand, there are unmistakable marks of independence. The hypothesis which best meets these facts is, that whilst the matter common to all three evangelists, or to two of them, is derived from the oral teaching of the apostles, which they had purposely reduced to a common form, our evangelist writes as an independent witness to the truth, and not as a compiler; and that the tradition that the Gospel was written under the sanction of Peter, and its matter in some degree derived from him, is made probable by the evident traces of an eye-witness in many of the narratives. (GOSPELS.)—III. *This Gospel written primarily for Gentiles.* The evangelist scarcely refers to the O. T. in his own person. The word Law does not once occur. The genealogy of our Lord is likewise omitted. Other matters interesting chiefly to the Jews are likewise omitted; e. g. the references to the O. T. and Law in Mat. xii. 5–7, the reflections on the request of the Scribes and Pharisees for a sign, Mat. xii. 38–45; the parable of the king's son, Mat. xxii. 1–14; and the awful denunciation of the Scribes and Pharisees in Mat. xxiii. Explanations are given in some places, which Jews could not require: thus, Jordan is a "river" (Mk. i. 5; Mat. iii. 6); the Pharisees, &c., "used to fast" (Mk. ii. 18; Mat. ix. 14), and other customs of theirs are described (Mk. vii. 1–4; Mat. xv. 1, 2); "the time of figs was not yet," i. e. at the season of the Passover (Mk. xi. 13; Mat. xxi. 19); the Sadducees' worst tenet is mentioned (Mk. xii. 18); the Mount of Olives is "over against the temple" (Mk. xiii. 3; Mat. xxiv. 3); at the Passover men eat "unleavened bread" (Mk. xiv. 1, 12; Mat. xxvi. 2, 17), and explanations are given which Jews would not need (Mk. xv. 6, 16, 42; Mat. xxvii. 15, 27, 57). Matter that might offend is omitted, as Mat. x. 5, 6, vi. 7, 8. Passages abound in which the antagonism between the Pharisaic legal spirit and the Gospel comes out strongly (Mk. i. 22, ii. 19, 22, x. 5, viii. 15), which hold out hopes to the heathen of admission to the kingdom of heaven even without the Jews (xii. 9), and which put ritual forms below the worship of the heart (ii. 18, iii. 1–5, vii. 5–23, xii. 33). Mark alone preserves these words of Jesus, "The Sabbath was made for man, and not man for the Sabbath" (ii. 27). From the general testimony of these and other places, whatever may be objected to an inference from one or other amongst them, there is little doubt but that the Gospel was meant for use in the first instance amongst Gentiles.—IV. *Time when the Gospel was written.* Nothing can be certainly determined on this point. The traditions are contradictory. Irenæus says that it was written after the death of the Apostle Peter; but in other passages (Eusebius *H. E.*) it is supposed to be written during Peter's lifetime. In the Bible there is nothing to decide the question. It is not likely that it dates before the reference to Mark in Col. iv. 10, where he is only introduced as a relative of Barnabas, as if this were his greatest distinction; and this epistle was written about A. D. 62. On the other hand it was written before the destruction of Jerusalem (Mk. xiii. 13, 24–30, 33, &c.). Probably, therefore, it was written between A. D. 63 and 70.—V. *Place where the Gospel was written.* The place is as uncertain as the time. Clement, Eusebius, Jerome, and Epiphanius, pronounce for Rome, and many moderns take the same view. Chrysostom thinks Alexandria; but this is not confirmed by other testimony.—VI. *Language.* The Gospel was written in Greek; of this there can be no doubt if ancient testimony is to weigh. Baronius indeed, on the authority of an old Syriac translation, asserts that Latin was the original language.—VII. *Genuineness of the Gospel.* All ancient testimony makes Mark the author of a certain Gospel, and that this is the Gospel which has come down to us, there is not the least historical ground for doubting. Owing to the very few sections peculiar to Mark, evidence from patristic quotation is somewhat difficult to produce. Justin Martyr, however, quotes ch. ix. 44, 46, 48, xii. 30, and iii. 17, and Irenæus cites both the opening and closing words (iii. x. 6). An important testimony in any case, but doubly so from the doubt that has been cast on the closing verses (xvi. 9–19). These verses are found in the Alexandrine, Ephrem, Beza, and many other MSS., the principal versions, &c.; but not in the Vatican and Sinaitic MSS., &c. They are rejected by Griesbach, Rosenmüller, Schulz, Fritzsche, Wieseler, Ewald, Meyer, Tischendorf, Alford, &c. Their genuineness is affirmed by Simon, Bengel, Matthæi, Eichhorn, Hug, Kuinoel, Olshausen, Ebrard, De Wette, Bleek, Lachmann, Lange, &c. (Schaff *in Lange's Comm.*, Venables in Kitto, Ayre). (NEW TESTAMENT I. § 39.) With the exception of these few verses the genuineness of the Gospel is placed above the reach of reasonable doubt. (CANON.)—VIII. *Style and Diction.* The purpose of the evangelist seems to be to place before us a vivid picture of the earthly acts of Jesus. The style is peculiarly suitable to this. He uses the present tense instead of the Greek narrative aorist, almost in every chapter. Precise and minute details as to persons, places, and numbers, abound in the narrative. All these tend to give force and vividness to the picture of the human life of our Lord. On the other side, the facts are not very exactly arranged. Its conciseness sometimes makes this Gospel more obscure than the others (i. 13, ix. 5, 6, iv. 10–34). Many peculiarities of diction may be noticed; amongst them the following:—1. Hebrew (Aramaic) words are used, but explained for Gentile readers (iii. 17, 22, v. 41, vii. 11, 34, ix. 43, x. 46, xiv. 36, xv. 22, 34). 2. Latin words are very frequent. (ARMY II.; EXECUTIONER 2; MONEY; PENNY; PRETORIUM, &c.) 3. The substantive is often repeated instead of the pronoun: as (to cite from ch. ii. only) ii. 16, 18, 20, 22, 27, 28. 4. The same idea is often repeated under another expression, as i. 42, ii. 25, viii. 15, xiv. 68, &c. 5. And sometimes the repetition is effected by means of the opposite, as in i. 22, 44, and many other places. 6. Sometimes emphasis is given by simple reiteration, as in ii. 15, 19. 7. There are many words peculiar to Mark. The diction of Mark presents the difficulty that whilst it abounds in Latin words, and in expressions that recall Latin equivalents, it is still much more akin to the Hebraistic diction of Matthew than to the pure style of Luke.—IX. *Quotations from the O. T.* The following list of references to the O. T. is nearly or quite complete:—

Mark i. 2	Mal. iii. 1.
" 3	Is. xl. 3.
" 44	Lev. xiv. 2.
ii. 25	1 Sam. xxi. 6.
iv. 12	Is. vi. 10.
vii. 6	Is. xxix. 13.
" 10	Ex. xx. 12, xxi. 17.
ix. 44	Is. lxvi. 24.
x. 4	Deut. xxiv. 1.
" 7	Gen. ii. 24.
" 19	Ex. xx. 12–17.
xi. 17	Is. lvi. 7; Jer. vii. 11.
xii. 10	Ps. cxviii. 22.
" 19	Deut. xxv. 5.
" 26	Ex. iii. 6.
" 29	Deut. vi. 4.
" 31	Lev. xix. 18.
" 36	Ps. cx. 1.
xiii. 14	Dan. ix. 27.
" 24	Is. xiii. 10.
xiv. 27	Zech. xiii. 7.
" 62	Dan. vii. 13.
xv. 28(?)	Is. liii. 12.
" 34	Ps. xxii. 1.

—X. *Contents of the Gospel.* Though this Gospel has little historical matter which is not shared with some other, it would be a great error to suppose that the voice of Mark could have been silenced without injury to the divine harmony. It is the history of the war of Jesus against sin and evil in the world during the time that He dwelt as a Man among men. Its motto might well be, as Lange observes, those words of Peter: "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him" (Acts x. 38). The principal divisions in the Gospel are—1. John the Baptist and Jesus (i. 1–13). 2. Acts of Jesus in Galilee

(i. 14–ix. 50). 3. Teaching in Peræa, where the spirit of the new kingdom of the Gospel is brought out (x. 1–34). 4. Teaching, trials, and sufferings in Jerusalem. Jesus revealing Himself as Founder of the new kingdom (x. 35–xv. 47). 5. Resurrection (xvi.).

* **Mar'ket**, the A. V. translation of—1. Heb. *ma-'ărâb* = *barter*, *traffic*, also *place of barter*, *market*, *mart*, also *gain* from traffic, Ges. (Ez. xxvii. 13, 17, 19, 25); also translated "merchandise" (ver. 9, 13 margin, 27, 33, 34). (COMMERCE; FAIRS.)—2. Gr. *agora* = *a place of public resort* in towns and cities; any open place where the people came together for business, or to sit and converse; in N. T. *a place*, *market-place*, *forum*, Robinson *N. T. Lex.* (GATE) (Mat. xi. 16, xx. 3, xxiii. 7, &c.). See ATHENS, &c.

Mar'moth = MEREMOTH the priest (1 Esd. viii. 62; compare Ez. viii. 33).

Ma'roth (Heb. *bitternesses*), one of the towns of the western lowland of Judah whose names are alluded to or played upon by Micah (i. 12).

Mar'riage. The topics which this subject presents to our consideration in connection with Biblical literature may be most conveniently arranged under the following five heads:—I. Its origin and history. II. The conditions under which it could be legally effected. III. The modes by which it was effected. IV. The social and domestic relations of married life. V. The typical and allegorical references to marriage.—I. The institution of marriage is founded on the requirements of man's nature, and dates from the time of his original creation. The Creator, seeing it "not good for man to be alone," determined to form an "help meet for him" (Gen. ii. 18), and accordingly completed the work by the addition of the female to the male (i. 27). No sooner was the formation of woman effected, than ADAM recognized in that act the will of the Creator as to man's social condition. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (ii. 24). From these words, coupled with the circumstances attendant on the formation of the first woman, we may evolve the following principles:—(1.) The unity of man and wife, as implied in her being formed out of man, and as expressed in the words "one flesh;" (2.) the indissolubleness of the marriage bond, except on the strongest grounds (compare Mat. xix. 9); (3.) monogamy, as the original law of marriage; (4.) the social equality of man and wife; (5.) the subordination of the wife to the husband (1 Cor. xi. 8, 9; 1 Tim. ii. 13); and (6.) the respective duties of man and wife. The introduction of sin into the world modified to a certain extent the mutual relations of man and wife. As the blame of seduction to sin lay on the latter, the condition of subordination was turned into subjection, and it was said to her of her husband, "he shall rule over thee" (Gen. iii. 16). The evil effects of the fall were soon apparent in polygamy (iv. 19), and the promiscuous intermarriage of the "sons of God" (Sethites) with the "daughters of men" (Cainites) in the days preceding the flood (vi. 2). In the post-diluvial age the usages of marriage were marked with the simplicity that characterizes a patriarchal state of society. The rule of monogamy was reëstablished by the example of Noah and his sons (vii. 13). The early patriarchs selected their wives from their own family (xi. 29, xxix. 4, xxviii. 2), and the necessity for doing this on religious grounds superseded the prohibitions that afterward held good against such marriages on the score of kindred (xx. 12; Ex. vi. 20; compare Lev. xviii. 9, 12). Polygamy prevailed (Gen. xvi. 4, xxv. 1, 6, xxviii. 9, xxix. 23, 28; 1 Chr. vii. 14), but to a great extent divested of the degradation which in modern times attaches to that practice. In judging of it we must take into regard the following considerations:—(1.) that the *principle* of monogamy was retained, even in the practice of polygamy, by the distinction made between the chief or original wife and the secondary wives (CONCUBINE); (2.) that the motive which led to polygamy was that absorbing desire of progeny which is prevalent throughout Eastern countries, and was especially powerful among the Hebrews; and (3.) that the power of a parent over his child, and of a master over his slave, was paramount even in matters of marriage, and led in many cases to phases of polygamy that are otherwise quite unintelligible, as, e. g., to the cases where it was adopted by the husband *at the request of his wife*, under the idea that children born to a slave were in the eye of the law the children of the mistress (Gen. xvi. 3, xxx. 4, 9); or, again, to cases where it was adopted at the instance of the father (xxix. 23, 28; Ex. xxi. 9, 10). DIVORCE also prevailed in the patriarchal age, though but one instance of it is recorded (Gen. xxi. 14). Of this, again, we must not judge by our own standard. The Mosaic Law (LAW OF MOSES) aimed at mitigating rather than removing evils which were inseparable from the state of society in that day. Its enactments were directed (1.) to the discouragement of polygamy; (2.) to obviate the injustice frequently consequent upon the exercise of the rights of a father or a master; (3.) to bring divorce under some restriction; and (4.) to enforce purity of life during the maintenance of the matrimonial bond. The practical results of these regulations may have been very salutary, but on this point we have but small opportunities of judging. The usages themselves, to which we have referred, remained in full force to a late period. In the post-Babylonian period monogamy appears to have become more prevalent than at any previous time: indeed we have no instance of polygamy during this period on record in the Bible, all the marriages noticed being with single wives (Tob. i. 9, ii. 11; Sus. 29, 63; Mat. xviii. 25; Lk. i. 5; Acts v. 1). During the same period the theory of monogamy is set forth in Ecclus. xxvi. 1–27. The practice of polygamy nevertheless still existed; Herod the Great had no less than nine wives at one time. The abuse of divorce continued unabated. Our Lord and His apostles reëstablished the integrity and sanctity of the marriage-bond by the following measures:—(1.) by the confirmation of the original charter of marriage as the basis on which all regulations were to be framed (Mat. xix. 4, 5); (2.) by the restriction of divorce to the case of fornication (ADULTERY), and prohibition of remarriage in all persons divorced on improper grounds (v. 32, xix. 9; Rom. vii. 3; 1 Cor. vii. 10, 11); (3.) by the enforcement of moral purity generally (Heb. xiii. 4, &c.), and especially by the formal condemnation of fornication, which appears to have been classed among acts morally indifferent by a certain party in the Church (Acts xv. 20). Shortly before the Christian era an important change took place in the views entertained on the question of marriage as affecting the spiritual and intellectual parts of man's nature. Throughout the O. T. period marriage was regarded as the indispensable duty of every man, nor was it surmised that there existed in it any drawback to the attainment of the highest degree of holiness. In the interval between the Old and N. T. periods, a spirit of asceticism had been evolved. The ESSENES were the first to propound doubts as to the propriety of marriage: some of them avoided it altogether, others availed themselves of it under restrictions. Similar views were adopted by the Therapeutæ (ALEXANDRIA), and afterward by the Gnostics (PHILOSOPHY); thence they passed into the Christian Church, forming one of the distinctive tenets of the Encratites, and finally developing into the system of monachism.—II. The conditions of legal marriage are decided by the prohibitions which the law of any country imposes upon its citizens. In the Hebrew commonwealth these prohibitions were of two kinds, according as they regulated marriage (i.) between an Israelite and a non-Israelite, and (ii.) between an Israelite and one of his own community. i. The prohibitions relating to foreigners were based on that instinctive feeling of exclusiveness, which forms one of the bonds of every social body, and which prevails with peculiar strength in a rude state of society. The only distinct prohibition in the Mosaic Law refers to the Canaanites, with whom the Israelites were not to marry on the ground that it would lead them into idolatry (Ex. xxxiv. 16; Deut. vii. 3, 4). But beyond this, the legal disabilities to which the Ammonites and Moabites were subjected (xxiii. 3), acted as a virtual bar to intermarriage with them, totally preventing the marriage of Israelitish women with Moabites, but permitting that of Israelites with Moabite women, such as that of Mahlon with Ruth. The prohibition against marriages with the Edomites or Egyptians was less stringent, as a male of those nations received the right of marriage on his admission to the full citizenship in the third generation of proselytism (xxiii. 7, 8). There were thus three grades of prohibition—total in regard to the Canaanites on either side; total on the side of the males in regard of the Ammonites and Moabites; and temporary on the side of the males in regard of the Edomites and Egyptians, marriage with females in the two latter instances being regarded as legal. Marriages between Israelite women and proselyted foreigners were at all times of rare occurrence (Lev. xxiv. 10; 1 K. vii. 14; 1 Chr. ii. 17, 35). In the reverse case, viz. the marriage of Israelites with foreign women, probably the wives became proselytes after their marriage, as instanced in the case of Ruth (Ru. i. 16); but this was by no means invariably the case (1 K. xi. 4, xvi. 31; Ezr. ix. 2, x. 2; Neh. xiii. 23–25). Proselytism does not therefore appear to have been an essential prerequisite in the case of a wife, though it was so in the case of a husband. In the N. T. no special directions are given on this head, but the general precepts of separation between believers and unbelievers (2 Cor. vi. 14, 17) would apply with special force to the case of marriage. The progeny of illegal marriages between Israelites and non-Israelites was described under a peculiar term, *mamzêr* (A. V. "BASTARD;" Deut. xxiii. 2).—ii. The regulations relative to marriage between Israelites and Israelites may be divided into two classes: 1. general, and 2. special. 1. The general regulations are based on considerations of relationship. The most important passage relating to these is Lev. xvii. 6–18, wherein we have first a general prohibition against marriage between a man and the "flesh of his flesh" (A. V. "near of kin," margin "remainder of his flesh"), and secondly, special prohibitions against marriage with a mother, stepmother, sister, or half-sister, whether "born at home or abroad," grand-daughter, aunt, whether by consanguinity on either side, or by marriage on the father's side, daughter-in-law, brother's wife, step-daughter, wife's mother, step-grand-daughter, or wife's sister during the life-time of the wife. An exception is subsequently made (Deut. xxv. 5) in favor of marriage with a brother's wife in the event of his having died childless (see below). Different degrees of guiltiness attached to the infringement of these prohibitions. The ground on which these prohibitions were enacted are reducible to the following three heads:—(1.) moral propriety; (2.) the practices of heathen nations; and (3.) social convenience. The first of these grounds comes prominently forward in the expressions by which the various offences are characterized, as well as in the general prohibition against approaching "the flesh of his flesh." The second motive to laying down these prohibitions was that the Hebrews might be preserved as a peculiar people, with institutions distinct from those of the Egyptians and Canaanites (Lev. xviii. 3), as well as of other heathen nations with whom they might come in contact. Marriages with half-sisters by the same father were allowed at Athens, with half-sisters by the same mother at Sparta, with full sisters in Egypt and Persia. The third ground of the prohibitions, social convenience, comes forward solely in the case of marriage with two sisters simultaneously, the effect of which would be to "vex" or *irritate* the first wife, and produce domestic jars. A remarkable exception to these prohibitions existed in favor of marriage with a deceased brother's wife, in the event of his having died childless. The law which regulates this has been named the "Levirate," from the Latin *levir* = *brother-in-law.* The first instance of this custom occurs in the patriarchal period, where Onan is called upon to marry his brother Er's widow (Gen. xxxviii. 8). It was confirmed by the Mosaic law (Deut. xxv. 5–9). (BOAZ; HEIR.) The Levirate marriage was not peculiar to the Jews; it has been found to exist in many Eastern countries, particularly in Arabia, and among the tribes of the Caucasus. The Levirate law offered numerous opportunities for the exercise of that spirit of casuistry, for which the Jewish teachers are so conspicuous. One such case is brought forward by the Sadducees for the sake of entangling our Lord, and turns upon the complications which would arise in the world to come (the existence of which the Sadducees sought to invalidate) from the circumstances of the same woman having been married to several brothers (Mat. xxii. 23–30). The Rabbinical solution of this difficulty was that the wife would revert to the first husband: our Lord on the other hand subverts the hypothesis on which the difficulty was based, viz. that the material conditions of the present life were to be carried on in the world to come; and thus He asserts the true character of marriage as a temporary and merely human institution. Numerous difficulties are suggested, and minute regulations laid down by the Talmudical writers, the chief authority on the subject being the book of the Mishna, entitled *Yebamoth.* From the prohibitions expressed in the Bible, others have been deduced by a process of inferential reasoning. Thus the Talmudists added to the Levitical relationships several remoter ones, which they termed *secondary,* such as grandmother and great-grandmother, great-grandchild, &c.: the only points in which they at all touched the Levitical degrees were, that they added (a) the wife of the father's *uterine* brother under the idea that in the text the brother described was only by the same father, and (b) the mother's brother's wife, for which they had no authority. Considerable differences of opinion have arisen as to the extent to which this process of reasoning should be carried; and conflicting laws have been made in different countries, professedly based on the same original authority. But first, the legislator apparently intended to give an exhaustive list of prohibitions; for he not only gives examples of *degrees* of relationship, but specifies the prohibitions in cases strictly parallel, e. g. son's daughter and daughter's daughter (Lev. xviii. 10, compare also 17). Secondly, he evidently did not regard the degree as the test of the prohibition; for he establishes a different rule in regard to a brother's widow and a deceased wife's sister, though the degree of relationship is parallel. Thirdly, there must have been some tangible and even strong grounds for the distinctions noted in the degrees of equal distance; and it then becomes important to ascertain whether these grounds are of *perpetual* force, or arise out of a peculiar state of society or legislation. The cases to which these remarks would especially apply are, marriage with a deceased wife's sister, a niece, whether by blood or marriage, and a maternal uncle's widow. As to the first and third of these, we may observe that the Hebrews regarded the relationship between the wife and her husband's family as closer than that between the husband and his wife's family. Illustrations of this difference are (*a.*) that a husband's brother was subject to the Levirate law; (*b.*) that the nearest relative on the husband's side was his widow's *goël* or avenger of blood; and (*c.*) that an heiress must marry a relative on her father's side. When, however, we transplant the Levitical regulations from the Hebrew to any other commonwealth, we are fully warranted in taking into account the temporary and local conditions of relationship in each, and in extending the prohibition, in conformity to the general spirit of the Law, to cases where alterations in the social or legal condition have taken place. Thus the prohibition may be extended to marriage with a brother's widow in all cases, as the Levirate law is abolished; also from the paternal to the maternal uncle's widow, as the peculiar differences between relationships on the father's and mother's side are abolished. Marriage with a deceased wife's sister is not only not prohibited, but actually permitted by the letter of the Mosaic Law; but it remains to be argued (*a.*) whether the permission was granted under peculiar circumstances; (*b.*) whether those or strictly parallel circumstances exist at the present day; and (*c.*) whether, if they do not exist, the general tenor of the Mosaic prohibitions would or would not justify extending the prohibition to such a relationship on the authority of the Levitical Law. We are here viewing the question simply in its relation to the Levitical Law, and omit all notice of other arguments *pro* and *con.*[1] As to marriage with the niece, which was also permitted by the Mosaic Law, the Jews appear to have availed themselves of the privilege without scruple (Jos. xii. 4, § 6, xvii. 1, § 3, xviii. 5, § 1; see Othniel); but this marriage is now generally regarded as incestuous.—2. Among the special prohibitions we have to notice the following: (1.) The high-priest was forbidden to marry any except a virgin selected from his own people, i. e. an Israelite (Lev. xxi. 13, 14). (2.) The priests were less restricted in their choice; they were only prohibited from marrying prostitutes and divorced women (xxi. 7). (3.) Heiresses were prohibited from marrying out of their own tribe (Num. xxxvi. 5–9; compare Tob. vii. 10). (4.) Persons defective in physical powers were not to intermarry with Israelites by virtue of the regulations in Deut. xxiii. 1. (5.) In the Christian Church, bishops and deacons were prohibited from having more than one wife (1 Tim. iii. 2, 12), a prohibition of an ambiguous nature, inasmuch as it may refer (*a.*) to polygamy in the ordinary sense of the term, as explained by Theodoret, and most of the Fathers (and so Doddridge, Barnes, &c.); (*b.*) to marriage after the decease of the first wife (so Beza, Conybeare & Howson); or (*c.*) to marriage after divorce during the lifetime of the first wife. The probable sense is second marriage of any kind whatever, including all the three cases alluded to, but with a special reference to the two last, which were allowable in the case of the laity, while the first was equally forbidden to all (so Mr. Bevan; but Macknight, Scott, &c., suppose the apostle here referred to polygamy and the second marriage of one improperly divorced; see Divorce). (6.) A similar prohibition applied to those who were candidates for admission into the ecclesiastical order of widows (1 Tim. v. 9; Widow); in this case the words "wife of one man" can be applied but to two cases, (*a.*) to remarriage after the decease of the husband (so Whitby, Barnes, &c.), or (*b.*) after divorce (so Conybeare & Howson; see above). That divorce was obtained sometimes at the instance of the wife, is implied in Mk. x. 12, and 1 Cor. vii. 11, and is alluded to by several classical writers. But St. Paul probably refers to the general question of remarriage (so Mr. Bevan). (7.) With regard to the general question of the remarriage of divorced persons, there is some difficulty in ascertaining the sense of Scripture. According to the Mosaic Law, a wife divorced at the instance of the husband might marry whom she liked; but if her second husband died or divorced her, she could not revert to her first husband, on the ground that, as far as he was concerned, she was "defiled" (Deut. xxiv. 2–4); we may infer from the statement of the ground that there was no objection to the remarriage of the original parties, if the divorced wife had remained unmarried in the interval. In the N. T. there are no direct precepts on the subject of the remarriage of divorced persons. All the remarks bearing upon the point had a primary reference to an entirely different subject, viz. the abuse of DIVORCE. With regard to age, no restriction is pronounced in the Bible. Early marriage is spoken of with approval in several passages (Prov. ii. 17, v. 18; Is. lxii. 5), and in reducing this general statement to the more definite one of years, we must take into account the very early age at which persons arrive at puberty in Oriental countries. In modern Egypt marriage takes place in general before the bride has attained the age of sixteen, frequently when she is twelve or thirteen, and occasionally when she is only ten. The Talmudists forbade marriage in the case of a man under thirteen years and a day, and in the case of a woman under twelve years and a day. The usual age appears to have been higher, about eighteen years. Certain days were fixed for the ceremony of betrothal and marriage—the fourth day for virgins, and the fifth for widows. The more modern Jews similarly appoint different days for virgins and widows, Wednesday and Friday for the former, Thursday for the latter (Picart, i. 240).—III. The customs of the Hebrews and of Oriental nations generally, in regard to the preliminaries of marriage, as well as the ceremonies attending the rite itself, differ in many respects from those with which we are familiar. In the first place, the choice of the bride devolved not on the bridegroom himself, but on his relations or on a friend deputed by the bridegroom for this purpose (Gen. xxi. 21, xxiv., xxviii. 1, xxxviii. 6). It does not follow that the bridegroom's wishes were not consulted in this arrangement. As a general rule the proposal originated with the family of the bridegroom. The imaginary case of women soliciting husbands (Is. iv. 1) was designed to convey to the mind a picture of the ravages of war. The consent of the maiden was sometimes asked (Gen. xxiv. 58); but this appears to have been subordinate to the previous consent of the father and the adult brothers (xxiv. 51, xxxiv. 11). Occasionally the whole business of selecting the wife was left in the hands of a friend. The selection of the bride was followed by the espousal, which was not altogether like our "engagement," but was a formal proceeding, undertaken by a friend or legal representative on the part of the bridegroom, and by the parents on the part of the bride: it was confirmed by oaths, and accompanied with presents to the bride and her relatives. These presents were described by different terms, that to the bride by Heb. *môhar* (A. V. "dowry"), and that to the relations by Heb. *mattân*. Thus Shechem offers "never so much dowry and gift" (Gen. xxxiv. 12), the former for the bride, the latter for the relations. Mr. Bevan, with Saalschütz, denies, and Dr. Ginsburg (in Kitto), Gesenius, Fürst, &c., affirm that the *môhar* was a price paid down to the father for the sale of his daughter. Such a custom undoubtedly prevails in certain parts of the East at the present day, but (so Mr. Bevan) it does not appear to have been the case with free women in patriarchal times (xxxi. 15; Ex. xxi. 7). It would undoubtedly be expected that the *môhar* should be proportioned to the position of the bride, and that a poor man could not on that account afford to marry a rich wife (1 Sam. xviii. 23). Occasionally the bride received a dowry from her father (Judg. i. 15; 1 K. ix. 16). A "settlement," in the modern sense of the term, i. e. a written document securing property to the wife, did not come into use until the post-Babylonian period; the only instance we have of one is in Tob. vii. 14, where it is described as an "instrument." The Talmudists styled it a *cĕthûbâh* (literally *a writing*), and have laid down minute directions as to the disposal of the sum secured, in a treatise of the Mishna expressly on that subject. The act of betrothal was celebrated by a feast, and among the more modern Jews it is the custom in some parts for the bridegroom to place a ring on the bride's finger. Some writers have endeavored to prove that the rings noticed in the O. T. (Ex. xxxv. 22; Is. iii. 21) were nuptial rings, but there is not the slightest evidence of this. The ring was nevertheless regarded among the Hebrews as a token of fidelity (Gen. xli. 42), and of adoption into a family (Lk. xv. 22). Between the betrothal and the marriage an interval elapsed, varying from a few days in the patriarchal age (Gen. xxiv. 55), to a full year for virgins and a month for widows in later times. During this period the bride elect lived with her friends, and all communication between herself and her future husband was carried on through the medium of a friend deputed for the purpose, termed the "friend of the bridegroom" (Jn. iii. 29). She was now virtually regarded as the wife of her future husband. Hence faithlessness on her part was punishable with death (Deut. xxii. 23, 24), the husband having, however, the option of "putting her away" (Mat. i. 19; Deut. xiv. 1 ff.).—In the wedding itself the most observable point is, that there were no definite religious ceremonies connected with it. It is probable, indeed, that some formal ratification of the espousal with an oath took place, as implied in some allusions to marriage (Ez. xvi. 8; Mal. ii. 14), particularly in the expression, "the covenant of her God" (Prov. ii. 17), as applied to the marriage-bond, and that a blessing was pronounced (Gen. xxiv. 60; Ru. iv. 11, 12), sometimes by the parents (Tob. vii. 13). But the essence of the marriage ceremony consisted in the removal of the bride from her father's house to that of the bridegroom or his father. The bridegroom prepared himself for the occasion by putting on a festive dress, and especially by placing on his head the handsome turban described by the term *peêr* (Is. lxi. 10, A. V. "ornaments"; Head-dress), and a nuptial crown or garland (Cant. iii. 11): he was redolent of myrrh and frankincense and "all powders of the merchant" (iii. 6). The bride prepared herself for the ceremony by taking a bath, generally on the day preceding the wedding. The notices of it in the Bible are few (Ru. iii. 3; Ez. xxiii. 40; Eph. v. 26, 27). The distinctive feature of the bride's attire was the *tsâ'iph*, or "veil"—a light robe of ample dimensions, which covered not only the face but the whole person (Gen. xxiv. 65; compare xxxviii. 14, 15). (Dress.) This was regarded as the symbol of her submission to her husband (1 Cor. xi. 10). She also wore a peculiar girdle, named in Heb. *kishshurim*, the "attire" (A. V.), which no bride could forget (Jer. ii. 32); and her head was crowned with a chaplet, which was again so distinctive of the bride, that the Heb. term *callâh*, "bride," originated from it. (Crown; Diadem.) If the bride were a virgin, she wore her hair flowing. Her robes were white (Rev. xix. 8), and sometimes embroidered with gold thread (Ps. xlv. 13, 14), and covered with perfumes (xlv. 8); she was further decked out with jewels (Is. xlix. 18, lxi. 10; Rev. xxi. 2). When the fixed hour arrived, which was generally late in the evening, the bridegroom set forth from his house, attended by his groomsmen (A. V. "companions," Judg. xiv. 11; "children of the bride-chamber," Mat. ix. 15), preceded by a band of musicians or singers (Gen. xxxi. 27; Jer. vii. 34, xvi. 9; 1 Mc. ix. 39), and accompanied by persons bearing flambeaux (2 Esd. x. 2; Mat. xxv. 7; compare Jer. xxv. 10; Rev. xviii. 23, "the light of a candle"). (Lamp; Lantern.) Having reached the house of the bride, who with her maidens anxiously expected his arrival (Mat. xxv. 6), he conducted the whole party back to his own or his father's house, with every demonstration of gladness (Ps. xlv. 15). On their way back they were joined by a party of maidens, friends of the bride and bridegroom, who were in waiting to catch the procession as it passed (Mat. xxv. 6). The inhabitants of the place pressed out into the streets to watch the procession (Cant. iii. 11). At the house a feast was prepared, to which all the friends and neighbors were invited (Gen. xxix. 22; Mat. xxii. 1–10; Lk. xiv. 8; Jn. ii. 2), and the festivities were protracted for seven, or even fourteen days (Judg. xiv. 12; Tob. viii. 19). (Banquet; Meals.) The guests were provided by the host with fitting robes (Mat. xxii. 11), and the feast was enlivened with riddles (Judg. xiv. 12) and other amusements. The bridegroom now entered into direct communication with the bride, and the joy of the friend was "fulfilled" at hearing the voice of the bridegroom (Jn. iii. 29) conversing with her, which he regarded as a satisfactory testimony of the success of his share in the work. In the case of a virgin, parched corn was distributed among the guests. The last act in the ceremonial was the conducting of the bride to the bridal-chamber (Heb. *heder* or *cheder*) (Judg. xv. 1; Joel ii. 16), where a canopy (Heb. *huppâh* or *chuppâh*) was prepared (Ps. xix. 5; Joel ii. 16). The bride was still completely veiled, so that the deception practised on Jacob (Gen. xxix. 23) was very possible. A newly married man was exempt from military service, or from any public business which might draw him away from his home, for the space of a year (Deut. xxiv. 5): a similar privilege was granted to him who was betrothed (xx. 7). Among the modern Jews the marriage ceremony is performed by a Rabbi, who covers the bridal pair, as they stand under the canopy, with the *talith* or fringed wrapper which the bridegroom has on, joins their hands, pronounces over a cup of wine the benediction of affiance, and after the pair have tasted of the cup and the bridegroom has put on the bride's finger a plain gold ring, reads aloud the marriage settlement, and then pronounces over another cup of wine seven benedictions. The bridegroom and bride taste again of this cup of blessing, and when the glass is emptied it is put on the ground and the bridegroom breaks it with his foot, to remind them that Jerusalem is destroyed and trodden down of the Gentiles. With this the ceremony is concluded, amid the shouts *May you be happy!* (Ginsburg, in Kitto).—IV. In considering the social and domestic conditions of married life among the Hebrews, we must in the first place take into account the position assigned to women generally in their social scale. There is abundant evidence that women, whether married or unmarried, went about with their faces unveiled (Gen. xii. 14, xxiv. 16, 65, xxix. 11; 1 Sam. i. 13). Women not unfrequently held important offices. They took their part in matters of public interest (Ex. xv. 20; 1 Sam. xviii. 6, 7): in short, they enjoyed as much freedom in ordinary life as the women of our own country. If such was her general position, it is certain that the wife must have exercised an important influence in her own home. She appears to have taken her part in family affairs, and even to have enjoyed a considerable amount of independence (2 K. iv. 8; Judg. iv. 18; 1 Sam. xxv. 14, &c.). (Child; Daughter; Vow; Women.) The relations of husband and wife appear to have been characterized by affection and tenderness. At the same time we cannot but think that the exceptions to this state of affairs were more numerous than is consistent with our ideas of matrimonial happiness. One of the evils inseparable from polygamy is the discomfort arising from the jealousies and quarrels of the several wives (Gen. xxi. 11; 1 Sam. i. 6). The purchase of wives, and the small amount of liberty allowed to daughters in the choice of husbands, must inevitably have led to unhappy unions. In the N. T. the mutual relations of husband and wife are a subject of frequent exhortation (Eph. v. 22, 33; Col. iii. 18, 19; Tit. ii. 4, 5; 1 Pet. iii. 1–7). The duties of the wife in the Hebrew household were multifarious: in addition to the general superintendence of the domestic arrangements, such as cooking, from which even women of rank were not exempted (Gen. xviii. 6; 2 Sam. xiii. 8), and the distribution of food at meal-times (Prov. xxxi. 15; Meals), the manufacture of the clothing and the various textures required in an Eastern establishment devolved upon her (xxxi. 13, 21, 22; Dress), and if she were a model of activity and skill, she produced a surplus of fine linen shirts and girdles, which she sold, and so, like a well-freighted merchant-ship, brought in wealth to her husband from afar (xxxi. 14, 24). The Mishna thus describes a wife's duties toward her husband: "She must grind corn, and bake, and wash, and cook, and suckle his child, make his bed, and work in wool. If she brought her husband one bondwoman, she need not grind, bake, or wash; if two, she need not cook, nor suckle his child; if three, she need not make his bed, nor work in wool; if four, she may sit in her chair of state." Whatever money she earned by her labor belonged to her husband. The legal rights of the wife are noticed in Ex. xxi. 10, under the three heads of food, raiment, and duty of marriage or conjugal right. (Concubine; Widow.) —V. The allegorical and typical allusions to marriage have exclusive reference to one subject, viz. to exhibit the spiritual relationship between God and his people. The earliest form in which the image is implied, is in the expressions "to go a whoring," and "whoredom," as descriptive of the rupture of that relationship by acts of idolatry. These expressions have by some writers been taken in their primary and literal sense, as pointing to the licentious practices of idolaters. But this destroys the whole point of the comparison, and is opposed to the plain language of Scripture. Israel is described as the false wife (Is. i. 21; Jer. iii. 1, 6, 8); Jehovah is the injured husband (Ps. lxxiii. 27; Jer. ii. 20; Hos. iv. 12, ix. 1); the other party in the adultery is specified, sometimes generally, as idols or false gods (Deut. xxxi. 16; Judg. ii. 17; 1 Chr. v. 25; Ez. xx. 30, xxiii. 30), sometimes particularly (Lev. xvii. 7, xx. 5, 6; Judg. viii. 27, 33; Num. xv. 39). The image is drawn out more at length in Ez. xxiii. and Hos. i., iii. The direct comparison with marriage is confined in the O. T. to the prophetic writings, unless we regard the Canticles as an allegorical work. The actual relation between Jehovah and His people is generally the point of comparison (Is. liv. 5, lxii. 4; Jer. iii. 14; Hos. ii. 19; Mal. ii. 11). In the N. T. the image of the bridegroom is transferred from Jehovah to Christ (Mat. ix. 15; Jn. iii. 29), and that of the bride to the Church (2 Cor. xi. 2; Rev. xix. 7, xxi. 2, 9, xxii. 17), and the comparison thus established is converted by St. Paul into an illustration of the position and mutual duties of man and wife (Eph. v. 23–32). The breach of the union is, as before, described as fornication or whoredom in reference to the mystical Babylon (Rev. xvii. 1, 2, 5). Adultery; Harlot.

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[1] The late Dr. Edward Robinson (in *B. S.* Series I. for 1843, pp. 283 ff.) ably exhibits the Biblical arguments on this subject, and concludes that marriage with a deceased wife's sister was valid among the Hebrews, and is equally defensible among Christians. Such a marriage is legal in New York, Connecticut, Massachusetts, &c., but has been prohibited in some of the other States; yet it would be regarded as valid in every State, if made in a State or country where no such prohibition exists.—See Kent's *Comm. on American Law*, third edition, II., 85, *n.*

Mars' Hill. Areopagus.

Mar'se-na (Heb. fr. Pers. = *worthy man*, Benfey, Ges.), one of the seven princes of Persia, "wise men which knew the times," saw the king's face and sat first in the kingdom (Esth. i. 14).

Mar'tha (Gr. fr. Aram. fem. of *mârê, lord*, = *lady* [so Prof. Plumptre]), a woman of BETHANY, sister of LAZARUS and Mary. The facts recorded in Lk. x. and Jn. xi. indicate that Martha possessed a character devout after the customary Jewish type of devotion, sharing in Messianic hopes, and accepting Jesus as the Christ; sharing also in the popular belief in a resurrection (Jn. xi. 24), but not rising, as her sister (MARY, SISTER OF LAZARUS) did, to the belief that Christ was making the eternal life to belong, not to the future only, but to the present. When she first comes before us in Lk. x. 38, as receiving her Lord into her house, she loses the calmness of her spirit, is "cumbered with much serving," is "careful and troubled about many things." She needs the reproof "one thing is needful;" but her love, though imperfect in its form, is yet recognized as true, and she too, no less than Lazarus and Mary, has the distinction of being one whom Jesus loved (Jn. xi. 3). Her position here, it may be noticed, is obviously that of the elder sister, the head and manager of the household. It has been conjectured that she was the wife or widow of "Simon the leper" of Mat. xxvi. 6 and Mk. xiv. 3. (SIMON 7.) The same character shows itself in Jn. xi. The same spirit of complaint that she had shown before finds utterance again (ver. 21), but there is now, what there was not before, a fuller faith at once in His wisdom and His power (ver. 22). And there is in that sorrow an education for her as well as for others. She rises from the formula of the Pharisee's creed to the confession which no "flesh and blood," no human traditions, could have revealed to her (ver. 24–27). Her name appears once again in the N. T. She is present at the supper at Bethany as "serving" (Jn. xii. 2). The old character shows itself still, but it has been freed from evil. She is no longer "cumbered," no longer impatient. Activity has been calmed by trust. When other voices are raised against her sister's overflowing love, hers is not heard among them.

*** Mar'tyr,** the L. and Eng. form of the Gr. *martur* or *martus*, generally and literally translated "witness" (Mat. xviii. 16, xxvi. 65; Acts xxii. 15, &c.), but three times "martyr" in the A. V. (xxii. 20; Rev. ii. 13, xvii. 6). The "witnesses" to the Gospel might have to suffer death for their testimony, and hence arises the ecclesiastical use of the Greek word, corresponding to our present sense of the English word "martyr."

Ma'ry (Gr. *Maria*, fr. Heb. = MIRIAM) **the Wife of Cle'o-phas.** So in A. V. of Jn. xix. 25, but accurately "the Mary of CLOPAS" or "Clopas's Mary." In this passage we read that "there stood by the cross of Jesus His mother, and His mother's sister, Mary of Clopas (A. V. 'Mary the *wife* of Cleophas'), and Mary Magdalene." The same group of women is described in Mat. xxvii. 56 as consisting of "Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children;" and in Mk. xv. 40 as "Mary Magdalene, and Mary the mother of James the Little (A. V. "the less") and of Joses and Salome." From a comparison of these passages, it appears that Mary of Clopas, and Mary of James the Little and of Joses, are the same person, and the sister of Mary the Virgin. There is an apparent difficulty in the fact of two sisters seeming to bear the name of Mary. To escape this difficulty, it has been suggested (1.) that the two clauses "his mother's sister" and "Mary of Clopas" are not in apposition, but four persons were present, viz. the mother of Jesus, her sister (Wieseler makes this sister = Salome), Mary of Clopas, Mary Magdalene; (2.) that "sister" here = cousin. But the fact of two sisters having the same name, though unusual, is not singular. Genealogical tables give a pair of Antonias, and a pair of Octavias, daughters of the same father, in one case of different mothers, in the other of the same mother, also two Cleopatras. (ONIAS 3, 4; HEROD PHILIP 1, 2.) MIRIAM, the sister of Moses, may have been the holy woman after whom Jewish mothers called their daughters, just as Spanish mothers not unfrequently give the name of Mary to their children, male and female alike, in honor of Mary the Virgin. This is on the hypothesis that the two names are identical, but on a close examination of the Greek text we find it is possible that this was not the case. Mary the Virgin is in Gr. *Mariam* (so Mr. Meyrick), her sister is *Maria*. Mary of Clopas was probably elder sister of the Lord's mother, and may have married Clopas or ALPHEUS while her sister was still a girl. She had (so Mr. Meyrick) four sons, and at least three daughters. The names of the daughters are unknown; those of the sons are James, Joses, Jude, Simon, two of whom became enrolled among the twelve apostles (but see JAMES; JUDE), and a third (SIMON 4) may have succeeded his brother in the charge of the Church at Jerusalem. Of Joses and the daughters we know nothing. Mary herself is brought before us for the first time on the day of the Crucifixion—in the parallel passages already quoted from Matthew, Mark, and John. In the evening of the same day we find her sitting desolately at the tomb with Mary Magdalene (Mat. xxvii. 61; Mk. xv. 47), and at the dawn of Easter morning she was again there with sweet spices, which she had prepared on the Friday night (Mat. xxviii. 1; Mk. xvi. 1; Lk. xxiii. 56) (so Mr. Meyrick; see MARY MAGDALENE), and was one of those who had "a vision of angels, which said that He was alive" (Lk. xxiv. 23). These are all the glimpses that we have of her. Clopas or Alpheus is not mentioned at all, except as designating Mary and James. Probably he was dead before the ministry of our Lord commenced. Joseph, the husband of Mary the Virgin, was probably likewise dead; and the two widowed sisters, as was natural both for comfort and for protection, were in the custom of living together in one house.

Ma'ry (see above) **Mag-da-le'ne** [as an English word often pronounced mag'da-lene] (see MAGDALENE and below). Four different explanations have been given of this name. (1.) The most natural, that she came from the town of MAGDALA. The statement, that the women with whom she journeyed followed Jesus in Galilee (Mk. xv. 41), agrees with this notion. (2.) Another explanation has been found in the fact that the Talmudic writers in their calumnies against the Nazarenes make mention of a Miriam Megaddela, and explain it as = *the twiner* or *plaiter of hair*. (3.) Either seriously, or with the patristic fondness for *paronomasia*, Jerome sees in her name, and in that of her town, the old Migdol (= *a watch-tower*), the steadfastness of her faith. (4.) Origen sees in her name (fr. Heb. *gâdal* = *to be great*) a prophecy of her spiritual greatness as having ministered to the Lord, and been the first witness of His resurrection.—I. She comes before us first in Lk. viii. 2, among the women who "ministered unto Him of their substance." All appear to have occupied a position of comparative wealth.

With all the chief motive was that of gratitude for their deliverance from "evil spirits and infirmities." Of Mary it is said specially that "seven devils went out of her," and the number indicates, as in Mat. xii. 45, and the "Legion" of the Gadarene demoniac (Mk. v. 9), a *possession* of more than ordinary malignity. We must think of her accordingly, as having had, in their most aggravated forms, some of the phenomena of mental and spiritual disease which we meet with in other DEMONIACS, the wretchedness of despair, the divided consciousness, the preternatural frenzy, the long-continued fits of silence. From that state of misery she had been set free by the presence of the Healer, and, in the absence, as we may infer, of other ties and duties, she found her safety and her blessedness in following Him. It will explain much that follows if we remember that this life of ministration must have brought Mary Magdalene into the closest companionship with Salome the mother of James and John (Mk. xv. 40), and even also with Mary the mother of the Lord (Jn. xix. 25). The women who thus devoted themselves are not prominent in the history: we have no record of their mode of life, or abode, or hopes or fears during the few momentous days that preceded the crucifixion. They "stood afar off, beholding these things" (Lk. xxiii 49) during the closing hours of the Agony on the Cross. Mary Magdalene, Mary the mother of the Lord, and the beloved disciple were at one time not afar off, but close to the cross, within hearing. The same close association which drew them together there is seen afterward. She remains by the cross till all is over, waits till the body is taken down, and wrapped in the linen-cloth and placed in the garden-sepulchre of Joseph of Arimathea (Mat. xxvii. 61; Mk. xv. 47; Lk. xxiii. 55). The Sabbath that followed brought an enforced rest, but no sooner is the sunset over than she, with *Salome* and Mary the mother of James, "brought sweet spices that they might come and anoint" the body (Mk. xvi. 1) (so Prof. Plumptre; see MARY OF CLEOPHAS). The next morning accordingly, in the earliest dawn (Mat. xxviii. 1; Mk. xvi. 2) they come with Mary the mother of James, to the sepulchre. Mary Magdalene had been to the tomb and had found it empty, had seen the "vision of angels" (Mat. xxviii. 5; Mk. xvi. 5). She went with her cry of sorrow to Peter and *John*, "they have taken away the Lord out of the sepulchre, and we know not where they have laid Him" (Jn. xx. 1, 2). But she returns there. She follows Peter and John, and remains when they go back. The one thought that fills her mind is still that the body is not there (13). This intense brooding over one fixed thought was, we may venture to say, to one who had suffered as she had suffered, full of special danger, and called for a special discipline. The utter stupor of grief is shown in her want of power to recognize at first either the voice or the form of the Lord to whom she had ministered (14, 15). At last her own name uttered by that voice as she had heard it uttered, it may be, in the hour of her deepest misery, recalls her to consciousness; and then follows the cry of recognition, with the strongest word of reverence which a woman of Israel could use, "Rabboni," and the rush forward to cling to His feet. That, however, is not the discipline she needs. Her love had been too dependent on the visible presence of her Master. She had the same lesson to learn as the other disciples. Though they had "known Christ after the flesh," they were "henceforth to know Him so no more." She was to hear that truth in its highest and sharpest form. "Touch Me not, for I am not yet ascended to My Father." For a time, till the earthly affection had been raised to a heavenly one, she was to hold back. When He had finished His work and ascended to the Father, there should be no barrier to the fullest communion that the most devoted love could crave. —II. What follows will show how great a contrast there is between the spirit in which the evangelist wrote and that which shows itself in the later traditions. Out of these few facts there rise a multitude of wild conjectures; and with these there has been constructed a whole romance of hagiology. The questions which meet us connect themselves with the narratives in the four Gospels of women who came with precious ointment to anoint the feet or the head of Jesus. Although the opinion seems to have been at one time maintained, few would now hold that Mat. xxvi. and Mk. xiv. are reports of two distinct events. The supposition that there were three anointings found favor with Origen and Lightfoot, but is improbable. We are left to the conclusion adopted by the great majority of interpreters, that the Gospels record two anointings, one in some city unnamed (Capernaum or Nain?) during our Lord's Galilean ministry (Lk. vii.), the other at Bethany, before the last entry into Jerusalem (Mat. xxvi.; Mk. xiv.; Jn. xii.). We come, then, to the question whether in these two narratives we meet with one woman or with two. The one passage adduced for the former conclusion is Jn. xi. 2. There is but slender evidence for the assumption that the two anointings were the acts of one and the same woman, and that woman the sister of Lazarus. There is, if possible, still less for the identification of Mary Magdalene with the chief actor in either history. (1.) When her name appears in Lk. viii. 3 there is not one word to connect it with the history that immediately precedes. (2.) The belief that Mary of Bethany (MARY, SISTER OF LAZARUS) and Mary Magdalene are identical is yet more startling. Not one single circumstance, except that of love and reverence for their Master, is common. The epithet Magdalene, whatever may be its meaning, seems chosen for the express purpose of distinguishing her from all other Maries. No one evangelist gives the slightest hint of identity. Nor is this lack of evidence in the N. T. itself compensated by any such weight of authority as would indicate a really trustworthy tradition. Two of the earliest writers who allude to the histories of the anointing —Clement of Alexandria and Tertullian—say nothing to imply that they accepted it. The language of Irenæus is against it. Origen discusses the question fully, and rejects it. He is followed by the whole succession of the expositors of the Eastern Church. In the Western Church, however, the other belief began to spread. The services of the feast of St. Mary Magdalene were constructed on the assumption of its truth. Well-nigh all ecclesiastical writers, after Gregory the Great, take it for granted. The translators under James I. adopted the received tradition. Since that period there has been a gradually increasing agreement against it. Calvin, Grotius, Hammond, Casaubon, Bengel, Lampe, Greswell, Alford, Wordsworth, Stier, Meyer, Ellicott, Olshausen, &c., agree in rejecting it. The mediæval tradition has found defenders in Baronius, the writers of the *Acta Sanctorum*, Maldonatus, Bishop Andrewes, Lightfoot, Isaac Williams, and Dr. Pusey. The substance of the legend is, that at some time before the commencement of our Lord's ministry, Mary of Bethany fell from her purity and sank into the depths of shame. Her life was that of one possessed by the "seven devils" of uncleanness. From the city to which she then went, or from her harlot-like adornments, she was known by the new name of Magdalene. Then she hears of the Deliverer, and repents, and loves, and is forgiven. Then she is received at once into the fellowship of the holy women and ministers to the Lord, and is received back again by her sister and dwells with her, and shows that she has chosen the good part. The death of Lazarus and his return to life are new motives to her gratitude and love; and she shows them, as she had shown them before, anointing no longer the feet only, but the head also of her Lord. She watches by the cross, and witnesses the resurrection. Then (the legend goes on), after some years of waiting, she goes with LAZARUS, &c., to Marseilles. They land there; and she, leaving Martha to more active work, retires to a cave in the neighborhood of Arles, and there leads a life of penitence for thirty years. When she dies a church is built in her honor, and miracles are wrought at her tomb. Such was the full-grown form of the Western story. In the East there was a different tradition. Nicephorus states that she went to Rome to accuse Pilate for his unrighteous judgment; Modestus, that she came to Ephesus with the Virgin and St. John, and died and was buried there. The Emperor Leo the Philosopher (about 890) brought her body from that city to Constantinople.

Ma'ry (see above), **Moth'er of Mark** (see MARK). The woman known by this description must have been among the earliest disciples. We learn from Col. iv. 10 that she was sister (or aunt; see MARK) to Barnabas, and it would appear from Acts iv. 37, xii. 12, that, while Barnabas gave up his lands and brought the proceeds of the sale into the common treasury of the Church, she gave up her house to be used as one of its chief places of meeting. The fact that Peter goes to that house on his release from prison, indicates that there was some special intimacy between them, and this is confirmed by the language which he uses toward Mark as being his "son" (1 Pet. v. 13). She, too, if an own sister or a father's sister to Barnabas, must have been like him of the tribe of Levi, and may have been connected, as he was, with Cyprus (Acts iv. 36).

Ma'ry (see above), **Sis'ter of Laz'a-rus** (see LAZARUS). The facts strictly personal to her are but few. She and her sister MARTHA appear in Lk. x. 40, as receiving Christ in their house. Mary sat listening eagerly for every word that fell from the Divine Teacher. She had chosen the good part, the life that has found its unity, the "one thing needful," in rising from the earthly to the heavenly, no longer distracted by the "many things" of earth. The same character shows itself in Jn. xi. Her grief is deeper but less active. Her first thought when she sees the Teacher in whose power and love she had trusted, is one of complaint. But the great joy and love which her brother's return to life calls up in her, pour themselves out in larger measure than had been seen before. The treasured alabaster-box of ointment is brought forth at the final feast of Bethany (xii. 3). Of her after-history we know nothing. The ecclesiastical traditions about her are based on the unfounded hypothesis of her identity with MARY MAGDALENE.

Ma'ry (Gr. *Maria* [Mat. i. 16, 18, ii. 11, &c.] and *Mariam* [Mat. i. 20, xiii. 55, &c.], both fr. Heb. = MIRIAM) **the Vir'gin.** There is no person perhaps in sacred or profane literature, around whom so many legends have been grouped as this Mary; and there are few whose authentic history is more concise. We shall divide her life into three periods. I. The period of her childhood, up to the time of the birth of our Lord. II. The period of her middle age contemporary with the Bible record. III. The period subsequent to the Ascension.—I. *The childhood of Mary, wholly legendary.* Joachim and Anna were both of the race of David. The abode of the former was Nazareth; the latter passed her early years at Bethlehem. They lived piously in the sight of God, and faultlessly before man, dividing their substance into three portions, one of which they devoted to the service of the Temple, another to the poor, and the third to their own wants. And so twenty years of their lives passed silently away. But they were childless. At the end of this period Joachim went to Jerusalem with some others of his tribe, to make his usual offering at the Feast of the Dedication. And the high-priest scorned Joachim, and drove him roughly away, asking how he dared to present himself in company with those who had children, while he had none. And Joachim was shamed before his friends and neighbors, and he retired into the wilderness and fixed his tent there, and fasted forty days and forty nights. And at the end of this period an angel appeared to him, and told him that his wife should conceive, and should bring forth a daughter, and he should call her name Mary. Anna meantime was much distressed at her husband's absence, and being reproached by her maid Judith with her barrenness, she was overcome with grief of spirit. And two angels appeared to her, and promised her that she should have a child who should be spoken of in all the world. And Joachim returned joyfully to his home, and when the time was accomplished Anna brought forth a daughter, and they called her name Mary. Now the child Mary increased in strength day by day, and at nine months of age she walked nine steps. And when she was three years old her parents brought her to the Temple, to dedicate her to the Lord. Then Mary remained at the Temple until she was twelve or fourteen years old, ministered to by the angels, and advancing in perfection as in years. At this time the high-priest commanded all the virgins that were in the Temple to return to their homes and to be married. The legend now tells of the unwilling betrothal of JOSEPH 11 to Mary, the Annunciation, the marriage, and the birth of Jesus in a form distorted from the simple narrative of the Gospel (Mat. i.; Lk. i., ii.).—II. *The real history of Mary.* We are ignorant of the name and occupation of Mary's parents (so Mr. Meyrick). If the genealogy given by Luke is that of Mary (Greswell, &c.), her father was Heli. If Jacob and Heli were the two sons of Matthan or Matthat, and if Joseph, the son of the younger brother, married his cousin, the daughter of the elder brother (Lord A. C. Hervey), her father was Jacob. (GENEALOGY OF JESUS CHRIST.) She was, like Joseph, of the tribe of Judah, and of the lineage of David (Ps. cxxxii. 11; Lk. i. 32; Rom. i. 3). She had a sister, named probably like herself, Mary (Jn. xix. 25; MARY OF CLEOPHAS), and she was connected by marriage (Lk. i. 36) with ELISABETH, who was of the tribe of Levi and of the lineage of Aaron. This is all that we know of her antecedents. In the summer of B. C. 5 (JESUS CHRIST), Mary was living at Nazareth, probably at her parents'—possibly at her elder sister's—house, not having yet been taken by Joseph to his home. She was at this time betrothed to Joseph, and was therefore regarded by the Jewish law and custom as his wife, though he had not yet a husband's rights over her. (MARRIAGE.) At this time the angel Gabriel came to her with a message from God, and announced to her that she was to be the mother of the long-expected Messiah. The scene as well as the salutation is very similar to that recounted in Dan. x. 18, 19. Gabriel proceeds to instruct Mary that by the operation of the Holy Ghost the everlasting Son of the Father should be born of her. He further informs her that her relative Elisabeth was within three months of being delivered of a child. The angel left Mary, and she set off to visit Elisabeth either at Hebron or Juttah (Lk. i. 39), where the latter lived with her husband Zacharias. Immediately on her entrance into the house she was saluted by Elisabeth as the mother of her Lord, and had evidence of the truth of the angel's saying with regard to her cousin. She embodied her feelings of exultation and thankfulness in the hymn (Lk. i. 46–55) known under the name of the *Magnificat* (from the first word of it in the Vulgate [L. = "doth magnify"]). The hymn is founded on Hannah's song of thankfulness (1 Sam. ii. 1–10). Mary returned to Nazareth shortly before the birth of John the Baptist, and continued living at her own home. In the course of a few months Joseph became aware that she was with child, and determined on giving her a bill of divorcement, instead of yielding her up to the law to suffer the penalty which he supposed that she had incurred. (ADULTERY.) Being, however, warned and satisfied by an angel who appeared to him in a dream, he took her to his own house. It was soon after this, as it would seem, that Augustus's decree was promulgated, and Joseph and Mary travelled to Bethlehem to have their names enrolled in the registers (B. C. 4) by way of preparation for the TAXING, which, however, was not completed till ten years afterward (A. D. 6), in the governorship of Quirinus (CYRENIUS). They reached Bethlehem, and there Mary brought forth the Saviour of the world, and humbly laid him in a MANGER. The visit of the shepherds, the circumcision, the adoration of the wise men, and the presentation in the Temple, are rather scenes in the life of Christ than in that of his mother. (JESUS CHRIST.) The presentation in the Temple might not take place till forty days after the birth of the child (Lev. xii.). The poverty of Mary and Joseph, it may be noted, is shown by their making the offering of the poor. The song of Simeon and the thanksgiving of Anna, like the wonder of the shepherds and the adoration of the magi, only incidentally refer to Mary. One passage alone in Simeon's address is specially directed to her, "Yea a sword shall pierce through thy own soul also." These words are commonly referred to the pangs of grief which she experienced on witnessing the sufferings of her Son on the cross. In the flight into Egypt, Mary and the babe had the support and protection of Joseph, as well as in their return from thence, in the following year, on the death of Herod the Great (B. C. 3). It may be that the holy family at this time took up their residence in the house of Mary's sister, the wife of Clopas (MARY OF CLEOPHAS). Henceforward, until the beginning of our Lord's ministry—i. e. from B. C. 3 to A. D. 26—we may picture Mary to ourselves as living in Nazareth, in a humble sphere of life. Two circumstances alone, so far as we know, broke in on the otherwise even flow of her life. One of these was the temporary loss of her Son when he remained behind in Jerusalem, A. D. 8. The other was the death of Joseph. The exact date of this last event we cannot determine, but it was probably (so Mr. Meyrick, the original author of this article) not long after the other. From the time at which our Lord's ministry commenced, Mary is withdrawn almost wholly from sight. Four times only is the veil removed which is thrown over her. These four occasions are,—1. The marriage at Cana of Galilee (Jn. ii.). 2. The attempt which she and his brethren made "to speak with him" (Mat. xii. 46; Mk. iii. 21, 31; Lk. viii. 19). 3. The Crucifixion. 4. The days succeeding the Ascension (Acts i. 14). If to these we add two references to her, the first by her Nazarene fellow-citizens (Mat. xiii. 54, 55; Mk. vi. 1–3), the second by a woman in the multitude (Lk. xi. 27), we have specified every event known to us in her life. It is noticeable that, on every occasion of our Lord's addressing her, or speaking of her, there is a sound of reproof in his words, with the exception of the last words spoken to her from the cross.—1. The marriage at Cana in Galilee took place in the three months between the baptism of Christ and the passover of the year 27. When Jesus was found by his mother and Joseph in the Temple in the year 8, we find him repudiating the name of "father" as applied to Joseph (Lk. ii. 48, 49). Now, in like manner, at His first miracle which inaugurates His ministry, He solemnly withdraws Himself from the authority of His earthly mother.—2. Capernaum (Jn. ii. 12) and Nazareth (Mat. iv. 13, xiii. 54; Mk. vi. 1) appear to have been the residence of Mary for a considerable period. The next time that she is brought before us we find her at Capernaum. It is the autumn of the year 28, more than a year and a half after the miracle wrought at the marriage-feast in Cana. Mary was still living with her sister, and her nephews and nieces (BROTHER; JAMES), James, Joses, Simon, Jude, and their three sisters (Mat. xiii. 55); and she and they heard of the toils which He was undergoing, and they understood that He was denying Himself every relaxation from His labors. Their human affection conquered their faith. They therefore sent a message, begging Him to allow them to speak to Him. Again He reproves. Again He refuses to admit any authority on the part of His relatives, or any privilege on account of their relationship.—3. The next scene in Mary's life brings us to the foot of the cross. She was standing there with her sister Mary and Mary Magdalene, and Salome, and other women, having no doubt followed her Son as she was able throughout the terrible morning of Good Friday. It was about three o'clock in the afternoon, and He was about to give up His spirit. Standing near the company of the women was St. John; and, with almost His last words, Christ commended His mother to the care of the disciple whom Jesus loved. "Woman, behold thy son." And from that hour St. John took her to his own abode (Jn. xix. 25–27).—4. A veil is drawn over her sorrow and over her joy which succeeded that sorrow. Mediæval imagination has supposed, but Scripture does not state, that her Son appeared to Mary after His resurrection from the dead. She was doubtless living at Jerusalem with John, cherished with the tenderness specially needed, and undoubtedly found preëminently in St. John. We have no record of her presence at the Ascension, or at the descent of the Holy Spirit on the day of Pentecost. We read that she remained steadfast in prayer in the upper room at Jerusalem with Mary Magdalene and Salome, and those known as the Lord's brothers and the apostles. This is the last view that we have of her. Holy Scripture leaves her engaged in prayer. From this point forward we know nothing of her. Probably the rest of her life was spent in Jerusalem with St. John (see Epiphanius, *Hær.* 78). According to one tradition the beloved disciple would not leave Palestine until she had expired in his arms. Other traditions make her journey with St. John to Ephesus, and there die in extreme old age. In the fifth century some believed that she was buried at Ephesus; others, at Gethsemane.—5. The *character* of Mary is not drawn by any of the evangelists, but some of its lineaments are incidentally manifested in the fragmentary record given of her. It is clear from Luke, though without any such intimation we might rest assured of the fact, that her youth had been spent in the study of the Holy Scriptures, and that she had set before her the example of the holy women of the O. T. as her model. This would appear from the *Magnificat* (Lk. i. 46 ff.). Her faith and humility exhibit themselves in her immediate surrender of herself to the Divine will, though ignorant how that will should be accomplished (i. 38); her energy and earnestness in her journey from Nazareth to Hebron (39); her happy thankfulness, in her song of joy (46); her silent musing thoughtfulness, in her pondering over the shepherds' visit (ii. 19), and in her keeping her Son's words in her heart (51), though she could not fully understand their import. Her humility is seen in her drawing back, yet without anger, after receiving reproof at Cana (Jn. ii. 5), and in the remarkable manner in which she shuns putting herself forward through the whole of her Son's ministry, or after His removal from earth. Once only does she attempt to interfere with His freedom of action (Mat. xii. 46; Mk. iii. 31; Lk. viii. 19); and even here she seems to have been roused by a woman's and a mother's feelings of affection and fear for Him whom she loved. In a word, so far as Mary is portrayed to us in Scripture, she is, as we should have expected, the most tender, the most faithful, humble, patient, and loving of women, but a woman still.—III. *Her after-life, wholly legendary.* The legends of Mary's childhood may be traced back as far as the third or even the second century. Those of her death are probably later. The chief legend was for a length of time considered to be a veritable history, written by Melito Bishop of Sardis in the second century. We give the substance of the legend: When the apostles separated in order to evangelize the world, Mary continued to live with St. John's parents in their house near the Mount of Olives, and every day she went out to pray at the tomb of Christ, and at Golgotha. Afterward she went and dwelt with three holy virgins at Bethlehem. And in the twenty-second year after the ascension of the Lord, Mary felt her heart burn with an inexpressible longing to be with her Son; and behold an angel appeared to her, announced that her soul should be taken up from her body on the third day, placed a palm-branch from paradise in her hands, and desired that it should be carried before her bier. And Mary besought that the apostles might be gathered round her before she died, and the angel replied that they should come. All the apostles, living and dead, were accordingly snatched away in a bright cloud, and found themselves at Bethlehem. Angels and powers without number descended from heaven and stood round about the house. The people of Bethlehem brought their sick to the house, and they were all healed. The news of these things was carried to Jerusalem, and the king sent to Bethlehem to seize Mary, but the Holy Spirit had taken her and the disciples in a cloud to Jerusalem. Then, on the sixth day of the week, the Holy Spirit commanded the apostles to take up Mary, and to carry her from Jerusalem to Gethsemane. The angel Gabriel announced that on the first day of the week Mary's soul should be removed from this world. On the morning of that day there came Eve and Anne and Elisabeth, and kissed Mary and told her who they were: came Adam, Seth, Shem, Noah, Abraham, Isaac, Jacob, David, and the rest of the old fathers: came Enoch and Elias and Moses: came twelve chariots of angels innumerable: and then appeared the Lord Christ in His humanity. Mary prayed. After her prayer was finished her face shone with marvellous brightness, and she stretched out her hands and blessed them all; and her Son put forth His hands and received her pure soul, and bore it into His Father's treasure-house. The apostles carried her body to the valley of Jehoshaphat, to a place which the Lord had told them of, and John went before and carried the palm-branch. They placed her in a new tomb. Suddenly there appeared the Lord Christ, surrounded by a multitude of angels, and commanded Michael the archangel to bring down Mary's soul. Gabriel rolled away the stone, and the Lord said, "Rise up, my beloved, thy body shall not suffer corruption in the tomb." Immediately Mary arose and bowed herself at His feet and worshipped; and the Lord kissed her and gave her to the angels to carry her to paradise. But Thomas was not present with the rest. He arrived just after all these things were accomplished, and demanded to see the sepulchre in which they had laid his Lady: "For ye know," said he, "that I am Thomas, and unless I see I will not believe." Then Peter arose in haste and wrath, and the other disciples with him, and they opened the sepulchre and went in; but they found nothing therein save that in which her body had been wrapped. Then Thomas confessed that he too, borne in the cloud from India, had seen her holy body carried by the angels with great triumph into heaven; and that on his crying to her for her blessing, she had bestowed on him her precious girdle, which when the apostles saw they were glad. Then the apostles were carried back each to his own place.—IV. *Jewish traditions respecting her.* The book called *Toldoth Jesu* (fr. Heb. *generations* [or *family history*] *of Jesus*), proved by Ammon to be a composition of the thirteenth century, makes Mary the wife of Johanan at Bethlehem, deceived in the dark by Joseph Pandera, who pretended to be her husband, and afterward giving birth at Babylon to a son Jehoshua, who discovered the art of working miracles by stealing the knowledge of the sacred name from the Temple, but being defeated by the superior art of one Juda, was crucified and his body hidden under a water-course (Mr. Hawtrey, in Kitto). In the Gospel of Nicodemus, otherwise called the Acts of Pilate, we find the Jews represented as charging our Lord with illegitimate birth. The date of this Gospel is about the end of the third century. Stories to the same effect may be found in the Talmud—not in the Mishna, which dates from the second century, but in the Gemara, which is of the fifth or sixth.—V. *Moham-*

medan traditions. Mohammed and his followers appear to have gathered up the floating Oriental traditions which originated in the legends of Mary's early years, given above, and to have drawn from them and from the Bible indifferently. He is reported to have said that many men have arrived at perfection, but only four women; and that these are, Asia the wife of Pharaoh, Mary the daughter of Amram (Mohammed appears to have confounded Miriam the sister of Moses with Mary the mother of our Lord), his first wife Khadijah, and his daughter Fâtima. The Immaculate Conception was a Mohammedan doctrine six centuries before any Christian theologians or schoolmen maintained it.—VI. *Emblems.* There was a time in the history of the Church when all the expressions used in Canticles were applied at once to Mary. Consequently all the Eastern metaphors of King Solomon have been hardened into symbols, and represented in pictures or sculpture, and attached to her in popular litanies. The same method of interpretation was applied to certain parts of Revelation.—VII. *Worship of the Blessed Virgin.* What was its origin? Certainly not the Bible. There is not a word there from which it could be inferred; nor in the Creeds; nor in the Fathers of the first five centuries. Whence, then, did it arise? Mr. Meyrick finds the germ of it in the apocryphal legends of her birth and of her death given above. Some of the legends of her birth are as early as the second or third century, the production of the Gnostics, and unanimously rejected by the Church of the first five centuries as fabulous and heretical. Down to the time of the Nestorian controversy the worship of the Blessed Virgin was apparently wholly external to the Church, and regarded as heretical. But the Nestorian controversies produced a great change of sentiment. Nestorius had maintained, or at least it was the tendency of Nestorianism to maintain, not only that our Lord had two natures, the divine and the human (which was right), but also that He was two persons, in such sort that the child born of Mary was not divine, but merely an ordinary human being, until the divinity subsequently united itself to Him. This was condemned by the Council of Ephesus in A. D. 431; and the Greek title *Theotokos* (= *God-bearing*), loosely translated *Mother of God*, was sanctioned. The object of the council and of the Anti-Nestorians was not to add honor to the mother, but to maintain the true doctrine with respect to the Son. Nevertheless the result was to magnify the mother, and, after a time, at the expense of the Son. The legends too were no longer treated so roughly as before. The Gnostics were not now objects of dread. Nestorians, and afterward Iconoclasts, were objects of hatred. The old fables were winked at, and thus they became the mythology of Christianity, universally credited among the southern nations of Europe. From this time the worship of Mary grew apace. We learn the present state of the religious regard in which she is held throughout Southern Europe from St. Alfonso de' Liguori, whose every word is vouched for by the whole weight of his Church's (Roman Catholic) authority. Mary is Queen of Mercy and Mother of all mankind; our Life; our Protectress in death; the Hope of all; our only Refuge, Help, and Asylum; the Propitiatory of the whole world; our Patroness; Queen of Heaven and Hell; the Mediatrix of grace; the Helper of the Redemption; the Coöperator in our Justification; a tender Advocate; Omnipotent; the Way of Salvation; the Mediatrix of angels; the Mediator; the Intercessor; the Redeemer; the Saviour, &c. (*Glories of Mary*, London, 1852). Thus in the worship of the Blessed Virgin there are two distinctly-marked periods. The first is that which commences with the apostolic times, and brings us down to the close of the fifth century in which the Council of Ephesus was held, during which time the worship of Mary was confined to Gnostic and Collyridian heretics. The second period commences with the sixth century, when it began to spread within the Church; and, in spite of the shock given it by the Reformation, has continued to spread (see IX. below).—VIII. *Her Assumption* or *Ascent to Heaven.* Not only religious sentiments, but facts grew up in exactly the same way. At the end of the fifth century there existed a book, *De Transitu Virginis Mariæ* (L. = *Of the Transit* [or *Passage*] *of the Virgin Mary*), which was condemned by Pope Gelasius as apocryphal. This book is without doubt the oldest form of the legend. Down to the end of the fifth century the story of the Assumption was distinctly looked upon by the Church as belonging to the heretics and not to her. But then came the change of sentiment already referred to, consequent on the Nestorian controversy. About the same time, probably, or rather later, an insertion (now recognized on all hands to be a forgery) was made in Eusebius's Chronicle, that "in the year A. D. 48 Mary the Virgin was taken up into heaven, as some wrote that they had had it revealed to them." The first writers within the Church, in whose extant writings we find the Assumption asserted, are Gregory of Tours in the sixth century, who has merely copied Melito's book, *De Transitu*; Andrew of Crete, who probably lived in the seventh century; and John of Damascus, who lived at the beginning of the eighth century. The last of these authors refers to the Euthymiac history as stating that Marcian and Pulcheria being in search of the body of St. Mary, sent to Juvenal of Jerusalem to inquire for it. Juvenal tells them the legend (see above, III.). The fact of the Assumption is stereotyped in the Breviary Services for August 15. Here again we see a legend originated by heretics, and remaining external to the Church till the close of the fifth century, creeping into the Church during the sixth and seventh centuries, and finally ratified by the authority both of Rome and Constantinople.—IX. *Her Immaculate Conception.* Similarly with regard to the sinlessness of Mary, which has issued in the dogma of the Immaculate Conception. Down to the close of the fifth century the sentiment with respect to her was that Mary was born in original sin, was liable to actual sin, and fell into sins of infirmity. At this time the change of mind before referred to, as originated by the Nestorian controversies, was spreading within the Church; and it became more and more the general belief that Mary was preserved from actual sin by the grace of God. This opinion had become almost universal in the twelfth century. And now a further step was taken. It was maintained by St. Bernard that Mary was conceived in original sin, but that, before her birth, she was cleansed from it, like John the Baptist and Jeremiah. This was the sentiment of the thirteenth century. Early in the fourteenth century died J. Duns Scotus, the first theologian or schoolman who threw out as a possibility the idea of an Immaculate Conception, which would exempt Mary from original as well as actual sin. From this time forward there was a struggle between the maculate and immaculate conceptionists, which led at length to the Pope's decree of December 8, 1854, that Mary was not conceived or born in original sin, but has been wholly exempt from all sin, original and actual, in her conception and birth, throughout her life, and in her death. JAMES.

Ma'ry (Gr. *Mariam* in the Received Text, *Maria* in Lachmann; see above), a Roman Christian greeted by St. Paul in Rom. xvi. 6 as having toiled hard for him. Nothing more is known of her.

Mas'a-loth (L. fr. Heb.; see below), a place in ARBELA, which Bacchides and Alcimus besieged and took with great slaughter on their way from the north to Gilgal (1 Mc. ix. 2). The name Masaloth is omitted by Josephus, nor has any trace of it been since discovered; but the word may, as Robinson suggests, be from Hebrew = *steps* or *terraces*. In that case it was probably a name given to the remarkable caverns still existing on the northern side of the *Wady el-Hamâm*, N. W. of Tiberias, and now called *Kul'at Ibn Ma'ân*.

Mas'chil [-kil] (Heb., see below), the title of thirteen Psalms: xxxii., xlii., xliv., xlv., lii.–lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii. In the Psalm in which it first occurs as a title, the root of the word is found in another form (Ps. xxxii. 8), "I will *instruct* thee," from which circumstance, it has been inferred, the title was applied to the whole Psalm as didactic (so A. V. margin, Hengstenberg, Tholuck, J. A. Alexander, &c.). But since "Maschil" is affixed to many Psalms which would scarcely be classed as didactic, Gesenius (or rather Roediger) explains it as = any sacred song, relating to divine things, whose end it was to promote wisdom and piety. Ewald regards Ps. xlvii. 7 (A. V. "sing ye praises *with understanding*;" Heb. *maschil*) as the key to the meaning of Maschil, which in his opinion is a musical term, denoting a melody requiring great skill in its execution. The objection to the explanation of Roediger is, that it is wanting in precision, and would allow the term "Maschil" to be applied to every Psalm. The suggestion of Ewald has most to commend it (so Mr. Wright).

Mash (Heb. *a drawing out* or *drawn out* = MESHECH, Sim.), a son of Aram (Gen. x. 23); = "MESHECH" in 1 Chr. i. 17. As to the geographical position of Mash, Josephus connects the name with *Mesene* in lower Babylonia, on the shores of the Persian Gulf. The more probable opinion is that adopted by Bochart, &c., that the name Mash is represented by the *Mons Masius* of classical writers, a range which forms the northern boundary of Mesopotamia, between the Tigris and Euphrates. Kalisch connects the names of Mash and Mysia: this is, to say the least, extremely doubtful.

Ma'shal (Heb.) = MISHEAL or MISHAL (1 Chr. vi. 74).

Ma-si'as (Gr.), one of Solomon's servants, whose descendants are said to have returned with Zorobabel (1 Esd. v. 34); not in Ezra and Nehemiah.

Mas'man (Gr.) = SHEMAIAH (1 Esd. viii. 43; compare Ezr. viii. 16).

* **Ma'son.** ARCHITECTURE; HANDICRAFT; MORTAR, &c.

Ma-so'ra, Ma-so'rah. OLD TESTAMENT.

Mas'pha (Gr. = MIZPEH). **1.** A place opposite to Jerusalem, at which Judas Maccabeus and his followers assembled themselves to bewail the desolation of the city and the sanctuary (1 Mc. iii. 46); no doubt = MIZPEH of Benjamin.—**2.** One of the cities taken from the Ammonites by Judas Maccabeus in his campaign on the E. of Jordan (v. 35); probably = MIZPEH of Gilead.

Mas're-kah (Heb. *vineyard of noble vines*, Ges.; *place of vines*, Fü.), an ancient place, the native spot of Samlah, king of the Edomites (Gen. xxxvi. 36; 1 Chr. i. 47); site unknown.

Mas'sa (Heb. *a lifting up, utterance, burden*, Ges.), a son of Ishmael (Gen. xxv. 14; 1 Chr. i. 30). His descendants were not improbably the *Masani*, who are placed by Ptolemy in the east of Arabia, near the borders of Babylonia.

Mas'sah (Heb. *temptation*), a name given to the spot, also called MERIBAH, where the Israelites tempted Jehovah (Ex. xvii. 7; Ps. xcv. 8, 9; Heb. iii. 8).

Mas-si'as (Gr.) = MAASEIAH 3 (1 Esd. ix. 22).

* **Mast.** SHIP.

* **Mas'ter.** LORD; RABBI; SERVANT; SLAVE.

Mas'tich- [-tik] (fr. Gr.) **tree** occurs only in the Apocrypha (Sus. 54), where the margin of the A. V. has "*lentisk*." There is no doubt that the Greek word is correctly rendered, as is evident from the description of it by Theophrastus, Pliny, Dioscorides, and other writers. The fragrant resin known in the arts as "mastich," and obtained by incisions made in the trunk in August, is the produce of this tree, whose scientific name is *Pistacia Lentiscus*. It is used with us to strengthen the teeth and gums, and was so applied by the ancients, by whom it was much prized on this account, and for its many supposed medical virtues. It is extensively used in the preparation of spirits, as a sweetmeat, as an antispasmodic in medicine, and as an ingredient in varnishes. Both Pliny and Dioscorides state that the best mastich comes from Chios (Scio). Tournefort says these trees are very wide-spread and circular, ten or twelve feet tall. They are common on the shores of the Mediterranean.

Mastich (*Pistacia Lentiscus*).

Math-a-ni'as (fr. Gr.) = MATTANIAH, a descendant of Pahath-moab (1 Esd. ix. 31; compare Ezr. x. 30).

Ma-thu'sa-la (fr. Gr. form of Heb.) = METHUSELAH, the son of Enoch (Lk. iii. 37).

Ma'tred (Heb. *propelling*, Ges.), a daughter of Mezahab, and mother of Mehetabel, who was wife of Hadar (or Hadad) of Pau, king of Edom (Gen. xxxvi. 39; 1 Chr. i. 50).

Ma'tri (Heb. *rain of Jehovah*, Ges.), a family of

Benjamin, to which King Saul belonged (1 Sam. x. 21).

Mat'tan (Heb. *a gift*, Ges.). **1.** The priest of Baal slain before his altars in the idol temple at Jerusalem (2 K. xi. 18; 2 Chr. xxiii. 17). He probably accompanied Athaliah from Samaria.—**2.** Father of Shephatiah (Jer. xxxviii. 1).

Mat'ta-nah (Heb. *a gift, present*, Ges.), a station in the latter part of the wanderings of the Israelites (Num. xxi. 18, 19); probably S. E. of the Dead Sea, but not yet discovered. WILDERNESS OF THE WANDERING.

Mat-ta-ni'ah (fr. Heb. = *gift of Jehovah*, Ges.). **1.** The original name of ZEDEKIAH, king of Judah, changed when Nebuchadnezzar placed him on the throne instead of his nephew Jehoiachin (2 K. xxiv. 17).—**2.** A Levite singer of the sons of Asaph (1 Chr. ix. 15). He is described as the son of Micah, Micha (Neh. xi. 17, 22), or Michaiah (xii. 35), and after the return from Babylon lived in the villages of the Netophathites (1 Chr. ix. 16) or Netophathi (Neh. xii. 28), which the singers had built in the neighborhood of Jerusalem (29). As leader of the Temple-choir after its restoration (xi. 17, xii. 8) in the time of Nehemiah, he took part in the musical service at the dedication of the wall of Jerusalem (xii. 25, 35). We find him among the Levites of the second rank, "keepers of the thresholds," an office which fell to the singers (compare 1 Chr. xv. 18, 21). Mr. Wright and Dr. Alexander (in Kitto) suppose Mattaniah in Neh. xii. 35 should be connected with ver. 36, in which are enumerated his "brethren" alluded to in ver. 8. Dr. Alexander supposes a name omitted after "Shemaiah, the son of," and before "Mattaniah" in ver. 35.—**3.** A descendant of Asaph, and ancestor of Jehaziel the Levite in Jehoshaphat's reign (2 Chr. xx. 14).—**4.** One of the sons of Elam (Ezr. x. 26). He and the three following had married foreign wives, but put them away in Ezra's time.—**5.** One of the sons of Zattu (27). (See 4.)—**6.** A descendant of Pahath-moab (30). (See 4.)—**7.** One of the sons of Bani (37). (See 4 above.)—**8.** A Levite, father of Zaccur, and ancestor of Hanan who had charge of the offerings for the Levites in Nehemiah's time (Neh. xiii. 13).—**9.** One of the fourteen sons of Heman; chief of the ninth division of musicians or singers in the Temple-service as appointed by David (1 Chr. xxv. 4, 16).—**10.** A descendant of Asaph, the Levite minstrel. He assisted in the purification of the Temple in the reign of Hezekiah (2 Chr. xxix. 13).

Mat'ta-tha (Gr. fr. Heb. = MATTITHIAH, Ges.), son of Nathan, and grandson of David in the genealogy of our Lord (Lk. iii. 31).

Mat'ta-thah (Heb. = MATTITHIAH, Ges.), a descendant of Hashum, who put away his foreign wife in Ezra's time (Ezr. x. 33).

Mat-ta-thi'as (Gr. fr. Heb. = MATTITHIAH, Ges.). **1.** MATTITHIAH 4, who stood at Ezra's right hand when he read the Law to the people (1 Esd. ix. 43; compare Neh. viii. 4).—**2.** Father of the MACCABEES (1 Mc. ii. 1, 14, 16, 17, 19, 24, 27, 39, 45, 49, xiv. 29).—**3.** Son of Absalom, and captain under Jonathan Maccabeus; probably brother of JONATHAN 14 (xi. 70, compare xiii. 11).—**4.** Son of Simon Maccabeus; treacherously murdered, with his father and brother, by Ptolemeus, the son of Abubus (xvi. 14).—**5.** One of the three envoys sent by Nicanor to treat with Judas Maccabeus (2 Mc. xiv. 19).—**6.** Son of Amos, in the genealogy of Jesus Christ (Lk. iii. 25).—**7.** Son of Semei, in the same catalogue (ver. 26).

Mat'te-nai, or **Mat-te-na'i** (Heb. = MATTANIAH, Ges.). **1.** One of the family of Hashum, who in Ezra's time had married a foreign wife (Ezr. x. 33).—**2.** A descendant of Bani, who put away his foreign wife at Ezra's command (ver. 37).—**3.** A priest in the days of Joiakim, the son of Jeshua (Neh. xii. 19).

Mat'than (Gr. fr. Heb. = MATTAN, Rbn., *N. T. Lex.*), son of Eleazar, and grandfather of Joseph "the husband of Mary" (Mat. i. 15); according to Lord A. C. Hervey = MATTHAT in Lk. iii. 24. GENEALOGY OF JESUS CHRIST.

Mat-tha-ni'as (Gr.) = MATTANIAH, one of the descendants of Elam (1 Esd. ix. 27; compare Ezr. x. 26).

Mat'that (Gr. fr. Heb. = MATTITHIAH, Fü.). **1.** Son of Levi and grandfather of Joseph (Lk. iii. 24); = MATTHAN? (GENEALOGY OF JESUS CHRIST.)—**2.** Also the son of a Levi, and a progenitor of Joseph (ver. 29).

Mat-the'las (fr. Gr.) = MAASEIAH 1 (1 Esd. ix. 19).

Mat'thew [math'thu] (fr. L. *Matthæus*; Gr. *Matthaios*; both fr. Heb. = MATTATHIAS, Ges.), the Apostle and Evangelist, = LEVI (Lk. v. 27–29) the son of a certain ALPHEUS (Mk. ii. 14). His call to be an apostle is related by all three evangelists in the same words, except that Mat. ix. 9 gives the former, and Mk. ii. 14 and Lk. v. 27 the latter name. The publicans, properly so called (L. *publicani*), were persons who farmed the Roman taxes, and were usually, in later times, Roman knights, and persons of wealth and credit. They employed under them inferior officers, natives of the province where the taxes were collected, called properly *portitores* (L. = *receivers of customs*), to which class Matthew no doubt belonged. (PUBLICAN.) Eusebius mentions that after our Lord's ascension Matthew preached in Judea (some add for fifteen years), and then went to foreign nations. To the lot of Matthew it fell to visit Ethiopia, says Socrates Scholasticus. But Ambrose says that God opened to him the country of the Persians; Isidore the Macedonians; and others the Parthians, the Medes, the Persians of the Euphrates. Nothing whatever is really known. Heracleon, the disciple of Valentinus, describes him as dying a natural death, which Clement of Alexandria, Origen, and Tertullian seem to accept: the tradition that he died a martyr, be it true or false, came in afterward.

Mat'thew (see above), **Gos'pel of** (see GOSPELS). The Gospel which bears the name of St. MATTHEW was written by the apostle, according to the testimony of all antiquity.—I. *Language in which it was written.* We are told on the authority of Papias, Irenæus, Pantænus, Origen, Eusebius, Epiphanius, Jerome, and many other Fathers, that the Gospel was first written in Hebrew, i. e. Aramaic, the vernacular language of Palestine. (SHEMITIC LANGUAGES.) (*a.*) Papias of Hierapolis (in the first half of the second century) says, "Matthew wrote the divine oracles in the Hebrew dialect; and each interpreted them as he was able." (*b.*) Irenæus says that "whilst Peter and Paul were preaching at Rome and founding the Church, Matthew put forth his written Gospel among the Hebrews in their own dialect." (*c.*) According to Eusebius, Pantænus "is reported to have gone to the Indians" (i. e. to the S. of Arabia?), "where it is said that he found the Gospel of Matthew already among some who had the knowledge of Christ there, to whom Bartholomew, one of the apostles, had preached, and left them the Gospel of Matthew written in Hebrew, which was preserved till the time referred to." This story reappears in two different forms:—Jerome and Rufinus say that Pantænus *brought back* with him this Hebrew Gospel; and Nicephorus asserts that Bartholomew *dictated* the Gospel of Matthew to the inhabitants of that country. (*d.*) Origen says, "As I have learned by tradition concerning the four Gospels, which alone are received without dispute by the Church of God under heaven: the first was written by St. Matthew, once a tax-gatherer, afterward an apostle of Jesus Christ who published it for the benefit of the Jewish converts, composed in the Hebrew language." (*e.*) Eusebius (*H. E.* iii. 24) gives as his own opinion the following: "Matthew having first preached to the Hebrews, delivered to them, when he was preparing to depart to other countries, his Gospel, composed in their native language." Other passages to the same effect occur in Cyril, Epiphanius, Jerome, who mentions the Hebrew original in seven places at least of his works, and from Gregory of Nazianzus, Chrysostom, Augustine, and other later writers. From all these there is no doubt that the old opinion was that Matthew wrote in the Hebrew language. So far all the testimony is for a Hebrew original.—But there are arguments of no mean weight in favor of the Greek. 1. The numerous quotations from the O. T. in this Gospel are of two kinds: those introduced into the narrative to point out the fulfilment of prophecies, &c.; and those where in the course of the narrative the persons introduced, and especially our Lord Himself, make use of O. T. quotations. Between these two classes a difference of treatment is observable. In the latter class, where the citations occur in discourses, the LXX. is followed. The quotations in the narrative, however, do not follow the LXX., but appear to be a translation from the Hebrew text. A mere translator could not have done this. But an independent writer, using the Greek tongue, and wishing to conform his narrative to the oral teachings of the apostles, might have used for the quotations the well-known Greek O. T. used by his colleagues. 2. But this difficulty is to be got over by assuming a high authority for this translation, as though made by an inspired writer; and it has been suggested that this writer was Matthew himself (Bengel, Olshausen, Lee, &c.), or at least that he directed it (Guericke), or that it was some other apostle (Gerhard), or James, the brother of the Lord, or John, or the general body of the apostles, or that two disciples of St. Matthew wrote, from him, the one in Aramaic, and the other in Greek! 3. The original Hebrew, of which so many speak, no one of the witnesses ever saw (Jerome is no exception); and so little store has the Church set upon it that it has utterly perished. 4. It is certain that a gospel, not the same as our canonical Matthew, sometimes usurped the apostle's name; and some of the witnesses we have quoted appear to have referred to this in one or other of its various forms or names. The Nazarenes and Ebionites possessed each a modification of the same Gospel, which no doubt each altered more and more as their tenets diverged, and which bore various names—the Gospel of the twelve apostles, the Gospel according to the Hebrews, the Gospel of Peter, or the Gospel according to Matthew. Enough is known to decide that the Gospel according to the Hebrews was not identical with our Matthew; but it had many points of resemblance to the synoptical gospels, and especially to Matthew. What was its origin it is impossible to say: it may have been a description of the oral teachings of the apostles, corrupted by degrees; it may have come in its early and pure form from the hand of Matthew, or it may have been a version of the Greek Gospel of St. Matthew, as the evangelist who wrote especially for Hebrews. Is it impossible that, when the Hebrew Matthew is spoken of, this questionable document, the Gospel of the Hebrews, was really referred to? Observe that all accounts of it are at second hand (with a notable exception); no one quotes it. All that is certain is, that Nazarenes, or Ebionites, or both, boasted that they possessed the original Gospel of Matthew. Jerome is the exception; and him we can convict of the very mistake of confounding the two, and almost on his own confession. Erasmus, Calvin, Le Clerc, Lightfoot, Wetstein, Lardner, Hales, Hug, De Wette, Stuart, Fritzsche, Credner, Thiersch, Alford, and many others, have pronounced for a Greek original. Simon, Mill, Michaelis, Marsh, Eichhorn, Storr, Olshausen, Davidson, Tregelles, Westcott, &c., advocate a Hebrew original.—II. *Style and Diction.* 1. Matthew uses the expression, "that it might be fulfilled which was spoken of the Lord by the PROPHET" (i. 22, ii. 15). In ii. 5, and in later passages of Matthew it is abbreviated (ii. 17, iii. 3, iv. 14, viii. 17, xii. 17, xiii. 14, 35, xxi. 4, xxvi. 56, xxvii. 9). 2. The reference to the Messiah under the name "Son of David," occurs in Matthew eight times; and three times each in Mark and Luke. 3. Jerusalem is called "the holy city," "the holy place" (iv. 5, xxiv. 15, xxvii. 55). 4. The Greek phrase *suntekia tou aiônos*, A. V. "the end of the world," is used five times; in the rest of the N. T. only once, in Heb. ix. 26. 5. The phrase "KINGDOM of heaven," about thirty-three times; other writers use "kingdom of God," which is found also in Matthew. 6. "Heavenly Father," used about six times; and "Father in heaven" about sixteen, and without explanation, point to the Jewish mode of speaking in this Gospel. For other more minute verbal peculiarities, see Credner, *Introduction* (in German).—III. *Citations from the Old Testament.* The following list is nearly complete:

Mat.	
i. 23.	Is. vii. 14.
ii. 6.	Mic. v. 2.
15.	Hos. xi. 1.
18.	Jer. xxxi. 15.
iii. 3.	Is. xl. 3.
iv. 4.	Deut. viii. 3.
6.	Ps. xci. 11.
7.	Deut. vi. 16.
10.	Deut. vi. 13.
15.	Is. viii. 23, ix. 1.
v. 5.	Ps. xxxvii. 11.
21.	Ex. xx. 13.
27.	Ex. xx. 14.
31.	Deut. xxiv. 1.
[illegible]	Lev. xix. 12; Deut. xxiii. 23.
38.	Ex. xxi. 24.
43.	Lev. xix. 18.
viii. 4.	Lev. xiv. 2.
17.	Is. liii. 4.
ix. 13.	Hos. vi. 6.
x. 35.	Mic. vii. 6.
xi. 5.	Is. xxxv. 5, xxix. 18.
10.	Mal. iii. 1.
14.	Mal. iv. 5.
xii. 3.	1 Sam. xxi. 6.
5.	Num. xxviii. 9 (?).
7.	Hos. vi. 6.
18.	Is. xlii. 1.
40.	Jon. i. 17.
42.	1 K. x. 1.
xiii. 14.	Is. vi. 9.
35.	Ps. lxxviii. 2.
xv. 4.	Ex. xx. 12, xxi. 17.
8.	Is. xxix. 13.
xvii. 2.	Ex. xxxiv. 29.
11.	Mal. iii. 1, iv. 5.
xviii. 15.	Lev. xix. 17 (?).
xix. 4.	Gen. i. 27.
5.	Gen. ii. 24.
7.	Deut. xxiv. 1.
18.	Ex. xx. 12; Lev. xix. 18.
xxi. 5.	Zech. ix. 9.
9.	Ps. cxviii. 25.
13.	Is. lvi. 7; Jer. vii. 11.
16.	Ps. viii. 2.
42.	Ps. cxviii. 22.
44.	Is. viii. 14.
xxii. 24.	Deut. xxv. 5.
32.	Ex. iii. 6.
37.	Deut. vi. 5.
39.	Lev. xix. 18.
44.	Ps. cx. 1.
xxiii. 35.	Gen. iv. 8; 2 Chr. xxiv. 21.
38.	Ps. lxix. 25 (?). Jer. xii. 7, xxii. 5 (?).
39.	Ps. cxviii. 26.
xxiv. 15.	Dan. ix. 27.
29.	Is. xiii. 10.
37.	Gen. vi. 11.
xxvi. 31.	Zech. xiii. 7.
52.	Gen. ix. 6 (?).
64.	Dan. vii. 13.
xxvii. 9.	Zech. xi. 13.
35.	Ps. xxii. 18.
43.	Ps. xxii. 8.
46.	Ps. xxii. 1.

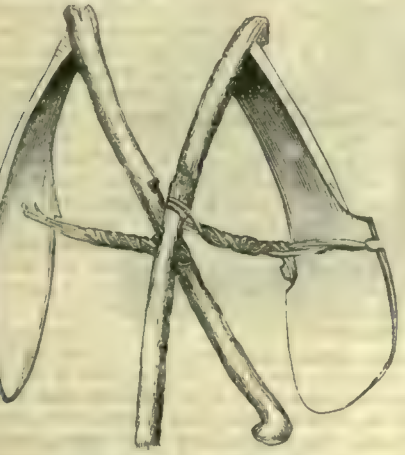
—IV. *Genuineness of the Gospel.* Some critics, admitting the apostolic antiquity of a part of the Gospel, apply to Matthew, as they do to Luke, the gratuitous supposition of a later editor or compiler, who, by augmenting and altering the earlier document, produced our present Gospel. We are asked to believe that in the second century for two or more of the Gospels, new works, differing from them both in matter and compass, were substituted for the old, and that about the end of the second century our present Gospels were adopted by authority to the exclusion of all others, and that henceforth the copies of the older works entirely disappeared. Passages from Matthew are quoted by Justin Martyr, by the author of the letter to Diognetus, by Hegesippus, Irenæus, Tatian, Athenagoras, Theophilus, Clement, Tertullian, and Origen. It is not merely from the matter but the manner of the quotations, from the calm appeal as to a settled authority, from the absence of all hints of doubt, that we regard it as proved that the book we possess had not been the subject of any sudden change. The citations of Justin Martyr, very important for this subject, have been thought to indicate a source different from the Gospels which we now possess; and by the Greek *apomnêmoneumata* (*memoirs*), he has been supposed to indicate that lost work. Space is not given here to show that the remains referred to are the Gospels which we possess, and not any one book; and that though Justin quotes the Gospels very loosely, so that his words often bear but a slight resemblance to the original, the same is true of his quotations from the LXX. The genuineness of the two first chapters of the Gospel of Matthew has been questioned, but is established on satisfactory grounds. 1. All the old MSS. and versions contain them; and they are quoted by the Fathers of the second and third centuries. Celsus also knew ch. ii. 2. Their contents would naturally form part of a Gospel intended primarily for the Jews. 3. The commencement of ch. iii. is dependent on ii. 23; and in iv. 13 there is a reference to ii. 23. 4. In constructions and expressions they are similar to the rest of the Gospel. Prof. Norton disputes the genuineness of these chapters upon the ground of the difficulty of harmonizing them with Luke's narrative, and upon the ground that a large number of the Jewish Christians did not possess them in their version of the Gospel. But the difficulties in the harmony are all reconcilable (Gospels), and the treatment of Luke (Luke, Gospel of, I.) by Marcion suggests how the Jewish Christians dropped out of their version an account which they would not accept. On the whole, we have for the genuineness and apostolic origin of our Greek Gospel of Matthew the best testimony that can be given (so Archbishop Thomson, original author of this article). (Canon; Inspiration.)—V. *Time when the Gospel was written.* Nothing can be said on this point with certainty. Some of the ancients think that it was written in the eighth year after the Ascension (Theophylact and Euthymius); others in the fifteenth (Nicephorus); whilst Irenæus says, that it was written "when Peter and Paul were preaching in Rome," and Eusebius at the time when Matthew was about to leave Palestine. The most probable supposition is that it was written between A. D. 50 and 60; the exact year cannot even be guessed at.—VI. *Place where it was written.* Probably in Palestine.—VII. *Purpose of the Gospel.* The Gospel itself tells us by plain internal evidence that it was written for Jewish converts, to show them in Jesus of Nazareth the Messiah of the O. T. whom they expected. Jewish converts over all the world seem to have been intended, and not merely Jews in Palestine. It is pervaded by one principle, the fulfilment of the Law and of the Messianic prophecies in the person of Jesus.—VIII. *Contents of the Gospel.* There are traces in this Gospel of an occasional superseding of the chronological order. Its principal divisions are—1. Introduction to the ministry of Jesus (i.–iv.). 2. The laying down of the new Law for the Church in the Sermon on the Mount (v.–vii.). 3. Events in historical order, showing Him as the worker of Miracles (viii., ix.). 4. Appointment of apostles to preach the kingdom (x.). 5. Doubts and opposition excited by His activity—in John's disciples, in sundry cities, in the Pharisees (xi., xii.). 6. Parables on the nature of the kingdom (xiii.). 7. Similar to 5. Effects of His ministry on His countrymen, on Herod, the people of Gennesaret, Scribes and Pharisees, and on multitudes whom He feeds (xiii. 53–xvi. 12). 8. Revelation to His disciples of His sufferings. His instructions to them thereupon (xvi. 13–xviii. 35). 9. Events of a journey to Jerusalem (xix., xx.). 10. Entrance into Jerusalem, and resistance to Him there, and denunciation of the Pharisees (xxi.–xxiii.). 11. Last discourses; Jesus as Lord and Judge of Jerusalem, and also of the world (xxiv., xxv.). 12. Passion and Resurrection (xxvi.–xxviii.).

Mat-thi'as [mat-] (Gr. and L. fr. Heb. = Mattithiah, Ges.). **1.** Mattathah (1 Esd. ix. 33).—**2.** The apostle elected to fill the place of the traitor Judas (Acts i. 26). All beyond this that we know of him for certainty is that he had been a constant attendant upon the Lord Jesus during the whole course of His ministry; for such was declared by St. Peter to be the necessary qualification of one who was to be a witness of the Resurrection. After St. Peter's address, the whole assembled body of the brethren proceeded to nominate two, viz. Joseph surnamed Barnabas, and Matthias, who answered the requirements of the apostle: the subsequent selection between the two was referred in prayer to Him who knew the hearts of men; then Matthias was selected by lot. It is said that he preached the Gospel and suffered martyrdom in Ethiopia. Cave believes it was rather in Cappadocia.

Mat-ti-thi'ah (fr. Heb. = *gift of Jehovah*, Ges., Fü.; = Matthias, Mattathias, Matthew, Matthat, Mattathah, &c.). **1.** A Levite, the first-born of Shallum the Korhite, who presided over the offerings made in the pans (1 Chr. ix. 31; compare Lev. vi. 20, &c.).—**2.** One of the Levites of the second rank under Asaph, appointed by David to minister before the ark in the musical service (1 Chr. xvi. 5) (see 4 below).—**3.** One of the family of Nebo, who had married a foreign wife in Ezra's time (Ezr. x. 43).—**4.** Probably a priest, who stood at the right hand of Ezra, when he read the Law to the people (viii. 4).—**5.** A Levite, probably = No. 2 (1 Chr. xv. 18, 21); one of Jeduthun's six sons; leader of the fourteenth division of the Temple-choir (xxv. 3, 21).

Mat'tock, the A. V. translation of—1. Heb. *hereb* or *chereb* (2 Chr. xxxiv. 6, margin "mauls"), usually translated "sword." (Arms, I. 1.) Gesenius and Fürst translate the Hebrew *cĕthîb* or textual reading in this verse "he searched their houses," instead of "with their mattocks."—2. Heb. *mahărêshâh* or *machărêshâh* (1 Sam. xiii. 20, 21). A closely-related Hebrew word (*mahăresheth* or *machăresheth*) is translated "share" in verse 20; and the

Hebrew word translated "mattock" in verse 21 may be the plural of either. Gesenius supposes one of them perhaps = *plough-share*, and the other = *coulter*. Fürst makes this in verse 20 = *sickle*; the kindred word (= "share" in A. V. verse 20) he makes = *spade*, *mattock*, *coulter*, and regards the latter as occurring also in verse 21, where the A. V. has "mattocks."—3. Heb. *ma'dêr* = *a weeding-hook*, *hoe*, Ges. (Is. vii. 25). The tool used in Arabia for loosening the ground, described by Niebuhr, answers generally to our mattock or grubbing-axe, i. e. a single-headed pick-axe. The ancient Egyptian hoe was of wood, and answered for hoe, spade, and pick. AGRICULTURE.



Egyptian Hoes.—(From Wilkinson.)

Maul (i. e. a hammer; a variation of mall, from L. *malleus*), a word employed by our translators to render the Hebrew *mêphîts*. The Hebrew and English alike occur in Prov. xxv. 18 only. But a derivative from the same root, and differing but slightly in form, viz. *mappêts*, is found in Jer. li. 20, and is there translated "battle-axe." Probably some heavy warlike instrument, a mace or club, is alluded to. ARMS, I. 2, *e*, *h*; AXE; MATTOCK 1.

Ma-uz'zim (Heb. pl. = *fortresses*, Ges., Fü.). The marginal note to the A. V. of Dan. xi. 38, "the God of *forces*," gives, as the equivalent of the last word, "Mauzzim, or God's protectors, or munitions." The Geneva version renders the Hebrew as a proper name both in Dan. xi. 38 and 39, where the word occurs again (margin of A. V. "munitions"). The Greek version of Theodotion and the Vulgate treat it as a proper name. There can be little doubt (so Mr. Wright) that "Mauzzim" is to be taken in its literal sense of *fortresses*, just as in Dan. xi. 19, 39; *the god of fortresses* being then the deity who presided over strongholds. But beyond this it is scarcely possible to connect an appellation so general with any special object of idolatrous worship. Calvin suggested that it denoted *money*, the strongest of all powers. By others it has been supposed to be Mars. The opinion of Gesenius is more probable, that *the god of fortresses* = Jupiter Capitolinus, for whom Antiochus built a temple at Antioch. Layard (*Nin.* ii. 456), after describing Hera, the Assyrian Venus, as "standing erect on a lion, and crowned with a tower or mural coronet, which, we learn from Lucian, was peculiar to the Semitic figure of the goddess," adds in a note, "May she be connected with the 'El Maozem,' the deity presiding over bulwarks and fortresses, the 'god of forces' of Dan. xi. 38?"

Maz-i-ti'as (Gr.) = MATTITHIAH 3 (1 Esd. ix. 35).

* **Maz'za-loth** (Heb.). See MAZZAROTH.

Maz'za-roth (Heb., see below). The margin of the A. V. of Job xxxviii. 32 gives "the twelve signs" as the equivalent of "Mazzaroth," and this is probably its true meaning (so Mr. Wright). The Peshito-Syriac renders it by "the wain" or "Great Bear." Fürst understands by Mazzaroth the planet Jupiter, the same as the "star" of Am. v. 26. On referring to 2 K. xxiii. 5, we find the word *mazzâlôth* (A. V. "the planets"), differing only from Mazzaroth in having the liquid *l* for *r*, and rendered in the margin "the twelve signs," as in the Vulgate. In later Jewish writings *mazzâlôth* are the signs of the Zodiac. In consequence of this, Rashi, and the Hebrew commentators generally, identify *mazzaroth* and *mazzaloth*, though their interpretations vary.

Mead'ow [med'do], the A. V. translation of—1. Heb. *âhû* or *âchû* (Gen. xli. 2, 18). It appears to be an Egyptian term. Its use in Job viii. 11 (A. V. "flag") seems to show that it is not a "meadow," but some kind of reed or water-plant. (FLAG 1.) But as during high inundations of the Nile—such inundations as are the cause of fruitful years—the whole of the land on either side is a marsh, and as the cultivation extends up to the very edge of the river, may it not denote the herbage of the growing crops? 2. Heb. *ma'âreh* (Judg. xx. 33 only, "the meadows of Gibeah"). Gesenius, the Targum, and Kimchi translate *a naked place*, i. e. a field or plain without trees and dwellings; Fürst translates *forest*. The most plausible interpretation (so Mr. Grove) is that of the Peshito-Syriac, which by a slight difference in the vowel-points makes the word *mě'ârah* = *the cave*.

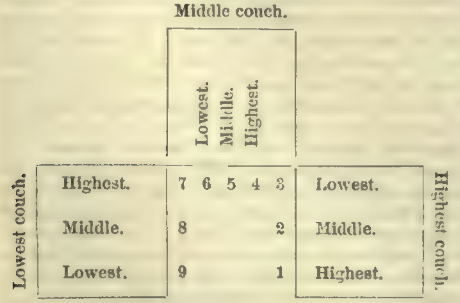
Me'ah (Heb. *a hundred*), **the Tow'er of**, one of the towers of the wall of Jerusalem when rebuilt by Nehemiah (Neh. iii. 1, xii. 39). It stood between the tower of Hananeel and the sheep-gate, and probably somewhere at the N. E. part of the city.

* **Meal** (Gen. xviii. 6, &c.). BREAD; CORN; FOOD; MILL.

Meals. Our information on this subject is but scanty: the early Hebrews do not seem to have given special names to their several meals, for the Hebrew terms *âcal* and *ăruhâh* or *ăruchâh*, translated "dine" and "dinner" in the A. V. (Gen. xliii. 16; Prov. xv. 17), are in reality general expressions, which might more correctly be rendered "eat" and "portion of food." In the N. T. we have the Greek terms *ariston* and *deipnon*, which the A. V. renders respectively "dinner" and "supper" (Lk. xiv. 12; Jn. xxi. 20, &c.), but which are more properly "breakfast" and "dinner." The Greek *deipnon* is also translated "feast" (Mat. xxiii. 6; Mk. xii. 39; Lk. xx. 46). There is some uncertainty as to the hours at which the meals were taken: the Egyptians undoubtedly took their principal meal at noon (Gen. xliii. 16): laborers took a light meal at that time (Ru. ii. 14; compare verse 17); and occasionally that early hour was devoted to excess and revelling (1 K. xx. 16). It has been inferred from those passages (somewhat too hastily, Mr. Bevan thinks) that the principal meal generally took place at noon: the Egyptians still make a substantial meal at that time; but there are indications that the Jews rather followed the custom that prevails among the Bedouins, and made their

Reclining at Table.—From Montfaucon's Antiquities.—(Fairbairn.)

principal meal after sunset, and a lighter meal at about nine or ten o'clock in the morning (Gen. xix. 1–3; Ex. xvi. 12, xviii. 12, 14; Ru. iii. 7; Jn. xxi. 4, 12). (PASSOVER.) Robinson, *N. T. Lex.*, makes *ariston = breakfast*, *lunch*, taken about the middle of the day; the principal meal being the *deipnon = dinner*, taken late in the afternoon or early in the evening, after the heat and business of the day were over. The posture at meals varied at various periods: there is sufficient evidence that the old Hebrews were in the habit of *sitting* (Gen. xxvii. 19; Judg. xix. 6; 1 Sam. xvi. 11, xx. 5, 18, 24; 1 K. xiii. 20), but it does not hence follow that they sat on chairs (the chair was not unknown to the Hebrews); they may have squatted on the ground, as was the occasional, though not perhaps the general custom of the ancient Egyptians. The table was in this case but slightly elevated above the ground, as is still the case in Egypt. As luxury increased, the practice of sitting was exchanged for that of reclining: the first intimation of this occurs in Amos (iii. 12, vi. 4). The custom may have been borrowed from the Babylonians and Syrians, among whom it prevailed at an early period (Esth. i. 6, vii. 8). In the time of our Saviour, reclining was the universal custom, as is implied in the Greek terms *anakeimai*, *katakeimai*, *anaklinomai*, &c., used for "*sitting* at meat," as the A. V. incorrectly has it. The couch itself is only once mentioned (Mk. vii. 4; A. V. "tables;" Greek plural of *klinê* usually translated "BED"), but there can be little doubt that the Roman *triclinium* (see below) had been introduced, and that the arrangements of the table resembled those described by classical writers. Generally speaking, only three persons reclined on each couch, but occasionally four or even five. The couches were provided with cushions on which the left elbow rested in support of the upper part of the body, while the right arm remained free; a room provided with these was described (in Greek) as *estrômenon*, literally *spread* (Mk. xiv. 15, A. V. "furnished"). As several guests reclined on the same couch, each overlapped his neighbor, as it were, and rested his head on or near the breast of the one who lay behind him: he was then said to "lean on the bosom" of his neighbor (Jn. xiii. 23, xxi. 20; ABRAHAM'S BOSOM). The ordinary arrangement of the couches was in three sides of a square, the fourth being left open for the servants to bring up the dishes. Some doubt attends the question whether the females took their meals along with the males. The cases of Ruth amid the reapers (Ru. ii. 14), of Elkanah with his wives (1 Sam. i. 4), of Job's sons and daughters (Job i. 4), and the general intermixture of the sexes in daily life, make it more than probable that they did so join; at the same time, as the duty of attending upon the guests devolved upon them (Lk. x. 40), they probably took a somewhat irregular and briefer repast. (See also Deut. xvi. 11, 14; Esth. i. 9; WOMAN.) Before commencing the meal, the guests washed their hands. This custom was founded on natural decorum; not only was the hand the substitute for our knife and fork, but the hands of all the guests were dipped into one and the same dish. Another preliminary step was the grace or blessing, of which we have but one instance in the O. T. (1 Sam. ix.



Arrangement of Couches and Places (Seats or "Rooms" A. V.) in the *Triclinium*.

Washing before or after a meal.—(From Lane's *Modern Egyptians*.)

13), and more than one pronounced by our Lord Himself in the N. T. (Mat. xv. 36; Lk. ix. 16; Jn. vi. 11). The mode of taking the food differed in no material point from the modern usages of the East; generally there was a single dish into which each guest dipped his hand (Mat. xxvi. 23); occasionally separate portions were served out to each (Gen. xliii. 34; Ru. ii. 14; 1 Sam. i. 4). A piece of bread was held between the thumb and two fingers of the right hand, and was dipped either into a bowl of melted grease (in which case it was termed in Gr. *psômion* = "a sop," Jn. xiii. 26), or into the dish of meat, whence a piece was conveyed to the mouth between the layers of bread. To pick out and hand over to a friend a delicate morsel is esteemed a compliment, and to refuse such an offering is regarded as contrary to good manners. Judas dipping his hand in the same dish with our Lord was showing especial friendliness and intimacy. At the conclusion of the meal, grace was again said in conformity with Deut. viii. 10, and the hands were again washed. Thus far we have described the ordinary meal: on state occasions more ceremony was used, and the meal was enlivened in various ways. Such occasions were numerous, in connection partly with public (Festivals, &c.), partly with private events. (Banquets.) On these occasions a sumptuous repast was prepared; the guests were previously invited (Esth. v. 8; Mat. xxii. 3), and on the day of the feast a second invitation was issued to those that were bidden (Esth. vi. 14; Prov. ix. 3; Mat. xxii. 3). The visitors were received with a kiss (Tob. vii. 6; Lk. vii. 45); water was produced for them to wash their feet with (vii. 44); the head, the beard, the feet, and sometimes the clothes, were perfumed with ointment (Ps. xxiii. 5; Am. vi. 6; Lk. vii. 38; Jn. xii. 3); on special occasions robes were provided (Mat. xii. 11); and the head was decorated with wreaths (Is. xxviii. 1; Wis. ii. 7, 8; Jos. xix. 9, § 1). The regulation of the feast was under the superintendence of a special officer, named in Gr. *architriklinos* (Jn. ii. 8, 9, A.V. "ruler of the feast," "governor of the feast"), whose business it was to taste the food and the liquors before they were placed on the table, and to settle about the toasts and amusements; he was generally one of the guests (Ecclus. xxxii. 1, 2), and might therefore take part in the conversation. The places of the guests were settled according to their respective rank (Gen. xliii. 33; 1 Sam. ix. 22; Lk. xiv. 8; Mk. xii. 39; Jn. xiii. 23); portions of food were placed before each (1 Sam. i. 4; 2 Sam. vi. 19; 1 Chr. xvi. 3), the most honored guests receiving either larger (Gen. xliii. 34; compare Hdt. vi. 57) or more choice (1 Sam. ix. 24; compare Homer, *Il.* vii. 321) portions than the rest. The meal was enlivened with music, singing, and dancing (2 Sam. xix. 35; Ps. lxix. 12; Is. v. 12; Am. vi. 5; Ecclus. xxxii. 3–6; Mat. xiv. 6; Lk. xv. 25), or with riddles (Judg. xiv. 12); and amid these entertainments the festival was prolonged for several days (Esth. i. 3, 4). Bread; Cooking; Dish; Drink, Strong; Food; Furniture; Milk; Water; Wine.

A party at dinner or supper.—(From Lane's *Modern Egyptians.*)

Me-a'ni (fr. Gr.) = Mehunim (1 Esd. v. 31).

Me-a'rah (Heb., see below), a place named in Josh. xiii. 4 only. Its description is "Mearah, which is to (i. e. belongs to; the A. V. 'beside' is erroneous) the Zidonians." The word *me'ârâh* in Hebrew = *a cave*, and it is commonly assumed that the reference is to some remarkable cavern in the neighborhood of Zidon or Sidon. Reland suggests that Mearah may be = Meroth, a village named by Josephus (iii. 3, § 1), as forming the limit of Galilee on the W. Robinson (ii. 474) suggests that Mearah may be at *'Adlân*, a ruined site about half-way between Tyre and Sidon, in the cliffs near which are numerous sepulchral grottoes.

Meas'ures [mezh-]. Weights and Measures.

Meat. It does not appear that the word "meat" is used in any one instance in the A. V., of either the O. or N. T., in the sense which it now almost exclusively bears of *animal food.* The latter is denoted uniformly by "flesh." 1. The only possible exceptions to this assertion in the O. T. are:—(*a.*) Gen. xxvii. 4, &c., "savory meat (perhaps = *dainties*);" (*b.*) xlv. 23, "corn and bread and meat (= *foods*, 'victual,' 2 Chr. xi. 23)." 2. The only real and inconvenient ambiguity caused by the change which has taken place in the meaning of the word is in the case of the "meat-offering," which consisted solely of flour, or corn, and oil. 3. Several Hebrew words are translated in the A. V. by "meat;" but none of them present any special interest except *leḥem* or *lechem* (= "bread") (Num. xxviii. 24; 1 Sam. xx. 24, 27, 34; Job vi. 7, xx. 14, &c.), and *tereph* (Ps. cxi. 5, margin "prey;" Prov. xxxi. 15; Mal. iii. 10), usually translated "prey" (Gen. xlix. 9; Num. xxiii. 24, &c.), once "spoil" (Job xxix. 17). 4. In the N. T. several Greek words are thus rendered, the most common being *brôma* (Jn. iv. 34; Rom. xiv. 15, 20; 1 Cor. viii. 8, 13, &c.), *brôsis* (Jn. iv. 32; Rom. xiv. 17, &c.), and *trophê* (Mat. iii. 4; Acts xxvii. 33 ff.; Heb. v. 12, 14, &c.), each of which = whatever can be eaten or can nourish the frame.

Meat'-of'fer-ing. The Heb. *minhâh* or *minchâh* originally = a gift of any kind; and appears to be used generally = a gift from an inferior to a superior, whether God or man. Afterward this general sense became attached to "Corban;" and *minhâh* or *minchâh* was restricted to an unbloody offering. The law or ceremonial of the meat-offering is described in Lev. ii. and vi. 14–23. It was composed of fine flour, seasoned with salt, and mixed with oil and frankincense, but without leaven; and generally accompanied by a drink-offering of wine. A portion of it, including all the frankincense, was to be burnt on the altar as a "memorial;" the rest belonged to the priest; but the meat-offerings offered by the priests themselves were to be wholly burnt. Its meaning appears to be exactly expressed in the words of David (1 Chr. xxix. 10–14), "Of Thine own have we given Thee." It recognized the sovereignty of the Lord and His' bounty in giving all earthly blessings, by dedicating to Him the best of His gifts. This meaning involves neither of the main ideas of sacrifice—the atonement for sin and self-dedication to God. It takes them for granted, and is based on them. Accordingly, the meat-offering, properly so called, seems always to have been a subsidiary offering, needing to be introduced by the SIN-OFFERING, which represented the one idea, and forming an appendage to the BURNT-OFFERING which represented the other. The unbloody offerings offered alone did not properly belong to the regular meat-offering. They were usually substitutes for other offerings (compare Lev. v. 11; Num. v. 15). SACRIFICE.

Me-bun'nai (Heb. *a set up*, *erected*, *strong one*, Fü.), in 2 Sam. xxiii. 27 only, the name of one of David's "valiant men," elsewhere called SIBBECHAI (xxi. 18; 1 Chr. xx. 4) or SIBBECAI (xi. 29, xxvii. 11). The reading "Sibbechai" is evidently the true one (so Mr. Wright).

Me-che'rath-ite (fr. Heb.), **the,** = the native or inhabitant of a place called Mecherah, otherwise unknown (so Gesenius, Fürst) (1 Chr. xi. 36). In 2 Sam. xxiii. 34, the name appears, with other variations, as "the Maachathite." Kennicott concludes that the latter is the more correct.

Med'a-ba, Greek form of MEDEBA (1 Mc. ix. 36).

Me'dad (fr. Heb. = *love*, Ges., Fü.). ELDAD.

Me'dan (Heb. *strife*, *contention*), a son of ABRAHAM and KETURAH (Gen. xxv. 2; 1 Chr. i. 32), whose name and descendants have not been traced beyond this record. It has been supposed, from the similarity of the name, that the tribe descended from Medan was the same as, or a portion of, *Midian*. There is, however, no ground for this theory beyond its plausibility. The mention of "Ishmaelite" as a convertible term with "Midianite," in Gen. xxxvii. 28, 36, is remarkable; but the Midianite of the A. V. in verse 36 is Medanite in the Hebrew.

Med'e-ba (Heb. *waters of quiet*), a town on the E. of Jordan, first alluded to in Num. xxi. 30. Here it seems to denote the limit of the territory of Heshbon. It next occurs in the enumeration of the country divided amongst the Transjordanic tribes (Josh. xiii. 9), as giving its name to a district called "the plain of Medeba." (PLAIN 4.) This district fell within the allotment of Reuben (ver. 16). At the time of the Conquest Medeba belonged to the Amorites, apparently one of the towns taken from Moab by them. When we next encounter it, four centuries later, it is again in the hands of the Moabites, or of the Ammonites (1 Chr. xix. 7). In the time of Ahaz Medeba was a sanctuary of Moab (Is. xv. 2). In the Maccabean times it had returned into the hands of the Amorites, who most probably = the JAMBRI in 1 Mc. ix. 36. About 110 B. C. it was taken after a long siege by John Hyrcanus. In Christian times it was a noted bishopric. Medeba (now *Mâdeba*) is in the pastoral district of the *Belka*, four miles S. E. of *Heshbon*, and like it lying on a rounded but rocky hill. A large tank, columns, and extensive foundations are still to be seen.

* **Mede** [meed] (see below) = one of the MEDES, or one from MEDIA (Dan. xi. 1).

Medes [meedz] (Heb. *Mâdai*; Gr. *Mêdoi*; L. *Medi*), one of the most powerful nations of Western Asia in the times anterior to the establishment of the kingdom of Cyrus, and one of the most important tribes composing that kingdom. The title by which they appear to have known themselves was *Mada.*—1. *Primitive History.* It may be gathered from the mention of the Medes (MADAI) by Moses, among the races descended from JAPHETH, that they were a nation of very high antiquity. Berosus says that the Medes conquered Babylon at a very remote period (about B. C. 2458), and that eight Median monarchs reigned there consecutively 224 years. There are independent grounds for thinking that an Aryan element existed in the population of the Mesopotamian valley, side by side with the Cushite and Shemitic elements, at a very early date. It is therefore not at all impossible (so Rawlinson, the original author of this article) that the Medes may have been the predominant race there for a time, as Berosus states, and may afterward have been overpowered and driven to the mountains. The term Aryans, applied to the Medes in the time of Herodotus, connects them with the early Vedic settlers in Western Hindostan. 2. *Connection with Assyria.* The deepest obscurity hangs, however, over the whole history of the Medes from the time of their bearing sway in Babylonia (B. C. 2458–2234) to their first appearance in the cuneiform inscriptions among the enemies of ASSYRIA, about B. C. 880. They then inhabit a portion of the region which bore their name down to the Mohammedan conquest of PERSIA; but whether they were recent immigrants into it, or had held it from a remote antiquity, is uncertain. However, it is certain that at first, and for a long series of years, they were very inferior in power to the great empire established upon their flank. They were under no general or centralized government, but consisted of various petty tribes, each ruled by its chief, whose dominion was over a single small town and perhaps a few villages. The Assyrian monarchs ravaged their lands at pleasure, and took tribute from their chiefs; while the Medes could in no way retaliate upon their antagonists. Media, however, was strong enough, and stubborn enough, to maintain her nationality throughout the whole period of the Assyrian sway, and was never absorbed into the empire.—3. *Median History of Herodotus.* Herodotus represents the decadence of Assyria as greatly accelerated by a formal revolt of the Medes, following upon a period of contented subjection, and places this revolt more than 218 years before the battle of Marathon, or a little before B. C. 708. Ctesias placed the commencement of Median independence as far back as B. C. 875. No one now defends this latter statement, which alike contradicts the Hebrew records and the native documents. According to Herodotus, the Medes, when they first shook off the yoke, established no government. Quarrels were settled by arbitration, and a certain Deïoces, having obtained a reputation in this way, contrived after a while to get himself elected sovereign. He was succeeded by his son Phraortes, an ambitious prince, who directly after his accession began a career of conquest, reduced nation after nation, and finally perished in an expedition against Assyria, after he had reigned twenty-two years. Cyaxares, the son of Phraortes, then mounted the throne. After a desperate struggle during twenty-eight years with the Scythians, Cyaxares succeeded in recovering his former empire, whereupon he resumed the projects which their invasion had made him temporarily abandon. He conquered the Assyrians, and engaged in a war with Alyattes, king of Lydia, the father of Crœsus, with whom he long maintained a stubborn contest. This war was terminated at length by the formation of an alliance between the two powers. Cyaxares, soon after this, died, having reigned in all forty years. He was succeeded by his son ASTYAGES.—4. *Its imperfections.* The Median History of Herodotus has been accepted as authentic by most modern writers. That the story of Deïoces is a romance has been acknowledged. That the chronological dates are improbable, and even contradictory, has been a frequent subject of complaint. Recently it has been shown (Rawlinson, *Herodotus*) that the whole scheme of dates is artificial, and that the very names of the kings, except in a single instance, are unhistorical. The cuneiform records of Sargon, Sennacherib, and Esar-haddon clearly show that the Median kingdom did not commence so early as Herodotus imagined. These three princes, whose reigns cover the space extending from B. C. 720 to B. C. 660, all carried their arms deep into Media, and found it, not under the dominion of a single powerful monarch, but under the rule of a vast number of petty chieftains. It cannot have been till near the middle of the seventh century B. C. that the Median kingdom was consolidated, and became formidable to its neighbors. How this change was accomplished is uncertain: most probably about this time a fresh Aryan immigration took place from the countries E. of the Caspian, and the leader of the immigrants established his authority over the scattered tribes of his race, settled previously in the district between the Caspian and Mount Zagros. There is good reason to believe that this leader was the great Cyaxares. The Deïoces and Phraortes of Herodotus are thus removed from the list of historical personages altogether.—5. *Development of Median power, and formation of the Empire.* It is evident that the development of Median power kept pace with the decline of Assyria, of which it was in part an effect, in part a cause. Cyaxares must have been contemporary with the later years of that Assyrian monarch who passed the greater portion of his time in hunting-expeditions in Susiana. In order to consolidate a powerful kingdom in the district E. of Assyria, it was necessary to bring into subjection a number of Scythic tribes. The struggle with these tribes may be the real event represented in Herodotus by the Scythic war of Cyaxares, or possibly his narrative may contain a still larger amount of truth. His capture of Nineveh and conquest of Assyria are facts which no skepticism can doubt; and the date of the capture may be fixed with tolerable certainty to the year B. C. 625. It was undoubtedly after this that Cyaxares endeavored to conquer Lydia. It is surprising that he failed, more especially as he seems to have been accompanied by the forces of the Babylonians, who were perhaps commanded by Nebuchadnezzar on the occasion.—6. *Extent of the Empire.* The limits of the Median empire cannot be definitely fixed. From N. to S. its extent was in no place great, since it was certainly confined between the Persian Gulf and the Euphrates on the one side, the Black and Caspian Seas on the other. From E. to W. it had, however, a wide expansion, since it reached from the Halys at least as far as the Caspian Gates, and possibly further. It comprised Persia, Media Magna (MEDIA), North Media, Matiene or Media Mattiana, Assyria, Armenia, Cappadocia, the tract between Armenia and the Caucasus, the low tract along the S. W. and S. of the Caspian, and possibly some portion of Hyrcania, Parthia, and Sagartia. It was separated from Babylonia either by the Tigris, or more probably by a line running about half-way between that river and the Euphrates. Its greatest length may be reckoned at 1,500 miles from N. W. to S. E., and its average breadth at 400 or 450 miles. Its area would thus be about 600,000 square miles, or somewhat greater than that of modern Persia.—7. *Its character.* With regard to the nature of the government established by the Medes over the conquered nations, we possess but little trustworthy evidence. Herodotus in one place compares, somewhat vaguely, the Median with the Persian system (i. 134); but it is perhaps most probable that the Assyrian organization was continued by the Medes, the subject-nations retaining their native monarchs, and merely acknowledging subjection by the payment of an annual tribute. This seems certainly to have been the case in Persia. The satrapial organization was apparently a Persian invention, begun by Cyrus, continued by Cambyses, his son, but first adopted as the regular governmental system by Darius Hystaspis.—8. *Its duration.* Of all the ancient Oriental monarchies the Median was the shortest in duration. It commenced, as we have seen, after the middle of the seventh century B. C., and it terminated B. C. 558.—9. *Its final overthrow.* The conquest of the Medes by a sister-Iranic race, the Persians, under their native monarch CYRUS, is another of those indisputable facts of remote history, which make the inquirer feel that he sometimes attains to solid ground in these difficult investigations. After many partial engagements, a great battle was fought between the two armies, and the result was the complete defeat of the Medes, and the capture of their king, Astyages, by Cyrus.—10. *Position of Media under Persia.* The treatment of the Medes by the victorious Persians was not that of an ordinary conquered nation. According to some writers (as Herodotus and Xenophon) there was a close relationship between Cyrus and the last Median monarch, who was therefore naturally treated with more than common tenderness. The two nations were closely akin; they had the same Aryan or Iranic origin, the same early traditions, the same language, nearly the same religion, and ultimately the same manners and customs, dress, and general mode of life. Medes were advanced to stations of high honor and importance under Cyrus and his successors. The Median capital (ECBATANA) was at first the chief royal residence. On the first convenient opportunity Media rebelled, elevating to the throne a certain Phraortes (*Frawartish*). Darius Hystaspis, in whose reign this rebellion took place, had great difficulty in suppressing it.—11. *Internal divisions.* According to Herodotus the Median nation was divided into six tribes, called Busæ, the Paretaceni, the Struchates, the Arizanti, the Budii, and the Magi. It is doubtful, however, in what sense these are to be considered as ethnic divisions. We may perhaps assume, from the order of Herodotus's list, that the Busæ, Paretaceni, Struchates, and Arizanti were true Medes, of genuine Aryan descent, while the Budii and Magi were foreigners admitted into the nation.—12. *Religion.* The original religion of the Medes must have been that simple creed which is placed before us in the earlier portions of the Zendavesta. (PERSIANS.) Its peculiar characteristic was Dualism, the belief in the existence of two opposite principles of good and evil, nearly if not quite on a par with one another. Ormazd, the good demon, and Ahriman, the evil demon, were both self-caused and self-existent, both indestructible, both potent to work their will. Besides Ormazd, the Aryans worshipped the sun and moon, under the names of Mithra and Homa; and they believed in the existence of numerous spirits or genii, some good, some bad, the subjects and ministers respectively of the two powers of Good and Evil. Their migration brought them into contact with the fire-worshippers of Armenia and Mount Zagros, among whom Magianism had been established from a remote antiquity. (MAGI.) The result was either a combination of the two religions, or in some cases an actual conversion of the conquerors to the faith and worship of the conquered. So far as can be gathered from the scanty materials in our possession, the latter was the case with the Medes.—13. *Manners, customs, and national character.* The customs of the Medes are said to have nearly resembled those of their neighbors, the Armenians and the PERSIANS; but they were regarded as the inventors, their neighbors as the copyists. They were brave and warlike, excellent riders, and remarkably skilful with the bow. The flowing robe, so well known from the Persepolitan sculptures, was their native dress, and was certainly among the points for which the Persians were beholden to them. As troops they were considered little inferior to the native Persians, next to whom they were usually ranged in the battle-field.—14. *References to the Medes in Scripture.* The references to the Medes in the canonical Scriptures are not very numerous, but striking. We first hear of certain "cities of the Medes," in which the captive Israelites were placed by "the king of Assyria" on the destruction of Samaria, B. C. 721 (2 K. xvii. 6, xviii. 11). This implies the subjection of Media to Assyria at the time of Shalmaneser, or of Sargon, his successor, and accords very closely with the account given by the latter of certain military colonies which he planted in the Median country. Soon afterward Isaiah prophecies the part which the Medes shall take in the destruction of Babylon (Is. xiii. 17, xxi. 2); which is again still more distinctly declared by Jeremiah (li. 21 and 28), who sufficiently indicates the independence of Media in his day (xxv. 25). Daniel relates the fact of the Medo-Persic conquest (v. 28, 31), giving an account of the reign of DARIUS THE MEDE, who appears to have been made viceroy by Cyrus (vi. 1–28). In Ezra (vi. 2–5) we have a mention of Achmetha (ECBATANA), "the *palace* in the province of the Medes," where the decree of Cyrus was found—a notice which accords with the known facts that the Median capital was the seat of government under Cyrus, but a royal residence only and not the seat of government under Darius Hystaspis. Finally, in Esther, the high rank of Media under the Persian kings, yet at the same time its subordinate position, are marked by the frequent combination of the two names in phrases of honor, the precedency being in every case assigned to the Persians. In the Apocrypha the Medes occupy a more prominent place. The chief scene of one whole book (TOBIT) is Media; and in another (JUDITH) a very striking portion of the narrative belongs to the same country. The mention of Rhages (RAGES) in both narratives as a Median town and region of importance is geographically correct; and it is historically true that Phraortes (ARPHAXAD 2) suffered his overthrow in the Rhagian district.

Me'di-a (Gr., see MEDES), a country which lay N. W. of PERSIA Proper, S. and S. W. of the Caspian, E. of Armenia and Syria, W. and N. W. of the great salt desert of Iran. Its greatest length was from N. to S., and in this direction it extended from the thirty-second to the fortieth parallel, a distance of 550 miles. In width it reached from about longitude 45° to 53°; but its average breadth was not more than from 250 to 300 miles. Its area may be reckoned at about 150,000 square miles, or three-fourths of that of modern France. It comprised the modern provinces of *Irak Ajemi*, Persian *Kurdistan*, part of *Luristan*, *Azerbijan*, perhaps *Talish* and *Ghilan*, but not *Mazanderan* or *Asterabad*. The division of Media commonly recognized by the Greeks and Romans was that into Media Magna, and Media Atropatene. 1. Media Atropatene (so named from the satrap Atropates, who became independent monarch of the province on the destruction of the Persian empire by Alexander, B. C. 330) corresponded nearly to the modern *Azerbijan*, being the tract situated between the Caspian and the mountains which run north from Zagros, and consisting mainly of the rich and fertile basin of Lake *Urimiyeh* or *Oroomiah*, with the valleys of the *Aras* and the *Sefid Rud*. The ancient Atropatene may have included also the countries of *Ghilan* and *Talish*, together with the plain of *Moghan* at the mouth of the combined *Kur* and *Aras* rivers. 2. Media Magna (= *Great* Media) lay S. and E. of Atropatene. It contained great part of *Kurdistan* and *Luristan*, with all *Ardelan* and *Irak Ajemi*. The character of this tract is very varied. It is indicative of the division, that there were two Ecbatanas—one, the northern, at *Takht-i-Suleiman;* the other, the southern, at *Hamadan*, on the flanks of Mount Orontes (*Elwand*)—respectively the capitals of the two districts. (ECBATANA.) Next to the two Ecbatanas, the chief town in Media was undoubtedly Rhages—the *Raga* of the inscriptions. (RAGES.) The only other place of much note was Bagistana, the modern *Behistun* (PERSIANS, n. 1), which guarded the chief pass connecting Media with the Mesopotamian plain. MEDES.

Me'di-an = one from MEDIA. Darius, "the son of Ahasuerus, of the seed of the Medes" (Dan. ix. 1) or "the Mede" (xi. 1) is thus described in Dan. v. 31.

* **Me'di-a-tor** (L.), the A. V. translation of Gr. *mesitês = a go-between*, *mediator*, one who intervenes between two parties, Rbn., *N. T. Lex.* It is applied to Moses as an *interpreter* or mere medium of communication between Jehovah and the Israelites (Gal. iii. 19, 20; compare Deut. v. 5). But JESUS CHRIST is a mediator in a higher sense, i. e. an *intercessor* or *reconciler*. He is the "one mediator between God and men" (1 Tim. ii. 5), "the mediator of the new covenant" (Heb. xii. 24, viii. 6), or "of the N. T." (ix. 15), because He "gave Himself a ransom for all" (1 Tim. ii. 6), so that now "being justified by FAITH, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. v. 1, 2). ATONEMENT; JUSTIFICATION; SAVIOUR; SON OF GOD; SON OF MAN.

Med'i-cine [med'e-sin] (fr. L.). 1. Next to care for food, clothing, and shelter, the curing of hurts takes precedence even among savage nations. At a later period comes the treatment of sickness, and recognition of states of disease; and these mark a nascent civilization. From the most ancient testimonies, sacred and secular, EGYPT was foremost among the nations in this most human of studies purely physical (so Mr. Hayman, the original author of this article). Egypt was the earliest home of medical and other skill for the region of the Mediterranean basin, and every Egyptian mummy of the more expensive and elaborate sort, involved a process of anatomy. (Embalming.) Still we have no trace of any philosophical or rational system of Egyptian origin; and medicine in Egypt was a mere art or profession. Of science the Asclepiadæ of Greece (i. e. the reputed *descendants of Æsculapius*, the god of the healing art) were the true originators. Hippocrates, who wrote a book on "Ancient Medicine," and who seems to have had many opportunities of access to foreign sources, gives no prominence to Egypt. Compared with the wild countries around them, at any rate, the Egyptians must have seemed incalculably advanced. Representations of early Egyptian surgery apparently occur on some of the monuments of Beni-Hassan. Flint knives used for embalming have been recovered — the "Ethiopic stone" of Herodotus (ii. 86; compare Ex. iv. 25) was probably either black flint or agate (knife); and those who have assisted at the opening of a mummy have noticed that the teeth exhibited a dentistry not inferior in execution to the work of the best modern experts. This confirms the statement of Herodotus that every part of the body was studied by a distinct practitioner. Pliny asserts that the Egyptians claimed the invention of the healing art, and thinks them subject to many diseases. Their "many medicines" are mentioned (Jer. xlvi. 11). Athothmes II., king of the country, is said to have written on the subject of anatomy. The various recipes known to have been beneficial were recorded, with their peculiar cases, in the memoirs of physic, inscribed among the laws, and deposited in the principal temples of the place (Wilkinson, iii. 396, 397). The reputation of its practitioners in historical times was such that both Cyrus and Darius sent to Egypt for physicians or surgeons. Of midwifery we have a distinct notice (Ex. i. 15), and of women as its practitioners, which fact may also be verified from the sculptures. The physicians had salaries from the public treasury, and treated always according to established precedents, or deviated from these at their peril, in case of a fatal termination; if, however, the patient died under accredited treatment, no blame was attached. The Egyptians who lived in the corn-growing region are said by Herodotus (ii. 77) to have been specially attentive to health. The practice of circumcision is traceable on monuments certainly anterior to the age of Joseph. Its beneficial effects in the temperature of Egypt and Syria have often been noticed, especially as a preservative of cleanliness, &c. The scrupulous attention paid to the dead was favorable to the health of the living. It appears that the Ptolemies themselves practised dissection, and that, at a period, when Jewish intercourse with Egypt was complete and reciprocal, there existed in Alexandria a great zeal for anatomical study. In comparing the growth of medicine in the rest of the ancient world, the high rank of its practitioners—princes and heroes—settles at once the question as to the esteem in which it was held in the Homeric and pre-Homeric period. To descend to the historical, the story of Democedes, a Greek physician, who, having been taken captive, acquired great riches and reputation at the court of Darius, illustrates the practice of Greek surgery before the period of Hippocrates. The Dogmatic school was founded after the time of Hippocrates by his disciples, who departed from his eminently practical and inductive method, and recognized hidden causes of health or sickness arising from certain supposed principles or elements of bodies. The empirical school, which arose in the third century B. C. under the guidance of Acron of Agrigentum, Serapion of Alexandria, and Philinus of Cos, waited for the symptoms of every case, disregarding the rules of practice based on dogmatic principles. This school was opposed by the Methodic, which had arisen under the leading of Themison of Laodicea, about the period of Pompey the Great. Asclepiades, a native of Bithynia, who came to Rome shortly before Cicero's time, paved the way for the "method" in question, finding a theoretic basis in the corpuscular or atomic theory of physics which he borrowed from Heraclides of Pontus. He was a transitional link between the Dogmatic and Empiric schools, and this later or Methodic, which sought to rescue medicine from the bewildering mass of particulars in which empiricism had plunged it. All these schools may have contributed to form the medical opinions current at the period of the N. T., and the two earlier among them may have influenced Rabbinical teaching on that subject at a much earlier period.—II. Having thus described the external influences which, if any, had probably the most to do in forming the medical practice of the Hebrews, we may trace next its internal growth. The cabalistic legends mix up the names of Shem and Heber in their fables about healing, and ascribe to those patriarchs a knowledge of simples and rare roots, with, of course, magic spells and occult powers. So to Abraham is ascribed a talisman, the touch of which healed all disease. (Amulets.) The only notices which Scripture affords in connection with the subject are the cases of difficult midwifery in the successive households of Isaac, Jacob, and Judah (Gen. xxv. 26, xxxv. 17, xxxviii. 27), and so, later, in that of Phinehas (1 Sam. iv. 19). (Midwife.) The traditional value ascribed to the mandrake relates to the same branch of natural medicine; but throughout this period occurs no trace of any attempt to study, digest, and systematize the subject. As Israel grew and multiplied in Egypt, they derived doubtless a large mental cultivation from their position until cruel policy turned it into bondage. But, if we admit Egyptian learning as an ingredient, we should also notice how far the standard of the whole Jewish legislative fabric is exalted above that, in its exemption from the blemishes of sorcery and juggling pretences. We have no occult practices reserved in the hands of the sacred caste. (Priest.) Nor was the practice of physic a privilege of the Jewish priesthood. Any one might practise it, and this publicity must have kept it pure. Nay, there was no scriptural bar to its practice by resident aliens. We read of "physicians," "healing," &c., in Ex. xxi. 19; 2 K. viii. 29; 2 Chr. xvi. 12; Jer. viii. 22. At the same time the greater leisure of the Levites and their other advantages would make them the students of the nation, as a rule, in all science, and their constant residence in cities would give them the opportunity, if carried out in fact, of a far wider field of observation. The reign of peace of Solomon's days must have opened, especially with renewed Egyptian intercourse, new facilities for the study. He himself seems to have included in his favorite natural history some knowledge of the medicinal uses of the creatures. His works show him conversant with the notion of remedial treatment (Prov. iii. 8,

vi. 15, xii. 18, xvii. 22, xx. 30, xxix. 1; Eccl. iii. 3); and one passage (Eccl. xii.; see below) indicates considerable knowledge of anatomy. His repute in magic is the universal theme of Eastern story. The dealings of various prophets with quasi-medical agency cannot be regarded as other than the mere accidental form which their miraculous gifts took (1 K. xiii. 6, xiv. 12, xvii. 17; 2 K. i. 4, xx. 7; Is. xxxviii. 21). Jewish tradition has invested Elisha, it would seem, with a function more largely medicinal than that of the other servants of God; but the Scriptural evidence on the point is scanty, save that he appears to have known the proper means to heal the waters and temper the noxious pottage (2 K. ii. 21, iv. 39–41). The sickness of BEN-HADAD 2 is certainly so described as to imply treachery on the part of HAZAEL (2 K. viii. 15). Yet the observation of Bruce, upon a cold-water cure practised among the people near the Red Sea, has suggested a view somewhat different. The bed-clothes are soaked with cold water, and kept thoroughly wet, and the patient drinks cold water freely. But the crisis, it seems, occurs on the third day, and not till the fifth is it there usual to apply this treatment. If the chamberlain, through carelessness, ignorance, or treachery, precipitated the application, a fatal issue may have suddenly resulted. The statement that King ASA (2 Chr. xvi. 12) "sought *not* to Jehovah *but* to the physicians," may seem to countenance the notion that a rivalry of actual worship, based on some medical fancies, had been set up. (SERPENT, BRAZEN.) The captivity at Babylon brought the Jews in contact with a new sphere of thought. We know too little of the precise state of medicine in Babylon, Susa, and the "cities of the Medes," to determine the direction in which the impulse so derived would have led the exiles. The book of ECCLESIASTICUS shows the increased regard given to the distinct study of medicine, by the repeated mention of physicians, &c. The wisdom of prevention is recognized in Ecclus. xviii. 19, perhaps also in x. 10. Rank and honor are said to be the portion of the physician, and his office to be from the Lord (xxxviii. 1, 3, 12). The repeated allusions to sickness in vii. 35, xxx. 17, xxxi. 22, xxxvii. 30, xxxviii. 9, coupled with the former recognition of merit, have caused some to suppose that this author was himself a physician. In Wis. xvi. 12, a PLASTER is spoken of; anointing, as a means of healing, in Tob. vi. 8. In the period of the N. T., St. LUKE, "the beloved physician," who practised at Antioch (so Mr. Hayman; Ewald supposes he resided at Troas), whilst the body was his care, could hardly have failed to be conversant with all the leading opinions current down to his own time. The medicine and surgery of St. Luke were probably not inferior to those commonly in demand among educated Asiatic Greeks, and must have been, as regards their basis, Greek and not Jewish. Without absolute certainty as to date, we seem to have a standard Gentile medical writer of that period in Aretæus, commonly called "the Cappadocian," who wrote certainly after Nero's reign began, and probably flourished shortly before and after the decade (A. D. 60–70) in which St. Paul reached Rome and Jerusalem fell. If he were of St. Luke's age, it is striking that he should also be perhaps the only ancient medical authority in favor of demoniacal possession as a possible account of epilepsy. (DEMONIACS.) Assuming the date above indicated, he may be taken as expounding the medical practice of the Asiatic Greeks in the latter half of the first century. There is, however, much of strongly-marked individuality in his work, more especially in the minute verbal portraiture of disease. As the general science of medicine and surgery of this period may be represented by Aretæus, so we have nearly a representation of its *Materia Medica* by Dioscorides, whose researches display an industry and skill which has remained the marvel of all subsequent commentators. He, too, was of the same general region—a Cilician Greek—and his first lessons were probably learned at Tarsus. He has usually been assigned to the end of the first or beginning of the second century.—Before proceeding to the examination of diseases in detail, it may be well to observe that the question of identity, between any ancient malady known by description and any modern one known by experience, is often doubtful. Some diseases, just as some plants and some animals, will exist almost anywhere; others can only be produced within narrow limits depending on the conditions of climate, habit, &c. Eruptive diseases of the acute kind are more prevalent in the East than in colder climes. They also run their course more rapidly. Disease of various kinds is commonly regarded as a divine infliction, or denounced as a penalty for transgression; "the evil diseases of Egypt" (PLAGUES, THE TEN?) are especially so characterized (Gen. xx. 18; Ex. xv. 26; Lev. xxvi. 16; Deut. vii. 15, xxviii. 60; 1 Cor. xi. 30); so the EMERODS of the Philistines (1 Sam. v. 6); the severe dysentery (2 Chr. xxi. 15, 19) of Jehoram, which was also epidemic; so the sudden deaths of Er, Onan (Gen. xxxviii. 7, 10), the Egyptian first-born (Ex. xi. 4, 5), Nabal, Bath-sheba's son, and Jeroboam's (1 Sam. xxv. 38; 2 Sam. xii. 15; 1 K. xiv. 1, 5), are ascribed to the action of Jehovah immediately, or through a prophet. Pestilence (Hab. iii. 5) attends His path (compare 2 Sam. xxiv. 15), and is innoxious to those whom He shelters (Ps. xci. 3–10). It is by Jeremiah, Ezekiel, and Amos associated (as historically in 2 Sam. xxiv. 13) with "the sword" and "famine" (Jer. xiv. 12, xv. 2, xxi. 7, 9, &c.; Ez. v. 12, 17, vi. 11, 12, &c.; Am. iv. 6, 10). The sicknesses of the widow's son of Zarephath, of Ahaziah, Ben-hadad, the leprosy of Uzziah, the boil of Hezekiah, are also noticed as diseases sent by Jehovah, or in which He interposed (1 K. xvii. 17, 20; 2 K. i. 3, xx. 1). In 2 Sam. iii. 29, disease is invoked as a curse, and in Solomon's prayer (1 K. viii. 37; compare 2 Chr. xx. 9), anticipated as a chastisement. Satanic agency appears also as procuring disease (Job ii. 7; Lk. xiii. 11, 16). Diseases are also mentioned as ordinary calamities (Gen. xlviii. 1; 1 Sam. xxx. 13; 2 K iv. 20, viii. 7, 29, xiii. 14; 2 Chr. xxii. 6). Among special diseases named in the O. T. are, ophthalmia (Gen. xxix. 17), which is perhaps more common in Syria and Egypt than anywhere else in the world; especially in the fig season, the juice of the newly-ripe fruit having the power of giving it. It may occasion partial or total BLINDNESS (2 K. vi. 18). The eye-salve (Rev. iii. 18) was a remedy common to Orientals, Greeks, and Romans. Other diseases are—barrenness of women, which mandrakes were supposed to have the power of correcting (Gen. xx. 18; compare xii. 17, xxx. 1, 2, 14–16)—"consumption," and several, the names of which are derived from various words, signifying *to burn* or *to be hot* (Lev. xxvi. 16; Deut. xxviii. 22; FEVER; FLUX, BLOODY). The "burning boil," or "of a boil" (Lev. xiii. 23), is again merely marked by the notion of an effect resembling that of fire, like our "carbuncle;" it may possibly find an equivalent in the Damascus boil of the present time. The "botch (*shĭhîn* or *shĭchin*) of Egypt" (Deut. xxviii. 27) may be the *Elephantiasis Græcorum* (see below); the plague, as known by its attendant *bubo*, has been suggested by Scheuchzer; but Mr. Hayman thinks it was more probably the foul ulcer mentioned by Aristæus. The same word is used to express the "boil" of Hezekiah. This was certainly a single locally-confined eruption, probably a carbuncle; Dr. Mead supposes it to have been a fever terminating in an abscess. The diseases rendered "scab" and "scurvy" in Lev. xxi. 20, xxii. 22, and Deut. xxviii. 27, may be almost any skin-disease. (Itch.) Some of these may be said to approach the type of LEPROSY. The "issue" of xv. 19 may be profuse menstruation, or uterine hemorrhage from other causes. (Blood, Issue of; Issue, Running.) In Deut. xxviii. 35, is mentioned a disease attacking the "knees and legs," consisting in a "sore botch which cannot be healed," but extended, in the sequel of the verse, from the "sole of the foot to the top of the head." The latter part of the quotation would certainly accord with *Elephantiasis Græcorum*. On the other hand, a disease which affects the knees and legs, or more commonly one of them only—is by a mere accident of language known as *Elephantiasis Arabum*, *Bucnemia Tropica*, or "Barbadoes Leg," from being well known in that island. The *Elephantiasis Græcorum* is what now passes under the name of "leprosy"—the lepers, e. g., of the huts near the Zion gate of modern Jerusalem are elephantiasiacs. It has been asserted that there are two kinds, one painful, the other painless; but as regards Syria and the East this is contradicted. There the parts affected are quite benumbed and lose sensation. It is classed as a tubercular disease, not confined to the skin, but pervading the tissues and destroying the bones. It is not confined to any age or either sex. It first appears in general, but not always, about the face, as an indurated nodule (hence it is improperly called tubercular), which gradually enlarges, inflames, and ulcerates. If a joint be attacked, the ulceration will go on till its destruction is complete, the joints of finger, toe, &c., dropping off one by one. If the face be the chief seat of the disease, it assumes a leonine aspect, loathsome and hideous; the skin becomes thick, rugose, and livid; the eyes are fierce and staring, and the hair generally falls off from all the parts affected. When the throat is attacked, the voice shares the affection, and sinks to a hoarse, husky whisper. These two symptoms are eminently characteristic. It is hereditary, and may be inoculated, but does not propagate itself by the closest contact. It has been asserted that this, which is perhaps the most dreadful disease of the East, was Job's malady. Origen mentions, that one of the Greek versions gives it as the affliction which befell him. Wunderbar supposes it to have been the Tyrian leprosy, resting chiefly on the itching implied, as he supposes, by Job ii. 7, 8. Schmidt thinks the "sore boil" may indicate some graver disease, or concurrence of diseases. But there is no need to go beyond the statement of Scripture. The disease of King Antiochus (2 Mc. ix. 5–10, &c.) is that of a boil breeding worms. There is some doubt whether this disease be not allied to phthiriasis, in which lice are bred, and cause ulcers. In Deut. xxviii. 65, possibly a palpitation of the heart is intended (compare Gen. xlv. 26). In Mk. xi. 17 (compare Lk. ix. 38) we have an apparent case of epilepsy: this might easily be a form of demoniacal manifestation. (Demoniacs.) Besides the common injuries of wounding, bruising, striking out the eye, tooth, &c., we have in Ex. xxi. 22, the case of miscarriage produced by a blow, push, &c., damaging the fœtus. The plague of "boils and BLAINS" is *not* said to have been fatal to man, as the murrain preceding was to cattle; this alone would seem to contradict the notion of Shapter, that the disorder in question was small-pox. The expression of Ex. ix. 10, a "boil" flourishing, or ebullient with blains, may perhaps be a disease analogous to phlegmonous erysipelas, or even common erysipelas. The "withered hand" of Jeroboam (1 K. xiii. 4–6), and of the man in Mat. xii. 10–13 (compare Lk. vi. 10), is such an effect as is known to follow from the obliteration of the main artery of any member, or from paralysis of the principal nerve, either through disease or through injury. The case of the widow's son restored by Elisha (2 K. iv. 19), was probably one of sun-stroke. The disease of Asa "in his feet" which attacked him in his old age (1 K. xv. 23; 2 Chr. xvi. 12) and became exceeding great, may have been either *œdema* = swelling, or *podagra* = gout. In 1 Mc. vi. 8, occurs a mention of "sickness of grief;" in Ecclus. xxxvii. 30, of sickness caused by excess, which require only a passing mention. The disease of Nebuchadnezzar has been viewed by Jahn as a mental and purely subjective malady. It is not easy to see how this satisfies the plain emphatic statement of Dan. iv. 33, which seems to include, it is true, mental derangement, but to assert a degraded bodily state to some extent, and a corresponding change of habits. We may regard it as Mead, following Burton's Anatomy of Melancholy, does, as a species of the melancholy known as Lycanthropia. Persons so affected wander like wolves in sepulchres by night, and imitate the howling of a wolf or a dog. Here should be noticed the mental malady of Saul. His melancholy seems to have had its origin in his sin. Music, which soothed him for a while, has entered largely into the milder modern treatment of lunacy. (Lunatics.) The PALSY meets us in the N. T. only, and in features too familiar to need special remark. Gangrene, or mortification in its various forms, is a totally different disorder from the "canker" of the A. V. (Gr. *ganggraina* = *cancer*, Conybeare & Howson) in 2 Tim. ii. 17. Both gangrene and cancer were common in all the countries familiar to the Scriptural writers, and neither differs from the modern disease of the same name. In Is. xxvi. 18 and Ps. vii. 14, there seems an allusion to false conception. The whole passage in Isaiah figuratively = disappointment after great effort. Poison, as a means of destroying life, hardly occurs in the Bible, save as applied to arrows (Job vi. 4). In the annals of the Herods poisons occur as the resource of stealthy murder. The bite or sting of venomous beasts can hardly be treated as a disease; but in connection with the "fiery (i. e. venomous) serpents" of Num. xxi. 6, and the deliverance from death of those bitten, it deserves a notice. The brazen figure was symbolical only. It was customary to consecrate the image of the affliction, either in its cause or in its effect, as in the golden emerods and golden mice of 1 Sam. vi. 4, 8, and in the ex-votos common in Egypt even before the Exodus; and these may be compared with this setting up of the brazen serpent. (Serpent, Brazen.) The SCORPION and centipede abound in the Levant (Rev. ix. 5, 10), with a large variety of serpents. (Adder; Asp; Palestine, *Zoology*; Serpent.) To these, according to Lichtenstein, should be added a venomous solpuga, or large spider, similar to the Calabrian Tarantula. The disease of old age has acquired a place in Biblical nosology chiefly owing to the elegant allegory into which "The Preacher" throws the successive tokens of the ravage of time on man (Eccl. xii.). The course of decline is marked in metaphor by the darkening of the great lights of nature, and the ensuing period of life is compared to the broken weather of the wet season, setting in when summer is gone, when after every shower fresh clouds are in the sky, as contrasted with the showers of other seasons, which pass away into clearness. The "keepers of the house" perhaps = the ribs which support the frame, or the arms and shoulders which enwrap and protect it. The "strong men" = its supporters, the lower limbs "bowing themselves" under the weight they once so lightly bore. The "grinding" hardly needs to be explained of the teeth now become "few." The "lookers from the windows" = the pupils of the eyes, now "darkened." The "doors shut" represent the dulness of those other senses which are the portals of knowledge. The "rising up at the voice of a bird" portrays the light, soon-fleeting, easily-broken slumber of the aged man; or possibly, and more literally, actual waking in the early morning, when first the cock crows, may be intended. The "daughters of music brought low," suggest the

——"big manly voice
Now turned again to childish treble;"

and also, as illustrated by Barzillai (2 Sam. xix. 35), the failure in the discernment and the utterance of musical notes. The fears of old age are next noticed: "They shall be afraid of *that which is high;*" an obscure expression, perhaps, for what are popularly called "nervous" terrors, exaggerating and magnifying every object of alarm. "Fear in the way" is at first less obvious; but we observe that nothing unnerves and agitates an old person more than the prospect of a long journey. Thus regarded, it becomes a fine and subtile touch in the description of decrepitude. All readiness to haste is arrested, and a numb despondency succeeds. The "flourishing" of "the almond-tree" is still more obscure; but we observe this tree in Palestine blossoming when others show no sign of vegetation, and when it is dead winter all around—no ill type, perhaps, of the old man who has survived his own contemporaries and many of his juniors. (Almond.) Youthful lusts die out, and their organs, of which "the grasshopper" is perhaps a figure, are relaxed. The "silver cord" may be that of nervous sensation, or motion, or even the spinal marrow itself. Perhaps some incapacity of retention may be signified by the "golden bowl broken;" the "pitcher broken at the well" suggests some vital supply stopping at the usual source—derangement, perhaps, of the digestion or of the respiration; the "wheel shivered at the cistern," conveys, through the image of the water-lifting process familiar in irrigation, the notion of the blood, pumped as it were, through the vessels, and fertilizing the whole system; for "the blood is the life." (Well.) This careful register of the tokens of decline might lead us to expect great care for the preservation of health and strength; and this, indeed, is found to mark the Mosaic system, in the regulations concerning diet, the "divers washings," and the pollution imputed to a corpse—nay, even in circumcision itself. These served not only the ceremonial purpose of imparting self-consciousness to the Hebrew, and keeping him distinct from alien admixture, but had a sanitary aspect of rare wisdom, when we regard the country, the climate, and the age. (Clean; Unclean.) The rite of CIRCUMCISION, besides its special surgical operation, deserves some notice in connection with the general question of the health, longevity, and fecundity of the race with whose history it is identified. Besides being a mark of the covenant and a symbol of purity, it was perhaps also a protest against the phallus-worship, which has a remote antiquity in the corruption of mankind, and of which we have some trace in the Egyptian myth of Osiris. Its beneficial effects in such a climate as that of Egypt and Syria have been the subject of comment to various writers on hygiene. The operation itself consisted originally of a mere incision; to which a further stripping-off the skin from the part and a custom of sucking the blood from the wound were in a later period added, owing to the attempts of Jews of the Maccabean period, and later (1 Mc. i. 15; compare 1 Cor. vii. 8), to cultivate heathen practices. No surgical operation beyond this finds a place in Holy Scripture, unless, indeed, that adverted to under Eunuch. The Talmudists speak of two operations to assist birth. Wunderbar enumerates from the Mishna and Talmud fifty-six surgical instruments or pieces of apparatus; of these, however, the following only are at all alluded to in Scripture: A cutting instrument, supposed a "sharp stone" (Ex. iv. 25). The "KNIFE" of Josh. v 2 was probably a more refined instrument for the same purpose. An "AWL" (Ex. xxi. 6), used to bore through the ear of the bondman who refused release, is supposed to have been a surgical instrument. A seat of delivery (Heb. *obnayim;* Ex. i. 16), A.V. "the stools." (Midwife.) The "roller to bind" of Ez. xxx. 21 was for a broken limb, as still used. A scraper, for which the "potsherd" of Job was a substitute (Job ii. 8). Ex. xxx. 23–25 is a prescription in form. (Ointment.) Traces occur of some chemical knowledge, e. g. the calcination (?) of the gold by Moses (Calf); the effect of "vinegar upon NITRE" (Ex. xxxii. 20; Prov. xxv. 20; compare Jer. ii. 22); the mention of "the apothecary" (Ex. xxx. 35; Eccl. x. 1) (Ointment), and of the merchant in "powders" (Cant. iii. 6), shows that a distinct and important branch of trade was set up in these wares, in which, as at a modern druggist's, articles of luxury, &c., are combined with the remedies of sickness. Among the most favorite of external remedies has always been the BATH. Besides the significance of moral purity which it carried, the use of the bath checked the tendency to become unclean by violent perspirations from within and effluvia from without; it kept the porous system in play, and stopped the outset of much disease. In order to make the sanction of health more solemn, most Oriental nations have enforced purificatory rites by religious mandates—and so the Jews. There were special occasions on which the bath was ceremonially enjoined. The Pharisees and Essenes aimed at scrupulous strictness of all such rules (Mat. xv. 2; Mk. vii. 5; Lk. xi. 38). River-bathing was common, but houses soon began to include a bath-room (Lev. xv. 18; 2 K. v. 10; 2 Sam. xi. 2; Sus. 15). Vapor-baths, as among the Romans, were latterly included in these, as well as hot and cold-bath apparatus, and the use of PERFUMES and oils after quitting it was everywhere diffused. Aloes; Anise; Anointing; Balm; Cassia; Cinnamon; Fig; Frankincense; Gourd; Mustard; Oil; Reed 4; Salt; Spices; Wine.

Me-e'da (fr. Gr.) = MEHIDA (1 Esd. v. 32).

* **Meek,** the A. V. translation of—1. Heb. *'ânâv* or *'ânîyv* = *oppressed, afflicted, wretched,* but everywhere with the accessory idea of humility, meekness, i. e. *the humble, the meek,* who prefer to suffer wrong rather than do wrong, and who therefore enjoy God's favor, Ges. (Num. xii. 3; Ps. xxii. 26 [Heb. 27], xxv. 9, xxxvii. 11, &c.), also translated "poor" (Job xxiv. 4; Ps. ix. 18 [Heb. 19], &c.), "humble" (ix. 12 [Heb. 13], x. 12, 17, &c.), "lowly" (Prov. iii. 34, xvi. 19). The kindred *'anvâh* and *'ânâvâh* are translated "meekness" (Ps. xviii. 35, margin, xlv. 4; Zeph. ii. 3), "gentleness" (2 Sam. xxii. 26; Ps. xviii. 35), "humility" (Prov. xv. 33, xviii. 12, xxii. 4).—2. Gr. *praos* (Mat. xi. 29) and *praüs* (v. 5, xxi. 5; 1 Pet. iii. 4); both = *meek, mild, gentle;* the latter form and the kindred nouns *praotês* and *praütês,* which are uniformly translated "meekness" in N. T. (1 Cor. iv. 21; Jas. i. 21, &c.), are in LXX. = the Hebrew words under No. 1 (Robinson, *N. T. Lex.*).

Me-gid'do (Heb. *place of troops?* Ges.; *place of God* [GAD 3], Fü.) was in a very marked position on the southern rim of the plain of ESDRÆLON, on the frontier-line, speaking generally, of the territories of ISSACHAR and MANASSEH, and commanding one of those passes from the N. into the hill-country which were of such critical importance on various occasions in the history of Judea (Jd. iv. 7). The first mention occurs in Josh. xii. 21, where Megiddo appears as the city of one of the thirty-one "kings," or petty chieftains, whom Joshua defeated on the W. of the Jordan. The song of Deborah brings the place vividly before us, as the scene of the great conflict between Sisera and Barak. The chariots of Sisera were gathered "unto the river of KISHON" (Judg. iv. 13); Barak went down with his men "from Mount TABOR" into the plain (iv. 14); "then fought the kings of Canaan in TAANACH by the waters of Megiddo" (v. 19). Still we do not read of Megiddo being firmly in the occupation of the Israelites, and perhaps it was not really so till the time of Solomon, who placed one of his commissaries over Taanach, Megiddo, &c., and "built" (i. e. fortified) Megiddo (1 K. iv. 12, ix. 15). Here AHAZIAH 2 died (2 K. ix. 27). But the chief historical interest of Megiddo is concentrated in Josiah's death. When Pharaoh-necho came from Egypt against the king of Assyria, Josiah joined the latter, and was slain at Megiddo (xxiii. 29), and his body was carried from thence to Jerusalem (ver. 30). The story is told in more detail in 2 Chr. xxxv. 22–24. There the fatal action is said to have taken place "in the valley (or *plain*) of Megiddo." (VALLEY 4.) This calamity made a deep and permanent impression on the Jews. Thus, in Zech. xii. 11, "the mourning of HADAD-RIMMON in the valley of Megiddon" becomes a poetical expression for the deepest and most despairing grief; as in Rev. xvi. 16, ARMAGEDDON, in continuance of the same imagery, is presented as the scene of terrible and final conflict. The site thus associated with critical passages of Jewish history from Joshua to Josiah has been identified, beyond any reasonable doubt, with the modern *el-Lejjûn,* which is undoubtedly the *Legio* of Eusebius and Jerome (Robinson, ii. 328–330, iii. 116–119). *El-Lejjûn* is on the caravan-route from Egypt to Damascus. The remains of the ancient city are not extensive. Van de Velde describes the view of the plain as seen from the highest point between it and the sea, and the huge *tells* which mark the positions of the "key-fortresses" of the hills and the plain, *Taanûk* and *el-Lejjûn,* the latter being the most considerable, and having another called *Tell-Metzellim* half an hour to the N. W. About a month later in the same year (April, 1852) Robinson was there. Both writers mention a copious stream flowing down this gorge (March and April) and turning some mills before joining the Kishon. Here are probably the "waters of Megiddo" of Judg. v. 19, though it should be added that by Stanley they are supposed rather to be "the pools in the bed of the Kishon" itself. The same author regards the "plain (or valley) of Megiddo" as denoting not the whole of the Esdrælon level, but that broadest part of it which is immediately opposite Megiddo.

Me-gid'don (Heb.) = MEGIDDO (Zech. xii. 11 only).

Me-het'a-beel (fr. Heb. = MEHETABEL), ancestor of Shemaiah the prophet who was hired against Nehemiah by Tobiah and Sanballat (Neh. vi. 10).

Me-het'a-bel (fr. Heb. = *whom God does good to,* Ges.), daughter of Matred, and wife of Hadad, or Hadar, king of Edom (Gen. xxxvi. 39).

Me-hi'da (Heb. *junction?* Ges.; *a famous, distinguished, noble one,* Fü.), ancestor of a family of Nethinim, who returned from Babylon with Zerubbabel (Ezr. ii. 52; Neh. vii. 54).

Me'hir (Heb. *price,* Ges.; *dexterity, ability,* Fü.), son of Chelub, the brother of Shuah (1 Chr. iv. 11).

Me-ho'lath-ite (fr. Heb.), **the** = one belonging to a place called Meholah (1 Sam. xviii. 19 only); whether that was ABEL-MEHOLAH or another, is uncertain.

Me-hu'ja-el (fr. Heb. = *smitten of God?* Ges.; *God is combat,* i. e. the combating, Fü.), son of Irad, and fourth in descent from Cain (Gen. iv. 18).

Me-hu'man (Heb. *faithful,* then *eunuch,* Ges.; old Persian, *belonging to the great Hom* [a Persian god], Fü.), one of the seven eunuchs (A. V. "chamberlains") of Ahasuerus (Esth. i. 10).

Me-hu'nim (fr. Heb.; see below) = MEHUNIMS and MEUNIM (Ezr. ii. 50).

Me-hu'nims (fr. Heb. pl. *Mĕ'ûnîm*; see below), **the,** a people against whom King Uzziah waged a successful war (2 Chr. xxvi. 7). Although so different in its English dress, the name is in the original the plural of MAON. Maon, or the Maonites (= Mehunim or Mehunims), probably inhabited the country at the back of the great range of Seir, the modern *esh-Sherah,* which forms the eastern side of the *Wady el-'Arabah* (ARABAH), where is still a town of the same name. Another notice of the Mehunims in the reign of Hezekiah (about B. C. 726–697) is found in 1 Chr. iv. 41). Here they are spoken of as a pastoral people, either themselves Hamites, or in alliance with Hamites, quiet and peaceable, dwelling in tents. Here, however, the A. V. treats the word as an ordinary noun, and renders it "habitations." A third notice of the Mehunim, corroborative of those already mentioned, is found in 2 Chr. xx. There is every reason to believe (so Mr. Grove) that in ver. 1 "the Ammonites" should be read as "the Maonites," who in that case are the "men of Mount Seir" mentioned in ver. 10, 22. In all these passages, including the last, the LXX. render the name by *hoi Meinaioi*—the Minæans—a nation of ARABIA renowned for their traffic in spices, who are named by Strabo, Ptolemy, and other ancient geographers, and whose seat is now ascertained to have been the S. W. portion of the great Arabian peninsula, the western half of the modern Hadramaut. The latest appearance of the name in the Bible is in the lists of those who returned from the Captivity with Zerubbabel

(Ezr. ii. 50, A. V. "Mehunim;" Neh. vii. 52, A. V. "Meunim").

Me-jar'kon (fr. Heb. = *waters of yellowness*, Ges.), a town of Dan (Josh. xix. 46 only); named next to Gath-rimmon, and in the neighborhood of Joppa or Japho.

Me-ko'nah (Heb. *a base*, *basis*, *place*, Ges.), one of the towns reinhabited after the Captivity by the men of Judah (Neh. xi. 28 only); probably situated far to the south.

Mel-a-ti'ah (fr. Heb. = whom *Jehovah delivers*, Ges.), a Gibeonite, who assisted in rebuilding the wall of Jerusalem (Neh. iii. 7).

Mel'chi [-ki] (Gr. fr. Heb. = *my king*, Rbn., *N. T. Lex.*). **1.** Son of Janna, and ancestor of Joseph in the genealogy of Jesus Christ (Lk. iii. 24).—**2.** Son of Addi in the same genealogy (iii. 21).

Mel-chi'ah (fr. Heb. = Malchiah, or Malchijah), a priest, father of Pashur (Jer. xxi. 1); = Malchiah 7 and Malchijah 1.

Mel-chi'as (Gr. = Malchiah and Malchijah). **1.** Malchiah 2 (1 Esd. ix. 26).—**2.** Malchiah 3 and Malchijah 4 (ix. 32).—**3.** Malchiah 6 (ix. 44).

Mel'chi-el (fr. Gr. = Malchiel ?). Charmis, the son of Melchiel, was one of the three governors of Bethulia (Jd. vi. 15).

Mel-chis'e-dec [-kiz-] (fr. Gr.) = Melchizedek (Heb. v., vi., vii.).

Mel'chi-shu'a, or **Mel-chish'u-a** (fr. Heb.), son of Saul (1 Sam. xiv. 49, xxxi. 2); correctly Malchishua.

Mel-chiz'e-dek [-kiz-] (fr. Heb. = *king of righteousness*, Heb. vii. 2, Ges., &c.), king of Salem and priest of the Most High God, who met Abram in the valley of Shaveh, which is the King's Dale, brought out bread and wine, blessed Abram, and received tithes from him (Gen. xiv. 18–20). The other places in which Melchizedek is mentioned are Ps. cx. 4, where Messiah is described as a priest for ever, "after the order of Melchizedek" and Heb. v., vi., vii., where these two passages of the O. T. are quoted, and the typical relation of Melchizedek to our Lord is stated at great length. There is something surprising and mysterious in the first appearance of Melchizedek, and in the subsequent reference to him. Bearing a title which Jews in after-ages would recognize as designating their own sovereign, bearing gifts which recall to Christians the Lord's Supper, this Canaanite crosses for a moment the path of Abram, and is unhesitatingly recognized as a person of higher spiritual rank than the friend of God. Disappearing as suddenly as he came in, he is lost to the sacred writings for a thousand years. The faith of early ages ventured to invest his person with superstitious awe. Jewish tradition pronounces Melchizedek to be a survivor of the Deluge, the patriarch Shem (and so Luther, Melanchthon, Lightfoot, &c.). It should be noted that this supposition does not appear in the Targum of Onkelos—a presumption that it was not received by the Jews till after the Christian era—nor has it found favor with the Fathers. Equally old, perhaps, but less widely diffused, is the supposition not unknown to Augustine, and ascribed by Jerome to Origen and Didymus, that Melchizedek was an angel. The Fathers of the fourth and fifth centuries record with reprobation the tenet of the Melchizedekians that he was a Power, Virtue, or Influence of God, and the not less daring conjecture of Hieracas and his followers that Melchizedek was the Holy Ghost. Epiphanius mentions some members of the Church as holding that Melchizedek was the Son of God appearing in human form. Similar to this was a Jewish opinion that he was the Messiah. The way in which he is mentioned in Genesis would rather lead to the immediate inference that Melchizedek was of one blood with the children of Ham, among whom he lived, chief (like the king of Sodom) of a settled Canaanitish tribe (so Mr. Bullock, with Josephus, most of the early Fathers, Carpzov, Fairbairn, Kitto, and most modern commentators). And as Balaam was a prophet, so Melchizedek was a priest among the corrupted heathen, not self-appointed, but constituted by a special gift from God, and recognized as such by Him. "After the order of Melchizedek," in Ps. cx. 4, is explained by Gesenius and Rosenmüller to mean *after the manner of Melchizedek*, implying likeness in official dignity, i. e. a king and priest. The relation between Melchizedek and Christ as type and antitype is made in the Epistle to the Hebrews to consist in the following particulars. Each was a priest, (1.) not of the Levitical tribe; (2.) superior to Abraham; (3.) whose beginning and end are unknown; (4.) who is not only a priest, but also a king of righteousness and peace. Auberlen (see *B. S.* xvi. 552) says, "Melchizedek is eternal priest" (Heb. vii. 3, 17; Ps. cx. 4) "in no other sense than are all glorified spirits. He is priest by virtue of his relation to God, his life in God, and his service of God. But this relation, life, and service are eternal. His priesthood is inseparable from, and rests entirely in, his spiritual service. He belongs to those kings and priests who are before the throne of God and serve Him day and night in His temple" (Rev. vii. 15).—Another fruitful source of discussion has been found in the site of Salem and Shaveh, which are assumed to be near each other in Abram's road from Hobah to the plain of Mamre. For the various theories, see Salem 1 and Shaveh.

* **Mel'com** (fr. Heb. *Malcâm*) = Milcom, Ges. (marg. of Jer. xlix. 1, 3).

Me'le-a (Gr. fr. Heb. = *filling*, *full?*), son of Menan, and ancestor of Joseph in the genealogy of Jesus Christ (Lk. iii. 31).

Me'lech (Heb. *king*), second son of Micah, the son of Merib-baal or Mephibosheth (1 Chr. viii. 35, ix. 41).

Mel'i-cu (Heb.) = Malluch 6 (Neh. xii. 14, comp. ver. 2).

Mel'i-ta (L. fr. Gr. = *affording honey*, Cruden; fr. Phenician = *refuge*, Wr.), the modern *Malta*. This island has an illustrious place in Scripture, as the scene of that shipwreck of St. Paul described in such minute detail in the Acts of the Apostles. (1.) We take St. Paul's ship in the condition in which we find her about a day after leaving Fair Havens, i. e. when she was under the lee of Clauda (Acts xxvii. 16), laid-to on the starboard tack, and strengthened with "undergirders," the boat being just taken on board, and the gale blowing hard from the E. N. E. (Euroclydon.) (2.) Assuming (what every practised sailor would allow) that the ship's direction of drift would be about W. by N., and her rate of drift about a mile and half an hour, we come at once to the conclusion, by measuring the distance on the chart, that she would be brought to the coast of Malta on the thirteenth day (see ver. 27). (3.) A ship drifting in this direction to the place traditionally known as St. Paul's Bay would come to that spot on the coast without touching any other part of the island previously. The coast, in fact, trends from this bay to the S. E. This may be seen on consulting any map or chart of Malta. (4.) On *Koura Point*, which is the southeasterly extremity of the bay, there must infallibly have been breakers, with the wind blowing from the N. E. Now the alarm was certainly caused by breakers, for it took place in the night (ver. 27), and it does not appear that the passengers were at first aware of the danger which became sensible to the quick ear of the "sailors." (5.) Yet the vessel did not strike: and this corresponds with the position of the point, which would be some little distance on the port side, or to the left, of the vessel. (6.) Off this point of the coast the soundings are twenty fathoms (ver. 28), and a little further, *in the direction of the supposed drift*, they are fifteen fathoms (ib.). (7.) Though the danger was imminent, we shall find from examining the chart that there would still be time to anchor (ver. 29) before striking on the rocks ahead. (8.) With bad holding-ground there would have been great risk of the ship dragging her anchors. The bottom of St. Paul's Bay is remarkably tenacious. (9.) The other geological characteristics of the place are in harmony with the narrative, which describes the creek as having in one place a sandy or muddy beach (so Dr. Howson; Gr. *aigialos*, A. V. simply "shore," ver. 39), and which states that the bow of the ship was held fast in the shore, while the stern was exposed to the action of the waves (ver. 41). (10.) Another point of local detail is of considerable interest—viz. that as the ship took the ground, the place was observed to be *dithalasses* (Gr. = *between two seas*, A. V. "where two seas met"), i. e. a connection was noticed between two apparently separate pieces of water. We shall see, on looking at the chart, that this would be the case. (11.) Malta is in the track of ships between Alexandria and Puteoli: and this corresponds with the fact that the "Castor and Pollux," an Alexandrian vessel which ultimately conveyed St. Paul to Italy, had wintered in the island (Acts xxviii. 11). (12.) Finally, the course pursued in this conclusion of the voyage, first to Syracuse, and then to Rhegium, contributes a last link to the chain of arguments by which we prove that Melita is *Malta*. Some have argued, mostly from the name "ADRIA," that the Melita where St. Paul was shipwrecked was the small island of that name, now *Meleda*, on the Illyrian coast of the Adriatic; but the commonly received conclusion in favor of Malta is regarded by Dr. Howson as completely established in 1848 by Mr. Smith, of Jordanhill, in his *Voyage and Shipwreck of St. Paul*. As regards the condition of the island of Melita, when St. Paul was there, it was a dependency of the Roman province of Sicily. Its chief officer (un-

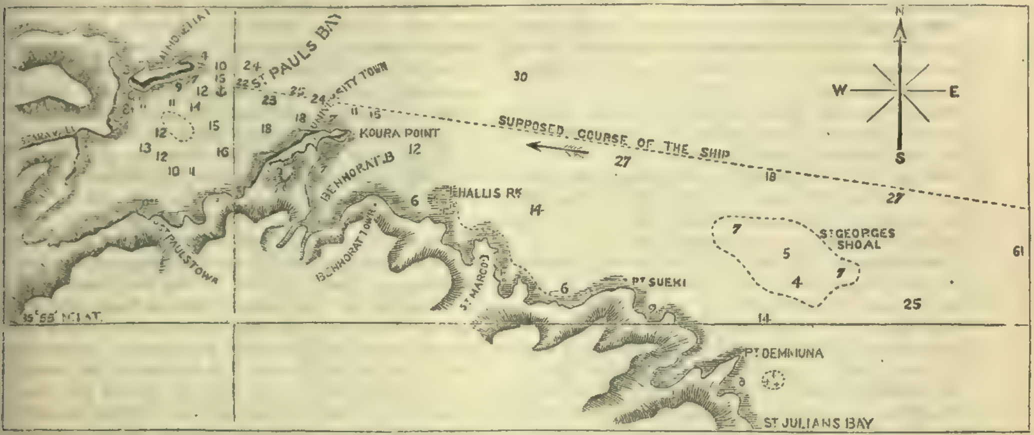


Chart of part of the coast of Malta.

St. Paul's Bay, Malta.—From a view by G. H. Andrews. —(Fbn.)
This view is taken from a point at the back of the bay, near the castle. The island shown as shutting in the bay is Salmonetta.

der the governor of Sicily) appears from inscriptions to have had the title of *prôtos Melitaiôn*, or *Primus Melitensium* (Gr. and L. = *first of the Melitans* or Maltese), and this is the very phrase which St. Luke uses (Acts xxviii. 7, A. V. "chief man of the island"). Melita, from its position in the Mediterranean, and the excellence of its harbors, has always been important both in commerce and war. It was a settlement of the Phenicians, at an early period, and their language, in a corrupted form, continued to be spoken there in St. Paul's day. The Greek colonists in Sicily are said to have taken it from the Phenicians; but B. C. 402 it became subject to the Carthaginians, and was ceded by them to the Romans B. C. 242. It was famous for its honey and fruits, cotton fabrics, building-stone, and a breed of dogs. A few years before St. Paul's visit, corsairs from Cilicia made Melita a frequent resort; and through the subsequent periods of its history, Vandal and Arabian, it was often associated with piracy. The Christianity, however, introduced by St. Paul was never extinct. This island had a brilliant period (A. D. 1530–1798) under the knights of St. John, a military and religious fraternity to whom, after their expulsion from RHODES by the Turks, the island of Malta was granted by the Emperor Charles V. It was taken by the French under Bonaparte, July, 1798, and by the English in Sept., 1800. It is still a dependency of the British crown.

Mel'ons (Heb. *ăbattihîm*, or *ăbattichîm*) are mentioned only in Num. xi. 5. By the Hebrew word we are probably to understand both the Musk-melon (*Cucumis Melo*) and the Water-melon (*Cucurbita Citrullus*), for the Arabic noun singular, *batêkh*, which is identical with the Hebrew word, is used generically. The water-melon is by some considered to be indigenous to India, from which country it may have been introduced into Egypt in very early times. The musk-melon (*Cucumis Mélo*) is cultivated in the same places and ripens at the same time with the water-melon. The water-melon is now extensively cultivated all over India and the tropical parts of Africa and America, and indeed in hot countries generally, as well as in the United States. Both are too well known to need description. "Nothing could be more regretted in the burning desert," says Thomson (ii. 261), "than these delicious (water-) melons, whose exuberant juice is so refreshing to the thirsty pilgrim."

Musk-melon (*Cucumis Melo*).

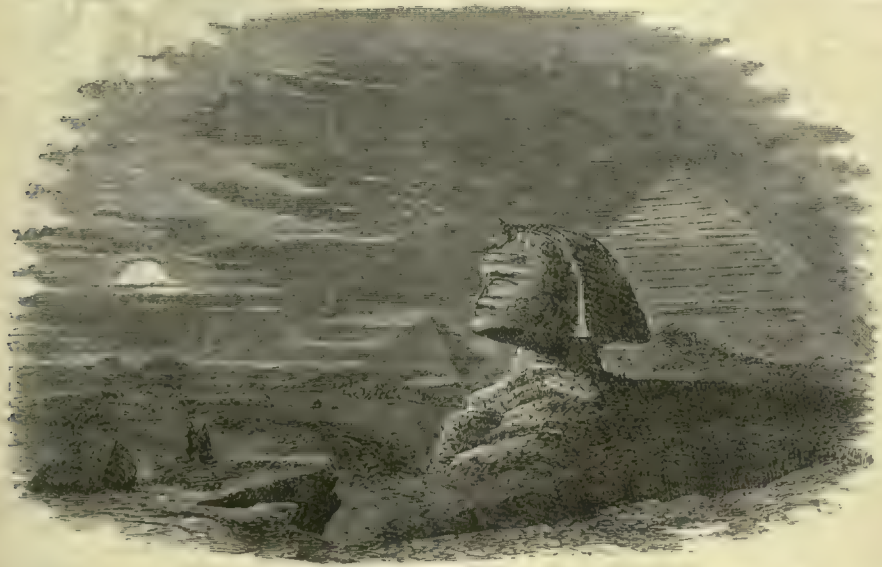
Water-melon (*Cucurbita Citrullus*).

Mel'zar (Heb. *meltsar*, probably fr. Pers. = *master of wine, chief butler*, Bohlen, Ges.). The A. V. is wrong in regarding Melzar as a proper name; it is rather an official title, as is implied in the addition of the article in each case where the name occurs (Dan. i. 11, 16); the marginal reading, "the steward," is therefore more correct.

* **Mem** (Heb. *mêym*, probably = *water*, Ges.), the thirteenth letter of the Hebrew alphabet (Ps. cxix.). WRITING.

Mem'mi-us, Quin'tus (both L.; Memmius [= MENESTHEUS, Virgil] being the name designating a certain Roman clan, Quintus [= *fifth*] a common first name among the Romans) (2 Mc. xi. 34). MANLIUS, TITUS.

Mem'phis (Gr. fr. Egyptian compounded of *men* [= *foundation, station*] and *nofre* [= *good*]; variously interpreted *haven* [or *abode*] *of the good, tomb of the good man* [Osiris], *gate of the blessed*, &c. [so Dr. J. P. Thompson, the original author of this article]), a city of ancient Egypt, situated on the western bank of the Nile, in latitude 30° 6′ N. It is mentioned by Isaiah (xix. 13), Jeremiah (ii. 16, xlvi. 14, 19), and Ezekiel (xxx. 13, 16), under the name of NOPH; and by Hosea (ix. 6) under the name of MOPH in Hebrew, and MEMPHIS in our English version. Though some regard THEBES as the more ancient city, the monuments of Memphis are of higher antiquity than those of Thebes. Herodotus dates its foundation from Menes, the first really historical king of EGYPT. The era of Menes is not satisfactorily determined. But, indeterminate and conjectural as the early chronology of Egypt yet is, all agree that the known history of the empire begins with Menes, who founded Memphis. The city belongs to the earliest periods of authentic history. The building of Memphis is associated by tradition with a stupendous work of art which has permanently changed the course of the Nile and the face of the Delta. Before the time of Menes, the river, emerging from the upper valley into the neck of the Delta, bent its course westward toward the hills of the Libyan desert, or at least discharged a large portion of its waters through an arm in that direction. Here the generous flood whose yearly inundation gives life and fertility to Egypt, was largely absorbed in the sands of the desert, or wasted in stagnant morasses. It is even conjectured that up to the time of Menes the whole Delta was an uninhabitable marsh. Herodotus informs us, upon the authority of the Egyptian priests of his time, that Menes, "by banking up the river at the bend which it forms about a hundred furlongs south of Memphis, laid the ancient channel dry, while he dug a new course for the stream half way between the two lines of hills." From his description it appears that, like New Orleans, Memphis was created upon a marsh reclaimed by the dike of Menes and drained by his artificial lake. The dike of Menes began twelve miles south of Memphis, and deflected the main channel of the river about two miles to the eastward. Upon the rise of the Nile, a canal still conducted a portion of its waters westward through the old channel, thus irrigating the plain beyond the city in that direction, while an inundation was guarded against on that side by a large artificial lake or reservoir at Abousir. The skill in engineering which these works required, and which their remains still indicate, argues a high degree of material civilization, at least in the mechanic arts, in the earliest known period of Egyptian history. The climate of Memphis may be inferred from that of the modern Cairo—about ten miles to the N.—which is the most equable that Egypt affords. The city is said to have had a circumference of about nineteen miles, and the houses or inhabited quarters, as was usual in the great cities of antiquity, were interspersed with numerous gardens and public areas. Herodotus states, on the authority of the priests, that Menes "built the temple of Hephæstus, which stands within the city, a vast edifice, well worthy of mention." The divinity whom Herodotus identifies with Hephæstus was *Ptah*, "the creative power, the maker of all material things." The temple of Apis—the sacred bull (CALF)—was one of the most noted structures of Memphis. It stood opposite the southern portico of the temple of Ptah; and Psammetichus, who built that gateway, also erected in front of the sanctuary of Apis a magnificent colonnade, supported by colossal statues or Osiride pillars, such as may still be seen at the temple of Medeenet Habou at Thebes. Through this colonnade the Apis was led with great pomp upon state occasions. The place appropriated to the burial of the sacred bulls was a gallery some 2,000 feet in length by 20 in height and width, hewn in the rock without the city. This gallery was divided into numerous recesses on each side; and the embalmed bodies of the sacred bulls, each in its own sarcophagus of granite, were deposited in these "sepulchral stalls." At Memphis was the reputed burial-place of Isis; it had also a temple to that "myriad-named" divinity. Memphis had also its Serapeium (temple of Serapis), which probably stood in the western quarter of the city. The sacred cubit, and other symbols used in measuring the rise of the Nile, were deposited in the temple of Serapis. The Necropolis, adjacent to Memphis, was on a scale of grandeur corresponding with the city itself. The "city of the pyramids" is a title of Memphis in the hieroglyphics upon the monuments. The great field or plain of the Pyramids lies wholly upon the western bank of the Nile, and extends from *Aboo-Roash*, a little to the N. W. of Cairo, to *Meydoom*, about forty miles to the S., and thence in a southwesterly direction about twenty-five miles farther, to the pyramids of *Howara* and of *Biahmù* in the *Fayoum*. But the principal seat of the pyramids, the Memphite Necropolis, was in a range of about fifteen miles from *Sakkara* to *Gizeh*, and in the groups here remaining nearly thirty are probably tombs of the imperial sovereigns of Memphis. The great pyramid of *Gizeh* is 733 feet square at the base, 456 feet in perpendicular height, having lost about twenty-five feet of its original height. It is of solid stone, except a low core of rock, and a very small space allowed for chambers and passages leading to them (R. S. Poole, in Kitto). The Sphinx (CHERUBIM) measures more than 60 feet from the ground to the crown of the head, more than 100 feet around the forehead, and nearly 150 feet in length, all cut from the solid rock (Dr. J. P. Thompson, *Egypt*, 341). Memphis



The Sphinx and Pyramids of Memphis.

long held its place as a capital; and for centuries a Memphite dynasty ruled over all Egypt. Lepsius, Bunsen, and Brugsch, agree in regarding the 3d, 4th, 6th, 7th, and 8th dynasties of the Old Empire as Memphite, reaching through a period of about 1,000 years. During a portion of this period, however, the chain was broken, or there were contemporaneous dynasties in other parts of Egypt. The overthrow of Memphis was distinctly predicted by the Hebrew prophets (Is. xix. 13; Jer. xlvi. 19). The latest of these predictions was uttered nearly 600 years B. C., and half a century before the invasion of Egypt by Cambyses (about B. C. 525). Herodotus informs us that Cambyses, enraged at the opposition he encountered at Memphis, committed many outrages upon the city. The city never recovered from the blow inflicted by Cambyses. The rise of ALEXANDRIA hastened its decline. The Caliph conquerors founded Fostât (Old Cairo) upon the opposite bank of the Nile, a few miles N. of Memphis, and brought materials from the old city to build their new capital (A. D. 638). At length so complete was the ruin of Memphis, that for a long time its very site was lost. Pococke could find no trace of it. Recent explorations, especially those of Messrs. Mariette and Linant, have brought to light many of its antiquities, which have been dispersed to the museums of Europe and America. The dikes and canals of Menes still form the basis of the system of irrigation for Lower Egypt; the insignificant village of *Meet Raheeneh* occupies nearly the centre of the ancient capital.

Me-mu'can (Heb. fr. Pers. = *flourishing in dignity* or *authority*, Sim.), one of the seven princes of Persia in the reign of Ahasuerus, who "saw the king's face," and sat first in the kingdom (Esth. i. 14, 16, 21). They were "wise men who knew the times" (skilled in the planets, according to Aben Ezra), and appear to have formed a council of state; Josephus says that one of their offices was that of interpreting the laws.

Men'a-hem (Heb. *consoler*, Ges.), son of Gadi, who slew the usurper SHALLUM and seized the vacant throne of Israel, B. C. 772. (ISRAEL, KINGDOM OF.) His reign, which lasted ten years, is briefly recorded in 2 K. xv. 14–22. It has been inferred from the expression in verse 14, "from Tirzah," that Menahem was a general under Zechariah stationed at Tirzah, and that he brought up his troops to Samaria and avenged the murder of his master by Shallum. He maintained the calf-worship of Jeroboam. The contemporary prophets, Hosea and Amos, have left a melancholy picture of the ungodliness, demoralization, and feebleness of Israel. In the brief history of Menahem, his ferocious treatment of TIPHSAH occupies a conspicuous place (verse 16). The time of the occurrence and the site of the town have been doubted. The act, whether perpetrated at the beginning of Menahem's reign or somewhat later, was doubtless intended to strike terror into the hearts of reluctant subjects. But the most remarkable event in Menahem's reign is the first appearance of a hostile force of Assyrians on the N. E. frontier of Israel. King Pul, however, withdrew, having been converted from an enemy into an ally by a timely gift of 1,000 talents of silver. Rawlinson says that in an inscription the name of Menahem is given, probably by mistake of the stone-cutter, as a tributary of Tiglath-pileser.

Me'nan (fr. Gr.), the son of Mattatha, one of the ancestors of Joseph in the genealogy of Jesus Christ (Lk. iii. 31).

*** Me'ne, Me'ne, Te'kel, U-phar'sin** (Chal. *měnê, měnê, těkêl, ûpharsîn* = *numbered, numbered, weighed, and dividings*, Ges.), the mysterious inscription written upon the wall of Belshazzar's palace, in which Daniel read the doom of the king and his dynasty (Dan. v. 25 ff.). The interpretation is given in ver. 26–28. In ver. 28 "Peres" (a Chaldean singular participle, *pèrés* = *divided* or *broken*) is substituted for "Upharsin" (composed of the conjunction *û* and the plural participle *parsîn*, which becomes *pharsîn* when the conjunction is prefixed). There is in this verse a close resemblance in sound between the participle *pèrés* ("Peres" = *divided*) and the noun *Pârâs* (= *Persia* or "the Persians").

Men-e-la'us (L. fr. Gr. = *abiding* [or *withstanding*] *people*, L. & S.), a usurping HIGH-PRIEST who obtained the office from Antiochus Epiphanes (about B. C. 172) by a large bribe (2 Mc. iv. 23–25), and drove out Jason, who had obtained it not long before by similar means. He met with a violent death at the hands of Antiochus Eupator (about B. C. 163), which seemed in a peculiar manner a providential punishment of his sacrilege (xiii. 3, 4). According to Josephus he was a younger brother of JASON 4 and ONIAS 3, and, like Jason, changed his proper name Onias (ONIAS 4) for a Greek name. In 2 Mc. on the other hand, he is called a brother of Simon the Benjamite (2 Mc. iv. 23.) SIMON 3.

Me-nes'the-us [pron. in Gr. me-nes'thuse] (Gr. *one who abides*, L. & S.), father of APOLLONIUS 3 (2 Mc. iv. 21).

Me'ni (Heb. *měnî* = *fate, fortune, destiny*, Ges., Fü.). The last clause of Is. lxv. 11 is rendered in the A.V. "and that furnish the drink-offering unto that number," the marginal reading for the last word being "Meni." That the word so rendered is the proper name of an object of idolatrous worship cultivated by the Jews in Babylon, is a supposition which is in accordance with the context, and has every probability to recommend it. But the identification of Meni with any known heathen god is uncertain. The versions and commentators are at variance. In the LXX. the word is rendered "fortune" or "luck." (GAD 3.) The majority of commentators conclude that Meni is the moon god or goddess, the *Deus Lunus* or *Dea Luna* of the Romans; masculine as regards the earth which she illumines, feminine with respect to the sun from whom she receives her light. Among those who have interpreted the word literally "number," may be reckoned Rashi and Abrabanel, who understand by it the "number" of the priests who formed the company of revellers at the feast. Kimchi, in his note on Is. lxv. 11, says of Meni, "It is a star, and some interpret it of the stars which are *numbered*, and they are the seven stars of motion," i. e. the planets. But Gesenius, with more probability (so Mr. Wright), connects Meni with *manâh*, one of the three idols worshipped by the Arabs before the time of Mohammed to which reference is made in the Koran (Sura 53), "What think ye of Allat, and Al Uzzah, and *Manah*, that other third goddess?" *Manah* was the object of worship of "the tribes of *Hudheyl* and *Khuzâ'ah*, who dwelt between Mecca and Medina, and, as some say, of the tribes of Ows, El-Khazraj, and Thakeek also. This idol was a large stone, demolished by one Saad, in the eighth year of the Flight, a year so fatal to the idols of Arabia." Meni is probably the personification of fate or destiny, under whatever form it was worshipped. Whether this form, as Gesenius maintains, was the planet Venus, known to Arabic astrologers as "the lesser good fortune" (the planet Jupiter being the "greater"), it is impossible to say with certainty.

* **Men'-steal-ers** = those who steal or kidnap their fellow-men, especially to make slaves of them (1 Tim. i. 10). Such criminals were punished capitally, according to the Mosaic law (Ex. xxi. 16; Deut. xxiv. 7). Punishments; Slave.

* **Me-nu'cha** [-kah] (fr. Heb. = *place of rest*, Ges.) (Jer. li. 59, margin). Seraiah 11.

* **Me-nu'chah** (Heb. *quietly*, without noise or tumult, Ges.), a word (Judg. xx. 43, margin) better translated "with ease." Manahath.

* **Me-nu chites** (1 Chr. ii. 52, margin). Hatsihammenuchoth; Manahethites.

Me-on e-nim (Heb. pl., and see below), **the Plain of** (Heb. *élôn*, see Oak 3; Plain 7), an oak, or terebinth, or other great tree, which formed a well-known object in central Palestine in the days of the Judges. It is mentioned—at least under this name—only in Judg. ix. 37. In what direction it stood with regard to Shechem we are not told. Meonenim, if interpreted as a Hebrew word = *enchanters* or "observers of times," as it is elsewhere rendered (Deut. xviii. 10, 14; in Mic. v. 12 it is "soothsayers"). (Divination 7.) This connection of the name with magical arts has led to the suggestion that the tree in question is identical with that beneath which Jacob hid the foreign idols and amulets of his household, before going into the presence of God at Bethel (Gen. xxxv. 4). But the inference seems hardly a sound one, for *mè'ônĕnîm* = not *enchantments* but *enchanters*, nor is there any ground for connecting it in any way with amulets or images; and there is the positive reason against the identification that, while this tree seems to have been at a distance from the town of Shechem, that of Jacob was in it, or in very close proximity to it (so Mr. Grove). Mr. Farrar (in Kitto) suggests that Gaal's expression in Judg. ix. 37 may only mean that one company was on the *road which led by* the oak of Meonenim, that "in Shechem" may = in *the district round* the city as well as *in the city* itself, and that the name Meonenim may have originated in some use made of the tree by the priests and sorcerers of the neighboring shrine of Baal-berith (compare ver. 46). Five trees are mentioned in connection with Shechem:—1. The oak (not "plain" as in A.V.) of Moreh, where Abram made his first halt and built his first altar in the Promised Land (Gen. xii. 6). 2. That of Jacob, already spoken of. 3. "The oak which was in the holy place of Jehovah" (A. V. "an oak that was by the sanctuary of the Lord") (Josh. xxiv. 26). 4. The "oak (A. V. margin, not 'plain,' as in A. V. text) of the pillar in Shechem," beneath which Abimelech was made king (Judg. ix. 6). 5. The oak of Meonenim (Mr. Grove makes the first four of these probably one and the same tree), but the oak of Meonenim (see above) a distinct one; Mr. Farrar (in Kitto) believes the whole five were the same. It is perhaps possible that Meonenim may have originally been Maonim, i. e. Maonites or Mehunim.

Me-on'o-thai (Heb. *my dwellings*, Ges.), a son of Othniel (1 Chr. iv. 14).

Meph'a-ath (Heb. *splendor*, or perhaps *lofty place, hill*, Ges.; *height, eminence*, Fü.), a city of the Reubenites, one of the towns dependent on Heshbon (Josh. xiii. 18), lying in the "plain" (compare 17, and Jer. xlviii. 21), which probably answered to the modern *Belka* (Plain 4); allotted to the Merarite Levites (Josh. xxi. 37; 1 Chr. vi. 79). In Jeremiah's time it was occupied by the Moabites (Jer. xlviii. 21). Mephaath is named in the above passages with Dibon, Jahazah, Kirjathaim, and other towns, which have been identified with tolerable certainty on the N. of the Arnon (*Wady Mójeb*); but no one appears yet to have discovered any name at all resembling it. In the time of Eusebius it was used as a military post.

Me-phib'o-sheth (Heb. *extermination of idols*, Sim., Ges.; *utterance of Baal*, or *fame of Baal*, Fü.), the name of two of Saul's family. **1.** Saul's son by Rizpah the daughter of Aiah, his concubine (2 Sam. xxi. 8). He and his brother Armoni were among the seven victims surrendered by David to the Gibeonites, and by them crucified in sacrifice to Jehovah, to avert a famine from which the country was suffering.—**2.** Jonathan's son and Saul's grandson (Merib-baal); nephew of the preceding. (1.) His life seems to have been, from beginning to end, one of trial and discomfort. His mother's name is unknown. When his father and grandfather were slain on Mount Gilboa he was but five years old. He was then living under the charge of his nurse, probably at Gibeah, the regular residence of Saul. The tidings that the army was destroyed, the king and his sons slain, and that the Philistines were sweeping all before them, reached the royal household. The nurse fled, carrying the child on her shoulder. But in her panic and hurry she stumbled and Mephibosheth was precipitated to the ground with such force as to deprive him for life of the use of both feet (2 Sam. iv. 4). (2.) After this accident, Mephibosheth was carried with the rest of his family beyond the Jordan to the mountains of Gilead, where he found a refuge in the house of Machir, the son of Ammiel, a powerful Gadite or Manassite chief at Lo-debar, not far from Mahanaim, which during the reign of his uncle Ish-bosheth was the headquarters of his family. By Machir he was brought up, there he married, and there he was living at a later period, when David, having completed the subjugation of the adversaries of Israel on every side, had leisure to turn his attention to claims of other and hardly less pressing descriptions. So completely had the family of the late king vanished from the western side of Jordan, that the only person to be met with in any way related to them was Ziba. From this man David learned of the existence of Mephibosheth. Royal messengers were sent to the house of Machir at Lo-debar, and by them the prince and his infant son Micha were brought to Jerusalem. The interview with David was marked by extreme kindness on the part of the king, and on that of Mephibosheth by the fear and humility characteristic of him. He leaves the royal presence with all the property of his grandfather restored to him, and with the whole family and establishment of Ziba as his servants, to cultivate the land and harvest the produce. He himself is to be a daily guest at David's table. From this time forward he resided at Jerusalem (2 Sam. ix.). (3.) An interval of about seventeen years now passes, and the crisis of David's life arrives. Of Mephibosheth's behavior on this occasion we possess two accounts—his own (xix. 24–30), and that of Ziba (xvi. 1–4). They are naturally at variance with each other. In consequence of Ziba's story, that Mephibosheth was waiting in Jerusalem to receive from the nation his grandfather's throne, Ziba's loyalty and thoughtful courtesy are rewarded by the possessions of his master, thus once more reinstating him in the position from which he had been so rudely thrust on Mephibosheth's arrival in Judah. Mephibosheth's story—which, however, he had not the opportunity of telling, until several days later, when he met David returning to his kingdom at the western bank of Jordan—was very different from Ziba's. He had been desirous to fly with his benefactor, and had ordered Ziba to make ready his ass; but Ziba had deceived him, had left him, and in his helpless condition he had to remain where he was. But he had gone into the deepest mourning possible for his lost friend. That David did not disbelieve his story is shown by his revoking the judgment he had previously given. That he did not entirely reverse his decision, but allowed Ziba to retain possession of half the lands of Mephibosheth, is probably due partly to weariness at the whole transaction, but mainly to the conciliatory frame of mind in which he was at that moment. "Shall there any man be put to death this day?" is the key-note of the whole proceeding. (4.) The opposite view of Mephibosheth's conduct has been maintained with much cogency and ingenuity by the late Prof. Blunt in his *Undesigned Coincidences*. But when the circumstances on both sides are weighed, there seems to be no escape from the conclusion come to above (so Mr. Grove, the original author of this article). Mephibosheth could have had nothing to hope for from the revolution; his story is throughout valid and consistent; and the history states that he commenced his mourning on the very day of David's departure (xix. 24). Ziba, on the other hand, had every thing to gain and nothing to lose by any turn affairs might take. With regard to the absence of the name of Mephibosheth from the dying words of David, which is the main occasion of Mr. Blunt's strictures, it is natural—at any rate it is allowable—to suppose that, in the interval of eight years between David's return to Jerusalem and his death, Mephibosheth's painful life had come to an end. We may without difficulty believe that he did not long survive the anxieties and annoyances which Ziba's treachery had brought upon him.

Me'rab (Heb. *increase*, Ges.), the eldest daughter, possibly the eldest child, of King Saul (1 Sam. xiv. 49). She first appears after the victory over Goliath and the Philistines, when David had become an inmate in Saul's house (xviii. 2), and immediately after the commencement of his friendship with Jonathan. In accordance with the promise which he made before the engagement with Goliath (xvii. 25), Saul betrothed Merab to David (xviii. 17). David's hesitation looks as if he did not much value the honor—at any rate before the marriage Merab's younger sister MICHAL had displayed her attachment for David, and Merab was then married to Adriel the Meholathite, to whom she bore five sons (2 Sam. xxi. 8). The A. V. of this last passage is an accommodation. The Hebrew text has "the five sons of Michal, daughter of Saul, which she bare to Adriel." The most probable solution of the difficulty is that "Michal" is the mistake of a transcriber for "Merab." But the error is very ancient.

Me-rai'ah, or **Mer-a-i'ah** (Heb. *rebellion against Jehovah*, Ges.), a priest in the days of high-priest Joiakim, and representative of the priestly family of Seraiah (Neh. xii. 12).

Me-rai'oth [-ra'yoth] (Heb. *rebellious*, Ges.). **1.** A descendant of Eleazar the son of Aaron, and head of a priestly house. It was thought by Lightfoot that he was the immediate predecessor of Eli in the office of HIGH-PRIEST. Zadok and Ezra were among his illustrious descendants. It is apparently another Meraioth who comes in between ZADOK and AHITUB in the genealogy of Azariah (1 Chr. ix. 11; Neh. xi. 11), unless the names Ahitub and Meraioth are transposed, which Mr. Wright supposes not improbable.—**2.** The head of a priestly house which, in the time of high-priest Joiakim, was represented by Helkai (Neh. xii. 15); = MEREMOTH 3.

Me'ran (fr. Gr., see below). The merchants of Meran and Theman are mentioned with the Hagarenes (Bar. iii. 23 only) as "searchers out of understanding." The name is probably a corruption of "MEDAN" or "MIDIAN."

Me-ra'ri, or **Mer'a-ri** (Heb. *unhappy*, *sorrowful*, or *my* [i. e. his mother's] *sorrow*). **1.** Third son of Levi, and head of the third great division of the LEVITES, viz. the MERARITES, whose designation in Hebrew is the same as that of their progenitor, only with the article prefixed. Of Merari's personal history, beyond the fact of his birth before the descent of Jacob into Egypt, and of his being one of the seventy who accompanied Jacob thither, we know nothing whatever (Gen. xlvi. 8, 11). At the time of the Exodus, and the numbering in the wilderness, the Merarites consisted of two families, the Mahlites and the Mushites, Mahli and Mushi being either the two sons, or the son and grandson of Merari (1 Chr. vi. 19, 47). Their chief at that time was Zuriel, and the whole number of the family, from a month old and upward, was 6,200; those from thirty years old to fifty were 3,200. Their charge was the boards, bars, pillars, sockets, pins, and cords of the Tabernacle and the court, and all the tools connected with setting them up. In the encampment their place was to the N. of the Tabernacle; and both they and the Gershonites were "under the hand" of Ithamar the son of Aaron. Owing to the heavy nature of the materials which they had to carry, four wagons and eight oxen were assigned to them; and in the march both they and the Gershonites followed immediately after the standard of Judah, and before that of Reuben, that they might set up the Tabernacle against the arrival of the Kohathites (Num. iii. 20, 33–37, iv. 29–33, 42–45, vii. 8, x. 17, 21). In the division of the land by Joshua, the Merarites had twelve cities assigned to them, out of Reuben, Gad, and Zebulun, of which one was Ramoth-gilead, a city of refuge, and in later times a frequent subject of war between Israel and Syria (Josh. xxi. 7, 34–40; 1 Chr. vi. 63, 77–81). In David's time Asaiah was their chief, and assisted with 220 of his family in bringing up the Ark (xv. 6). Afterward we find the Merarites still sharing with the two other Levitical families the various functions of their caste (xxiii. 6, 21–23, xxvi. 10, 19). In Hezekiah's time the Merarites were still flourishing, and Kish the son of Abdi, and Azariah the son of Jehalelel, took their part with their brethren of the two other Levitical families in promoting the reformation, and purifying the house of the Lord (2 Chr. xxix. 12, 15). After the return from Captivity Shemaiah represents the sons of Merari, in 1 Chr. ix. 14 and Neh. xi. 15. There were also at that time sons of JEDUTHUN under Obadiah or Abda, the son of Shemaiah (1 Chr. ix. 16; Neh. xi. 17). A little later again, when Ezra was in great want of Levites to accompany him on his journey from Babylon to Jerusalem, "a man of good understanding of the sons of Mahli" was found, whose name, if the text here and at ver. 24 is correct, is not given. "Jeshaiah also of the sons of Merari," with twenty of his sons and brethren, came with him at the same time (Ezr. viii. 18, 19). But it seems pretty certain that Sherebiah, in ver. 18, is the name of the Mahlite, and both he and Hashabiah as well as Jeshaiah, in ver. 19, were Levites of the family of Merari, and not, as the actual text of ver. 24 indicates, priests (so Lord A. C. Hervey). —**2.** Father of Judith (Jd. viii. 1, xvi. 7).

* **Me-ra'rites,** or **Mer'a-rites** = descendants of MERARI 1 (Num. xxvi. 57).

Mer-a-tha'im (fr. Heb. dual, see below), **the Land of** (Jer. l. 21). Gesenius, &c., translate Merathaim as a common noun = *double rebellion* or *contumacy*, alluding to the country of the Chaldeans, and to the double captivity which first the Assyrians and then the Babylonians had inflicted on the nation of Israel. Fürst translates Merathaim = *great domination, violent rule;* the A. V. margin has "the rebels."

* **Mer'chan-dise, Mer'chant.** ARABIA; COMMERCE; FAIRS; MARKET; MONEY; PHENICIA; SHIP, &c.

Mer-cu'ri-us (L. = Mercury; Gr. *Hermês*), properly Hermes, the Greek deity, whom the Romans identified with their Mercury, the god of commerce and bargains. Hermes was the son of Zeus (JUPITER) and Maia the daughter of Atlas, and is constantly represented as the companion of his father in his wanderings upon earth. On one of these occasions they were travelling in Phrygia, and were refused hospitality by all save Baucis and Philemon, two aged peasants, of whom Ovid (*Metam.* viii. 620–724) relates that Jupiter was so pleased with their hospitality that he changed their cottage into a magnificent temple, of which Baucis and her husband were made priests, and that after their death at the same hour, they became trees before the temple. This appears to have formed part of the folk-lore of Asia Minor, and strikingly illustrates the readiness with which the simple people of Lystra recognized in Barnabas and Paul the gods who, according to their wont, had come down in the likeness of men (Acts xiv. 11). They called Paul "Mercurius, because he was the chief speaker;" identifying in him as they supposed, by this characteristic, the herald of the gods and of Zeus, the eloquent orator, inventor of letters, music, and the arts. He was usually represented as a slender, beardless youth.

* **Mer'cy** (Heb. *hesed* or *chesed*, *rahămim* or *rachămim;* Gr. *eleos*, *oiktirmos*) in the Scriptures is a development of benevolence, involving not only a feeling of kindness or compassion toward the needy, helpless, afflicted, or sinful, but also an active desire and endeavor to remove the evils in their case. It is especially an attribute of God and of the Lord Jesus Christ exercised toward mankind (Ex. xx. 6, xxxiv. 6, 7; 1 Tim. i. 2, &c.), and is required of Christians likewise (Lk. vi. 36; Col. iii. 12, &c.). ATONEMENT; FAITH; GRACE; JUSTIFY; LOVE, &c.

Mer'cy-seat (Heb. *cappóreth;* Gr. *hilastérion*; see below). This appears to have been merely the lid of the ARK OF THE COVENANT, not another surface affixed thereto. It was that whereon the blood of the yearly atonement was sprinkled by the high-priest; and in this relation it is doubtful whether the sense of the word in the Hebrew is based on the material fact of its "covering" the Ark, or derived from this notion of its reference to the "covering" (i. e. atonement) of sin. The Greek is properly a neuter adjective = *propitiatory*, *expiatory*, Rbn. *N. T. Lex.* ATONEMENT; ATONEMENT, DAY OF; CHERUBIM.

Me'red (Heb. *rebellion*, Ges.), a son of Ezra, and descendant of Judah; husband of BITHIAH the daughter of PHARAOH 5 (1 Chr. iv. 17, 18). Different traditions identify him with Caleb and Moses.

Mer'e-moth (Heb. *heights*, Ges.). **1.** Son of Uriah, or Urijah the priest, of the family of Koz or Hakkoz, the head of the seventh course of priests as established by David. In Ezr. viii. 33, Meremoth is appointed to weigh and register the gold and silver vessels belonging to the Temple. In rebuilding the wall of Jerusalem under Nehemiah we find Meremoth taking an active part, working between Meshullam and the sons of Hassenaah who restored the fish-gate (Neh. iii. 4), and himself restoring the portion of the Temple wall on which abutted the house of the high-priest Eliashib (21).—**2.** A layman of the sons of Bani, who had married a foreign wife (Ezr. x. 36).—**3.** A priest, or more probably a family of priests, who sealed the covenant with Nehemiah (Neh. x. 5). In xii. 3 the name occurs, with many others of the same list, among those who went up with Zerubbabel a century before. MERAIOTH 2.

Me'res [-reez] (Heb. fr. Pers. = *worthy*, Benfey, Ges., Fü.), one of the seven counsellors of Ahasuerus, king of Persia, "wise men which knew the times" (Esth. i. 14).

Mer'i-bah (Heb. *strife*, Ges.). **1.** In Ex. xvii. 7 we read "he called the name of the place MASSAH and Meribah," where the people murmured, and the rock was smitten. For the situation, see REPHIDIM. —**2.** The name is also given to KADESH (Num. xx. 13, 24, xxvii. 14; Deut. xxii. 51, "Meribah-kadesh"), because there also the people, when in want of water, strove with God. There MOSES and AARON incurred the divine displeasure, because they "rebelled" and "sanctified not God in the midst" of the people.

Mer-ib-ba'al (Heb. *contender against Baal*, Ges.), son of Jonathan the son of Saul (1 Chr. viii. 34, ix. 40); doubtless = MEPHIBOSHETH. For the form, compare ESH-BAAL.

Me-ro'dach [-dak] (Heb. *death*, *slaughter*, Ges.; *bold*, *valiant*, *warlike*, Fü.; fr. Pers. = *little man*, as a term of endearment, Hitzig; *man-consumer*, Bohlen) is mentioned once only in Scripture (Jer. l. 2). It has been commonly concluded from this passage that Bel and Merodach were separate gods; but from the Assyrian and Babylonian inscriptions it appears that this was not exactly the case. Merodach really (so Rawlinson) = the famous Babylonian BEL or Belus, the word being properly at first a mere epithet of the god, which by degrees superseded his proper appellation. Still a certain distinction appears to have been maintained between the names. The golden image in the great temple at Babylon seems to have been worshipped distinctly as Bel rather than Merodach, while other idols of the god may have represented him as Merodach rather than Bel. Astronomically Merodach = the planet Jupiter.

Me-ro'dach-bal'a-dan (see MERODACH and BALADAN), king of Babylon in the days of Hezekiah (2 K. xx. 12; Is. xxxix. 1). In the former place he is called Berodach-baladan. The orthography "Merodach" is, however, to be preferred. The name of Merodach-baladan has been clearly recognized in the Assyrian inscriptions. The Canon of Ptolemy gives Merodach-baladan (*Mardocempal*) a reign of twelve years—from B. C. 721 to B. C. 709—and makes him then succeeded by a certain Arceanus. Polyhistor assigns him a six months' reign, immediately before Elibus, or Belibus, who (according to the Canon) ascended the throne B. C. 702. It has commonly been seen that these must be two different reigns, and that Merodach-baladan must therefore have been deposed in B. C. 709, and have recovered his throne in B. C. 702, when he had a second period of dominion lasting half a year. The inscriptions contain express mention of both reigns. Sargon states that in the twelfth year of his own reign he drove Merodach-baladan out of Babylon, after he had ruled over it for twelve years; and Sennacherib tells us that in his first year he defeated and expelled the same monarch, setting up in his place "a man named Belib." Putting all our notices together, it becomes apparent that Merodach-baladan was the head of the popular party, which resisted the Assyrian monarchs, and strove to maintain the independence of the country. It is uncertain whether he was self-raised or was the son of a former king. In 2 K. he is styled "the son of Baladan;" but the inscriptions call him "the son of *Yagin;*" whence it is to be presumed that Baladan was a more remote ancestor. There is some doubt as to the time at which Merodach-baladan sent his ambassadors to Hezekiah, for the purpose of inquiring as to the astronomical marvel of which Judea had been the scene (2 Chr. xxxii. 31). We prefer (so Rawlinson) to assign the embassy to Merodach-baladan's earlier reign, and bring it within the period, B. C. 721–709, which the Canon assigns to him. Now the fourteenth year of Hezekiah, in which the embassy should fall (2 K. xx. 6; Is. xxxviii. 5), appears to have been B. C. 713. This was the year of Merodach-baladan's first reign. The real object of the mission was most likely to effect a league between Babylon, Judea, *and Egypt* (Is. xx. 5, 6), in order to check the growing power of the Assyrians. The league, however, though designed, does not seem to have taken effect. SARGON sent expeditions both into Syria and Babylonia—seized the stronghold of Ashdod in the one, and completely defeated Merodach-baladan in the other. That monarch sought safety in flight, and lived for eight years in exile. At last he found an opportunity to return. In B. C. 703 or 702, Babylonia was plunged in anarchy—the Assyrian yoke was thrown off, and various native leaders struggled for the mastery. Under these circumstances the exiled monarch seems to have returned, and recovered his throne. Merodach-baladan had obtained a body of troops from his ally, the king of Susiana; but SENNACHERIB defeated the combined army in a pitched battle. Merodach-baladan fled to the "islands at the mouth of the Euphrates." He lost his recovered crown after wearing it for about six months, and spent the remainder of his days in exile and obscurity.

Me'rom (Heb. *height*, *high place*, Ges.), **the Wa'ters of,** a place memorable in the history of the conquest of Palestine. Here, after Joshua had gained possession of the southern portions of the country, a confederacy of the northern chiefs assembled under the leadership of JABIN 1, king of HAZOR (Josh. xi. 5), and here they were encountered by Joshua, and completely routed (ver. 7). The name of Merom occurs nowhere in the Bible but in this passage, nor is it found in Josephus. In the *Onomasticon* of Eusebius the name is given as "Merran," and it is stated to be "a village twelve miles distant from Sebaste (Samaria), and near Dothaim." It is a remarkable fact that though by common consent "the waters of Merom" are identified with the lake through which the JORDAN runs between *Bânias* and the Sea of Galilee—the Semechonitis of Josephus, and *Bahr el-Hûleh* of the modern Arabs—yet that identity cannot be proved by any ancient record. The nearest approach to proof is an inference from the statement of Josephus (v. 5, § 1), that the second Jabin (Judg. iv., v.) belonged to the city Asor (Hazor), which lay above the Lake of Semechonitis (compare Josh. vi. 5, 7, 10; Judg. iv. 2). The region to which the name of *Hûleh*[1] is attached—the *Ard el-Hûleh* (= *land* or *province of Hûleh*, Porter in Kitto)—is a depressed plain or basin, commencing on the N. of the foot of the slopes which lead up to the *Merj 'Ayûn* and *Tell el-Kâdy*, and extending southward to the bottom of the lake which bears the same name—*Bahr el-Hûleh*. On the E. and W. it is enclosed between two parallel ranges of hills; on the W. the highlands of Upper Galilee—the *Jebel Safat;* and on the E. a broad ridge or table land of basalt, thrown off by the southern base of Hermon, and extending downward beyond the *Hûleh* till lost in the high ground E. of the Lake of Tiberias. The latter rises abruptly from the low ground, but the hills on the western side break down more gradually, and leave a tract of undulating table-land of varying breadth between them and the plain. This basin is in all about fifteen miles long and four to five wide, and thus occupies an area about equal to that of the Lake of Tiberias. It is the receptacle for the drainage of the highlands on each side, but more especially for the waters of the *Merj 'Ayûn*, an elevated plateau which lies above it amongst the roots of the great northern mountains of Palestine. In fact, the whole district is an enormous swamp, probably at one time all covered with water, and even now in the rainy season mostly submerged. In form the lake is not far from a triangle, the base being at the N. and the apex at the S., where the Jordan flows out. It measures about three miles in each direction. Its level is placed by Van de Velde at 120 feet above the Mediterranean. The French expedition in 1864 made it 469 feet above the Mediterranean. (JORDAN.) The lake is fed by the Jordan, *'Ain el-Mellâhah* (a large fountain near the upper end of its western side), and numerous other springs and streams. The water of the lake is clear and sweet; it is covered in part by a broad-leaved plant, and abounds in water-fowl. Owing to its triangular form, a considerable space is left between the lake and the mountains at its lower end. This appears to be more the case on the W. than on the E., and the rolling plain thus formed is very fertile, and cultivated to the water's edge. Supposing the lake to be identical with the "waters of Merom," the plain just spoken of on its southwestern margin is the only spot which could have been the site of Joshua's victory, though, as the Canaanites chose their own ground, it is difficult to imagine that they would have encamped in a position from which there was literally no escape. But this only strengthens the difficulty already expressed as to the identification. Still the district of the Huleh will always possess an interest for the Biblical student, from its connection with the Jordan, and from the cities of ancient fame on its border—KEDESH, HAZOR, DAN or LAISH, CESAREA PHILIPPI, &c.

Me-ro'noth-ite (fr. Heb.), **the** = the native of a place called probably Meronoth, of which, however, no further traces have yet been discovered. Two Meronothites are named in the Bible:—JEHDEIAH, who had the charge of the royal asses of King

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[1] *El-Hûleh* is probably a very ancient name, derived from or connected with HUL, son of Aram (Gen. x. 23).

David (1 Chr. xxvii. 30); and 2. JADON, one of those who assisted in the repair of the wall of Jerusalem after the Captivity (Neh. iii. 7).

Me'roz (Heb. probably = *refuge*, Ges.), a place mentioned only in the Song of Deborah and Barak in Judg. v. 23, and there denounced because its inhabitants had refused to take any part in the struggle with Sisera. Meroz must have been in the neighborhood of the Kishon, but its real position is not known: possibly it was destroyed in obedience to the curse. A place named Merrus (but Eusebius Merrhan) is named by Jerome (*Onom.* "Merrom") as twelve miles N. of Sebaste, near Dothain, but this is too far S. to have been near the scene of the conflict. Far more feasible (so Mr. Grove) is the conjecture of Schwarz, that Meroz is to be found at *Merasas*—more correctly *el-Murussus*—a ruined site about four miles N. W. of *Beisân* (Beth-shean). Wilson (ii. 89) identifies Meroz with *Kefr Musr*, a village two or three miles S. of Mount Tabor, and Van de Velde and Von Raumer favor this (Kitto, Fairbairn).

Me'ruth (fr. Gr.), a corruption of IMMER 1 (1 Esd. v. 24).

Me'sech [-sek] (fr. Heb.) = MESHECH 1 (Ps. cxx. 5).

Me'sha (Heb. *retreat?* Ges.), the name of one of the geographical limits of the Joktanites when they first settled in ARABIA (Gen. x. 30). Mesha and SEPHAR (so Mr. E. S. Poole) must have fallen within the southwestern quarter of the peninsula; including the modern Yemen on the W., and the districts of 'Omán, Mahreh, Shihr, &c., as far as Hadramäwt, on the E. If Mesha was the western limit of the Joktanites, it must be sought for in northwestern Yemen. The seaport called *Mousa* or *Mouza*, mentioned by Ptolemy, Pliny, Arrian, &c., presents the most probable site (so Mr. Poole, with Bochart, Niebuhr, and Ritter). It was a town of note in classical times, but has since fallen into decay, if the modern Moosá (situate in about 13° 40′ N. lat., 43° 20′ E. long.) be the same place. Michaelis, Rosenmüller, Gesenius, and Kalisch would identify Mesha with *Mesene*, once an island, now a portion of the delta at the mouth of the Tigris; Knobel and Fürst with the place and valley called *Be'sha* or *Bisha* in the N. of Yemen; Mr. Forster, with the *Zames* range or Nejd mountains running S.W. from near the Persian Gulf. Porter (in Kitto) favors the last.

Me'sha (Heb. *deliverance*, Ges.; see No. 3 below). **1.** The king of Moab in the reigns of Ahab and his sons Ahaziah and Jehoram, kings of Israel (2 K. iii. 4), and tributary to the first. When Ahab had fallen in battle at Ramoth-gilead, Mesha seized the opportunity afforded by the confusion consequent upon this disaster, and the feeble reign of Ahaziah, to shake off the yoke of Israel and free himself from the burdensome tribute of 100,000 wethers (A. V. "lambs;" see LAMB 4) and 100,000 rams with their wool. The country E. of the Jordan was rich in pasture for cattle (Num. xxxii. 1), the chief wealth of the Moabites consisted in their large flocks of sheep, and the king of this pastoral people is described as "a sheep-master," or owner of herds. (SHEPHERD.) When JEHORAM 1 succeeded to the throne of Israel, one of his first acts was to secure the assistance of Jehoshaphat in reducing the Moabites to their former condition of tributaries. The Moabites were defeated, and the king took refuge in his last stronghold and defended himself with the energy of despair. With 700 fighting men he made a vigorous attempt to cut his way through the beleaguering army, and when beaten back he withdrew to the wall of his city, and there, in sight of the allied host, offered his first-born son, his successor in the kingdom, as a burnt-offering to Chemosh, the ruthless fire-god of Moab. His bloody sacrifice had so far the desired effect that the besiegers retired from him to their own land. There appears to be no reason for supposing that the son of the king of Edom was the victim on this occasion. It is more natural, and renders the narrative more vivid and consistent, to suppose that the king of Moab, finding his last resource fail him, endeavored to avert the wrath and obtain the aid of his god by the most costly sacrifice in his power.—**2.** Eldest son of Caleb the son of Hezron by his wife Azubah, as Kimchi conjectures; "father" (i. e. prince or founder) of Ziph (1 Chr. ii. 42). (MARESHAH 2.)—**3.** (Heb. *retreat*, Ges.). A Benjamite, son of Shaharaim, by his wife Hodesh, who bare him in the land of Moab (1 Chr. viii. 9).

Me'shach [-shak] (fr. Pers. = *guest of the Shah*, Ges.; properly *ram*, then the name of the *sun-god* of the Chaldeans, Fü.), the name given to MISHAEL 3, one of Daniel's three companions, of the blood-royal of Judah, chosen from among the captives to be taught "the learning and the tongue of the Chaldeans" (Dan. i. 4), so that they might be qualified to "stand before" King Nebuchadnezzar (ver. 5) as his personal attendants and advisers (ver. 20). Upon Daniel's promotion, his three companions, by his influence, were set "over the affairs of the province of Babylon" (ii. 49). But notwithstanding their Chaldean education, these three young Hebrews were strongly attached to the religion of their fathers; and their refusal to join in the worship of the image on the plain of Dura gave a handle of accusation to the Chaldeans. The rage of the king, the swift sentence of condemnation passed upon the three offenders, their miraculous preservation from the fiery furnace heated seven times hotter than usual, the king's acknowledgment of the God of Shadrach, Meshach, and Abed-nego, with their restoration to office, are written in Dan. iii., and there the history leaves them.

Me'shech [-shek] (Heb. *a drawing out*, *selection*, Sim.; *a drawing*, *possession*, Ges.). **1.** A son of Japheth (Gen. x. 2; 1 Chr. i. 5), and the progenitor of a race frequently noticed in Scripture in connection with Tubal, Magog, and other northern nations. (TONGUES, CONFUSION OF.) They appear as allies of Gog (Ez. xxxviii. 2, 3, xxxix. 1), and as supplying the Tyrians with copper and slaves (xxvii. 13); in Ps. cxx. 5 (A. V. "Mesech"), they are noticed as one of the remotest, and at the same time rudest nations of the world. Both the name (the LXX. and Vulgate have *Mosoch*) and the associations favor the identification of Meshech with the *Moschi*, a people regarded on very sufficient grounds (so Rawlinson, *Essay* xi. *in App. to Hdt.* i.) as the ancestors of the Muscovites, who built Moscow, and still give name to Russia through the East. The position of the Moschi in the age of Ezekiel was probably the same as is described by Herodotus (iii. 94), viz. on the borders of Colchis and Armenia, where a mountain-chain connecting Anti-Taurus with Caucasus, was named after them the *Moschici Montes*, and where was also a district named by Strabo *Moschice*. The Moschi were once one of the most powerful nations of Western Asia, and not improbably occupied the whole of the district afterward named Cappadocia. The Assyrian monarchs had frequent wars with them. In the

Assyrian inscriptions the name appears under the form of *Muskai.*—**2.** MASH (1 Chr. i. 17).

Me-shel-e-mi'ah (fr. Heb. = whom *Jehovah repays* or *treats as a friend*, Ges.), a Korhite, son of Kore, of the sons of Asaph, who, with his seven sons and his brethren, was a porter or gate-keeper of the house of Jehovah in David's reign (1 Chr. ix. 21, xxvi. 1, 2, 9); = SHELEMIAH 6.

Me-shez'a-beel (fr. Heb. = *delivered of God*, Ges.). **1.** Ancestor of MESHULLAM 13 (Neh. iii. 4).—**2.** One of the "heads of the people," probably a family, who sealed the covenant with Nehemiah (x. 21).—**3.** Father of Pethahiah, and descendant of Zerah the son of Judah (xi. 24).

Me-shil'le-mith (Heb. = MESHILLEMOTH, Ges., Fü.), son of Immer, a priest, and ancestor of Amashai or Maasiai (Neh. xi. 13), and of Pashur and Adaiah (1 Chr. ix. 12); = MESHILLEMOTH 2.

Me-shil'le-moth (Heb. *those who requite*, Ges.; *requital*, Fü.). **1.** An Ephraimite, ancestor of Berechiah, a chief under Pekah (2 Chr. xxviii. 12).—**2.** MESHILLEMITH (Neh. xi. 13).

* **Me-sho'bab** (Heb. *returned*, Ges.), one of the Simeonite princes in Hezekiah's reign who smote the Hamites of GEDOR 5 (1 Chr. iv. 34).

Me-shul'lam (Heb. *friend*, sc. of God). **1.** Ancestor of Shaphan the scribe (2 K. xxii. 3).—**2.** Son of Zerubbabel (1 Chr. iii. 19).—**3.** A Gadite chief in Bashan in the reign of Jotham king of Judah (v. 13).—**4.** A Benjamite chief, of the sons of Elpaal (viii. 17).—**5.** A Benjamite, son of Hodaviah or Joed, and father of Sallu (ix. 7; Neh. xi. 7).—**6.** A Benjamite chief, who lived at Jerusalem after the Captivity; son of Shephathiah (1 Chr. ix. 8).—**7.** The same as SHALLUM 6, high-priest and father of Hilkiah (ix. 11; Neh. xi. 11).—**8.** A priest, son of MESHILLEMITH (1 Chr. ix. 12).—**9.** A Kohathite Levite in Josiah's reign, an overseer of the workmen in restoring the Temple (2 Chr. xxxiv. 12).—**10.** One of the "heads" (A. V. "chief men") sent by Ezra to Iddo, to gather together the Levites to join the caravan about to return to Jerusalem (Ezr. viii. 16); perhaps the same as—**11.** A chief man in Ezra's time, probably a Levite, who assisted Jonathan and Jahaziah in examining the marriages which some of the people had contracted with foreign wives (x. 15).—**12.** One of the descendants of Bani, who had married a foreign wife and put her away (x. 29).—**13.** Son of Berechiah and probably a priest, assisted in rebuilding the wall of Jerusalem as well as the Temple wall, adjoining which he had his "chamber," and his daughter was married to Johanan, the son of Tobiah the Ammonite (Neh. iii. 4, 30, vi. 18); compare No. 15, 16.—**14.** Son of Besodeiah: he assisted Jehoiada, the son of Paseah, in restoring the old gate of Jerusalem (iii. 6).—**15.** One, probably a priest or Levite, who stood at the left hand of Ezra when he read the Law to the people (viii. 4); perhaps the same as—**16.** A priest who sealed the covenant with Nehemiah (x. 7); compare No. 13.—**17.** One of the heads of the people who sealed the covenant with Nehemiah (ver. 20).—**18.** A priest, chief of the house of Ezra, in the days of high-priest Joiakim (xii. 13).—**19.** A priest in the days of high-priest Joiakim, and head of the family of Ginnethon (ver. 16).—**20.** A porter, or family of porters (ver. 25); compare SHALLUM 8, 9.—**21.** One of the princes of Judah, or priests (compare No. 13, 15, 16, above), who took part at the dedication of the wall of Jerusalem (xii. 33).

Me-shul'le-meth (Heb. *friend*, sc. of God, Ges.), daughter of Haruz of Jotbah; wife of Manasseh, king of Judah, and mother of his successor Amon (2 K. xxi. 19).

Me-so'ba-ite (Heb. *Mitsôbâyâh* = *gathering-place of Jehovah*, Fü.), **the,** a title of JASIEL (1 Chr. xi. 47 only). The word retains strong traces of ZOBAH, one of the petty Aramite kingdoms (so Mr. Grove). Gesenius and Fürst make it the name of a place otherwise unknown.

Mes-o-po-ta'mia (Gr. the country *between rivers*) is the ordinary Greek and English rendering of ARAM-NAHARAIM or *Syria of the two rivers*, whereof we have frequent mention in the earlier books of Scripture (Gen. xxiv. 10; Deut. xxiii. 4; Judg. iii. 8, 10). (ARAM.) If we look to the signification of the name, we must regard Mesopotamia as the entire country between the two rivers—the TIGRIS and the EUPHRATES. This is a tract nearly 700 miles long, and from 20 to 250 miles broad, extending in a southeasterly direction from *Telek* (lat. 38° 23', long. 39° 18') to *Kurnah* (lat. 31°, long. 47° 30'). The Arabian geographers term it *the Island*, a name almost literally correct, since a few miles only intervene between the source of the Tigris and the Euphrates at *Telek.* It is for the most part a vast plain, but is crossed about its centre by the range of the *Sinjar* hills, running nearly E. and W. from about Mosul to a little below *Rakkeh;* and in its northern portion it is even mountainous, the upper Tigris valley being separated from the Mesopotamian plain by an important range, the *Mons Masius* of Strabo, which runs from *Birehjik* to *Jezireh.* This district is always charming; but the remainder of the region varies greatly according to circumstances. (ASSYRIA; BABEL; CHALDEA.) The region which bears the name of Mesopotamia by way of eminence, both in Scripture and in the classical writers (so Rawlinson, and most scholars), is the northwestern portion of the tract already described, or the country between the great bend of the Euphrates (lat. 35° to 37° 30') and the upper Tigris. It consists of the mountain country extending from *Birehjik* to *Jezireh* upon the N.; and upon the S. of the great undulating Mesopotamian plain, as far as the *Sinjar* hills, and the river *Khabour.* The northern range, called by the Arabs *Karajah Dagh* toward the W., and *Jebel Tur* toward the E., does not attain to any great elevation. The streams from the N. side of this range are short, and fall mostly into the Tigris. Those from the S. flow down at very moderate intervals along the whole course of the range and gradually collect into two considerable rivers—the *Belik* (ancient Bilichus), and the *Khabour* (HABOR or Chaboras)—which empty themselves into the Euphrates. S. of the mountains is the great plain already described, which between the *Khabour* and the Tigris is interrupted only by the *Sinjar* range, but W. of the *Khabour* is broken by several spurs from the *Karajah Dagh*, having a general direction from N. to S. Besides *Orfa* and *Harran* (HARAN; UR), the chief cities of modern Mesopotamia are *Mardin* and *Nisibin*, S. of the *Jebel Tur*, and *Diarbekr*, N. of that range, upon the Tigris. Of these places two, *Nisibin* and *Diarbekr*, were important from a remote antiquity, *Nisibin* being then Nisibis, and *Diarbekr*, Amida. We first hear of Mesopotamia in Scripture as the country where Nahor and his family settled after quitting Ur of the Chaldees (Gen. xxiv. 10). Here lived Bethuel and Laban; and hither Abraham sent his servant, to fetch Isaac a wife "of his own kindred" (ver. 38). Hither, too, a century later, came Jacob on the same errand; and hence he returned with his two wives after an absence of twenty-one years. After this we have no mention of Mesopotamia till the close of the wanderings in the wilderness (Deut. xxiii. 4). (BALAAM.) About half a century later, we find, for the first and last time, Mesopotamia the seat of a powerful monarchy (Judg. iii.). (CHUSHAN-RISHATHAIM.) Finally, the children of Ammon, having provoked a war with David, "sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-maachah, and out of Zobah" (1 Chr. xix. 6). Mesopotamia is mentioned in the N. T. in Acts ii. 9, vii. 2. According to the Assyrian inscriptions, Mesopotamia was inhabited in the early times of the empire (B. C. 1200–1100) by a vast number of petty tribes, each under its own prince, and all quite independent of one another. The Assyrian monarchs contended with these chiefs at great advantage, and by the time of Jehu (B. C. 880) had fully established their dominion over them. The tribes were all called "tribes of the Nairi," a term which some compare with the *Naharaim* of the Jews, and translate "tribes of the *stream-lands*." But this identification is very uncertain. It appears, however, (1.) that Mesopotamia was independent of Assyria till after David's time; (2.) that the Mesopotamians were warlike, and used chariots in battle; and (3.) that not long after David's time they lost their independence, their country being absorbed by Assyria. On the destruction of the Assyrian empire, Mesopotamia seems to have been divided between the Medes and the Babylonians. The conquests of CYRUS brought it wholly under the Persian yoke; and thus it continued to the time of ALEXANDER THE GREAT. At Alexander's death it fell to Seleucus, and formed a part of the great Syrian kingdom till wrested from Antiochus V. by the Parthians, about B. C. 160. Trajan conquered it A. D. 115, and formed it into a Roman province; but Adrian relinquished it A. D. 117. It was afterward more than once reconquered by Rome, but reverted to the Persians, A D. 363. Since about A. D. 640 it has been, with various changes, mostly under Mohammedan sway. (ARABIA.) It is now a part of the Turkish empire.—Dr. Beke, whose view is favored by Dr. W. L. Alexander (in Kitto), Ayre, &c., maintains that the "Aram-naharaim" or "Mesopotamia" and the "Padan-aram" of the Scriptures were in the region of Damascus, between the rivers Abana and Pharpar. HARAN.

*** Mes'sen-ger.** ANGEL; APOSTLE; EPISTLE; FOOTMAN 2; MESSIAH; PROPHET, &c.

Mes-si'ah (fr. Heb. *mâshiah* or *mâshîach* = *anointed* = CHRIST). This word is applicable in its first sense to any one anointed with the holy oil. (ANOINTING.) It is applied to the high-priest in Lev. iv. 3, 5, 16. The kings of Israel were called *anointed*, from the mode of their consecration (1 Sam. ii. 10, 35, xii. 3, 5, &c.). This word also refers to the expected Prince of the chosen people who was to complete God's purposes for them, and to redeem them, and of whose coming the prophets of the old covenant in all time spoke. It is twice used in the N. T. of Jesus (Jn. i. 41, iv. 25, A. V. "Messias"); but the equivalent "the CHRIST" (from the Greek) is constantly applied, first with the article as a title = *the Anointed One*, later without the article, as a proper name, JESUS CHRIST. Three points belong to this subject: 1. The expectation of a Messiah among the Jews; 2. The expectation of a suffering Messiah (SAVIOUR); 3. The nature and power of the expected Messiah (SON OF GOD). The present article will contain a rapid survey of the first point only. The earliest gleam of the Gospel is found in the account of the fall (Gen. iii. 15). (ADAM.) Many interpreters understand by the seed of the woman, the Messiah only; but it is easier to think with Calvin that mankind, after they are gathered into one army by Jesus the Christ, the Head of the Church, are to achieve a victory over evil. The blessings in store for the children of Shem are remarkably indicated in the words of Noah, "Blessed be the Lord God of Shem," or literally "Blessed be Jehovah the God of Shem" (ix. 26). Next follows the promise to ABRAHAM, wherein the blessings to Shem are turned into the narrower channel of one family (xii. 2, 3). The promise is still indefinite; but it tends to the undoing of the curse of Adam, by a blessing to all the earth through the seed of Abraham, as death had come on the whole earth through Adam. A great step is made in Gen. xlix. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until SHILOH come; and unto him shall the gathering of the people be." This is the first case in which the promises distinctly centre in one person. The next passage usually quoted is the prophecy of Balaam (Num. xxiv. 17–19). The *star* points indeed to the glory, as the sceptre denotes the power of a king. But it is doubtful whether the prophecy is not fulfilled in David (2 Sam. viii. 2, 14); and though David is himself a type of Christ, the direct Messianic application of this place is by no means certain. The prophecy of Moses (Deut. xviii. 18) claims attention. Does this refer to the Messiah? The reference to Moses in Jn. v. 45–47, "He wrote of me," seems to point to this passage. On the other hand, many critics would fain find here the divine institution of the whole prophetic order. Hengstenberg thinks it does promise that an order of prophets should be sent, but that the singular ("a prophet") is used in direct reference to the greatest of the prophets, Christ Himself, without whom the words would not have been fulfilled. The passages in the Pentateuch which relate to "the Angel of the Lord" have been thought by many to bear reference to the Messiah.—The second period of Messianic prophecy would include the time of David. Passages in the PSALMS are numerous which are applied to the Messiah in the N. T.; e. g. Ps. ii., xvi., xxii., xl., cx. Other Psalms quoted in the N. T. appear to refer to the actual history of another king, but may have an ulterior reference to the Messiah; e. g. Ps. xlv., lxviii., lxix., lxxii. The advance in clearness in this period is great. The name of Anointed, i. e. King, comes in, and the Messiah is to come of the lineage of David. He is described in His exaltation, with His great kingdom that shall be spiritual rather than temporal (Ps. ii., xxi., xl., cx.). He is seen in suffering and humiliation (xxii., xvi., xl.).—After the time of David the predictions of the Messiah ceased for a time; until those prophets arose whose works we possess in the canon of Scripture. This third period lasts from the reign of Uzziah to the Babylonish Captivity. The Messiah is a king and ruler of David's house, who shall come to reform and restore the Jewish nation and purify the church, as in Is. xi., xl.–lxvi. The blessings of the restoration, however, will not be confined to Jews; the heathen are made to share them fully (Is. ii., lxvi.). Mic. v. 2 (comp. Mat. ii. 6) left no doubt in the mind of the Sanhedrim as to the birthplace of the Messiah. The lineage of David is again alluded to in Zech. xii. 10–14. The time of the second Temple is fixed by Hag. ii. 9 for Messiah's coming; the "seventy weeks" of Dan. ix. 24 ff. still more definitely pointed out the period (see WEEK); and the coming of the Forerunner and of the Anointed are clearly revealed in Mal. iii. 1, iv. 5, 6.—The fourth period (after the close of the canon of the O. T.) is known to us in a great measure from allusions in the N. T. to the expectation of the Jews. The Pharisees and those of the Jews who expected Messiah at all, looked for a temporal prince only. The apostles themselves were infected with this opinion, till after the Resurrection (Mat. xx. 20, 21; Lk. xxiv. 21; Acts i. 6). Gleams of a purer faith appear, Lk. ii. 30, xxiii. 42; Jn. iv. 25. On the other hand there was a skeptical school which had discarded the expectation altogether. The expectation of a golden age that should return upon the earth, was common in heathen nations. This hope the Jews also shared; but with them it was associated with the coming of a particular person, the Messiah. It has been asserted that in Him the Jews looked for an earthly king, and that the existence of the hope of the Messiah may thus be accounted for on natural grounds and without a divine revelation. But the prophecies refute this: they hold out not a Prophet only, but a King and a Priest, whose business it should be to set the people free from sin, and to teach them the ways of God, as in Ps. xxii., xl., cx.; Is. ii., xi., liii. In these and other places too the power of the coming One reaches beyond the Jews and embraces all the Gentiles, which is contrary to the exclusive notions of Judaism. A fair consideration of all the passages will convince that the growth of the Messianic idea in the prophecies is owing to revelation from God (2 Pet. i. 19–21). INSPIRATION; PROPHET.

Mes-si'as (Gr.) = MESSIAH (Jn. i. 41; iv. 25).

Met'als. The Hebrews, in common with other ancient nations, were acquainted with nearly all the metals known to modern metallurgy, whether as the products of their own soil or the results of intercourse with foreigners. One of the earliest geographical definitions is that which describes the country of Havilah as the land which abounded in GOLD, and the gold of which was good (Gen. ii. 11, 12). The first artist in metals was a Cainite, Tubal Cain, the son of Lamech, the forger or sharpener of every instrument of COPPER (A. V. "BRASS") and IRON (iv. 22). "Abram was very rich in cattle, in SILVER, and in *gold*" (xiii. 2); silver being the medium of commerce (MONEY), while gold existed in the shape of ornaments, during the patriarchal ages. TIN is first mentioned among the spoils of the Midianites taken when Balaam was slain (Num. xxxi. 22), and LEAD is used to heighten the imagery of Moses' triumphal song (Ex. xv. 10). Whether the ancient Hebrews were acquainted with STEEL, properly so called, is uncertain; the words so rendered in the A. V. (2 Sam. xxii. 35; Job xx. 24; Ps. xviii. 34; Jer. xv. 12) are in all other passages translated *brass*, and would be more correctly *copper*. The "northern iron" of Jer. xv. 12 is believed by commentators to be iron hardened and tempered by some peculiar process, so as more nearly to correspond with what we call *steel;* and the "flaming torches" of Nah. ii. 3 are probably the flashing steel scythes of the war-chariots which should come against Nineveh. Besides the simple metals, it is supposed that the Hebrews used the mixture of copper and tin known as *bronze*, and probably in all cases in which copper or "brass" is mentioned as in any way manufactured, bronze is to be understood as the metal indicated. (AMBER.) With the exception of iron, gold is the most widely diffused of all metals. Almost every country in the world has in its turn yielded a certain supply, and as it is found most frequently in alluvial soil, among the débris of rocks washed down by the torrents, it was known at a very early period, and was procured with little difficulty. We have no indications of gold streams or mines in Palestine. The Hebrews obtained their principal supply from Southern Arabia, and the commerce of the Persian Gulf. It was probably brought in form of ingots (Josh. vii. 21; A. V. "wedge," lit. *tongue*), and was rapidly converted into articles of ornament and use. (ORNAMENTS, PERSONAL, &c.) The great abundance of gold in early times is indicated by its entering into the composition of every article of ornament and almost all of domestic use. Among the spoils of the Midianites taken by the Israelites in their bloodless victory when Balaam was slain, were ear-rings and jewels to the amount of 16,750 shekels of gold (Num. xxxi. 48–54), equal in value to about $150,000 of our present money. 1,700 shekels of gold (worth more than $15,000) in nose-jewels (A. V. "ear-rings") alone were taken by Gideon's army from the slaughtered Midianites (Judg. viii. 26). These numbers, though large, are not incredibly great, when we consider that the country of the Midianites was at that time rich in gold streams, since exhausted, and that like the Malays of the present day, and the Peruvians of the time of Pizarro, they carried most of their wealth about them. But the amount of treasure accumulated by David from spoils taken in war, is so enormous, that we are tempted to conclude the numbers exaggerated. (ABIJAH 1.) From the gold shields of Hadadezer's army, &c., he had collected (1 Chr. xxii. 14) 100,000 talents of gold and 1,000,000 of silver; to these must be added his own contribution of 3,000 talents of gold and 7,000 of silver (xxix. 2–4), and the additional offerings of the people, the total value of which is reckoned at nearly $4,500,000,000. The numbers given by Josephus (vii. 14, § 2) are only one-tenth of those in 1 Chronicles, but the sum is still enormous. Though gold was thus common, silver appears to have been the ordinary medium of COMMERCE. The first commercial transaction of which we possess the details was the purchase of Ephron's field by Abraham for 400 shekels of *silver* (Gen. xxiii. 16); and generally in the O. T. "MONEY" in the A. V. is literally *silver* (xvii. 12, xx. 16, xxvii. 28, &c.). The first payment in gold is mentioned in 1 Chr. xxi. 25, where David buys the threshing-floor of ARAUNAH for 600 shekels of *gold* by weight. With this exception there is no case in the O. T. in which gold is alluded to as a medium of commerce; the Hebrew coinage may have been partly gold, but we have no proof of it. Silver was brought into Palestine in the form of plates from Tarshish, with gold and ivory (1 K. x. 22; 2 Chr. ix. 21; Jer. x. 9). The accumulation of wealth in the reign of Solomon was so great that silver was but little esteemed; "the king made silver to be in Jerusalem as stones" (1 K. x. 21, 27). With the treasures brought out of Egypt, not only the ornaments but the ordinary metal-work of the tabernacle were made. (TABERNACLE; TEMPLE.) From a comparison of the different amounts of gold and silver collected by David, it appears that the proportion of the former to the latter was one to nine nearly. "Brass," or more properly copper, was a native product of Palestine, "a land whose stones are iron, and out of whose hills thou mayest dig *copper*" (A. V. "brass;" Deut. viii. 9; Job xxviii. 2). It was so plentiful in the days of Solomon that the quantity employed in the Temple could not be estimated, it was so great (1 K. vii. 47). There is strong reason to believe that brass, a mixture of copper and zinc, was unknown to the ancients. To *zinc* no allusion is found. But tin was well known, and from the difficulty which attends the toughening pure copper so as to render it fit for hammering, it is probable that the mode of deoxidizing copper by the admixture of small quantities of tin had been early discovered. Arms (2 Sam. xxi. 16; Job xx. 24; Ps. xviii. 34) and armor (1 Sam. xvii. 5, 6, 38) were made of this metal, which was capable of being so wrought as to admit of a keen and hard edge. The Egyptians employed it in cutting the hardest granite. (Handicraft; Tool.) Iron, like copper, was found in the hills of Palestine. The "iron mountain" in the Transjordanic region is described by Josephus (*B. J.* iv. 8, § 2), and was remarkable for producing a particular kind of palm. Iron-mines are still worked by the inhabitants of *Kefr Hûneh* in the S. of the valley *Zaharâni*, between *Hâsbeiya* and Sidon. Tin and lead were both known at a very early period, though there is no distinct trace of them in Palestine. The former was among the spoils of the Midianites (Num. xxxi. 22), who might have obtained it in their intercourse with the Phenician merchants (comp. Gen. xxxvii. 25, 36), who themselves procured it from Tarshish (Ez. xxvii. 12) and the tin countries of the West. Antimony (2 K. ix. 30; Jer. iv. 30, A. V. "painting"), in the form of powder, was used by the Hebrew women for coloring their eyelids and eyebrows. (Paint.) Further information will be found in the articles upon the several metals, and under Mines; Refiner.

Me-te'rus. According to 1 Esd. v. 17, "the sons of Meterus" (not in Ezr. and Neh.) returned with Zorobabel.

Me'theg-am'mah (Heb., see below), a place which David took from the Philistines, apparently in his last war with them (2 Sam. viii. 1). In the parallel passage (1 Chr. xviii. 1), "Gath and her daughter-towns" (A. V. "towns") is substituted for Metheg-ammah. The legion of interpretations may be reduced to two:—1. That adopted by Gesenius and Fürst, in which Ammah is taken = *mother-city, metropolis* (comp. 2 Sam. xx. 19), and Metheg-ammah = *the bridle of the mother city*—viz. of Gath, the chief town of the Philistines. 2. That of Ewald, who, taking Ammah as = *forearm*, treats the words Metheg-ammah (= *bridle of the arm*) as a metaphor to express the perfect manner in which David had smitten and humbled his foes.

Me-thu'sa-el (fr. Heb. = *man of God*, Ges.), son of Mehujael, fourth in descent from Cain, and father of Lamech 1 (Gen. iv. 18).

Me-thu'se-lah (fr. Heb. = *man of offspring*, Mr. Barry; *man of the dart*, Ges.), son of Enoch; sixth in descent from Seth, and father of Lamech 2 (Gen. v. 25–27; 1 Chr. i. 3). Methuselah's life is 969 years, a period exceeding that of any other patriarch, and, according to the Hebrew Chronology, bringing his death down to the very year of the flood.

Me-u'nim (Heb.) = Mehunim and Mehunims (Neh. vii. 52).

Me-u'zal (Heb.) (Ez. xxvii. 19, margin). Uzal.

Mez'a-hab (fr. Heb. *water* [i. e. *lustre*] *of gold*, Ges.; *seed* [i. e. *shoot*] *of the sun*, Fü.; *what is gold?* Rashi), father of Matred and grandfather of Mehetabel, who was wife of Hadar or Hadad, king of Edom (Gen. xxxvi. 39; 1 Chr. i. 50).

Mi'a-min (fr. Heb. = *from the right hand*, or = Benjamin, Ges.; also written Mijamin). **1.** A layman of the sons of Parosh, who had married a foreign wife and put her away at the bidding of Ezra (Ezr. x. 25).—**2.** A priest or family of priests who went up from Babylon with Zerubbabel (Neh. xii. 5); probably = Mijamin 2 and Miniamin 2.

Mib'har (Heb. *choice*, Ges.; *youth, a youth*, Fü.). "Mibhar the son of Haggeri" is the name of one of David's heroes in 1 Chr. xi. 38. The verse in which it occurs appears to be corrupt, for in 2 Sam. xxiii. 36 we find, instead of "Mibhar the son of Haggeri," "of Zobah, Bani the Gadite." It is easy to see, if the latter be the true reading, how the Heb. *Bânî haggâdî* (= "Bani the Gadite") could be corrupted into *ben-haggĕrî* (= "son of Haggeri"). But that "Mibhar" is a corruption of *mitstsôbâh* = "of Zobah," is not so clear, though not absolutely impossible. It would seem from the LXX. of 2 Sam., that both readings originally coexisted.

Mib'sam (Heb. *sweet odor*, Ges.). **1.** A son of Ishmael (Gen. xxv. 13; 1 Chr. i. 29), not elsewhere mentioned. The signification of his name has led some to propose an identification of the tribe sprung from him with some one of the Abrahamic tribes settled in Arabia aromatifera (i. e. spice-bearing Arabia).—**2.** A son of Simeon (1 Chr. iv. 25), perhaps named after the Ishmaelite Mibsan. Mishma.

Mib'zar (fr. Heb. = *fortress*, Ges.), one of the phylarchs or "dukes" of Edom (1 Chr. i. 53) or Esau (Gen. xxxvi. 43) after the death of Hadad or Hadar.

Mi'cah (Heb. *who like Jehovah?* = Micaiah, Ges.). **1.** An Israelite whose familiar story is preserved in Judg. xvii., xviii., furnishing us with a picture of the interior of a private Israelite family of the rural districts, which in many respects stands quite alone in the sacred records, and has probably no parallel in any literature of equal age. But apart from this the narrative has several points of special interest to students of Biblical history in the information which it affords as to the condition of the nation. We see (1.) how completely some of the most solemn and characteristic enactments of the Law had become a dead letter. Micah was evidently a devout believer in Jehovah. His one anxiety is to enjoy the favor of Jehovah (xvii. 13); the formula of blessing used by his mother and his priest invokes the same awful name (2, xviii. 6); and yet so completely ignorant is he of the Law of Jehovah, that the mode which he adopts of honoring Him is to make a molten and graven image, teraphim or images of domestic gods, and to set up an unauthorized priesthood, first in his own family (xvii. 5), and then in the person of a Levite not of the priestly line (12). (2.) The story also throws a light on the condition of the Levites. Here we have a Levite belonging to Bethlehem-judah, a town not allotted to his tribe; wandering forth to take up his abode wherever he could find a residence; undertaking the charge of Micah's idol-chapel; and lastly, carrying off the property of his master and benefactor, and becoming the first priest to another system of false worship. But the transaction becomes still more remarkable when we consider (3.) that this was no obscure or ordinary Levite. He belonged to the chief family in the tribe, nay, we may say to the chief family of the nation, for though not himself a priest, he was closely allied to the priestly house, and was the grandson of no less a person than the great Moses himself. (Jonathan 5; Manasseh 5.) (4.) The narrative gives us a most vivid idea of the terrible anarchy in which the country was placed, when "there was no king in Israel, and every man did what was right in his own eyes," and shows how urgently necessary a central authority had become. A body of 600 men completely armed, besides the train of their families and cattle, traverses the length and breadth of the land, not on any mission for the ruler or the nation, as on later occasions (2 Sam. ii. 12, &c., xx. 7, 14), but simply for their private ends. Entirely disregarding the rights of private property, they burst in wherever they please along their route, and plundering the valuables and carrying off persons, reply to all remonstrances by taunts and threats. As to the date of these events, the narrative gives us no direct information beyond the fact that it was before the beginning of the monarchy; but we may at least infer that it was also before the time of Samson, because in this narrative (xviii. 12) we meet with the origin of the name Mahaneh-dan, a place which already bore that name in Samson's childhood (xiii. 25). The date of the record itself may perhaps be more nearly arrived at. That, on the one hand, it was after the beginning of the monarchy is evident from the references to the ante-monarchical times (xviii. 1, xix. 1, xxi. 25). The reference to the establishment of the house of God in Shiloh (xviii. 31) seems also to point to the early part of Saul's reign (so Mr. Grove). (Judges, Book of.)—**2.** A descendant of Joel the Reubenite (1 Chr. v. 3).—**3.** Son of Mephibosheth, and grandson of Jonathan (viii. 34, 35, ix. 40, 41); = Micha 1.—**4.** A Levite descended from Asaph (ix. 15); = Micha 3 and Michaiah 2.—**5.** A Kohathite Levite, eldest son of Uzziel (xxiii. 20); = Michah.—**6.** Father of Abdon in Josiah's reign (2 Chr. xxxiv. 20); = Michaiah 1.—**7.** The sixth in order of the minor prophets, according to the arrangement in our present canon; in the LXX. he is placed third, after Hosea and Amos. (Bible.) To distinguish him from Micaiah the son of Imlah, the contemporary of Elijah, he is called the Morasthite, i. e. a native of Moresheth, or some place of similar name, which Jerome and Eusebius call Morasthi and identify with a small village near Eleutheropolis to the E., where formerly the prophet's tomb was shown, though in the days of Jerome it had been succeeded by a church. (Moresheth-gath.) As little is known of the circumstances of Micah's life as of many of the other prophets. Pseudo-Epiphanius makes him, contrary to all probability, of the tribe of Ephraim. For rebuking Jehoram for his impieties, Micah, according to the same authority, was thrown from a precipice, and buried at Morathi in his own country, hard by the cemetery of Enakim, where his sepulchre was still to be seen. The period during which Micah exercised the prophetical office is stated, in the superscription to his prophecies, to have extended over the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah, being thus not longer than fifty-nine years (B. C. 756–697), from the accession of Jotham to the death of Hezekiah, nor shorter than sixteen years (B. C. 742–726), from the death of Jotham to the accession of Hezekiah. (Israel, Kingdom of.) In either case he would be contemporary with Hosea and Amos during part of their ministry in Israel, and with Isaiah in Judah. One of his prophecies (Mic. iii. 12) is distinctly assigned to the reign of Hezekiah (Jer. xxvi. 18), and was probably delivered before the great passover which inaugurated the reformation in Judah. The dates of the others are conjectural. The time assigned to the prophecies by the only direct evidence which we possess, agrees so well with their contents that it may fairly be accepted as correct. Certain portions of Micah's prophecy may have been uttered in the reigns of Jotham and Ahaz (so Mr. Wright, original author of this article), and for the probability of this there is strong internal evidence, while they may have been collected as a whole in the reign of Hezekiah and committed to writing. The book thus written may have been read in the presence of the king and the whole people, on some great fast or festival day. In the first years of Hezekiah's reign the idolatry which prevailed in the time of Ahaz was not eradicated, and in assigning the date of Micah's prophecy to this period there is no anachronism in the allusions to idolatrous practices. Wells assigns the delivery of ch. i. to the contemporary reigns of Jotham, king of Judah, and of Pekah, king of Israel; ii. 1–iv. 8 to those of Ahaz, Pekah, and Hosea; iii. 12 to the last year of Ahaz, and the remainder of the book to the reign of Hezekiah. But, at whatever time the several prophecies were first delivered, they appear in their present form as an organic whole, marked by a certain regularity of development. Three sections, omitting the superscription, are introduced by the same phrase, "hear ye," and represent three natural divisions of the prophecy—i., ii.; iii.–v.; vi., vii.—each commencing with rebukes and threatenings and closing with a promise. The first section opens with a magnificent description of the coming of Jehovah to judgment for the sins and idolatries of Israel and Judah (i. 2–4), and the sentence pronounced upon Samaria (5–9) by the Judge Himself. The prophet sees the danger which threatens his country, and traces in imagination the devastating march of the Assyrian conquerors (i. 8–16). The impending punishment suggests its cause, and the prophet denounces a woe upon the people generally for the corruption and violence which were rife among them, and upon the false prophets who led them astray by pandering to their appetites and luxury (ii. 1–11). The sentence of captivity is passed upon them (10), but is followed instantly by a promise of restoration and triumphant return (ii. 12, 13). The second section is addressed especially to the princes and heads of the people; their avarice and rapacity are rebuked in strong terms; and the judgments of God are denounced upon the rulers, false prophets, and priests (iii. 1–11). "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house" (= Temple) "as the high places of the forest" (= the uncultivated woodland heights) (iii. 12). But the threatening is again succeeded by a promise of restoration, and in the glories of the Messianic kingdom the prophet loses sight of the desolation which is to befall his country. The predictions in this section form the climax of the book, and Ewald arranges them in four strophes, consisting of from seven to eight verses each (iv. 1–8, iv. 9–v. 2, v. 3–9, v. 10–15), except the last, which is shorter. In the last section (vi., vii.), Jehovah, by a bold poetical figure, is represented as holding a controversy with His people, pleading with them in justification of His conduct toward them and the reasonableness of His requirements. The dialogue form in which ch. vi. is cast renders the picture very dramatic and striking. The whole concludes with a triumphal song of joy at the great deliverance, like that from Egypt, which Jehovah will achieve, and a full acknowledgment of His mercy and faithfulness to His promises (16–20). The last verse is reproduced in the song of Zacharias (Lk. i. 72, 73). The predictions uttered by Micah relate to the invasions of Shalmaneser (Mic. i. 6–8; 2 K. xvii. 4–6) and Sennacherib (Mic. i. 9–16; 2 K. xviii. 13), the destruction of Jerusalem (Mic. iii. 12, vii. 13), the Captivity in Babylon (iv. 10), the return (iv. 1–8, vii. 11), the establishment of a theocratic kingdom in Jerusalem (iv. 8), and the Ruler who should spring from Bethlehem (v. 2). The destruction of Assyria and Babylon is supposed to be referred to in v. 5, 6, vii. 8, 10. It is remarkable that the prophecies commence with the last words recorded of the prophet's namesake, Micaiah the son of Imlah, "Hearken, O people, every one of you" (1 K. xxii. 28). The style of Micah has been compared with that of Hosea and Isaiah. His diction is vigorous and forcible, sometimes obscure from the abruptness of its transitions, but varied and rich in figures derived from the pastoral (Mic. i. 8, ii. 12, v. 4, 5, 7, 8, vii. 14) and rural life of the lowland country (i. 6, iii. 12, iv. 3, 12, 13, vi. 15), whose vines and olives and fig-trees were celebrated (1 Chr. xxvii. 27, 28), and supply the prophet with so many striking allusions (Mic. i. 6, iv. 3, 4, vi. 15, vii. 1, 4) as to suggest that, like Amos, he may have been either a herdsman or a vine-dresser, who had heard the howling of the jackals (i. 8, A. V. "dragons") as he watched his flocks or his vines by night, and had seen the lions slaughtering the sheep (v. 8). The language of Micah is quoted in Mat. ii. 5, 6, and his prophecies are alluded to in Mat. x. 35, 36; Mk. xiii. 12; Lk. xii. 53; Jn. vii. 42. Inspiration; Prophet.

Mi-cai'ah [-ka'yah] (Heb. = Michaiah and Micah), son of Imlah, a prophet of Samaria, who, in the last year of the reign of Ahab, king of Israel, predicted his defeat and death, B. C. 897. The circumstances were as follows:—Three years after the great battle with Ben-hadad (1 K. xx. 29, 30), Ahab proposed to Jehoshaphat that they should jointly go up to battle against Ramoth-gilead. Jehoshaphat assented in cordial words to the proposal; but suggested that they should first "inquire at the word of Jehovah." Accordingly, Ahab assembled 400 prophets, while, in an open space at the gate of the city of Samaria, he and Jehoshaphat sat in royal robes to meet and consult them. The prophets unanimously gave a favorable response; and among them, Zedekiah the son of Chenaanah made horns of iron as a symbol, and announced, from Jehovah, that with those horns Ahab would push the Assyrians till he consumed them. Jehoshaphat was dissatisfied with the answer, and asked if there was no other prophet of Jehovah at Samaria? Ahab replied that there was yet one—Micaiah the son of Imlah; but, he added, "I hate him, for he does not prophesy good concerning me, but evil." Micaiah was, nevertheless, sent for; and after an attempt had in vain been made to tamper with him, he first expressed an ironical concurrence with the 400 prophets, and then openly foretold the defeat of Ahab's army and the death of Ahab himself. And in opposition to the other prophets, he said, that he had seen Jehovah sitting on His throne, and all the host of Heaven standing by Him, on His right hand and on His left: that Jehovah said, Who shall persuade Ahab to go up and fall at Ramoth-gilead? that a spirit came forth and said that he would do so; and on being asked, Wherewith? he answered, that he would go forth and be a lying spirit in the mouth of all the prophets. Irritated by the account of the vision, Zedekiah struck Micaiah on the cheek, and Ahab ordered Micaiah to be taken to prison, and fed on bread and water till his return to Samaria. Josephus relates several details not contained in the Bible, some of which are probable, while others are very unlikely; but for none of which does he give any authority. Thus, he says that Micaiah was already in prison, when sent for to prophesy before Ahab and Jehoshaphat, and that it was Micaiah who had predicted death by a lion to the son of a prophet, under the circumstances mentioned in 1 K. xx. 35, 36, and who had rebuked Ahab after his brilliant victory over the Syrians for not putting Ben-hadad to death. The history of Micaiah is an exemplification in practice, of contradictory predictions being made by different prophets, the false and the true (Deut. xviii. 21, 22). Divination; Idolatry; Magic; Prophet.

Mi'cha [-ka] (Heb. = Micah and Michaiah, Ges., Fü.). **1.** Son of Mephibosheth (2 Sam. ix. 12); = Micah 3.—**2.** A Levite, or family of Levites, who signed the covenant with Nehemiah (Neh. x. 11).—**3.** Father of Mattaniah, a Gershonite Levite and descendant of Asaph (xi. 17, 22); = Micah 4 and Michaiah 2.—**4.** A Simeonite, father of Ozias, one of the three governors of Bethulia in the time of Judith (Jd. vi. 15).

Mi'cha-el [usually pronounced mi'kel] (Heb. *who like God?* Ges., Fü.). **1.** An Asherite, father of Sethur the spy (Num. xiii. 13).—**2.** Son of Abihail; one of the Gadites who settled in Bashan (1 Chr. v. 13).—**3.** Another Gadite, ancestor of Abihail (ver. 14).—**4.** A Gershonite Levite, ancestor of Asaph (vi. 40).—**5.** One of the sons of Izrahiah, "chief men" of Issachar (vii. 3). (Obadiah 2.)—**6.** A Benjamite chief, of the sons of Beriah (viii. 16).—**7.** One of the captains of the "thousands" of Manasseh who joined David at Ziklag (xii. 20).—**8.** The father, or ancestor, of Omri, chief of Issachar in David's reign (xxvii. 18).—**9.** One of the sons of Jehoshaphat murdered by their elder brother Jehoram (2 Chr. xxi. 2, 4).—**10.** Father or ancestor of Zebadiah who returned with Ezra (Ezr. viii. 8; 1 Esd. viii. 34).—**11.** "One," or "the first of the chief princes" or archangels (Dan. x. 13; compare Jude 9; Angels; Archangel), described in Dan. x. 21 as the "prince" of Israel, and in xii. 1 as "the great prince which standeth" in time of conflict "for the children of thy people." All these passages in the O. T. belong to that late period of its Revelation, when, to the general declaration of the angelic office, was added the division of that office into parts, and the assignment of them to individual angels. As Gabriel represents the ministration of the angels toward men, so Michael is the type and leader of their strife, in God's name and His strength, against the power of Satan. In the O. T., therefore, he is the guardian of the Jewish people in their antagonism to godless power and heathenism. In the N. T. (Rev. xii. 7) he fights in heaven against the dragon—"that old serpent called the Devil and Satan, which deceiveth *the whole world;*" and so takes part in that struggle, which is the work of the Church on earth. In Jude 9 (compare 2 Pet. ii. 11) we are told that "Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." The allusion (so Mr. Barry) seems to be to a Jewish legend attached to Deut. xxxiv. 6. The Targum of Jonathan attributes the burial of Moses to the hands of the angels of God, and particularly of the archangel Michael. Later traditions set forth how Satan disputed the burial, claiming for himself the dead body, because of the Egyptian's blood (Ex. ii. 12) on Moses' hands. The spirit of Michael's answer (fr. Zech. iii. 1) is the reference to God's mercy alone for justification, and the leaving of all vengeance and rebuke to Him; and in this spirit it is quoted by the apostle. Some have explained "the body of Moses" to be the Jewish, as "the body of Christ" is the Christian Church; but the analogy is unwarrantable. The Rabbinical traditions about Michael are very numerous. Many (Luther, Hengstenberg, Dr. W. L. Alexander [in Kitto], Prof. Douglas [in Fairbairn], &c.) maintain that Michael = the Messiah or Lord Jesus Christ (compare Dan. x. 21, xii. 1 with ix. 25; Rev. xii. 7 with 1 Jn. iii. 8). "Michael designates Him," says Prof. Douglas, "as does also the title 'Angel' or 'Archangel,'" not simply in His Divine essence, but in an official character of subordination, as the Messenger of Jehovah and the Captain of the Lord's host. Professor Douglas compares the answer of Michael in Jude 9 with those of Christ in Mat. iv. 4, 7, 10, and remarks that the opposition of Michael and the devil here "is without a parallel in Scripture, if Michael be a created angel; whereas it is a very common opposition indeed, if Michael be Christ."

Mi'chah (Heb. = Micah), eldest son of Uzziel (1 Chr. xxiv. 24, 25); = Micah 5.

Mi'chai-ah [-ka'yah] (Heb. *who like Jehovah?* Ges.). **1.** Father of Achbor, a man of high rank in the reign of Josiah (2 K. xxii. 12); = Micah 6.—**2.** Son of Zaccur, a descendant of Asaph (Neh. xii. 35); = Micah 4 and Micha 3.—**3.** One of the priests at the dedication of the wall of Jerusalem (xii. 41).—**4.** Rehoboam's wife and Abijah's mother, daughter of Uriel of Gibeah (2 Chr. xiii. 2). (Maachah 3.)—**5.** One of the princes whom Jehoshaphat sent to teach the Law in the cities of Judah (xvii. 7).—**6.** Son of Gemariah, and grandson of Shaphan the scribe. After Baruch had read, in public, prophecies of Jeremiah announcing imminent calamities, Michaiah went and declared them to all the princes assembled in King Jehoiakim's house; and the princes forthwith sent for Baruch to read the prophecies to them (Jer. xxxvi. 11–14).

Mi'chal (Heb. = Michael, Ges.), the younger of King Saul's two daughters (1 Sam. xiv. 49). The king had proposed to bestow on David his eldest daughter Merab; but apparently altering his mind, married her to Adriel the Meholathite (xviii. 19). Michal fell violently in love with the young hero. Saul embraced the opportunity which this afforded him of exposing his rival to the risk of death. The price fixed on Michal's hand was no less than the slaughter of a hundred Philistines. For these the usual "dowry," by which, according to the custom of the East (Marriage), the father is paid for his daughter, was relinquished. David, by a brilliant feat, doubled the tale of victims, and Michal became his wife. It was not long before the strength of her affection was put to the proof. They seem to have been living at Gibeah. After one of Saul's attacks of frenzy, Michal learned that the house was being watched by the myrmidons of Saul, and that it was intended on the next morning to attack her husband as he left his door (xix. 11). Like a true soldier's wife, she met stratagem by stratagem. She first provided for David's safety by lowering him out of the window; to gain time for him to reach the residence of Samuel, she next dressed up the bed as if still occupied by him: the teraphim, or household god, was laid in bed, its head enveloped, like that of a sleeper, in the usual net of goat's hair for protection from gnats (so Mr. Grove; A. V. "and put a pillow of goat's hair for his bolster"), the rest of the figure covered with the wide *beged* or plaid (A.V. "cloth;" see Dress, III. 4). She feigned that David was sick; and prevented the king's messengers from executing the command to take David till the peremptory order was given, "Bring him up to me in the bed, that I may slay him." Saul's messengers forced their way into the inmost apartment, and there discovered the deception which had been played off upon them with such success. Saul's rage may be imagined: his fury was such that Michal was obliged to fabricate a story of David's having attempted to kill her. This was the last time she saw her husband for many years; and when the rupture between Saul and David had become open and incurable, Michal was married to Phalti or Phaltiel of Gallim (1 Sam. xxv. 44; 2 Sam. iii. 15). After the death of her father and brothers at Gilboa, Michal and her new husband appear to have betaken themselves with the rest of the family of Saul to the eastern side of the Jordan. After Abner made his overtures to David, the latter sent messengers to Ish-bosheth to demand his lost wife (iii. 12 ff.). On the road leading up from the Jordan valley to the Mount of Olives we first encounter her with her husband—Michal under the joint escort of David's messengers and Abner's twenty men, on the way to David at Hebron, the submissive Phaltiel behind, bewailing the wife thus torn from him. It was at least fourteen years since David and she had parted at Gibeah, since she had watched him disappear down the cord into the darkness, and had perilled her own life for his against the rage of her insane father. That David's love for his absent wife had undergone no change in the interval seems certain from the eagerness with which he reclaims her as soon as the opportunity is afforded him. The meeting took place at Hebron. How Michal comported herself in the altered circumstances of David's household we are not told; but it is plain from the subsequent occurrences that something had happened to alter the relations of herself and David. The alienation was probably mutual, and one outburst, probably of a petulant and jealous temper inherited from her father, produced the rupture between them which closes our knowledge of Michal. It was the day of David's greatest triumph, when he brought the Ark of Jehovah from its temporary resting-place to its home in the newly-acquired city. Michal, from the window of her apartments in the royal harem, watched the procession approach; the motions of her husband shocked her as undignified and indecent, "she despised him in her heart." After the exertions of the long day were over, the king was received by his wife with a bitter taunt which showed how incapable she was of appreciating either her husband's temper or the service in which he had been engaged. David's retort was a tremendous one, conveyed in words which once spoken could never be recalled. It gathered up all the differences between them which made sympathy no longer possible, and we do not need the assurance of the sacred writer, that "Michal had no child unto the day of her death," to feel quite certain that all intercourse between her and David must have ceased from that date (vi. 20 ff.; 1 Chr. xv. 29). Her name appears but once again (2 Sam. xxi. 8). MERAB.

Mi-che'as (L. *Michæas*, fr. Heb.) = the prophet MICAH 7 the Morasthite (2 Esd. i. 39).

Mich'mas (Heb.) = MICHMASH (Ezr. ii. 27; Neh. vii. 31).

Mich'mash (Heb. *something hidden*, Ges.; *place of Chemosh*, Fü.), a town which is known to us almost solely by its connection with the Philistine war of Saul and Jonathan (1 Sam. xiii., xiv.). It has been identified with great probability in a village which still bears the name of *Mukhmas*, and stands at about seven miles N. of Jerusalem, on the northern edge of the *Wady Suweinit*—in some maps *Wady Fuwar*—which forms the main pass of communication between the central highlands on which the village stands, and the Jordan valley at Jericho. The place was thus situated in the very middle of the tribe of Benjamin. But though in the heart of Benjamin, it is not named in the list of the towns of that tribe (compare Josh. xviii.), but first appears as one of the chief points of Saul's position at the outbreak of the war. Michmash was soon occupied by the Philistines, and was their furthest eastern post. But it was destined to witness their sudden overthrow. (JONATHAN 1.) Unless MAKAZ be Michmash—an identification for which we have only the authority of the LXX.—we hear nothing of the place from this time till the invasion of Judah by Sennacherib in the reign of Hezekiah (Is. x. 28). After the Captivity, 122 men of Michmash ("Michmas," A. V.) returned (Ezr. ii. 27; Neh. vii. 31). At a later date it became the residence of Jonathan Maccabeus, and the seat of his government (1 Mc. ix. 73). In the time of Eusebius and Jerome (*Onom.* "Machmas") it was "a very large village retaining its ancient name, and lying near Ramah in the district of Ælia (Jerusalem), at nine miles distance therefrom." Immediately below the village the valley spreads out to a considerable width—perhaps half a mile; and its bed is broken up into an intricate mass of hummocks and mounds, some two of which, before the torrents of 3,000 winters had reduced and rounded their forms, were probably the two "sharp rocks"—the BOZEZ and SENEH of Jonathan's adventure. Right opposite is *Jeba* (Geba) on a curiously terraced hill. In the middle ages *el-Bireh* was believed to be Michmash. BEEROTH.

Mich'me-thah (fr. Heb. = *hiding-place?* Ges., Fü.), a place on the boundary of the territories of Ephraim and Manasseh on the western side of Jordan. (1.) It lay "facing (A. V. 'before') Shechem;" it also was the next place on the boundary W. of ASHER 2 (Josh. xvii. 7), if, indeed, the two are not the same place. The place must be E. of, and not far distant from, Shechem (so Mr. Grove). But then (2.) Michmethah follows Beth-horon the upper, as if on its western or seaward side, in the description of "the border," apparently Ephraim's southern boundary (Josh. xvi. 6). "With our present data it is impossible to determine whether the sacred writer refers to one town or two. If to one only, it must have been near Shechem, and the meaning of Josh. xvi. 6 will be 'The border went out to (or along) the W. side' (A. V. 'toward the sea') 'to Michmethah on the N.'" (Porter, in Kitto). The site is unknown.

Mich'ri (Heb. *price of Jehovah*, Ges.), ancestor of Elah, a Benjamite chief after the Captivity (1 Chr. ix. 8).

Mich'tam (Heb., see below). This word occurs in the titles of six Psalms (xvi., lvi.–lx.) all of which are ascribed to David. The marginal reading of our A. V. is "a *golden* Psalm," while in the Geneva version it is described as "a certain tune." From the position which it occupies in the title, we may infer that Michtam is applied to these Psalms to denote their musical character, but beyond this every thing is obscure. The etymology is uncertain. 1. Kimchi and Aben Ezra trace it to the Hebrew root *câtham*, as it appears in *cethem*, rendered in the A. V. "gold" (Job xxviii. 16), "pure gold" (19), "fine gold" (xxxi. 24); because the Psalm was to David precious as fine gold. They have been followed in the margin of our version.—2. In Syriac *cathem* = *to stain*, hence *to defile*, the primary meaning of the root being probably *to spot*, *mark with spots*, whence the substantive is in common use in Rabbinical Hebrew = *spot* or *mark*. From this etymology the meanings have been given to *Michtam* of a *noted* song, or a song *graven* or carved upon stone, a monumental inscription.—3. According to Hezel, Michtam (Ar. *katama* = *to conceal*, *repress*) was a title given to certain Psalms, because they were written while David was in concealment. From the same root Hengstenberg attributes to them a *hidden*, mystical import. Apparently referring the word to the same origin, Ewald suggests that it may designate a song accompanied by bass instruments.—4. But the explanation most approved by Rosenmüller and Gesenius finds in Michtam the equivalent of Heb. *michtâb*, A. V. "writing" (Is. xxxviii. 9). Hupfeld adheres to the rendering *jewel*, *treasure* (see No. 1 above), which Luther also gives, and which is adopted by Hitzig and Mendelssohn.

Mid'din (Heb. *measures*, Ges.; *stretch*, *extension*, Fü.), a city of Judah (Josh. xv. 61), one of the six specified as in the "wilderness" (DESERT 2), on the western shore of the Dead Sea; site unknown.

Mid'i-an (Heb. *strife*, *contention*, Ges.), a son of ABRAHAM and KETURAH (Gen. xxv. 2; 1 Chr. i. 32); progenitor of the Midianites, or Arabians dwelling principally in the desert N. of the peninsula of ARABIA. Southward they extended along the eastern shore of the Gulf of Eyleh, or of *'Akabah* (*Sinus Ælaniticus*); and northward they stretched along the eastern frontier of Palestine. Midian is first mentioned, as a people, when Hadad, king of Edom, "smote Midian in the field of Moab" (Gen. xxxvi. 35). It is also mentioned, when Moses fled, having killed the Egyptian, to the "land of Midian" (Ex. ii. 15), and married a daughter of a priest of Midian (21). (JETHRO.) The "land of Midian," or the portion of it specially referred to, was probably the peninsula of SINAI (so Mr. E. S. Poole; but compare Ex. xviii. 1–6, 27). The name of Midian, however (and hence the "land of Midian"), was perhaps often applied, as that of the most powerful of the northern Arab tribes, to the northern Arabs generally, i. e. those of Abrahamic descent (compare Gen. xxxvii. 28, 36; MEDAN; Judg. viii. 24). The Midianites were mostly dwellers in tents, not towns; and Sinai has not sufficient pasture to support more than a small, or a moving people. But perhaps (or we may say *probably*) the peninsula of Sinai has considerably changed in its physical character since the time of Moses. Whatever may have been the position of Midian in the Sinaitic peninsula, if we may believe the Arabian historians and geographers, backed as their testimony is by the Greek geographers, the city of Midian was situate on the opposite, or Arabian, shore of the Arabian Gulf, and thence northward, and spreading E. and W. we have the true country of the wandering Midianites. The next occurrence of the name of this people in the sacred history marks their northern settlement on the border of the Promised Land, "on this side Jordan (by) Jericho" in the plains of Moab (Num. xxii. 1–4), when Balak said, of Israel, to the elders of Midian, "Now shall this company lick up all (that are) round about us, as the ox licketh up the grass of the field." The spoil taken in the war that soon followed, and more especially the mention of the dwellings of Midian, point to a considerable pastoral settlement of Midian in the Transjordanic country. In this case the Midianites were evidently *tributary* to the Amorites, being "dukes of Sihon, dwelling in the country:" this inferior position explains their omission from Balaam's prophecy (xxiv. 17 ff.). It was here, "on this side Jordan," that the chief doings of the Midianites with the Israelites took place. The Midianites joined with the Moabites in inviting Balaam to curse the Israelites (xxii. 4, 7), and afterward seduced the Israelites in Shittim into idolatry and debauchery (xxv.). The influence of the Midianites on the Israelites was clearly most evil. Much of its dangerous character may probably be ascribed to the common descent from Abraham. While the Canaanitish tribes were abhorred, Midian might claim consanguinity, and more readily seduce Israel from their allegiance. The events at Shittim occasioned the injunction to vex the Midianites and smite them (xxv. 18). 12,000 men, 1,000 from each tribe, went up to this war, a war in which all the males of the enemy were slain (xxxi.). After a lapse of some years, the Midianites appear again as the enemies of the Israelites. They had recovered from the devastation of the former war, probably by the arrival of fresh colonists from the desert tracts over which their tribes wandered; and they now were sufficiently powerful to become the oppressors of the children of Israel (Judg. vi.). Allied with the Amalekites, and the "children of the East," they drove them to make dens in the mountains and caves and strongholds, and wasted their crops even to Gaza, on the Mediterranean coast, in the land of Simeon. The judgeship of Gideon was the immediate consequence of these calamities; and with the battle he fought in the valley of Jezreel, and his pursuit of the flying enemy over Jordan to Karkor, the power of Midian seems to have been broken (vii., viii.). Midian had oppressed Israel for seven years. As a numberless eastern horde they entered the land with their cattle and their camels. The imagination shows us the green plains of Palestine sprinkled with the black goats'-hair tents of this great Arab tribe, their flocks and herds and camels let loose in the standing corn, and foraging parties of horsemen driving before them the possessions of the Israelites. The descent of Gideon and his servant into the camp, and the conversation of the Midianite watch, form a vivid picture of Arab life. It does more: it proves that as Gideon, or Phurah his servant, or both, understood the language of Midian, the Shemitic languages differed much less in the fourteenth or thirteenth century B. C. than they did in after-times. The stratagem of Gideon receives an illustration from modern Oriental life. Until lately the police in Cairo were accustomed to go their rounds with a lighted torch thrust into a pitcher, and the pitcher was suddenly withdrawn when light was required—a custom affording an exact parallel to the ancient expedient adopted by Gideon. The consequent panic of the great multitude in the valley, if it has no parallels in modern European history, is consistent with Oriental character. At the sight of the 300 torches, suddenly blazing round about the camp in the beginning of the middle watch, with the confused din of the trumpets, and the cry, "The sword of the Lord, and of Gideon" (vii. 20), "all the host ran, and cried, and fled" (21). (Lamp.) The rout was complete. The flight of so great a host, encumbered with slow-moving camels, baggage, and cattle, was calamitous. All the men of Israel, out of Naphtali, and Asher, and Manasseh, joined in the pursuit; and Gideon roused the men of Mount Ephraim to "take before" the Midianites "the waters unto Beth-barah and Jordan" (23, 24). Thus cut off, two princes, Oreb and Zeeb, fell into the hands of Ephraim. But though many joined in a desultory pursuit of the rabble of the Midianites, only the 300 men who had blown the trumpets in the valley of Jezreel crossed the Jordan with Gideon, "faint yet pursuing" (viii. 4). With this force it remained for the liberator to attack the enemy on his own ground. 15,000 men, under the "kings" of Midian, Zeba and Zalmunna, were at Karkor, the sole remains of 135,000 (10). The assurance of God's help encouraged the weary 300, and they ascended from the plain (or *ghôr*) to the higher country by a ravine or torrent-bed in the hills, "and smote the host, for the host was secure" (11)—secure in that wild country, on their own ground, and away from the frequent haunts of man. A sharp pursuit seems to have followed this fresh victory, ending in the capture of the kings and the final discomfiture of the Midianites. Zeba and Zalmunna were slain, and with them the name itself of Midian almost disappears from sacred history.—Having traced the history of Midian, it remains to show what is known of their condition and customs. The whole account of their doings with Israel plainly marks them as characteristically Arab. They are described as true Arabs—now Bedawees, or "people of the desert;" anon pastoral, or settled Arabs—the "flock" of Jethro; the cattle and flocks of Midian, in the later days of Moses; their camels without number, as the sand of the sea-side for multitude when they oppressed Israel in the days of the Judges—all agree with such a description. Like Arabs, who are predominantly a nomadic people, they seem to have partially settled in the land of Moab (Num. xxxi. 9, 10). The only glimpse of their habits is found in the vigorous picture of the camp in the valley of Jezreel (Judg. vii. 13). The spoil taken in both the war of Moses and that of Gideon is remarkable. On the former occasion, the 675,000 sheep, 72,000 beeves, and 61,000 asses, show the pastoral character of the Midianites. But the gold, silver, brass, iron, tin, and lead (Num. xxxi. 22), the "jewels of gold, chains, and bracelets, rings, ear-rings, and tablets" (50) taken by Moses, is especially noteworthy; and also the booty taken by Gideon (Judg. viii. 21, 24–26). (Metals.) We have here a wealthy Arab nation, living by plunder, delighting in finery; and, where forays were impossible, carrying on the traffic southward into Arabia, and across to Chaldea; or into the rich plains of Egypt. Midian is named authentically only in the Bible. It has no history elsewhere. The city of "*Medyen* (say the Arabs) is the city of the people of *Shu'eyb* (Jethro?), and is opposite *Tabook*, on the shore of *Bahr el-Kulzum* (the Red Sea): between these is six days' journey. It (*Medyen*) is larger than *Tabook;* and in it is the well from which Moses watered the flock of *Shu'eyb*" (*Marásid*, s. v.). El-Makreezee tells us that in the land of Midian were many cities, of which the people had disappeared, and the cities themselves had fallen to ruin; that when he wrote (in the year 825 of the *Hegira* or Flight) forty cities remained, the names of some being known, and of others, lost.

* **Mid'i-an-ite** (fr. Heb.) = one from MIDIAN (Gen. xxxvii. 28, 36; Num. x. 29, &c.).

* **Mid'i-an-i-tish** (adj. fr. Heb.) = of, or belonging to, MIDIAN (Num. xxv. 6 ff.).

* **Mid'riff** = the diaphragm (Ex. xxix. 13, margin; A. V. text "caul"). CAUL 1.

Mid'wife. Parturition in the East is usually easy. The office of a midwife is thus, in many Eastern countries, in little use, but is performed, when necessary, by relatives. In the description of the transaction mentioned in Ex. i., one expression, "upon the stools," receives remarkable illustration from modern usage. The Egyptian practice, as described by Mr. Lane, exactly answers to that indicated in Exodus. "Two or three days before the expected time of delivery, the *Layeh* (midwife) conveys to the house the *kursee elwiládeh*, a chair of peculiar form, upon which the patient is to be seated during the birth." CHILD; MEDICINE.

Mig'dal-el (Heb. *tower of El* or *God*, Ges., Fü.), one of the fortified towns of Naphtali (Josh. xix. 38 only). If it be possible that *Hûrah* is Horem and *Yarûn* Iron, the possibility is strengthened (so Mr. Grove) by finding a *Mujeidel* at no great distance from them, viz. on the left bank of the *Wady Kerkerah*, eight miles due E. of the *Râs en-Nâkûrah* (Ladder of Tyre), six miles W. of *Hûrah* and eight of *Yarûn*. Robinson (ii. 397) and Wilson (ii. 136, 641) make Migdal-el probably = MAGDALA, the modern *el-Mejdel*, near Tiberias. Porter (in Kitto) favors its being at *Mejdel Selim*, a village in the northern part of the mountains of Naphtali. Schwarz, reading Migdal-el and Horem as one word, proposes to identify it with *Mejdel el-Kerûm*, a place about twelve miles E. of *'Akka.*

Mig'dal-gad (Heb. *tower of* GAD, Ges., Fü.; see below), a city of Judah (Josh. xv. 37) in the maritime lowland. (SEPHELA.) By Eusebius and Jerome it appears to be mentioned as "Magdala." A village called *el-Mejdel*, identified with Migdal-gad by Van de Velde, lies in the maritime plain, two miles inland from Ascalon, nine from *Um Lâkis* (Lachish ?), and eleven from *'Ajlân* (Eglon). Migdal-gad was probably dedicated to or associated with the worship of the ancient deity GAD.

Mig'dol (Heb. *tower*, Ges., Fü., R. S. Poole), proper name of one or two places on the eastern frontier of Egypt. 1. A Migdol is mentioned in the account of the Exodus (Ex. xiv. 2; Num. xxxiii. 7, 8; EXODUS, THE). We suppose that the position of the encampment was before or at PI-HAHIROTH, behind which was Migdol, and on the other hand BAAL-ZEPHON and the sea, these places being near together. The place of the encampment and of the passage of the sea we believe (so Mr. R. S. Poole) to have been not far from the Persepolitan monument, which is made in Linant's map the site of the Serapeum. 2. A Migdol is spoken of by Jeremiah and Ezekiel. The latter mentions it as a boundary-town, evidently on the eastern border, corresponding to Seveneh, or SYENE, on the. S. (margin of Ez. xxix. 10, xxx. 6). In Jeremiah the Jews in Egypt are spoken of as dwelling at Migdol, Tahpanhes, and Noph, and in the country of Pathros (Jer. xliv. 1); and in foretelling, apparently, an invasion of Egypt by Nebuchadnezzar, Migdol, Noph, and Tahpanhes are again mentioned together (xlvi. 14). It seems plain, from its being spoken of with Memphis, and from Jews dwelling there, that this Migdol was an important town, and not a mere fort, or even military settlement. After this time there is no notice of any place of this name in Egypt, excepting of Magdolus, by Hecatæus of Miletus, and in the *Itinerary of Antoninus*, in which *Magdolo* is placed twelve Roman miles S. of Pelusium, in the route from the Serapeum to that town. This latter place most probably represents the Migdol mentioned by Jeremiah and Ezekiel. Its position on the route to Palestine would make it both strategically important and populous, neither of which would be the case with a town in the position of the Migdol of the Pentateuch. Gesenius, however, holds that there is but one Migdol mentioned in the Bible (*Lex.* s. v.). Lepsius distinguishes two Migdols, and considers Magdolo = the Migdol of Jeremiah and Ezekiel.

Mig'ron (Heb. *precipice*, Ges.), a town, or a spot —for there is nothing to indicate which—in the neighborhood of Saul's city, Gibeah, on the very edge of the district belonging to it (1 Sam. xiv. 2); distinguished by a pomegranate-tree, under which on the eve of a memorable event we discover Saul and Ahiah surrounded by the poor remnants of their force. Migron is presented to our view only once again, viz. in the list of the places disturbed by Sennacherib's approach to Jerusalem (Is. x. 28). But here its position seems a little further N. than that indicated in the former passage. It here occurs between Aiath—i. e. AI—and MICHMASH, in other words (so Mr. Grove) was on the N. of the *Wady Suweinit*, while Gibeah was more than two miles to the S. thereof. In Hebrew, *Migron* may mean a *precipice*, and it is not impossible, therefore, that two places of the same name are intended. Porter (in Kitto) thinks there was only one Migron, viz. on or close to the S. brow of the *Wady Suweinit.* The precise site is unknown.

Mij'a-min (fr. Heb. = MIAMIN). **1.** Chief of the sixth course of priests established by David (1 Chr. xxiv. 9).—**2.** A priest, or family of priests, who signed the covenant with Nehemiah; probably descended from the preceding (Neh. x. 7). MIAMIN 2; MINIAMIN 2.

Mik'loth (Heb. *staves?* Ges.; *twigs*, *branches*, or *sticks* as *lots*, Fü.). **1.** Son of Jehiel, the father of Gibeon, by his wife Maachah (1 Chr. viii. 32, ix. 37, 38).—**2.** The leader of the second division of David's army (xxvii. 4).

Mik-nei'ah [-nee'yah] (fr. Heb. = *possession of Jehovah*, Ges.), one of the Levites of the second rank, gatekeepers of the ark, appointed by David to play in the Temple band "with harps upon Sheminith" (1 Chr. xv. 18, 21).

Mil'a-lai, or **Mil-a-la'i** (Heb. *eloquent*, Ges.; *Jah is elevation* or *promise*, Fü.), probably a priest who assisted at the dedication of the walls of Jerusalem (Neh. xii. 36).

Mil'cah (Heb. *queen*, or Chal. *counsel*, Ges.). **1.** Daughter of Haran and wife of her uncle NAHOR, Abraham's brother, to whom she bare eight children (Gen. xi. 29, xxii. 20, 23, xxiv. 15, 24, 47).—**2.** Fourth daughter of ZELOPHEHAD (Num. xxvi. 33, xxvii. 1, xxxvi. 11; Josh. xvii. 3).

Mil'com (Heb. *little Molech*, as a term of endearment, Ges.), the "abomination" of the children of

Ammon; = MOLECH (1 K. xi. 7, &c.), MELCOM (margin of Jer. xlix. 1, 3), and MALCHAM (Zeph. i. 5, margin "their king").

* **Mil'dew,** the A. V. translation of Hebrew *yêrâkôn* = *paleness*, *yellowness*, a turning yellow from disease, Ges. (Deut. xxviii. 22; 1 K. viii. 37, &c.); once translated "paleness" sc. from fright (Jer. xxx. 6). It is uniformly, except in Jeremiah l. c., connected with "blasting" (Heb. *shiddâphôn* = *blasting*, *blight*, e. g. of grain by the east WIND, Ges.).

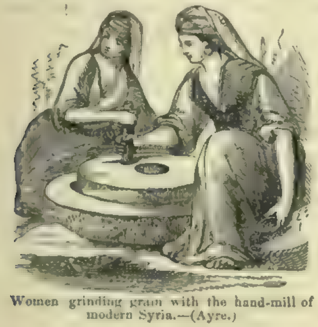
Mile, a Roman measure of length equal to 1,618 English yards, the English mile being 1,760 yards. It is only once noticed in the Bible (Mat. v. 41), the usual method of reckoning both in the N. T. and in Josephus being by the stadium (A. V. "furlong"). The Roman system of measurement was fully introduced into Palestine, though probably at a later date. The mile of the Jews is said to have been of two kinds, long or short, dependent on the length of the pace, which varied in different parts, the long pace being double the short one.

Mi-le'tus (L. fr. Gr.) (Acts xx. 15, 17), less correctly **Mi-le'tum** (2 Tim. iv. 20), a celebrated city near the mouth of the river Aleander. It was the birth-place of Thales, Anaximander, &c.; and was anciently the principal sea-port for its region. St. Paul, on the return voyage from his third missionary journey, sent for the presbyters of Ephesus to meet him at Miletus (Acts xx. 17), twenty or thirty miles distant by land, and here he gave them a solemn and affectionate charge (18 ff.). In the context we have the geographical relations of Miletus brought out distinctly. It lay on the coast to the S. of Ephesus. It was a day's sail from Trogyllium (ver. 15). Moreover, to those who are sailing from the N., it is in the direct line for Cos. The site of Miletus has now receded ten miles from the coast, and even in the apostle's time it must have lost its strictly maritime position. The passage in 2 Tim., where Miletus is mentioned, presents a very serious difficulty to the theory that there was only one Roman imprisonment. Miletus was far more famous 500 years before St. Paul's day, than it ever became afterward. In early times it was the most flourishing city of the Ionian Greeks. (IONIA.) In the natural order of events, it was absorbed in the Persian empire. After a brief period of spirited independence, it received a blow from which it never recovered, in the siege conducted by Alexander the Great, when on his Eastern campaign. But still it held, even through the Roman period, the rank of a second-rate trading-town, and Strabo mentions its four harbors. At this time it was politically in the province of ASIA, though CARIA was the old ethnological name of the district in which it was situated. The ruins of the ancient Miletus are generally supposed to be at *Palatsha*. Here are remains of an enormous theatre, an aqueduct, the site of several temples, including one to Apollo, a Christian church, and the walls.

General View of the Theatre and Ruins of Miletus.—From Laborde, *Voyage en Orient*.—(Fairbairn.)

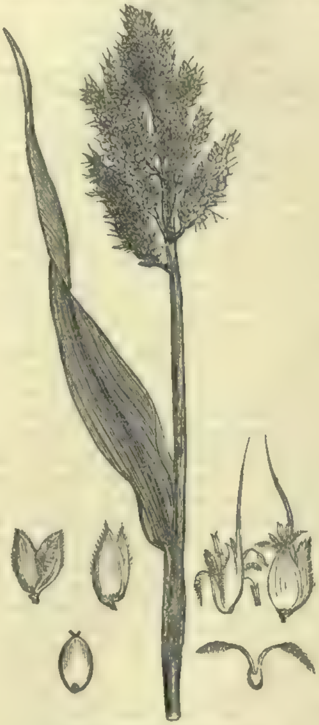
Milk. As an article of diet, milk holds a more important position in Eastern countries than with us. It is not a mere adjunct in cookery, or restricted to the use of the young, although it is naturally the characteristic food of childhood, both from its simple and nutritive qualities (1 Pet. ii. 2), and particularly as contrasted with meat (1 Cor. iii. 2; Heb. v. 12): but beyond this it is regarded as substantial food adapted alike to all ages and classes. It appears as the very emblem of abundance and wealth, in company with honey (Ex. iii. 8; Deut vi. 3, xi. 9) or wine (Is. lv. 1), or by itself (Job xxi. 24); hence also to "suck the milk" of an enemy's land implied its complete subjection (Is. lx. 16; Ez. xxv. 4). Not only the milk of cows, but of sheep (Deut. xxxii. 14), of camels (Gen. xxxii. 15), and of goats (Prov. xxvii. 27) was used; the latter appears to have been most highly prized. Milk was used sometimes in its natural state, and sometimes in a sour coagulated state: the former was named *hâlâb* or *châlâb*, and the latter *hemâh* or *chemâh*. In the A. V. the latter is rendered "BUTTER," but Mr. Bevan, Gesenius, &c., think that in every case (except perhaps Prov. xxx. 33) the term refers to a preparation of milk well known in Eastern countries under the name of *leben*. The method now pursued in its preparation is to boil the milk over a slow fire, adding to it a small piece of old *leben* or some other acid in order to make it coagulate. The refreshing draught which Jael offered "in a lordly dish" to Sisera (Judg. v. 25) was *leben*. *Leben* is still extensively used in the East: at certain seasons of the year the poor almost live upon it, while the upper classes eat it with salad or meat. It is still offered in hospitality to the passing stranger (Gen. xviii. 8). Thomson (i. 135) regards the Mosaic precept, "Thou shalt not seethe a kid in his mother's milk" (Ex. xxiii. 19, xxxiv. 26; Deut. xiv. 21), as referring to a favorite Arab dish, prepared by stewing a fat and tender young kid, carefully dressed, in milk, generally sour, mixed with onions and hot spices. This is a gross, unwholesome dish, associated with immoderate feasting, regarded by the Jews as forbidden specifically in the above precept, and was perhaps connected with idolatrous sacrifices.

Mill. The mills (Heb. dual *rêhayim* or *rêchayim* = *the two millstones*, Ges.; Gr. *mulón*, "mill" [Mat. xxiv. 41]; *mulos*, "millstone") of the ancient Hebrews probably differed but little from those at present in use in the East. These consist of two circular stones, about eighteen inches or two feet in diameter, the lower of which is fixed, and has its upper surface slightly convex, fitting into a corresponding concavity in the upper stone. The latter, called by the Hebrews *recheb*, literally "CHARIOT," and by the Arabs *rekkab*, "rider," has a hole in it through which the grain passes, immediately above a pivot or shaft which rises from the centre of the lower stone, and about which the upper stone is turned by means of an upright handle fixed near the edge. It is worked by women, sometimes singly and sometimes two together, who are usually seated on the bare ground (Is. xlvii. 1, 2) "facing each other; both have hold of the handle by which the upper is turned round on the 'nether' millstone. The one whose right hand is disengaged throws in the grain as occasion requires through the hole in the upper stone. It is not correct to say that one pushes it half round, and then the other seizes the handle. Both retain their hold, and pull *to* or push *from*, as men do with the whip or crosscut saw. The proverb of our Saviour (Mat. xxiv. 41) is true to life, for *women* only grind. I cannot recall an instance in which men were at the mill" (Thomson, ii. 295). The labor is very hard, and the task of grinding in consequence performed only by the lowest servants (Ex. xi. 5), and captives (Judg. xvi. 21; Job xxxi. 10; Is. xlvii. 1, 2; Lam. v. 13). So essential were millstones for daily domestic use, that they were forbidden to be taken in pledge (Deut. xxiv. 6; Jos. iv. 8, § 26), in order that a man's family might not be deprived of the means of preparing their food. The sound of the mill is the indication of peaceful household life, and the absence of it is a sign of desolation and abandonment (Eccl. xii. 4; Jer. xxv. 10; Rev. xviii. 22). The hand-mills of the ancient Egyptians appear to have been of the same character as those of their descendants, and like them were worked by women (Wilkinson, *Anc. Egypt.*, ii. p. 118, &c.). "They had also a large mill on a very similar principle; but the stones were of far greater power and dimensions; and this could only have been turned by cattle or asses, like those of the ancient Romans, and of the modern Cairenes." It was the millstone of a mill of this kind, driven by an ass, which is alluded to in Mat. xviii. 6 (Gr. *mulos onikos*). With the movable upper millstone of the hand-mill the woman of Thebez "all to brake" (i. e. completely or altogether broke) Abimelech's skull (Judg. ix. 53). OIL.

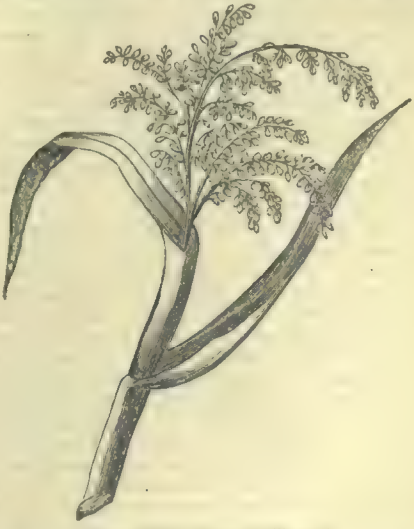


Women grinding grain with the hand-mill of modern Syria.—(Ayre.)

Mil'let. (Heb. *dôhan* or *dòchan*) (Ezr. iv. 9 only). Probably the grains of *Panicum miliaceum* and *Italicum*, and of the *Holcus Sorghum*, Linn. (the *Sorghum vulgare* of modern writers), may all be comprehended by the Hebrew word. Dr. Royle maintains that the true *dukhun* of Arab authors is the *Panicum miliaceum*, common millet or *warree*, an annual grass, native of India, which is universally cultivated in the East. Its seeds are often used as an ingredient in making bread. The *Sorghum vulgare*, or Indian millet, also a native of India, long cultivated as forage and as food for man and animals, includes at least four varieties, viz. the broom-



Indian Millet (*Sorghum vulgare*).



Common Millet (*Panicum miliaceum*).

corn, *imphee*, *durra*, and Chinese sugar-cane. (See *New American Cyclopædia*, articles "Millet" and "Sorghum"). Probably both the *Sorghum vulgare* and the *Panicum miliaceum* were used by the ancient Hebrews and Egyptians.

Mil'lo (Heb., see below), a place in ancient JERUSALEM. Both name and thing seem to have been already in existence when the city was taken from the Jebusites by David (2 Sam. v. 9; 1 Chr. xi. 8). Its repair or restoration was one of the great works for which Solomon raised his "levy" (1 K. ix. 15, 24, xi. 27); and it formed a prominent part of the fortifications by which Hezekiah prepared for the approach of the Assyrians (2 Chr. xxxii. 5). The last passage seems to show that Millo was part of the "city of David," i. e. of Zion (compare 2 K. xii. 20). If "Millo" be taken as a Hebrew word, it would be derived from a root = *to fill* or *to be full*. This notion has been applied by the interpreters after their custom in the most various and opposite ways:—a *mound*, *rampart*, so called as *filled in* with stones and earth; hence *fortress*, *castle*; especially a part of the citadel of Jerusalem, probably the *rampart*, *intrenchment*, Ges.; a *bastion*, Fü.; an open space used for assemblies, and therefore often filled with people; a ditch or valley; even a trench filled with water. But none of these guesses enable us to ascertain what Millo really was, and it would probably be nearer the truth—it is certainly safer (so Mr. Grove)—to look on the name as an ancient term, Jebusite, or possibly even still older, adopted by the Israelites when they took the town, and incorporated into their own nomenclature. The LXX. render in every case (excepting only 2 Chr. xxxii. 5) *hê akra*, a word which they employ nowhere else in the O. T. Now the Gr. *hê akra* = *the citadel*, and is the word used throughout the Books of Maccabees for the fortress on Mount Zion (so Mr. Grove, but see JERUSALEM, pp. 452–3, 459, 461–2). MILLO, THE HOUSE OF.

Mil'lo (Heb., see above), **the House of. 1.** Apparently a family or clan, mentioned in Judg. ix. 6, 20 only, in connection with the men or lords of Shechem.—**2.** The "house of Millo that goeth down to SILLA" was the spot at which King Joash was murdered by his servants (2 K. xii. 20). There is nothing to lead us to suppose that the murder was not committed in Jerusalem, and in that case the spot must be connected with the ancient MILLO.

* **Mi'na** (L.) (Lk. xix. 13 margin). MONEY.

* **Min'cing,** the A.V. translation of Heb. infinitive *taphôph* = *to take short and quick steps*, *to trip*, with reference to the affected gait of coquettish females, Ges. (Is. iii. 16 only).

Mines, Mi'ning. "Surely there is a source for the SILVER, and a place for the GOLD which they refine. IRON is taken out of the soil, and stone man melts for COPPER. He hath put an end to darkness, and to all perfection (i. e. most thoroughly), he searcheth the stone of thick darkness and of the shadow of death. He hath sunk a shaft far from the wanderer; they that are forgotten of the foot are suspended, away from man they waver to and fro. (As for) the earth, from her cometh forth bread, yet her nethermost parts are upturned as (by) fire. The place of sapphire (are) her stones, and dust of gold is his. A track which the bird of prey hath not known, nor the eye of the falcon glared upon; which the sons of pride (i. e. wild beasts) have not trodden, nor the roaring lion gone over; in the flint man hath thrust his hand, he hath overturned mountains from the root; in the rocks he hath cleft channels, and every rare thing hath his eye seen; the streams hath he bound that they weep not, and that which is hid he bringeth forth to light" (so Mr. Wright translates Job xxviii. 1–11). Such is the highly poetical description given by the author of the Book of Job of the operations of mining as known in his day, the only record of the kind from the ancient Hebrews. It may be fairly inferred from the description that a distinction is made between gold obtained in the manner indicated, and that found in the natural state in the alluvial soil, among the débris washed down by the torrents. This appears to be implied in the expression "the gold they refine," which presupposes a process by which the pure gold is extracted from the ore, and separated from the silver or copper with which it may have been mixed. What is said of gold may be equally applied to silver, for the two metals are associated in almost every allusion to the process of refining. In the passage quoted, so far as can be made out, the natural order of mining operations is observed in the description. The poet might have had before him the copper-mines of the Sinaitic peninsula. In the *Wady Maghârah* (= *the valley of the Cave*), about forty miles N. W. of Mount Sinai, are still traces of the Egyptian colony of miners who settled there for the purpose of extracting copper from the freestone rocks, and left their hieroglyphic inscriptions upon the face of the cliff. The ancient furnaces are still to be seen, and on the coast of the Red Sea are found the piers and wharves whence the miners shipped their metal in the harbor of *Abu Zelîmeh*. The copper-mines of Phæno in Idumea, according to Jerome, were between Zoar and Petra: in the persecution of Diocletian the Christians were condemned to work them. (PUNON.) The gold-mines of Egypt in the Bishâree desert have been discovered within a few years by M. Linant and Mr. Bonomi. Ruins of the miners' huts still remain as at *Surâbît el-Khâdim*, in the Sinaitic peninsula. According to the account given by Diodorus Siculus, the mines were worked by gangs of convicts and captives in fetters, who were kept day and night to their task by the soldiers set to guard them. The work was superintended by an engineer, who selected the stone and pointed it out to the miners. The harder rock was split by the application of fire, but the softer was broken up with picks and chisels. The miners were quite naked, their bodies being painted according to the color of the rock they were working, and in order to see in the dark passages of the mine they carried lamps upon their heads. The stone as it fell was carried off by boys, it was then pounded in stone mortars with iron pestles by those who were over thirty years of age till it was reduced to the size of a lentil. The women and old men afterward ground it in mills to a fine powder. The final process of separating the gold from the pounded stone was intrusted to the engineers who superintended the work. They spread this powder upon a broad slightly-inclined table, and rubbed it gently with the hand, pouring water upon it from time to time so as to carry away all the earthy matter, leaving the heavier particles on the board. This was repeated several times; at first with the hand and afterward with fine sponges gently pressed upon the earthy substance, till nothing but the gold was left. It was then collected by other workmen, and placed in earthen crucibles with a mixture of lead and salt in certain proportions, together with a little tin and some barley bran. The crucibles were covered and carefully closed with clay, and in this condition baked in a furnace for five days and nights without intermission. Of the three methods employed for refining gold and silver, (1.) by exposing the fused metal to a current of air; (2.) by keeping the alloy in a state of fusion and throwing nitre upon it; and (3.) by mixing the alloy with lead, exposing the whole to fusion upon a vessel of bone-ashes or earth, and blowing upon it with bellows or other blast; the third appears most nearly to coincide with the description of Diodorus. To this, known as the cupelling process (LEAD), there seems to be a reference in Ps. xii. 6; Jer. vi. 28-30; Ez. xxii. 18-22, and from it Mr. Napier deduces a striking illustration of Mal. iii. 2, 3, "he shall sit as a refiner and purifier of silver," &c. When the alloy is melted upon a cupel, and the air blown upon it, the surface has a deep orange red color, with a kind of flickering wave passing over the surface. As the process proceeds, the heat is increased, and the refiner watches the operation, either standing or sitting, with the greatest earnestness, until all the orange color and shading disappears, and the refiner may see himself as in a looking-glass.—Silver-mines are mentioned by Diodorus with those of gold, iron, and copper, in the island of Meroë. But the chief supply of silver in the ancient world appears to have been brought from Spain. The mines of that country were celebrated (1 Mc. viii. 3). Mount Orospeda, from which the Guadalquivir, the ancient Baltes, takes its rise, was formerly called "the silver mountain," from the silver mines in it. But the largest silver-mines in Spain were in the neighborhood of Carthago Nova (modern Carthagena). The process of separating the silver from the lead is abridged by Strabo from Polybius. The lumps of ore were first pounded, and then sifted through sieves into water. The sediment was again pounded, and again filtered, and after this process had been repeated five times the water was drawn off, the remainder of the ore melted, the lead poured away and the silver left pure. If Tartessus be the TARSHISH of Scripture, the metal workers of Spain in those days must have possessed the art of hammering silver into sheets, for we find in Jer. x. 9, "silver spread into plates is brought from Tarshish, and gold from UPHAZ." We have no means of knowing whether the gold of OPHIR was obtained from mines or from the washing of gold-streams. Probably the greater part of the gold which came into the hands of the Phenicians and Hebrews was obtained from streams; its great abundance seems to indicate this. As gold is seldom if ever found entirely free from silver, the quantity of the latter varying from two per cent. to thirty per cent., it has been supposed that the ancient metallurgists were acquainted with some means of parting them, an operation performed in modern times by boiling the metal in nitric or sulphuric acid. To some process of this kind reference is supposed to be made in Prov. xvii. 3, "The *fining-pot* is for silver, and the *furnace* for gold;" and again in xxvii. 21. A strong proof of the acquaintance possessed by the ancient Hebrews with the manipulation of metals is found by some in the destruction of the golden CALF in the desert by Moses, which they have unscientifically supposed was effected by calcination, &c. "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink" (Ex. xxxii. 20). The whole difficulty (so Mr. Wright) appears to have arisen from a desire to find too much in the text. The main object of the destruction of the calf was to prove its worthlessness and to throw contempt upon idolatry, and all this might have been done without any refined chemical process like that referred to. How far the ancient Hebrews were acquainted with the processes at present in use for extracting copper from the ore it is impossible to assert, as there are no references in Scripture to anything of the kind except in the passage of Job already quoted. Copper-smelting, however, is in some cases attended with comparatively small difficulties, which the ancients had evidently the skill to overcome. Some means of toughening the metal so as to render it fit for manufacture must have been known to the Hebrews as to other ancient nations. The Egyptians evidently possessed the art of working bronze in great perfection at a very early time, and much of the knowledge of metals which the Israelites had must have been acquired during their residence among them. Of TIN there appears to have been no trace in Palestine. That the Phenicians obtained their supplies from the mines of Spain and Cornwall there can be no doubt. The lead-mines of *Gebel e' Rossass*, near the coast of the Red Sea, about latitude 25° N., may have supplied the Hebrews with that metal, of which there were no mines in their own country or it may have been obtained from the rocks in the neighborhood of Sinai. The hills of Palestine are rich in iron, and the mines are still worked there, though in a very simple rude manner, like that of the ancient Samothracians; of the method employed by the Egyptians and Hebrews we have no certain information. It may have been similar to that in use throughout India from very early times, which is thus described by Dr. Ure:—"The furnace or bloomery in which the ore is smelted is from four to five feet high; it is somewhat pear-shaped, being about five feet wide at the bottom and one foot at the top. It is built entirely of clay. . . . . There is an opening in front about a foot or more in height, which is built up with clay at the commencement and broken down at the end of each smelting operation. The bellows are usually made of goat's skin. . . . . The bamboo nozzles of the bellows are inserted into tubes of clay, which pass into the furnace. . . . . . The furnace is filled with charcoal, and a lighted coal being introduced before the nozzles, the mass in the interior is soon kindled. As soon as this is accomplished, a small portion of the ore, previously moistened with water to prevent it from running through the charcoal, but without any flux whatever, is laid on the top of the coals and covered with charcoal to fill up the furnace. In this manner ore and fuel are supplied, and the bellows are urged for three or four hours. When the process is stopped and the temporary wall in front broken down, the bloom is removed with a pair of tongs from the bottom of the furnace." It has seemed necessary to give this account of a very ancient method of iron-smelting, because, from the difficulties which attend it, and the intense heat required to separate the metal from the ore, it has been asserted that the allusions to iron and iron manufacture in the O. T. are anachronisms. But if it were possible among the ancient Indians in a very primitive state of civilization, it might have been known to the Hebrews, who may have acquired their knowledge by working as slaves in the iron furnaces of Egypt (compare Deut. iv. 20). FURNACE; HANDICRAFT; METALS.

Min'gled Peo'ple. This phrase (Heb. *hâ'ereb*), in Jer. xxv. 20, and Ez. xxx. 5, like that of "the MIXED

MULTITUDE," which the Hebrew closely resembles, = the miscellaneous foreign population of Egypt and its frontier-tribes, including every one, says Jerome, who was not a native Egyptian, but was resident there. It is difficult to identify with the mingled people any particular race of which we have knowledge. "The kings of the mingled people that dwell in the deserts" are the same apparently as the tributary kings (A. V. "kings of Arabia") who brought presents to Solomon (1 K. x. 15); the Hebrew in the two cases is identical. The "mingled people" in the midst of Babylon (Jer. l. 37) were probably the foreign soldiers or mercenary troops, who lived among the native population, as the Targum takes it.

Min'i-a-min (Heb. = Miamin, Mijamin, Ges.). **1.** A Levite in the reign of Hezekiah (2 Chr. xxxi. 15). —**2.** A priest, probably = Miamin 2 and Mijamin 2 (Neh. xii. 17).—**3.** One of the priests at the dedication of the wall of Jerusalem (xii. 41).

Min'ni (Heb. *division*, *allotment?* Ges.), a portion of Armenia mentioned in connection with Ararat and Ashchenaz (Jer. li. 27).

Min'is-ter = an attendant or servant, one who acts in subordination or obedience to another. This term is used in the A. V. to describe various officials of a religious and civil character. In the O. T. it answers to the Heb. *mĕshârêth*, which is applied, (1.) to an attendant upon a person of high rank (Ex. xxiv. 13; Josh. i. 1; 2 K. iv. 43, A. V. "servitors;" Ex. xxxiii. 11, A. V. "servant," &c.); (2.) to the *attachés* of a royal court (1 K. x. 5; 2 Chr. xxii. 8; comp. Ps. civ. 4), distinguished from the "servants" or officials of higher rank; (3.) to the priests and Levites (Is. lxi. 6; Ez. xliv. 11; Joel i. 9, 13; Ezr. viii. 17; Neh. x. 36). In the N. T. we have three Greek terms, each with its distinctive meaning—*leitourgos*, *hupêretês*, and *diakonos*. The first answers most nearly to the Heb. *mĕshârêth* and is usually employed in the LXX. as its equivalent. It betokens a subordinate public administrator (Rom. xiii. 6, xv. 16; Heb. viii. 2). In all these instances the original and special meaning of the word, as used by the Athenians of one who performs certain gratuitous public services, is preserved. In Heb. i. 7 it is used of the angels. In Ecclus. x. 2 it is translated "officer." The second Greek term differs from the two others in containing the idea of actual and personal attendance on a superior. Thus it is used of the attendant in the SYNAGOGUE, the *hazzân* or *chazzân* of the Talmudists (Lk. iv. 20), whose duty it was to open and close the building, to produce and replace the books employed in the service, and generally to wait on the officiating priest or teacher. The idea of *personal attendance* comes prominently forward in Lk. i. 2 and Acts xxvi. 16. It is frequently translated "OFFICER" (Mat. v. 25, &c.) and "servant" (xxvi. 58, &c.). In all these cases the etymological sense of the word (literally *a sub-rower*, one who rows under the command of the steersman) comes out. The third Greek term, often = "servant" in general (Mat. xxii. 13; Jn. ii. 5, 9, xii. 26, &c.), is employed in a general sense for any Christian teacher (Preacher), as Paul and Apollos (1 Cor. iii. 5, &c.), Tychicus (Eph. vi. 21; Col. iv. 7), Epaphras (i. 7), Timothy (1 Th. iii. 2), and Christ Himself (Rom. xv. 8; Gal. ii. 17); and in a special sense, for which see Deacon. Servant.

Min'nith (Heb. = Minni?), a place on the east of the Jordan, to which Jephthah's slaughter of the Ammonites extended (Judg. xi. 33). Minnith was in the neighborhood of Abel-Ceramim. A site bearing the name *Menjah*, is marked in Van de Velde's map, at seven Roman miles E. of Heshbon, on *a* road to *Ammân* (Rabbah), though not on the frequented track. The "wheat of Minnith" is mentioned in Ez. xxvii. 17, as supplied by Judah and Israel to Tyre; but there is nothing to indicate that the same place is intended, and indeed the word is thought by some not to be a proper name.

Min'strel. The Heb. word in 2 K. iii. 15 (*mĕnaggên*) properly signifies a player upon a stringed instrument like the HARP, on which David played before Saul (1 Sam. xvi. 16, xviii. 10, xix. 9), and which the harlots of the great cities used to carry with them as they walked to attract notice (Is. xxiii. 16). The passage in which it occurs has given rise to much conjecture; Elisha, upon being consulted by Jehoram as to the issue of the war with Moab, at first indignantly refuses to answer, and is only induced to do so by the presence of Jehoshaphat. He calls for a harper, apparently a camp-follower; "and it came to pass as the harper harped that the hand of Jehovah was on him." Other instances of the same Divine influence or impulse connected with music, are seen in the case of Saul and the young prophets in 1 Sam. x. 5, 6, 10, 11. In the present passage the reason of Elisha's appeal is variously explained. According to Keil, "Elisha calls for a minstrel, in order to gather in his thoughts by the soft tones of music from the impression of the outer world and by repressing the life of self and of the world to be transferred into the state of internal vision, by which his spirit would be prepared to receive the Divine revelation." This, in effect, is the view taken by Josephus, Maimonides, &c. The "minstrels" in Mat. ix. 23 (Gr. pl. of *aulêtês*, translated "pipers" in Rev. xviii. 22), were the flute-players who were employed as professional mourners to whom frequent allusion is made (Eccl. xii. 5; 2 Chr. xxxv. 25; Jer. ix. 17–20). Mourning; Music.

Mint (Gr. *hêduosmon*) occurs only in Mat. xxiii. 23, and Lk. xi. 42, as one of those herbs, the tithe of which the Jews were most scrupulously exact in paying. The A. V. is undoubtedly correct in the translation of the Greek word, and all the old versions are agreed in understanding some species of mint (*Mentha*) by it. Mint was used by the Greeks and Romans both as a carminative in medicine and a condiment in cookery. The woodcut represents

Horse-mint (*Mentha sylvestris*).

the horse-mint (*Mentha sylvestris*) which is common in Syria, and, according to Russell, found in the gardens at Aleppo; *Mentha sativa* is generally supposed to be only a variety of *Mentha arvensis*, another widely-diffused species (popularly called *field-mint* or *corn-mint*); perhaps all these were known to the ancients. There are numerous species of this genus, having similar properties, usually growing in moist situations, and yielding a powerful odor, especially when bruised. Spearmint (*Mentha viridis*) and peppermint (*Mentha piperita*) are well known in the United States.

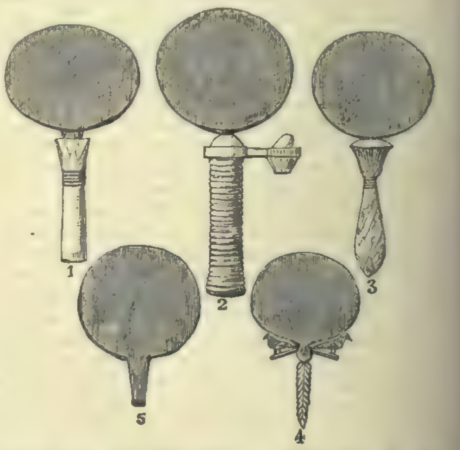
Miph kad (Heb. *review*, *appointment*, *appointed place*, Ges.), **the Gate**, one of the gates of JERUSALEM at the time of the rebuilding of the wall after the Captivity (Neh. iii. 31). It was probably not in the wall of Jerusalem proper, but in that enclosing the Temple, and somewhere near to the junction of the two on the northern side.

Mir'a-cles. The word "miracle" (fr. L. *miraculum = any thing wonderful* or *strange*) is a common translation in our A. V. of the Gr. *sêmeion* (Lk. xxiii. 8; Jn. ii. 11, &c.), often translated literally "sign" (Mat. xii. 38, 39, xvi. 1 ff., &c.), once "token" (2 Th. iii. 17), thrice "wonder" (Rev. xii. 1, 3, xiii. 13); also of the Gr. *dunamis* (Mk. ix. 39; Acts ii. 22, viii. 13, xix. 11; 1 Cor. xii. 10, 28, 29 ["workers of miracles"]; Gal. iii. 5; Heb. ii. 4), oftener literally "power" (Mat. vi. 13, xxii. 29, &c.), also "mighty work" (xi. 20 ff., &c.). It is also the A. V. translation of the Heb. *ôth* twice (Num. xiv. 22; Deut. xi. 3), usually translated "sign" (Gen. i. 14; Ex. iv. 8, 9, &c.); Heb. *môphêth* twice (vii. 9; Deut. xxix. 3, Heb. 2), usually translated "wonder" (Ex. iv. 21, vii. 3, &c.); Heb. pl. *niphlâôth* once (Judg. vi. 13), elsewhere "wonders" (Ex. iii. 20, &c.), "marvels" (xxxiv. 10), "wondrous works," "wondrous things," "marvellous works," "marvellous things," &c. The Gr. *teras*, occurring only in the pl. and uniformly translated "wonders" (Mat. xxiv. 24, &c.), deserves mention here as expressing one of the prominent ideas of a "miracle." Our translators did not borrow "miracle" from the Vulgate, but apparently from their English predecessors, Tyndale, Coverdale, &c.; and it had, probably before their time, acquired a fixed technical import in theological language, which is not directly suggested by its etymology. It will perhaps be found (so Bishop Fitzgerald, the original author of this article) that the habitual use of the term "miracle" has tended to fix attention too much on the physical *strangeness* of the facts thus described, and to divert attention from what may be called their *signality*. In reality, the practical importance of the *strangeness* of miraculous facts consists in this, that it is one of the circumstances which, taken together, make it reasonable to understand the phenomenon as a mark, seal, or attestation of the Divine sanction to something else. And if we suppose the Divine intention established that a given phenomenon is to be taken as a mark or sign of Divine attestation, theories concerning the *mode* in which that phenomenon was produced become of comparatively little practical value, and are only serviceable as helping our conceptions. In many cases the phenomenon which constitutes a Divine sign may be one not, in itself, at all varying from the known course of nature. This is the common case of prophecy: in which the fulfilment of the prophecy, which constitutes the sign of the prophet's commission, may be the result of ordinary causes, and yet, from being incapable of having been anticipated by human sagacity, it may be an adequate mark or sign of the Divine sanction. In such cases, the miraculous or wonderful element is to be sought not in the fulfilment, but in the prediction. (PROPHET.) It would appear, indeed, that in almost all cases of signs or evidential miracles something prophetic is involved. In the common case, e. g. of healing sickness by a word or touch, the word or gesture may be regarded as a *prediction* of the cure; and then, if the whole circumstances be such as to exclude just suspicion of (1.) a *natural* anticipation of the event, and (2.) a casual coincidence, it will be indifferent to the signality of the cure whether we regard it as effected by the operation of ordinary causes, or by an immediate interposition of the Deity reversing the course of nature. Hypotheses by which such cures are attempted to be accounted for by ordinary causes are indeed generally wild, improbable, and arbitrary, and are, on that ground, justly open to objection; but, if the miraculous character of the predictive antecedent be admitted, they do not tend to deprive the phenomenon of its *signality:* and there are minds who, from particular associations, find it easier to conceive a miraculous agency operating in the region of mind, than one operating in the region of matter. A "miracle," in the Scriptural sense, has been defined as "some wonderful event, such as requires Divine power to perform, and which may therefore be regarded as a sign or indication of Divine presence or agency (Prof. J. Haven in *B. S.* xix. 333). The peculiar improbability of *Miracles* is resolved by Hume, in his famous Essay, into the circumstance that they are "contrary to experience." This expression is, as has often been pointed out, strictly speaking, incorrect. In strictness, that only can be said to be contrary to experience, which is contradicted by the immediate perceptions of persons present at the time when the fact is alleged to have occurred. But the terms "contrary to experience" are used for "contrary to the analogy of our experience;" and it must be admitted that, in this latter, less strict sense, miracles are contrary to general experience, *so far as their mere physical circumstances, visible to us, are concerned.* This should not only be admitted, but strongly insisted upon, by the maintainers of miracles, because it is an essential element of their *signal* character. And this leads us to notice one grand difference between Divine Miracles and other alleged facts that seem to vary from the ordinary course of nature. It is manifest that there is an essential difference between alleging a case in which, all the real antecedents or causes being similar to those which we have daily opportunities of observing, a consequence is said to have ensued quite different from that which general experience finds to be uniformly conjoined with them, and alleging a case in which there is supposed and *indicated by all the circumstances*, the intervention of an invisible antecedent, or cause, which we know to exist, and to be adequate to the production of such result; for the special operation of which, in this case, we can assign probable reasons, and also for its not generally operating in a similar manner. This latter is the case of the Scripture-miracles. They are wrought under a solemn appeal to God, in proof of a revelation worthy of Him, the scheme of which may be shown to bear a striking analogy to the constitution and order of nature; and it is manifest that, in order to make them fit *signs* for attesting a revelation, they *ought* to be phenomena capable of being shown by a full induction to vary from what is known to us as the ordinary course of nature. Even if we do not regard the existence of God, in the proper sense of that term, as proved by the course of nature, still if we admit His existence to be in any degree probable, or even possible, the occurrence of miracles will not be incredible. For it is surely going too far to say that, because the ordinary course of nature leaves us in doubt whether the author of it be able or unable to alter it, or of such a character as to be disposed to alter it for some great purpose, it is *therefore* incredible that He should ever have actually altered it.—Some popular forms of expression tend greatly to increase, in many minds, the natural prejudice against miracles. One of these is the usual description of a miracle, as, "a *violation* of the *laws* of *nature*." This metaphorical expression suggests directly the idea of natural agents breaking, of their own accord, some rule which has the authority and sanctity of a law to them. Such a figure can only be applicable to the case of a supposed *causeless* and arbitrary variation from the uniform order of sequence in natural things, and is wholly inapplicable to a change in that order caused by God Himself. The word "law," when applied to material things, *ought* only to be understood as denoting a number of observed and anticipated sequences of phenomena, taking place with such a resemblance or analogy to each other *as if* a rule had been laid down, which those phenomena were constantly observing. But the *rule*, in this case, is nothing different from the actual order itself; and there is no cause of these sequences but the will of God choosing to produce those phenomena, and choosing to produce them in a certain order. Again, the term "nature" suggests to many persons the idea of a great system of things endowed with powers and forces of its own—a sort of machine, set a-going originally by a first cause, but continuing its motions *of itself*. Hence we are apt to imagine that a change in the motion or operation of any part of it by God, would produce the same disturbance of the other parts, as such a change would be likely to produce in them, if made by us, or any other natural agent. But if the motions and operations of material things be produced really by the Divine will, then His choosing to change, for a special purpose, the ordinary motion of one part, does not necessarily, or probably, infer His choosing to change the ordinary motions of other parts in a way not at all requisite for the accomplishment of that special purpose. It is as easy for Him to continue the ordinary course of the rest, with the change of one part, as of all the phenomena without any change at all. Thus, though the stoppage of the motion of the earth in the ordinary course of nature would be attended with terrible convulsions, the stoppage of the earth *miraculously*, for a special purpose to be served by *that only*, would not of itself be followed by any such consequences. From the same conception of nature, as a machine, we are apt to think of interferences with the ordinary course of nature as implying some imperfection in it. But this is a false analogy; for, the reason why machines are made is, to save us trouble; and, therefore, they are more perfect in proportion as they answer this purpose. But no one can seriously imagine that the universe is a machine for the purpose of saving trouble to the Almighty. Again, when miracles are described as "interferences with the laws of nature," this description makes them appear improbable to many minds, from their not sufficiently considering that the laws of nature interfere with one another; and that we cannot get rid of "interferences" upon any hypothesis consistent with experience. Furthermore, whatever ends may be contemplated by the Deity for the laws of nature in reference to the rest of the universe, we know that, in respect of us, they answer discernible moral ends—that they place us practically under government, conducted in the way of rewards and punishment—a government of which the *tendency* is to encourage virtue and repress vice—and to form in us a certain character by discipline; which character our moral nature compels us to consider as the highest and worthiest object which we can pursue. Since, therefore, the laws of nature have, in reference to us, moral purposes to answer, which, as far as we can judge, they have not to serve in other respects, it seems not incredible that these peculiar purposes should occasionally require modifications of those laws in relation to us, which are not necessary in relation to other parts of the universe.—After all deductions and abatements have been made, however, it must be allowed that a certain antecedent improbability must always attach to miracles, considered as events varying from the ordinary experience of mankind as known to us; because likelihood, *verisimilitude* or resemblance to what we know to have occurred, is, by the constitution of our minds, the very ground of probability; and, though we can perceive reasons, from the moral character of God, for thinking it likely that He may have wrought miracles, yet we know too little of His ultimate designs, and of the best mode of accomplishing them, to argue confidently from His character to His acts, except where the connection between the character and the acts is demonstrably indissoluble, as in the case of acts rendered necessary by the attributes of veracity and justice. Miracles are, indeed, in the notion of them, no breach of the high generalization that "similar antecedents have similar consequents;" nor, necessarily, of the maxim that "God works by general laws;" because we can see some laws of miracles (as e. g. that they are infrequent, and that they are used as attesting signs of, or in conjunction with, revelations) and may suppose more; but they do vary, when taken apart from their proper evidence, from this rule, that "what a general experience would lead us to regard as similar antecedents *are* similar antecedents;" because the only assignable specific difference observable by us in the antecedents in the case of miracles, and in the case of the experiments from the analogy of which they vary in their physical phenomena, consists in the moral antecedents; and these, in cases of physical phenomena, we generally throw out of the account; nor have we grounds *a priori* for concluding *with confidence* that these are not to be thrown out of the account here also, although we can see that the moral antecedents here (such as the fitness for attesting a revelation like the Christian) are, in many important respects, different from those which the analogy of experience teaches us to disregard in estimating the probability of physical events.—But, in order to form a fair judgment, we must take in all the circumstances of the case, and, amongst the rest, the *testimony* on which the miracle is reported to us. Our belief, indeed, in human testimony seems to rest upon the same sort of instinct on which our belief in the testimony (as it may be called) of nature is built, and is to be checked, modified, and confirmed by a process of experience similar to that which is applied in the other case. As we learn, by extended observation of nature and the comparison of analogies, to distinguish the real laws of physical sequences from the casual conjunctions of phenomena, so are we taught in the same manner to distinguish the circumstances under which human testimony is certain or incredible, probable or suspicious. The circumstances of our condition force us daily to make continual observations upon the phenomena of human testimony; and it is a matter upon which we can make such experiments with peculiar advantage, because every man carries within his own breast the whole sum of the ultimate motives which can influence human testimony. Hence arises the aptitude of human testimony for overcoming, and more than overcoming, almost any antecedent improbability in the thing reported. So manifest, indeed, is this inherent power of testimony to overcome antecedent improbabilities, that Hume is obliged to allow that testimony may be so circumstanced as to require us to believe, in some cases, the occurrence of things quite at variance with general experience; but he pretends to show that testimony to such facts *when connected with religion* can never be so circumstanced.—Over and above the direct testimony of human witnesses to the Bible-miracles, we have also what may be called the indirect testimony of events confirming the former, and raising a distinct presumption that some such miracles must have been wrought. Thus, e. g., we know, by a copious induction, that, in no nation of the ancient world, and in no nation of the modern world unacquainted with the Jewish or Christian revelation, has the knowledge of the one true God as the Creator and Governor of the world, and the public worship of Him, been kept up by the mere light of nature, or formed the groundwork of such religions as men have devised for themselves. Yet we do find that, in the Jewish people, though no way distinguished above others by mental power or high civilization, and with as strong natural tendencies to idolatry as others, this knowledge and worship was kept up from a very early period of their history, and, according to their uniform historical tradition, kept up by revelation attested by undeniable miracles. Again, the existence of the Christian religion, as the belief of the most considerable and intelligent part of the world, is an undisputed fact; and it is also certain that this religion originated (as far as human means are concerned) with a handful of Jewish peasants, who went about preaching, on the very spot where Jesus was crucified, that He had risen from the dead, and had been seen by, and had conversed with them, and afterward ascended into heaven. This miracle, attested by them as eyewitnesses, was the very ground and foundation of the religion which they preached, and it was plainly one so circumstanced that, if it had been false, it could easily have been proved to be false. Yet, though the preachers of it were everywhere persecuted, they had gathered, before they died, large churches in the country where the facts were best known, and through Asia Minor, Greece, Egypt, and Italy; and these churches, notwithstanding the severest persecutions, went on increasing till, in about 300 years after, this religion—i. e. a religion which taught the worship of a Jewish peasant (JESUS CHRIST) who had been ignominiously executed as a malefactor—became the established religion of the Roman empire; and has ever since continued to be the prevailing religion of the civilized world.—It is manifest that, if the miraculous facts of Christianity did not really occur, the stories about them must have originated either in fraud or in fancy. The coarse explanation of them by the hypothesis of unlimited fraud, has been generally abandoned in modern times: but, in Germany especially, many persons of great acuteness have long labored to account for them by referring them to fancy. Of these there have been two principal schools—the *Naturalistic*, and the *Mythic*. 1. The Naturalists suppose the miracles to have been natural events, more or less unusual, that were mistaken for miracles, through ignorance or enthusiastic excitement. But the result of their labors in detail has been to turn the N. T., as interpreted by them, into a narrative far less credible than any narrative of miracles could be. "Some infidels," says Archbishop Whately, "have labored to prove concerning *some one* of our Lord's miracles that it might have been the result of an accidental conjuncture of natural circumstances; and they endeavor to prove the same concerning *another*, and so on; and thence infer that *all* of them, occurring as a series, might have been so. They might argue, in like manner, that, because it is not very improbable one may throw sixes in any one out of 100 throws, therefore it is no more improbable that one may throw sixes 100 times running." The truth is, that every thing that is improbable in the mere *physical strangeness* of miracles applies to such a series of odd events as these explanations assume: while the hypothesis of their non-miraculous character deprives us of the means of *accounting for them* by the extraordinary interposition of the Deity. 2. The Mythic theory supposes the N. T. Scripture-narratives to have been legends, not stating the grounds of men's belief in Christianity, but springing out of that belief, and embodying the idea of what Jesus, if He were the Messiah, must have been conceived to have done in order to fulfil that character, and was therefore supposed to have done. But this leaves the origin of the belief, that a man, who *did not fulfil* the idea of the Messiah in any one remarkable particular, *was* the Messiah, wholly unaccounted for. Besides, all the arguments for the genuineness and authenticity of the writings of the N. T. bring them up to a date when the memory of Christ's real history was so recent, as to make the substitution of a set of mere legends in its place utterly incredible; and the gravity, simplicity, historical decorum, and consistency with what we know of the circumstances of the times in which the events are said to have occurred, observable in the narratives of the N. T., make it impossible reasonably to accept them as mere *myths*. In the early ages, the fact that extraordinary miracles were wrought by Jesus and His apostles, does not seem to have been generally denied by the opponents of Christianity. They seem always to have preferred adopting the expedient of ascribing them to art magic and the power of evil spirits. We are not to suppose, however, that this solution would have been preferred, if the facts could have been plausibly denied. We know that in two instances, in the Gospel narrative, the cure of the man born blind and the Resurrection, the Jewish priests were unable to pretend such a solution, and were driven to maintain unsuccessfully a charge of fraud; and the circumstances of the Christian miracles were, in almost all respects, so utterly unlike those of any pretended instances of magical wonders, that the apologists have little difficulty in refuting this plea. This they do generally from the following considerations: (1.) The greatness, number, completeness, and publicity of the miracles. (2.) The natural beneficial tendency of the doctrine they attested. (3.) The connection of them with a whole scheme of revelation extending from the first origin of the human race to the time of Christ. This evasion of the force of the Christian miracles, by referring them to the power of evil spirits, has seldom been seriously recurred to in modern times; but the English infidels of the last century employed it as a kind of *argumentum ad hominem* (L. = *argument to a man*, i. e. one derived from his own principles), to tease and embarrass their opponents—contending that, as the Bible speaks of "lying wonders" of Antichrist, and relates a long contest of apparent miracles between Moses and the Egyptian magicians, Christians could not, *on their own principles*, have any certainty that miracles were not wrought by evil spirits. But (1.) The light of nature gives us no reason to believe that there are any evil spirits having power to interfere with the course of nature. (2.) It shows us that, if there be, they are continually controlled from exercising such power. (3.) The supposed records in the Bible of such an exercise show us the power there spoken of, as exerted completely under the control of God, and in such a manner as to make it evident where the advantage lay. (4.) The number, greatness, beneficence, and variety of the Bible-miracles—their connection with prophecy and a scheme of things extending from the creation down—the character of Christ and His apostles—and the manifest tendency of the Christian religion to serve the cause of truth and virtue—make it incredible that the miracles attesting it should have been wrought by evil beings.—Particular theories as to the manner in which miracles have been wrought are matters rather curious than practically useful. In all such cases we must bear in mind the great maxim *the subtlety of nature far surpasses the subtlety of the human mind.* Another question more curious than practical, is that respecting the precise period when miracles ceased in the Christian Church. It is plain, that whenever they ceased in point of fact, they ceased *relatively to us* whenever a sufficient attestation of them to our faith fails to be supplied. A real miracle may indeed be imperfectly reported to us, and we *may*, therefore, *possibly* reject accounts of real miracles; but this is an inconvenience attending *probable* evidence from its very nature.—In the case of the Scripture-miracles, we must be careful to distinguish the *particular occasions* upon which they were wrought, from their *general purpose* and design; yet not so as to overlook the connection between these two things. There are but few miracles recorded in Scripture of which the whole character was merely evidential—few, i. e., that were merely displays of a supernatural power made for the sole purpose of attesting a Divine Revelation. Of this character were the change of Moses' rod into a serpent at the burning bush (Ex. iv.), the burning bush itself (iii.), the going backward of the shadow upon the sun-dial of Ahaz (2 K. xx. 9–11; Is. xxxviii. 8), and some others. In general, however, the miracles recorded in Scripture have, beside the ultimate purpose of affording evidence of a Divine interposition, some immediate temporary purposes which they were apparently wrought to serve—such as the curing of diseases, the feeding of the hungry, the relief of innocent, or the punishment of guilty persons. These immediate temporary ends are not without value in reference to the ultimate and general design of miracles, as providing evidence of the truth of revelation. And, in some cases it would appear that miraculous works of a particular kind (e. g. the cure of bodily diseases, the gift of tongues, the casting out of demons) were selected as emblematic or typical of some characteristic of the revelation which they were intended to attest. In this point of view, Christian miracles may be fitly regarded as *specimens* of a Divine Power, alleged to be present. In this sense, they seem to be called the *manifestation* or *exhibition* of the Spirit (1 Cor. xii. 7?). In the case of the O. T. miracles, again, in order fully to understand their evidential character, we must consider the general nature and design of the dispensation with which they were connected. The general design of that dispensation appears to have been to keep up in one particular race a knowledge of the one true God, and of the promise of a MESSIAH in whom "all the families of the earth" should be "blessed." And in order to this end, it appears to have been necessary that, for some time, God should have assumed the character of the local tutelary Deity and Prince of that particular people. (JEHOVAH.) And from this peculiar relation in which He stood to the Jewish people (aptly called by Josephus a *Theocracy*) resulted the necessity of frequent miracles, to manifest and make sensibly perceptible His actual presence among and government over them. The miracles, therefore, of the O. T. are to be regarded as evidential of the theocratic government; and this again is to be conceived of as subordinate to the further purpose of preparing the way for Christianity, by keeping up in the world a knowledge of the true God and of His promise of a Redeemer. With respect to the *character* of the O. T. miracles, we must also remember that the whole structure of the Jewish economy had reference to the peculiar exigency of the circumstances of a people imperfectly civilized, and is so distinctly described in the N. T., as dealing with men according to the "hardness of their hearts," and being a system of "weak and beggarly elements," and a rudimentary instruction for "children" who were in the condition of "servants."—It has been often made a topic of complaint against Hume that, in dealing with testimony as a medium for proving miracles, he has resolved its force entirely into our *experience* of its veracity, and omitted to notice that, antecedently to all experience, we are predisposed to give it credit by a kind of natural instinct. The argument, indeed, in Hume's celebrated *Essay on Miracles*, was very far from being a new one. The restatement of it, however, by a person of Hume's abilities, was of service in putting men upon a more accurate examination of the true nature and measure of probability. Even in the pages of Bishop Butler we may perhaps detect a misconception of this subject. "There is," he observes, "a very strong presumption against common speculative truths, and *against the most ordinary facts*, before the proof of them, which yet is overcome by *almost any proof*. There is a presumption of millions to one against the story of Cesar or *of any other man*. *For*, suppose a number of common facts so and so circumstanced, of which one had no kind of proof, *should happen to come into* one's thoughts; every one would, without any possible doubt, conclude them to be false. And the like may be said *of a single common fact*. And from hence it appears that the question of importance, as to the matter before us, is concerning the degree of the peculiar presumption against miracles; not whether there be any peculiar presumption at all against them. For *if there be a presumption of millions to one against the most common facts*, what can a small presumption, additional to this, amount to, though it be peculiar? It cannot be estimated, *and is as nothing*" (*Analogy*, part ii., ch. ii.). It is plain that, in this passage, Butler lays no stress upon the *peculiarities* of the story of Cesar, which he casually mentions. For he expressly adds, "or of any other man;" and repeatedly explains that what he says applies equally to any ordinary facts, or to a single fact. And the way in which he proposes to estimate the presumption against ordinary facts is, by considering the likelihood of their being anticipated beforehand by a person *guessing at random*. But, surely, this is not a measure of the likelihood of the facts considered in themselves, but of the likelihood of the *coincidence of the facts* with a rash and arbitrary anticipation. The case of a person guessing beforehand, and the case of a witness reporting what has occurred, are essentially different. The truth is, that *the chances* to which Butler seems to refer as a presumption against ordinary events, are not in ordinary cases overcome by testimony at all. The testimony has nothing to do with them; because they are chances against the event considered as the subject of a random vaticination, not as the subject of a report made by an actual observer. But it should be noticed that what we commonly call the chances against an ordinary event are not *specific*, but *particular*. They are chances against *this* event, not against *this kind* of event. The chances, in the case of casting a die, are the chances against the coming of a *particular* face; not against the coming up of *some* face. "Hume ignores the fact of a supernatural moral government over the world of nature and of men. . . . . Nature is only a part of a more comprehensive system. Nature is an instrument, not an end. The moral administration of God is superior and all-comprehensive. The fixed order of Nature is appointed to promote the ends of wisdom and goodness. The same motive which dictated the establishment of this order may prescribe a deviation for it; or rather may have originally determined that the natural order should at certain points give way to supernatural manifestation. . . . . Introduce the fact of a personal God, a moral government, and a wise and benevolent end to be subserved through miraculous interposition, and Hume's reasoning is emptied of all its force" (Prof. G. P. Fisher, in *New Englander*, xxiv. 14–17). —The *Ecclesiastical Miracles* are not delivered to us by inspired historians; nor do they seem to form any part of the same series of events as the miracles of the N. T. The miracles of the N. T. (setting aside those wrought by Christ Himself) appear to have been worked by a power conferred upon particular persons according to a regular law, in virtue of which that power was ordinarily transmitted from one person to another, and the only persons privileged thus to *transmit* that power were *the apostles*. The only exceptions to this rule were, (1.) the apostles themselves, and (2.) the family of Cornelius, who were the first-fruits of the Gentiles. In all other cases, miraculous gifts were conferred only by the laying on of the *apostles'* hands. By this arrangement, it is evident that a provision was made for the total ceasing of that miraculous dispensation within a limited period: because, on the death of the last of the apostles, the ordinary channels would be all stopped through which such gifts were transmitted in the Church. One passage has, indeed, been appealed to as seeming to indicate the permanent residence of miraculous powers in the Christian Church through all ages (Mk. xvi. 17, 18). But—(1.) That passage itself is of doubtful authority, since it was omitted in most of the Greek MSS. which Eusebius was able to examine in the fourth century; and it is still wanting in some of the most important that remain to us. (MARK, GOSPEL OF.) (2.) It does not necessarily imply more than a promise that such miraculous powers should exhibit themselves among the immediate converts of the apostles. And (3.) this latter interpretation is supported by what follows—"And they went forth, and preached everywhere, the Lord working with them, and *confirming the word with the accompanying signs*." It is, indeed, confessed by the latest and ablest defenders of the ecclesiastical miracles that the great mass of them were essentially a new dispensation; but it is contended, that by those who believe in the Scripture-miracles, no strong antecedent improbability against such a dispensation can be reasonably entertained; because, for them, the Scripture-miracles have already "borne the brunt" of the infidel objection, and "broken the ice." But this is wholly to mistake the matter. If the only objection antecedently to proof against the ecclesiastical miracles were a presumption of their *impossibility* or *incredibility*—simply *as miracles*, this allegation might be pertinent; because he that admits that a miracle has taken place, cannot consistently hold that a *miracle as such* is impossible or incredible. But the antecedent presumption against the ecclesiastical miracles rises upon four distinct grounds, no one of which can be properly called a ground of *infidel* objection. (1.) It arises from the very nature of probability, and the constitution of the human mind, which compels us to take the analogy of general experience as a measure of likelihood. And this presumption is neither religious nor irreligious, but antecedent to, and involved in, all probable reasoning. (2.) This *general* antecedent presumption against miracles, as varying from the analogy of general experience, cannot be denied without shaking the basis of all probable evidence, whether for or against religion. Nor does the admission of the existence of the Deity, or the admission of the actual occurrence of the Christian miracles, tend to remove this antecedent improbability against miracles circumstanced as the ecclesiastical miracles generally are. The true presumption against miracles is not against their *possibility*, but their *probability*. Christianity has indeed revealed to us the permanent operation of a supernatural order of things, actually going on around us. But there is nothing in the notion of *such* a supernatural system as the Christian dispensation is, to lead us to expect continual interferences with the common course of nature. (3.) It is acknowledged by the ablest defenders of the ecclesiastical miracles that, for the most part, they belong to those classes of miracles which are described as *ambiguous* and *tentative*, i. e. they are cases in which the effect, if it occurred at all, *may* have been the result of natural causes, and where, upon the application of the same means, the desired effect was only sometimes produced. (4.) Though it is not true that the Scripture-miracles have so "borne the brunt" of the *a priori* objection to miracles (i. e. the objection from the analogy of general experience) as to remove all peculiar presumption against them as improbable events, there is a sense in which they have prepared the way for those of the ecclesiastical legends. But it is one which aggravates, instead of extenuating, their improbability. The narratives of the Scripture-miracles may very probably have tended to raise an expectation of miracles in the minds of weak and credulous persons, and to encourage designing men to attempt an imitation of them. And those instances of Scripture-miracles which are most easily imitable by fraud, or most apt to strike a wild and mythical fancy, seem to be the types which, with extravagant exaggeration and distortion, are principally copied in the ecclesiastical miracles. In this sense it may be said that the Scripture narratives "broke the ice," and prepared the way for a whole succession of legends. On the whole, we may conclude that the mass of the ecclesiastical miracles do not form any part of the same series as those related in Scripture, which latter are, therefore, unaffected by any decision we may come to with respect to the former; and that they are pressed by the weight of three distinct presumptions against them—being improbable (1.) as varying from the analogy of nature; (2.) as varying from the analogy of the Scripture-miracles; (3.) as resembling those legendary stories which are the known product of the credulity or imposture of mankind.—Leslie, in his *Short and Easy Method with the Deists*, laid down four rules which attest the miracles of Moses and of Christ, viz. (1.) That the matter of fact be such as men's outward senses can judge of; (2.) That it be done publicly in the face of the world; (3.) That memorials and observances be kept up in commemoration of it; (4.) That such memorials and observances commence from the fact. Thus the PASSOVER, LORD'S DAY, &c., prove the reality of the miracles connected with their origin. There may be facts in favor of which these four criteria cannot be found; but that which has the four is thereby substantiated. See also CREATION; DEMONIACS; INSPIRATION; MAGIC; TONGUES, CONFUSION OF, &c.

Mir'i-am (Heb. *their rebellion*, Stl.; *rebellion*, Ges.; *thick, fat, strong one*, Fü.). **1.** Miriam, the sister of MOSES, was the eldest of that sacred family; and she first appears probably as a young girl, watching her infant brother's cradle in the Nile, and suggesting her mother as a nurse (Ex. ii. 4, 7). The independent and high position given by her superiority of age she never lost. "The sister of AARON" is her Biblical distinction (xv. 20). In Num. xii. 1 she is placed before Aaron; and in Mic. vi. 4 reckoned as amongst the Three Deliverers. She is the first personage in that household to whom the prophetic gifts are directly ascribed—"Miriam the Prophetess" is her acknowledged title (Ex. xv. 20). The prophetic power showed itself in her under the same form as in the days of Samuel and David—poetry, accompanied with music and processions. The only instance of this prophetic gift is when, after the passage of the Red Sea, she takes a cymbal in her hand, and goes forth, like the Hebrew maidens in later times after a victory (Judg. v. 1, xi. 34; 1 Sam. xviii. 6; Ps. lxviii. 11, 25), followed by the whole female population of Israel, also beating their cymbals and striking their guitars (A. V. "dances"). It does not appear how far they joined in the whole song (Ex. xv. 1-19); but the opening words are repeated by Miriam herself at the close. (PROPHET.) She took the lead, with Aaron, in the complaint against Moses for his marriage with a Cushite. (ZIPPORAH.) "Hath JEHOVAH spoken by Moses? Hath He not also spoken by us?" (Num. xii. 1, 2). A stern rebuke was administered in front of the sacred Tent to both Aaron and Miriam. But the punishment fell on Miriam, as the chief offender. The hateful Egyptian leprosy, of which for a moment the sign had been seen on the hand of her younger brother, broke out over the whole person of the proud prophetess. How grand was her position, and how heavy the blow, is implied in the cry of anguish which goes up from both her brothers. And it is not less evident in the silent grief of the nation (10-15). This stroke, and its removal, which took place at Hazeroth, form the last public event of Miriam's life. She died toward the close of the wanderings at Kadesh, and was buried there (xx. 1). Her tomb was shown near Petra in the days of Jerome. According to Josephus, she was married to the famous HUR, and through him, was grandmother of the architect BEZALEEL. (MARY THE VIRGIN.)—**2.** A man or woman mentioned in the genealogies of the tribe of Judah and house of Caleb (1 Chr. iv. 17).

Mir'ma (Heb. *deceit, fraud*, Ges.; *height*, Fü.), a Benjamite chief, son of Shaharaim by his wife Hodesh; born in the land of Moab (1 Chr. viii. 10).

Mir'ror. The two Hebrew words, *marâh* (Ex. xxxviii. 8), and *rĕi* (Job xxxvii. 18), are rendered "looking-glass" in the A. V., but from the context evidently denote a mirror of polished metal. In the N. T. the Gr. *esoptron* is translated "glass," i. e. mirror, in 1 Cor. xiii. 12; Jas. i. 23; and the plural participle *katoptrizomenoi* is translated "beholding as in a glass" (= mirror) in 2 Cor. iii. 18. The Hebrew women on coming out of Egypt probably brought with them mirrors like those used by the Egyptians, and made of a mixed metal, chiefly copper, wrought with such admirable skill, says Sir G. Wilkinson (*Anc. Eg.* iii. 384), that they were "susceptible of a lustre, which has even been partially revived at the present day, in some of those discovered at Thebes, though buried in the earth for many centuries. The mirror itself was nearly round, inserted into a handle of wood, stone, or metal, whose form varied according to the taste of the owner. Some presented the figure of a female, a flower, a column, or a rod ornamented with the head of Athor, a bird, or a fancy device; and sometimes the face of a Typhonian monster was introduced to support the mirror, serving as a contrast to the features whose beauty was displayed



Ancient Mirrors, or "Looking-glasses," of bronze.—From the British Museum.—(Fairbairn.) 1-4, Egyptian Mirrors. 5, Assyrian Mirror.

within it." The metal of which the mirrors were composed, being liable to rust and tarnish, required to be constantly kept bright (Wis. vii. 26; Ecclus. xii. 11). This was done by means of pounded pumice-stone, rubbed on with a sponge, which was generally suspended from the mirror. The obscure image produced by a tarnished or imperfect mirror, appears to be alluded to in 1 Cor. xiii. 12. The obscure Heb. pl. *gilyônim* (Is. iii. 23), rendered "glasses" (i. e. mirrors) in the A. V. after the Vulgate, Targum, Gesenius, and the best authorities, is explained by Schroeder to signify *transparent dresses* of fine linen.

Mis'a-el, or **Mi'sa-el** (Gr. = MISHAEL). **1.** MISHAEL 2 (1 Esd. ix. 44; compare Neh. viii. 4).—**2.** MISHAEL 3 = MESHACH (Song of the Three Holy Children 66).

Mis'gab (Heb. *height*, Ges.), a place in Moab named in company with NEBO and KIRIATHAIM in the denunciation of Jeremiah (xlviii. 1). It appears to be mentioned also in Is. xxv. 12, though there rendered in the A. V. "high fort." It possibly = "Mizpeh of Moab," named only in 1 Sam. xxii. 3. MIZPAH 2.

Mish'a-el, or **Mi'sha-el** (Heb. *who is what God is?* Ges.). **1.** A son of Uzziel, the uncle of Aaron and Moses (Ex. vi. 22). When Nadab and Abihu were struck dead for offering strange fire, Mishael and his brother Elzaphan, at the command of Moses, removed their bodies from the sanctuary, and buried them without the camp, their loose-fitting tunics serving for winding-sheets (Lev. x. 4, 5).—**2.** One, probably a priest or Levite, who stood at Ezra's left hand when he read the Law to the people (Neh. viii. 4).—**3.** One of Daniel's three companions (Dan. i. 6, 7, 11, 19, ii. 17); = MESHACH.

* **Mi'shal** (Heb.) = MISHEAL (Josh. xxi. 30).

Mi'sham (Heb. *swift-going*, Ges.), a Benjamite, son of Elpaal, and descendant of Shaharaim (1 Chr. viii. 12).

Mi'she-al, or **Mish'e-al** (Heb. *entreaty*, Ges.), a city of Asher (Josh. xix. 26), allotted to the Gershonite Levites (xxi. 30, A. V. "Mishal;" 1 Chr. vi. 74, A. V. "Mashal").

Mish'ma (Heb. *a hearing*, Ges.). **1.** Son of Ishmael and brother of MIBSAM 1 (Gen. xxv. 14; 1 Chr. i. 30). The Masamani of Ptolemy may represent the tribe of Mishma.—**2.** Son of Simeon (1 Chr. iv. 25), brother of MIBSAM 2. These brothers were perhaps named after the older brothers, Mishma 1 and Mibsam 1.

Mish-man'nah (Heb. *fatness*, Ges.), the fourth of the twelve lion-faced Gadites who joined David at Ziklag (1 Chr. xii. 10).

Mish'ra-ites (fr. Heb. = *people from Mishra* [*slippery place?*]), a town or place otherwise unknown, Ges.), **the,** the fourth of the four "families of Kirjath-jearim," i. e. colonies proceeding therefrom and founding towns (1 Chr. ii. 53).

* **Mis'par** (Heb.). MIZPAR and MISPERETH.

Mis'pe-reth (Heb. *number*, Ges.), one of those who returned with Zerubbabel and Jeshua from Babylon (Neh. vii. 7); called MIZPAR (or MISPAR) in Ezr. ii. 2, and ASPHARASUS in 1 Esd. v. 8.

Mis're-photh–ma'im (Heb., see below), a place in northern Palestine, in close connection with Zidon-rabbah, i. e. Sidon (Josh. xi. 8). The name occurs again in the enumeration of the districts remaining to be conquered (xiii. 6). Taken as Hebrew, the literal meaning of the name is *burnings of waters*, and accordingly it is taken by the old interpreters to mean *warm waters*, whether natural, i. e. hot baths or springs—or artificial, i. e. salt, glass, or smelting works; more probably = *burnings by the waters*, either lime-kilns or smelting-furnaces situated near water (Gesenius). Probably here, as in many other cases (so Mr. Grove), a meaning has been forced on a name originally belonging to another language, and therefore unintelligible to the later occupiers of the country. Thomson makes Misrephoth-maim = a collection of springs called *'Ain Musheirifeh*, on the sea-shore, close under the *Ras en-Nakhura*; but this has the disadvantage of being very far from Sidon. May it not rather be ZAREPHATH?

* **Mist,** the A. V. translation of—1. Heb. *éd* = *vapor*, *mist*, rising from the earth and forming clouds, Ges. (Gen. ii. 6), translated "VAPOR" once (Job xxxvi. 27); not found elsewhere.—2. Gr. *achlus* = *a mist* before the eyes, Rbn. *N. T. Lex.* (Acts xiii. 11 only).—3. Gr. *zophos* = *darkness*, *blackness*, *thick gloom*, Rbn. *N. T. Lex.* (2 Pet. ii. 17), twice translated "DARKNESS" (4; Jude 6), and once "blackness" (Jude 13). CLOUD; DEW; RAIN, &c.

Mite (Gr. *lepton*), a coin current in Palestine in the time of our Lord (Mk. xii. 41–44; Lk. xxi. 1–4). It seems in Palestine to have been the smallest piece of money, being the half of the "FARTHING" 1, and therefore = three-sixteenths of a cent. Perhaps the "farthing" was the more common coin. MONEY.

Mith'cah (Heb. *sweetness*, Ges.), an unknown desert encampment of the Israelites (Num. xxxiii. 28, 29). WILDERNESS OF THE WANDERING.

Mith'nite (fr. Heb. = one from a place or tribe named *Methen*, otherwise unknown), **the,** the designation of JOSHAPHAT, one of David's "valiant men" (1 Chr. xi. 43).

Mith're-dath (Heb. fr. Pers. = *given by Mithra*, the sun-god, Ges., Fü., &c.; *given to Mithra*, Sir Henry Rawlinson). **1.** The treasurer of Cyrus, king of Persia, to whom the king gave the vessels of the Temple, to be by him transferred to the hands of Sheshbazzar (Ez. i. 8).—**2.** A Persian officer at Samaria, in the reign of Artaxerxes, or Smerdis the Magian; one of those leagued together to hinder the rebuilding of the Temple (Ezr. iv. 7).

Mith-ri-da'tes [-teez] (Gr. and L. fr. Pers. = MITHREDATH). **1.** MITHREDATH 1 (1 Esd. ii. 11).—**2.** MITHREDATH 2 (ii. 16).

Mi'tre. CROWN.

Mit-y-le'ne (L. fr. Gr.; named [so some] from its founder's daughter, or [so others] from its restorer, Schl.), the chief town of Lesbos, and situated on the east coast of the island. At Mitylene St. Paul stopped for the night between Assos and CHIOS (Acts xx. 14, 15). It may be gathered from the circumstances of this voyage that the wind was blowing from the N. W.; and it is worth while to notice that in the harbor or roadstead of Mitylene the ship would be sheltered from that wind. The town itself was celebrated in Roman times for the beauty of its buildings. The poetess Sappho and poet Alcæus, the physician Theophrastus, the sage Pittacus, &c., were natives of Mitylene. In St. Paul's day it had the privileges of a free city. It is one of the few cities of the Ægean which have continued without intermission to flourish till the present day. It has given its name to the whole island, and is itself now called sometimes *Castro*, sometimes *Mitylen*.

Mixed Mul'ti-tude. With the Israelites who journeyed from Rameses to Succoth, the first stage of the Exodus from Egypt, there went up (Ex. xii. 38) "a mixed multitude" (Heb. *'êreb rab*, margin "a great mixture"), who have not hitherto been identified. Aben Ezra says it signifies the Egyptians who were mixed with them. Rashi on Num. xi. 4 (where the Heb. *ăsaphsûph* is thus translated) identifies the "mixed multitude" of Numbers and Exodus. During their residence in Egypt marriages were naturally contracted between the Israelites and the natives (Lev. xxiv. 11). This hybrid race is evidently alluded to by Rashi and Aben Ezra, and is most probably that to which reference is made in Exodus. That the "mixed multitude" is a general term including all those who were not of pure Israelite blood is evident; more than this cannot be positively asserted. In Exodus and Numbers it probably denoted the miscellaneous hangers-on of the Hebrew camp, whether they were the issue of spurious marriages with Egyptians, or were themselves Egyptians or belonging to other nations. The Heb. *'êreb* is translated by itself "mixed multitude" in Neh. xiii. 3 (compare 23-30), after the return from Babylon. Gesenius defines it "*a mixed multitude, mingled mass*, of strangers and foreigners who follow a migrating people or an army." MINGLED PEOPLE.

Mi'zar (fr. Heb. = *smallness*, hence *small*, *little*, Ges.), **the Hill** (Heb. *har*), a mountain apparently in the northern part of Transjordanic Palestine, from which the author of Ps. xlii. utters his pathetic appeal (ver. 6). The name appears nowhere else. Gesenius, &c., suppose it a summit probably in the ridge of Anti-Lebanon or Hermon. HILL 2.

Miz'pah, and **Miz'peh** (both fr. Heb. = *watch-tower*, *lofty place*, Ges.), the name borne by several places in ancient Palestine.—**1.** The "Mizpah" first mentioned, is the heap of stones piled up by Jacob and Laban (Gen. xxxi. 48) on Mount Gilead (25), to serve both as a witness to the covenant then entered into, and also as a landmark of the boundary between them (52). This heap received a name from each of the two chief actors in the transaction—GALEED and JEGAR-SAHADUTHA. Its third name, Mizpah, it seems from the narrative to have derived from neither party, but to have possessed already. The name remained attached to the ancient meeting-place of Jacob and Laban, and the spot where their conference had been held became a sanctuary of Jehovah, and a place for solemn conclave and deliberation in times of difficulty long after. On this natural "watch-tower," when the last touch had been put to their misery by the threatened attack of the Ammonites, did the children of Israel assemble for the choice of a leader (Judg. x. 17, compare 16); and when the outlawed JEPHTHAH had been prevailed on to leave his exile and take the head of his people, his first act was to go to "the Mizpah," and on that consecrated ground utter all his words "before Jehovah." At Mizpah he seems to have henceforward resided; there the fatal meeting took place with his daughter on his return from the war (xi. 34), and we can hardly doubt that on the altar of that sanctuary the father's terrible vow was consummated. Most probably the "Mizpeh of Gilead" mentioned here only = the Mizpah of the other parts of the narrative; and both probably = the RAMATH-MIZPEH and RAMOTH-GILEAD, so famous in the later history (so Mr. Grove and most authorities). Mr. Grove is disposed to regard this Mizpah as the place at which the great assembly of the people was held to decide on the measures to be taken against Gibeah after the outrage on the Levite and his concubine (Judg. xx. 1, 3, xxi. 1, 5, 8). Robinson (i. 460), Porter (in Kitto), Prof. Douglas (in Fairbairn), &c., regard this "Mizpeh" as = No. 6 below. Prof. Douglas also considers the "Mizpah" of Judg. x. 17, xi. 11, 34 as = No. 6, and different from "Mizpeh of Gilead" in xi. 29. Porter supposes the Mizpah of Genesis a different place from any mentioned in Judges, and perhaps on some hill-top N. of Gerasa. (MAHANAIM.) Mizpah still retained its name in the days of the Maccabees, by whom it was besieged and taken with the other cities of Gilead (1 Mc. v. 35, A. V. "Maspha").—**2.** A second Mizpeh, on the E. of Jordan, was the "Mizpeh of Moab," where the king of that nation was living when David committed his parents to his care (1 Sam. xxii. 3). The name does not occur again, nor is there any clew to the situation of the place. It may have been KIR OF MOAB, the modern *Kerak*, or even the great Mount Pisgah.—**3.** A third was "the land of Mizpeh," or more accurately "of Mizpah," the residence of the Hivites who joined the northern confederacy against Israel, headed by Jabin, king of Hazor (Josh. xi. 3). No other mention is found of this district in the Bible, unless it be identical with—**4.** "The Valley of Mizpeh," to which the discomfited hosts of the same confederacy were chased by Joshua (xi. 8). It lay eastward from MISREPHOTH-MAIM; but the situation of the latter place is by no means certain. If we may rely on the peculiar term (Heb. *bik'âh*) here rendered "VALLEY," then we may accept the "land of Mizpah" or "the valley of Mizpeh" as = Cœlesyria (CELOSYRIA), the *Bukâ'a* alike of the modern Arabs and of the ancient Hebrews. But this is only a probable inference.—**5.** "Mizpeh," a city of Judah (Josh. xv. 38); in the "VALLEY" (No. 5), or maritime lowland. Van de Velde suggests its identity with the present *Tell es-Sâfiyeh*, the Blanchegarde of the Crusaders, and this conjecture is favored by Mr. Grove, Knobel, Keil, &c. Porter (in Kitto) regards this site as too far N. (GATH.)—**6.** "Mizpeh," in Joshua and Samuel; elsewhere "Mizpah," a "city" of Benjamin, named between Beeroth and Chephirah, and in apparent proximity to Ramah and Gibeon (Josh. xviii. 26). Its connection with the two last-named towns is also implied in the later history (1 K. xv. 22; 2 Chr. xvi. 6; Neh. iii. 7). It was one of the places fortified by Asa against the incursions of the kings of Israel (1 K. xv. 22; 2 Chr. xvi. 6; Jer. xli. 9); and after the destruction of Jerusalem it became the residence of the superintendent appointed by the king of Babylon (Jer. xl. 7, &c.; GEDALIAH 1), and the scene of his murder and of the romantic incidents connected with the name of ISHMAEL the son of Nethaniah. But Mizpah was more than this. In the earlier periods of the history of Israel, at the first foundation of the monarchy, it was the great sanctuary of Jehovah, the special resort of the people in times of difficulty and solemn deliberation. It was one of the three holy cities which Samuel visited in turn as judge of the people (vii. 6, 16), the other two being Bethel and Gilgal. Probably this is the Mizpah of Neh. iii. 7, 15, 19. (See also No. 1 above.) With the conquest of Jerusalem and the establishment there of the Ark, the sanctity of Mizpah, or at least its reputation, seems to have declined. We hear of no religious act in connection with it till that affecting assembly called together thither, as to the ancient sanctuary of their forefathers, by Judas Maccabeus, "when the Israelites assembled themselves together and came to Maspha over against Jerusalem; for in Maspha was there aforetime a place of prayer for Israel" (1 Mc. iii. 46). The expression "over against," no less than the circumstances of the story, seems to require that from Mizpah the City or the Temple was visible. These conditions are satisfied by the position of Scopus, the broad ridge which forms the continuation of the Mount of Olives to the N. and E., from which the traveller gains, like Titus, his first view, and takes his last farewell, of the domes, walls, and towers of the Holy City (so Mr. Grove, with Stanley and Bonar). Robinson (i. 460) regards *Neby Samwil* (= *Prophet Samuel*), five miles N. W. of Jerusalem, as the probable site of Mizpah of Benjamin; and this identification is accepted by Wilson (ii. 36 ff.), Porter (*Handbook*, and in Kitto), and generally (so Prof. Douglas, in Fairbairn). *Neby Samwil* is the most conspicuous object in the whole region, rising 500 or 600 feet above the plain of Gibeon, is well cultivated in terraces, and has on its top a large dilapidated mosque, formerly a church, and a little village (see cut under GIBEON). The "Mizpah" of Hos. v. 1 may be Mizpah of Benjamin, but Porter (in Kitto) prefers "Mizpeh of Gilead."

Miz'par (fr. Heb. = *number*, Ges.), properly MISPAR, as in the A. V. of 1611 and the Geneva version; = MISPERETH (Ezr. ii. 2).

Miz'peh. MIZPAH.

Miz'ra-im, an English form of the Heb. *mitsrayim*, the usual name of EGYPT in the O. T., the dual of Heb. *Mâtsôr*, which is less frequently employed. If the etymology be sought in Hebrew it might signify a *mound*, *bulwark*, or *citadel*, or *distress;* but no one of these meanings is apposite. Mr. R. S. Poole prefers, with Gesenius, to look to the Arabic. In the *Kámoos*, one of the meanings given to *Misr*, the corresponding Arabic word, is *red earth or mud*, and this Mr. Poole believes is the true one, from its correspondence to the Egyptian name of the country, *Kem*, which signifies *black*, and was given to it for the blackness of its alluvial soil. Gesenius accepts another meaning of the Arabic word, viz. *limit*, *border*.—Mizraim first occurs in the account of the Hamites in Gen. x., where we read, "And the sons of HAM; Cush, and Mizraim, and Phut, and Canaan" (ver. 6; compare 1 Chr. i. 8). If the names be in order of seniority, we can form no theory as to their settlements from their places; but if the arrangement be geographical, the placing may afford a clew to the positions of the Hamite lands. CUSH would stand first as the most widely-spread of these peoples, extending from Babylon to the upper Nile; the territory of Mizraim would be the next to the N., embracing Egypt and its colonies on the N.W. and N.E.; PHUT as dependent on Egypt might follow Mizraim; and CANAAN as the northernmost would end the list. Egypt, the "land of Ham," may have been the primitive seat of these four stocks. In the enumeration of the Mizraites, though we have tribes extending far beyond Egypt, we may suppose that they all had their first seat in Mizraim, and spread thence, as is distinctly said of the Philistines. Here the order seems to be geographical, though the same is not so clear of the Canaanites. The list is thus given in Gen. x.:—"And Mizraim begat LUDIM, and ANAMIM, and LEHABIM, and NAPHTUHIM, and PATHRUSIM, and CASLUHIM (out of whom came PHILISTIM), and CAPHTORIM" (13, 14; compare 1 Chr. i. 11, 12). Mizraim, therefore, like Cush, and perhaps Ham, geographically represents a centre whence colonies went forth in the remotest period of post-diluvian history. Mr. Poole regards the distribution of the Mizraites as showing that their colonies were but a part of the great migration that gave the Cushites the command of the Indian Ocean, and which explains the affinity the Egyptian monuments show us between the pre-Hellenic Cretans and Carians (the latter no doubt the Leleges of the Greek writers) and the Philistines. In the use of the singular and dual Hebrew names for Egypt there can be no doubt that the dual indicates the two regions into which the country has always been divided by nature as well as by its inhabitants. It has been supposed that the singular, as distinct from the dual, signifies Lower Egypt; but this conjecture cannot be maintained (so Mr. Poole).

Miz'zah (Heb. *fear*, Ges.), a "duke" of Edom; son of Reuel and grandson of Esau (Gen. xxxvi. 13, 17; 1 Chr. i. 37).

Mna'son [na-] (Gr. *remembering*, Schl.), an "old disciple," mentioned as one of the hosts of the Apostle Paul (Acts xxi. 16). Probably his residence at this time was not Cesarea, but Jerusalem. He was a Cyprian (CYPRUS) by birth, and may have been a friend of Barnabas (Acts iv. 36), and possibly brought to the knowledge of Christianity by him.

Mo'ab (Heb. = *from my father*, LXX., Jos., De Wette, &c.; *going in of the father*, Hiller, Sim.; *seed of the father*, Ros., Ges., &c.; *a wished-for, longed-for one*, Fü.), son of Lot's eldest daughter, and elder brother of Ben-Ammi, the progenitor of the Ammonites (Gen. xix. 37); also the nation descended from him. ZOAR was the cradle of the race of Lot. From this centre the brother-tribes spread themselves. AMMON, whose disposition seems throughout to have been more roving and unsettled, went to the N. E. Moab, whose habits were more settled and peaceful, remained nearer their original seat. The rich highlands which crown the eastern side of the chasm of the Dead Sea, and extend northward as far as the foot of the mountains of Gilead, appear at that early date to have borne a name which in its Hebrew form is presented to us as SHAVEH-KIRIATHAIM, and to have been inhabited by a branch of the REPHAIM. This ancient people, the EMIM, gradually became extinct before the Moabites, who thus obtained possession of the whole of the rich elevated tract referred to. With the highlands they occupied also the lowlands at their feet. Of the valuable district of the highlands they were not allowed to retain entire possession. The warlike Amorites crossed the JORDAN and overran the richer portion of the territory on the N., driving Moab back to his original position behind the natural bulwark of the ARNON. The plain of the Jordan valley appears to have remained in the power of Moab. When Israel reached the boundary of the country, this contest had only very recently occurred. Sihon, the Amorite king, under whose command Heshbon had been taken, was still reigning there: the ballads commemorating the event were still fresh in the popular mouth (Num. xxi. 27–30). Of these events we obtain the above outline only from the fragments of ancient documents (xxi. 26–30; Deut. ii. 10, 11). The position into which the Moabites were driven by the incursion of the Amorites was a very circumscribed one, in extent not half that which they had lost. But on the other hand it was much more secure, and was well suited for the occupation of a people whose disposition was not so warlike as that of their neighbors. The territory occupied by Moab at the period of its greatest extent, before the invasion of the Amorites, divided itself naturally into three distinct and independent portions. Each of these portions appears to have had its name by which it is almost invariably designated. (1.) The enclosed corner or canton S. of the Arnon was the "FIELD of Moab" (Heb. *sâdeh*, A. V. "country;" Ru. i. 1, 2, 6, &c.). (2.) The more open rolling country N. of the Arnon, opposite Jericho, and up to the hills of Gilead, was the "land of Moab" (Heb. *erets* [see Earth]; Deut. i. 5, xxxii. 49, &c.). (3.) The sunk district in the tropical depths of the Jordan valley, taking its name from that of the great valley itself—the Arabah—was the *'Arbôth-Môâb = the dry regions*, in the A. V. "plains of Moab" (Num. xxii. 1, &c.). Outside of the hills, which enclosed the "field of Moab" or Moab proper, on the S. E., lay the vast pasture-grounds of the waste, uncultivated country (A. V. "wilderness;" see Desert 2) which is described as "facing Moab" on the E. (A. V. "before Moab, toward the sun-rising," Num. xxi. 11). Through this latter district Israel appears to have approached the Promised Land. Some communication had evidently taken place, though of what nature it is impossible clearly to ascertain (Deut. ii. 28, 29, xxiii. 4; Judg. xi. 17). But whatever the communication may have been, the result was that Israel did not traverse Moab, but turning to the right passed outside the mountains, through the "wilderness," by the eastern side of the territory above described (Deut. ii. 8; Judg. xi. 18), and finally took up their position in the country N. of the Arnon, from which Moab had so lately been ejected. Here the headquarters of the nation remained for a considerable time while the conquest of Bashan was being effected. It was during this period that the visit of Balaam took place. The whole of the country E. of the Jordan, except the little corner occupied by Moab, was in possession of the invaders, and although at the period in question the main body had descended from the upper level to the plains of Shittim, the *'Arbôth-Môâb*, in the Jordan valley, yet a great number must have remained on the upper level, and the towns up to the very edge of the ravine of the Arnon were still occupied by their settlements (Num. xxi. 24; Judg. xi. 26). It was a situation full of alarm for a nation which had already suffered so severely. The account of the whole of these transactions in Numbers perhaps hardly conveys an adequate idea of the extremity in which Balak found himself in his unexpected encounter with the new nation and their mighty Divinity. The connection of Moab with Midian, and the comparatively inoffensive character of the former, are shown in the narrative of the events which followed the departure of Balaam. The latest date at which the two names appear in conjunction, is found in the notice of the defeat of Midian "in the field of Moab" by the Edomite King Hadad the son of Bedad, which occurred five generations before the establishment of the monarchy of Israel (Gen. xxxvi. 35; 1 Chr. i. 46). After the conquest of Canaan the relations of Moab with Israel were of a mixed character. With the tribe of Benjamin, whose possessions at their eastern end were separated from those of Moab only by the Jordan, they had at least one severe struggle, in union with their kindred the Ammonites, and also for this time only, the wild Amalekites from the S. (Judg. iii. 12-30). (Eglon; Ehud 2.) The feud continued with true Oriental pertinacity to the time of Saul. Of his slaughter of the Ammonites we have full details in 1 Sam. xi., and among his other conquests Moab is especially mentioned (xiv. 47). But while such were their relations to the tribe of Benjamin, the story of Ruth, on the other hand, testifies to the existence of a friendly intercourse between Moab and Bethlehem, one of the towns of Judah. By his descent from Ruth, David may be said to have had Moabite blood in his veins. The relationship was sufficient, especially when combined with the blood-feud between Moab and Benjamin, already alluded to, to warrant his visiting the land of his ancestress, and committing his parents to the protection of the king of Moab, when hard pressed by Saul (xxii. 3, 4). But here all friendly relation stops forever. The next time the name is mentioned is in the account of David's war, at least twenty years after the last-mentioned event. Two-thirds of the people were put to death; the remainder became bondmen, and were subjected to an annual tribute. The spoils went to swell the treasures which David was amassing for the future Temple (2 Sam. viii. 2, 11, 12; 1 Chr. xviii. 2, 11). So signal a vengeance can only have been occasioned by some act of perfidy or insult, like that which brought down a similar treatment on the Ammonites (2 Sam. x.). It has been conjectured that the king of Moab betrayed the trust which David reposed in him, and either himself killed Jesse and his wife, or surrendered them to Saul. But this, though not improbable, is nothing more than conjecture. It must have been a considerable time before Moab recovered from so severe a blow. At the disruption of the kingdom, Moab seems to have fallen to the northern realm. At the death of Ahab, eighty years later, we find Moab paying him the enormous tribute, apparently annual, of 100,000 rams, and the same number of wethers (Lamb 4) with their fleeces. It is not surprising that the Moabites should have seized the moment of Ahab's death to throw off so burdensome a yoke; but it is surprising that, notwithstanding such a drain on their resources, they were ready to incur the risk and expense of a war with a state in every respect far their superior. Their first step, after asserting their independence, was to attack the kingdom of Judah (2 Chr. xx.). The army was a huge heterogeneous horde of ill-assorted elements, and the expedition contained within itself the elements of its own destruction. Dissensions arose, and the army of Jehoshaphat had only to watch the extermination of one-half the huge host by the other half, and to seize the prodigious booty left on the field. As a natural consequence of the late events, Israel, Judah, and Edom united in an attack on Moab. The three confederate armies approached not as usual by the N., but round the southern end of the Dead Sea, through the parched valleys of Upper Edom. As the host came near, the king of Moab, doubtless the same Mesha 1 who threw off the yoke of Ahab, assembled the whole of his people on the boundary of his territory. Here they remained all night on the watch. With the approach of morning the sun rose suddenly above the horizon of the rolling plain, and shone with a blood-red glare on a multitude of pools in the bed of the wady at their feet. To them the conclusion was inevitable. The army had, like their own on the late occasion, fallen out in the night; these red pools were the blood of the slain; those who were not killed had fled, and nothing stood between them and the pillage of the camp. The cry "Moab to the spoil!" was raised. Down the slopes they rushed in headlong disorder. Then occurred one of those scenes of carnage which can happen but once or twice in the existence of a nation. The Moabites fled back in confusion, followed and cut down at every step by their enemies. Far inward did the pursuit reach, among the cities, and farms, and orchards, of that rich district: nor when the slaughter was over was the horrid work of destruction done. The towns were demolished, and the stones strewed over the tilled fields. The fountains of water were choked, and all good timber felled. At last the struggle collected itself at KIR-HARASETH. Here Mesha took refuge with his family and with the remnants of his army. The heights around were covered with slingers, who discharged their volleys of stones on the town. At length, Mesha, collecting round him 700 of his best warriors, made a desperate sally, with the intention of cutting his way through to his special foe, the king of Edom. But he was driven back. And then an awful spectacle amazed and horrified the besiegers. The king and his eldest son, the heir to the throne, mounted the wall, and, in the sight of the thousands who covered the sides of that vast amphitheatre, the father killed and burnt his child as a propitiatory sacrifice to the cruel gods of his country. Shortly afterward we hear of "bands"—i. e. pillaging, marauding parties—of the Moabites making their incursions into Israel in the spring, as if to spoil the early corn before it was fit to cut (2 K. xiii. 20). A king of Edom seems to have been killed and burnt by Moab (Am. ii. 1). In the "Burden of Moab" (Is. xv., xvi.), we possess a document full of interesting details as to the condition of the nation at the death of Ahaz, king of Judah (B. C. 726). Moab has regained more than his former prosperity, and has besides extended himself over the district which he originally occupied, and which was less vacant at the removal of Reuben to Assyria (1 Chr. v. 25, 26). This passage of Isaiah cannot be considered apart from Jer. xlviii. The latter was pronounced more than a century later, about B. C. 600, ten or twelve years before the invasion of Nebuchadnezzar, by which Jerusalem was destroyed. The difficulty of so many of the towns of Reuben being mentioned, as already in the possession of Moab, may perhaps be explained by remembering that the idolatry of the neighboring nations—and therefore of Moab—had been adopted by the Transjordanic tribes for some time previously to the final deportation by Tiglath-pileser (1 Chr. v. 25), and that many of the sanctuaries were probably even at the date of the original delivery of the denunciation in the hands of the priests of CHEMOSH and MILCOM. On the other hand, the calamities which Jeremiah describes may have been inflicted in any one of the numerous visitations from the Assyrian army, under which these unhappy countries suffered at the period of his prophecy in rapid succession. The allusions in these prophetic denunciations to the condition of Moab bear the evident stamp of portraiture by artists who knew their subject thoroughly. The nation appears in them as high-spirited, wealthy, populous, and even to a certain extent civilized, enjoying a wide reputation and popularity. And we may safely conclude that they are not merely temporary circumstances, but were the enduring characteristics of the people. In this case there can be no doubt that among the pastoral people of Syria, Moab stood next to Israel in all matters of material wealth and civilization. Half the allusions of Isaiah and Jeremiah in the passages referred to must forever remain obscure. Many expressions, also, such as the "weeping of Jazer," the "heifer of three years old," the "shadow of Heshbon," the "lions," must be unintelligible. But nothing can obscure or render obsolete the tone of tenderness and affection which makes itself felt in a hundred expressions throughout these precious documents. Isaiah refers to the subject in another passage of extraordinary force, and of fiercer character than before (xxv. 10-12). Here the extermination, the utter annihilation, of Moab, is contemplated by the prophet with triumph, as one of the first results of the reëstablishment of Jehovah on Mount Zion. Between the time of Isaiah's denunciation and the destruction of Jerusalem, we have hardly a reference to Moab. Zephaniah, writing in the reign of Josiah, reproaches them (ii. 8-10) for their taunts against the people of Jehovah, but no acts of hostility are recorded either on the one side or the other. From one passage in Jeremiah (xxv. 9-21) delivered in the fourth year of Jehoiakim, just before the first appearance of Nebuchadnezzar, it is apparent that it was the belief of the prophet that the nations surrounding Israel—and Moab among the rest—were on the eve of devastation by the Chaldeans and of a captivity for seventy years (see ver. 11), from which, however, they should eventually be restored to their own country (12, xlviii. 47). From another record of the events of the same period or of one only just subsequent (2 K. xxiv. 2), it would appear, however, that Moab made terms with the Chaldeans, and for the time acted in concert with them in harassing and plundering the kingdom of Jehoiakim. Four or five years later, in the first year of Zedekiah (Jer. xxvii. 1), these hostilities must have ceased, for there was then a regular intercourse between Moab and the court at Jerusalem (3), possibly, as Bunsen suggests, negotiating a combined resistance to the common enemy. The brunt of the storm must have fallen on Judah and Jerusalem. In Ezekiel's time, the cities of Moab were still flourishing, "the glory of the country," destined to become at a future day a prey to the "men of the EAST"—the Bedouins of the great desert of the Euphrates (Ez. xxv. 8-11). After the return from the Captivity, a Moabite, Sanballat of Horonaim, took the chief part in annoying and endeavoring to hinder the operations of the rebuilders of Jerusalem (Neh. ii. 19, iv. 1, vi. 1, &c.). During the interval since the return of the first caravan from Babylon, the illegal practice of marriages between the Jews and the other people around, Moab amongst the rest, had become frequent. Even among the families of Israel who returned from the Captivity was one bearing the name of PAHATH-MOAB (Ezr. ii. 6, viii. 4; Neh. iii. 11, &c.), a name which must certainly denote a Moabite connection. In Judith (iv. 3), the scene of which is laid shortly after the return from Captivity, Moabites and Ammonites are represented as dwelling in their ancient seats, and as obeying the call of the Assyrian general. In the time of Eusebius, i. e. about A. D. 380, the name appears to have been attached to the district, as well as to the town of Rabbath (AR), both being called Moab. It also lingered for some time in the name of the ancient Kir of Moab, which, as Charakmoba, is mentioned by Ptolemy, and as late as the Council of Jerusalem, A. D. 536, formed the see of a bishop under the same title. Since that time the modern name *Kerak* has superseded the older one, and no trace of Moab has been found either in records or in the country itself. Like the other countries E. of Jordan, Moab has been very little visited by Europeans, and beyond its general characteristics hardly any thing is known of it. Seetzen (1806-7), Burckhardt (1812), Irby and Mangles (1818), and De Saulcy (1851), have passed through Moab Proper, from *Wady Môjeb* to *Kerak*. In one thing all agree, the extraordinary number of ruins scattered over the country. The whole country is undulating, and, after the general level of the plateau is reached, without any serious inequalities or conspicuous vegetation. The language of the Moabites was perhaps a dialect of Hebrew. In the few communications recorded as taking place between them and Israelites no interpreter is mentioned (Ru.; 1 Sam. xxii. 3, 4, &c.). For the religion of the Moabites, see Chemosh, Molech, Peor. Of their habits and customs we have hardly a trace. Hair.

* **Mo'ab-ite** = descendant of Moab, or one from Moab (Deut. ii. 9, 11, 29; xxiii. 3, &c.).

* **Mo'ab-i-tess** (*i* as in *Moabite*) = a female descendant of Moab, or woman of Moab (Ru. i. 22; 2 Chr. xxiv. 26, &c.).

* **Mo'ab-i-tish,** adj. = of or belonging to Moab (Ru. ii. 6).

Mo-a-di'ah (fr. Heb. = *festival of Jehovah*, Ges.), a priest, or family of priests, who returned with Zerubbabel; = Maadiah. The chief of the house in the time of high-priest Joiakim was Piltai (Neh. xii. 17).

Moch'mur [mok-] (fr. Gr. form of Heb. = *boiling, foaming*, Sim., Grove ?), **the Brook,** a torrent, i. e. a *wady*, mentioned only in Jd. vii. 18. The torrent Mochmur may be either the *Wady Makfuriyeh*, on the northern slopes of which *'Akrabeh* stands, or the *Wady Ahmar*, which is the eastern continuation of the former toward the *Wady Fasail* and the Jordan.

Mo'din (L. fr. Heb.), a place not mentioned in either Old or N. T., though rendered immortal by its connection with the history of the Jews in the interval between the two. It was the native city of the Maccabean family (1 Mc. xiii. 25; Maccabees), and as a necessary consequence contained their ancestral sepulchre (ii. 70, ix. 19). It was here that Mattathias struck the first blow of resistance. Mattathias himself, and subsequently his sons Judas and Jonathan, were buried in the family tomb, and over them Simon erected a structure which is minutely described in 1 Mc. xiii. 25-30, and, with less detail, by Josephus. At Modin the Maccabean armies encamped on the eves of two of their most memorable victories—that of Judas over Antiochus Eupator (2 Mc. xiii. 14), and that of Simon over Cendebeus (1 Mc. xvi. 4), the last battle of the veteran chief before his assassination. The only indication of the position of the place to be gathered from the above notices is contained in the last, from which we may infer that it was near "the plain," i. e. the great maritime lowland of Philistia (ver. 5). By Eusebius and Jerome it is specified as near Diospolis, i. e. Lydda; while the notice in the Mishna, and the comments of Bartenora and Maimonides, state that it was fifteen (Roman) miles from Jerusalem. At the same time the description of the monument seems to imply that the spot was so lofty as to be visible from the sea, and so near that even the details of the sculpture were discernible therefrom. All these conditions, excepting the last, are tolerably fulfilled in either of the two sites called *Latrôn* and *Kubâb*. The former, favored by Robinson, Porter, Thomson, &c., is fifteen Roman miles W. N. W. of Jerusalem, about eight English miles from *Lydd*, fifteen from the Mediterranean, with extensive ancient remains on the top of the hill. The latter is two miles further from Jerusalem on the most westerly spur of the hills of Benjamin. The mediæval and modern tradition places Modin at *Sôba*, an eminence S. of *Kuriet el-'Enab* (Kirjath-jearim); but this being not more than seven miles from Jerusalem, while it is as much as twenty-five from Lydda and thirty from the sea, and also far removed from the plain of Philistia, is at variance with every one of the conditions implied in the records. The monuments are said by Eusebius to have been still shown when he wrote, about A. D. 320. Any restoration of the structure from so imperfect an account as that given in 1 Mc. and by Josephus can never be any thing more than conjecture.

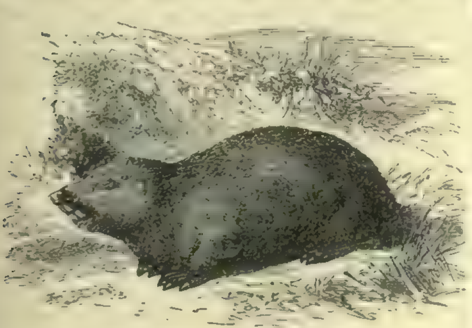
Mo'eth (Gr.). In 1 Esd. viii. 63, "Noadiah the son of Binnui" (Ezr. viii. 33), a Levite, is called "Moeth the son of Sabban."

Mol'a-dah (Heb. *birth, lineage*, Ges.), a city in the south of Judah, given to Simeon (Josh. xv. 26, xix. 2). In the latter tribe it remained at any rate till the reign of David (1 Chr. iv. 28), but afterward it seems to have come back into the hands of Judah, by whom it was reinhabited after the Captivity (Neh. xi. 26). In the *Onomasticon* a place named Malatha is spoken of as in the interior of Daroma; and further it is mentioned as four miles from Arad and twenty from Hebron. Ptolemy also speaks of a Maliattha as near Elusa. The requirements of these notices are all very fairly answered by the position of the modern *el-Milh*, a site of ruins, with two large wells, about four English miles from *Tell 'Arad*, seventeen or eighteen from Hebron, and nine or ten due E. of Beer-sheba.

Mole, the A. V. translation of—1. Heb. *tinshemeth*, occurring in the list of unclean birds in Lev. xi. 18; Deut. xiv. 16 (A. V. "swan"), and in Lev. xi. 30 (A. V., LXX., Vulg., &c., "mole"). Bochart has argued with much force in behalf of the "chameleon" being the *tinshemeth*. The only clew to an identification is to be found in the etymology, and in the context. Bochart conjectures that the Heb. root *nâsham, to breathe*, from which *tinshemeth* is derived, has reference to a vulgar opinion amongst the ancients that the chameleon lived on air. Probably the animals mentioned in Lev. xi. 30 are different kinds of lizards; perhaps therefore, since the etymology of the word is favorable to that view, the chameleon may be the animal intended by *tinshemeth* in Lev. xi. 30. The chameleon's lung is very large, and when filled with air it renders the body semi-transparent; from the creature's power of abstinence, no doubt arose the fable that it lived on air. Numerous theories have been proposed to account for the changes of color in its skin. It lives on trees, its five toes being in two groups for grasping; its tail is also fitted for grasping; it seizes its insect prey by darting out its long tongue, to the viscous tip of which the insect adheres; its eyes act independently of one another. The chameleons constitute a peculiar genus of saurians or lizard-like reptiles, which inhabit Asia and Africa, and the South of Europe; the *Chameleo vulgaris* is the species mentioned in the Bible. Mr. Gosse (in Fairbairn) supposes the *tinshemeth* may be the blind mole-rat (*Aspalax typhlus*), which inhabits Eastern Europe and Western Asia. Hasselquist describes the burrows of these animals as abundant on the plains of Sharon. The name "mole" is popularly applied to many small insectivorous burrowing quadrupeds belonging to the family *Talpidæ*. Moles have no external ears, very small eyes, and soft compact fur. The common European mole is *Talpa Europæa*; the most common American species are of the genus *Scalops.*—2. Heb. *hĕphôr* (or *chĕphôr*) *pêrôth* (= *the digging of rats*, i. e. rats' holes,

Chameleon (*Chameleo vulgaris*).—(Fbn.)

better read as one plural word = *rats*, Ges.), translated "moles" by the A. V. and Vulgate in Is. ii. 20. Perhaps no reference is made by the Hebrew



Blind Mole-rat (*Aspalax typhlus*).—(Fbn.)

words to any particular animal, but to the holes and burrows of rats, mice, &c., which we know frequent ruins and deserted places.

Mo'lech (Heb. *dominion, rule*, Fü.; see below). The fire-god Molech was the tutelary deity of the children of Ammon, and essentially identical with the Moabitish Chemosh. Fire-gods appear to have been common to all the Canaanite, Syrian, and Arab tribes, who worshipped the destructive element under an outward symbol, with the most inhuman rites. Among these were human sacrifices, purifications and ordeals by fire, devoting of the first-born, mutilation, and vows of perpetual celibacy and virginity. To this class of divinities belonged the old Canaanitish Molech. The root of the word Molech is the same as that of *melech*, or "king," and hence he is identified with Malcham ("their king") in 2 Sam. xii. 30 and Zeph. i. 5, the title by which he was known to the Israelites, as invested with regal honors in his character of a tutelary deity, the lord and master of his people. Our translators have recognized this identity in their rendering of Am. v. 26 (where "your Moloch" is literally "your king," as in the margin), following the Greek in the speech of Stephen, in Acts vii. 34. The first direct historical allusion to Molech-worship is in the description of Solomon's idolatry in his old age (1 K. xi. 7). In ver. 5 the same deity is called Milcom. Most of the Jewish interpreters say that in the worship of Molech the children were not burnt, but made to pass between two burning pyres, as a purificatory rite. But the allusions to the actual slaughter are too plain to be mistaken; and Aben Ezra, in his note on Lev. xviii. 21, says that "to cause to pass through" = "to burn." Compare Deut. xii. 31; 2 K. xxiii. 10, 13; 2 Chr. xxviii. 3; Ps. cvi. 37, 38; Jer. vii. 31, xix. 5, xxxii. 35; Ez. xvi. 20, 21, xxiii. 37. The worship of Molech is evidently alluded to, though not expressly mentioned, in connection with star-worship and the worship of Baal in 2 K. xvii. 16, 17, xxi. 5, 6, which seems to show that Molech, the flame-god, and Baal, the sun-god, whatever their distinctive attributes, and whether or not the latter is a general appellation including the former, were worshipped with the same rites. The sacrifice of children is said by Movers to have been not so much an expiatory as a purificatory rite, by which the victims were purged from the dross of the body and attained union with the deity. But the sacrifice of Mesha, king of Moab, when, in despair at failing to cut his way through the overwhelming forces of Judah, Israel, and Edom, he offered up his eldest son a burnt-offering, probably to Chemosh, his national divinity, has more of the character of an expiatory rite to appease an angry deity than of a ceremonial purification. According to Jewish tradition, from what source we know not, the image of Molech was of brass, hollow within, and was situated without Jerusalem. Kimchi (on 2 K. xxiii. 10) describes it as "set within seven chapels, and whoso offered fine flour they open to him one of them; (whoso offered) turtle-doves or young pigeons they open to him two; a lamb, they open to him three; a ram, they open to him four; a calf, they open to him five; an ox, they open to him six; and so whoever offered his son they open to him seven. And his face was (that) of a calf, and his hands stretched forth like a man who opens his hands to receive (something) of his neighbor. And they kindled it with fire, and the priests took the babe and put it into the hands of Molech, and the babe gave up the ghost. And why was it called Tophet and Hinnom? Because they used to make a noise with drums (Heb. *tôph*) that the father might not hear the cry of his child and have pity upon him, and return to him. Hinnom, because the babe wailed (*menahem*), and the noise of his wailing went up. Another opinion (is that it was called) Hinnom because the priests used to say, 'May it profit thee! may it be sweet to thee! may it be of sweet savor to thee!'" All this detail is probably as fictitious as the etymologies are unsound, but we have nothing to supply its place. By these chapels Lightfoot explains the allusion in Am. v. 26 and Acts vii. 43, "to the tabernacle of Moloch." It was more probably a shrine or ark in which the figure of the god was carried in processions (compare Is. xlvi. 1; Bar. vi. 4), or which contained, as Movers conjectures, the bones of children who had been sacrificed and were used for magical purposes. Many instances of human sacrifices are found in ancient writers, which may be compared with the descriptions in the O. T. of the manner in which Molech was worshipped. The Carthaginians, according to Augustine, offered children to Saturn. Among the Rhodians a man was offered to Kronos (Saturn) on the 6th July. According to Manetho, Amosis abolished the same practice in Egypt at Heliopolis sacred to Juno. Sanchoniatho relates that the Phenicians, on the occasion of any great calamity, sacrificed to Saturn one of their relatives. Diodorus Siculus records that the Carthaginians, when besieged by Agathocles, tyrant of Sicily, offered in public sacrifice to Saturn 200 of their noblest children, while others voluntarily devoted themselves to the number of 300. His description of the statue of the god differs but slightly from that of Molech, which has been quoted. Molech, "the king," was the lord and master of the Ammonites; their country was his possession (Jer. xlix. 1), as Moab was the heritage of Chemosh; the princes of the land were the princes of Malcham (xlix. 3; Am. i. 15). His priests were men of rank (Jer. xlix. 3), taking precedence of the princes. So the priest of Hercules at Tyre was second to the king, and like Molech, the god himself is *Melkart*, "the *king* of the city." The priests of Molech, like those of other idols, were called Chemarim (2 K. xxxiii. 5; Hos. xi. 5; Zeph. i. 4).

Mo'li (fr. Gr.) = Mahli, the son of Merari (1 Esd. viii. 47; compare Ezr. viii. 18).

Mo'lid (Heb. *begetter*, Ges.), son of Abishur by his wife Abihail, and descendant of Jerahmeel (1 Chr. ii. 29).

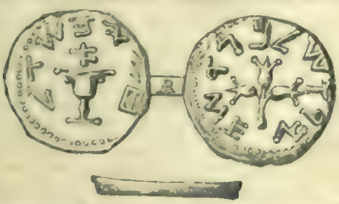
Mo'loch [-lok] (Gr. fr. Heb. = Molech). The Hebrew corresponding to "your Moloch" in the A. V. of Am. v. 26 is *malcchem*, "your king," as in the margin. From the Greek of Acts vii. 43, and the LXX. of Amos, our translators adopted this form of Molech.

* **Mol'ten Im'age,** i. e. melted image. Idol 21, 22.

Mom'dis (fr. Gr.) = Maadai, of the sons of Bani (1 Esd. ix. 34; compare Ezr. x. 34).

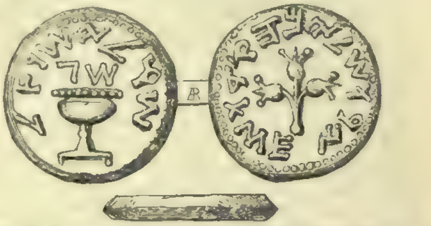
Mon'ey [mun'ne]. This article (originally by Mr. R. S. Poole) treats of two principal matters, the uncoined money and the coined money mentioned in the Bible. I. *Uncoined Money.* 1. *Uncoined Money in general.* It is well known that ancient nations that were without a coinage weighed the precious metals, a practice represented on the Egyptian monuments, on which gold and silver are shown to have been kept in the form of rings. The gold rings found in the Celtic countries have been held to have had the same use. We have no certain record of the use of ring-money or other uncoined money in antiquity excepting among the Egyptians. It can scarcely be doubted that the Assyrians and Babylonians adopted, if they did not originate, this custom; and probably therefore it existed in Palestine.—2. *The Antiquity of Coined Money.* Respecting the origin of coinage there are two accounts seemingly at variance: some saying that Phidon, king of Argos, first struck money, and according to Ephorus, in Ægina; but Herodotus ascribing its invention to the Lydians. The former statement probably refers to the origin of the coinage of European Greece, the latter to that of Asiatic Greece. On the whole it seems reasonable to carry up Greek coinage to the eighth century B. C. Purely Asiatic coinage cannot be taken up to so early a date. The more archaic Persian coins seem to be of the time of Darius Hystaspis, or possibly Cyrus, and certainly not much older; and there is no Asiatic money, not of Greek cities, that can be reasonably assigned to an earlier period. Coined money may therefore have been known in Palestine as early as the fall of Samaria, but only through commerce with the Greeks, and we cannot suppose it was then current there.—3. *Notices of Uncoined Money in the O. T.* There is no distinct mention of coined money in the books of the O. T. written before the return from Babylon. In the history of Abraham we read that Abimelech gave the patriarch "a thousand (pieces) of silver," apparently to purchase veils for Sarah and her attendants; but the passage is extremely difficult (Gen. xx. 16). The narrative of the purchase of the burial-place from Ephron says, "Abraham weighed . . . 400 shekels of silver, current (money) with the merchant" (xxiii. 3, 9, 16). Here a currency is clearly indicated like that which the monuments of Egypt show to have been there used in a very remote age. A similar purchase is recorded of Jacob, who bought a parcel of a field at Shalem for 100 *kĕsîtâhs* (A. V. "pieces," margin "lambs," xxxiii. 18, 19). But what is the *kĕsîtâh*? The old interpreters supposed it to mean a lamb, and it has been imagined to have been a coin bearing the figure of a lamb. There is no known etymological ground for this meaning. Gesenius, Fürst, &c., make it literally something *weighed out.* Throughout the history of Joseph we find evidence of the constant use of money in preference to barter (xliii. 21, xlvii. 13–16). At the time of the Exodus, money seems to have been still weighed, the ransom being "half a shekel after the shekel of the sanctuary (of) twenty gerahs the shekel" (Ex. xxx. 13). Here the shekel is evidently a weight, and of a special system of which the standard examples were probably kept by the priests. Throughout the Law money is spoken of as in ordinary use; but only silver money, gold being mentioned as valuable, but not clearly as used in the same manner. (Metals.) We may thus sum up our results respecting the money mentioned in the books of Scripture written before the return from Babylon. From the time of Abraham silver money appears to have been in general use in Egypt and Canaan. This money was weighed when its value had to be determined, and we may therefore conclude that it was not of a settled system of weights. Since the money of Egypt and that of Canaan are spoken of together, we may reasonably suppose they were of the same kind. Probably the form in both cases was similar or the same, since the ring-money of Egypt resembles the ordinary ring-money of the Celts, among whom it was probably first introduced by the Phenician traders. We find no evidence in the Bible of the use of coined money by the Jews before the time of Ezra.—II. *Coined Money.* 1. *The Principal Monetary Systems of Antiquity.* Some notice of the principal monetary systems of antiquity, as determined by the joint evidence of the coins and of ancient writers, is necessary to render the next section comprehensible. The earliest Greek coins, by which we here intend those struck in the age before the Persian War, are of three talents or standards: the Attic, the Æginetan, and the Macedonian or earlier Phenician. The oldest coins of Athens, of Ægina, and of Macedon and Thrace, we should select as typical respectively of these standards; obtaining as the weight of the Attic drachm about 67·5 grains troy (depreciating to about 65·5 under Alexander, and about 55 under the early Cesars); of the Æginetan, about 96; and of the Macedonian, about 58, or 116, if its drachm be what is now generally held to be the didrachm. (Weights and Measures.) The electrum coinage (Amber) of Asia Minor probably affords examples of the use by the Greeks of a fourth talent, which may be called the later Phenician, if we hold the staters to have been tetradrachms, for their full weight is about 248 grains; but it is possible that the pure gold which they contain, about 186 grains, should alone be taken into account, in which case they would be didrachms on the Æginetan standard. The Euboic talent of the writers we recognize nowhere in the coinage. We must now briefly trace the history of these talents. (*a*.) The Attic talent was from a very early period the standard of Athens. If Solon really reduced the weight, we have no money of the city of the older currency. Corinth followed the same system; and its use was diffused by the great influence of these two leading cities. In Sicily and Italy, after a limited use of the Æginetan talent in the former, the Attic weight became universal. After Alexander's time the other talents were partly restored, but the Attic always remained the chief. (*b*.) The Æginetan talent was mainly used in Greece Proper and the islands, and seems to have been annihilated by Alexander, or by the general issue of a coin equally assignable to it or the Attic standard as one-half or two-thirds of a drachm. (*c*.) The Macedonian talent, besides being used in Macedon and in some Thracian cities before Alexander, was the standard of the great Phenician cities under Persian rule, and was afterward restored in most of them. It was adopted in Egypt by the first Ptolemy, &c. (*d*.) The later Phenician talent was always used for the official coinage of the Persian kings and commanders, and after the earliest period was very general in the Persian empire. After Alexander it was scarcely used except in coast-towns of Asia Minor, at Carthage, and in Aradus (Arvad). Respecting the Roman coinage it is only necessary here to state that the origin of the weights of its gold and silver money is undoubtedly Greek, and that the denarius (Penny), the chief silver coin, under the early emperors = the Attic drachm, then greatly depreciated. It is a common opinion among scholars that modern prices of articles are about ten times as high as those of ancient Greece (*B. S.* xv. 184).—2. *Coined Money mentioned in the Bible.* The earliest distinct mention of coins in the Bible is held to refer to the Persian money. In Ezr. ii. 69, viii. 27 and Neh. vii. 70–72 current gold coins are spoken of, probably = Persian darics. (Dram.) The Apocrypha contains the earliest distinct allusion to the coining of Jewish money, where it is narrated, in 1 Mc. xv. 6, that Antiochus VII. granted to Simon the Maccabee permission to coin money with his own stamp, as well as other privileges. This was in the fourth year of Simon's pontificate, B. C. 140. The earliest Jewish coins were until lately considered to have been struck by Simon on receiving the permission of Antiochus VII. The following cuts are specimens:

Daric. Obv: King of Persia to the right, kneeling, bearing bow and javelin. Rev.. Irregular incuse square.—British Museum.)

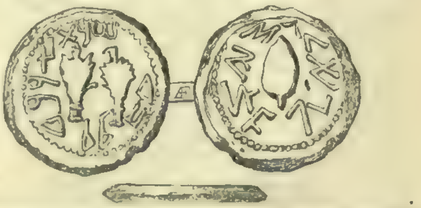


Obv.: חֲצִי הַשֶּׁקֶל (Heb. *hatsi [or chatsi] hash-shekel* — *half the shekel*). Vase, above which א (Heb. *aleph* — Year 1). Rev.. ירושלם קדשה (*Yĕrûshalaim kĕdôshah* — *Jerusalem the holy*). Branch bearing three flowers. AR. (— *silver*).

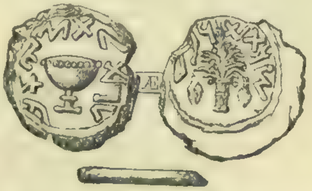
The average weight of the silver coins is about 220 grains troy for the shekel, and 110 for the half-shekel. The shekel corresponds almost exactly to the tetradrachm or didrachm of the earlier Phenician talent in use in the cities of Phenicia under Persian rule, and after Alexander's time at Tyre Sidon, and Berytus, as well as in Egypt. It is represented in the LXX. by didrachm, a rendering which has occasioned great difficulty to numismatists. The natural explanation seems to us to be that the Alexandrian Jews adopted for the "shekel" the term didrachm as the common name of the coin corresponding in weight to it, and that it thus became in Hebraistic Greek the equivalent of "shekel." There is no ground for supposing a difference in use in the LXX. and N. T. The fabric of the silver coins above described is so different from that of any other ancient money, that it is extremely hard to base any argument on it alone, and the cases of other special classes, as the ancient money of Cyprus, show the danger of such reasoning. Some consider it as proving that these coins cannot be later than the time of Nehemiah, others will not admit it to be later than Alexander's time, while some still hold that it is not too archaic for the Maccabean period. The inscriptions of these coins, and all the other Hebrew inscriptions of Jewish coins, are in a character of which there are few other examples. As Gesenius has observed, it bears a strong resemblance to the Samaritan and Phenician, and we may add to the Aramean of coins which must



Obv.. שֶׁקֶל יִשְׂרָאֵל (Heb. *shekel Yisrael* — *shekel of Israel*). Same type, above which is שג (i. e. Heb. *shenath gimel* — *year* 3). Rev.: קדושה ירושלים (Heb. *Yĕrûshâlayim kĕdôshah* — *Jerusalem the holy*). AR. (— *silver*)

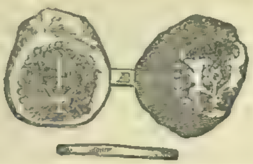


Obv.. שנת ארבע רביע (Heb. *shĕnath arba' rĕbia'* — *year* 4: *quarter*). Two sheaves? Rev.: לגאלת ציון (Heb. *lĭgullath Tsiyôn* — *of the redemption of Zion*). A fruit. Æ. (— *brass* or *copper*).

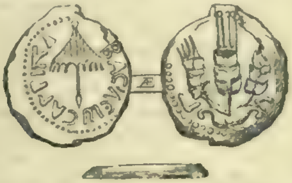


Obv.: (on the right) as above, omitting *rĕbia'* — *quarter*. A *sheaf* between two fruits? Rev.: (on the left) as above. Vase. Æ. (— *brass* or *copper*).

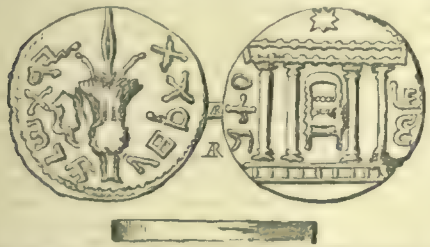
be carefully distinguished from the Aramean of the papyri found in Egypt. The meaning of the inscriptions does not offer matter for controversy. Their nature would indicate a period of Jewish freedom from Greek influence as well as independence, and the use of an era dating from its commencement. The old explanation of the meaning of the types of the shekels and half-shekels, that they represent the pot of manna and Aaron's rod that budded, seems to us remarkably consistent with the inscriptions and with what we should expect. Cavedoni has suggested, however, that the one type is simply a vase of the Temple, and the other a lily, arguing against the old explanation of the former that the pot of manna had a cover, which this vase has not. The copper coins form an important guide in judging of the age of the silver. That they really belong to the same time is not to be doubted. Every thing but the style proves this. We may lay down the following particulars as a basis for the attribution of this class:—(1.) The shekels, half-shekels, and corresponding copper coins may be on the evidence of fabric and inscriptions of any age from Alexander's time until the earlier period of the Maccabees. (2.) They must belong to a time of independence, and one at which Greek influence was excluded. (3.) They date from an era of Jewish independence. M. de Saulcy, struck by the ancient appearance of the silver coins, and disregarding the difference in style of the copper, has conjectured that the whole class was struck at some early period of prosperity. He fixes upon the pontificate of Jaddua, and supposes them to have been first issued when Alexander granted great privileges to the Jews; but the style, and the suppression by Alexander of all the varying weights of money in his empire except the Attic, are serious difficulties in the way of this supposition. The basis we have laid down is in entire accordance with the old theory, that this class of coins was issued by Simon the Maccabee. M. de Saulcy, however, has attributed small copper coins, all of one and the same class, to Judas the Maccabee, Jonathan, and John Hyrcanus, and would infer that the very dissimilar coins hitherto attributed to Simon, must be of another period. If these attributions be correct, his deduction is perfectly sound; but the circumstance that Simon alone is unrepresented in the series, whereas we have most reason to look for coins of him, is extremely suspicious. We shall, however, show in discussing this class, that we have discovered evidence which seems to us sufficient to induce us to abandon M. de Saulcy's classification of copper coins to Judas and Jonathan, and to commence the series with those of John Hyrcanus. For the present, therefore, we adhere to the old attribution of the shekels, half shekels, and similar copper coins, to Simon the Maccabee.—We now give a list of all the principal copper coins of a later date than those of the class described above and anterior to Herod, according to M. de Saulcy's arrangement:—*Copper Coins.* (1.) *Judas Maccabeus.* (2.) *Jonathan.* (3.) *Simon* (wanting). (4.) *John Hyrcanus.* (5.) *Judas-Aristobulus* and *Antigonus.* (6.) *Alexander Jannæus. Alexandra. Hyrcanus* (no coins). *Aristobulus* (no coins). *Hyrcanus* (no coins). *Oligarchy* (no coins). *Aristobulus* and *Alexander* (no coins). *Hyrcanus* again restored (no coins). *Antigonus.* This arrangement is certainly the most satisfactory that has been yet proposed, but it presents serious difficulties. The most obvious of these is the absence of coins of Simon, for whose money we have more reason to look than for that of any other Jewish ruler. A second difficulty is that the series of small copper coins, having the same, or essentially the same, reverse-type, commences with Judas, and should rather commence with Simon. A third difficulty is that Judas bears the title of priest, and probably of high-priest. A fourth and more formidable objection is that these small copper coins have for the main part of their reverse-type a Greek symbol, the united horns of plenty, and they therefore distinctly belong to a period of Greek influence. Is it possible that Judas the Maccabee, the restorer of the Jewish worship, and the sworn enemy of all heathen customs, could have struck money with a type derived from the heathen? It seems to us that this is an impossibility, and that the use of such a type points to the time when prosperity had corrupted the ruling family, and Greek usages once more were powerful in their influence. This period may be considered to commence in the rule of John Hyrcanus. On these and other grounds we maintain Bayer's opinion that the Jewish coinage begins with Simon, we transfer the coins of Jonathan the high-priest to Alexander Jannæus, and propose the following arrangement of the known money of the princes of the period we have been just considering:—*John Hyrcanus*, B. C. 135–106. Copper coins, with Hebrew inscription, "John the high-priest;" on some "A," marking alliance with Antiochus VII., Sidetes.—*Aristobulus* and *Antigonus*, B. C. 106–105 (probable attribution). Copper coins with Hebrew inscription, "Judah the *high* (?) priest;" copper coins with Greek inscription, "Judah the king," and "A." for Antigonus (?). M. de Saulcy supposes that Aristobulus bore the Hebrew name Judah, and there is certainly some probability in the conjecture, though the classification of these coins cannot be regarded as more than tentative.—*Alexander Jannæus*, B. C. 105–78. First coinage: copper coins with bilingual inscriptions—Greek, "Alexander the king;" Hebrew, "Jonathan the king." Second coinage: copper coins with Hebrew inscription, "Jonathan the high-priest;" and copper coins with Greek inscription, "Alexander the king." (The assigning of these latter two to the same ruler is confirmed by the occurrence of Hebrew coins of "Judah the high-priest," and Greek ones of "Judas the king," which there is good reason to attribute to one and the same person.) *Alexandra*, B. C. 78–69. The coin assigned to Alexandra by M. de Saulcy may be of this sovereign, but those of Alexander are so frequently blundered that we are not certain that it was not struck by him.—*Hyrcanus*, B. C. 69–66 (no coins).—*Aristobulus*, B. C. 66–63 (no coins).—*Hyrcanus* restored, B. C. 63–57 (no coins).—*Oligarchy*, B. C. 57–47 (no coins).—*Aristobulus* and *Alexander*, B. C. 49 (no coins).—*Hyrcanus* again, B. C. 47–40 (no coins).—*Antigonus* B. C. 40–37. Copper coins with bilingual inscriptions (Greek and Hebrew).—It is not necessary to describe in detail the money of the time commencing with the reign of Herod and closing under Hadrian. The money of Herod is abundant, but of inferior interest to the earlier coinage, from its generally having a thoroughly Greek character. It is of copper only, and seems to be of three denominations, the smallest being apparently a piece of brass, the next larger its double, and the largest its triple, as M. de Saulcy has ingeniously suggested. The smallest is the commonest, and appears to be the "farthing" of the N. T. The coin engraved below is of the smallest denomination of these. The money of Herod Archelaus, and the similar coinage of the Greek Imperial class, of Roman rulers with Greek inscriptions, present no remarkable peculiarities, nor do the coins attributed by M. de Saulcy to Agrippa I., but possibly of Agrippa II. Of the last a specimen is here given.—There are several passages in the Gospels which throw light upon the coinage of the time. When the twelve were sent forth, our Lord thus commanded them, "Provide neither gold, nor silver, nor brass in your purses" (literally "girdles," Mat. x. 9). The parallel passages are Mk. vi. 8 and Lk. ix. 3. Of these, in Mark copper alone is mentioned for money, the Palestinian currency being mainly of this metal, although silver was coined by some cities of Phenicia and Syria, and gold and silver Roman money was also in use: Luke, however, uses the term "money," which may be accounted for by his less Hebraistic style.—The coins mentioned by the evangelists, and first those of silver, are the following:—The *stater* is spoken of in the account of the miracle of the tribute-money. The receivers of *didrachms* demanded the tribute, but St. Peter found in the fish a *stater*, which he paid for our Lord and himself (Mat. xvii. 24–27, margin; see TAXES). This stater was therefore a tetradrachm, and it is very noteworthy that at this period almost the only Greek Imperial silver coin in the East was a tetradrachm, the didrachm being probably unknown, or very little coined. The *didrachm* is mentioned as a money of account in the passage above cited, as the equivalent of the Hebrew SHEKEL. The *denarius*, or Roman PENNY, as well as the Greek DRACHM, then of about the same weight, are spoken of as current coins (xxii. 15–21; Lk. xx. 19–25). Of copper coins the FARTHING and its half, the MITE, are spoken of, and these probably formed the chief native currency. The proper Jewish series closes with the money of the famous Bar-cochab or Bar-cochba, who headed the revolt in the time of Hadrian. (JERUSALEM.) His most important coins are shekels, of which we here engrave one. (For other coins and medals, see ALEXANDER III.; ANTIOCHUS III., IV.; AUGUSTUS; CASTOR AND POLLUX; CYPRUS; DIANA; JERUSALEM; TIBERIUS.)



Obv.: ΗΡωΔ ΒΑCΙ (i. e. Gr. *Herôdou Basileôs* — *of King Herod*) Anchor. Rev.: Two cornua copiæ (L. — *horns of plenty*), within which a caduceus (L. — *herald's* [Mercury's] *wand*) degraded from pomegranate. Æ.



Obv.: ΒΑΣΙΛΕωC ΑΓΡΙΠΑ (— *of King Agrippa*). State Umbrella. Rev.: Three ears of bearded wheat on one stalk. LS (— year 6.) Æ.



Obv.: לחרות ירושלם (Heb. *lahŭrîth* [or *lechŭrîth*] *Yerûshâlaim* — *of the deliverance of Jerusalem*). Bunch of fruits. Rev.: שמעון (Heb. *Shim'ôn* — *Simeon*). Tetrastyle temple; above which star. AR.

Mon'ey–chan-gers [mun'ne–chain-jerz] (Gr. pl. of *kollubistês*; Mat. xxi. 12; Mk. xi. 15; Jn. ii. 15, A. V. "changers:" Gr. pl. of *kermatistês*, Jn. ii. 14, A. V. "changers of money"). According to Ex. xxx. 13–15, every Israelite who had reached or passed the age of twenty must pay into the sacred treasury, whenever the nation was numbered, a half-shekel (= thirty cents in the time of Christ) as an offering to Jehovah. The money-changers whom Christ, for their impiety, avarice, and fraudulent dealing, expelled from the Temple, were the dealers who supplied half-shekels, for such a premium as they might be able to exact, to the Jews from all parts of the world, who assembled at Jerusalem during the great festivals, and were required to pay their tribute or ransom money in the Hebrew coin. "Exchangers" (Gr. *trapezitai*), in Mat. xxv. 27, is a general term for *bankers* or *brokers*. BANK; LOAN; MONEY; TABLE 6; USURY.

Month (Heb. *hôdesh* or *chôdesh*, *yerah* or *yerach*; Gr. *mên*). The terms for "month" and "MOON" have the same close connection in the Hebrew language, as in our own and in the Indo-European languages generally. The most important point in connection with the month of the Hebrews is its length, and the mode by which it was calculated. The difficulties attending this inquiry are considerable in consequence of the scantiness of the data. Though it may fairly be presumed from the terms used that the month originally corresponded to a lunation, no reliance can be placed on the mere verbal argument to prove the exact length of the month in historical times. The word appears even in the earliest times to have passed into its secondary sense, as describing a period approaching to a lunation; for, in Gen. vii. 11, viii. 4, where we first meet with it, equal periods of 30 days are described, the interval between the 17th days of the second and the seventh months being equal to 150 days (Gen. vii. 11, viii. 3, 4). We have therefore in this instance an approximation to the solar month. (CHRONOLOGY 1; YEAR.) From the time of the institution of the Mosaic law downward, the month appears to have been a lunar one. The cycle of religious feasts commencing with the Passover, depended not simply on the month, but on the moon; the 14th of Abib was coincident with the full moon; and the new moons themselves were the occasions of regular festivals (Num. x. 10, xxviii. 11–14). The commencement of the month was generally decided by observation of the new moon, which may be detected about 40 hours after the period of its conjunction with the sun. According to the Rabbinical rule, however, there must at all times have been a little uncertainty beforehand as to the exact day on which the month would begin; for it depended not only on the appearance, but on the announcement; if the important word *Mekuddash* (Heb. = *consecrated*) were not pronounced until after dark, the following day was the first of the month; if before dark, then that day. (NEW MOON.) But we can hardly suppose that such a strict rule of observation prevailed in early times, nor was it in any way necessary; the recurrence of the new moon can be predicted with considerable accuracy. The length of the month by observation would be alternately 29 and 30 days, nor was it allowed by the Talmudists that a month should fall short of the former or exceed the latter number, whatever might be the state of the weather.—The usual number of months in a year was twelve, as implied in 1 K. iv. 7 and 1 Chr. xxvii. 1–15; but inasmuch as the Hebrew months coincided, as we shall presently show, with the seasons, it follows, as a matter of course, that an additional month must have been inserted about every third year, which would bring the number up to thirteen. No notice, however, is taken of this month in the Bible. In the modern Jewish calendar the intercalary month is introduced seven times in every 19 years, according to the Metonic cycle, which was adopted by the Jews about A. D. 360. The usual method of designating the months was by their numeral order, e. g. "the second month" (Gen. vii. 11), "the fourth month" (2 K. xxv. 3); and this was generally retained even when the names were given, e. g. "in the month Zif, which is the second month" (1 K. vi. 1), "in the third month, i. e. the month Sivan" (Esth. viii. 9). An exception occurs, however, in regard to Abib in the early portion of the Bible (Ex. xiii. 4, xxiii. 15; Deut. xvi. 1), which is always mentioned by name alone. The practice of the writers of the post-Babylonian period in this respect varied: Ezra, Esther, and Zechariah specify both the names and the numerical order; Nehemiah only the former; Daniel and Haggai only the latter.—The names of the months belong to two distinct periods; in the first place we have those peculiar to the period of Jewish independence, of which four only, even including Abib, which we hardly regard as a proper name, are mentioned, viz.: Abib (Heb. = *an ear* of grain, *a green ear*, Ges.), in which the Passover fell (Ex. xiii. 4, xxiii. 15, xxxiv. 18; Deut. xvi. 1), and which was established as the first month in commemoration of the Exodus (Ex. xii. 2); Zif (Heb. *ziv* = *brightness*, *beauty*, especially of flowers, i. e. flower-month, Ges.), the second month (1 K. vi. 1, 37); Bul (Heb. lit. *rain*, i. e. *rainy month*, Ges.), the eighth (1 K. vi. 38); and Ethanim (Heb. *perennial*, sc. brooks, i. e. the month of flowing brooks, Ges.), the seventh (1 K. viii. 2). In the second place we have the names which prevailed subsequently to the Babylonish Captivity; of these the following seven appear in the Bible:—Nisan (Heb. month *of flowers;* more probably [so Benfey] from Pers. = *new day*, Ges.), the first, in which the Passover was held (Neh. ii. 1; Esth. iii. 7); Sivan (Heb. probably from Persian name of a deity, Benfey, Ges., Fü.; from Assyrian name of the moon, Rln.), the third (Esth. viii. 9; Bar. i. 8); Elul (Heb. probably fr. a root denoting *to glean*, sc. the vine; the name of a Syrian and Phenician deity, Fü.), the sixth (Neh. vi. 15; 1 Mc. xiv. 27); Chisleu (Heb. probably from an Aram. name of *Orion* or *Mars*, Fü.), the ninth (Neh. i. 1; Zech. vii. 1; 1 Mc. i. 54); Tebeth (Heb. probably from Sansc. = *winter*, *the cold time of the year*, Fü.), the tenth (Esth. ii. 16); Sebat (Heb. probably from the name of some heathen deity, Fü.), the eleventh (Zech. i. 7; 1 Mc. xvi. 14); and Adar (Heb. fr. Pers. = *fire?* Ges.; from the name of an old Syrian and Persian fire-god, Fü.), the twelfth (Esth. iii. 7, viii. 12; 2 Mc. xv. 36). The names of the remaining five occur in the Talmud and other works; they were Iyar (probably from Syriac), the second (Targum, 2 Chr. xxx. 2); Tammuz (from the Syrian god TAMMUZ), the fourth; Ab, the fifth, and Tisri (both names probably from Syriac), the seventh; and Marcheshvan (Heb. *rain-month*, Kimchi), the eighth. The name of the intercalary month was Veadar, i. e. the *additional* Adar. Subsequently to the establishment of the Syro-Macedonian empire, the use of the Macedonian calendar was gradually adopted for the purpose of literature or intercommunication with other countries. The only instance in which the Macedonian names appear in the Bible is in 2 Mc. xi. 30, 33, 38, where we have notice of Xanthicus in combination with another named Dioscorinthius (ver. 21), which does not appear in the Macedonian calendar. It is most probable that the author of 2 Mc. or a copyist was familiar with the Cretan calendar, which contained a month named Dioscurus, holding the same place in the calendar as the Macedonian Dystrus, i. e. immediately before Xanthicus, and that he substituted one for the other. The identification of the Jewish months with our own cannot be effected with precision on account of the variations that must inevitably exist between the lunar and the solar month. At present Nisan answers to March, but in early times it coincided with April. Zif or Iyar would correspond with May, Sivan with June, Tammuz with July, Ab with August, Elul with September, Ethanim or Tisri with October, Bul or Marcheshvan with November, Chisleu with December, Tebeth with January, Sebat with February, and Adar with March (so Mr. Bevan).

* **Month'ly Prog-nos'ti-ca-tors** (Is. xlvii. 13) = those who predict at the new moons. MAGIC.

* **Mon'u-ments**, the A. V. translation (Is. lxv. 4 only) of Heb. pl. participle *nĕtsûrîm* = *kept* from view, *hidden*, *secret* places, Ges.; *watch-houses*, *watch-towers*, which stand alone in the fields, and in which idolatry was practised, Fü.

Moon (Heb. masc. *yârêah* or *yârêach*, so called from its paleness; and fem. *lĕbânâh*, literally the *white;* Gr. fem. *selênê*). The moon held an important place in the kingdom of nature, as known to the Hebrews. In the history of the CREATION (Gen. i. 14–16), it appears simultaneously with the SUN. Conjointly with the sun, it was appointed "for signs and for seasons, and for days and years;" though in this respect it exercised a more important influence, if by the "seasons" we understand the great religious festivals of the Jews, as is particularly stated in Ps. civ. 19, and more at length in Ecclus. xliii. 6, 7. Besides this, it had its special office in the distribution of light; it was appointed "to rule over the night," as the sun over the day, and thus the appearance of the two founts of light served "to divide the day from the night." To enter fully into this idea, we must remember both the greater brilliancy of the moon in Eastern countries, and the larger amount of work, especially travelling, that is carried on by its aid. The appeals to sun and moon conjointly are hence frequent (Josh. x. 12; Ps. lxxii. 5, 7, 17; Eccl. xii. 2; Is. xxiv. 23, &c.); sometimes, indeed, the moon receives more attention than the sun (e. g. Ps. viii. 3, lxxxix. 37). The inferiority of its light is occasionally noticed, as in Gen. i. 16; in Cant. vi. 10, and in Is. xxx. 26. The coldness of the night-dews is prejudicial to the health, and particularly to the eyes of those who are exposed to it, and the idea expressed in Ps. cxxi. 6 ("the moon shall not smite thee by night") may have reference to the general or the particular evil effect. (BLINDNESS; LUNATIC.) The worship of the moon was extensively practised by the nations of the East, and under a variety of aspects. In Egypt it was honored under the form of Isis, and was one of the only two deities which commanded the reverence of all the Egyptians. In Syria it was represented by that one of the Ashtaroth, surnamed "Karnaim." (ASHTORETH, &c.) There are indications of a very early introduction into the countries adjacent to Palestine of a species of worship distinct from any that we have hitherto noticed, viz. of the direct homage of the heavenly bodies, sun, moon, and stars, which is the characteristic of Sabianism. (IDOLATRY.) The first notice of this is in Job (xxxi. 26, 27), and it is observable that the warning of Moses (Deut. iv. 19) is directed against this nature-worship, rather than against the form of moon-worship, which the Israelites must have witnessed in Egypt. At a later period, however, the worship of the moon in its grosser form of idol-worship was introduced from Syria. In the figurative language of Scripture the moon is frequently noticed as presaging events of the greatest importance through the temporary or permanent withdrawal of its light (Is. xiii. 10; Joel ii. 31; Mat. xxiv. 29; Mk. xiii. 24). DARKNESS; ECLIPSE; HEAVEN; NEW MOON.

Moon, New. NEW MOON.

Mo-o-si'as (Gr.), apparently = MAASEIAH 4 (1 Esd. ix. 31; compare Ezr. x. 30).

* **Mo'rad** (Heb. *descent*, *declivity*, Ges.), a name found only in Josh. vii. 5, margin, in the account of the defeat of the Israelites by the men of Ai; probably better translated in the text "going down."

Mor'as-thite (fr. Heb.), **the** = the native of a place named MORESHETH. It occurs twice (Jer. xxvi. 18; Mic. i. 1), each time as the description of the prophet MICAH

Mor'de-cai (Heb. fr. Pers. = *little man*, or *worshipper of* MERODACH, i. e. Mars, Ges.). 1. The deliverer, under Divine Providence, of the Jews from the destruction plotted against them by HAMAN, the chief minister of AHASUERUS 3 (Xerxes); the institutor of the feast of PURIM (Esth. ii. 5–x. 3). He was a Benjamite, and one of the Captivity, residing in Shushan. From the time of ESTHER being queen he was one of those "who sat in the king's gate." In this situation he saved the king's life by discovering the conspiracy of two of the eunuchs to kill him. When the decree for the massacre of all the Jews in the empire was known, Esther, at his earnest advice and exhortation, undertook the perilous task of interceding with the king on their behalf. Whether, as some think, his refusal to bow before Haman arose from religious scruples, as if such salutation as was practised in Persia, were akin to idolatry, or whether, as seems far more probable, he refused from a stern unwillingness as a Jew to bow before an Amalekite, in either case the affront put by him upon Haman was the immediate cause of the fatal decree. The concurrence of Esther's favorable reception by the king with the providential reading to him from the Medo-Persian chronicles of Mordecai's fidelity in disclosing the conspiracy; Haman's coming then to ask leave to hang Mordecai, and being made the instrument of doing honor to his most hated adversary, which he rightly interpreted as the presage of his own downfall; and finally, the hanging of Haman and his sons on the very gallows which he had reared for Mordecai, while Mordecai occupied Haman's post as vizier of the Persian monarchy, are well-known incidents. (ESTHER, BOOK OF.)—Mordecai's date in *sacred* history is pointed out with great particularity not only by the years of the king's reign, but by his own genealogy in Esth. ii. 5, 6. Some have understood this passage as stating that Mordecai himself was taken captive with Jeconiah; but both the chronology and the grammatical construction forbid such an interpretation. Three things are here predicated of Mordecai: (1.) that he lived in Shushan; (2.) that his name was Mordecai, son of Jair, son of Shimei, son of Kish the Benjamite, who was taken captive with Jehoiachin; (3.) that he brought up Esther. Mordecai, then, was great-grandson of a contemporary of Jehoiachin. Now, four generations cover 120 years—and 120 years from B. C. 599 bring us to B. C. 479, i. e. to the sixth year of the reign of Xerxes. And now it would seem both possible and probable that the Mordecai mentioned in Ezr. ii. 2 and Neh. vii. 7, as one of the leaders of the captives who returned from time to time from Babylon to Judea, was the same as the Mordecai of the book of Esther (so Lord A. C. Hervey).—As regards his place in *profane* history, the domestic annals of the reign of Xerxes are so scanty, that it would not surprise us to find no mention of Mordecai. But there is a person named by Ctesias, who probably saw the very chronicles of the kings of Media and Persia referred to in Esth. x. 2, whose name and character present some points of resemblance with Mordecai, viz. Matacas or Natacas, whom he describes as Xerxes' chief favorite, and the most powerful of them all. He relates of him, that when Xerxes after his return from Greece had commissioned Megabyzus to go and plunder the temple of Apollo at Delphi, upon his refusal, he sent Matacas the eunuch, to insult the god, and to plunder his property, which Matacas did, and returned to Xerxes. The known hatred of Xerxes to idol-worship makes his selection of a Jew for his prime minister very probable, and there are strong points of resemblance in what is thus related of Matacas, and what we know from Scripture of Mordecai. Again, that Mordecai was, what Matacas is related to have been, a eunuch, seems not improbable from his having neither wife nor child, from his bringing up his cousin Esther in his own house, from his situation in the king's gate, from his access to the court of the women, and from his being raised to the highest post of power by the king, which we know from Persian history was so often the case with the king's eunuchs.—The most plausible etymology usually given for the name *Mordecai* is that favored by Gesenius, who connects it with Merodach, the Babylonian idol, called Mardok in the cuneiform inscriptions. But it is improbable (so Lord A. C. Hervey) that the name of a Babylonian idol should have been given to him under the Persian dynasty, or that Mordecai should have been taken into the king's service before the commencement of the Persian dynasty. If, then, we suppose the original form of the name was Matacai, it would easily in the Chaldee orthography become Mordecai.—As regards his place in *Rabbinical* estimation, Mordecai, as is natural, stands very high. The interpolations in the Greek book of Esther are one indication of his popularity with his countrymen. The Targum (of late date) shows that this increased rather than diminished with the lapse of centuries. It is said of Mordecai that he knew *the seventy languages*, i. e. the languages of all the nations mentioned in Gen. x., which the Jews count as seventy nations, and that his age exceeded 400 years. He is continually designated by the appellation "the Just." Benjamin of Tudela places the tomb of Mordecai and Esther at *Hamadan* or ECBATANA, where is now shown in the Jewish quarter a building professedly erected about 1,100 years ago as their tomb. Others, however, place the tomb of Mordecai in Susa.—**2.** One of the leaders of the captive Jews who returned with Zerubbabel (Ezr. ii. 2; Neh. vii. 7); supposed by Lord A. C. Hervey = No. 1; but according to Prof. Douglas (in Fairbairn), Kitto, &c., a different person from No. 1.

Reputed Tomb of Esther and Mordecai at *Hamadan* (the southern Ecbatana).—From Flandin, *Voyage en Perse*.—(Fbn.)

Mo'reh (Heb. *teacher*, Ges., Fü.). **1.** The "plain" or "plains" (or, as it should rather be rendered, the OAK or *oaks*) "of Moreh." The Oak of Moreh was the first recorded halting-place of Abram after his entrance into Canaan (Gen. xii. 6). (ABRAHAM.) It was at the "place of SHECHEM" (xii. 6), close to the mountains of EBAL and GERIZIM (Deut. xi. 30). (MEONENIM.) Mr. Grove supposes that this place may have been also the scene of the offering of Isaac, on a mountain in "the land of MORIAH." Whether the oaks of Moreh had any connection with—**2.** "The Hill of Moreh," at the foot of which the Midianites and Amalekites were encamped before Gideon's attack upon them (Judg. vii. 1), seems, to say the least, most uncertain. Copious as are the details furnished of that great event of Jewish history, those which enable us to judge of its precise situation are very scanty But a comparison of Judg. vi. 33 with vii. 1 makes it evident that it lay in the valley of JEZREEL (ESDRÆLON), rather on the N. side of the valley, and N. also of the eminence on which Gideon's little band of heroes was clustered. These conditions are most accurately fulfilled if we assume *Jebel ed-Duhy*, the "Little Hermon" of the modern travellers, to be Moreh, the *'Ain Jalûd* to be the spring of HAROD, and Gideon's position to have been on the N. E. slope of *Jebel Fukûa* (Mount Gilboa), between the village of *Nuris* and the last-mentioned spring.

Mor'esh-eth-gath (Heb. *possession of Gath*, Ges., Fü.), a place named by the prophet Micah only (Mic. i. 14) in company with Lachish, Achzib, Mareshah, and other towns of the lowland district of Judah. MICAH was himself the native of a place called Moresheth. (MORASTHITE.) Eusebius and Jerome describe Morasthi as a moderate-sized village near Eleutheropolis, to the E. GATH; MARESHAH 1.

Mo-ri'ah (fr. Heb. = *shown by Jehovah*, or *the chosen of Jehovah;* see below). **1.** "The Land of Moriah." On "one of the mountains" in this district took place the sacrifice of Isaac (Gen. xxii. 2). What the name of the mountain was we are not told; but it was a conspicuous one, visible from "afar off" (ver. 4). Nor does the narrative afford any data for ascertaining its position. After the deliverance of Isaac, Abraham, with a play on the name of Moriah impossible to convey in English, called the spot JEHOVAH-JIREH, "Jehovah sees" (i. e. provides), and thus originated a proverb referring to the providential and opportune interference of God. "In the mount of Jehovah, He will be seen." Mr. Grove, with Stanley, Michaelis, &c., is disposed to take the "land of Moriah" as the same district with that in which the "Oak (A. V. 'plain') of MOREH" was situated, and not as that which contains JERUSALEM, as the modern tradition, which would identify the MORIAH of Gen. xxii. and that of 2 Chr. iii. 1 (see below), affirms. (GERIZIM.)—**2.** "Mount Moriah." The name ascribed, in 2 Chr. iii. 1 only, to the eminence on which Solomon built the Temple; "where He appeared to David his father, in a place which David prepared in the threshing-floor of ARAUNAH the Jebusite." From the mention of Araunah, the inference is natural that the "appearance" alluded to occurred at the time of the purchase of the threshing-floor by David, and his erection thereon of the altar (2 Sam. xxiv.; 1 Chr. xxi.). But nothing is said in the narratives of that event of any "appearance" of Jehovah. (Compare, however, Gen. xviii., xix., and ANGEL.) A tradition which first appears in a definite shape in Josephus, and is now almost universally accepted, asserts that the "Mount Moriah" of the Chronicles is identical with the "mountain" in "the land of Moriah" of Genesis, and that the spot on which Jehovah appeared to David, and on which the Temple was built, was the very spot of the sacrifice of Isaac. Mr. Grove, with others (see No. 1 above), disputes this identity, and claims that Jerusalem has no part in the history of Israel till the establishment of the monarchy, and that to make No. 1 = No. 2 is incompatible with the circumstances of the narrative of Gen. xxii., because—(1.) The Temple mount cannot be spoken of as a conspicuous eminence. It is not visible till the traveller is close upon it at the southern edge of the valley of Hinnom, from whence he looks down upon it as on a lower eminence. (2.) If SALEM was Jerusalem, then the trial of Abraham's faith, instead of taking place in the lonely and desolate spot implied by the narrative, where not even fire was to be obtained, and where no help but that of the Almighty was nigh, actually took place under the very walls of the city of Melchizedek.—But apparently Abraham did not see the place till he was near enough to walk to it with his son, bearing on his back the load of wood (Gen. xxii. 4–6); and sometimes the outside of fenced cities—where a deep ravine runs between the wall and the suburb—is one of the loneliest spots in the world (so H. R. R., in Kitto). Hengstenberg accounts for the rarity of the name Moriah from the fact that Jerusalem remained a heathen city till David's time, while Bethel, Peniel, Mahanaim, &c., being actually in possession of the Israelites from Joshua's time, had their patriarchal names familiarized and perpetuated. The common view that the Moriah of Gen. xxii. is the Moriah of 2 Chr. iii. is accepted by Gesenius, Fürst, Winer, Ewald, Knobel, Prof. Douglas (in Fairbairn), Ayre, &c., &c.

* **Morn'ing.** DAY.

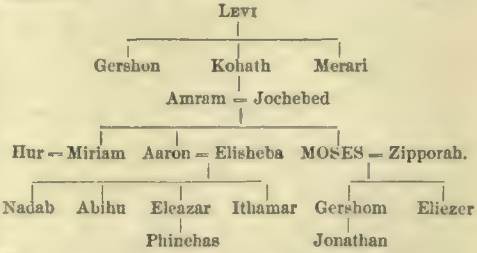
* **Morn'ing Star.** HEAVEN; LUCIFER; STAR.

Mor'tar. 1. A wide-mouthed utensil for pounding grain, &c. The simplest and probably most ancient method of preparing corn for food was by pounding it between two stones. Convenience suggested that the lower of the two stones should be hollowed, that the corn might not escape, and that the upper should be shaped so as to be convenient for holding. (MILL.) The pestle and mortar must have existed from a very early period. The Israelites in the desert appear to have possessed mortars and hand-mills among their necessary domestic utensils. When the manna fell they gathered it, and either ground it in the mill or pounded it in the mortar (Heb. *mĕdôchâh*) till it was fit for use (Num. xi. 8). So in the present day stone mortars are used by the Arabs to pound wheat for their national dish *kibby*. Another Hebrew word, *machtêsh* (Prov. xxvii. 22), probably denotes a mortar of a larger kind in which corn was pounded. "Though thou bray the fool in the *mortar* among the bruised corn (A. V. "wheat") with the pestle, yet will not his folly depart from him." Grain may be separated from its husk and all its good properties preserved by such an operation, but the fool's folly is so essential a part of himself that no analogous process can remove it from him. Such seems the natural interpretation of this remarkable proverb. The language is intentionally exaggerated, and there is no necessity for supposing an allusion to a mode of punishment by which criminals were put to death, by being pounded in a mortar. A custom of this kind existed among the Turks, but there is no distinct trace of it among the Hebrews. Such, however, is supposed to be the reference in the proverb by Mr. Roberts (*Oriental Illustrations of the Scriptures*), who illustrates it from the fact that in India persons have been punished capitally by being pounded to death in the large mortars used for separating the rice from the husk.—2. A cement for bricks, stones, &c. For this we find two Hebrew words—(1.) *Hômer* or *chômer* (Gen. xi. 3; Ex. i. 14; Is. xli. 25; Nah. iii. 14). (CLAY 2.)—(2.) *'Âphâr* (Lev. xiv. 42, 45), literally and usually translated "DUST." The Heb. *tâphêl* (= *lime*, hence *mortar*, *plaster*, or rather *whitewash*, as spread upon walls, Ges.) is in the A. V "untempered (mortar)" in Ez. xiii. 10, 11, 14, 15, xxii. 28.—The various compacting substances used in Oriental buildings appear to be—1. bitumen, as in the Babylonian structures (SLIME); 2. common mud or moistened CLAY; 3. a very firm cement compounded of sand, ashes, and lime, in the proportions respectively of 1, 2, 3, well pounded, sometimes mixed and sometimes coated with oil, so as to form a surface almost impenetrable to wet or the weather. In Assyrian, and also Egyptian brick buildings stubble or straw, as hair or wool among ourselves, was added to increase the tenacity. ARCHITECTURE; HANDICRAFT; HOUSE; LIME; PLASTER.

* **Mor'ter** in some copies of the A. V. = MORTAR 2.

Mo-se'ra (Deut. x. 6), apparently = **Mo-se'roth** (Num. xxxiii. 30), its plural form (Heb. = *bonds*, *bands*, Ges.), the name of a place near Mount Hor. Hengstenberg thinks it lay in the ARABAH, where that mountain overhangs it. Burckhardt improbably suggests that possibly *Wady Mûsa*, near Petra and Mount Hor, may contain a corruption of Mosera. DEUTERONOMY B. (I. 5); WILDERNESS OF THE WANDERING.

Mo'ses [-zez] (a Gr. and L. form of Heb. *Môsheh* = *drawn*; see below), the legislator of the Hebrew people, and in a certain sense the founder of the Jewish religion. The materials for his life are—(I.) The details preserved in the PENTATEUCH. (II.) The allusions in the Prophets and Psalms. (III.) The Jewish traditions preserved in the N. T. (Acts vii. 20–38; 2 Tim. iii. 8, 9; Heb. xi. 23–28; Jude 9); and in Josephus, Philo, and Clement of Alexandria. (IV.) The heathen traditions of Manetho, Lysimachus, and Chæremon, preserved in Josephus, of Artapanus and others in Eusebius, and of Hecatæus. (V.) The Mussulman traditions in the Koran, and the Arabian legends. (VI.) Apocryphal Books of Moses:—(1.) Prayers of Moses. (2.) Apocalypse of Moses. (3.) Ascension of Moses. (VII.) In modern times his career and legislation have been treated by Warburton, Michaelis, Ewald, and Bunsen.—His life, in the later period of the Jewish history, was divided into three equal portions of forty years each (Acts vii. 23, 30, 36). I. His birth and education. The immediate pedigree of Moses is as follows:—



The fact that he was of the tribe of Levi no doubt contributed to the selection of that tribe as the sacred caste. The Levitical parentage and the Egyptian origin both appear in the family names. *Gershom*, *Eleazar*, are both repeated in the younger generations. *Moses* and *Phinehas* are Egyptian (so Dean Stanley, original author of this article). Moses was born, according to Manetho, at Heliopolis, at the time of the deepest depression of his nation in the Egyptian servitude. (CHRONOLOGY.) His birth (according to Josephus) had been foretold to Pharaoh by the Egyptian magicians, and to his father AMRAM by a dream. The story of his birth is thoroughly Egyptian in its scene. The beauty of the new-born babe—in the later versions of the story amplified into a beauty and size almost divine—induced the mother to make extraordinary efforts for its preservation from the general destruction of the male children of Israel. (PHARAOH 3.) For three months the child was concealed in the house. Then his mother placed him in a small boat or basket of papyrus (REED 2), closed against the water by bitumen. (PITCH.) This was placed among the aquatic vegetation by the side of one of the canals of the NILE. The mother (JOCHEBED) departed as if unable to bear the sight. The sister (MIRIAM) lingered to watch his fate. The Egyptian princess (whom Jewish traditions named *Thermuthis;* Artapanus, *Merrhis;* and Arabic traditions, *Asiat*) came down, after the Homeric simplicity of the age, to bathe in the sacred river, or (Jos. ii. 9, § 5) to play by its side. Her attendant slaves followed her. She saw the basket in the flags, or (Jos. *ib.*) borne down the stream, and despatched divers after it. The divers, or one of the female slaves, brought it. It was opened, and the cry of the child moved the princess to compassion. She determined to rear it as her own. The child (Jos. *ib.*) refused the milk of Egyptian nurses. The sister was then at hand to recommend a Hebrew nurse. The child was brought up as the princess's son, and the memory of the incident was long cherished in the name given to the foundling of the water's side—whether according to its Hebrew or Egyptian form. Its Hebrew form is *Môsheh*, from *mâshâh*, *to draw out*—" because I have *drawn* him out of the water." But this is probably the Hebrew form given to a foreign word. In Coptic, *mo* = water, and *ushe* = saved. This is the explanation given by Josephus. The child was adopted by the princess. Tradition describes its beauty as so great that passers-by stood fixed to look at it, and laborers left their work to steal a glance (Jos. ii. 9, § 6). From this time for many years Moses must be considered as an Egyptian. In the Pentateuch this period is a blank, but in the N. T. he is represented as " educated in all the wisdom of the Egyptians " (EGYPT), and as " mighty in words and deeds " (Acts vii. 22). The following is a brief summary of the Jewish and Egyptian traditions which fill up the silence of the sacred writer. He was educated at Heliopolis (compare Str. xvii. 1), and grew up there as a priest, under his Egyptian name of Osarsiph or Tisithen. He was taught the whole range of Greek, Chaldee, and Assyrian literature. From the Egyptians especially he learned mathematics, to train his mind for the unprejudiced reception of truth (Philo, *V. M.* i. 5). " He invented boats and engines for building—instruments of war and hydraulics—hieroglyphics—division of lands " (Artapanus, in Euseb. *Præp. Evang.* ix. 27). (WRITING.) He taught Orpheus, and was hence called by the Greeks Musæus (*ib.*), and by the Egyptians Hermes (*ib.*). He taught grammar to the Jews, whence it spread to Phenicia and Greece (Eupolemus, in Clem. Alex. *Strom.*). He was sent on an expedition against the Ethiopians. He got rid of the serpents of the country to be traversed by turning baskets full of ibises upon them (Jos. ii. 10, § 2), and founded the city of Hermopolis to commemorate his victory (Artapanus, in Euseb. l. c.). He advanced to Saba, the capital of Ethiopia, and gave it the name of Meroe, from his adopted mother Merrhis, whom he buried there (*ib.*). Tharbis, the daughter of the king of Ethiopia, fell in love with him, and he returned in triumph to Egypt with her as his wife (Jos. *ib.*).—II. The nurture of his mother is probably spoken of as the link which bound him to his own people, and the time had at last arrived when he was resolved to reclaim his nationality. Here again the N. T. preserves the tradition in a distincter form than the account in the Pentateuch (Heb. xi. 24–26). According to Philo he led an ascetic life, in order to pursue his high philosophic speculations. According to the Egyptian tradition, although a priest of Heliopolis, he always performed his prayers according to the custom of his fathers, outside the walls of the city, in the open air, turning toward the sun-rising (Jos. *Ap.* ii. 2). The king was excited to anger by the priests of Egypt, who foresaw their destroyer (*ib.*), or by his own envy (Artapanus, l. c.). Various plots of assassination were contrived against him, which failed. The last was after he had already escaped across the Nile from Memphis, warned by his brother AARON, and when pursued by the assassin he killed him (*ib.*). The same general account of conspiracies against his life appears in Josephus (ii. 10). All that remains of these traditions in the sacred narrative is the simple and natural incident, that seeing an Israelite suffering the bastinado from an Egyptian (so Stanley, A. V. " an Egyptian smiting an Hebrew, one of his brethren " [i. e. smiting him fatally, killing him ; the Hebrew is a participle of the verb translated " slew " in the next verse]; see BLOOD, AVENGER OF ; also compare " prince " in ver. 14 with ver. 10), and thinking that they were alone, he slew the Egyptian, and buried the corpse in the sand. The fire of patriotism which thus turned him into a deliverer from the oppressors, turns him in the same story into the peace-maker of the oppressed. It is characteristic of the faithfulness of the Jewish records that his flight is there occasioned rather by the malignity of his countrymen than by the enmity of the Egyptians (compare Acts vii. 25–35). He fled into MIDIAN. Beyond the fact that it was in or near the peninsula of Sinai, its precise situation is unknown. There was a famous well (" the well," Ex. ii. 15) surrounded by tanks for the watering of the flocks of the Bedouin herdsmen. By this well the fugitive seated himself, and watched the gathering of the sheep. There were the Arabian shepherds, and there were also seven maidens, whom the shepherds rudely drove away from the water. The chivalrous spirit which had already broken forth in behalf of his oppressed countrymen, broke forth again in behalf of the distressed maidens. They returned unusually soon to their father (JETHRO), and told him of their adventure. Moses, who up to this time had been " an Egyptian " (Ex. ii. 19), now became for forty years (Acts vii. 30) an Arabian. He married ZIPPORAH, daughter of his host, to whom he also became the servant and shepherd (Ex. ii. 21, iii. 1). In the seclusion and simplicity of his shepherd-life he received his call as a prophet. The traditional scene of this great event is in the valley of *Shoayb*, or Hobab, on the N. side of *Jebel Mûsa*. Its exact spot is marked by the convent of St. Catharine, of which the altar is said to stand on the site of the Burning Bush. The original indications are too slight to enable us to fix the spot with any certainty. It was at " the back " of the " wilderness " at Horeb (Ex. iii. 1) : to which the Hebrew adds, whilst the LXX. omits, " the mountain of God." Upon the mountain was a well-known acacia (SHITTAH-TREE), the thorn-tree of the desert, spreading out its tangled branches, thick set with white thorns, over the rocky ground. This tree (but see BUSH 1) became the symbol of the Divine Presence : a flame of fire in the midst of it, in which the dry branches would naturally have crackled and burnt in a moment, but which played round it without consuming it. The rocky ground at once became " holy," and the shepherd's sandal was to be taken off no less than on the threshold of a palace or a temple (compare Acts vii. 29–33). The call or revelation was twofold—1. The declaration of the Sacred Name expresses the eternal self-existence of the One God. (JEHOVAH.) 2. The mission was given to Moses to deliver his people. The two signs are characteristic —the one of his past Egyptian life—the other of his active shepherd-life. In the rush of leprosy into his hand is the link between him and the people whom the Egyptians called a nation of lepers. In the transformation of his shepherd's staff is the glorification of the simple pastoral life, of which that staff was the symbol, into the great career which lay before it. He returns to Egypt from his exile. His Arabian wife and her two infant sons are with him. She is seated with them on the ass. He apparently walks by their side with his shepherd's staff. On the journey back to Egypt a mysterious incident occurred in the family (Ex. iv. 24–26). The most probable explanation seems to be, that at the caravanserai either Moses or Gershom was struck with what seemed to be a mortal illness. In some way this illness was connected by Zipporah with the fact that her son had not been circumcised. She instantly performed the rite, and threw the sharp instrument, stained with the fresh blood, at the feet of her husband, exclaiming in the agony of a mother's anxiety for the life of her child—" A bloody husband thou art, to cause the death of my son." Then, when the recovery from the illness took place, she exclaims again, " A bloody husband still thou art, but not so as to cause the child's death, but only to bring about his circumcision." Probably in consequence of this event, whatever it was, the wife and her children were sent back to JETHRO, and remained with him till Moses joined them at Rephidim (xviii. 2–6). After this parting he advanced into the desert, and at the same spot where he had had his vision encountered Aaron (iv. 27). From that meeting and coöperation we have the first distinct indication of his personal appearance and character. But beyond the slight glance at his infantine beauty, no hint of this grand personality is given in the Bible. What is described is rather the reverse. The only point there brought out is a singular and unlooked-for infirmity. "I am slow of speech and of a slow tongue." In the solution of this difficulty which Moses offers—" Send, I pray Thee, by the hand of him whom Thou wilt send" (i. e. make any one Thy apostle rather than me)—we read both the disinterestedness, which is the most distinct trait of his personal character, and the future relation of the two brothers. AARON spoke and acted for Moses, and was the permanent inheritor of the sacred staff of power. But Moses was the inspiring soul behind.—III. The history of Moses henceforth is the history of Israel for forty years. (EGYPT; EXODUS, THE; INSPIRATION; JOB; KORAH 4; LAW OF MOSES; MIRACLES; PASSOVER; PHARAOH 4; PLAGUES, THE TEN; SERPENT, THE BRAZEN; SINAI: WILDERNESS OF THE WANDERING.) It is important to trace his relation to his immediate circle of followers. In the Exodus, he takes the decisive lead on the night of the flight. Up to that point he and Aaron appear almost on an equality. But after that, Moses is usually mentioned alone. Aaron still held the second place. Another, nearly equal to Aaron, is HUR, of the tribe of Judah. His servant was Hoshea (afterward JOSHUA). MIRIAM always held the independent position to which her age entitled her. Her part was to supply the voice and song to her brother's prophetic power. But Moses is incontestably the chief personage of the history, in a sense in which no one else is described before or since. In the traditions of the desert, whether late or early, his name predominates over that of every one else. Of the "Books of Moses" (GENESIS; EXODUS; LEVITICUS; NUMBERS; DEUTERONOMY) he is the chief subject. The very name "Mosaic" has been in later times applied to the whole religion. It has sometimes been attempted to reduce this great character into a mere passive instrument of the Divine Will, as though he had himself borne no conscious part in the actions in which he figures, or the messages which he delivers. This, however, is as incompatible with the general tenor of the Scriptural account, as it is with the common language in which he has been described by the Church in all ages. He must be considered, like all the saints and heroes of the Bible, as a man of marvellous gifts, raised up by Divine Providence for a special purpose; but led into a closer communion with the invisible world than was vouchsafed to any other in the O. T. There are two main characters in which he appears, as a Leader, and as a Prophet. 1. As a Leader, his life divides itself into the three epochs—of the march to Sinai; the march from Sinai to Kadesh; and the conquest of the Trans-jordanic kingdoms. Of his natural gifts in this capacity we have but few means of judging. The two main difficulties which he encountered were the reluctance of the people to submit to his guidance, and the impracticable nature of the country which they had to traverse. The incidents with which his name was specially connected both in the sacred narrative, and in the Jewish, Arabian, and heathen traditions, were those of supplying water when most wanted. In the Pentateuch these supplies of water take place at Marah, at Horeb, at Kadesh, and in the land of Moab. The route through the wilderness is described as having been made under his guidance. The particular spot of the encampment is fixed by the cloudy pillar. But the direction of the people first to the Red Sea, and then to Mount Sinai, is communicated through Moses, or given by him. On approaching Palestine, the office of the leader becomes blended with that of the general or the conqueror. By Moses the spies were sent to explore the country. Against his advice took place the first disastrous battle at Hormah. To his guidance is ascribed the circuitous route by which the nation approached Palestine from the E., and to his generalship the two successful campaigns in which SIHON and OG were defeated. The narrative is told so shortly, that we are in danger of forgetting that at this last stage of his life Moses must have been as much a conqueror and victorious soldier as Joshua. 2. His character as a PROPHET is, from the nature of the case, more distinctly brought out. He is the first as he is the greatest example of a prophet in the O. T. In a certain sense, he appears as the centre of a prophetic circle, now for the first time named. His brother and sister were both endowed with prophetic gifts. The seventy elders, and Eldad and Medad also, all "prophesied" (Num. xi. 25–27). But Moses rose high above all these. With him the Divine revelations were made, "mouth to mouth, even apparently, and not in dark speeches, and the similitude of JEHOVAH shall he behold" (xii. 8). Of the especial modes of this more direct communication four great examples are given, corresponding to four critical epochs in his historical career. (1.) The appearance of the Divine presence in the flaming "BUSH" has been already noticed. No form is described. "The ANGEL," or "Messenger is spoken of as being "in the flame" (Ex. iii. 2–6). (2.) In the giving of the Law from Mount Sinai, the outward form of the revelation was a thick DARKNESS as of a thunder-cloud, out of which proceeded a voice (xix. 19, xx. 21). The revelation on this occasion was especially of the Name of JEHOVAH. On two occasions he is described as having penetrated within the darkness, and remained there, successively, for two periods of forty days, of which the second was spent in absolute seclusion and fasting (xxiv. 18, xxxiv. 28). Each of these periods was concluded by the production of the two slabs or tables of granite, containing the successive editions of the Ten Commandments; the first the writing of God, the second of Moses. (3.) Nearly at the close of those communications in the mountains of Sinai an especial revelation was made to him personally. In the despondency produced by the apostasy of the molten calf, he besought Jehovah to show him "His glory." But the Divine answer which granted his request in part, announced that an actual vision of God was impossible. "Thou canst not see my face; for there shall no man see my face and live." He was commanded to hew two blocks of stone, like those which he had destroyed. He was to come absolutely alone. He took his place on a well-known or prominent rock ("the rock," xxxiii. 21). The cloud passed by (xxxiv. 5, xxxiii. 22). A voice proclaimed the two immutable attributes of God, Justice and Love—in words which became part of the religious creed of Israel and of the world (xxxiv. 6, 7). (4.) The fourth mode of Divine manifestation was that which is described as commencing at this juncture, and which continued with more or less continuity through the rest of his career. Immediately after the catastrophe of the worship of the calf, and apparently in consequence of it, Moses removed the chief tent outside the camp, and invested it with a sacred character under the name of "the Tent or Tabernacle of the Congregation" (xxxiii. 7). This tent became henceforth the chief scene of his communications with God. During these communications a peculiarity is mentioned apparently not seen before. On his final descent from Mount Sinai, after his second long seclusion, a splendor shone on his face, as if from the glory of the Divine Presence.—There is another form of the prophetic gift in which Moses more nearly resembles the later prophets, viz. the poetical form of composition which characterizes the Jewish prophecy generally. These poetical utterances, whether connected with Moses by ascription or by actual authorship (Pentateuch), enter so largely into the full Biblical conception of his character, that they must be here mentioned. (*a.*) "The song which Moses and the children of Israel sang" (after the passage of the Red Sea, Ex. xv. 1–19). To this probably allusion is made in Rev. xv. 2, 3—"the song of Moses the servant of God." (*b.*) A fragment of a war-song against Amalek (Ex. xvii. 16). (*c.*) A fragment of a lyrical burst of indignation (xxxii. 18). (*d.*) The fragments of war-songs in Num. xxi. 14, 15, 27–30, preserved in the "book of the wars of Jehovah" (Num. xxi. 14); and the address to the well (xxi. 16–18). (*e.*) The song of Moses (Deut. xxxii. 1–43) setting forth the greatness and the failings of Israel. (*f.*) The blessing of Moses on the tribes (xxxiii. 1–29). (*g.*) The 90th Psalm, "A prayer of Moses, the man of God." (Psalms, Book of.) How far the gradual development of these revelations or prophetic utterances had any connection with his own character and history, the materials are not such as to justify any decisive judgment. His Egyptian education must, on the one hand, have supplied him with much of the ritual of the Israelite worship. The coincidences between the arrangements of the priesthood, the dress, the sacrifices, the ark, in the two countries, are decisive. On the other hand, the proclamation of the Unity of God implies distinct antagonism, almost a conscious recoil, against the Egyptian system. And the absence of the doctrine of a future state proves at least a remarkable independence of the Egyptian theology, in which that great doctrine held so prominent a place. The prophetic office of Moses can only be fully considered in connection with his whole character and appearance (Hos. xii. 13). He was in a sense peculiar to himself the founder and representative of his people. And, in accordance with this complete identification of himself with his nation, is the only strong personal trait which we are able to gather from his history (Num. xii. 3). The word "meek" is hardly an adequate reading of the Hebrew term, which should be rather *much enduring*. It represents what we should now designate *disinterested*. All that is told of him indicates a withdrawal of himself, a preference of the cause of his nation to his own interests, which makes him the most complete example of Jewish patriotism (Ex. ii. 11, 14, iv. 13, v. 4, xxxii. 10, 32; Num. xi. 29). His sons (Eliezer 2; Gershom 1) were not raised to honor. The leadership of the people passed, after his death, to another tribe. In the books which bear his name, Abraham, and not himself, appears as the real father of the nation. In exact conformity with his life is the account of his end. Deuteronomy describes, and is, the long, last farewell of the prophet to his people. It takes place on the first day of the eleventh month of the fortieth year of the wanderings, in the plains of Moab (Deut. i. 3, 5). (Abel-shittim.) He is described as 120 years of age, but with his sight and his freshness of strength unabated (xxxiv. 7). The address from ch. i. to ch. xxx. contains the recapitulation of the Law. Joshua is then appointed his successor. The Law is written out, and ordered to be deposited in the Ark (xxxi.). The song and the blessing of the tribes conclude the farewell (xxxii., xxxiii.). And then comes the mysterious close. As if to carry out to the last the idea that the prophet was to live not for himself, but for his people, he is told that he is to see the good land beyond the Jordan, but not to possess it himself. The sin for which this penalty was imposed on the prophet was because he and Aaron rebelled against Jehovah, and "believed Him not to sanctify Him," in the murmurings at Kadesh (Num. xx. 12, xxvii. 14; Deut. xxxii. 21), or (Ps. cvi. 33) because he spoke unadvisedly with his lips. It seems to have been a feeling of distrust (Num. xx. 10). He ascends a mountain in the range which rises above the Jordan valley. The mountain-tract was known by the general name of "the pisgah." Its summits apparently were dedicated to different divinities (Num. xxiii. 14). On one of these, consecrated to Nebo, Moses took his stand, and surveyed the four great masses of Palestine W. of the Jordan—so far as it could be discerned from that height. The view has passed into a proverb for all nations. "So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah, and He buried him in a 'ravine' in the land of Moab, 'before' Beth-peor—but no man knoweth of his sepulchre unto this day . . . . And the children of Israel wept for Moses in the plains of Moab thirty days" (Deut. xxxiv. 5–8). This is all that is said in the sacred record. Jewish, Arabian, and Christian traditions have labored to fill up the detail. His grave, though studiously concealed in the sacred narrative, is shown by the Mussulmans on the *west* (and therefore the wrong) side of the Jordan, between the Dead Sea and St. Saba. In the O. T. the name of Moses does not occur so frequently, after the close of the Pentateuch, as might be expected. (Manasseh 5.) In the Psalms and the Prophets, however, he is frequently named as the chief of the prophets. In the N. T. he is referred to partly as the representative of the Law (e. g. Mat. xix. 7, 8; Mk. x. 3, &c.), and in the vision of the Transfiguration, where he appears side by side with Elijah. As the author of the Law he is contrasted with Christ, the Author of the Gospel: "The law was given by Moses" (Jn. i. 17). The ambiguity and transitory nature of his glory is set against the permanence and clearness of Christianity (2 Cor. iii. 13–18), and his mediatorial character against the unbroken communication of God in Christ (Gal. iii. 19). His "service" of God is contrasted with Christ's sonship (Heb. iii. 5, 6). But he is also spoken of as a likeness of Christ; and, as this is a point of view which has been almost lost in the Church, compared with the more familiar comparisons of Christ to Adam, David, Joshua, and yet has as firm a basis in fact as any of them, it may be well to draw it out in detail. (1st.) Moses is, as it would seem, the only character of the O. T. to whom Christ expressly likens Himself—"Moses wrote of me" (Jn. v. 46), i. e. in Deut. xviii. 15, 18, 19. This suggests three main points of likeness:—(*a.*) Christ was, like Moses, the great Prophet of the people—the last, as Moses was the first (compare 1 Cor. x. 2). (*b.*) Christ, like Moses, is a Lawgiver: "Him shall ye hear." (*c.*) Christ, like Moses, was a Prophet, out of the midst of the nation—"from their brethren." As Moses was the entire representative of his people, feeling for them more than for himself, absorbed in their interests, hopes, and fears, so, with reverence be it said, was Christ. (2d.) In Heb. iii. 1–19, xii. 24–29, and Acts vii. 37, Christ is described, though more obscurely, as the Moses of the new dispensation—as the Apostle, or Messenger, or Mediator, of God to the people—as the Controller and Leader of the flock or household of God. (3d.) The details of their lives are sometimes, though not often, compared (Acts vii. 24–28, 35). In Jude 9 is an allusion to an altercation between Michael and Satan over the body of Moses. It probably refers to a lost apocryphal book, mentioned by Origen, called the "Ascension, or Assumption of Moses," and to the concealment of the body to prevent idolatry.

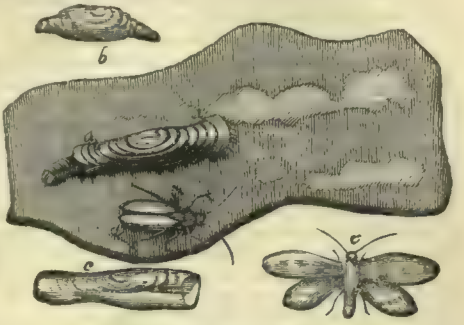
* **Mo'ses, Books of.** Pentateuch.

Mo-sol'lam (fr. Gr.) = Meshullam 11 (1 Esd. ix. 14; compare Ezr. x. 15).

Mo-sol'la-mon (fr. Gr.) = Meshullam 10 (1 Esd. viii. 44; compare Ezr. viii. 16).

* **Mote,** the A. V. translation of Gr. *karphos* (literally *something dry*, i. e. any small dry particle, as of chaff, wood, &c., *a twig*, *mote*, put as the emblem of lesser faults, Rbn. *N. T. Lex.*) (Mat. vii. 3–5; Lk. vi. 41, 42).

Moth (Heb. *'âsh ;* Gr. *sês*). By the Hebrew and Greek words we are certainly to understand some species of clothes-moth (*Tinea*). Reference to the destructive habits of the clothes-moth is made in Job xiii. 28; Ps. xxxix. 11; Is. l. 9, li. 8; Hos. v. 12; Mat. vi. 19, 20; Lk. xii. 33; Jas. v. 2; and in Ecclus. xix. 3, xlii. 13; indeed in nearly every instance where mention of this insect is made, it is in reference to its destroying garments. In Job iv. 19 the A. V. has "(which) are crushed before the moth," i. e. (so Mr. Barnes) the most feeble of all objects may crush man; but Gesenius translates *they are crushed as by the moth*, i. e. as if moth-eaten. In Job xxvii. 18, "He buildeth his house as a moth," allusion is made either to the well-known case of the *Tinea pellionella*, or some allied species, or else to the leaf-building larvæ of some other member of the order *Lepidoptera.* Dress; Worm 1.



Clothes-moth (*Tinea pellionella*).

a. Larva in a case constructed out of the substance on which it is feeding.
b. Case cut at the ends.
c. Case cut open by the larva for enlarging it.
d. e. The perfect insect.

Moth'er (Heb. *êm ;* Gr. *mêtêr*). The superiority of the Hebrew over all contemporaneous systems of legislation and of morals is strongly shown in the higher estimation of the mother in the Jewish family, as contrasted with modern Oriental, as well as ancient Oriental and classical usage. The "king's mother," as appears in the case of Bath-sheba, was treated with especial honor (1 K. ii. 19; Ex. xx. 12; Lev. xix. 3; Deut. v. 16, xxi. 18, 21; Prov. x. 1, xv. 20, xvii. 25, xxix. 15, xxxi. 1, 30). Child; Cooking; Daughter; Dress; Education; Father; Kindred; Marriage; Queen; Women.

* **Mould'y** [*ou* as *o* in *note*], the A. V. translation, after the LXX., Kimchi, &c. (Josh. ix. 5, 12 only) of Heb. *mik·kudîm* (= *crumbs* of bread, Ges., Fü.), once translated "cracknels."

Mount, Moun'tain, properly, an eminence higher than a hill. In the O. T. our translators have employed this word to represent—(1.) the Heb. *har*, with its derivative or kindred *hârâr* or *herer ;* and (2.) the Chal. *tûr* (Dan. ii. 35, 45 only). In the N. T. it is confined almost exclusively to representing the Gr. *oros.* The Heb. *har*, like the Eng. "mountain," is employed both for single eminences more or less isolated, e. g. Sinai, Gerizim, Ebal, Zion, and Olivet, and for ranges, e. g. Lebanon. It is also applied to a mountainous country or district, as the "mountain (or 'mountains') of Judah" (Josh. xi. 21, xx. 7), "Mount Ephraim" (2 Chr. xv. 8). The various eminences or mountain-districts to which the word *har* is applied in the O. T. are:—Abarim; Amana; of the Amalekites; Mountain of the Amorites; Ararat; Baalah; Baal-hermon; Bashan; Bethel; Bether; Carmel; Corruption; Ebal; Ephraim; Ephron; Esau; Gaash; Gerizim; Gilboa; Gilead; Halak; Heres; Hermon; Hor (2.); Horeb; of Israel; Jearim; Judah; Lebanon; Olivet, or of Olives; Mizar; Moriah; Naphtali; Nebo; Paran; Perazim; Samaria; Seir; Sephar; Sinai; Sion, Sirion, or Shenir (all names for Hermon); Shapher; Tabor; Zalmon; Zemaraim; Zion. The "Mount of the Valley" was a district on the E. of Jordan, within the territory allotted to Reuben (Josh. xiii. 19), containing a number of towns. The frequent occurrence throughout the Scriptures of personification of the natural features of the country is very remarkable. The following are, it is believed, all the words used with this object in relation to mountains or hills:—1. *Head* (Heb. *rôsh*), Gen. viii. 5; Ex. xix. 20; Deut. xxxiv. 1; 1 K. xviii.

42 (A. V. "top"). 2. *Ears* (Heb. *aznôth*), Aznoth-Tabor, Josh. xix. 34: possibly in allusion to some projection on the top of the mountain. 3. *Shoulder* (Heb. *câthêph*), Deut. xxxiii. 12; Josh. xv. 8, and xviii. 16 ("side"). 4. *Side* (Heb. *tsad*), used in reference to a mountain in 1 Sam. xxiii. 26; 2 Sam. xiii. 34. 5. *Loins* or *flanks* (Heb. *cislôth*), Chisloth-Tabor, Josh. xix. 12; also in the name of a village, probably situated on this part of the mountain, Chesulloth, i. e. the *loins* (Josh. xix. 18). 6. *Rib* (Heb. *tsêlâ'*), used once, in speaking of the Mount of Olives, 2 Sam. xvi. 13, and there translated "side." 7. *Back* (Heb. *shĕchem*), possibly the root of the name of the town Shechem, from its situation, as it were, on the back of Gerizim. 8. *Thigh* (Heb. *yarchâh*), applied to Mount Ephraim, Judg. xix. 1, 18; and to Lebanon, 2 K. xix. 23; Is. xxxvii. 24; used also for the "sides" of a cave, 1 Sam. xxiv. 3. 9. The Hebrew word translated "covert" in 1 Sam. xxv. 20 is *sêther*, from *sâthar*, *to hide*, and probably refers to the shrubbery or thicket through which Abigail's path lay. In this passage "hill" should be "mountain." The Chal. *tûr* is the name still given to the Mount of Olives, the *Jebel et-Tûr*. —*Sermon on the Mount;* see Jesus Christ.—See also High Places.

Mount = a mound or bulwark anciently used in military operations; the A. V. translation of Heb. *mutstsâb* (Is. xxix. 3), and *sôlĕlâh* (Jer. vi. 6, &c.). The latter is sometimes translated "bank" (2 Sam. xx. 15, &c.). War.

Moun'tain of the Am'o-rites, specifically mentioned Deut. i. 19, 20 (compare 44). It seems to be the range about eighty or ninety miles nearly S. from Hebron, which rises abruptly from the plateau of *et-Tîh*, running from a little S. of W. to the N. of E., and of which the extremities are the *Jebel 'Araif en-Nâkah* westward, and the *Jebel el-Mukrâh* eastward, and from which line the country continues mountainous all the way to Hebron. Wilderness of the Wandering.

Mourn'ing. The number of words (about eleven Hebrew and as many Greek) employed in Scripture to express the various actions characteristic of mourning, shows in a great degree the nature of the Jewish customs in this respect. They appear to have consisted chiefly in the following particulars:—1. Beating the breast or other parts of the body. 2. Weeping and screaming in an excessive degree. 3. Wearing sad-colored garments. 4. Songs of lamentation. 5. Funeral feasts. 6. Employment of persons, especially women, to lament.—I. One marked feature of Oriental mourning is what may be called its studied publicity, and the careful observance of the prescribed ceremonies (Gen. xxiii. 2; Job i. 20, ii. 8; Is. xv. 3, &c.).—II. Among the particular forms observed may be mentioned—*a.* Rending the clothes (Gen. xxxvii. 29, 34, xliv. 13, &c.). (Dress.) *b.* Dressing in sackcloth (Gen. xxxvii. 34; 2 Sam. iii. 31, xxi. 10, &c.). *c.* Ashes, dust, or earth sprinkled on the person (2 Sam. xiii. 19, xv. 32, &c.). *d.* Black or sad-colored garments (2 Sam. xiv. 2; Jer. viii. 21, &c.). *e.* Removal of ornaments or neglect of person (Deut. xxi. 12, 13; 2 Sam. xix. 24, &c.). (Anointing; Nail.) *f.* Shaving the head, plucking out the hair of the head or beard (Lev. x. 6; 2 Sam. xix. 24, &c.). *g.* Laying bare some part of the body (Is. xx. 2, xlvii. 2, &c.). *h.* Fasting or abstinence in meat and drink (2 Sam. i. 12, iii. 35, xii. 16, 22, &c.). (Fasts.) *i.* In the same direction may be mentioned diminution in offerings to God, and prohibition to partake in sacrificial food (Lev. vii. 20; Deut. xxvi. 14, &c.). *k.* Covering the "upper lip," i. e. the lower part of the face, and sometimes the head, in token of silence (Lev. xiii. 45; 2 Sam. xv. 30, xix. 4, &c.). *l.* Cutting the flesh (Jer. xvi. 6, 7, xli. 5). (Cuttings in the Flesh.) Beating the body (Ez. xxi. 12; Jer. xxxi. 19). *m.* Employment of persons hired for the purpose of mourning (Eccl. xii. 5; Jer. ix. 17; Am. v. 16; Mat. ix. 23). (Minstrel.) *n.* Akin to this usage the custom for friends or passers-by to join in the lamentations of bereaved or afflicted persons (Gen. l. 3; Judg. xi. 40; Job ii. 11, xxx. 25, &c.). *o.* The sitting or lying posture in silence indicative of grief (Gen. xxiii. 3; Judg. xx. 26, &c.). *p.* Mourning feast and cup of consolation (Jer. xvi. 7, 8). The period of mourning varied. In the case of Jacob it was seventy days (Gen. l. 3); of Aaron (Num. xx. 29), and Moses (Deut. xxxiv. 8), thirty. A further period of seven days in Jacob's case (Gen. l. 10). Seven days for Saul, which may have been an abridged period in time of national danger (1 Sam. xxxi. 13).—III. Similar practices are noticed in the Apocryphal books.—IV. In Jewish writings not Scriptural, these notices are in the main confirmed, and in some cases enlarged.—V. In the last place we may mention—*a.* the idolatrous "mourning for Tammuz" (Ez. viii. 14), as indicating identity of practice in certain cases among Jews and heathens; and the custom in later days of offerings of food at graves (Ecclus. xxx. 18). *b.* The prohibition, both to the high-priest and to Nazarites, against going into mourning even for a father or mother (Lev. xxi. 10, 11; Num. vi. 7). The inferior priests were limited to the cases of their near relatives (Lev. xxi. 1, 2, 4). *c.* The food eaten during the time of mourning was regarded as impure (Deut. xxvi. 14; Jer. xvi. 5, 7; Ez. xxiv. 17; Hos. ix. 4).—VI. When we turn to heathen writers we find similar usages prevailing among various nations of antiquity (Egyptians, Greeks, Romans, &c.).—VII. With the practices above mentioned, Oriental and other customs, ancient and modern, in great measure agree. D'Arvieux says, Arab men are silent in grief, but the women scream, tear their hair, hands, and face, and throw earth or sand on their heads. The older women wear a blue veil and an old abba by way of mourning-garments. They also sing the praises of the deceased. Niebuhr says both Mohammedans and Christians in Egypt hire wailing-women, and wail at stated times. Burckhardt says the women of Atbara in Nubia shave their heads on the death of their nearest relatives—a custom prevalent also among several of the peasant-tribes of Upper Egypt. He also mentions wailing-women, and a man in distress besmearing his face with dirt and dust in token of grief. In the Arabian Nights are frequent allusions to similar practices. They also mention ten days and forty days as periods of mourning. Lane, speaking of the modern Egyptians, says, "After death the women of the family raise cries of lamentation called *welwelêh* or *wilwâl*, uttering the most piercing shrieks, and calling upon the name of the deceased, 'O, my master! O, my resource! O, my misfortune! O, my glory!' (see Jer. xxii. 18). The females of the neighborhood come to join with them in this conclamation: generally, also, the family send for two or more *neddâbehs*, or public wailing-women. Each brings a tambourine, and beating them they exclaim, 'Alas for him!' The female relatives, domestics, and friends, with their hair dishevelled, and sometimes with rent clothes, beating their faces, cry in like manner, 'Alas for him!' These make no alteration in dress, but women, in some cases, dye their shirts, head-veils, and handkerchiefs of a dark-blue color. They visit the tombs at stated periods" (*Mod. Eg.* iii. 152, 171, 195). One of the most remarkable instances of traditional customary lamentation is found in the weekly wailing of the Jews at JERUSALEM at a spot as near to the Temple as could be obtained. (BURIAL; TOMB.) Spiritual mourning, or that sorrow in view of sin which is connected with true repentance, appears to be especially meant in Mat. v. 4; Jas. iv. 9, and some other passages (compare 2 Cor. vii. 10).

Mouse (Heb. *'achbâr*) occurs in Lev. xi. 29; 1 Sam. vi. 4, 5; Is. lxvi. 17. The Hebrew word is probably generic, and not intended to denote any particular species of mouse. The original word denotes a field-ravager, and may therefore comprehend any destructive rodent. Probably, however, in 1 Sam. vi. 5, "the mice that mar the land" may include and more particularly refer to the short-tailed field-mice (*Arvicola agrestis*, Flem.), which Kitto says cause great destruction to the corn-lands of Syria. About fifty years ago, some of the English royal forests were threatened with total destruction by this animal. In one, Dean Forest, nearly 30,000 short-tailed field-mice were caught in traps and pits in 1813, and probably a far greater number destroyed by weasels, owls, and other predatory creatures. In New Forest, also, many thousands were taken and destroyed that year in the same way.

* **Mouth** (Heb. usually *peh*; Gr. *stoma*) is used in the Scriptures both literally of men and beasts (Gen. viii. 11, xxv. 28, margin; Ex. iv. 11 ff.; Ps. xxii. 21; Mat. xv. 11, &c.), and figuratively of God (2 Chr. xxxv. 22; Mat. iv. 4, &c.), of inanimate things (Gen. iv. 11, xxix. 2 ff., xlii. 27, &c.), &c. It is put by metonymy for a *speaker* (Ex. iv. 16, &c.), *speech* or *words* (Ps. xlix. 13, margin, &c.), *command* (Gen. xlv. 21, margin; Num. iii. 16, margin, &c.), &c. To "speak with one mouth to mouth" (Num. xii. 8) = to speak in person, without mediator or interpreter. "With one mouth" (1 K. xxii. 13, &c.) = with one voice or accord. To "put worse in one's mouth" (Ex. iv. 15, &c.) = to suggest what one shall say. The law is "in one's mouth" (Ex. xiii. 9), i. e. is often spoken of. To "lay one's hand upon his mouth" (Judg. xviii. 19, &c.) denotes silence. See further in Ges. *Heb. Lex.*, Rbn. *N. T. Lex.*

Mow'ing [mo-]. As the great heat of the climate in Palestine and other similarly situated countries soon dries up the herbage itself, hay-making in our sense of the term is not in use. The "king's mowings" (Am. vii. 1), i. e. mown grass (Ps. lxxii. 6), may perhaps refer to some royal right of early pasturage for the use of cavalry (compare 1 K. xviii. 5). AGRICULTURE; GRASS; HAY; TAXES.

Mo'za (fr. Heb. = *a going forth, fountain*, Ges.; *origin, descent*, Fü.). **1.** Son of Caleb the son of Hezron (1 Chr. ii. 46).—**2.** Son of Zimri, and descendant of Saul (viii. 36, 37, ix. 42, 43).

Mo'zah (fr. Heb. = MOZA? Ges.; *place of reeds*, Fü.; see below), a city of Benjamin (Josh. xviii. 26 only), named between Chephirah and Rekem; site unknown. Interpreting the name according to its Hebrew derivation, it may = *the spring-head*—the place at which the water of a spring gushes out (Stanley). A place of this name is mentioned in the Mishna as follows:—"There was a place below Jerusalem named Motsa; thither they descended and gathered willow-branches," i. e. for the "Feast of Tabernacles" so called. To this the Gemara adds, "the place was a Colonia, i. e. exempt from the king's tribute." Schwarz would identify Mozah with the present *Kulônieh*, a village about four miles W. of Jerusalem on the Jaffa road, at the entrance of the great *Wady Beit Hanînah*.

* **Muf'flers**, the A. V. translation of Heb. pl. *rĕ'âlôth* = *veils*, as a female ornament, so called from their tremulous or fluttering motion, Ges., Fü. (Is. iii. 19).

Mul'ber-ry-trees (Heb. *bĕchâîm*, pl. of *bâchâ*) occurs only in 2 Sam. v. 23, 24, and 1 Chr. xiv. 14. Mr. Houghton, the original author of the present article, considers it impossible to determine the kind of tree denoted by the Hebrew word. The Jewish Rabbis, with several modern versions, make the Heb. *bâchâ* = the mulberry-tree; others retain the Hebrew word. Celsius (*Hierob.* i. 335) believes the Heb. *bâchâ* = a tree of similar name mentioned in a MS. work of the Arabic botanical writer Abu'l Fadli, viz. some species of *Amyris* or *Balsamodendron*. Dr. Royle refers the Heb. *bâchâ* to the Ar. *Shajrat-al-bak*, *the gnat-tree*, which he identifies with some species of poplar. Rosenmüller follows the LXX. of 1 Chr. xiv. 14, and believes *pear-trees* are signified. As to the claim of the mulberry-tree to represent the *bĕchâîm* of Scripture, it is difficult to see any foundation for such an interpretation. The tree of which Abu'l Fadli speaks, and which Sprengel identifies with *Amyris Gileadensis*, Lin. (SPICE), cannot denote the *bâchâ* of the Hebrew Bible; for plants of this family are tropical shrubs, and never could have grown in the valley of Rephaim. The explanation given by Royle, that some poplar is signified, is untenable; for the Heb. *bâchâ* and the Ar. *baka* are clearly distinct both in form and signification. Though there is no evidence to show that the mulberry-tree occurs in the Hebrew Bible, yet the fruit of this tree is mentioned in 1 Mc. vi. 34 (Gr. *moron*), the "blood" (juice) of grapes and mulberries having been shown to the elephants of Antiochus Eupator, in order to irritate them and make them more formidable opponents to the army of the Jews. It is well known that many animals are enraged when they see blood or any thing of its color. SYCAMINE-TREE.

Mule, the mixed offspring of the HORSE and ASS; the A.V. translation of the following Hebrew words: —1. *Pered*, *Pirdâh*, the common and fem. Hebrew nouns to express the "mule;" the first of which occurs in numerous passages of the Bible, the latter only in 1 K. i. 33, 38, 44. It is an interesting fact that we do not read of mules till the time of David, just at the time when the Israelites were becoming well acquainted with horses. After this time horses and mules are in Scripture often mentioned together. In Ezr. ii. 66 and Neh. vii. 68, we read of 245 mules; in 2 Sam. xiii. 29, all the king's sons had mules. Absalom rode on a mule in the battle of the wood of Ephraim, when the animal went away from under him and so caused his death. Mules were among the presents brought to Solomon year by year (1 K. x. 25). The Levitical law forbade the coupling together of animals of different species (Lev. xix. 19), hence the mules were probably imported. The Tyrians, after Solomon's time, were supplied with horses and mules from Armenia (Togarmah) (Ez. xxvii. 14). Michaelis conjectures that the Israelites first became acquainted with mules in the war which David carried on with the king of Nisibis (Zobah) (2 Sam. viii. 3, 4). In Solomon's time it is possible that mules from Egypt occasionally accompanied the horses which we know the king of Israel obtained from that country; for though the mule is not of frequent occurrence in the monuments of Egypt, yet it is not easy to believe that the Egyptians were not well acquainted with this animal. It would appear that only kings and great men rode on mules. We do not read of mules at all in the N. T., perhaps, therefore, they had ceased to be imported.—2. *Recchesh* (DROMEDARY 2).—3. *Yêmim* is found only in Gen. xxxvi. 24, where the A. V. has "mules" as the rendering of the word. The passage is one concerning which various explanations have been attempted. Whatever may be the proper translation of the passage, it is quite certain that the A. V. is incorrect in its rendering:—"This was that ANAH that found the mules in the wilderness as he fed the asses of Zibeon his father." The most probable explanation is that which interprets *yêmim* = *warm springs*, as the Vulgate has it. The celebrated hot springs of Callirhoë (LASHA?) are on the eastern side of the Dead Sea, in *Wa'ly Zerka Ma'in.* CAMEL 4; DROMEDARY 3.

Mup'pim (Heb. *darknesses*, i. e. *sorrow*, *misery*, Fü.), a Benjamite, and one of the fourteen descendants of Rachel who belonged to the original colony of the sons of Jacob in Egypt (Gen. xlvi. 21). Commentatórs generally consider Muppim = SHUPHAM in Num. xxvi. 39, and SHEPHUPHAN in 1 Chr. viii. 5. Many also with Lord A. C. Hervey consider Muppim = SHUPPIM in 1 Chr. vii. 12, 15; but Dr. P. Holmes (in Kitto) regards Muppim as the grandson of Benjamin and son of Bela, and concludes that Shuppim was a nephew of Muppim.

Mur'der. The principle on which the act of taking the life of a human being was regarded by the Almighty as a capital offence is stated on its highest ground as an outrage on the likeness of God in man, to be punished even when caused by an animal (Gen. ix. 5, 6; see also Jn. viii. 44; 1 Jn. iii. 12, 15). Its secondary or social ground appears to be implied in the direction to replenish the earth which immediately follows (Gen. ix. 7). The postdiluvian command was limited by the LAW OF MOSES, which, while it protected the accidental homicide, defined with additional strictness the crime of murder. It prohibited compensation or reprieve of the murderer, or his protection if he took refuge in the refuge city, or even at the altar of Jehovah (Ex. xxi. 12, 14; Lev. xxiv. 17, 21; 1 K. ii. 5, 6, 31; BLOOD; CITY OF REFUGE.) Bloodshed even in warfare was held to involve pollution (Num. xxxv. 33, 34; Deut. xxi. 1, 9; 1 Chr. xxviii. 3). It is not certain whether a master who killed his slave was punished with death (Ex. xxi. 20). No punishment is mentioned for suicide attempted, nor does any special restriction appear to have attached to the property of the suicide (2 Sam. xvii. 23). Striking a pregnant woman so as to cause her death was punishable with death (Ex. xxi. 23). If an animal known to be vicious caused the death of any one, not only was the animal destroyed, but the owner also, if he had taken no steps to restrain it, was held guilty of murder (ver. 29, 31). The duty of executing punishment on the murderer is in the Law expressly laid on the "revenger of blood;" but the question of guilt was to be previously decided by the Levitical tribunal. (BLOOD, AVENGER OF; MANSLAYER; PUNISHMENTS.) In regal times the duty of execution of justice on a murderer seems to have been assumed to some extent by the sovereign, as well as the privilege of pardon (2 Sam. xiii. 39, xiv. 7, 11; 1 K. ii. 34). It was lawful to kill a burglar taken at night in the act, but unlawful to do so after sunrise (Ex. xxii. 2, 3).

* **Mur'rain** = a plague or pestilence among cattle; the A. V. translation of Heb. *deber* in Ex. ix. 3 and margin of Ps. lxxviii. 50; elsewhere translated "pestilence" or "plague." PLAGUE, note [1]; PLAGUES, THE TEN.

Mu'shi (Heb. probably = *felt out by Jehovah*, Ges.; *the one withdrawn* from men, Fü.), son of MERARI, the son of LEVI (Ex. vi. 19; Num. iii. 20; 1 Chr. vi. 19, 47, xxiii. 21, 23, xxiv. 26, 30).

* **Mu'shites** = descendants of MUSHI; a family of MERARITE Levites (Num. iii. 33, xxvi. 58).

Mu'sic. The inventor of musical instruments, like the first poet and the first forger of metals, was a Cainite. According to Gen. iv., JUBAL the son of Lamech was "the father of all such as handle the harp and organ," i. e. of all players upon stringed and wind instruments. The first mention of music in the times after the Deluge is in the narrative of Laban's interview with Jacob ("with songs, with tabret, and with harp;" Gen. xxxi. 27). (HYMN; TIMBREL.) So that, in whatever way it was preserved, the practice of music existed in the upland country of Syria, and of the three possible kinds of musical instruments, two were known and employed to accompany the song. The three kinds are alluded to in Job xxi. 12. On the banks of the Red Sea sang Moses and the children of Israel their triumphal song of deliverance from the hosts of Egypt; and Miriam, in celebration of the same event, exercised one of her functions as a prophetess by leading a procession of the women of the camp, chanting in chorus the burden to the song of Moses, "Sing ye to Jehovah, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea" (Ex. xv. 21). (DANCE 2.) The triumphal hymn of Moses had unquestionably a religious character about it, but the employment of a rude kind of music in religious service, though idolatrous, is more distinctly marked in the festivities at the erection of the golden calf (xxxii. 17, 18). The silver trumpets made by the metal workers of the Tabernacle, and used to direct the movements of the camp, point to music of a very simple kind (Num. x. 1–10; CORNET). The song of Deborah and Barak (Judg. v.) is cast in a distinctly metrical form, and was probably intended to be sung with a musical accompaniment as one of the people's songs (compare xi. 34). The simpler impromptu with which the women from the cities of Israel greeted David after the slaughter of the Philistine, was apparently struck off on the spur of the moment, under the influence of the wild joy with which they welcomed their national champion, "the darling of the songs of Israel" (1 Sam. xviii. 6, 7). Up to this time we meet with nothing like a systematic cultivation of music among the Hebrews, but the establishment of the schools of the prophets appears to have supplied this want. Whatever the students of these schools may have been taught, music was an essential part of their practice. (PROPHET.) Professional musicians soon became attached to the court. David seems to have gathered round him "singing men and singing women" (2 Sam. xix. 35). Solomon did the same (Eccl. ii. 8), adding to the luxury of his court by his patronage of art, and obtaining a reputation himself as no mean composer (1 K. iv. 32).—But the Temple was the great school of music, and it was consecrated to its highest service in the worship of Jehovah. Before, however, the elaborate arrangements had been made by David for the temple choir, there must have been a considerable body of musicians throughout the country (2 Sam. vi. 5), and in the procession which accompanied the Ark from the house of Obed-edom, the LEVITES, with Chenaniah at their head, who had acquired skill from previous training, played on psalteries, harps, and cymbals, to the words of the psalm of thanksgiving which David had composed for the occasion (1 Chr. xv., xvi.). It may be that the Levites all along had practised music, and that some musical service was part of the worship of the Tabernacle. The position which they occupied among the other tribes naturally favored the cultivation of an art which is essentially characteristic of a leisurely and peaceful life. The three great divisions of the tribe had each a representative family in the choir. (ASAPH; HEMAN; JEDUTHUN.) Asaph himself appears to have played on the cymbals (xvi. 5; CYMBAL), and this was the case with the other leaders (xv. 19), perhaps to mark the time more distinctly, while the rest of the band played on psalteries and harps. The singers were distinct from both, as is evident in Ps. lxviii. 25, "the singers went before, the players on instruments followed after, in the midst of the damsels playing with timbrels;" unless the "singers" here = the cymbal-players, like Heman, Asaph, and Ethan, who, in 1 Chr. xv. 19, are called "singers," and perhaps, while giving the time with their cymbals, led the choir with their voices. The "players on instruments" (Heb. *nôgĕnim*) were the performers upon stringed instruments, like the psaltery and harp. The "players on instruments" (Heb. *hôlĕlim* or *chôlĕlîm*) in Ps. lxxxvii. 7, were different from these last, and were properly pipers or performers on perforated wind-instruments (1 K. i. 40). "The damsels playing with timbrels" (compare 1 Chr. xiii. 8) seem to indicate that women took part in the Temple choir (xxv. 5, 6; Ezr. ii. 65). The trumpets, mentioned among the instruments played before the Ark (1 Chr. xiii. 8), appear to have been reserved for the priests alone (xv. 24, xvi. 6). As they were also used in royal proclamations (2 K. xi. 14), they were probably intended to set forth by way of symbol the royalty of JEHOVAH, the theocratic King of His people, as well as to sound the alarm against His enemies (2 Chr. xiii. 12). The altar was the table of Jehovah (Mal. i. 7), and the sacrifices were His feasts (Ex. xxiii. 18), so the solemn music of the Levites corresponded to the melody by which the banquets of earthly monarchs were accompanied (2 Chr. v. 12, 13, vii. 6, xxix. 27, 28). The Temple was His palace, and as the Levite sentries watched the gates by night they chanted the songs of Zion; one of these is probably Ps. cxxxiv. The relative numbers of the instruments in the temple band, according to the traditions of Jewish writers, were:—of psalteries, from two to six; of flutes, two to twelve; of trumpets, from two upward without limit; of harps or citherns, from nine upward; of cymbals, only one pair (Forkel).—In the private as well as in the religious life of the Hebrews music held a prominent place. The kings had their court musicians (Eccl. ii. 8), who bewailed their death (2 Chr. xxxv. 25), and in the luxurious times of the later monarchy the effeminate gallants of Israel, reeking with perfumes and stretched upon their couches of ivory, were wont at their banquets to accompany the song with the tinkling of the PSALTERY or guitar (Am. vi. 4–6), and amused themselves with devising musical instruments while their nation was perishing (compare Is. v. 11, 12). But while music was thus made to minister to debauchery and excess, it was the legitimate expression of mirth and gladness, and the indication of peace and prosperity. It was only when a curse was upon the land that the prophet could say, "The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth, they shall not drink wine with a song" (Is. xxiv. 8, 9, compare Ps. cxxxvii.). The bridal processions as they passed through the streets were accompanied with music and song (Jer. vii. 34), and these ceased only when the land was desolate (Ez. xxvi. 13). (MARRIAGE.) The music of the banquets was accompanied with songs and dancing (Lk. xv. 25; Ecclus. xxxii., xlix. 1). The triumphal processions which celebrated a victory were enlivened by minstrels and singers (Ex. xv. 1, 20; Judg. v. 1, xi. 34; 1 Sam. xviii. 6, xxi. 11; 2 Chr. xx. 28; Jd. xv. 12, 13), and on extraordinary occasions they even accompanied armies to battle (2 K. iii. 15; 2 Chr. xiii. 12, 14). (MINSTREL.) Besides songs of triumph there were also religious songs (Is. xxx. 29; Am. v. 23; Jas. v. 13), "songs of the Temple" (Am. viii. 3), and songs in idolatrous worship (Ex. xxxii. 18). Love-songs are alluded to in Ps. xlv. title, and Is. v. 1. There were also the doleful songs of the funeral procession, and the wailing chant of the mourners who went about the streets, the professional "cunning" of those who were skilful in lamentation (2 Chr. xxxv. 25; Eccl. xii. 5; Jer. ix. 17–20; Am. v. 16). The grape-gatherers sang as they gathered in the vintage, and the wine-presses were trodden with the shout of a song (Is. xvi. 10; Jer. xlviii. 33); the women sang as they toiled at the mill, and on every occasion the land of the Hebrews during their national prosperity was a land of music and melody. There is one class of musicians to which allusion is casually made (Ecclus. ix. 4), and who were probably foreigners, the harlots who frequented the streets of great cities and attracted notice by singing and playing the guitar (Is. xxiii. 15, 16; HARLOT).—There are two aspects in which music appears, and about which little satisfactory can be said: the mysterious influence which it had in driving out the evil spirit from SAUL, and its intimate connection with prophecy and prophetical inspiration. From the instances in which it occurs, it is evident that the same Heb. root (*nâbâ*) is used to denote the inspiration under which the prophets spoke and the minstrels sang. All that can be safely concluded (so Mr. Wright) is that in their external manifestations the effect of music in exciting the emotions of the sensitive Hebrews, the frenzy of Saul's madness (1 Sam. xviii. 10), and the religious enthusiasm of the prophets, whether of Baal or Jehovah, were so nearly alike as to be described by the same word. The case of Saul is more difficult still. We cannot be admitted to the secret of his dark malady. Two turning-points in his history are the two interviews with Samuel:—the first, when Samuel foretold his meeting with the company of prophets, with their minstrelsy, the external means by which the spirit of Jehovah should come upon him, and he should be changed into another man (x. 5),—and the other (the last, if we except that dread encounter which the despairing monarch challenged before the fatal day of Gilboa), upon the occasion of Saul's disobedience in sparing the Amalekites, for which he was rejected from being king (xv. 26). Immediately after this we are told the Spirit of Jehovah departed from Saul, and an "evil spirit from Jehovah troubled him" (xvi. 14); and his attendants, who had perhaps witnessed the strange transformation wrought upon him by the music of the prophets, suggested that the same means should be employed for his restoration (xvi. 16, 23). But on two occasions, when anger and jealousy supervened, the remedy which had soothed the frenzy of insanity had lost its charm (xviii. 10, 11, xix. 9, 10). Aijeleth-shahar; Alamoth; Al-taschith; Degrees, Songs of; Gittith; Higgaion; Jonath-elem-rechokim; Mahalath; Mahalath Leannoth; Maschil; Michtam; Musical Instruments; Musician, the Chief; Muth-labben; Neginah; Neginoth; Nehiloth; Selah; Sheminith; Shiggaion; Shushan-eduth.

Mu'si-cal In'stru-ments are of three kinds: stringed-instruments (harp; psaltery or viol; sackbut?); wind-instruments (cornet; dulcimer?; flute; horn; organ; pipe; trumpet); instruments of percussion (bells; cymbal; dance 2?; tabret or timbrel). In addition to the instruments of music which have been represented in our version by some modern word, and are treated under their respective titles (see above; also Gittith; Mahalath), there are other terms which are vaguely or generally rendered. These are—1. Chal. *dahăvân* or *dachăvân*, translated "instruments of music" in Dan. vi. 18, marg. "or *table*, perhaps literally *concubines*." The last-mentioned rendering is that approved by Gesenius, and seems most probable (so Mr. Wright).—2. Heb. *minnîm*, rendered with great probability "stringed-instruments" in Ps. cl. 4. It appears to be a general term, but beyond this nothing is known of it. In Ps. xlv. 8 the Heb. *minnî* is translated "whereby;" but Gesenius and most of the moderns follow Sebastian Schmid in translating "out of the ivory-palaces the stringed-instruments make thee glad."—3. Heb. *'âsôr*, "an instrument of ten strings" (Ps. xcii. 3). The full Hebrew phrase is *nebel 'âsôr* = *a ten-stringed psaltery*, as in Ps. xxxiii. 2, cxliv. 9; and the true rendering of the first-mentioned passage would be "upon an instrument of ten strings, even upon the psaltery."—4. Heb. *shiddâh vĕshiddôth* in Eccl. ii. 8 only, "I gat me men-singers and women-singers, and the delights of the sons of men, *musical instruments, and that of all sorts*." The words thus rendered have received a great variety of meanings—*drinking-vessels* (Aquila, Vulg.); *cup-bearers* (LXX., Peshito, Jerome, Ar.); *baths* (Chal.); *musical instruments* (David Kimchi, Luther, A. V., and many commentators; *wife and wives*, i. e. a queen with other wives and concubines (Ges.), or wives in abundance (Fü.). But the most probable interpretation (so Mr. Wright) is that suggested by a usage of the Talmud, where *shîdâh* = a *palanquin* or *litter* for women.—5. Heb. *shâlishîm*, translated "instruments of music" in the A. V. of 1 Sam. xviii. 6, marg. "three-stringed instruments." Roediger translates *triangles*, which are said to have been invented in Syria. We have no means of deciding which is the more correct. The LXX. and Syriac give *cymbals;* the Vulgate *sistra* = Egyptian metallic rattles. Music.

* **Mu-si'cian** [-zish'an], **the Chief**, the A. V. translation of Heb. *mĕnatstsêah* or *mĕnatstsêach* (= *leader*, *precentor*, *chief musician*, Ges., after Kimchi, Rashi, Aben Ezra, &c.), a term found in the titles of fifty-three psalms (iv., v., vi., &c.), and in Hab. iii. 19 (A. V. "chief singer"). "To the chief musician" denotes that the psalm is to be performed under his direction. Music.

Mus'tard (Gr. *sinapi*) occurs in Mat. xiii. 31, xvii. 20; Mk. iv. 31; Lk. xiii. 19, xvii. 6. The subject of the mustard-tree of Scripture has of late years been a matter of considerable controversy, the common mustard-plant being supposed unable to fulfil the demands of the Biblical allusion. In a paper by the late Dr. Royle, read before the Royal Asiatic Society, and published in number xv. of their journal (1844), entitled, "On the Identification of the Mustard-tree of Scripture," the author concludes that the *Salvadora Persica*, a large shrub or tree of moderate size, with small pungent seeds, is what is meant in the Scriptures. He supposes the *Salvadora Persica* to be the same as the tree called *Khardal* (the Arabic for *mustard*), seeds of which are employed throughout Syria as a substitute for mustard, of which they have the taste and properties. This tree, according to the statement of Mr. Ameuny, a Syrian, quoted by Dr. Royle, is found all along the banks of the Jordan, near the Lake of Tiberias, and near Damascus, and is said to be generally recognized in Syria as the mustard-tree of Scripture. But Dr. J. D. Hooker says this is a very rare plant in Syria; and Mr. Houghton is disposed, with Hiller, Celsius, Rosenmüller, Lambert, Erasmus, Grotius, &c., to believe that some common mustard-plant (*Sinapis*) is the mustard-tree of the parable. The objection commonly made against any *Sinapis* being the plant of the parable is, that the seed grew into "a tree," or, as St. Luke has it, "a great tree," in the branches of which the fowls of the air are said to come and lodge. Now, in answer to the above objection, it is urged with great truth, that the expression is figurative and Oriental, and that in a proverbial simile no literal accuracy is to be expected. It is an error, for which the language of Scripture is not accountable, to assert, as Dr. Royle and some others have done, that the passage implies that birds "built their nests" in the tree; the Greek word has no such meaning, the word merely = *to settle or rest upon* any thing for a longer or shorter time; nor is there any occasion to suppose that the expression "fowls

Mustard-tree? (*Salvadora Persica*).

of the air" denotes any other than the smaller *insessorial* kinds, linnets, finches, &c. Hiller's explanation is probably correct; that the birds came and settled on the mustard-plant for the sake of the seed, of which they are very fond. Again, whatever the "mustard" may be, it is expressly said to be an herb, or more properly "a garden herb." Irby and Mangles mention the large size which the mustard-plant attains in Palestine. In their journey from *Beisan* to *Ajlûn*, in the Jordan valley, they crossed a small plain very thickly covered with herbage, particularly the mustard-plant, which reached as high as their horses' heads. Thomson (ii. 100) also says he has seen the Wild Mustard on the *rich plain* of *Akkâr*, N. of *Tripolis*, as tall as the horse and the rider. If, then, the wild plant on the *rich plain* of *Akkâr* grows as high as a man on horseback, it might attain to the same or a greater height when in a cultivated garden. The expression "which is indeed the least of all seeds" is probably hyperbolical, to denote a very small seed indeed, as there are many seeds which are smaller than mustard. "The Lord in His popular teaching," says Trench (*Notes on Parables*, 108), "adhered to the popular language;" and the mustard-seed was used proverbially to denote any thing very minute. The parable of the mustard-plant may be thus paraphrased:—"The Gospel dispensation is like a grain of mustard-seed which a man sowed in his garden, which indeed is one of the least of all seeds; but which, when it springs up, becomes a tall-branched plant, on the branches of which the birds come and settle seeking their food."

Black Mustard (*Sinapis nigra*).

Muth-lab'ben (Heb., see below). "To the chief musician upon Muth-labben," is the title of Ps. ix., which has given rise to infinite conjecture. Two difficulties in connection with it have to be resolved; first, to determine the true reading of the Hebrew, and then to ascertain its meaning. Neither of these points has been satisfactorily explained. If the reading of Vulgate and LXX. be correct with regard to the consonants, the Hebrew words answering to "upon Muth" might be read *'al 'ălâmôth* = "upon ALAMOTH," as in the title of Ps. xlvi., and the "labben" is possibly a fragment of *libnêy Kôrah* = "for the sons of Korah," which appears in the same title. But if the Masoretic reading be the true one, it is hard to attach any meaning to it. The Targum renders the title of the psalm—"on the death of the man who came forth from between the camps," alluding to Goliath, the Philistine champion (1 Sam. xvii. 4). Others render it "on the death of the son," and apply it to Absalom. Rashi's words are —"but I say that this song is of the future to come, when the childhood and youth of Israel shall be made white, and their righteousness be revealed and their salvation draw nigh, when Esau and his seed shall be blotted out." Donesh supposes that *labben* was the name of a man who warred with David in those days, and to whom reference is made as "the wicked" in ver. 5. Arama (quoted by Dr. Gill in his *Exposition*) identifies him with Saul. As a last resource Kimchi suggests that the title was intended to convey instructions to the Levite minstrel Ben (1 Chr. xv. 18). Delitzsch conjectures that Muth-labben denotes the tone or melody with the words of the song associated with it; Hupfeld that it was the commencement of an old song, either signifying "die for the son," or "death to the son." Others suppose it was a musical instrument. Prof. J. A. Alexander (*on Ps.* ix.) supposes it the title, or the first words, or a prominent expression, of some other poem, in the style, or to the air of which, this psalm was composed.

* **Muz'zle** [-zl]. AGRICULTURE; OX.

Myn'dus (L. fr. Gr.), a commercial town on the coast of CARIA, between MILETUS and HALICARNASSUS. We find in 1 Mc. xv. 23 that it was the residence of a Jewish population. The name still lingers in the modern *Mentesche*, though the remains of the city are probably at *Gumishlu*.

My'ra (L. fr. Gr. = *flowing, pouring*, Schl.), an important maritime town in LYCIA, and interesting to us as the place where St. PAUL, on his voyage to Rome (Acts xxvii. 5), was removed from the Adramyttian ship which had brought him from Cesarea, and entered the Alexandrian ship in which he was wrecked on the coast of Malta. The harbor of Myra was strictly Andriace, between two and three miles distant, but the river was navigable to the city. Myra (called *Dembra* by the Greeks) is remarkable still for its remains of various periods of history. The tombs, enriched with ornament, and many of them having inscriptions in the ancient Lycian character, show that it must have been wealthy in early times. Its enormous theatre attests its considerable population in what may be called its Greek age. In the deep gorge which leads into the mountains is a large Byzantine church, a relic of the Christianity which may have begun with St. Paul's visit.

Myrrh [mur], the representative in the A. V. of —1. Heb. *môr*, mentioned in Ex. xxx. 23, as one of the ingredients of the "oil of holy ointment;" in Esth. ii. 12, as one of the substances used in the purification of women; in Ps. xlv. 8, and in Prov. vii. 17, and several passages in Canticles, as a perfume. The Gr. *smurna* (A. V. "myrrh") occurs in Mat. ii. 11 amongst the gifts brought by the wise men to the infant Jesus, and in Mk. xv. 23, it is said that "wine mingled with myrrh" was offered to, but refused by, our Lord on the cross. Myrrh was also used for EMBALMING (Jn. xix. 39). Various conjectures have been made as to the real nature of the substance denoted by the Heb. *môr*, and much doubt has existed as to the countries in which it is produced. According to Herodotus, Dioscorides, Theophrastus, Diodorus Siculus, Strabo, Pliny, &c., the tree which produces myrrh grows in Arabia. Forskal mentions two myrrh-producing trees, *Amyris Kataf* and *Amyris Kafal*, as occurring near Haes in Arabia Felix. The myrrh-tree which Ehrenberg and Hemprich found in the borders of Arabia Felix and that which Mr. Johnson saw in Abyssinia are believed to be identical; the tree is the *Balsamodendron Myrrha*, "a low thorny ragged-looking tree, with bright trifoliate leaves:" it is probably the *Murr* of Abu 'l Fadli, of which he says, "murr is the Arabic name of a thorny tree like an acacia, from which flows a white liquid, which thickens and becomes a gum." The *Balsamodendron Myrrha*, which produces the myrrh of commerce, has a wood and bark which emit a strong odor; the gum which exudes from the bark is at first oily, but becomes hard by exposure to the air: it belongs to the natural order *Terebinthaceæ* (comp. Spice 1). For the "wine mingled with myrrh," see Crucifixion; Gall.—2. Heb. *lôt*, erroneously translated "myrrh" in the A. V. in Gen. xxxvii. 25, xliii. 11, the only passages where the word is found, is generally considered to denote the odorous resin which exudes from the branches of the *Cistus Creticus*, known by the name of *ladanum* or *labdanum*. It is clear that *lôt* cannot signify "myrrh," which is not produced in Palestine, yet the Scriptural passages in Genesis speak of this substance as being exported from Gilead into Egypt. There are several species of *Cistus*, all of which are believed to yield the gum ladanum; but the species mentioned by Dioscorides is probably identical with the one found in Palestine, viz. the *Cistus Creticus*. There can be no doubt that the Heb. *lôt*, the Arabic *ladan*, the Gr. *lêdanon*, the Latin and Eng. *ladanum*, are identical. The Cistus belongs to the natural order *Cistaceæ*, the Rock-rose family.

Myrrh-tree (*Balsamodendron Myrrha*).

Cretan Rock-rose (*Cistus Creticus*).

Myr'tle, Myr'tle-tree (Heb. *hadas*). There is no doubt that the A. V. is correct in its translation of the Hebrew word, for all the old versions are agreed upon the point, and the identical noun occurs in Arabic as the name of the "myrtle." Mention of the myrtle is made in Neh. viii. 15; Is. xli. 19, lv. 13; Zech. i. 8, 10, 11. The modern Jews still adorn with myrtle the booths and sheds at the Feast of Tabernacles. Formerly, as we learn from Nehemiah (viii. 15), myrtles grew on the hills about Jerusa-

Common Myrtle (*Myrtus communis*).

lem. "On Olivet," says Stanley, "nothing is now to be seen but the olive and the fig-tree:" on some of the hills, however, near Jerusalem, Hasselquist observed the myrtle. Dr. Hooker says it is not uncommon in Samaria and Galilee. There are several species of the genus *Myrtus*, but the *Myrtus communis* is the only one denoted by the Heb. *hadus.* "With its pure starry blossoms shining through its dark foliage, with its leaves so delightfully scented, and with flexible sprays which so readily twist into garlands, there is no wonder that every nation familiar with it has loved this exquisite evergreen" (Dr. J. Hamilton, in Fairbairn). Among the ancient Greeks and Romans it was sacred to Venus. Its berries are sometimes used as a substitute for spices, and from them a wine has been made. It is a common shrub or tree in Southern Europe, Northern Africa, and Syria (Dr. Royle, in Kitto).

My'si-a [mish'e-a] (L. fr. Gr.; named [so Strabo] from a Lydian word *musos* [*beech-tree*], i. e. the *beech-tree* country). The exact limits of this northwestern district of Asia Minor are not easily fixed. It is mentioned only once in the N. T. (Acts xvi. 7, 8), and that cursorily and in reference to a passing journey of St. Paul in his second missionary circuit. The best description that can be given of Mysia at this time is that it was the region about the frontier of the provinces of Asia and Bithynia. The term is evidently used in an ethnological, not a political sense. Assos and Adramyttium were both in Mysia. Immediately opposite was the island of Lesbos. (Mitylene.) Troas had a small district of its own which was politically separate.

* **Mys'te-ry,** the uniform A. V. representation in the N. T. of the Gr. *musterion*, which in classic Greek = *a mystery* or *revealed secret*, used mostly in the plural to denote certain religious celebrations, which only the initiated might attend; probably *shows* or *scenic representations of mythical legends* (L. & S.). In the N. T. the word (so Rbn. *N. T. Lex.*) is used of facts, doctrines, principles, not fully revealed. Thus the "mysteries of the kingdom of heaven" (Mat. xiii. 11, &c.) were made known to the disciples more fully than to the multitude. The "mystery of iniquity" (2 Th. ii. 7) = the hidden wickedness, as yet unknown to Christians. The term is used of the Gospel or Christian dispensation, or particular parts of it, as having been long hidden and first revealed in later times (Rom. xi. 25, xvi. 25; 1 Cor. ii. 7, xv. 51, &c.). But neither Judaism nor Christianity has any mysteries, corresponding to those of the ancient heathen, to be made known only to a particular class of initiated persons. Antichrist; Babylon; Kingdom.

N

Na'am (Heb. *pleasantness*, Ges.), a son of Caleb the son of Jephunneh (1 Chr. iv. 15).

Na'a-mah (Heb. *pleasant*, Ges.). **1.** One of the four women whose names are preserved in the records of the world before the Flood; all except Eve being Cainites. She was daughter of Lamech 1 by his wife Zillah, and sister, as is expressly mentioned, to Tubal-cain (Gen. iv. 22 only).—**2.** Mother of King Rehoboam (1 K. xiv. 21, 31; 2 Chr. xii. 13). On each occasion she is distinguished by the title "the Ammonite" (A. V. "an Ammonitess"). She was therefore one of the foreign women whom Solomon took into his establishment (1 K. xi. 1). In the LXX. (1 K. xii. 24, answering to xiv. 31 of the Hebrew text) she is stated to have been the "daughter of Ana (i. e. Hanun) the son of Nahash."

Na'a-mah (see above), a town of Judah in the lowland district ("valley" 5), named with Makkedah, Lachish, &c. (Josh. xv. 41); site unknown. Naamathite.

Na'a-man (Heb. *pleasantness*, Ges.). **1.** "Naaman the Syrian," an Aramite warrior, a remarkable incident in whose life is preserved to us through his connection with the prophet Elisha (2 K. v.). Of Naaman the Syrian there is no mention in the Bible except in this connection. But a Jewish tradition, at least as old as the time of Josephus (viii. 15, § 5), and which may very well be a genuine one, identifies him with the archer whose arrow, whether at random or not, struck Ahab with his mortal wound, and thus "gave deliverance to Syria." The expression is remarkable—"because that by him Jehovah had given deliverance to Syria." The most natural explanation perhaps is that Naaman, in delivering his country, had killed one who was the enemy of Jehovah not less than he was of Syria. Whatever the particular exploit referred to was, it had given Naaman a great position at the court of Ben-hadad. He was commander-in-chief of the army, and was nearest to the person of the king, whom he accompanied officially, and supported, when he went to worship in the temple of Rimmon (ver. 18). He was afflicted with a leprosy of the white kind (ver. 27), which had hitherto defied cure. The circumstances of his visit to Elisha have been drawn out under Elisha. His request to be allowed to take away two mules' burden of earth is not easy to understand. The natural explanation is that, with a feeling akin to that which prompted the Pisan invaders to take away the earth of Aceldama for the Campo Santo at Pisa, the grateful convert to Jehovah wished to take away some of the earth of His country, to form an altar for the burnt-offering and sacrifice which he intended thenceforth to dedicate to Jehovah only. But in the narrative there is no mention of an altar. How long Naaman lived to continue a worshipper of Jehovah while assisting officially at the worship of Rimmon, we are not told. His case is quoted by our Lord (Lk. iv. 27) as an instance of mercy to one not of Israel.—**2.** One of the family of Benjamin who came down to Egypt with Jacob (Gen. xlvi. 21). According to the LXX. version of that passage he was the son of Bela, which is the parentage assigned to him in Num. xxvi. 40, where, in the enumeration of the sons of Benjamin, he is said to be the son of Bela, and head of the family of the Naamites. He is also reckoned among the sons of Bela in 1 Chr. viii. 3, 4. Lord A. C. Hervey supposes the name repeated in ver. 7 by a copyist's error. Compare Ahiah 3; Ard; Gera.

Na'a-math-ite (fr. Heb., derived from a place called *Naamah*, probably on the Arabian borders of Syria), the gentilic name of one of Job's friends, "Zophar the Naamathite" (Job ii. 11, xi. 1, xx. 1, xlii. 9).

Na'a-mites (fr. Heb.), **the** = the family descended from Naaman 2, the grandson of Benjamin (Num. xxvi. 40 only).

Na'a-rah (Heb. *a girl*, *maiden*, *handmaid*, Ges.), second wife of Ashur, a descendant of Judah (1 Chr. iv. 5, 6).

Na'a-rai (Heb. = Neariah?), one of David's "valiant men;" son of Ezbai (1 Chr. xi. 37). Paarai.

Na'a-ran (Heb. *boyish*, *juvenile*, Ges.), a city of

Ephraim, mentioned in a very ancient record (1 Chr. vii. 28) as the eastern limit of the tribe; probably = NAARATH.

Na'a-rath (fr. Heb. = NAARAH), a place named (Josh. xvi. 7 only) as one of the landmarks on the (southern) boundary of Ephraim; apparently between ATAROTH and JERICHO. If Ataroth be the present *'Atâra*, then Naarah was probably somewhere lower down the wady. Eusebius and Jerome speak of it as if well known to them—"Naorath, a small village of the Jews five miles from Jericho." Schwarz fixes it at "Neama," also "five miles from Jericho," meaning perhaps *Wady Nawâ'imeh*, the name of the lower part of *Wady Mutyâh* or *el-'Asas*.

Na-ash'on, or **Na'a-shon** (fr. Heb.) = NAHSHON (Ex. vi. 23).

Na-as'son (Gr.) = NAHSHON (Mat. i. 4; Lk. iii. 32).

Na'a-thus (L. fr. Gr.), one of the family of Addi (1 Esd. ix. 31); not in Ezr. x. 30.

Na'bal (Heb. *fool*, Stl.; *foolish*, *wicked*, Ges.), one of the characters introduced to us in David's wanderings, apparently to give one detailed glimpse of his whole state of life at that time (1 Sam. xxv.). He was a sheepmaster on the confines of Judea and the desert, in that part of the country which bore from its great conqueror the name of CALEB (xxx. 14, xxv. 3). He was himself, according to Josephus, a Ziphite, and his residence Emmaus, a place of that name not otherwise known, on the southern CARMEL in the pasture-lands of MAON. His wealth, as might be expected from his abode, consisted chiefly of 3,000 sheep and 1,000 goats, which, as in Palestine at the time of the Christian era (Mat. xxv.) and at the present day, fed together. It was the custom of the shepherds to drive them into the wild pastures on the slopes of Carmel; and it was whilst they were on one of these excursions for grazing, that they met a band of outlaws, who showed them unexpected kindness, protecting them by day and night, and never themselves committing any depredations (xxv. 7, 15, 16). Once a year there was a grand banquet, on Carmel, "like the feast of a king" (xxv. 2, 4, 36). It was on one of these occasions that Nabal came across the path of the man to whom he owes his place in history. Ten youths from the chief of the freebooters approached him with a triple salutation—enumerated the services of their master, and ended by claiming, with a mixture of courtesy and defiance, characteristic of the East, "whatsoever cometh into thy hand for thy servants and for *thy son* DAVID." The great sheepmaster was not disposed to recognize this unexpected parental relation. He was notorious for his obstinacy (A. V. "churlish") and for his general low conduct ("evil in his doings"—"a man of Belial;" xxv. 3, 17). On hearing the demand of the ten petitioners, he sprang up (LXX.), and broke out into fury, "Who is David? and who is the son of Jesse?"—"What runaway slaves are these to interfere with my own domestic arrangements?" (xxv. 10, 11). The moment that the messengers were gone, the shepherds that stood by perceived the danger that their master and themselves would incur. To Nabal himself they durst not speak (xxv. 17). To his wife (ABIGAIL), as to the good angel of the household, one of the shepherds told the state of affairs. She, with the offerings usual on such occasions (xxv. 18, compare xxx. 11; 2 Sam. xvi. 1; 1 Chr. xii. 40), loaded the asses of Nabal's large establishment—herself mounted one of them, and, with her attendants running before her, rode down the hill toward David's encampment. David had already made the fatal vow of extermination (1 Sam. xxv. 22). At this moment, as it would seem, Abigail appeared, threw herself on her face before him, and poured forth her petition in language which both in form and expression almost assumes the tone of poetry. She returns with the news of David's recantation of his vow. Nabal is then in at the height of his orgies ("very drunken"), and his wife dared not communicate to him either his danger or his escape (xxv. 36). At break of day she told him both. The stupid reveller was suddenly roused to a sense of that which impended over him. "His heart died within him, and *he* became as a stone." It was as if a stroke of apoplexy or paralysis had fallen upon him. Ten days he lingered, "and the Lord smote Nabal, and he died" (xxv. 37, 38). ARMS, I. 4.

Nab-a-ri'as (Gr.), apparently a corruption of ZECHARIAH (1 Esd. x. 44; compare Neh. viii. 4).

Na'bath-ites, the = the descendants of NEBAIOTH (1 Mc. v. 25, ix. 35).

Na'both (Heb. *fruit*, *produce*, Ges.; *prominence*, *distinction*, Fü.), victim of AHAB and JEZEBEL. He was a Jezreelite, and the owner of a small portion of ground (2 K. ix. 25, 26) that lay on the eastern slope of the hill of JEZREEL. He had also a vineyard, of which the situation is not quite certain. According to the Hebrew text (1 K. xxi. 1) it was in Jezreel, but the LXX. render the whole clause differently. The royal palace of Ahab was close upon the city wall at Jezreel. According to both texts it immediately adjoined the vineyard (1 K. xxi. 1, 2, Heb.; 1 K. xxi. 2, LXX.; 2 K. ix. 30, 36), and it thus became an object of desire to the king who offered an equivalent in money, or another vineyard, in exchange for this. Naboth, in the independent spirit of a Jewish landholder, refused. "Jehovah forbid it to me that I should give the inheritance of my fathers unto thee." Ahab was cowed by this reply; but the proud spirit of Jezebel was roused. She took the matter into her own hands. A solemn fast was proclaimed as on the announcement of some great calamity. Naboth was "set on high" in the public place of Samaria: two men of worthless character accused him of having "cursed God and the king." He and his children (2 K. ix. 26) were dragged out of the city and dispatched the same night. The place of execution there was by the large tank or reservoir, which still remains on the slope of the hill of Samaria, immediately outside the walls. The usual punishment for blasphemy was enforced. Naboth and his sons were stoned; and the blood from their wounds ran down into the waters of the tank below. ELIJAH; JEHU.

Nab-u-cho-don'o-sor (Gr.) = NEBUCHADNEZZAR, king of Babylon (1 Esd. i. 40, 41, 45, 48; Tob. xiv. 15; Jd. i. 1, 5, 7, 11, 12, ii. 1, 4, 19, iii. 2, 8, iv. 1, vi. 2, 4, xi. 7, 23, xii. 13, xiii. 18).

Na'chon's [-konz] (Heb. *nâchôn* = *prepared*, Ges.) **Thresh'ing-Floor,** the place at which the Ark had arrived in its progress from Kirjath-jearim to Jerusalem, when Uzzah lost his life in his too hasty zeal for its safety (2 Sam. vi. 6); = CHIDON.

Na'chor (Gr., L., and an Eng. form of Heb. = NAHOR). **1.** Brother of ABRAHAM (Josh. xxiv. 2); = NAHOR 2.—**2.** Grandfather of Abraham (Lk. iii. 34); = NAHOR 1.

Na'dab (Heb. *spontaneous*, *liberal*, Ges.). **1.** Eldest son of AARON and Elisheba (Ex. vi. 23; Num. iii. 2). He, his father and brother, and seventy elders of Israel were led out from the midst of the assembled people (Ex. xxiv. 1), and were commanded to stay and worship God "afar off," below the lofty summit of Sinai, where Moses alone was to come near to the Lord. Subsequently (Lev. x. 1) Nadab and his brother were struck dead before the sanctuary by fire from the Lord. Their offence was kindling the incense in their censers with "strange" FIRE, i. e. not taken from that which burned perpetually (vi. 13) on the altar.—**2.** King Jeroboam's son (JEROBOAM 1), who succeeded to the throne of Israel B. C. 954, and reigned two years (1 K. xv. 25–31). (ISRAEL, KINGDOM OF.) At the siege of Gibbethon a conspiracy broke out in the midst of the army, and the king was slain at Gibbethon by BAASHA, a man of Issachar.—**3.** Son of Shammai (1 Chr. ii. 28), of the tribe of Judah.—**4.** Son of Gibeon (viii. 30, ix. 36), of the tribe of Benjamin.

Na-dab'a-tha (fr. Gr.), a place from which the bride was being conducted by the children of JAMBRI, when Jonathan and Simon attacked them (1 Mc. ix. 37); probably on the E. of Jordan, and possibly connected with NEBO or Nabathea. NEBAIOTH.

Nag'ge (L. fr. Heb. NOGAH), one of the ancestors of Christ (Lk. iii. 25). Nagge must have lived about the time of Onias I. and the commencement of the Macedonian dynasty.

Na'ha-lal (Heb. *pasture*, Ges.), a city of Zebulun, given with its "suburbs" to the Merarite Levites (Josh. xxi. 35) = NAHALLAL and NAHALOL. The Jerusalem Talmud asserts that NAHALAL was in post-biblical times called Mahlul; and this Schwarz identifies with the modern *Malûl*, a village in the plain of Esdrælon under the mountains which enclose the plain on the N., four miles W. of Nazareth, and two of Japhia.

Na-ha'li-el (Heb. *torrent* [or *valley*] *of God;* see BROOK 4, &c.), one of the halting-places of Israel in the latter part of their progress to Canaan (Num. xxi. 19). It lay "beyond," i. e. N. of the Arnon (ver. 13), and between Mattanah and Bamoth, the next after Bamoth being Pisgah. Its name seems to imply that it was a stream or wady, and it is not impossibly preserved in that of the *Wady Encheyle*, which runs into the *Môjeb* (ancient Arnon), a short distance E. of the place at which the road between *Rabba* (AR) and Aroer crosses the ravine of the *Môjeb*.

Na-hal'lal (fr. Heb.) = NAHALAL (Josh. xix. 15).

Na'ha-lol (Heb.) = NAHALAL (Judg. i. 30).

Na'ham (Heb. *consolation*, Ges.), brother of Hodiah, or Jehudijah, wife of Ezra (1 Chr. iv. 19).

Na-ha-ma'ni (Heb. *compassionate*, Ges.), a chief man among those who returned from Babylon with Zerubbabel and Jeshua (Neh. vii. 7).

Na'ha-rai, or **Na-har'a-i** (Heb. *snorer*, Ges.), Joab's armor-bearer, called in the A. V. of 2 Sam. xxiii. 37, NAHARI. He was a native of Beeroth (1 Chr. xi. 39).

Na'ha-ri (Heb.) = NAHARAI (2 Sam. xxiii. 37). In the A. V. of 1611 the name is printed "NAHARAI the Berothite."

Na'hash (Heb. *serpent*). **1.** "Nahash the Ammonite," king of the Ammonites (AMMON) at the foundation of the monarchy in Israel, who dictated to the inhabitants of Jabesh-gilead that cruel alternative of the loss of their right eyes or slavery, which roused the swift wrath of SAUL, and caused the destruction of the Ammonite force (1 Sam. xi. 1, 2–11). "Nahash" may have been the title of the king of the Ammonites rather than the name of an individual. Nahash, the father of HANUN 1, had rendered DAVID some special and valuable service, which David was anxious to requite (2 Sam. x. 2). The Jewish traditions affirm that it consisted in his having afforded protection to one of David's brothers, who escaped alone when his family were massacred by the treacherous king of Moab, to whose care they had been intrusted by David (1 Sam. xxii. 3, 4), and who found an asylum with Nahash. "Shobi the son of Nahash of Rabbah of the children of Ammon" (2 Sam. xvii. 27) was among those who brought supplies to David at Mahanaim.—**2.** A person mentioned once only (xvii. 25) in stating that AMASA, the commander-in-chief of Absalom's army, was the son of a certain Ithra, by ABIGAIL, "daughter of Nahash, and sister to ZERUIAH." From 1 Chr. ii. 16 it appears that Zeruiah and Abigail were sisters of David and the other children of Jesse. The question then arises, How could Abigail have been at the same time daughter of Nahash and sister to the children of Jesse? To this three answers may be given:—1. The universal tradition of the Rabbis that Nahash and Jesse were identical. 2. The explanation of Stanley that Nahash was the king of the Ammonites, and that the same woman had first been his wife or concubine—in which capacity she had given birth to Abigail and Zeruiah—and afterward wife to Jesse, and the mother of his children. Or (so Fairbairn) Nahash may have been the first husband of Jesse's wife, but probably not the same as Nahash the Ammonite. 3. Nahash may possibly have been the name not of Jesse, nor of a former husband of his wife, but of his wife herself.

* **Na'hash, the Cit'y of,** = IR-NAHASH (1 Chr. iv. 12, margin).

Na'hath (Heb. *a letting down*, *rest*, Ges.). **1.** A "DUKE" or phylarch of Edom, eldest son of Reuel the son of Esau (Gen. xxxvi. 13, 17; 1 Chr. i. 37).—**2.** A Kohathite Levite, son of Zophai (vi. 26); = TOAH and TOHU?—**3.** A Levite in Hezekiah's reign; an overseer of tithes, &c. (2 Chr. xxxi. 13).

Nah'bi (Heb. *hidden*, Ges.), son of Vophsi; a Naphtalite, and one of the twelve spies (Num. xiii. 14).

Na'hor (Heb. *snorting*, *snoring*, Ges.), the name of two persons in the family of ABRAHAM, both also written NACHOR. **1.** His grandfather; the son of Serug and father of Terah (Gen. xi. 22–25).—**2.** Grandson of No. 1, son of Terah and brother of Abraham and Haran (xi. 26, 27). The order of the ages of Terah's family is not improbably inverted in the narrative; in which case Nahor was older than Abraham. He married Milcah, the daughter of his brother Haran; and when Abraham and Lot migrated to Canaan, Nahor remained behind in the land of his birth (NAHOR, THE CITY OF; UR), on the eastern side of the Euphrates, and gathered his family around him at the sepulchre of his father (compare 2 Sam. xix. 37). (IDOLATRY.) Like Jacob, and Ishmael, Nahor was the father of twelve sons, and further, as in Jacob's case, eight of them were the children of his wife, and four of a concubine (Gen. xxii. 21–24). Special care is taken in speaking of the legitimate branch to specify its descent from Milcah—"the son of Milcah, which she bare unto Nahor." It was to this pure and unsullied race that Abraham and Rebekah in turn had recourse for wives for their sons. But with Jacob's flight from Haran the intercourse ceased.

Na'hor, the Cit'y of (Gen. xxv. 10) = HARAN (compare xxvii. 43). NAHOR 2.

Nah'shon (Heb. *enchanter*, Ges.), also written NAASSON and NAASHON; son of AMMINADAB, and prince of the children of Judah (as he is styled in the genealogy of Judah, 1 Chr. ii. 10) at the first numbering in the wilderness (Ex. vi. 23; Num. i. 7, &c.). His sister, Elisheba, was wife to Aaron, and his son, Salmon, was husband to Rahab after the taking of Jericho. In the encampment, in the offerings of the princes, and in the order of march, the first place is assigned to Nahshon the son of Amminadab as captain of the host of Judah. He died in the wilderness according to Num. xxvi. 64, 65, but no further particulars of his life are given.

Na'hum (Heb. *consolation*, Ges.). "The book of the vision of Nahum the Elkoshite" stands seventh in order among the minor prophets in the present arrangement of the Canon. Of the author himself we have only the knowledge afforded us by the title of his book, which gives no indication whatever of his date, and leaves his origin obscure. The site of ELKOSH, his native place, is disputed, some placing it in Galilee, others in Assyria. Those who maintain the latter view assume that the prophet's parents were carried into Captivity by Tiglath-pileser, and that the prophet was born at the village of *Alkûsh* or *Elkûsh*, E. of the Tigris, and N. of Mosul. Ewald is of opinion that the prophecy was written there at a time when Nineveh was threatened from without. The arguments in favor of an Assyrian locality for the prophet are supported by the occurrence of what are presumed to be Assyrian words. But there is nothing in the prophecy of Nahum to indicate that it was written in the immediate neighborhood of Nineveh, and in full view of the scenes depicted, nor is the language that of an exile in an enemy's country. No allusion is made to the Captivity; while, on the other hand, the imagery is such as would be natural to an inhabitant of Palestine (i. 4), to whom the rich pastures of Bashan, the vineyards of Carmel, and the blossom of Lebanon, were emblems of all that was luxuriant and fertile. The language in i. 15, ii. 2, is appropriate to one who wrote for his countrymen in their native land (so Mr. Wright, with Prof. B. B. Edwards, Dr. W. L. Alexander, Henderson, Davidson, &c., &c.). Mr. Wright thinks the sole origin of the theory that Nahum flourished in Assyria is the name of the village containing his supposed tomb, and apparently selected by mediæval tradition as a shrine for pilgrims from its similarity to Elkosh. According to Pseudo-Epiphanius, Nahum was of the tribe of Simeon.—The date of Nahum's prophecy can be determined with as little precision as his birthplace. In the *Seder Olam Rabba* he is made contemporary with Joel and Habakkuk, in the reign of Manasseh. Syncellus places him with Hosea, Amos, and Jonah, in the reign of Joash, king of Israel, more than a century earlier; while, according to Eutychius, he was contemporary with Haggai, Zechariah, and Malachi, and prophesied in the fifth year after the destruction of Jerusalem. Josephus mentions him as living in the latter part of the reign of Jotham. Carpzov concluded that Nahum prophesied in the beginning of the reign of Ahaz, about B. C. 742. Bertholdt thinks it probable that the prophet escaped into Judah when the ten tribes were carried captive, and wrote in the reign of Hezekiah. Keil places him in the latter half of Hezekiah's reign, after the invasion of Sennacherib. Vitringa was of the like opinion, and the same view is taken by De Wette and Knobel. Junius and Tremellius place his prophesying in the last years of Josiah. The arguments by which Strauss endeavors to prove that the prophecy belongs to the time at which Manasseh was in captivity at Babylon, i. e. between 680 and 667 B. C., are not convincing. That the prophecy was written before the final downfall of Nineveh, and its capture by the Medes and Chaldeans (about B. C. 625), will be admitted. The allusions to the Assyrian power imply that it was still unbroken (i. 12, ii. 13, 14, iii. 15–17). That Palestine was suffering from the effects of Assyrian invasion at the time of Nahum's writing seems probable from the allusions in i. 11–13, ii. 2, and the vivid description of the Assyrian armament in ii. 3, 4. At such a time the prophecy would be appropriate, and if i. 14 refers to the death of Sennacherib in the house of Nisroch, it must have been written before that event. These circumstances seem to determine the fourteenth year of Hezekiah (B. C. 712) as the period before which the prophecy of Nahum could not have been written. The condition of Assyria in the reign of Sennacherib would correspond with the state of things implied in the prophecy, and it is on all accounts most probable that Nahum flourished in the latter half of the reign of Hezekiah, and wrote his prophecy soon after the date above-mentioned, either in Jerusalem or its neighborhood (so Mr. Wright, with the majority of critics).—The subject of the prophecy is, in accordance with the superscription, "the burden of Nineveh." The three chapters into which it is divided form a consecutive whole. Ch. i. is introductory. It commences with a declaration of the character of Jehovah, "a God jealous and avenging," as exhibited in His dealings with His enemies, and the swift and terrible vengeance with which He pursues them (i. 2–6), while to those that trust in Him He is "good, a stronghold in the day of trouble" (i. 7), in contrast with the overwhelming flood which shall sweep away His foes (i. 8). The language of the prophet now becomes more special, and points to the destruction which awaited the hosts of Assyria who had just gone up out of Judah (i. 9–11). In the verses that follow, the intention of Jehovah is still more fully declared, and addressed first to Judah (i. 12, 13) and then to the monarch of Assyria (i. 14). And now the vision grows more distinct. The messenger of glad tidings, the news of Nineveh's downfall, trod the mountains about Jerusalem (i. 15), and proclaimed to Judah the accomplishment of her vows. But round the doomed city gathered the destroying armies; "the breaker in pieces" had gone up, and Jehovah mustered His hosts to the battle to avenge His people (ii. 1, 2). The prophet's mind in vision sees the burnished bronze shields of the scarlet-clad warriors of the besieging army, the flashing steel scythes of the war-chariots as they are drawn up in battle array, and the quivering cypress-shafts of their spears (ii. 3). The Assyrians hasten to the defence: their chariots rush madly through the streets, and run to and fro like the lightning in the broad ways, which glare with their bright armor like torches. But a panic has seized their mighty ones; their ranks are broken as they march, and they hurry to the wall only to see the covered battering-rams of the besiegers ready for the attack (ii. 4, 5). The crisis hastens on with terrible rapidity. The river gates are broken in, and the royal palace is in the hands of the victors (ii. 6). And then comes the end; the city is taken and carried captive, and her maidens "moan as with the voice of doves," beating their breasts with sorrow (ii. 7). The flight becomes general, and the leaders in vain endeavor to stem the torrent of fugitives (ii. 8). The wealth of the city and its accumulated treasures become the spoil of the captors, and the conquered suffer all the horrors that follow the assault and storm (ii. 9, 10). Over the charred and blackened ruins the prophet, as the mouth-piece of Jehovah, exclaims in triumph, "Where is the lair of the lions, the feeding-place of the young lions, where walked the lion, lioness, lion's whelp, and none made (them) afraid?" (ii. 11, 12). But for all this the downfall of Nineveh was certain, for "behold! I am against thee, saith Jehovah of Hosts" (ii. 12). The vision ends, and the prophet, recalled from the scenes of the future to the realities of the present, collects himself as it were for one final outburst of withering denunciation against the Assyrian city, not now threatened by her Median and Chaldean conquerors, but in the full tide of prosperity, the oppressor and corrupter of nations. Mingled with this woe there is no touch of sadness or compassion for her fate: she will fall unpitied and unlamented, and with terrible calmness the prophet pronounces her final doom: "all that hear the bruit of thee shall clap the hands over thee: for upon whom has not thy wickedness passed continually?" (iii. 19). As a poet, Nahum occupies a high place in the first rank of Hebrew literature. In proof of this it is only necessary to refer to the opening verses of his prophecy (i. 2–6), and to the magnificent description of the siege and destruction of Nineveh in chapter ii. His style is clear and uninvolved, though pregnant and forcible; his diction sonorous and rhythmical, the words reëchoing to the sense (comp. ii. 4, iii. 3). For illustrations of Nahum's prophecy, see NINEVEH; WAR. CANON; INSPIRATION; PROPHET.

Na'i-dus (fr. Gr.) = BENAIAH 8 *b*. (1 Esd. ix. 31).

Nail. I. (of finger) (Chal. *tĕphar;* Heb. *tsippôren*).—1. A nail or claw of man or animal (Deut. xxi. 12; Dan. iv. 33, vii. 19). 2. A point or style, e. g. for writing (Jer. xvii. 1, marg.). *Tsippôren* occurs in Deut. xxi. 12, in connection with the verb *'âsâh* = *to make* (A. V. "pare," but in margin "dress," "suffer to grow"). Much controversy has arisen on the meaning of this passage; one set of interpreters, including Josephus and Philo, regarding the action as indicative of mourning, while others refer it to the laying aside of mourning. Some, who would thus belong to the latter class, refer it to the practice of staining the nails with henneh. The word *'âsâh* = *make*, is used both of *dressing*, i. e. making clean the feet, and also of *trimming*, i. e. combing and making neat the beard, in the case of Mephibosheth (2 Sam. xix. 24). The captive's head was probably shaved at the commencement of the month, and during that period her nails were to be allowed to grow in token of natural sorrow and consequent personal neglect.—II.—1. Heb. *yăthêd*. A "nail" (Is. xxii. 23, 25), a "stake" (xxxiii. 20), also a tent-peg (Judg. iv. 21, &c.). (JAEL; TENT.) Tent-pegs are usually of wood and of large size, but sometimes, as was the case with those used to fasten the curtains of the Tabernacle, of metal (A. V. "pin;" Ex. xxvii. 19, xxxviii. 20, &c.). 2. (Heb. *masmêr;* Gr. *hêlos; prosêloô* "to nail"). A nail, primarily a point. We are told that David prepared iron for the nails to be used in the Temple; and as the Holy of Holies was plated with gold, the nails also for fastening the plates were probably of gold (1 Chr. xxii. 3; 2 Chr. iii. 9). The nails of the cross are alluded to in Jn. xx. 25 and Col. ii. 14.

Na'in (Gr. fr. Heb. = *grass-plot*, *pasture-ground*, Sim., Wr.; *the lovely*, Van Oosterzee [in Lange] *on Lk.* vii. 11), a village of Galilee, the gate of which is made illustrious by the raising of the widow's son (Lk. vii. 11 ff.). The site of the village is certainly known; and there can be no doubt as to the approach by which our Saviour was coming when He met the funeral. The modern *Nein* is situated on the northwestern edge of the "Little Hermon," or *Jebel ed-Dûhy*, where the ground falls into the plain of Esdrælon. Again, the entrance to the place must probably always have been up the steep ascent from the plain; and here, on the west side of the village, the rock is full of sepulchral caves.

Nai'oth [na'yoth] (Heb., see below), or more fully, "Naioth in Ramah;" a place in which Samuel and David took refuge together, after the latter had made his escape from the jealous fury of Saul (1 Sam. xix. 18, 19, 22, 23, xx. 1). It is evident from ver. 18, that Naioth was not actually in Ramah, Samuel's habitual residence. The Hebrew word = *habitations*, and from an early date has been interpreted to mean the huts or dwellings of a school or college of prophets over which Samuel presided, as Elisha did over those at Gilgal and Jericho. This interpretation was unknown to Josephus, but is now generally accepted by lexicographers and commentators. Mr. Rowlands (in Fairbairn) supposes Naioth was at the village *Beit Haninah*, about four miles N. N. W. of Jerusalem. But see RAMAH 2.

* **Na'ked.** DRESS, III. 1.

* **Name** (Heb. *shêm;* Gr. *onoma*), in the Scriptures not only = that by which a person is designated, but frequently = all that is known to belong to the person having this designation, and the person himself. Thus "the name of God" or "of Jehovah," &c., indicates His authority (Deut. xviii. 20; Mat. xxi. 9, &c.), His dignity and glory (Is. xlviii. 9, &c.), His protection and favor (Prov. xviii. 10, &c.), His character (Ex. xxxiv. 5, 14, comp. 6, 7, &c.), His divine attributes in general (Mat. vi. 9, &c.), &c. The Lord is said to set or put His name where the revelation or manifestation of His perfections is made (Deut. xii. 5, xiv. 24, &c.). To believe in or on the name of Christ is to receive and treat him in accordance with the revelation which the Scriptures make of Him (Jn. i. 12, ii. 23), &c.—Proper names among the ancient nations, Hebrews, Greeks, &c., were all significant, often expressive of religious feeling (comp. JOHANAN, JONATHAN, DANIEL, THEOPHILUS, &c.). Usually among the Hebrews a person had only one name (e. g. David, Isaac, &c.), but sometimes two or more (e. g. Jacob and Israel, &c.). The Egyptians, Syrians, Persians, Greeks, usually had only one name. The Romans likewise had originally but one name for each person, but in the refinement of N. T. times they had three names each. (1.) the *prænomen*, i. e. the first or personal name, by which the individual was distinguished from others of the same family; (2.) the *nomen* or name which designated the *gens* or clan; (3.) the *cognomen*, or surname, or family name. Thus Marcus was the first or personal name, Tullius the gentile name, or name of his clan, and Cicero the surname, or family name of the great Roman orator, Marcus Tullius Cicero. Our English ancestors had at first only one name each; afterward came the surname as an addition to the Christian or personal name.

Na-ne'a (L. fr. Gr. *Nanaia*). The last act of ANTIOCHUS EPIPHANES was his attempt to plunder the temple of Nanea at Elymais, which had been enriched by the gifts and trophies of Alexander the Great (1 Mc. vi. 1–4; 2 Mc. i. 13–16). The Persian goddess Nanea is apparently the Moon-goddess, of whom the Greek Artemis (DIANA) was the nearest representative in Polybius (quoted by Josephus xii. 9, § 1). Elphinstone in 1811 found coins of the Sassanians with the inscription NANAIA, and on the reverse a figure with nimbus and lotus-flower. In consequence of a confusion between the Greek and Eastern mythologies, Nanea has been identified with Artemis and Aphrodite (Roman Venus), the probability being that she corresponds with the Tauric or Ephesian Artemis, who was invested with the attributes of Aphrodite, and represented the productive power of nature.

Na'o-mi, or **Na-o'mi** (fr. Heb. = *my pleasantness*, Ges.), the wife of Elimelech, and mother-in-law of Ruth (Ru. i. 2 ff., ii. 1 ff., iii. 1, iv. 3 ff.). Having buried her husband and her sons Mahlon and Chilion in the land of Moab, she returned to Bethlehem with Ruth, leaving Orpah in Moab. The significance of the name contributes to the point of the paronomasia in i. 20, 21, though the passage contains also a play on the mere sound of the name:—"Call me not Naomi (pleasant), call me Mara (bitter) . . . . why call ye me Naomi when Jehovah hath testified against me?"

Na'phish (Heb. *recreated*, *refreshed*, Ges.), the last but one of the sons of Ishmael (Gen. xxv. 15; 1 Chr. i. 31). The tribe descended from Nodab was subdued by the Reubenites, Gadites, and half-tribe of Manasseh, when "they made war with the Hagarites, with Jetur (Iturea), and *Nephish* and Nodab" (1 Chr. v. 19). The tribe is not again found in the sacred records, nor is it mentioned by later writers. It has not been identified with any Arabian tribe.

Naph'i-si (Gr.) = Nephusim (1 Esd. v. 31).

Naph'ta-li (Heb. *my wrestling*, A. V. marg., Ges.; *wrestling of Jah*, Fü.; see below), in N. T. Nephthalim, fifth son of Jacob; the second child borne to him by Bilhah, Rachel's handmaid. His birth and the bestowal of his name are recorded in Gen. xxx. 8:—"and Rachel said 'wrestlings of God (A. V. 'with great wrestlings') have I wrestled with my sister and I have prevailed.' And she called his name Naphtali." By his birth Naphtali was thus allied to Dan (xxxv. 25). At the migration to Egypt four sons are attributed to Naphtali (xlvi. 24; Ex. i. 4; 1 Chr. vii. 13). When the census was taken at Mount Sinai the tribe numbered no less than 53,400 fighting men (Num. i. 43, ii. 30), having five tribes above it in numbers, and six below. But when the borders of the Promised Land were reached, its numbers were reduced to 45,400, with four only below it in the scale (xxvi. 48–50, comp. 37). During the march through the wilderness Naphtali occupied a position on the north of the Sacred Tent with Dan and Asher (ii. 25–31). In the apportionment of the land, the lot of Naphtali was drawn the last but one. Its territory was enclosed on three sides by those of other tribes. On the W. lay Asher; on the S. Zebulun; and on the E. the Transjordanic Manasseh. The N. terminated with the ravines of the *Litâny* or Leontes, and opened into the splendid valley which separates the two ranges of Lebanon. (Celosyria). According to Josephus (v. 1, § 22) its E. side reached as far as Damascus, but of this, though not impossible in the early times before the Syrian monarchy, there is no indication in the Bible. The S. boundary was probably very much the same as that which at a later time separated Upper from Lower Galilee, and which ran from or about the town of *'Akka* to the upper part of the Sea of Gennesaret. Thus Naphtali was cut off from the great plain of Esdræon by the mass of the mountains of Nazareth; while on the E. it had a communication with the Sea of Galilee, the rich district of the *Ard el-Hûleh* and the *Merj 'Ayûn*, and all the splendidly watered country about *Bâniâs* and *Hâsbeiya*, the springs of the Jordan (comp. Deut. xxxiii. 23). But the capabilities of these plains and of the access to the lake were not destined to be developed while they were in the keeping of the tribe of Naphtali. It was the mountainous country (Josh. xx. 7) which formed the chief part of their inheritance, that impressed or brought out the qualities for which Naphtali was remarkable at the one remarkable period of its history. This district, the modern *Belâd-Beshârah*, or "land of good tidings," comprises some of the most beautiful scenery and some of the most fertile soil in Palestine, forests surpassing those of the renowned Carmel itself; as rich in noble and ever-varying prospects as any country in the world. Its three Levitical cities were Kedesh (or "Kedesh in Galilee"), Hammoth-dor, and Kartan. Naphtali had its share in those incursions and molestations by the surrounding heathen, which were the common lot of all the tribes (Judah perhaps alone excepted) during the first centuries after the conquest. One of these, apparently the severest struggle of all, fell with special violence on the north of the country, and the leader by whom the invasion was repelled—Barak of Kedesh-naphtali—was the one great hero whom Naphtali is recorded to have produced. Gilead and Reuben lingered beyond the Jordan amongst their flocks; Dan and Asher preferred the luxurious calm of their hot lowlands to the free air and fierce strife of the mountains; Issachar with characteristic sluggishness seems to have moved slowly if he moved at all; but Zebulun and Naphtali on the summits of their native highlands devoted themselves to death, even to an extravagant pitch of heroism and self-devotion (Judg. v. 18). The mention of Naphtali by Jacob in Gen. xlix. 21 —"Naphtali is a hind let loose; he giveth goodly words"—probably has reference to this event. After this burst of heroism, the Naphtalites appear to have resigned themselves to the intercourse with the heathen, which was the bane of the northern tribes in general, and of which there are already indications in Judg. i. 33. At length in the reign of Pekah, king of Israel (about B. C. 730), Tiglath-pileser overran the whole of the north of Israel, swept off the population, and bore them away to Assyria. But though the history of the tribe of Naphtali ends here, yet under the title of Galilee the district which they had formerly occupied was destined to become in every way far more important than it had ever before been. Capernaum.

Naph'ta-li (see above), **Mount,** = the mountainous district which formed the main part of the inheritance of Naphtali (Josh. xx. 7), answering to "Mount Ephraim" in the centre and "Mount Judah" in the south of Palestine.

Naph'thar (fr. Gr. *nephthar* = *naphtha?* according ing to 2 Mc. i. 36 = *a cleaning* [a copyist's error?]), the name said to have been given by Nehemiah to the substance which after the return from Babylon was discovered in the dry pit in which at the destruction of the Temple the sacred Fire of the altar had been hidden (2 Mc. i. 36, comp. 19). It was either the same as or closely allied to the naphtha of modern commerce (*Petroleum*). The place from which this combustible "water" was taken was enclosed by the "king of Persia" (Artaxerxes Longimanus), and converted into a sanctuary (ver. 34). In modern times it has been identified with the large well called by the Arabs *Bîr Eyûb* (*well of Joab* or *of Job*, situated beneath JERUSALEM, at the confluence of the valleys of Kidron and Hinnom with the *Wady en-Nar* (or *valley of the fire*). At present it would be an equally unsuitable spot either to store fire or to seek for naphtha.

Naph'tu-him (Heb. fr. Egyptian; see below), a Mizraite nation or tribe, mentioned only in the account of the descendants of Noah (Gen. x. 13; 1 Chr. i. 11). If we may judge from their position in the list of the Mizraites, the Naphtuhim were probably settled at first, or at the time when Gen. v. was written, either in Egypt or immediately to the W. of it. In Coptic the city of Marea and the neighboring territory is called *niphaiat* or *niphaiad*. In hieroglyphics mention is made of a nation or confederacy of tribes conquered by the Egyptians called *the Nine Bows* (*the Nine Peoples*, Brugsch), a name which Champollion read *Naphit*, or, as Mr. R. S. Poole would write it, *Na-Petu*, *the bows*. Gesenius supposes Naphtuhim = *border people*, probably dwelling on the Red Sea. Fürst makes them the inhabitants of middle Egypt, with its metropolis Memphis, and derives the name from the god *Ptah* or *Phtach* (= the productive, generating world-power) there worshipped.

* **Nap'kin.** HANDKERCHIEF.

Nar-cis'sus [-sis-] (L. fr. Gr. = the *narcissus* plant or flower), a dweller at Rome (Rom. xvi. 11), some members of whose household were known as Christians to St. Paul. Some persons have assumed the identity of this Narcissus with the secretary of the Emperor Claudius, a wealthy freedman who died in prison, A. D. 54–5, about three years before this epistle was written (so Mr. Bullock). Another Narcissus, an associate of Nero, was put to an ignominious death A. D. 68. His name, however, was at that time too common in Rome to give any probability to the guess that he was the Narcissus mentioned by St. Paul. An improbable tradition makes Narcissus one of the seventy disciples and bishop of Athens.

Nard. SPIKENARD.

Nas'bas (Gr.), Tobit's nephew who came with Achiacharus to the wedding of Tobias (Tob. xi. 18).

Na'sith (Gr.) = NEZIAH (1 Esd. v. 32).

Na'sor (Gr. = HAZOR, with *N* prefixed by a copyist's error from the preceding Greek word), **the Plain of,** the scene of an action between Jonathan the Maccabee and the forces of Demetrius (1 Mc. xi. 67, compare 63); = HAZOR.

Na'than (Heb. *given*, sc. of God, Ges.). **1.** An eminent Hebrew PROPHET in the reigns of DAVID and SOLOMON. If the expression "first and last," in 2 Chr. ix. 29, is to be taken literally, he must have lived late into the life of Solomon, and have been considerably younger than David. He first appears in the consultation with David about the building of the Temple (2 Sam. vii. 2, 3, 17). He next comes forward as the reprover of David for the sin with Bath-sheba; and his famous apologue (PARABLE) on the rich man and the ewe lamb, which is the only direct example of his prophetic power, shows it to have been of a very high order (xii. 1–12). On the birth of Solomon he was either specially charged with giving him his name, JEDIDIAH, or else with his education (xii. 25). At any rate, in the last years of David, it is Nathan who, by taking the side of Solomon, turned the scale in his favor. (ADONIJAH.) He advised Bath-sheba; he himself ventured to enter the royal presence with a remonstrance against the king's apathy; and at David's request he assisted in the inauguration of Solomon (1 K. i. 8 ff.). This is the last time that we hear directly of his intervention in the history. His son ZABUD was the "king's friend." He left two works behind him —a Life of David (1 Chr. xxix. 29), and a Life of Solomon (2 Chr. ix. 29). The last of these may have been incomplete, as we cannot be sure that he outlived Solomon. But the biography of David by Nathan is, of all the losses which antiquity, sacred or profane, has sustained, the most deplorable. His grave is shown at *Halhul* near Hebron.—**2.** A son of David; one of the four borne to him by Bath-sheba (1 Chr. iii. 5; compare xiv. 4, and 2 Sam. v. 14). Nathan appears to have taken no part in the events of his father's or his brother's reigns. He is interesting to us from his appearing as one of the forefathers of Joseph in the GENEALOGY OF JESUS CHRIST (Lk. iii. 31).—**3.** Son, or brother, of one of David's "valiant men" (2 Sam. xxiii. 36; 1 Chr. xi. 38).—**4.** One of the head men who returned from Babylon with Ezra on his second expedition (Ezr. viii. 16; 1 Esd. viii. 44); not impossibly = the "son of Bani," who had married a foreign wife (Ezr. x. 39).

Na-than'a-el (Gr. and L. = *given of God* = NETHANEEL, Ges.). **1.** A disciple of Jesus Christ concerning whom, under that name at least, we learn from Scripture little more than his birthplace, Cana of Galilee (Jn. xxi. 2), and his simple truthful character (i. 47). The name does not occur in the first three Gospels. St. John (i. 46–51), however, tells us of his first interview with Jesus, in company with PHILIP, on the only occasion on which he appears prominently in the history. Nathanael seems to have heard the announcement of the Messiah's appearance with some distrust at first, as doubting whether any good could come out of Nazareth, yet readily accepted Philip's invitation to go and satisfy himself by his own observation. On his approach to Jesus he is saluted by Him as "an Israelite indeed, in whom is no guile"—a true child of Abraham, and not simply according to the flesh. Learning now how Jesus knew him—"before that Philip called thee, when thou wast under the fig-tree I saw thee"—Nathanael at once confessed, "Rabbi, thou art the Son of God; thou art the King of Israel." The name of Nathanael occurs but once again in the Gospel narrative, and then simply as one of the small company of disciples to whom Jesus showed Himself at the Sea of Tiberias after His resurrection. It is very commonly believed that Nathanael and BARTHOLOMEW are the same person. The evidence for that belief is as follows:—St. John, who twice mentions Nathanael, never introduces the name of Bartholomew at all. Mat. x. 3; Mk. iii. 18; and Lk. vi. 14, all speak of Bartholomew, but never of Nathanael. It may be, however, that Nathanael was the proper name, and Bartholomew (son of Tholmai) the surname of the same disciple, just as Simon was called Bar-jona, and Joses, Barnabas. It was Philip who first brought Nathanael to Jesus, just as Andrew had brought his brother Simon; and Bartholomew is named by each of the first three evangelists immediately after Philip, while by St. Luke he is coupled with Philip precisely in the same way as Simon with his brother Andrew, and James with his brother John.—**2.** NETHANEEL 7 (1 Esd. i. 9).—**3.** NETHANEEL 8 (ix. 22).—**4.** Son of Samael; ancestor of Judith (Jd. viii. 1), and therefore a Simeonite (ix. 2).

Nath-a-ni'as (Gr. = NETHANIAH) = NATHAN of the sons of Bani (1 Esd. ix. 34; compare Ezr. x. 39).

Na'than-me'lech [-lek] (Heb. *placed*, i. e. appointed, *by the king*, Ges.), a eunuch (A. V. "chamberlain") in the court of Josiah (2 K. xxiii. 11).

* **Na'tion** [-shun], **Na'tions** [-shunz]. Gentiles; Heathen; Tongues, Confusion of.

Na'um (fr. Gr. form = Nahum), son of Esli and father of Amos, in the genealogy of Christ (Lk. iii. 25), about contemporary with the high-priest Jason and King Antiochus Epiphanes.

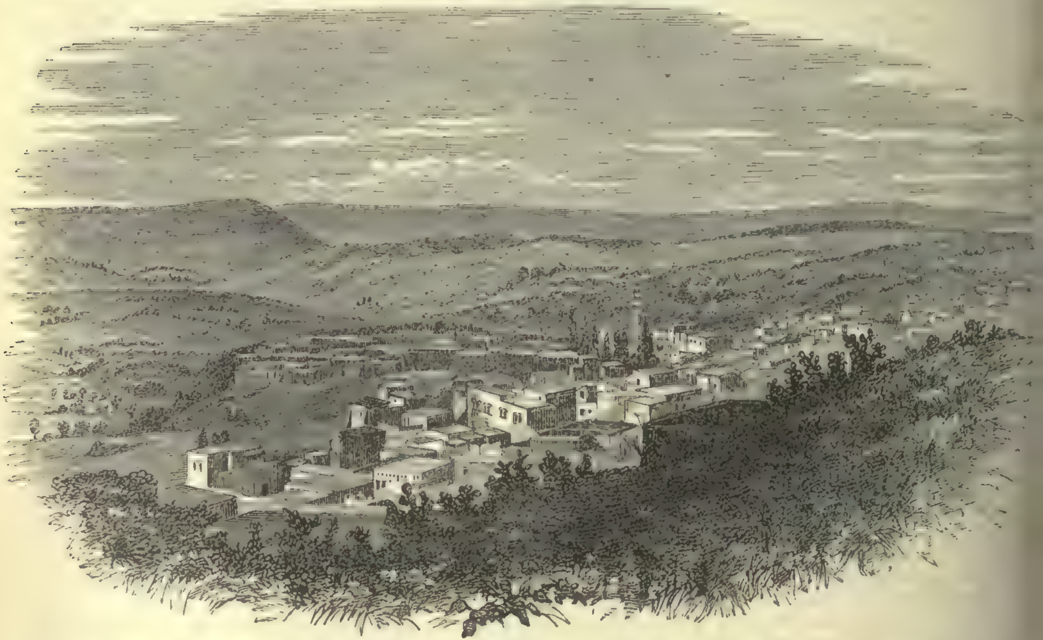
Nave = the central part of a wheel. The Heb. *gav* conveys the notion of convexity or protuberance. It is rendered in the A. V. "boss" of a shield (Job xv. 26), the "eyebrow" (Lev. xiv. 9), "an eminent place" (Ez. xvi. 31), once only in plural "naves" (1 K. vii. 33); but in Ez. i. 18 twice "rings," margin "strakes." Chariot; Laver.

Na've (L. fr. Gr. *Nauê*, which in the LXX. = Nun), Joshua's father, Nun (Ecclus. xlvi. 1).

* **Nav-i-ga'tion.** Ship.

* **Na'vy.** Commerce; Ship.

Naz-a-rene' [-reen] (fr. Gr.) = an inhabitant of Nazareth. This appellative is found in the N. T. applied to Jesus in many passages (Mk. i. 24; Lk. iv. 34, &c.). Its application to Jesus, in consequence of the providential arrangements by which His parents were led to take up their abode in Nazareth, was the filling out of the predictions in which the promised Messiah is described as a *Nêtser* (Heb.; A. V. "branch"), i. e. a *shoot, sprout*, of Jesse, a humble and despised descendant of the decayed royal family (so Prof. G. E. Day, with Rbn. *N. T. Lex.*, Hengstenberg, De Wette, Meyer, &c.; see the etymology of Nazareth). Whenever men spoke of Jesus as the Nazarene, they either consciously or unconsciously pronounced one of the names of the predicted Messiah, a name indicative both of His royal descent and His humble condition. Once (Acts xxiv. 5) the term "Nazarenes" is applied to the followers of Jesus by way of contempt. The name still exists in Arabic as the ordinary designation of Christians.



Nazareth, from N. N. W.—From a photograph by J. Graham.—(Ayre.) The distant range of hills is to the S. of the plain of Esdrælon.

Naz'a-reth (Gr. through Aram. fr. Heb. *nêtser* = *shoot, sprout*, Rbn. *N. T. Lex.*, &c.; compare Nazarene), a "city" of Galilee, not mentioned in the O. T. or in Josephus, but found first in Mat. ii. 23. It derives its celebrity almost entirely from its connection with the history of Christ, and in that respect has a hold on the imagination and feelings of men which it shares only with Jerusalem and Bethlehem. It is situated among the hills which constitute the south ridge of Lebanon, just before they sink down into the Plain of Esdrælon. The name of the present village, with which Nazareth is identified, is *en-Nâzirah;* it is on the lower declivities of a hill or mountain (Lk. iv. 29); it is within the limits of the province of Galilee (Mk. i. 9); it is near Cana (Jn. ii. 1, 2, 11); a precipice exists in the neighborhood (Lk. iv. 29); and a series of testimonies reaching back to Eusebius represent the place as having occupied the same position. The modern Nazareth belongs to the better class of Eastern villages. Its population is 3,000 or 4,000; a few are Mohammedans, the rest Latin and Greek Christians. Most of the houses are well built of stone, and appear neat and comfortable. The streets or lanes are narrow and crooked, and after rain are so full of mud and mire as to be almost impassable. The tomb of *Neby Ismaîl*, on a hill behind the town, commands an extensive and magnificent prospect, including Lebanon and Hermon, Carmel and Tabor, the plain of Esdrælon, the Mediterranean and *'Akka*, the mountains and villages of Samaria and Galilee, &c. At Nazareth Joseph and Mary lived (Lk. ii. 39); here the angel announced to the Virgin the Messiah's birth (i. 26 ff.); to Nazareth the holy family returned after the flight into Egypt (Mat. ii. 23); here Jesus lived from infancy to manhood (Lk. iv. 16); here He taught in the synagogue, and was twice rejected by His townsmen, who attempted on the last occasion to cast Him down from "the brow of the hill on which the city was built" (Mat. xiii. 54 ff.; Lk. iv. 16 ff.). The title on the cross designated Him as "Jesus of Nazareth" (JESUS CHRIST; Jn. xix. 19, &c.; compare Acts xxii. 8). The origin of the disrepute in which Nazareth stood (Jn. i. 47) is not certainly known. All the inhabitants of Galilee were looked upon with contempt by the people of Judea because they spoke a ruder dialect, were less cultivated, and were more exposed by their position to contact with the heathen. But Nazareth labored under a special opprobrium, for it was a Galilean and not a southern Jew who asked the reproachful question whether "any good thing" could come from that source. It has been suggested that the inhabitants of Nazareth may have had a bad name among their neighbors for irreligion or some laxity of morals. At the "FOUNTAIN of the Virgin," situated at the northeastern extremity of the town, according to one tradition, the mother of Jesus received the angel's salutation (Lk. i. 28). A prevalent, but improbable, opinion of the country has transferred the scene of the attempted precipitation of Jesus (Lk. iv. 29) to a hill about two miles S. E. of the town. Above the bulk of the town are several rocky ledges over which a person could not be thrown without almost certain destruction. But Prof. Hackett, with Robinson, Stanley, &c., supposes one very remarkable precipice, almost perpendicular and forty or fifty feet high, near the Maronite church, to be the identical one over which His infuriated townsmen attempted to hurl Jesus. The principal building at Nazareth is the Latin Convent of the Annunciation.

Naz´a-rite (fr. Heb. *nâzîr* [= *one consecrated, devoted*, Ges., Fü.; *the crowned one*, Ginsburg, in Kitto] and *nězîr ělôhim* [= *one consecrated to God*, Ges.]) = one of either sex who was bound by a vow of a peculiar kind to be set apart from others for the service of God. The obligation was either for life or for a defined time. I. There is no notice in the Pentateuch of Nazarites for life; but the regulations for the vow of a Nazarite of days are given Num. vi. 1–21. The Nazarite, during the term of his consecration, was bound to abstain from wine, grapes, with every production of the vine, and from every kind of intoxicating drink. He was forbidden to cut the hair of his head, or to approach any dead body, even that of his nearest relation. When the period of his vow was fulfilled, he was brought to the door of the Tabernacle and was required to offer a he-lamb for a burnt-offering, a ewe lamb for a sin-offering, and a ram for a peace-offering, with the usual accompaniments of peace-offerings (Lev. vii. 12, 13) and of the offering made at the consecration of priests (Ex. xxix. 2), "a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil" (Num. vi. 15). He brought also a meat-offering and a drink-offering, which appear to have been presented by themselves as a distinct act of service (ver. 17). He was to cut off the hair of "the head of his separation" (i. e. the hair which had grown during the period of his consecration) at the door of the Tabernacle, and to put it into the fire under the sacrifice on the altar. The priest then placed upon his hands the sodden left shoulder of the ram, with one of the unleavened cakes and one of the wafers, and then took them again and waved them for a wave-offering. These, as well as the breast and the heave, or right shoulder (to which he was entitled in the case of ordinary peace-offerings, Lev. vii. 32–34), were the perquisite of the priest. The Nazarite also gave him a present proportioned to His circumstances (ver. 21). If a Nazarite incurred defilement by accidentally touching a dead body, he had to undergo certain rites of purification, and to recommence the full period of his consecration. On the seventh day of his uncleanness he was "to cut off his hair, and on the next day to bring two turtle-doves or two young pigeons to the priest for a sin-offering and burnt-offering. He then hallowed his head, offered a lamb of the first year as a trespass-offering, and renewed his vow as at first. There is nothing whatever said in the O. T. of the duration of the period of the vow of the Nazarite of days. According to the Mishna the usual time was thirty days, but double vows for sixty days, and treble vows for a hundred days were sometimes made. Some other particulars given in the Mishna are curious as showing how the institution was regarded in later times.—II. Of the Nazarites for life three are mentioned in the Scriptures: SAMSON, SAMUEL, and JOHN THE BAPTIST. The only one of these actually called a Nazarite is Samson. We are but imperfectly informed of the difference between the observances of the Nazarite for life and those of the Nazarite for days. The later Rabbis slightly notice this point. We do not know whether the vow for life was ever voluntarily taken by the individual. In all the cases mentioned in the sacred history, it was made by the parents before the birth of the Nazarite himself. The Mishna makes a distinction between the ordinary Nazarite for life and the Samson-Nazarite.—III. The consecration of the Nazarite bore a striking resemblance to that of the high-priest (Lev. xxi. 10–12). In one particular, this is brought out more plainly in the Hebrew text than it is in our version, in the LXX., or in the Vulgate. One word (*nêzer*), derived from the same root as *Nazarite*, is used for the long hair of the Nazarite (Num. vi. 19), where the A. V. has "hair of his separation," and for the anointed head of the high-priest (Lev. xxi. 12), where it is rendered "crown." Perhaps the half sacerdotal character of Samuel might have been connected with his prerogative as a Nazarite.—IV. Of the two vows recorded of St. PAUL, that in Acts xviii. 18 certainly cannot be regarded as a regular Nazarite vow (so Mr. Clark, with Conybeare & Howson, and Prof. Murphy [in Fairbairn]; but Dr. Ginsburg [in Kitto] regards it as a regular Nazarite vow). All that we are told of it is that, on his way from Corinth to Jerusalem, he "shaved his head in Cenchrea, for he had a vow." Probably it was a sort of vow, modified from the proper Nazarite vow, which had come into use at this time amongst the religious Jews who had been visited by sickness, or any other calamity. The other reference to a vow taken by St. Paul is in Acts xxi. 24, where we find the brethren at Jerusalem exhorting him to take part with four Christians who had a vow on them, to sanctify (not "purify," as in A. V.) himself with them, and to be at charges with them, that they might shave their heads. It cannot be doubted that this was a strictly legal Nazarite vow.—V. That the institution of Nazaritism existed and had become a matter of course among the Hebrews before the time of Moses, is beyond a doubt. The legislator appears to have done no more than ordain such regulations for the vow of the Nazarite of days as brought it under the cognizance of the priest, and into harmony with the general system of religious observance. Probably the consecration of the Nazarite for life was of at least equal antiquity. But it is doubted in regard to Nazaritism in general, whether it was of native or foreign origin. Ewald supposes that Nazarites for life were numerous in very early times, and that they multiplied in periods of great political and religious excitement. The only ones, however, expressly named in the O. T. are Samson and Samuel. When Amos wrote, the Nazarites, as well as the prophets, suffered from the persecution and contempt of the ungodly (Am. ii. 11, 12). In the time of Judas Maccabeus we find the devout Jews, when they were bringing their gifts to the priests, stirring up the Nazarites of days who had completed the time of their consecration to make the accustomed offerings (1 Mc. iii. 49). From this incident we may infer that the number of Nazarites must have been very considerable during the two and a half centuries before the destruction of Jerusalem.—VI. The word *nâzîr* occurs in three passages of the O. T., in which it appears to mean one separated from others as a prince. Two of them refer to Joseph; one in Jacob's benediction of his sons (A. V. "separate," Gen. xlix. 26), the other in Moses' benediction of the tribes (A. V. "separated," Deut. xxxiii. 16). The third passage is in the prophet's mourning over the departed prosperity and beauty of Zion (A. V. [with the LXX., Vulgate, Henderson, &c.] "Nazarites," Lam. iv. 7, 8). In the A. V. the words are, "Her Nazarites were purer than snow," &c. But Gesenius, De Wette, Fürst, &c., think that it refers to the young princes of Israel.—VII. The vow of the Nazarite of days must have been a self-imposed discipline, undertaken with a specific purpose. The Jewish writers mostly regarded it as a kind of penance. The Nazarite of days might have fulfilled his vow without attracting much notice; but the Nazarite for life, on the other hand, must have been, with his flowing hair and persistent refusal of strong drink, a marked man. Whether in any other particular his daily life was peculiar is uncertain. But without our resting on any thing that may be called in question, he must have been a public witness for the idea of legal strictness and of whatever else Nazaritism was intended to express. The meaning of the Nazarite vow has been regarded in different lights. Some consider it as a symbolical expression of the Divine nature working in man, and deny that it involved any thing of a strictly ascetic character; others see in it the principle of stoicism, and imagine that it was intended to cultivate, and bear witness for, the sovereignty of the will over the lower tendencies of human nature; while some regard it wholly in the light of a sacrifice of the person to God. Several of the Jewish writers have taken the first view more or less completely. But the philosophical Jewish doctors, for the most part, seem to have preferred the second. Philo has taken the deeper view of the subject. Ewald, following in the same line of thought, has treated the vow of the Nazarite as an act of self-sacrifice. That it was essentially a sacrifice of the person to the Lord is obviously in accordance with the terms of the Law (Num. vi. 2; so Mr. Clark; see below). As the Nazarite was a witness for the straitness of the Law, as distinguished from the freedom of the Gospel, his sacrifice of himself was a submission to the letter of a rule. Its outward manifestations were restraints and eccentricities. The man was separated from his brethren that he might be peculiarly devoted to the Lord. This was consistent with the purpose of Divine wisdom for the time for which it was ordained. Prof. Murphy (in Fairbairn) says: "The idea of sacrifice proper does not seem to be imaged forth by any part of the Nazarite vow. This rather symbolizes separation from sin and consecration to God as the two sides of the same act." Dr. Ginsburg (in Kitto) considers Nazaritism "a consecration to the Lord in the highest sense, and after the loftiest model of priestly piety."

Ne'ah (Heb. *motion*, perhaps *earthquake*, Ges.; *settlement*, Fü.), a place on the boundary of Zebulun (Josh. xix. 13 only). Porter (in Kitto) suggests that '*Ain*, the name of a little village three miles N. W. of Nazareth, may be a corruption of Neah and occupy its position.

Ne-ap'o-lis (Gr. *new city*). **1.** The place in Northern Greece where Paul and his associates first landed in Europe (Acts xvi. 11); where, no doubt, he landed also on his second visit to Macedonia (xx. 1), and whence certainly he embarked on his last journey through that province to Troas and Jerusalem (xx. 6). Philippi being an inland town, Neapolis was evidently the port. It has been made a question whether this harbor occupied the site of the present *Kavalla*, a Turkish commercial town on the coast of *Roumelia*, or should be sought at some other place. Cousinéry and Tafel maintain, against the common opinion, that Luke's Neapolis was not at *Kavalla*, which has a population of 5,000 or 6,000, but at a deserted harbor ten or twelve miles further W., known as *Eski* (or Old) *Kavalla*. Prof. Hackett, the original author of this article, urges the following reasons to prove that *Kavalla* should be regarded as the ancient Neapolis. (1.) The Roman and Greek ruins at *Kavalla* prove that a port existed there in ancient times. Neapolis, wherever it was, formed the point of contact between Northern Greece and Asia Minor, at a period of great commercial activity, and would be expected to have left vestiges of its former importance. The antiquities (ancient aqueducts, columns, &c.) found still at *Kavalla* fulfil entirely that presumption. On the contrary, no ruins which are unmistakably ancient have been found at *Eski Kavalla* (also called *Paleopoli*). No remains of walls, no inscriptions, and no indications of any thoroughfare leading thence to Philippi, are reported to exist there. (2.) The advantages of the position render *Kavalla* the probable site of Neapolis. It is the first convenient harbor S. of the Hellespont, on coming from the E. It lies open somewhat to the S. and S. W., but is otherwise well sheltered. (3.) The facility of intercourse between this port and Philippi shows that *Kavalla* = Neapolis. The distance is ten miles, and hence not greater than Corinth was from Cenchrea, and Ostia from Rome. The distance between Philippi and *Eski Kavalla* must be nearly twice as great. (4.) The notices of the ancient writers lead us to adopt the same view. Thus Dio Cassius says that Neapolis was opposite Thasos, and that is the situation of *Kavalla*. (5.) The ancient Itineraries support entirely the identification in question. Both the Itinerary of Antoninus and the Itinerary of Jerusalem show that the Egnatian Way passed through Philippi. They mention Philippi and Neapolis as next to each other in the order of succession; and since the line of travel which these Itineraries sketch led from the W. to Byzantium, or Constantinople, it is reasonable to suppose that the road, after leaving Philippi, would pursue the most convenient and direct course to the E. which the nature of the country allows. If the road, therefore, was constructed on this obvious principle, it would follow the track of the present Turkish road, and the next station, consequently, would be Neapolis, or *Kavalla*, on the coast, at the termination of the only natural defile across the intervening mountains. Neapolis, therefore, like the present *Kavalla*, was on a high rocky promontory which juts out into the Ægean. The harbor, a mile and a half wide at the entrance, and half a mile broad, lies on the western side.—**2.** The Greek name of Shechem, now *Nâbulus* (not in the Scriptures).

Ne-a-ri'ah (fr. Heb. = *servant of Jehovah*, Ges.). **1.** One of the six sons of Shemaiah in the line of the royal family of Judah after the Captivity (1 Chr. iii. 22, 23).—**2.** A son of Ishi, and a captain of the 500 Simeonites who, in the days of Hezekiah, drove out the Amalekites from Mount Seir (iv. 42).

Ne'bai, or Neb'a-i (fr. Heb. = *fruit-bearer?* Ges.; either *the marrowy, having the vigor of life*, or *projecting*, Fü.), one of the "chief of the people" who sealed the covenant with Nehemiah (Neh. x. 19).

Ne-bai'oth [-ba'yoth], **Ne-ba'joth** (both fr. Heb. *Nĕbâyôth* = *heights*, Ges.), the "first-born of Ishmael" (Gen. xxv. 13; 1 Chr. i. 29), and father of a pastoral tribe named after him, the "rams of Nebaioth" being mentioned by Isaiah (lx. 7) with the flocks of Kedar. From the days of Jerome this people had been identified with the Nabatheans, until M. Quatremère first investigated the origin of the latter, their language, religion, and history. From the works of Arab authors, M. Quatremère proved the existence of a nation called *Nabat*, or *Nabeet*, pl. *Anbât*, reputed to be of ancient origin, of whom scattered remnants existed in Arab times, after the Hegira. The *Nabat*, in the days of their early prosperity, inhabited the country chiefly between the Euphrates and the Tigris, Beyn en-Nahreyn and El-Irâk (the Mesopotamia and Chaldea of the classics). That this was their chief seat, and that they were Arameans, or more accurately Syro-Chaldeans, seems, in the present state of the inquiry, to be a safe conclusion. The Arabs loosely apply the name *Nabat* to the Syrians, or especially the Eastern Syrians, to the Syro-Chaldeans, &c. Quatremère introduced to the notice of the learned world the most important relic of that people's literature, a treatise on *Nabat* agriculture. A study of an imperfect copy of that work induced him to date it about the time of Nebuchadnezzar, or about B. C. 600. M. Chwolson, professor of Oriental languages at St. Petersburg, has since made that book a subject of special study; and in his *Remains of Ancient Babylonian Literature in Arabic Translations*, 1859, he has published the results of his inquiry. Those results, while they establish all M. Quatremère had advanced respecting the existence of the *Nabat*, go far beyond him both in the antiquity and the importance M. Chwolson claims for that people. But Ewald, in 1857 and 1859, stated some grave causes for doubting this antiquity. M. Rénan followed on the same side (1860), and more recently Alfred von Gutschmid has attacked the whole theory. The remains of the literature of the *Nabat* consist of four works, one of them a fragment: the "Book of *Nabat* Agriculture" (already mentioned); the "Book of Poisons;" the "Book of Tenkelooshâ the Babylonian;" and the "Book of the Secrets of the Sun and Moon." They purport to have been translated in the year 904, by Aboo-Bekr Ahmad Ibn-'Alee the Chaldean of Kissen, better known as *Ibn-Wahsheeyeh*. The "Book of *Nabat* Agriculture" was, according to the Arab translator, commenced by Daghreeth, continued by Yânbushâdh, and completed by Kuthâmee. Chwolson, disregarding the dates assigned to these authors by the translator, thinks that the earliest lived some 2,500 years B. C., the second some 300 or 400 years later, and Kuthâmee, to whom he ascribes the chief authorship (Ibn-Wahsheeyeh says he was little more than editor), at the earliest under the sixth king of a Canaanite dynasty mentioned in the book, which dynasty Chwolson—with Bunsen—makes the same as the fifth (or Arabian) dynasty of Berosus, or of the thirteenth century B. C. But in examining the work we encounter formidable intrinsic difficulties. It contains mentions of personages bearing names closely resembling those of Adam, Seth, Enoch, Noah, Shem, Nimrod, and Abraham; and M. Chwolson himself is forced to confess that the particulars related of them are in some respects similar to those recorded of the Biblical patriarchs. If this difficulty proves insurmountable, it shows that the author borrowed from the Bible, or from late Jews, and destroys the claim of an extreme antiquity. Other apparent evidences of the same kind are the occurrence of the names of Greek divinities, the mention of the Greeks as neighbors to the Canaanites, the mention of Bertaniya (= Britannia, or Britain), and other anachronisms, &c. It is even a question whether the work should not be dated several centuries after the commencement of our era. Thus, if M. Chwolson's results are accepted, the Book of *Nabat* Agriculture exhibits to us an ancient civilization before that of the Greeks, and at least as old as that of the Egyptians, of a great and powerful nation of remote antiquity. But until the original text of Kuthâmee's treatise is published, we must withhold our acceptance of facts so startling, and regard the antiquity ascribed to it even by Quatremère as extremely doubtful (so Mr. E. S. Poole, original author of this article). There is little doubt that the "Book of *Nabat* Agriculture," &c., were forgeries of the pretended translator (see an article by Prof. Hadley in the *New Englander*, xxi. 505 ff.).—It remains for us to state the grounds for connecting the *Nabat* with the Nabatheans. As the Arabs speak of the *Nabat* as Syrians, so conversely the Greeks and Romans knew the Nabatheans as Arabs. The Nabatheans bordered the well-known Egyptian and Syrian provinces. The nation was famous for its wealth and commerce. Even when, by the decline of its trade, diverted through Egypt, its prosperity waned, Petra is still mentioned as a centre of the trade both of the Sabeans of Southern Arabia and the Gerrheans on the Persian Gulf. Josephus speaks of Nabatea as embracing the country from the Euphrates to the Red Sea—i. e. Arabia Petræa and all the desert E. of it. The *Nabat* of the Arabs, however, are described as famed for agriculture and science; in these respects contrasting with the Nabatheans of Petra who were dwellers in tents. Mr. Poole agrees with M. Quatremère that the civilization of the Nabatheans of Petra is not easily explained, except by supposing them to be a different people from those Arabs. A remarkable confirmation of this supposition is found in the character of the buildings of Petra, which are unlike any thing constructed by a purely Shemitic race. (Edom; Sela.) Further, the subjects of the literature of the *Nabat*, which are scientific and industrial, are not such as are found in the writings of pure Shemites or Aryans. From most of these and other considerations we think there is no reasonable doubt that the Nabatheans of Arabia Petræa were the same people as the *Nabat* of Chaldea, though at what ancient epoch the western settlement was formed remains unknown. The Nabatheans were allies of the Jews after the Captivity; and Judas the Maccabee, with Jonathan, while at war with the Edomites, came on them three days S. of Jordan (1 Mc. v. 3, 24, &c.), and afterward "Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathites that they might leave with them their carriage, which was much" (ix. 35, 36). Diodorus Siculus and Strabo give much information regarding them. Lastly, did the Nabatheans, or *Nabat*, derive their name, and were they in part descended, from Nebaioth, son of Ishmael? Josephus says that Nabatea was inhabited by the twelve sons of Ishmael. The Arabs call Nebaioth *Nâbit*, and do not connect him with the *Nabat*, to whom they give a different descent. But we hesitate to deny a relationship between peoples, whose names are strikingly similar, dwelling in the same tract. It is possible that Nebaioth went to the far east, to the country of his grandfather Abraham, intermarried with the Chaldeans, and gave birth to a mixed race, the *Nabat*. It is, however, safest to leave unsettled the identification of Nebaioth and *Nabat* until another link be added to the chain that at present seems to connect them (so Mr. Poole).

Ne-bal'lat (Heb. *secretly foolish?* Ges.; *hard, firm soil*, Fü.), a town of Benjamin, which the Benjamites reoccupied after the Captivity (Neh. xi. 34); named with Zeboim, Lod, and Ono. Lod is Lydda, the modern *Ludd*, and Ono possibly *Kefr 'Auna*, four miles N. of it. E. of these, and forming nearly an equilateral triangle with them, is *Beit Nebâla*, which may be (so Mr. Grove, with Robinson, Wilson, Porter [in Kitto]) the representative of the ancient village. Another place of very nearly the same name, *Bir Nebâla*, lies also in Benjamin, to the E. of *el-Jib* (Gibeon), and within half a mile of it.

Ne'bat (Heb. *look*, Ges.), father of Jeroboam I., whose name is only preserved in connection with that of his distinguished son (1 K. xi. 26, xii. 2, 15, &c.). He is described as an Ephrathite, or Ephraimite, of Zereda. A Jewish tradition identifies him with the Benjamite Shimei of Gera.

Ne'bo (Heb., perhaps so named from the worship of *Mercury* [see Nebo, second article below], or better = *height*, Ges.), **Mount**, the mountain from which Moses took his first and last view of the Promised Land (Deut. xxxii. 49, xxxiv. 1). It is minutely described as in the land of Moab, facing Jericho, the head or summit of a mountain called the Pisgah, which again seems to have formed a portion of the general range of the "mountains of Abarim." Its position is further denoted by the mention of the valley (or perhaps more correctly, the ravine) in which Moses was buried, and which was apparently one of the clefts of the mount itself (xxxii. 50)— "the ravine in the land of Moab facing Beth-peor" (xxxiv. 6). Seetzen suggested the *Jebel 'Attârûs* (between the *Wady Zerka Ma'în* and the Arnon, three miles below the former, and ten or twelve S. of Heshbon) as the Nebo of Moses. The *Jebel 'Osha*, or *Ausha'*, or *Jebel el-Jil'âd*, near *es-Salt*, about fifteen miles further N. than Jericho, is the highest point in all the eastern mountains. But these eminences are not, like the Nebo of the Scripture, "facing Jericho." Tristram (535 ff.) would identify Nebo with a mountain "brow," probably 4,500 feet high, about three miles S. W. from Heshbon, from the summit of which he enjoyed a magnificent view of the country both E. of the Jordan to Hermon and the *Haurân*, and W. of it from the S. end of the Dead Sea with Hebron and central Judea and the plain of Esdrælon to the Mediterranean beyond Carmel. See No. 1 below.

Ne'bo (see above). 1. A town on the eastern side of Jordan, in the pastoral country (Num. xxxii. 3), one of those rebuilt by the tribe of Reuben (ver. 38). In these lists it is associated with Kirjathaim and Baal-meon or Beon; and in another record (1 Chr. v. 8) with Aroer. In Is. xv. 2 and Jer. xlviii. 1, 22, Nebo is mentioned in the same connection as before, but in the hands of Moab. The notices of Eusebius and Jerome are confused, but at least denote that Mount Nebo (see the article above) and the town were distinct, and distant from each other. The town they identify with Nobah or Kenath, and place it eight miles S. of Heshbon, where the ruins of *el-Habis* appear to stand at present.—2. The children of Nebo returned from Babylon with Zerubbabel (Ezr. ii. 29; Neh. vii. 33). Seven of them had foreign wives, whom they were compelled to discard (Ezr. x. 43). The name occurs between Bethel and Ai, and Lydda, which implies that it was in Benjamin to the N. W. of Jerusalem. This is possibly the modern *Beit Nûbah*, about twelve miles N. W. by W. of Jerusalem, eight from Lydda.

Ne'bo (Heb. = *interpreter* of the gods, Ges.; *the invisible*, Fü.; see below), which occurs in Is. xlvi. 1 and Jer. xlviii. 1 as the name of a Chaldean god, was the god of learning and letters among the Babylonians and Assyrians. The original native name was, in Hamitic Babylonian, *Nabiu*, in Shemitic Babylonian and Assyrian, *Nabu* (so Rawlinson). His general character corresponds to that of the Egyptian Thoth, the Greek Hermes, and the Latin Mercury. Astronomically he is identified with the planet nearest the sun, called Nebo also by the Mendæans, and *Tir* by the ancient Persians. Nebo was

Nebo.—Assyrian Statue in British Museum.—(Fbn.)

of Babylonian rather than of Assyrian origin. In the early Assyrian Pantheon he occupies a very inferior position. The king supposed to be Pul first brings him prominently forward in Assyria. A statue of Nebo, set up by this monarch at Calah (*Nimrûd*), is now in the British Museum. In Babylonia Nebo held a prominent place from an early time. Borsippa was especially under his protection, and the great temple there (the modern *Birs-Nimrûd;* see BABEL, TOWER OF) was dedicated to him from a very remote age. He was the tutelar god of the most important Babylonian kings, in whose names the word *Nabu*, or Nebo, appears as an element.

Neb-u-chad-nez'zar, or **Neb-u-chad-rez'zar** (both Heb. fr. Chal.; see below), the greatest and most powerful of the Babylonian kings. (BABEL.) His name, according to the native orthography, is read as *Nabu-kuduri-utsur = Nebo is the protector against misfortune* (so Rawlinson). Nebuchadnezzar was the son and successor of Nabopolassar, the founder of the Babylonian empire. He appears to have been of marriageable age at the time of his father's rebellion against Assyria, B. C. 625; for, according to Abydenus, the alliance between Nabopolassar and the Median king was cemented by the betrothal of Amuhia, daughter of the latter, to Nebuchadnezzar. It is suspected, rather than proved, that he was the leader of a Babylonian contingent which accompanied Cyaxares (MEDES) in his Lydian war, by whose interposition, on the occasion of an eclipse, that war was brought to a close, B. C. 610. At any rate, a few years later, he was placed at the head of a Babylonian army, and sent by his father, who was now old and infirm, to chastise the insolence of PHARAOH-NECHO, king of Egypt. Nebuchadnezzar (B. C. 605) led an army against him, defeated him at CARCHEMISH in a great battle (Jer. xlvi. 2–12), recovered Celosyria, Phenicia, and Palestine, took JERUSALEM (Dan. i. 1, 2; CAPTIVITY), pressed forward to Egypt, and was engaged in that country or upon its borders when intelligence arrived that Nabopolassar, after reigning twenty-one years, had died. There is no reason (so Rawlinson) to think that Nebuchadnezzar, though he appeared to be "king of Babylon" to the Jews, had really been associated with his father as king. In some alarm about the succession he hurried back to the capital, accompanied only by his light troops; and crossing the desert, probably by way of Tadmor or Palmyra, reached Babylon before any disturbance had arisen, and entered peaceably on his kingdom (B. C. 604). The bulk of the army with the captives—Phenicians, Syrians, Egyptians, and Jews (DANIEL 4; SHADRACH, &c.)—returned by the ordinary route, which skirted instead of crossing the desert. Within three years of Nebuchadnezzar's first expedition into Syria and Palestine, disaffection again showed itself in those countries. JEHOIAKIM, who, although threatened at first with captivity (2 Chr. xxxvi. 6), had been finally maintained on the throne as a Babylonian vassal, after three years of service "turned and rebelled," probably trusting to be supported by Egypt (2 K. xxiv. 1). Not long afterward Phenicia seems to have broken into revolt; and the Chaldean monarch, who had previously endeavored to subdue the disaffected by his generals (ver. 2), once more took the field in person, and marched first of all against TYRE. Having invested that city in the seventh year of his reign (Jos. *Ap.* i. 21), and left a portion of his army there to continue the siege, he proceeded against Jerusalem, which submitted without a struggle. According to Josephus (x. 6, § 3; compare Jer. xxii. 18, 19, and xxxvi. 30) Nebuchadnezzar punished Jehoiakim with death, but placed his son JEHOIACHIN upon the throne. Jehoiachin reigned only three months; for, on his showing symptoms of disaffection, Nebuchadnezzar came up against Jerusalem for the third time, deposed the young prince (whom he carried to Babylon, with a large portion of the population of the city, and the chief of the Temple treasures), and made his uncle, ZEDEKIAH, king in his room. Tyre still held out; and it was not till the thirteenth year from its first investment that the city of merchants fell (B. C. 585). Ere this happened, Jerusalem had been totally destroyed. This consummation was owing to the folly of Zedekiah, who, despite the warnings of Jeremiah, made a treaty with Apries (Hophra), king of Egypt (Ez. xvii. 15), and on the strength of this alliance renounced his allegiance to the king of Babylon. Nebuchadnezzar commenced the final siege of Jerusalem in the ninth year of Zedekiah—his own seventeenth year (B. C. 588)—and took it two years later (B. C. 586). One effort to carry out the treaty seems to have been made by Apries. An Egyptian army crossed the frontier, and began its march toward Jerusalem; upon which Nebuchadnezzar raised the siege, and set off to meet the new foe. According to Josephus (x. 7, § 3) a battle was fought, in which Apries was completely defeated: but the Scriptural account seems rather to imply that the Egyptians retired on the advance of Nebuchadnezzar, and recrossed the frontier without risking an engagement (Jer. xxxvii. 5–8). After an eighteen months' siege, Jerusalem fell. Zedekiah escaped from the city, but was captured near Jericho (xxxix. 5) and brought to Nebuchadnezzar at RIBLAH, where his eyes were put out by the king's order, while his sons and his chief nobles were slain. Nebuchadnezzar then returned to Babylon with Zedekiah, whom he imprisoned for the remainder of his life; leaving NEBUZAR-ADAN, the captain of his guard, to complete the destruction of the city and the pacification of Judea. GEDALIAH, a Jew, was appointed governor, but he was soon murdered, and the rest of the Jews either fled to Egypt, or were carried by Nebuzar-adan to Babylon. The military successes of Nebuchadnezzar cannot be traced minutely beyond this point. It may be gathered, from the prophetical Scriptures and from Josephus, that the conquest of Jerusalem was rapidly followed by the fall of Tyre and the complete submission of Phenicia (Ez. xxvi.–xxviii.; Jos. *Ap.* i. 21); after which the Babylonians carried their arms into Egypt, and inflicted severe injuries on that fertile country (Jer. xlvi. 13–26; Ez. xxix. 2–20; Jos. x. 9, § 7). But we have no account, on which we can depend, of these campaigns. We are told by Berosus (in Jos. x. 11, § 1) that the first care of Nebuchadnezzar, on obtaining quiet possession of his kingdom, after the first Syrian expedition, was to rebuild the temple of Bel (*Bel-Merodach*) at Babylon out of the spoils of the Syrian war. He next proceeded to strengthen and beautify the city, which he renovated throughout, and surrounded with several lines of fortification, himself adding one entirely new quarter. Having finished the walls and adorned the gates magnificently, he constructed a new palace. In the grounds of this palace he formed the celebrated "hanging garden." This complete renovation of Babylon by Nebuchadnezzar, which Berosus asserts, is confirmed to us in every possible way (Dan. iv. 30). (BABEL.) But Nebuchadnezzar did not confine his efforts to the ornamentation and improvement of his capital. Throughout the empire, at Borsippa, Sippara, Cutha, Chilmad, Duraba, Teredon, &c., &c., he built or rebuilt cities, repaired temples, constructed quays, reservoirs, canals, and aqueducts, on a scale of grandeur and magnificence surpassing every thing of the kind recorded in history, unless it be the constructions of one or two of the greatest Egyptian monarchs. (Chaldea.) The wealth, greatness, and general prosperity of Nebuchadnezzar are strikingly placed before us in Dan. ii. 37, iii. 1 ff., iv. 10–12, &c. Toward the close of his reign the glory of Nebuchadnezzar suffered a temporary eclipse. For his pride and vanity, that strange madness was sent upon him called lycanthropy (from Gr., *wolf-man*), wherein the sufferer imagines himself a beast, and quitting the haunts of men, insists on leading the life of a beast (Dan. iv. 33). (Medicine.) Nebuchadnezzar himself in his Standard Inscription appears to allude to it, although in a studied ambiguity of phrase which renders the passage very difficult of translation. After describing the construction of the most important of his great works, he appears to say—"For four years (?) . . . the seat of my kingdom . . . did not rejoice my heart. In all my dominions I did not build a high place of power, the precious treasures of my kingdom I did not lay up. In Babylon, buildings for myself and for the honor of my kingdom I did not lay out. In the worship of Merodach, my lord, the joy of my heart, in Babylon the city of his sovereignty, and the seat of my empire, I did not sing his praises, I did not furnish his altars with victims, nor did I clear out the canals" (Rln. *Hdt.* ii. 586). It has often been remarked that Herodotus ascribes to a queen, Nitocris, several of the important works, which other writers (Berosus, Abydenus) assign to Nebuchadnezzar. The conjecture naturally arises that Nitocris was Nebuchadnezzar's queen, and that, as she carried on his constructions during his incapacity, they were by some considered to be hers. After an interval of four, or perhaps seven years (Dan. iv. 16), Nebuchadnezzar's malady left him. As we are told in Scripture that "his reason returned, and for the glory of his kingdom his honor and brightness returned;" and he "was established in his kingdom, and excellent majesty was added to him" (iv. 36), so we find in the Standard Inscription that he resumed his great works after a period of suspension, and added fresh "wonders" in his old age to the marvellous constructions of his manhood. He died B. C. 561, at an advanced age (eighty-three or eighty-four), having reigned forty-three years. A son, Evil-Merodach, succeeded him. Nebuchadnezzar had grave faults (pride, cruelty, &c.) as well as genius and grandeur. We observe in the cuneiform inscriptions as peculiar to Nebuchadnezzar a disposition to rest his fame on his great works rather than on his military achievements, and a strong religious spirit, manifesting itself especially in a devotion, which is almost exclusive, to one particular god. Merodach was to him "the supreme chief of the gods," "the most ancient," "the king of the heavens and the earth." It was *his* image or symbol, undoubtedly, which was "set up" to be worshipped in the "plain of Dura" (Dan. iii. 1), and *his* house in which the sacred vessels of the Temple were treasured (i. 2). Nebuchadnezzar seems at some times to have identified this, his supreme god, with the God of the Jews (iv.); at others, to have regarded the Jewish God as one of the local and ininferior deities (iii.) over whom Merodach ruled.

* **Neb-u-chad-rez'zar** = Nebuchadnezzar (Jer. xxi. 2, 7, &c.).

Neb-u-shas'ban (Heb. *adherent of* Nebo or *Mercury*, Ges., Fü.), one of the officers of Nebuchadnezzar at the time of the capture of Jerusalem. He was Rab-saris, i. e. chief of the eunuchs (Jer. xxxix. 13). He and Nebuzar-adan (chief of the body-guard), and Nergal-sharezer (Rab-mag, i. e. chief of the magicians), the most important officers then present, were probably the highest dignitaries of the Babylonian court. Nebushasban's office and title were the same as those of Ashpenaz (Dan. i. 3), whom he probably succeeded.

Neb-u-zar'-a-dan (Heb. *chief whom* Nebo [or *Mercury*] *favors*, Ges.; *chief cutter-off by Nebo*, Fü.), the chief of the slaughterers (A. V. "captain of the guard;" see Guard 1), a high officer in the court of Nebuchadnezzar, apparently the next to the person of the monarch. He appears not to have been present during the siege of Jerusalem; probably he was occupied at the more important operations at Tyre, but as soon as the city was actually in the hands of the Babylonians he arrived, and from that moment every thing was completely directed by him (2 K. xxv. 8 ff.). One act only is referred directly to Nebuchadnezzar, the appointment of the governor or superintendent of the conquered district. All this Nebuzar-adan seems to have carried out with wisdom and moderation. His conduct to Jeremiah, to whom his attention had been directed by his master (Jer. xxxix. 11), is marked by even higher qualities than these, and the prophet has preserved (xl. 2–5) Nebuzar-adan's speech on liberating him from his chains at Ramah, which contains expressions truly remarkable in a heathen. He seems to have left Judea for this time when he took down the chief people of Jerusalem to his master at Riblah (2 K. xxv. 18–20). In four years he again appeared. Nebuchadnezzar in his twenty-third year made a descent on the regions E. of the Jordan, including the Ammonites and Moabites, who escaped when Jerusalem was destroyed. Thence he proceeded to Egypt, and, either on the way thither or on the return, Nebuzar-adan again passed through the country and carried off 745 more captives (Jer. lii. 30).

Ne'cho [-ko] (Heb. fr. Egyptian) = Pharaoh-necho (2 Chr. xxxv. 20, 22, xxxvi. 4). Pharaoh 9.

* **Neck** (Heb. usually *'óreph* or *tsavvâr*; Gr. *trachêlos*) is used both literally (Gen. xxvii. 16; Lev. v. 8; Lk. xv. 20, &c.) and figuratively in the Scriptures. To put the feet on the neck of the conquered denoted complete victory and triumph (Josh. x. 24). (Foot; War.) To have the hand in or on an enemy's neck (Gen. xlix. 8), or to take one by the neck (Job xvi. 12), was to seize and secure him. Burdens, yokes, &c., are borne on the neck (Gen. xxvii. 40; Deut. xxviii. 48, &c.); hence to stiffen the neck (2 Chr. xxxvi. 13), or to be stiff-necked = to be stubborn, obstinate, or rebellious. Necklace; Yoke.

* **Neck'lace.** Chain; Ornaments, Personal; Tablets.

Ne-co'dan (fr. Gr. form) = Nekoda (1 Esd. v. 37; comp. Ezr. ii. 60).

* **Nec'ro-man-cer** (Deut. xviii. 11). Divination; Magic.

Ned-a-bi'ah (fr. Heb. = whom *Jehovah impels*, Ges.), apparently a son of Jeconiah, or Jehoiachin, king of Judah (1 Chr. iii. 18). Lord A. C. Hervey, however, contends that this list contains the order of succession and not of lineal descent, and that Nedabiah and his brothers were sons of Neri.

* **Nee'dle-work** [-dl-wurk]. EMBROIDERER.

Ne-e-mi'as (Gr. form) = NEHEMIAH, the son of Hachaliah (Ecclus. xlix. 13; 2 Mc. i. 18, 20, 21, 23, 31, 36, ii. 13).

* **Ne'geb**, a Hebrew word translated "the South," "the South Country." JUDAH.

Neg'i-nah (Heb., the text now has *nĕginath;* see below) occurs in the title of Ps. lxi., "to the chief musician upon Neginath." The LXX. and Vulgate evidently read "NEGINOTH" in the plural, which is perhaps the true reading. Whether the word be singular or plural, it is the general term by which all stringed-instruments are described. The Heb. singular has the derived sense of *a song sung to the accompaniment of a stringed-instrument*, and generally of a taunting character (A. V. "song;" Job xxx. 9; Ps. lxix. 12; Lam. iii. 14). POETRY, HEBREW.

Neg'i-noth (Heb. *nĕgînôth*, pl. of *nĕgînah;* see above and below). This word is found in the titles of Ps. iv., vi., liv., lv., lxvii., lxxvi., and the margin of Hab. iii. 19 (A. V. text "stringed-instruments"), and there seems but little doubt that it is the general term denoting all stringed-instruments whatsoever, whether played with the hand, like the harp and guitar, or with a plectrum. "The chief musician on *Neginoth*" was therefore the conductor of that portion of the Temple-choir who played upon the stringed-instruments, and who are mentioned in Ps. lxviii. 25. MUSIC; MUSICAL INSTRUMENTS.

Ne'he-lam-ite (fr. Heb.; probably = *descendant of Nehelam* [i. e. *a strong one*, Fü.], Ges., Fü.), **the**, the designation of Shemaiah, a false prophet, who went with the Captivity to Babylon (Jer. xxix. 24, 31, 32).

Ne-he-mi'ah (fr. Heb. = whom *Jehovah comforts*, Ges.). **1.** Son of Hachaliah, and apparently of the tribe of Judah, since his fathers were buried at Jerusalem, and Hanani his kinsman seems to have been of that tribe (Neh. i. 2, ii. 3, vii. 2). All that we know certainly concerning this eminent man is contained in the book which bears his name. (NEHEMIAH, BOOK OF.) His autobiography first finds him at Shushan, the winter residence of the kings of Persia, in high office as the cupbearer of King Artaxerxes Longimanus (so Lord A. C. Hervey, original author of this article; see ARTAXERXES 2). In the twentieth year of the king's reign, i. e. B. C. 445, certain Jews, one of whom was a near kinsman of Nehemiah's, arrived from Judea, and gave Nehemiah a deplorable account of the state of Jerusalem, and of the residents in Judea. He immediately conceived the idea of going to Jerusalem to endeavor to better their state. After three or four months (from Chisleu to Nisan), in which he earnestly sought God's blessing by frequent prayer and fasting, an opportunity presented itself of obtaining the king's consent to his mission. Having received his appointment as governor of Judea, a troop of cavalry, and letters from the king to the different satraps through whose provinces he was to pass, as well as to Asaph, the keeper of the king's forests, to supply him with timber, he started upon his journey, being under promise to return to Persia within a given time. Nehemiah's great work was the rebuilding, for the first time since their destruction by Nebuzar-adan, the walls of Jerusalem, and restoring that city to its former state and dignity, as a fortified town. It is impossible to overestimate the importance to the future political and ecclesiastical prosperity of the Jewish nation of this great achievement of their patriotic governor. How low the community of the Palestine Jews had fallen, is apparent from the fact that from the sixth of Darius to the seventh of Artaxerxes, there is no history of them whatever; and that they were in a state of abject "affliction and reproach" in the twentieth of Artaxerxes. The one step which could resuscitate the nation, preserve the Mosaic institutions, and lay the foundation of future independence, was the restoration of the city walls. To this great object therefore Nehemiah directed his whole energies without an hour's unnecessary delay. In a wonderfully short time the walls seemed to emerge from the heaps of burnt rubbish, and to encircle the city as of old. The gateways also were rebuilt, and ready for the doors to be hung upon them. But it soon became apparent how wisely Nehemiah had acted in hastening on the work. On his very first arrival, as governor, Sanballat and Tobiah had given unequivocal proof of their mortification at his appointment. But when the restoration was seen to be rapidly progressing, their indignation knew no bounds. They not only poured out a torrent of abuse and contempt on all engaged in the work, but actually made a great conspiracy to fall upon the builders with an armed force and put a stop to the undertaking. The project was defeated by the vigilance and prudence of Nehemiah, who maintained an armed attitude from that day forward. Various stratagems were then employed to get Nehemiah away from Jerusalem, and if possible to take his life. But that which most nearly succeeded was the attempt to bring him into suspicion with the king of Persia, as if he intended to set himself up as an independent king, as soon as the walls were completed, and also to frighten the Jews by the accusation of rebellion, &c. The artful letter of Sanballat so far wrought upon Artaxerxes, that he issued a decree stopping the work till further orders. Probably at the same time he recalled Nehemiah, or perhaps Nehemiah's leave of absence had previously expired; in either case had the TIRSHATHA been less upright and less wise, and had he fallen into the trap laid for him, his life might have been in great danger. The sequel, however, shows that his perfect integrity was apparent to the king. For after a delay, perhaps of several years, he was permitted to return to Jerusalem, and to crown his work by repairing the Temple, and dedicating the walls. Owing to his wise haste and steadfast perseverance, the designs of his enemies were frustrated. The walls were actually finished and ready to receive the gates, before the king's decree for suspending the work arrived. Nehemiah does not indeed mention this adverse decree, which may have arrived during his absence, or give us any clew to the time of his return; nor should we have suspected his absence at all from Jerusalem, but for the incidental allusion in ch. ii. 6, xiii. 6, coupled with the long interval between the earlier and later chapters of the book. But the interval between the close of ch. vi. and the beginning of ch. vii. is the only place where we can suppose a considerable gap in time, either from the appearance of the text, or the nature of the events narrated. It seems to suit both well to suppose that Nehemiah returned to Persia, and the work stopped immediately after the events narrated in vi. 16–19, and that chapter vii. goes on to relate the measures adopted by him upon his return with fresh powers. These were, the setting up the doors in the gates of the city, giving a special charge as to opening and shutting them, and above all providing for duly peopling the city and rebuilding its many decayed houses. Then followed a census, a large collection of funds for the repair of the Temple, the public reading of the Law by Ezra, a celebration of the Feast of Tabernacles, such as had not been seen since Joshua's time, and a no less solemn keeping of the Day of Atonement with a solemn entering into covenant with God. It may have been after another considerable interval of time, and not improbably after another absence of the Tirshatha from his government, that the next event of interest in Nehemiah's life occurred, viz. the dedication of the walls of Jerusalem, including, if we may believe 2 Mc. i., supported by several indications in Nehemiah, that of the Temple after its repair by means of the funds collected from the whole population. This great and good governor firmly repressed the exactions of the nobles, and the usury of the rich, and rescued the poor Jews from spoliation and slavery. He refused to receive his lawful allowance as governor from the people, in consideration of their poverty, during the whole twelve years that he was in office, but kept at his own charge a table for 150 Jews, at which any who returned from captivity were welcome. He made most careful provision for the maintenance of the ministering priests and Levites, and for the due and constant celebration of Divine worship. He insisted upon the sanctity of the precincts of the Temple being preserved inviolable, and peremptorily ejected the powerful Tobiah from one of the chambers which Eliashib had assigned to him. He then replaced the stores and vessels which had been removed to make room for him, and appointed proper Levitical officers to superintend and distribute them. With no less firmness and impartiality he expelled from all sacred functions those of the high-priest's family who had contracted heathen marriages, and rebuked and punished those of the common people who had likewise intermarried with foreigners; and lastly, he provided for keeping holy the Sabbath day, which was shamefully profaned by many, both Jews and foreign merchants, and by his resolute conduct succeeded in repressing the lawless traffic on the day of rest. Beyond the thirty-second year of Artaxerxes, to which Nehemiah's own narrative leads us, we have no account of him whatever. Probably he returned to Persia and died there. For pure and disinterested patriotism he stands unrivalled. All he did was noble, generous, high-minded, courageous, and to the highest degree upright. To stern integrity he united great humility and kindness, and a princely hospitality. As a statesman he combined forethought, prudence, and sagacity in counsel with vigor, promptitude, and decision in action. But in nothing was he more remarkable than for his piety, and the singleness of eye with which he walked before God.—**2.** One of the leaders of the first expedition from Babylon to Jerusalem under Zerubbabel (Ezr. ii. 2; Neh. vii. 7).—**3.** Son of Azbuk, and ruler of the half "PART" of Beth-zur, who helped to repair the wall of Jerusalem (iii. 16).

Ne-he-mi'ah (see above), **Book of,** the latest of all the historical books of Scripture. This book, like the preceding one of Ezra, is clearly and certainly not all by the same hand. By far the principal portion, indeed, is the work of NEHEMIAH 1; but other portions are either extracts from various chronicles and registers, or supplementary narratives and reflections, some apparently by Ezra, others, perhaps, the work of the same person who inserted the latest genealogical extracts from the public chronicles (so Lord A. C. Hervey, the original author of this article; see below).—1. The main history contained in Nehemiah covers about twelve years, viz. from the twentieth to the thirty-second year of Artaxerxes Longimanus, i. e. from B. C. 445 to 433. The whole narrative gives us a graphic and interesting account of the state of Jerusalem and the returned captives in the writer's times, and, incidentally, of the nature of the Persian government and the condition of its remote provinces. The documents appended to it also give some further information as to the times of Zerubbabel on the one hand, and as to the continuation of the genealogical registers and the succession of the high-priesthood to the close of the Persian empire on the other. The view given of the rise of two factions among the Jews—the one the strict religious party; the other, the gentilizing party, sets before us the germ of much that we meet with in a more developed state in later Jewish history. Again, in this history, as well as in Ezra, we see the bitter enmity between the Jews and Samaritans acquiring strength and definitive form on both religious and political grounds. The book also throws much light upon the domestic institutions of the Jews. Some of its details give us incidentally information of great historical importance. (*a.*) The account of the building and dedication of the wall, iii., xii., contains the most valuable materials for settling the topography of JERUSALEM to be found in Scripture. (*b.*) The list of returned captives who came under different leaders from the time of Zerubbabel to that of Nehemiah (amounting in all to only 42,360 adult males and 7,337 servants), which is given in chapter vii., conveys a faithful picture of the political weakness of the Jewish nation as compared with the times when Judah alone numbered 470,000 fighting men (1 Chr. xxi. 5). It is an important aid, too, in understanding the subsequent history and appreciating the patriotism and valor by which they attained their independence under the Maccabees. (*c.*) The lists of leaders, priests, Levites, and of those who signed the covenant, reveal incidentally much of the national spirit as well as of the social habits of the captives, derived from older times. Thus the fact that *twelve* leaders are named in Nehemiah vii. 7, indicates the feeling of the captives that they represented the *twelve* tribes, a feeling further evidenced in the expression, "the men of the people of Israel." The enumeration of twenty-one and twenty-two, or, if Zidkijah stands for the head of the house of Zadok, twenty-three chief priests in x. 1–8, xii. 1–7, of whom nine bear the names of those who were heads of courses in David's time (1 Chr. xxiv.), shows how, even in their wasted and reduced numbers, they struggled to preserve these ancient institutions, and also supplies the reason of the mention of these particular twenty-two or twenty-three names. But it does more than this. Taken in conjunction with the list of those who sealed (Neh. x. 1–27), it proves the existence of a social custom of calling chiefs by the name of the clan or house of which they were chiefs. (*d.*) Other miscellaneous information contained in this book, embraces the hereditary crafts practised by certain priestly families, e. g. the apothecaries, or makers of the sacred ointments and incense (iii. 8), and the goldsmiths, whose business it probably was to repair the sacred vessels (iii. 8); the situation of the garden of the kings of Judah by which Zedekiah escaped (2 K. xxv. 4), as seen Neh. iii. 15; statistics, &c. The only real historical difficulty in the narrative is to determine the time of the dedication of the wall, whether in the thirty-second year of Artaxerxes or before. The expression in Neh. xiii. 1, "On that day," seems to fix the reading of the Law to the same day as the dedication (xii. 48). But if so, the dedication must have been after Nehemiah's return from Babylon (mentioned xiii. 7). Then, if the wall only took fifty-two days to complete (vi. 15), and was begun as soon as Nehemiah entered upon his government, how came the dedication to be deferred till twelve years afterward? The answer to this probably is that, in the first place, the fifty-two days are to be reckoned from the resumption of the work after iv. 15, and a time exceeding two years may have elapsed from the commencement of the building. But even then it would not be ready for dedication. There were the gates to be hung, perhaps much rubbish to be removed, and the ruined houses in the immediate vicinity of the walls to be repaired. Still even these causes would not be adequate to account for a delay of twelve years. But Nehemiah's leave of absence from the Persian court, mentioned ii. 6, may have drawn to a close shortly after the completion of the wall, and before the other above-named works were complete. And this is rendered yet more probable by the circumstance that, in the thirty-second year of Artaxerxes we know he was with the king (xiii. 6). Other circumstances, too, may have concurred to make it imperative for him to return to Persia without delay. The last words of ch. vi. point to some new effort of Tobiah to interrupt his work, apparently by the threat of his being considered as a rebel by the king. If he could make it appear that Artaxerxes was suspicious of his fidelity, then Nehemiah might feel it matter of necessity to go to the Persian court to clear himself of the charge. And this view both receives a remarkable confirmation from, and throws quite a new light upon, Ezr. iv. 7–23. Now, if we compare Neh. vi. 6, 7, with the letter of the heathen nations mentioned in Ezr. iv., and also recollect that the only time when, as far as we know, the *walls* of Jerusalem were attempted to be rebuilt, was when Nehemiah was governor, it is difficult to resist the conclusion that Ezr. iv. 7–23 relates to the time of Nehemiah's government, and explains the otherwise unaccountable circumstance that twelve years elapsed before the dedication of the walls was completed. Nehemiah may have started on his journey on receiving the letters from Persia (if such they were) sent him by Tobiah, leaving his lieutenants to carry on the works, and after his departure Rehum and Shimshai and their companions may have come up to Jerusalem with the king's decree and obliged them to desist. It seems, however, that at Nehemiah's arrival in Persia, he was able to satisfy the king of his perfect integrity, and he was permitted to return to his government in Judea. His leave of absence may again have been of limited duration, and the business of the census, of repeopling Jerusalem, setting up the city gates, rebuilding the ruined houses, and repairing the Temple, may have occupied his whole time till his second return to the king. During this second absence another evil arose—the gentilizing party recovered strength, and the intrigues with Tobiah (Neh. vi. 17), begun before his first departure, were more actively carried on, and led so far that Eliashib the high-priest actually assigned one of the store-chambers in the Temple to Tobiah's use. This we are not told of till xiii. 4–7, when Nehemiah relates the steps he took on his return. But this very circumstance suggests that Nehemiah does not relate the events which happened in his absence, and would account for his silence in regard to Rehum and Shimshai. We may thus, then, account for ten or eleven years having elapsed before the dedication of the walls took place. In fact, it did not take place till the last year of his government; and this leads to the right interpretation of ch. xiii. 6, and brings it into harmony with v. 14, which obviously imports that Nehemiah's government of Judea lasted only twelve years, viz. from the twentieth to the thirty-second of Artaxerxes. The dedication of the walls and the other reforms named in ch. xiii. were the closing acts of his administration. Josephus detaches Neh. viii. from its context, and appends the narratives contained in it to the times of Ezra. He makes Ezra die before Nehemiah came to Jerusalem as governor, and consequently ignores any part taken by him in conjunction with Nehemiah. He makes no mention of Sanballat in the events of Nehemiah's government, but places him in the time of Jaddua and Alexander the Great. All attempts to reconcile Josephus with Nehemiah must be lost labor. His authority must yield to that of Nehemiah. In appending the history in Neh. viii. to the times of Ezra, we know that he was guided by the Apocryphal 1 Esd., as he had been in the whole story of Zerubbabel and Darius. Probably in all the points in which he differs from Nehemiah, he followed Apocryphal Jewish writings. 2. As regards the authorship of the book, it is admitted by all critics that it is, as to its main parts, the genuine work of Nehemiah. But it is no less certain (so Lord A. C. Hervey) that interpolations and additions have been made in it since his time; and there is considerable diversity of opinion as to what are the portions so added (see below). From i. 1 to vii. 6, no doubt or difficulty occurs. Again, from xii. 31 to the end of the book (except xii. 44–47), the narrative is continuous, and the use of the first person singular constant (xii. 30, 38, 40, xiii. 6, 7, &c.). It is therefore only in the intermediate chapters (vii. 6 to xii. 36, and xii. 44–47), that we have to inquire into the question of authorship, and this we will do by sections:—(*a*.) The first section begins at Neh. vii. 6, and ends in the first half of viii. 1, at the words "one man." This section is identical with Ezr. ii. 1—iii. 1 (Ezra, Book of), word for word, and letter for letter, except in two points, viz. the numbers repeatedly vary; and there is a difference in the account of the offerings made by the governor, the nobles, and the people. The heading, the contents, the narrative about the sons of Barzillai, the fact of the offerings, the dwelling in their cities, the coming of the seventh month, the gathering of all the people to Jerusalem as one man, are in words and in sense the very self-same passage. The idea that the very same words, extending to seventy verses, describe different events, is simply absurd and irrational. The numbers, therefore, must originally have been the same in both books. But when we examine the varying numbers, we see the following particular proofs that the variations are corruptions of the original text. Though the items vary, the sum total, 42,360, is the same (Ezr. ii. 64; Neh. vii. 66). In like manner the totals of the servants, the singing men and women, the horses, mules, and asses, are all the same, except that Ezra has 200, instead of 245, singing men and women. The numbers of the priests and the Levites are the same in both, except that the singers, the sons of Asaph, are 128 in Ezra, against 148 in Nehemiah, and the porters 139 against 138. Then in each particular case, when the numbers differ, we see plainly that the difference might arise from a copyist's error. To turn next to the offerings. Ezra (ii. 68, 69) merely gives the sum total, as follows: 61,000 drams of gold, 5,000 pounds of silver, and 100 priests' garments. Nehemiah gives no sum total, but gives the following items (vii. 72): The Tirshatha gave 1,200 drams of gold, 50 basins, 530 priests' garments. The chief of the fathers gave 20,000 drams of gold, and 2,200 pounds of silver. The rest of the people gave 20,000 drams of gold, 2,000 pounds of silver, and 67 priests' garments. Here, then, we learn that these offerings were made in three shares, by three distinct parties: the governor, the chief fathers, the people. The sum total of drams of gold we learn from Ezra was 61,000. The shares, we learn from Nehemiah, were 20,000 in two out of the three donors, but 1,000 in the case of the third and chief donor! Is it not quite evident that in the case of Nehemiah the 20 has slipped out of the text (as in 1 Esd. v. 45, 60,000 has), and that his real contribution was 21,000? his generosity prompting him to give in excess of his third. Next, the sum total of the pounds of silver was, according to Ezra, 5,000. The shares were, according to Nehemiah, 2,200 pounds from the chiefs, and 2,000 from the people. But the LXX. give 2,300 for the chiefs, and 2,200 for the people, making 4,500 in all, and so leaving a deficiency of 500 pounds as compared with Ezra's total of 5,000, and ascribing no silver offering to the Tirshatha. The sum total of the priests' garments, as given in both the Hebrew and Greek text of Ezra, and in 1 Esd., is 100. The items as given in Neh. vii. 70 are 530 + 67 = 597. But the LXX. give 30 + 67 = 97, and that this is nearly correct is apparent from the numbers themselves. For the total being 100, 33 is the nearest whole number to $\frac{100}{3}$, and 67 is the nearest whole number to $\frac{2}{3}$ of 100. So that we cannot doubt that the Tirshatha gave 33 priests' garments, and the rest of the people gave 67, probably in two gifts of 34 and 33, making in all 100. But how came the 500 to be added on to the Tirshatha's tale of garments? Clearly it is a fragment of the missing 500 pounds of silver, which, with the 50 bowls, made up the Tirshatha's donation of silver. So that Neh. vii. 70 ought to be read thus, "The Tirshatha gave to the treasure 21,000 drams of gold, 50 basins, 500 pounds of silver, and 33 priests' garments." The offerings, then, as well as the numbers in the lists, were once identical in both books, and we learn from Ezr. ii. 68 what was the purpose of this liberal contribution, viz. "to set up the House of God in his place." From this phrase occurring in Ezr. ii. just before the account of the building of the Temple by Zerubbabel, it has usually been understood as referring to the rebuilding; but the phrase properly implies restoration and preservation (compare 2 Chr. xxiv. 13). It follows, from what has been said, that the section under consideration is in its right place in Nehemiah, and was inserted subsequently in Ezra out of its chronological order. But one or two additional proofs of this must be mentioned. The most convincing and palpable of these is perhaps the mention of the Tirshatha in Ezr. ii. 63 and Neh. vii. 65. Another proof is the mention of Ezra as taking part in that assembly of the people of Jerusalem described in Ezr. iii. 1 and Neh. viii. 1; for Ezra did not come to Jerusalem till the reign of Artaxerxes (Ezr. vii.). Another is the mention of Nehemiah as one of the leaders under whom the captives enumerated in the census came up (Ezr. ii. 2; Neh. vii. 7): in both which passages the juxtaposition of Nehemiah with Seraiah, when compared with Neh. x. 1, 2, greatly strengthens the conclusion that Nehemiah the Tirshatha is meant. Then, again, that Nehemiah should summon all the families of Israel to Jerusalem to take their census, and that, having done so at great cost of time and trouble, he, or whoever was employed by him, should merely transcribe an old census taken nearly 100 years before, instead of recording the result of his own labors, is so improbable that nothing but the plainest necessity could make one believe it. Nehemiah's own new register begins with vii. 7. He doubtless made use of the old register as an authority by which to decide the genealogies of the present generation. Hence he refused to admit the sons of Barzillai to the priestly office, but made a note of their claim, that it might be decided whenever a competent authority should arise. From all which it is abundantly clear (so Lord A. C. Hervey) that this section belongs properly to Nehemiah.—Prof. Douglas (in Fairbairn) prefers to think "that Ezra, drawing from original documents, has given that list as it appeared at first; and that Nehemiah, who took it as the basis of a new census, has given it in the form to which it was brought by subsequent corrections." Thus Ezra gives 652 persons whose genealogy could not be traced, but Nehemiah 642, probably because 10 had determined their place in the registers by prolonged investigations. So the discrepancies in the accounts of gifts to the Temple-service Prof. Douglas would explain on the same principle of an original list with subsequent alterations.—It does not follow (so Lord A. C. Hervey) that this section was written in its present form by Nehemiah. Probably ch. vii., from ver. 7, contains the *substance* of what was found in this part of Nehemiah's narrative, but abridged, and in the form of an abstract, which may account for the difficulty of separating Nehemiah's register from Zerubbabel's, and also for the very abrupt mention of the gifts of the Tirshatha and the people at the end of the chapter. (*b.*) The next section commences Neh. viii., latter part of ver. 1, and ends Neh. xi. 3. Lord A. C. Hervey favors the opinion advocated by Hävernick and Kleinert, that this section is the work of Ezra (see below). It is not necessary to suppose that Ezra himself inserted this or any other part of the present book of Nehemiah in the midst of the Tirshatha's history. But if there were extant an account of these transactions by Ezra, it may have been thus incorporated with Nehemiah's history by the last editor of Scripture. (*c.*) The third section, ch. xi. 3–36, contains a list of the families of Judah, Benjamin, and Levi (priests and Levites), who took up their abode at Jerusalem, in accordance with the resolution of the volunteers, and the decision of the lot, mentioned in xi. 1, 2. This list forms a kind of supplement to that in vii. 8–60, as appears by the allusion in xi. 3 to that previous document. This list is an extract from the official roll preserved in the national archives, only somewhat abbreviated (compare 1 Chr. ix.). The nature of the information in this section, and the parallel passage in 1 Chr., would rather indicate a Levitical hand. It might or might not have been the same which inserted the preceding section. If written later, it is perhaps the work of the same person who inserted xii. 1–30, 44–47. (*d.*) From xii. 1 to 26 is clearly (see below) an abstract from the official lists made and inserted here long after Nehemiah's time, and after the destruction of the Persian dynasty by Alexander the Great, as is plainly indicated by the expression "Darius the Persian," as well as by the mention of Jaddua. The allusion to Jeshua, and to Nehemiah and Ezra, in ver. 26, is also such as would be made long posterior to their lifetime. (*e.*) xii. 44–47 is an explanatory interpolation, made in later times, probably by the last reviser of the book (but see below). That it is so is evident not only from the sudden change from the first person to the third, and the dropping of the personal narrative (though the matter is one in which Nehemiah necessarily took the lead), but from the fact that it describes the identical transaction described in xiii. 10–13 by Nehemiah himself. Though, however, it is not difficult thus to point out those passages of the book which were not part of Nehemiah's own work, it is not easy, by cutting them out, to restore that work to its integrity. For Neh. xii. 31 does not fit on well to any part of ch. vii., or, in other words, the latter portion of Nehemiah's work does not join on to the former. Probably we have only the first and last parts of Nehemiah's work, and for some reason the intermediate portion has been displaced to make room for the narrative and documents from Neh. vii. 7 to xii. 27. And we are greatly confirmed in this supposition by observing that at the close of ch. vii. we have an account of the offerings made by the governor, the chiefs, and the people; but we are not even told for what purpose these offerings were made. Obviously, therefore, the original work must have contained an account of some transactions connected with repairing or beautifying the Temple, which led to these contributions being made. 2 Mc. ii. 13 lends considerable support to the theory that the middle portion of Nehemiah's work was cut out, and that there was substituted for it partly an abridged abstract, and partly Ezra's narrative and other appended documents. We may then affirm with tolerable certainty (so Lord A. C. Hervey) that the first six chapters of Nehemiah and part of the seventh, and the last chapter and half, were alone written by him, the intermediate portion being inserted by those who had authority to do so, in order to complete the history of the transactions of those times (see below).—As regards the time when the Book of Nehemiah was put into its present form, we have only the following data to guide us. The latest high-priest mentioned, Jaddua, was doubtless still alive when his name was added. The descriptive addition to the name of Darius (Neh. xii. 22) "the Persian," indicates that the Persian rule had ceased, and the Greek rule had begun. (DARIUS 3.) Jaddua's name, therefore, and the clause at the end of ver. 22, were inserted each in the reign of Alexander the Great. But it appears that the registers of the Levites, entered into the Chronicles, did not come down lower than the time of Johanan (ver. 23). The close of the Persian dominion, and the beginning of the Greek, is the time indicated when the latest additions were made (so Lord A. C. Hervey).—Prof. Douglas (in Fairbairn) endeavors "to show that Nehemiah is one consecutive memoir, written by the person whose name it bears, according to the common opinion of both the Jewish and the Christian Church from age to age, in opposition to some popular notions of recent critics. . . . Of course different subjects are not described in the self-same words or style; and this diversity illustrates the working of Nehemiah's mind as that of a man deeply interested in the affairs in which he took an active part. It is only a perverted ingenuity which would make these differences an evidence that chs. viii.–x. have come from a different author (see Keil's *Introduction to the O. T.*). The preëminent position assigned to Ezra (in this part of the book) necessarily threw even Nehemiah somewhat into the background, and led him to speak of himself in the third person instead of in the first, as in the rest of his book. . . . The only passages throwing real difficulties in the way of the common belief that Nehemiah wrote the book as we have it occur in ch. xii. (10, 11, 22, 23). . . 'JADDUA' is said by Josephus to have been the high-priest at the time of ALEXANDER THE GREAT; and 'Darius the Persian' (DARIUS 3) might naturally be identified with Darius Codomannus, the last Persian king, whom Alexander conquered; but such a date is altogether beyond the time to which we can suppose Nehemiah's life extended. . . . Vitringa [and] several [other] soberminded believing critics . . . think these four verses are to be regarded as notes or explanatory remarks added by the men who closed the canon of O. T. Scripture (SYNAGOGUE, THE GREAT), as the parting assurance of these witnesses that the Word of God and the worship and ordinances of His house were preserved intact until the time at which they lived. But we are not compelled to fall back upon such an hypothesis, nor . . . even to suppose that Josephus is mistaken in making Jaddua the contemporary of Alexander. . . . We have only to reject the unsupported supposition that Darius is the third king of that name, and to identify him with the second, Darius Nothus. . . . There is nothing in the four verses quoted above which need bring their composition, and that of the book of which they form a part, down to the period of Alexander or his successors. . . . For it is assumed on the other side that these verses speak of Jaddua as in possession of the high-priesthood. Were this assumption correct, there is nothing absurd in our assuming, in turn, that Nehemiah was under thirty when he was sent to Jerusalem in the twentieth year of Artaxerxes, B. C. 445, and that God was pleased to lengthen out his life till B. C. 351 (the date given by Ewald for Jaddua's becoming high-priest). . . . But it is a mere assumption that Jaddua is here spoken of as actual high-priest; nay, we are persuaded that it is a mistake. . . . There is not even the semblance of a difficulty about Nehemiah writing these verses, if they present merely a genealogy. For we read (ch. xiii. 28) that Nehemiah chased away a younger son of Joiada, because he had profaned the priesthood by a heathenish marriage. . . . Jaddua was probably already born, as being the eldest son of the eldest brother among Joiada's children." Prof. Douglas suggests the danger that this apostate priest, generally understood to be the founder of the Samaritan worship at GERIZIM, might succeed to the high-priesthood at Jerusalem and overturn the whole theocratic constitution which Ezra and Nehemiah had devoted themselves to establishing; and regards this danger as a peculiar reason for Nehemiah's tracing the high-priestly line as far as the children were born, and thus recording how Providence had furnished visible security for the continuance of the high-priesthood in the line of pure descent by granting Eliashib descendants to the third generation. "And this gives point and value to the statements of xii. 22, 23, that the Levites, the heads of the fathers, and the priests in their courses, were all recorded in the national chronicles, not *in four successive generations*, as those imagine who suppose that Eliashib, Joiada, Johanan, and Jaddua, are mentioned as successively actual high-priests, but *at that one time* when God's special Providence gave to the Church the strong assurance of stability, owing to the fact of four generations of the high-priestly family being alive at the same moment. This point of time would, then, exactly correspond with that other, 'to the reign of Darius the Persian,' which might equally be translated *at* or *under* this reign. . . . Ewald's table . . . exhibits Darius Nothus ascending the throne B. C. 424, and Eliashib surviving his accession for five years, and then succeeded by Joiada, B. C. 419. If we understand that Nehemiah wrote of these five years, these four verses, which have proved a stumbling-block to many critics, appear most natural, exact, and important in their meaning." Prof. Douglas regards chs. x. and xii. as giving lists of the chief-priests, or heads of the twenty-four courses, at three several times, under the three successive high-priests, Jeshua (xii. 1–7), Joiakim (12–21), and Eliashib (x. 1–8). (HIGH-PRIEST.)—3. In respect to language and style, this book is very similar to 1 and 2 Chronicles and Ezra. Nehemiah has, it is true, quite his own manner, and certain phrases and modes of expression peculiar to himself. He has also some few words and forms not found elsewhere in Scripture; but the general Hebrew style is exactly that of the books purporting to be of the same age. Some words occur in 1 and 2 Chronicles, Ezra, and Nehemiah, but nowhere else. The text of Nehemiah is generally pure and free from corruption, except in the proper names, in which there is considerable fluctuation in the orthography, both as compared with other parts of the same book and with the same names in other parts of Scripture; and also in numerals. Many various readings are also indicated by the LXX. version.—4. Nehemiah has always had an undisputed place in the CANON (BIBLE; INSPIRATION), being included by the Hebrews under the general head of the Book of Ezra, and, as Jerome tells us, by the Greeks and Latins under the name of the second Book of Ezra. (ESDRAS, FIRST BOOK OF.) There is no quotation from it in the N. T., and it has been comparatively neglected by both the Greek and Latin fathers.

Ne-he-mi'as (L. form of NEHEMIAH). **1.** NEHEMIAH 2 (1 Esd. v. 8).—**2.** NEHEMIAH 1 (v. 40).

Ne'hi-loth (Heb. *nĕhîlôth* or *nĕchîlô h;* see below). The title of Ps. v. in the A. V. is "to the chief musician upon Nehiloth." It is most likely, as Gesenius and others explain, that it is derived from the root *hâlal* or *châlal* = *to bore*, *perforate*, whence *hâlîl* or *châlîl* = a *flute* or *pipe* (1 Sam. x. 5; 1 K. i. 40), so that Nehiloth is the general term for perforated wind-instruments of all kinds, as Neginoth denotes all manner of stringed-instruments. The title of Ps. v. is therefore addressed to the conductor of that portion of the Temple-choir who played upon flutes and the like, and are directly alluded to in Ps. lxxxvii. 7, where *hôlĕlîm* or *chôlĕlîm*, "the players upon instruments" who are associated with the singers, are properly "pipers" or "flute-players." MUSIC; MUSICAL INSTRUMENTS.

Ne'hum (Heb. *comfort*, Fü.; probably an error for REHUM, Ges.), one of those who returned from Babylon with Zerubbabel (Neh. vii. 7); = REHUM 1.

Ne-hush'ta (Heb. *brass*, Ges.), daughter of Elnathan of Jerusalem; wife of Jehoiakim, and mother of Jehoiachin, kings of Judah (2 K. xxiv. 8).

Ne-hush'tan (Heb. *the brazen*, Ges.; *brass-image*, Fü.). One of the first acts of HEZEKIAH, upon coming to the throne of Judah, was to destroy all traces of the idolatrous rites which had gained such a fast hold upon the people during the reign of his father Ahaz. Among other objects of superstitious reverence and worship was the brazen serpent, made by Moses in the wilderness (Num. xxi. 9), which was preserved throughout the wanderings of the Israelites, probably as a memorial of their deliverance, and according to a late tradition was placed in the Temple. The name by which the brazen serpent was known at this time, and by which it had been worshipped, was Nehushtan (2 K. xviii. 4). It is evident that our translators by their rendering, "and he called it Nehushtan," understood, with the LXX., Vulgate, and many commentators, that Hezekiah, when he destroyed the brazen serpent, gave it the name Nehushtan = *a brazen thing*, in token of his utter contempt, and to impress upon the people the idea of its worthlessness. But it is better (so Mr. Wright) to understand the Hebrew as referring to the name by which the serpent was generally known, the subject of the verb being indefinite—"and one called it 'Nehushtan'" = "and they (i. e. people) called it 'Nehushtan.'" This is the view taken in the Targum of Jonathan, and the Peshito-Syriac, also by Buxtorf, Luther, and most modern commentators. SERPENT, BRAZEN.

Ne-i'el, or Ne'i-el (Heb. = JEIEL? Ges., Fü.; *dwelling-place of God*, Fü.), a place on the boundary of Asher (Josh. xix. 27 only). It occurs between JIPHTHAH-EL and CABUL. If the former be identified with *Jefât*, and the latter with *Kabûl*, eight or nine miles E. S. E. of *'Akka*, then Neiel may possibly be represented by *Mi'ar*, a village conspicuously placed on a lofty mountain-brow, just half-way between the two.

Ne'keb (Heb. *a cavern*, Ges.), a town on the boundary of Naphtali (Josh. xix. 33). It occurs between ADAMI and JABNEEL 2. A great number of commentators have taken this name as being connected with the preceding (i. e. = Adami-Nekeb). In the Talmud the post-biblical name of Nekeb is *Tsiadathah*. Of this more modern name Schwarz suggests that a trace is to be found in "*Hazedhi*," three English miles N. from *al Chatti*.

Ne-ko'da (Heb. *distinguished*, Ges.; *shepherd*, Fü.). **1.** The "children of Nekoda" returned among the Nethinim after the Captivity (Ezr. ii. 48; Neh. vii. 50).—**2.** The "children of Nekoda" were among those who went up after the Captivity from Tel-melah, Tel-harsa, &c., but were unable to prove their descent from Israel (Ezr. ii. 60; Neh. vii. 62).

Nem'u-el (Heb. = JEMUEL? Ges.). **1.** A Reubenite, son of Eliab, and eldest brother of Dathan and Abiram (Num. xxvi. 9).—**2.** Eldest son of Simeon (xxvi. 12; 1 Chr. iv. 24), from whom descended the family of the NEMUELITES; = JEMUEL.

Nem'u-el-ites (fr. Heb.), **the** = the descendants of NEMUEL the first-born of Simeon (Num. xxvi. 12).

Ne'pheg (Heb. *sprout*, Ges.). **1.** A Kohathite, son of Izhar and brother of Korah (Ex. vi. 21).—**2.** One of David's sons born in Jerusalem (2 Sam. v. 15; 1 Chr. iii. 7, xiv. 6).

* **Neph'ew** (Heb. *neched* = *progeny*, Ges.; once *bĕnêy bânîm* = *sons' sons;* Gr. pl. *ekgona* = *descendants*), in the A. V. as in Old English writers = *grandson*, in plural *grandsons* or *grandchildren* (Judg. xii. 14, margin "son's sons;" Job xviii. 19; Is. xiv. 22; 1 Tim. v. 4). In Gen. xxi. 23 the Heb. *neched* is translated "son's son."

Ne'phi (L.) = NAPHTHAR (2 Mc. i. 36).

Ne'phis (fr. Gr.). In the corrupt list of 1 Esd. v. 21, "the sons of Nephis" apparently = "the children of Nebo" in Ezr. ii. 29, or else the name is a corruption of MAGBISH.

Ne'phish (fr. Heb.) = NAPHISH (1 Chr. v. 19 only).

Ne-phish'e-sim (Heb. = NEPHUSIM, Ges., Fü.). The children of Nephishesim were among the Nethinim who returned with Zerubbabel (Neh. vii. 52). NAPHISI; NEPHUSIM.

Neph'tha-li (L.) = NAPHTALI (Tob. i. 1, 2, 4, 5).

Neph'tha-lim (L.) = NAPHTALI (Tob. vii. 3; Mat. iv. 13, 15; Rev. vii. 6).

Neph-to'ah (Heb. *opening*, Ges.), **the Wa'ter of.** The spring or source of the water or waters of Nephtoah was one of the landmarks in the boundary-line between Judah and Benjamin (Josh. xv. 9, xviii. 15). It lay N. W. of Jerusalem, in which direction it seems to have been satisfactorily identified in *'Ain Lifta*, a spring situated a little distance above the village of the same name, and about two and a half miles from Jerusalem (so Mr. Grove, with Stewart, Barclay, and Tobler). Nephtoah was formerly identified with various springs—the spring of St. Philip (*'Ain Haniyeh*) in the *Wady el Werd*, four miles S. W. of Jerusalem; the *'Ain Yâlo* in the same valley, but one mile nearer Jerusalem; the *'Ain Karim*, or Fountain of the Virgin of mediæval times, about four miles W. from Jerusalem; and even the so-called Well of Job at the western end of the *Wady 'Aly*, and near *Yâlo* (ancient Ajalon). Robinson (*Phys. Geog.* 45, 240) and Mr. Rowlands (in Fairbairn) favor *'Ain Karim;* Porter (in Kitto) favors *'Ain Yâlo* as answering to Nephtoah.

Ne-phu'sim (Heb. *expansions*, Ges., Fü.) = NEPHISHESIM (Ezr. ii. 50).

Ner (Heb. *a light, lamp*, Ges.), a Benjamite, son of Jehiel (1 Chr. ix. 36); according to 1 Chr. viii. 33 and ix. 39, father of Kish, and grandfather of King Saul. In 1 Sam. ix. 1, Kish is said to be "the son (i. e. grandson) of Abiel;" hence most suppose Abiel = Jehiel. ABNER is uniformly styled "the son of Ner;" 1 Sam. xiv. 50 has "Abner, the son of Ner, Saul's uncle;" and ver. 51 says "Ner the father of Abner (was) the son of Abiel." Lord A. C. Hervey maintains that Abner was Saul's uncle, and brother of Kish. Others maintain that Ner, Abner's father, was Saul's uncle, and consequently that Abner was Saul's cousin. This supposes two named Ner (father and grandfather of Abner), unless there is some copyist's mistake. Compare KISH, 1, 2.

Ne're-us [L. and Gr. pronounced ne'ruse] (Gr. and L., the name of an ancient sea-god), a Christian at Rome, saluted by St. Paul (Rom. xvi. 15). Origen conjectures that he belonged to the household of Philologus and Julia. A legendary account of him is given in *Acta Sanctorum*, from which may be gathered the tradition that he was beheaded at Terracina, probably in the reign of Nerva.

Ner'gal (Heb., see below), one of the chief Assyrian and Babylonian deities, seems to have corresponded closely to the classical Mars. He was of Babylonian origin, and his name (so Rawlinson) signifies, in the early Cushite dialect of that country, *the great man*, or *the great hero*. His monumental titles are—"the storm-ruler," "the king of battle," "the champion of the gods," "the male principle" (or "the strong begetter"), "the tutelar god of Babylonia," and "the god of the chase." It is conjectured that he may represent the deified Nimrod. The only express mention of Nergal contained in the Scriptures is in 2 K. xvii. 30. He appears to have been worshipped under the symbol of the "Man-Lion." NINEVEH.

Ner'gal-sha-re'zer (Heb.; see below, also NERGAL and SHAREZER) occurs only in Jer. xxxix. 3 and 13. There appear to have been two persons of the name among the "princes of the king of Babylon," who accompanied Nebuchadnezzar on his last expedition against Jerusalem. One of these is not marked by any additional title; but the other has the honorable distinction of RAB-MAG, and it is to him alone that any particular interest attaches. In sacred Scripture he appears among the persons who, by command of Nebuchadnezzar, released Jeremiah from prison; profane history gives us reason to believe that he was a personage of great importance, who not long afterward mounted the Babylonian throne (so Rawlinson). This identification depends in part upon the exact resemblance of name, which is found on Babylonian bricks in the form of *Nergal-shar-uzur;* but mainly it rests upon the title of *Rubu-emga*, or Rab-mag, which this king bears in his inscriptions. Assuming on these grounds the identity of the Scriptural "Nergal-sharezer, Rab-mag," with the monumental "*Nergal-shar-uzur, Rubu-emga*," we may learn something of his history from profane authors. There cannot be a doubt that he was a monarch called Neriglissar or Neriglissoor by Berosus (Josephus, *Ap.* i. 20), who murdered Evil-merodach, Nebuchadnezzar's son, and succeeded him upon the throne. This prince was married to a daughter of Nebuchadnezzar, and was thus the brother-in-law of his predecessor, whom he put to death. His reign lasted between three and four years. He appears to have died a natural death, and certainly left his crown to a young son, Laborosoarchod, who was murdered after a reign of nine months. There is abundant reason to believe from his name and his office that he was a native Babylonian—a grandee of high rank under Nebuchadnezzar, who regarded him as a fitting match for one of his daughters. His reign preceded that of the Median Darius by seventeen years. It lasted from B. C. 559 to B. C. 556. A palace, built by Neriglissar at Babylon, is the only building of any extent on the right bank of the Euphrates (see plan in article BABEL).

Ne'ri (Gr. fr. Heb. = NERIAH), son of Melchi, and father of SALATHIEL, in the GENEALOGY OF JESUS CHRIST (Lk. iii. 27).

Ne-ri'ah (fr. Heb. = *lamp of Jehovah*, Ges.), son of Maaseiah, and father of Baruch (Jer. xxxii. 12, xxxvi. 4, xliii. 3), and Seraiah (li. 59).

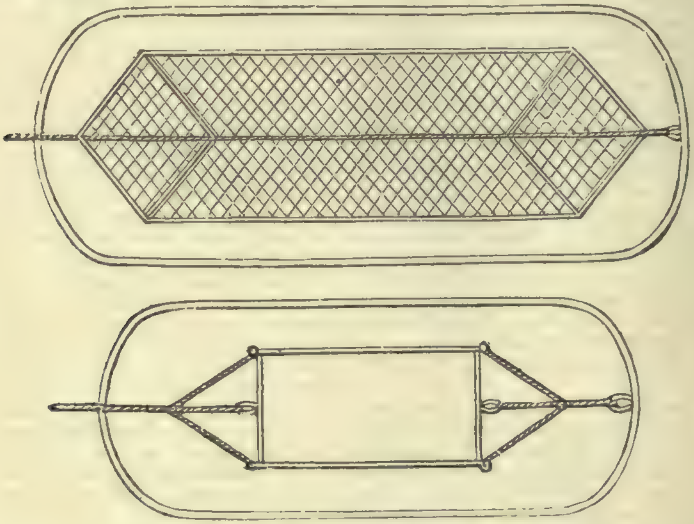
Ne-ri'as (Gr. fr. Heb. = NERIAH (Bar. i. 1).

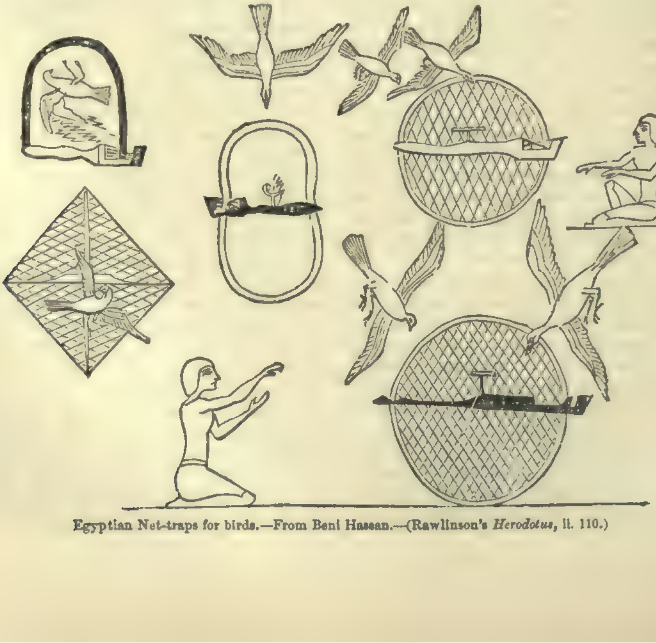
* **Ne'ro** (L., a Roman family name of Sabine origin = *brave*), a Roman emperor, originally named Lucius Domitius Ahenobardus, born at Antium, A. D. 37, adopted A. D. 50 by his grand-uncle CLAUDIUS who had married his mother, and then named Nero Claudius Cæsar Drusus Germanicus. He became emperor A. D. 54 on the murder of Claudius, and though he reigned well for the first five years, was a monster of profligacy and cruelty. He was generally supposed to have set Rome on fire A. D. 64, but he charged the crime upon the Christians, some of whom he caused to be torn in pieces by dogs, and others to be burned at night to light the imperial gardens. The Apostles PAUL and PETER suffered martyrdom in his reign. An insurrection broke out; he was declared an enemy of the state, and committed suicide, to avoid being put to death, A. D. 68. He is frequently mentioned in the N. T. as

"Cesar" (Acts xxv. 8 ff., xxvi. 32, xxviii. 19; Phil. iv. 22), sometimes as "Augustus" (Acts xxv. 21, 25), but not as "Nero" except in the spurious subscription to 2 Tim. See cut under Ephesus; Roman Empire; Rome.

* **Nest** (Heb. *kên ;* Gr. *kataskênôsis;* Heb. *kânan* = *to* "*make one's nest*") in the Scriptures denotes the structure itself (Job xxxix. 27; Mat. viii. 20, &c.), also with the eggs or young birds in it (Deut. xxii. 6, &c.), sometimes *a dwelling*, especially on a high rock like an eaglĕ's nest (Num. xxiv. 21, &c.), or as being pleasant and comfortable (Job xxix. 18). The Hebrew word in Gen. vi. 14 denotes (so Gesenius) *cells*, or *chambers*, in the Ark (A. V. "rooms," margin "nests"). Bird.

Egyptian Landing-net.—(Wilkinson.)


Egyptian Clap-nets.—From Thebes.—(Rawlinson's *Herodotus*, ii. 110.)


Egyptian Net-traps for birds.—From Beni Hassan.—(Rawlinson's *Herodotus*, ii. 110.)

Net. The various terms applied by the Hebrews to nets (*machmôr*, *michmâr*, *michmôreth*, *sĕbâcháh*, *sĕbach*, *hêrem* or *chêrem*, *mâtsôd*, *mĕtsôdâh*, *mĕtsûdâh*, *resheth*) had reference either to the construction of the article, or to its use and objects. What distinction there may have been between the various nets described by the Hebrew terms we are unable to decide. In the N. T. we have three Greek terms: *sagênê*, whence our word *seine*, a large hauling or draw-net (Mat. xiii. 47); *amphiblêstron*, a casting-net (iv. 18; Mk. i. 16); and *diktuon*, also a casting-net (Mat. iv. 20 f.; Mk. i. 18 f.; Lk. v. 2 ff.; Jn.

xxi. 6 ff.). The net was used for FISHING and HUNTING. The Egyptians constructed their nets of flax-string: the netting-needle was made of wood, and in shape closely resembled our own (Wilkinson, ii. 95). The nets varied in form according to their use; the accompanying sketch represents the landing-net. As the nets of Egypt were well known to the early Jews (Is. xix. 8), it is not improbable that the material and form were the same in each country. The nets used for birds in Egypt were of two kinds, clap-nets and traps. The net-trap consisted of net-work strained over a frame of wood, which was so constructed that the sides would collapse by pulling a string and catch any birds that might have alighted on it while open. The clap-net was made on the same principle, consisting of a double frame with the net-work strained over it, which might be caused to collapse by pulling a string.—Net is often used metaphorically. It was an appropriate image of the subtle devices of God's enemies (Ps. ix. 15, xxv. 15, xxxi. 4, &c.), and of the unavertable vengeance of God (Lam. i. 13; Ez. xii. 13; Hos. vii. 12, &c.), &c. The Heb. *sĕbach*, fem. *sĕbâchâh*, in architecture (A. V. "net," "net-work," "checker," "wreathen-work, &c.) = (so Gesenius) LATTICE, *lattice-work*, *balustrade*, especially on or round the capitals of columns (1 K. vii. 17, ff.; 2 K. xxv. 17, &c.).

Ne-than'e-el (Heb. *given of God*, Ges.; = NATHANAEL). **1.** Son of Zuar, and prince of Issachar at the Exodus (Num. i. 8, ii. 5, vii. 18, 23, x. 15).—**2.** Fourth son of Jesse, and brother of David (1 Chr. ii. 14).—**3.** A priest in David's reign, who blew the trumpet before the Ark (xv. 24).—**4.** A Levite, father of Shemaiah the scribe (xxiv. 6).—**5.** Fifth son of Obed-edom (xxvi. 4).—**6.** One of the princes of Judah, sent by Jehoshaphat to teach in the cities of Judah (2 Chr. xvii. 7).—**7.** A chief Levite who took part in Josiah's solemn Passover (xxxv. 9).—**8.** A priest of the family of Pashur in Ezra's time who had married a foreign wife (Ezr. x. 22).—**9.** The representative of a priestly family of Jedaiah in the time of high-priest Joiakim (Neh. xii. 21).—**10.** A Levite, of the sons of Asaph, who took part in the dedication of the wall of Jerusalem (ver. 36).

Neth-a-ni'ah (fr. Heb. = *given of Jehovah*, Ges.). **1.** Son of Elishama, and father of the Ishmael who murdered Gedaliah (2 K. xxv. 23, 25; Jer. xl. 8, 14, 15, xli. 1 ff.). He was of the royal family of Judah. —**2.** Son of Asaph the minstrel, and chief of the fifth course of the Temple-choir (1 Chr. xxv. 2, 12). —**3.** One of the Levites sent by Jehoshaphat to teach the Law in the cities of Judah (2 Chr. xvii. 8).—**4.** Father of Jehudi (Jer. xxxvi. 14).

Neth'i-nim, Neth'i-nims (Heb. pl. *nĕthînîm* = *the given*, Ges.). As applied specifically to a distinct body of men connected with the services of the Temple, this name first meets us in the later books of the O. T.; in 1 Chronicles, Ezra, and Nehemiah. The Hebrew word, and the ideas embodied in it may, however, be traced to a much earlier period. As derived from the verb *nâthan* (= *to give*, *set apart*, *dedicate*) it was applied to those who were specially appointed to the liturgical offices of the Tabernacle. Thus the Levites were *given* to Aaron and his sons, i. e. to the priests as an order for this service (Num. iii. 9, viii. 19). At first they were the only attendants, and their work must have been laborious enough. The first conquests, however, brought them their share of the captive Midianites, and 320 were *given* to them as having charge of the Tabernacle (xxxi. 47), while 32 only were assigned specially to the priests (ver. 40). This disposition to devolve the more laborious offices of their ritual upon servants of another race showed itself again in the treatment of the GIBEONITES. They, too, were *given* (A. V. "made") to be "hewers of wood and drawers of water" for the house of God (Josh. ix. 27). No addition to the number thus employed appears to have been made during the period of the Judges, and they continued to be known by their old name as the Gibeonites. Either the massacre at Nob had involved the Gibeonites as well as the priests (1 Sam. xxii. 19), or else they had fallen victims to some other outburst of Saul's fury, and, though there were survivors (2 Sam. xxi. 2), the number was likely to be quite inadequate for the greater stateliness of the new worship at Jerusalem. It is to this period accordingly that the origin of the class bearing this name may be traced. The Nethinim were those "whom David and the princes appointed (Heb. *gave*) for the service of the Levites" (Ezr. viii. 20). Analogy would lead us to conclude that, in this as in the former instances, these were either prisoners taken in war, or else some of the remnant of the Canaanites. From this time the Nethinim probably lived within the precincts of the Temple, doing its rougher work, and so enabling the LEVITES to take a higher position as the religious representatives and instructors of the people. The example set by David was followed by his successor. (SOLOMON'S SERVANTS.) Assuming, as is probable, that the later Rabbinic teaching represents the traditions of an earlier period, the Nethinim appear never to have lost the stigma of their Canaanite origin. They were all along a servile and subject caste. The only period at which they rise into any thing like prominence is that of the return from the Captivity. In that return the priests were conspicuous and numerous, but the Levites, for some reason unknown to us, hung back. The services of the Nethinim were consequently of more importance (Ezr. viii. 17), but in their case also, the small number of those that joined (392 under Zerubbabel, 220 under Ezra, including "Solomon's servants") indicates that many preferred remaining in the land of their exile to returning to their old service. Those that did come were consequently thought worthy of special mention. The names of their families were registered (Ezr. ii. 43–58). They were admitted, in conformity to Deut. xxix. 11, to join in the great covenant (Neh. x. 28). They, like the priests and Levites, were exempted from taxation by the Persian satraps (Ezr. vii. 24). They were under a chief of their own body (ii. 43; Neh. vii. 46). They took an active part in rebuilding the city (iii. 26), and the tower of Ophel, near the Temple, was assigned to some of them as a residence (xi. 21), while others dwelt with the Levites in their cities (ii. 70). They took their place in the chronicles of the times after the Israelites, priests, and Levites (1 Chr. ix. 2). The Mishna gives the order of social precedence thus: priests, Levites, Israelites, "bastards," the Nethinim, proselytes, manumitted slaves (Ginsburg, in Kitto). Neither in the Apocrypha, nor in the N. T., nor yet in Josephus, do we find any additional information about the Nethinim.

Ne-to'phah (Heb. *distillation*, Ges.), a town named only in the catalogue of those who returned with Zerubbabel from the Captivity (Ezr. ii. 22; Neh. vii. 26; 1 Esd. v. 18). But, though not directly mentioned till so late a period, Netophah was really a much older place. Two of David's "valiant men" and captains, Maharai, and Heleb or Heldai (1 Chr. xxvii. 13, 15), were Netophathites, and it was the native place of at least one of the captains who remained under arms near Jerusalem after its destruction by Nebuchadnezzar (compare 2 K. xxv. 23 with Jer. xl. 8). The "villages of the Netophathites" were the residence of the Levites who were singers (1 Chr. ix. 16; Neh. xii. 28). That Netophah belonged to Judah appears from the fact that the two heroes above mentioned belonged, the one to the Zarhites, and the other to Othniel, the son-in-law of Caleb. To judge from Neh. vii. 26 it was near or closely connected with Bethlehem. It is not mentioned by Eusebius and Jerome, and although in the Mishna reference is made to the "oil of Netophah," and to the "valley of Beth-Netophah," nothing is said as to the situation of the place. The latter may well be the present village of *Beit Nettif*, which stands on a high ridge near the *Wady es Sumt*, about fifteen miles S. W. from Jerusalem, but can hardly be the Netophah of the Bible, since it is not near Bethlehem. The only name in the neighborhood of Bethlehem suggestive of Netophah is that which appears in Van de Velde's map as *Antûbeh*, and in Tobler as *Om Tûba*, attached to a village about two miles N. E. of Bethlehem, and a wady which falls therefrom into the *Wady en-Nar*, or Kidron (so Mr. Grove).

Ne-toph'a-thi (Heb.), the same word (Neh. xii. 28) which in other passages is rendered "the Netophathite," or "the Netophathites."

Ne-to'pha-thite, or **Ne-toph'a-thite** (fr. Heb. *nĕtô-phâthî* = *one from* Netophah), **the** (2 Sam. xxiii. 28, 29; 2 K. xxv. 23; 1 Chr. xi. 30, xxvii. 13, 15; Jer. xl. 8). The Eng. pl., "the Netophathites" (the Heb. word being the same as above) occurs in 1 Chr. ii. 54, ix. 16.

Net'tle, the A. V. translation of—1. Heb. *hârûl* or *chârûl* (Job xxx. 7; Prov. xxiv. 31). There is very great uncertainty as to the meaning of the Hebrew word, and numerous are the plants which commentators have sought to identify with it: brambles, sea-orache, butcher's broom, thistles, have all been proposed. The generality of critics and some modern versions are in favor of the *nettle*. Nettles (*Urtica*) are of rapid growth in neglected spots, and some of the species are well known for their power of stinging, their minute tubular hairs or prickles transmitting a poisonous fluid when pressed. Celsius believes the plant meant is the Christ-thorn (*Zizyphus Paliurus*)—the *Paliurus aculeatus* of modern botanists—but his identification appears to be forbidden by the passage in Proverbs (l. c.). (Thorns and Thistles.) Dr. Royle has argued in favor of some species of wild mustard, and Mr. Houghton is inclined to adopt Dr. Royle's opinion. 2. Heb. *kimmôsh* or *kîmôsh* (Is. xxxiv. 13; Hos. ix. 6) = the nettle (Vulgate, Arius Montanus, Luther, A. V., &c.). Another form of the same word, *kimmĕshônîm* ("thorns," A. V.), occurs in Prov. xxiv. 31. Modern commentators are generally agreed upon the signification of this term, which may well denote some species of nettle (*Urtica*).

New Moon. The first day of the lunar month was observed as a holy day. In addition to the daily sacrifice there were offered two young bullocks, a ram, and seven lambs of the first year as a burnt-offering, with the proper meat-offerings and drink-offerings, and a kid as a sin-offering (Num. xxviii. 11–15). As on the Sabbath, trade and handicraftwork were stopped (Am. viii. 5), the Temple was opened for public worship (Ez. xlvi. 3; Is. lxvi. 23). The trumpets were blown at the offering of the special sacrifices for the day, as on the solemn festivals (Num. x. 10; Ps. lxxxi. 3). It was an occasion for state-banquets (1 Sam. xx. 5–24). In later, if not in earlier times, fasting was intermitted at the new moons (Jd. viii. 6). The new moons are generally mentioned so as to show that they were regarded as a peculiar class of holy days, distinguished from the solemn feasts and the Sabbaths (Ez. xlv. 17; 1 Chr. xxiii. 31; 2 Chr. ii. 4, viii. 13, xxxi. 3; Ezr. iii. 5; Neh. x. 33). The seventh new moon of the religious year, being that of Tisri, commenced the civil year, and had a significance and rites of its own. (Trumpets, Feast of.) By what method the commencement of the month was ascertained in the time of Moses is uncertain. The Mishna describes the manner in which it was determined seven times in the year by observing the first appearance of the moon, which, according to Maimonides, derived its origin by tradition from Moses, and continued in use as long as the Sanhedrim existed. On the thirtieth day of the month watchmen were placed on commanding heights round Jerusalem to watch the sky. As soon as each of them detected the moon he hastened to a house in the city, which was kept for the purpose, and was there examined by the president of the Sanhedrim. When the evidence of the appearance was deemed satisfactory, the president rose up and formally announced it, uttering the words, "It is consecrated." The information was immediately sent throughout the land from the Mount of Olives, by beacon-fires on the tops of the hills. The religious observance of the day of the new moon may plainly be regarded as the consecration of a natural division of time. Month; Moon.

New Tes'ta-ment (see Testament). The origin, history, and characteristics of the constituent books and of the great versions of the N. T., the mutual relations of the Gospels, and the formation of the Canon, are discussed in other articles. (Bible; Versions; and articles on the various books.) The present article (originally by Mr. Westcott) is on the text of the N. T. The subject naturally divides itself into the following heads, which will be examined in succession:—

I. *The History of the Written Text.*
  §§ 1–11. The earliest history of the Text. Autographs. Corruptions. The text of Clement and Origen.
  §§ 12–15. Theories of recensions of the Text.
  §§ 16–25. External characteristics of MSS.
  §§ 26–29. Enumeration of MSS. § 28. Uncial. § 29. Cursive.
  §§ 30–40. Classification of various readings.

II. *The History of the Printed Text.*
  § 1. The great periods.
  §§ 2–5. § 2. The Complutensian Polyglott. § 3. The editions of Erasmus. § 4. The editions of Stephens. § 5. Beza and Elzevir (English version).
  §§ 6–10. § 6. Walton; Curcellæus; Mill. § 7. Bentley. § 8. G. v. Maestricht; Wetstein. § 9. Griesbach; Matthæi. § 10. Scholz.
  §§ 11–13. § 11. Lachmann. § 12. Tischendorf. § 13. Tregelles; Alford.

III. *Principles of Textual Criticism.*
  §§ 1–9. External evidence.
  §§ 10–13. Internal evidence.

IV. *The Language of the New Testament.*

I. *The History of the Written Text.* 1. The early history of the apostolic writings offers no points of distinguishing literary interest. Externally, as far as it can be traced, it is the same as that of other contemporary books. St. Paul, like Cicero or Pliny, often employed the services of an amanuensis, to whom he dictated his letters, affixing the salutation "with his own hand" (1 Cor. xvi. 21; 2 Th. iii. 17; Col. iv. 18). In one case the scribe has added a clause in his own name (Rom. xvi. 22). Once, in writing to the Galatians, the apostle appears to apologize for the rudeness of the autograph which he addressed to them, as if from defective sight (Gal. vi. 11). If we pass onward one step, it does not appear that any special care was taken in the first age to preserve the books of the N. T. from the various injuries of time, or to insure perfect accuracy of transcription. They were given as a heritage to man, and it was some time before men felt the full value of the gift. The original copies seem to have soon perished. It is certainly remarkable that in the controversies at the close of the second century, which often turned upon disputed readings of Scripture, no appeal was made to the apostolic originals.—2. In the natural course of things the apostolic autographs would be likely to perish soon. The material commonly used for letters, the papyrus-paper to which St. John incidentally alludes (2 Jn. 12; comp. 3 Jn. 13), was singularly fragile, and even the stouter kinds, likely to be used for the historical books, were not fitted to bear constant use. The papyrus fragments which have come down to the present time have been preserved under peculiar circumstances, as at the Herculaneum or in Egyptian tombs. (REED 2.) Parchment (2 Tim. iv. 13), which was more durable, was proportionately rarer and more costly. (WRITING.) And yet more than this. In the first age, the written word of the apostles occupied no authoritative position above their spoken word, and the vivid memory of their personal teaching. And when the true value of the apostolic writings was afterward revealed by the progress of the Church, these collections of "the divine oracles" would be chiefly sought for among Christians. On all accounts it seems reasonable to conclude that the autographs perished during that solemn pause which followed the apostolic age, in which the idea of a Christian CANON, parallel and supplementary to the Jewish Canon, was first distinctly realized.—3. In the time of the Diocletian persecution (A. D. 303) copies of the Christian Scriptures were sufficiently numerous to furnish a special object for persecutors, and a characteristic name (Latin *traditores*, from which comes our word *traitors*) to renegades who saved themselves by surrendering the sacred books. Partly, perhaps, owing to the destruction thus caused, but still more from the natural effects of time, no MS. of the N. T. of the first three centuries remains. Some of the oldest extant were certainly copied from others which dated from within this period, but as yet no one can be placed further back than the time of Constantine. But though no fragment of the N. T. of the first century still remains, the Italian and Egyptian papyri, which are of that date, give a clear notion of the caligraphy of the period. In these the text is written in columns, rudely divided, in somewhat awkward capital letters (*uncials*), without any punctuation or division of words. The Gr. *iota*, which was afterward *subscribed* (i. e. written under another vowel, *ā*, *ē*, or *ō*, of an improper diphthong), is commonly, but not always, *adscribed* (i. e. written after this vowel); and there is no trace of accents or breathings.—4. In addition to the later MSS., the earliest versions and patristic quotations give very important testimony to the character and history of the ante-Nicene text. Express statements of readings which are found in some of the most ancient Christian writers are, indeed, the first direct evidence which we have, and are consequently of the highest importance. But till the last quarter of the second century this source of information fails us. Not only are the remains of Christian literature up to that time extremely scanty, but the practice of verbal quotation from the N. T. was not yet prevalent. The evangelic citations in the apostolic Fathers and in Justin Martyr show that the oral tradition was still as widely current as the written Gospels, and there is not in those writers one express verbal citation from the other apostolic books. This latter phenomenon is in a great measure to be explained by the nature of their writings. As soon as definite controversies arose among Christians, the text of the N. T. assumed its true importance. The earliest monuments of these remain in the works of Irenæus, Hippolytus (Pseudo-Origen), and Tertullian, who quote many of the arguments of the leading adversaries of the Church. Charges of corrupting the sacred text are urged on both sides with great acrimony. Wilful interpolations or changes are extremely rare, if they exist at all, except in the case of Marcion. (LUKE, GOSPEL OF.) His mode of dealing with the writings of the N. T., in which he was followed by his school, was, as Tertullian says, to use the knife rather than subtlety of interpretation. But after making some fundamental changes he seems to have adhered scrupulously to the text which he found. In the isolated readings which he is said to have altered, it happens not unfrequently that he has retained the right reading, and that his opponents are in error.—5. Several very important conclusions follow from this earliest appearance of textual criticism. (*a.*) It is evident that various readings existed in the books of the N. T. at a time prior to all extant authorities. History affords no trace of the pure apostolic originals. (*b.*) From the preservation of the first variations noticed, which are often extremely minute, in one or more of the primary documents still left, we may be certain that no important changes have been made in the sacred text which we cannot now detect. (*c.*) From the minuteness of some of the variations which are urged in controversy, it is obvious that the words of the N. T. were watched with the most jealous care, and that the least differences of phrase were guarded with scrupulous and faithful piety.—6. Passing from these isolated quotations we find the first great witnesses to the apostolic text in the early Syriac and Latin versions (VERSIONS, ANCIENT), and in the rich quotations of Clement of Alexandria († about A. D. 220) and Origen (A. D. 184–254). From the extant works of Origen alone no inconsiderable portion of the whole N. T. might be transcribed.—7. The evangelic text of Clement of Alexandria is far from pure. Two chief causes contributed especially to corrupt the text of the Gospels: the attempts to harmonize parallel narratives, and the influence of tradition. The former assumed a special importance from the *Diatessaron* of Tatian (about A. D. 170), and the latter, which was very great in the time of Justin Martyr (see § 2 above), still lingered.—8. But Origen stands as far first of all the ante-Nicene Fathers in critical authority as he does in commanding genius, and his writings are an almost inexhaustible storehouse for the history of the text.—9. In thirteen cases Origen has expressly noticed varieties of reading in the Gospels (Mat. viii. 28, xvi. 20, xviii. 1, xxi. 5, xxi. 9, 15, xxvii.

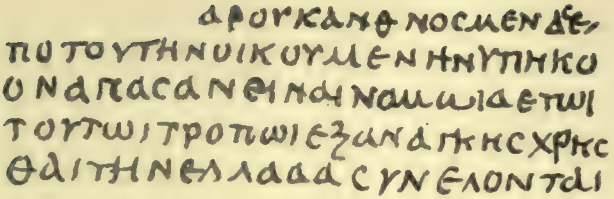
17; Mk. iii. 18; Lk. i. 46, ix. 48, xiv. 19, xxiii. 45; Jn. i. 3, 4, 28). In three of these passages the variations which he notices are no longer found in our Greek copies (Mat. xxi. 9 or 15; Mk. iii. 18 [ii. 14]; Lk. i. 46); in seven our copies are still divided; in two (Mat. viii. 28; Jn. i. 28) the reading which was only found in a few MSS. is now widely spread: in the remaining place (Mat. xxvii. 17), a few copies of no great age retain the interpolation which was found in his time "in very ancient copies."—10. The evangelic quotations of Origen are not wholly free from the admixture of traditional glosses which have been noticed in Clement of Alexandria, and often present a confusion of parallel passages; but there is little difficulty in separating his genuine text from these natural corruptions.—11. In the Epistles Origen once notices a striking variation in Heb. ii. 9, *chôris theou* (Gr. = *without God*) for *chariti theou* (A. V. "through the grace of God"), which is still attested; but, apart from the specific reference to variations, it is evident that he himself used MSS. at different times which varied in many details. There can be no doubt that in Origen's time the variations in the N. T. MSS. were beginning to lead to the formation of specific groups of copies.—12. The most ancient MSS. and versions now extant exhibit the characteristic differences which have been found to exist in different parts of the works of Origen. These cannot have had their source later than the beginning of the third century, and probably were much earlier. Bengel was the first (1734) who pointed out the affinity of certain groups of MSS., which, as he remarks, must have arisen before the first versions were made. Originally he distinguished three families, of which the *Codex Alexandrinus* (i. e. the Alexandrine MS. known as A), the Greek-Latin MSS., and the mass of the more recent MSS. were respectively the types (see § 28 below). At a later time (1737) he adopted the simpler division of "two nations," the Asiatic and the African. In the latter he included *Codex Alexandrinus* (the Alexandrine MS.), the Greek-Latin MSS., the Ethiopic, Coptic (Memphitic), and Latin versions: the mass of the remaining authorities formed the Asiatic class. The honor of carefully determining the relations of critical authorities for the N. T. text belongs to Griesbach. According to him two different recensions of the Gospels existed at the beginning of the third century: the *Alexandrine*, represented by the MSS. known as B, C, L, 1, 13, 33, 69, 106, the Coptic, Ethiopic, Armenian, and later Syrian versions, and the quotations of Clement of Alexandria, Origen, Eusebius, Cyril of Alexandria, Isidore of Pelusium; and the *Western*, represented by D, and in part by 1, 13, 69, the ancient Latin version and Fathers, and sometimes by the Syriac and Arabic versions. *Codex Alexandrinus* was to be regarded as giving a more recent (Constantinopolitan) text in the Gospels.—13. The chief object of Griesbach in propounding his theory of recensions was to destroy the weight of mere numbers. Others carried on the investigation from the point where he left it. Hug endeavored, with much ingenuity, but on slender external proof, to place the theory on an historical basis. According to him, the text of the N. T. fell into a state of considerable corruption during the second century. To this form he applied the term *koinê ekdosis* (Gr. = *common edition*). In the course of the third century this text, he supposed, underwent a threefold revision, by Hesychius in Egypt, by Lucian at Antioch, and by Origen in Palestine. So that our existing documents represent four classes: (1.) The *unrevised*, D, 1, 13, 69, in the Gospels; D, E_2 in the Acts; D_2, F_2, G_2, in the Pauline Epistles: the old Latin and Thebaic, and in part the Peshito Syriac; and the quotations of Clement of Alexandria and Origen. (2.) The Egyptian recension of Hesychius; B, C, L, in Gospels; A, B, C, 17, in the Pauline Epistles; A, B, C, Acts and Catholic Epistles; A, C, in the Apocalypse: the Memphitic version; and the quotations of Cyril of Alexandria and Athanasius. (3.) The Asiatic (Antioch-Constantinople) recension of Lucian; E, F, G, H, S, V, and the recent MSS. generally; the Gothic and Slavonic versions and the quotations of Theophylact. (4.) The supposed Palestinian recension of Origen (of the Gospels); A, K, M; the Philoxenian Syriac; the quotations of Theodoret and Chrysostom. Hug showed that the line of demarcation between the Alexandrine and Western families of Griesbach was practically an imaginary one.—14. Little remains to be said of later theories. Eichhorn accepted Hug's classification. Scholz, returning to a simpler arrangement, divided the authorities into two classes, Alexandrine and Constantinopolitan. Lachmann, who accepted only ancient authorities, simply divided them into Eastern (Alexandrine) and Western. Tischendorf, with some reserve, proposes two great classes, each consisting of two pairs, the Alexandrine and Latin, the Asiatic and Byzantine. Tregelles, discarding all theories of recension as historic facts, insists on the general accordance of ancient authorities as giving an ancient text in contrast with the recent text of the more modern copies. At the same time he points out what we may suppose to be the "genealogy of the text." This he exhibits in the following form:

D	ℵ B Z	
	C L Ξ 1 33	
	P Q T R	A
	X (Δ) 69	K M Π
		E F G S U, &c.

15. The fundamental error of the recension theories is the assumption either of an actual recension or of a pure text of one type, which was variously modified in later times, while the fact seems to be exactly the converse. Groups of copies spring not from the imperfect reproduction of the character of one typical exemplar, but from the multiplication of characteristic variations. They are the results of a tendency, and not of a fact. They advance *toward* and do not lead *from* that form of text which we regard as their standard. A pure Alexandrine or Western text is simply a fiction. The tendency at Alexandria or Carthage was in a certain direction, and necessarily influenced the character of the current text with accumulative force as far as it was unchecked by other influences. This is a general law, and the history of the apostolic books is no exception to it. All experience shows that certain types of variation propagate and perpetuate themselves, and existing documents prove that it was so with the copies of the N. T. Many of the links in the genealogical table of our MSS. may be wanting, but the specific relations between the groups, and their comparative antiquity of origin, are clear. This antiquity is determined, not by the demonstration of the immediate dependence of particular copies upon one another, but by reference to a common standard. The varieties in our documents are the result of slow and natural growth, and not of violent change.—16. From the consideration of the

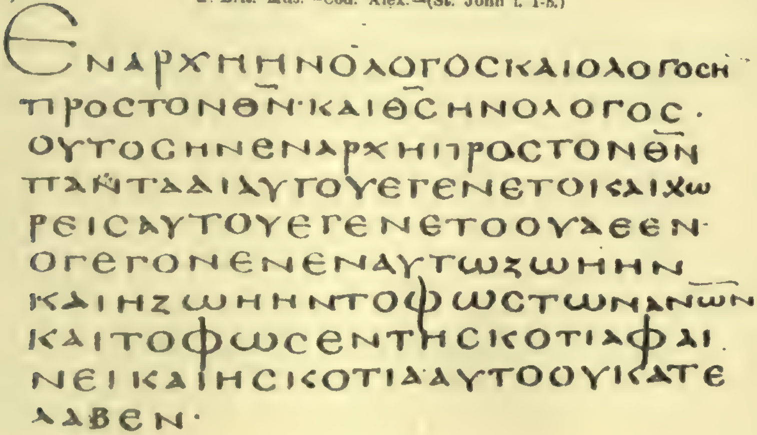
Pl. I.

1. Brit. Mus.—Pap. 98.



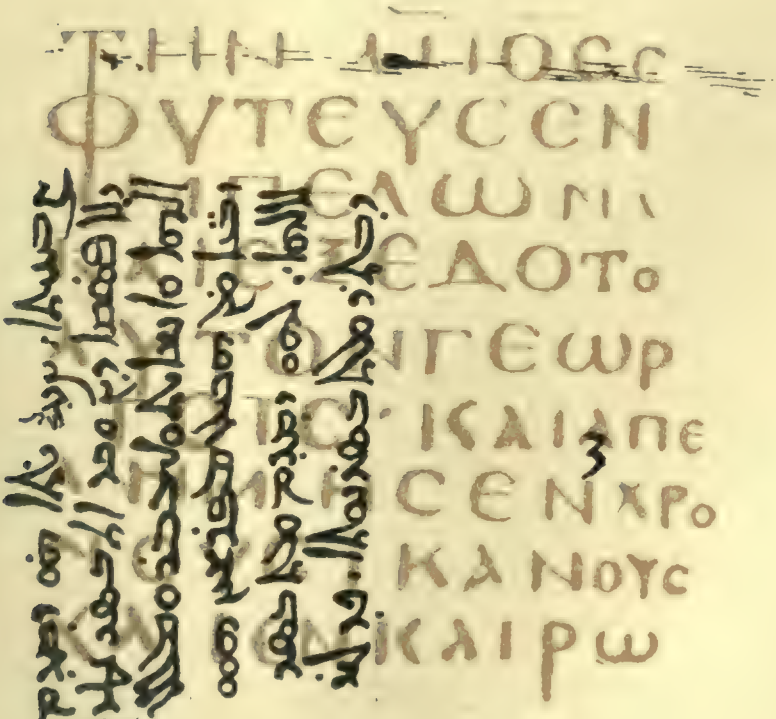
ΑΡΟΥΚΑΝΗΘΝΟϹΜΕΝΔΕ
ΠΟΤΟΥΤΗΝΟΙΚΟΥΜΕΝΗΝΥΠΗΚΟ
ΟΝΑΠΑϹΑΝΕΙΝΑΙΝΟΜΙΖΩΙΔΕΤΩΙ
ΤΟΥΤΩΙΤΡΟΠΩΙΕΞΑΝΑΓΚΗϹΧΡΗϹ
ΘΑΙΤΗΝΕΛΛΑΔΑϹΥΝΕΛΟΝΤΑΙ

2. Brit. Mus.—Cod. Alex.—(St. John i. 1-5.)



ЄΝΑΡΧΗΗΝΟΛΟΓΟϹΚΑΙΟΛΟΓΟϹΗ
ΠΡΟϹΤΟΝΘ̅Ν̅·ΚΑΙΘ̅Ϲ̅ΗΝΟΛΟΓΟϹ·
ΟΥΤΟϹΗΝΕΝΑΡΧΗΠΡΟϹΤΟΝΘ̅Ν̅
ΠΑΝΤΑΔΙΑΥΤΟΥΕΓΕΝΕΤΟΚΑΙΧΩ
ΡΕΙϹΑΥΤΟΥΕΓΕΝΕΤΟΟΥΔΕΕΝ·
ΟΓΕΓΟΝΕΝΕΝΑΥΤΩΖΩΗΗΝ
ΚΑΙΗΖΩΗΗΝΤΟΦΩϹΤΩΝΑ̅Ν̅Ω̅Ν̅
ΚΑΙΤΟΦΩϹΕΝΤΗϹΚΟΤΙΑΦΑΙ·
ΝΕΙΚΑΙΗϹΚΟΤΙΑΑΥΤΟΟΥΚΑΤΕ
ΛΑΒΕΝ·

3. Brit. Mus.—Add. 17, 211.—(St. Luke xx. 9, 10.)



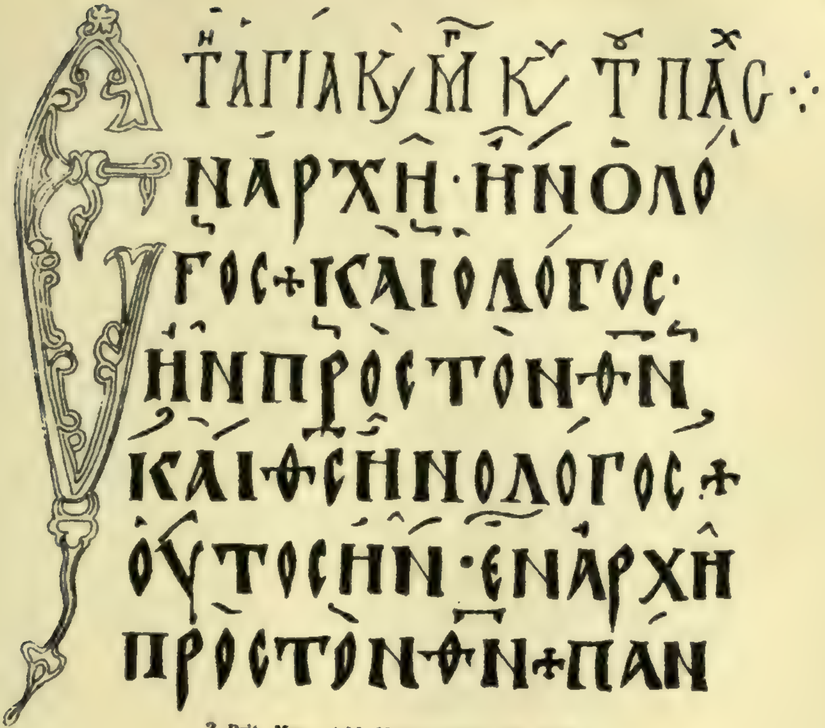
ΤΗΝ
ΦΥΤΕΥϹΕΝ
ΠΕΛΩΝΑ
ΕΔΟΤΟ
ΝΓΕΩΡ
ΚΑΙΑΠΕ
ΗϹΕΝΧΡΟ
ΚΑΝΟΥϹ
ΚΑΙΡΩ

SPECIMENS OF GREEK MSS. FROM THE Ist TO THE VIth CENTURY.

earliest history of the N. T. text we now pass to the era of MSS. The quotations of Dionysius Alexandrinus († A. D. 264), Petrus Alexandrinus († about A. D. 312), Methodius († A. D. 311), and Eusebius († A. D. 340), confirm the prevalence of the ancient type of text; but the public establishment of Christianity in the Roman empire necessarily led to important changes. Not only were more copies of the N. T. required for public use (compare § 3), but the nominal or real adherence of the higher ranks to the Christian faith must have largely increased the demand for costly MSS. As a natural consequence the rude Hellenistic forms gave way before the current Greek, and at the same time it is reasonable to believe that smoother and fuller constructions were substituted for the rougher turns of the apostolic language. In this way the foundation of the Byzantine text was laid. Meanwhile the multiplication of copies in Africa and Syria was checked by Mohammedan conquests. The Greek language ceased to be current in the West. The progress of the Alexandrine and Occidental families of MSS. was thus checked; and the mass of recent copies necessarily represent the accumulated results of one tendency.—17. The appearance of the oldest MSS. has been already described (§ 3). The MSS. of the fourth century, of which *Codex Vaticanus* (i. e. the Vatican MS. known as B) may be taken as a type, present a close resemblance to these. The writing is in elegant continuous (capitals) uncials, in three columns, without initial letters or *iota subscript*, or *ascript*. A small interval serves as a simple punctuation; and there are no accents or breathings by the hand of the first writer, though these have been added subsequently. *Uncial* writing continued in general use till the middle of the tenth century. From the eleventh century downward *cursive* writing prevailed, but this passed through several forms sufficiently distinct to fix the date of a MS. with tolerable certainty. The earliest cursive Biblical MS. is dated 964 A. D. The MSS. of the fourteenth and fifteenth centuries abound in the contractions which afterward passed into the early printed books. The oldest MSS. are written on the thinnest and finest vellum; in later copies the parchment is thick and coarse. Papyrus was very rarely used after the ninth century. In the tenth century cotton paper was generally employed in Europe; and one example at least occurs of its use in the ninth century. In the twelfth century the common linen or rag paper came into use. One other kind of material requires notice, redressed parchment. Even at a very early period the original text of a parchment MS. was often erased, that the material might be used afresh. In lapse of time the original writing frequently reappears in faint lines below the later text, and in this way many precious fragments of Biblical MSS., once obliterated for the transcription of other works (and hence called *palimpsests* fr. Gr. = *scratched*, or *scraped again*), have been recovered. The earliest Biblical palimpsest is not older than the fifth century (Plate i. fig. 3).—18. In uncial MSS. the contractions are usually limited to a few very common forms (ΘC, IC, ΠHP, ΔΑΔ, &c., i. e. *theos* [*God*], *Iêsous* [*Jesus*], *patêr* [*father*], *Daueid* [*David*], &c.). A few more occur in later uncial copies, in which there are also some examples of the ascript *iota*. Accents are not found in MSS. older than the eighth century. Breathings (the rough ‘ [= English *h*], and the smooth ’), and the apostrophe ’ marking the omission of a short vowel at the end of a word occur somewhat earlier. The oldest punctuation, after the simple interval, is a stop like the modern Greek colon (·). The present Greek note of interrogation (;) came into use in the ninth century.—19. A very ingenious attempt was made to supply an effectual system of punctuation for public reading, by Euthalius, who published an arrangement of St. Paul's Epistles in clauses or lines (Gr. *stichoi*), in 458, and another of the Acts and Catholic Epistles, in 490. The same arrangement was applied to the Gospels by some unknown hand, and probably at an earlier date.—20. The earliest extant division of the N. T. into sections occurs in Codex B (the Vatican MS.; see below § 28). This division is elsewhere found only in the palimpsest fragment of St. Luke, Ξ. In the Acts and the Epistles there is a double division in B, one of which is by a later hand. The Epistles of St. Paul are treated as one unbroken book divided into ninety-three sections, in which Hebrews originally stood between Galatians and Ephesians.—21. Two other divisions of the Gospels must be noticed. The first of these was a division into "chapters" (Gr. *kephalaia*, *titloi*, L. *breves*), which correspond with distinct sections of the narrative, and are, on an average, a little more than twice as long as the sections in B (see § 28). This division is found in A, C, R, Z, and must therefore have come into general use some time before the fifth century. The other division was constructed with a view to a harmony of the Gospels. It owes its origin to Ammonius of Alexandria, a scholar of the third century, who constructed a Harmony of the Evangelists, taking Matthew as the basis round which he grouped the parallel passages from the other Gospels. Eusebius of Cesarea completed his labor with great ingenuity, and constructed a notation and a series of tables, which indicate at a glance the parallels which exist to any passage in one or more of the other Gospels, and the passages which are peculiar to each.—22. The division of the Acts and Epistles into chapters came into use at a later time. It is commonly referred to Euthalius, who, however, says that he borrowed the divisions of the Pauline Epistles from an earlier Father; and there is reason to believe that the division of the Acts and Catholic Epistles which he published was originally the work of Pamphilus the Martyr. The Apocalypse was divided into sections by Andreas of Cesarea, about A. D. 500.—23. The titles of the sacred books are from their nature additions to the original text. The distinct names of the Gospels imply a collection, and the titles of the Epistles are notes by the possessors, and not addresses by the writers. In their earliest form they are quite simple, *According to Matthew*, &c.; *To the Romans*, &c.; *First of Peter*, &c.; *Acts of Apostles; Apocalypse*. These headings were gradually amplified till they assumed such forms as *The holy Gospel according to John; The first Catholic Epistle of the holy and all-praiseworthy Peter*, &c. In the same way the original subscriptions, which were merely repetitions of the titles, gave way to vague traditions as to the dates, &c., of the books. Those appended to the Epistles, which have been translated in the A. V., are attributed to Euthalius, and their singular inaccuracy is a valuable proof of the utter absence of historical criticism at the time when they could find currency.—24. Very few MSS. contain the whole N. T., twenty-seven in all out of the vast mass of extant documents. Besides the MSS. of the N. T., or of parts of it, there are also Lectionaries, which contain extracts from the Gospels, or from the Gospels and Acts, or rarely from the Gospels and Epistles, arranged for the Church-services.—25. When a MS. was completed it was commonly submitted, at least in early times, to a careful revision. Two Greek terms occur in describing this process, *ho antiballôn* (= *the one who throws against* or *compares*) and *diorthôtês* (= *one who makes straight*, a corrector). It has been suggested that the work of the former answered to that of the "corrector of the press," while that of the latter was more critical. Possibly, however, the words only describe two parts of the same work. Besides this official correction at the time of transcription, MSS. were often corrected by different hands in later times.—26. The number of uncial MSS. remaining, though great when compared with the ancient MSS. extant of other writings, is inconsiderable. Tischendorf reckons forty in the Gospels, to which must be added three others, with six additional fragments, in all forty-nine. Of these six are entire, four nearly entire, ten contain very considerable portions, twenty-nine contain only fragments, some very small, others more or less considerable. In the Acts there are ten, three being entire, one nearly entire, four large fragments, two small fragments. In the Catholic Epistles six, five entire. In the Pauline Epistles fifteen, one entire, two nearly entire. In the Apocalypse four, three entire, one nearly entire.—27. According to date these MSS. (see § 28) are classed as follows:—Fourth century: ℵ, B. Fifth century: A, C, and some fragments including Q, T. Sixth century: D, P, R, Z, E_2, D_2, H_3, and four smaller fragments. Seventh century: Some fragments including Θ. Eighth century: E, L, Λ, Ξ, B_2 and some fragments. Ninth century: F, K, M, X, T, Δ, H_2, $G_3 = L_2$, F_2, G_2, K_2, M_2, and fragments. Tenth century: G, H, S, U (E_2).—28. A complete description of these MSS. is given in the great critical editions of the N. T.: here those only can be briefly noticed which are of primary importance.—**A** (i.) Primary Uncials of the Gospels. ℵ [= ALEPH] (*Codex Sinaiticus* [*the Sinai* MS.] = *Codex Friderico-Augustanus* [*the Frederic-Augustus* MS.] of LXX.), at St. Petersburg, obtained by Tischendorf from the convent of St. Catherine, Mount Sinai, in 1859, and since published in fac-simile at the expense of the emperor of Russia. The N. T. is entire, and the Epistle of Barnabas and parts of the Shepherd of Hermas are added. It is probably the oldest of the MSS. of the N. T., and of the fourth century.—A (*Codex Alexandrinus* [the Alexandrine MS.], British Museum), a MS. of the entire Greek Bible (SEPTUAGINT), with the Epistles of Clement added. It was given by Cyril Lucar, patriarch of Constantinople, to King Charles I. of England, in 1628. It contains the whole N. T., with some chasms. It was probably written in the first half of the fifth century (Plate i. fig. 2).—B (*Codex Vaticanus* [the Vatican MS.], 1209), a MS. of the entire Greek Bible, which seems to have been in the Vatican Library almost from its commencement (about A. D. 1450). It contains the N. T. entire to Heb. ix. 14: the rest of the Hebrews, the Pastoral Epistles, and Revelation were added in the fifteenth century. The MS. is assigned to the fourth century.—C (*Codex Ephraemi rescriptus* = *the rewritten* MS. *of Ephrem*], No. 9 in the Imperial Library, Paris), a palimpsest MS. which contains fragments of the LXX. and of every part of the N. T. In the twelfth century the original writing was effaced and some Greek writings of Ephraem Syrus (= St. Ephrem the Syrian) were written over it. The MS. was brought to Florence from the East at the beginning of the sixteenth century, and came thence to Paris with Catherine de' Medici. The only entire books which have perished are 2 Thessalonians and 2 John, but lacunæ of greater or less extent occur constantly. It is of about the same date as *Codex Alexandrinus*.—D (*Codex Bezæ* [= *Beza's* MS.], University Library, Cambridge, England), a Greek-Latin MS. of the Gospels and Acts with a small fragment of 3 John, presented to the University of Cambridge by Beza in 1581. The text is very remarkable, and, especially in the Acts, abounds in singular interpolations. The MS. is referred to the sixth century.—L (*Paris, Codex Imperialis* [= *Imperial* MS.] 62), one of the most important of the late uncial MSS. It contains the four Gospels, except Mat. iv. 22–v. 14, xxviii. 17–20; Mk. x. 16–20, xv. 2–20; Jn. xxi. 15–25. The text agrees in a remarkable manner with B and Origen. It is of the eighth century.—R (*British Museum Additions* 17,211), a very valuable palimpsest, brought to England in 1847 from the convent of St. Mary Deipara in the Nitrian desert. The original text is covered by Syrian writing of the ninth or tenth century. About 585 verses of Luke were deciphered by Tregelles in 1854, and Tischendorf in 1855. It is assigned to the sixth century (Plate i. fig. 3).—X (*Codex Monacensis* [= *Munich* MS.]) in the University Library at Munich; formerly at Ingolstadt, and afterward at Landshut. It contains fragments of the four Gospels. Of the tenth century.—Z (*Codex Dublinensis rescriptus* [= *Dublin rescript* MS.], in the Library of Trinity College, Dublin), a palimpsest containing large portions of Matthew. It is assigned to the sixth century.—Δ [= *delta*] (*Codex Sangallensis* [= *St. Gall* MS.]), a MS. of the Gospels, with an interlinear Latin translation, in the Library of St. Gall (see G_3 below).—Ξ [= *xi*] (*Codex Zacynthius* [= *Zante* MS.]), a palimpsest in possession of the Bible Society, London, containing important fragments of Luke. It is probably of the eighth century, and is accompanied by a *Catena*.—The following are important fragments:—I (Tischendorf), various fragments of the Gospels (Acts, Pauline Epistles).—N (*Codex Cotton.* [= *Cotton* MS.]), (formerly J, N), twelve leaves of purple vellum, the writing being in silver. Four leaves are in the British Museum; six in the Vatican; two in the Imperial Library at Vienna. Tischendorf has recently found thirty-three other leaves, containing about one-third of Mk. (Davidson, in Kitto). Sixth century.—N^b (*British Museum Additions*, 17, 136), a palimpsest. Century fourth, fifth.—P, Q (*Codd. Guelpherbytani* [= MSS. in the Ducal Library at Wolfenbüttel]), two palimpsests, respectively of the fifth and sixth centuries.—T (*Codex Borgianus* [= *Borgian* MS.], Library of the Propaganda at Rome), of the fifth century.—Y (*Codex Barberini* [= *Barberinian* MS.], 225, Rome). Eighth century.—Θ [= *thêta*] (*Codex Tischendorf*, i., Leipsic). Seventh century.—(ii.) The Secondary Uncials are in the Gospels:—E (*Basileensis* [= MS. in the Public Library at Basle], K. iv. 35). Eighth century.—F (*Rheno-trajectinus* [= in the Library at Utrecht], formerly *Boreeli* [i. e. Boreel's MS.]). Ninth century.—G (British Museum, Harleian, 5684). Century ninth, tenth.—H (*Hamburgensis Seidelii* [= Seidel's MS., in the Public Library at Hamburg]). Ninth century.—K (*Codex Cyprius* [= *Cyprian* MS.], in the Imperial Library, Paris, No. 63). Ninth century.—M (*Codex Campianus* [= MS. of Abbé des Camps], in the Imperial Library, Paris, No. 48). Tenth century.—S

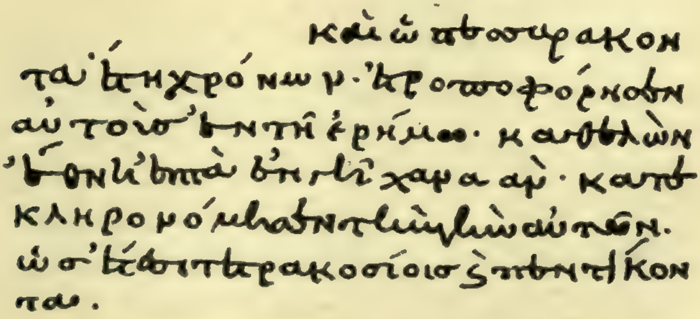
Pl. II.

1. Brit. Mus.—Harl. 5598.—(St John. i. 1, 2.)

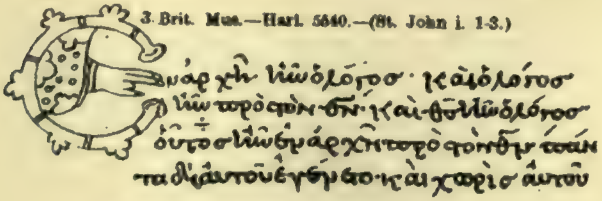


ΤΑΓΙΑ ΚΥΜ Κ Τ ΠΑΣ ∴
ΕΝ ΑΡΧΗ· ΗΝ Ο ΛΟ
ΓΟΣ + ΚΑΙ Ο ΛΟΓΟΣ·
ΗΝ ΠΡΟΣ ΤΟΝ ΘΝ
ΚΑΙ ΘΣ ΗΝ Ο ΛΟΓΟΣ +
ΟΥΤΟΣ ΗΝ· ΕΝ ΑΡΧΗ
ΠΡΟΣ ΤΟΝ ΘΝ + ΠΑΝ

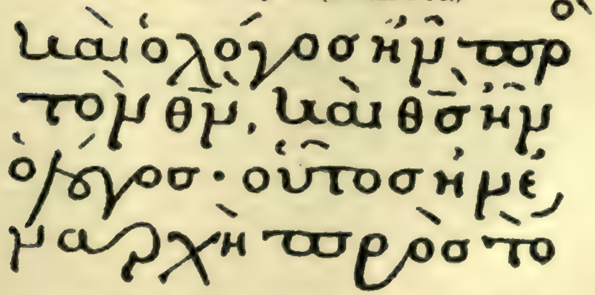
2. Brit. Mus.—Add. 20,003.—(Acts xiii. 18-20.)



3. Brit. Mus.—Harl. 5540.—(St. John i. 1-3.)



4. Brit. Mus.—Burney 22.—(St. John i. 1-2.)



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SPECIMENS OF GREEK MSS. FROM THE Xth TO THE XIVth CENTURY.

(*Vaticanus* [= in the Vatican Library, No. 354]). Tenth century.—U (*Codex Nanianus*, now in St. Mark's Library, Venice). Tenth century.—V (*Mosquensis*, in the Library of the Holy Synod at Moscow). Ninth century.—Γ [= *gamma*] (*Bodleianus* [= in the Bodleian Library]). Ninth century.—Λ [= *lambda*] (*Codex Tischendorf*, iii., Bodleian). Century eighth, ninth.—Σ [= *sigma*] (St. Petersburg). Century eighth, ninth (?).—**B** (i.). Primary Uncials of the Acts and Catholic Epistles. ℵ, A, B, C, D, (see above **A** i.). E_2 (*Codex Laudianus* [= MS. *of Laud*], 35), a Greek-Latin MS. of the Acts, probably brought to England by Theodore of Tarsus, 668, and used by Bede. It was given to the University of Oxford by Archbishop Laud, in 1636. Century sixth, seventh.—(ii.) The Secondary Uncials are—G_2 = L_2 (*Codex Angelicus* [*Passionei*], named from Cardinal Passionei, its former owner; a MS. in the Library of the Augustine monks, Rome); it contains most of the Acts and the Catholic and Pauline Epistles. Ninth century.—H_2 (*Codex Mutinensis*, in the Ducal Library of *Modena*), of the Acts. Ninth century.—K_2 (*Mosquensis* [= *of Moscow*]), of the Catholic Epistles. Ninth century.—**C** (i.). Primary Uncials of the Pauline Epistles: ℵ, A, B, C (see **A** i.). D_2 (*Codex Claromontanus* [i. e. from Clermont, near Beauvais], Paris, Imperial Library, No. 107), a Greek-Latin MS. of the Pauline Epistles, once (like D) in the possession of Beza. It passed to the Royal Library at Paris in 1707, where it has since remained. The MS. is entire except Rom. i. 1–7. The passages Rom. i. 27–30 (in Latin, i. 24–27) were added at the close of the sixth century, and 1 Cor. xiv. 13–32 by another ancient hand. The MS. is of the middle of the sixth century.—F_2 (*Codex Augiensis* [= *Augian* MS.], in the Library of Trinity College, Cambridge, B, 17, 1), a Greek-Latin MS. of St. Paul's Epistles, bought by Bentley from the Monastery of Reichenau (in L. *Augia Major*), Switzerland, in 1718, and left to Trinity College by his nephew in 1786. It is assigned to the ninth century.—G_3 (*Codex Bœrnerianus* [named from Dr. Boerner, formerly its owner]; now in the Royal Library, Dresden), a Greek-Latin MS. of the Pauline Epistles, originally a part of the same volume with Δ (*delta* above); derived from the same Greek original as F_2 but widely different in the Latin version.—The following fragments are of great value:—H_3 (*Codex Coislinianus* [named from De Cambout-Coislin, bishop of Metz, in the seventeenth century, once its owner]; now in the Imperial Library, Paris, No. 202), part of a stichometrical MS. of the sixth century, consisting of twelve leaves from the Pauline Epistles: two more are at St. Petersburg.—M_2 (Hamburg; London), containing Heb. i. 1–iv. 3; xii. 20–end, and 1 Cor. xv. 52–2 Cor. i. 15; 2 Cor. x. 13–xii. 5, written in bright red ink in the tenth century.—(ii.) The Secondary Uncials are:—K_2, L_2 [see above **B** (ii.)].—E_2 (*Codex Sangermanensis*, named from the Abbey of St. Germain des Prez, Paris, where it was long preserved [Tregelles, in Horne's *Introduction*]; now at St. Petersburg), a Greek-Latin MS. of the Pauline Epistles, of which the Greek text was badly copied from D_2 after it had been thrice corrected, and is of no value. The Latin text is of some slight value, but has not been well examined.—**D** (i.). The Primary Uncials of the Apocalypse. ℵ, A, C [see above **A** (i.)]. (ii.). The Secondary Uncial is—B_2 (*Codex Vaticanus* [Basilianus], 2,066); formerly belonging to the Basilian monastery, Rome; now in the Vatican Library; containing homilies of Basil and Gregory of Nyssa, with Revelation entire (Tregelles, in Horne's *Introduction*).—29. The number of the cursive MSS. (*minuscules*) in existence cannot be accurately calculated. Tischendorf catalogues about 500 of the Gospels, 200 of the Acts and Catholic Epistles, 250 of the Pauline Epistles, and a little less than 100 of the Apocalypse (exclusive of lectionaries); but this enumeration is only a rough approximation. Mr. Scrivener adds more than 150 to Tischendorf's number. Some of the cursive MSS. are well known and of great value; but only a few out of this whole number have been thoroughly collated; many are known only by old references; still more have been "inspected" most cursorily.—30. Having surveyed in outline the history of the transmission of the written text, and the chief characteristics of the MSS. in which it is preserved, we are in a position to consider the extent and nature of the variations in different copies. It is impossible to estimate the number of these exactly, but they cannot be less than 120,000 in all, though of these a very large proportion consist of differences of spelling and isolated aberrations of scribes, and of the remainder comparatively few alterations are sufficiently well supported to create reasonable doubt as to the final judgment. Probably there are not more than 1,600 to 2,000 places in which the true reading is a matter of uncertainty, even if we include in this questions of order, inflection, and orthography: the doubtful readings by which the sense is in any way affected are much fewer, and those of dogmatic importance can be easily numbered.—31. Various readings are due to different causes: some arose from accidental, others from intentional alterations of the original text. (i.) Accidental variations or *errata*, are by far the most numerous class, and admit of being referred to several obvious sources. (*a.*) Some are errors of *sound*. The most frequent form of this error is called *Itacism*, a confusion of different varieties of the I-sound, by which (*oi*, *u*) *ê*, *i*, *ei*, *e*, &c., are constantly interchanged. Other vowel-changes, as of *o* and *ô*, *ou* and *ô*, &c., occur, but less frequently. Very few MSS. are wholly free from mistakes of this kind, but some abound in them.—32. (*b.*) Other variations are due to errors of *sight*. These arise commonly from the confusion of similar letters, or from the repetition or omission of the same letters, or from the recurrence of a similar ending in consecutive clauses which often causes one to be passed over when the eye mechanically returns to the copy. To these may be added the false division of words in transcribing the text from the continuous uncial writing.—33. (*c.*) Other variations may be described as errors of *impression* or *memory*. The copyist after reading a sentence from the text before him often failed to reproduce it exactly. He transposed the words, or substituted a synonym for some very common term, or gave a direct personal turn to what was objective before. Variations of order are the most frequent, and very commonly the most puzzling questions of textual criticism. Examples occur in every page, almost in every verse of the N. T.—34. (ii.) Of intentional changes some affect the expression, others the substance of the passage. (*a.*) The intentional changes in language are partly changes of Hellenistic forms for those in common use, and partly modifications of harsh constructions. Imperfect constructions are completed in different ways. Apparent solecisms are corrected. Variations in the orthography of proper names ought probably to be placed under this head.—35.

(*b.*) The changes introduced into the substance of the text are generally additions, borrowed either from parallel passages or from marginal glosses. The first kind of addition is particularly frequent in the Gospels. Glosses are of more partial occurrence. Of all Greek MSS. *Codex Bezæ* (D) is the most remarkable for the variety and singularity of the glosses which it contains (see § 28 above; Acts of the Apostles).—36. (*c.*) Many of the glosses introduced into the text spring from the ecclesiastical use of the N. T., just as in the Gospels of the Episcopal Prayer-Book introductory clauses have been inserted here and there. These additions are commonly notes of person or place. Sometimes an emphatic clause is added. But the most remarkable liturgical insertion is the doxology in the Lord's Prayer, Mat. vi. 13; and it is probable that the interpolated verse, Acts viii. 37, is due to a similar cause.—37. (*d.*) Sometimes, though rarely, various readings noted on the margin are incorporated in the text.—38. (*e.*) The number of readings which seem to have been altered for distinctly dogmatic reasons is extremely small. In spite of the great revolutions in thought, feeling, and practice through which the Christian Church passed in fifteen centuries, the copyists of the N. T. faithfully preserved, according to their ability, the sacred trust committed to them. There is not any trace of intentional revision designed to give support to current opinions (Mat. xvii. 21; Mk. ix. 29; 1 Cor. vii. 5, need scarcely be noticed). The utmost that can be urged is that internal considerations may have decided the choice of readings. But the general effect of these variations is scarcely appreciable, nor are the corrections of assumed historical and geographical errors much more numerous.—39. The great mass of various readings are simply variations in form. There are, however, one or two greater variations of a different character. The most important of these are Jn. vii. 53–viii. 12; Mk. xvi. 9-end; Rom. xvi. 25–27. The first stands quite by itself; and there seems to be little doubt that it contains an authentic narrative, but not by the hand of St. John. (John, Gospel of.) The two others, taken in connection with the last chapter of John, suggest the possibility that the apostolic writings may have undergone in some cases authoritative revision. (Mark, Gospel of; Romans, Epistle to the.)—40. MSS., it must be remembered, are but one of the three sources of textual criticism. The versions and patristic quotations, though themselves liable to corruption, are scarcely less important in doubtful cases.

II. *The History of the Printed Text.*—1. The history of the printed text of the N. T. may be divided into three periods. The first of these extends from the labors of the Complutensian editors to those of Mill: the second from Mill to Scholz: the third from Lachmann to the present time. The criticism of the first period was necessarily tentative and partial: the materials available for the construction of the text were few, and imperfectly known; the relative value of various witnesses was as yet undetermined; and however highly we may rate the scholarship of Erasmus or Beza, this could not supersede the teaching of long experience in the sacred writings any more than in the writings of classical authors. The second period marks a great progress: the evidence of MSS., of versions, of Fathers, was collected with the greatest diligence and success: authorities were compared and classified: principles of observation and judgment were laid down. But the influence of the former period still lingered. The old "received" text was supposed to have some prescriptive right on the ground of its prior publication, and not on the ground of its merits. The third period was introduced by the declaration of a new and sounder law. It was laid down that no right of possession could be pleaded against evidence. The "received" text, as such, was allowed no weight whatever. Its authority, on this view, must depend solely on critical worth. From first to last, in minute details of order and orthography, as well as in graver questions of substantial alteration, the text must be formed by a free and unfettered judgment—on a critical and not on a conventional basis. Each period will now be noticed more in detail.—(i.) *From the Complutensian Polyglot to Mill.*—2. *The Complutensian Polyglot.* The Latin Vulgate and the Hebrew text of the Old Testament had been published some time before any part of the original Greek of the N. T. The Hymns of Zacharias and the Virgin (Lk. i. 42–56, 68–80) were appended to a Venetian edition of a Psalter in 1486. This was the first part of the N. T. which was printed in Greek. In 1504, chs. i.–vi. of John were added to an edition of the poems of Gregory of Nazianzus, published by Aldus. But the glory of printing the first Greek Testament is due to the princely Cardinal *Ximenes.* This great prelate as early as 1502 engaged the services of a number of scholars to superintend an edition of the whole Bible in the original Hebrew and Greek, with the addition of the Chaldee Targum of Onkelos, the LXX. version, and the Vulgate. The work was executed at Alcala (in L. *Complutum*), where he had founded a university. The volume containing the N. T. was printed first, and was completed on January 10, 1514. The whole work was not finished till July 10, 1517, about four months before the death of the Cardinal. Various obstacles still delayed the publication, and it was not generally circulated till 1522. The impression was limited to 600 copies. The most celebrated men who were engaged on the N. T., which forms the fifth volume of the entire work, were Lebrixa (Nebrissensis) and Stunica. Considerable discussion has been raised as to the MSS. which they used. The editors describe these generally as "copies of the greatest accuracy and antiquity," sent from the Papal Library at Rome; and in the dedication to Leo acknowledgment is made of his generosity in sending MSS. of both "the Old and N. T." The whole question, however, is now rather of bibliographical than of critical interest. There can be no doubt that the copies, from whatever source they came, were of late date, and of the common type. The chief editions which follow the Complutensian in the main, are those of (Plantin) Antwerp, 1564–1612; Geneva, 1609–1632; Mainz, 1753.—3. *The editions of Erasmus.* The history of the edition of *Erasmus*, which was the first *published* edition of the N. T., is happily free from all obscurity. Erasmus had paid considerable attention to the study of the N. T. when he received an application from Froben, a printer of Basle with whom he was acquainted, to prepare a Greek text for the press. Froben was anxious to anticipate the publication of the Complutensian edition, and the haste with which the work of Erasmus was completed shows that little consideration was paid to the exigencies of textual criticism. The request was made April 17, 1515, while Erasmus was in England. The details of the printing were not settled in September in the same year, and the whole work was finished in February, 1516. The work, as Erasmus afterward confessed, was done in reckless haste, and that too in the midst of other heavy literary labors. The MSS. which formed the basis of his edition are still, with one exception, preserved at Basle; and two which he used for the press contain the corrections of Erasmus and the printer's marks. The one is a MS. of the Gospels of the sixteenth century of the ordinary late type (marked 2 Gosp.): the other a MS. of the Acts and the Epistles (2 Acts, Epp.), somewhat older but of the same general character. Erasmus also made some use of two other Basle MSS. (1 Gosp.; 4 Acts, Epp.); the former of these is of great value, but the important variations from the common text which it offers, made him suspect that it had been altered from the Latin. For the Apocalypse he had only an imperfect MS. which belonged to Reuchlin. The last six verses were wanting, and these he translated from the Latin, a process which he adopted in other places where it was less excusable. The received text contains two memorable instances of this bold interpolation (Acts viii. 37, ix. 5, 6). But he did not insert the testimony of the heavenly witnesses (1 Jn. v. 7), an act of critical faithfulness which exposed him to the attacks of enemies. After his first edition was published Erasmus continued his labors on the N. T.; and in March, 1519, a second edition appeared which was altered in about 400 places, of which Mill reckons that 330 were improvements. But his chief labor seems to have been spent upon the Latin version, and in exposing the "solecisms" of the common Vulgate, the value of which he completely misunderstood. These two editions consisted of 3,300 copies, and a third edition was required in 1522, when the Complutensian Polyglot also came into circulation. In this edition 1 Jn. v. 7 was inserted for the first time on the authority of the "Codex Britannicus" (i. e. Codex Montfortianus, a cursive MS. written by different hands in the fifteenth and sixteenth centuries [so Tregelles], once owned by Dr. Montfort, and now in the library of Trinity College, Dublin), in a form which obviously betrays its origin as a clumsy translation from the Vulgate. The text was altered in about 118 places. Of these corrections thirty-six were borrowed from an edition published at Venice in the office of *Aldus*, 1518, which was taken in the main from the first edition of Erasmus, even so as to preserve errors of the press, but yet differed from it in about 200 places, partly from error and partly from MS. authority. This edition is further remarkable as giving a few (nineteen) various readings. Three other early editions give a text formed from the second edition of Erasmus and the Aldine, those of Hagenau, 1521, of Cephalæus at Strasburg, 1524, of Bebelius at Basle, 1531. Erasmus at length obtained a copy of the Complutensian text, and in his fourth edition in 1527, gave some various readings from it in addition to those which he had already noted, and used it to correct his own text in the Apocalypse in ninety places, while elsewhere he introduced only sixteen changes. His fifth and last edition (1535) differs only in four places from the fourth, and the fourth edition afterward became the basis of the received text.—4. *The editions of Stephens.* The scene of our history now changes from Basle to Paris. In 1543, Simon de Colines (in L. *Colinæus*) published a Greek text of the N. T., corrected in about 150 places on fresh MS. authority. Not long after it appeared, R. Estienne (i. e. *Robert Stephens; L. Stephanus*) published his first edition (1546), which was based on a collation of MSS. in the Royal Library with the Complutensian text. He gives no detailed description of the MSS. used, and their character can only be discovered by the quotation of their readings, which is given in the third edition. A second edition very closely resembling the first both in form and text, having the same preface and the same number of pages and lines, was published in 1549; but the great edition of Stephens is that known as the *Regia* (= *Royal*), published in 1550. Of the authorities which he quoted most have been since identified. They were the Complutensian text, ten MSS. of the Gospels, eight of the Acts, seven of the Catholic Epistles, eight of the Pauline Epistles, two of the Apocalypse, in all fifteen distinct MSS. One of these was the *Codex Bezæ* (D). Two have not yet been recognized. The collations were made by his son Henry Stephens. Less than thirty changes were made on MS. authority; and except in the Apocalypse, which follows the Complutensian text most closely, "it hardly ever deserts the last edition of Erasmus" (Tregelles). Numerous instances occur in which Stephens deserts his former text and *all his MSS.* to restore an Erasmian reading. Stephens published a fourth edition in 1557 (Geneva), which is only remarkable as giving for the first time the present division into verses.—5. *The editions of Beza and Elzevir.* Nothing can illustrate more clearly the deficiency among scholars of the first elements of the textual criticism of the N. T. than the annotations of *Beza* (1556). This great divine obtained from H. Stephens a copy of the N. T. in which he had noted down various readings from about twenty-five MSS. and from the early editions, but he used the collection rather for exegetical than for critical purposes. The Greek text of Beza (dedicated to Queen Elizabeth) was printed by H. Stephens in 1565, and again in 1576; but his chief edition was the third, printed in 1582, which contained readings from the *Codices Bezæ* and *Claromontanus* (D and D_2; see above, I. § 28). Other editions by Beza appeared in 1588–9, 1598, and his (third) text found a wide currency. Among other editions wholly or in part based upon it, those of the *Elzevirs* alone require to be noticed. The first of these editions, famous for the beauty of their execution, was published at Leyden in 1624. It is not known who acted as editor, but the text is mainly that of the third edition of Stephens. Including every minute variation in orthography, it differs from this in 278 places. In these cases it generally agrees with Beza, more rarely it differs from both, either by typographical errors, or perhaps by manuscript authority. In the second edition (Leyden, 1633) it was announced that the text was that which was universally received. From this time the Elzevirian text was generally reprinted on the Continent, and that of the third edition of Stephens in England, till quite recent times, as the *Received Text* (Latin *Textus Receptus*).—ii. *From Mill to Scholz.*—6. The second period of the history of the printed text may be treated with less detail. The first important collection of various readings was given by *Walton* in the sixth volume of his Polyglot (London, 1657). The Syriac, Arabic, Ethiopic, and Persian versions of the N. T., together with the readings of *Codex Alexandrinus*, were printed in the fifth volume together with the text of Stephens. To these were added in the sixth the readings collected by Stephens, others from an edition by Wechel at Frankfort (1597), the readings of the *Codices Bezæ* and *Claromontanus*, and of fourteen other MSS.

which had been collated under the care of Archbishop Usher. A few more MS. readings were given by *Curcellœus* (*de Courcelles*) in an edition published at Amsterdam, 1658, &c., but the great names of this period continue to be those of Englishmen. The readings of the Coptic and Gothic versions were first given in the edition of (Bishop Fell) Oxford, 1675; reprinted by Gregory, 1703; but Fell's greatest service to the criticism of the N. T. was the liberal encouragement which he gave to Dr. John Mill. The work of *Mill* (Oxford, 1707; Rotterdam, reprinted by Küster, 1710; other copies have on the title-page 1723, 1746, &c.) marks an epoch in the history of the N. T. text. Much in it will not bear the test of historical inquiry, much is imperfect in the materials, much is crude and capricious in criticism, but when every drawback has been made, the edition remains a splendid monument of the labors of a life. The work occupied Mill about thirty years, and was finished only a fortnight before his death. One great merit of Mill was that he recognized the importance of each element of critical evidence, the testimony of MSS., versions and citations, as well as internal evidence. In particular he asserted the claims of the Latin version, and maintained, against much opposition, even from his patron, Bishop Fell, the great value of patristic quotations. He had also a clear view of the necessity of forming a general estimate of the character of each authority, and described in detail those of which he made use. But he did not introduce any changes into the printed text. He repeated the Stephanic text of 1550 without any intentional change.—7. Among those who had known and valued Mill was *Richard Bentley*, the greatest of English scholars. In his earliest work, in 1691, Bentley had expressed generous admiration of the labors of Mill, and afterward, in 1713, in his *Remarks*, triumphantly refuted the charges of impiety with which they were assailed. But Mill had only "accumulated various readings as a promptuary to the judicious and critical reader;" Bentley would "make use of that promptuary . . . . and not leave the reader in doubt and suspense" (*Answer to Remarks*, iii. 503). With this view he announced, in 1716, his intention of publishing an edition of the Greek Testament on the authority of the oldest Greek and Latin MSS., "exactly as it was in the best examples at the time of the Council of Nice, so that there shall not be twenty words nor even particles' difference" (iii. 477 to Archbishop Wake). Bentley continued his labors till 1729. After that time they seem to have ceased. The troubles in which he was involved render it unnecessary to seek for any other explanation of the suspension of his work.—8. The conception of Bentley was in advance both of the spirit of his age and of the materials at his command. Textual criticism was forced to undergo a long discipline before it was prepared to follow out his principles. During this time German scholars held the first place. Foremost among these was *Bengel* (1687–1752), who was led to study the variations of the N. T. from a devout sense of the infinite value of every divine word. His merit in discerning the existence of families of documents has been already noticed (I. § 12); but the evidence before him was not sufficient to show the paramount authority of the most ancient witnesses. The labors of *Wetstein* (1693–1754) formed an important epoch in the history of the N. T. His Greek Testament appeared in 1751–2 at Amsterdam. The great service which Wetstein rendered to sacred criticism was by the collection of materials. He made nearly as great an advance on Mill as Mill had made on those who preceded him. But in the use of his materials he showed little critical tact.—9. It was the work of *Griesbach* (1745–1812) to place the comparative value of existing documents in a clearer light. His first editions (*Synopsis*, 1774; *N. T.* ed. 1, 1777–5), were based for the most part on the critical collections of Wetstein. Not long afterward *Matthæi* published an edition based on the accurate collation of Moscow MSS. These new materials were further increased by the collections of Alter (1786–7), Birch, Adler, and Moldenhawer (1788–1801), as well as by the labors of Griesbach himself. And when Griesbach published his second edition (1796–1806, 2d ed. of vol. i. by D. Schulz, 1827) he made a noble use of the materials thus placed in his hands. His chief error was that he altered the received text instead of constructing the text afresh; but in acuteness, vigor, and candor he stands below no editor of the N. T., and his judgment will always retain a peculiar value.—10. The edition of *Scholz* contributed more in appearance than reality to the furtherance of criticism (1830–1836). This laborious scholar collected a greater mass of various readings than had been brought together before, but his work is very inaccurate, and his own collations singularly superficial.—iii. *From Lachmann to the present time.*—11. In the year after the publication of the first volume of Scholz's N. T. a small edition appeared in a series of classical texts, prepared by *Lachmann* († 1851). In this the admitted principles of scholarship were for the first time applied throughout to the construction of the text of the N. T. The prescriptive right of the *textus receptus* was wholly set aside, and the text in every part was regulated by ancient authority. He published a small edition at Berlin, 1831. The first volume of his larger edition, with both Latin and Greek texts, appeared in 1842; the second, printed in 1845, was published in 1850. The Greek authorities for this, limited to the primary uncial MSS. (I. § 28), and the quotations of Irenæus and Origen, were arranged by the younger Buttmann. Lachmann himself prepared the Latin evidence, and revised both texts. Lachmann delighted to quote Bentley as his great precursor (§ 7); but there was an important difference in their immediate aims. Bentley believed that it would be possible to obtain the true text directly by a comparison of the oldest Greek authorities with the oldest MSS. of the Vulgate. Afterward very important remains of the earlier Latin versions were discovered, and the whole question was complicated by the collection of fresh documents. Lachmann therefore wished in the first instance only to give the current text of the fourth century, which might then become the basis of further criticism. This at least was a great step toward the truth, though it must not be accepted as a final one. But Lachmann's edition, great as its merits are as a first appeal to ancient evidence, is not without serious faults. The materials on which it was based were imperfect. The range of patristic citations was limited arbitrarily. The exclusion of the Oriental versions, however necessary at the time, left a wide margin for later change. The neglect of primary cursives often necessitated absolute confidence on slender MS. authority.—12. The chief defects of Lachmann's edition arise from deficiency of authorities. Another German scholar, *Tischendorf*, has devoted twenty years to enlarging our accurate knowledge of ancient MSS. The first edition of Tischendorf (1841) has now no special claims for notice. In his second (Leipsic) edition (1849) he fully accepted the great principle of Lachmann, that the text "must be sought solely from ancient authorities, and not from the so-called received edition," and gave many of the results of his own laborious and valuable collations. During the next few years Tischendorf prosecuted his labors on MSS. with unwearied diligence, and in 1855–9 he published his third (seventh) critical edition. In this he has given the authorities for and against each reading in considerable detail, and included the chief results of his later discoveries. The whole critical apparatus is extremely valuable, and absolutely indispensable to the student. The text, except in details of orthography, exhibits generally a retrograde movement from the most ancient testimony. The Prolegomena are copious and full of interest.—13. Meanwhile the sound study of sacred criticism had revived in England. In 1844 *Tregelles* published an edition of the Apocalypse in Greek and English, and announced an edition of the N. T. The first part, containing Matthew and Mark, appeared in 1857; the second, completing the Gospels, in 1861. This edition of Tregelles differs from that of Lachmann by the greater width of its critical foundation; and from that of Tischendorf by a more constant adherence to ancient evidence. The editions of Knapp (1797, &c.), Vater (1824), Tittmann (1820, &c.), and Hahn (1840, &c.), have no peculiar critical value. Meyer (1829, &c.) paid greater attention to the revision of the text which accompanies his great commentary; but his critical notes are often arbitrary and unsatisfactory. In the Greek Testament of Alford, as in that of Meyer, the text is subsidiary to the commentary; but it is impossible not to notice the important advance made by the editor in true principles of criticism during the course of its publication. Other annotated editions of the Greek Testament, valuable for special merits, may be passed over as having little bearing on the history of the text.—14. Besides the critical editions of the text of the N. T. various collections of readings have been published separately, which cannot be wholly omitted. In addition to those already mentioned (§ 9) the most important are by Rinck, *Lucubratio Critica*, 1830; Reiche, *Codicum MSS. N. T. Gr. aliquot insigniorum in Bibl. Reg., Paris . . . collatio* (=*Collation of some of the more important Greek N. T. MSS. in the Royal Library of Paris*), 1847; Scrivener, *A Collation of about twenty Greek MSS. of the Holy Gospels* . . . 1853; *A Transcript of the Cod. Aug.* (F_2; see I. § 28), *with a full Collation of Fifty MSS.*, 1859; and E. de Muralt, of Russian MSS. (N. T. 1848).

III. *Principles of Textual Criticism.* The work of the critic can never be shaped by definite rules. The formal enunciation of principles is but the first step in the process of revision. If there is need anywhere for the most free and devout exercise of every faculty, it must be in tracing out the very words of the apostles and of the Lord Himself. Canons of criticism are more frequently corollaries than laws of procedure, not without use in marking the course to be followed, but intended only to guide and not to dispense with the exercise of tact and scholarship. What appears to be the only sound system of criticism will be seen from the rules which follow.—I. *The text must throughout be determined by evidence, without allowing any prescriptive right to printed editions.* The received text may or may not be correct in any particular case, but this must be determined solely by an appeal to the original authorities. Nor is it right even to assume the received text as our basis. The question before us is not *What is to be changed?* but, *What is to be read?*—2. *Every element of evidence must be taken into account before a decision is made.* Some uncertainty must necessarily remain; for, when it is said that the text must rest upon evidence, it is implied that it must rest on an examination of the whole evidence. But it can never be said that the mines of criticism are exhausted. To exclude remote chances of error it is necessary to take account of every testimony. No arbitrary line can be drawn excluding MSS., versions or quotations below a certain date. The true text must (as a rule) explain all variations, and the most recent forms may illustrate the original one. —3. *The relative weight of the several classes of evidence is modified by their generic character.* MSS., versions, and citations, the three great classes of external authorities for the text, are obviously open to characteristic errors. The first are peculiarly liable to errors from transcription (comp. I. § 31 ff.). The last two are liable to this cause of corruption and also to others. The genius of the language into which the translation is made may require the introduction of connecting particles or words of reference, as can be seen from the italicized words in the A. V. Glosses or marginal additions are more likely to pass into the text in the process of translation than in that of transcription. Quotations, on the other hand, are often partial or from memory, and long use may give a traditional fixity to a slight confusion or adaptation of passages of Scripture. These grounds of inaccuracy are, however, easily determined, and there is generally little difficulty in deciding whether the rendering of a version or the testimony of a Father can be fairly quoted. It is a far more serious obstacle to the critical use of these authorities that the texts of the versions and Fathers generally are in a very imperfect state. As a general rule the evidence of both may be trusted where they differ from the late text of the N. T., but where they agree with this against other early authorities, there is reason to entertain a suspicion of corruption. The evidence of versions may show at once that a MS. reading is a transcriptural error; and the absence of their support throws doubt upon readings otherwise of the highest probability. The testimony of an early Father is again sufficient to give preponderating weight to slight MS. authority: and since versions and Fathers go back to a time anterior to any existing MSS., they furnish a standard by which we may measure the conformity of any MS. with the most ancient text.—4. *The mere preponderance of numbers is in itself of no weight.* If the multiplication of copies of the N. T. had been uniform, it is evident that the number of later copies preserved from the accidents of time would have far exceeded that of the earlier, yet no one would have preferred the fuller testimony of the thirteenth to the scantier documents of the fourth century. Some changes are necessarily introduced in the most careful copying, and these are rapidly multiplied. A recent MS. may have been copied (but rarely) from one of great antiquity. But the body of later copies was made under one influence—from Byzantium or Constantinople (see I. § 16).—5. *The more ancient reading is generally preferable.* This principle seems to be almost a truism.—6. *The more ancient reading is generally the reading of the more ancient MSS.* This proposition is fully established by a comparison of explicit early testimony with the text of the oldest copies. It would be strange, indeed, if it were otherwise.—7. *The ancient text is often preserved substantially in recent copies.* While the most ancient copies, as a whole, give the most ancient text, yet it is by no means confined exclusively to them. The text of D (see I. § 28) in the Gospels, however much it has been interpolated, preserves in several cases almost alone the true reading. Other MSS. exist of almost every date, which contain in the main the oldest text. The importance of the best cursives (see I. § 29) has been strangely neglected. —8. *The agreement of ancient MSS., or of MSS. containing an ancient text with all the earliest versions and citations, marks a certain reading.* The final argument in favor of the text of the most ancient copies lies in the combined support which they receive in characteristic passages from the most ancient versions and patristic citations. The reading of the oldest MSS. is, as a general rule, upheld by the true reading of Versions and the certain testimony of the Fathers, where this can be ascertained. The later reading is with equal constancy repeated in the corrupted text of the Versions, and often in inferior MSS. of Fathers.—9. *The disagreement of the most ancient authorities often marks the existence of a corruption anterior to them.* But it happens by no means rarely that the most ancient authorities are divided. In this case it is necessary to recognize an alternative reading, or one to which a slight change in the balance of evidence would give the preponderance.—10. *The argument from internal evidence is always precarious.* If a reading is in accordance with the general style of the writer, it may be said on the one side that this fact is in its favor, and on the other that an acute copyist probably changed the exceptional expression for the more usual one. If a reading is more emphatic, it may be urged that the sense is improved by its adoption; if less emphatic, that scribes were habitually inclined to prefer stronger terms.—11. *The more difficult reading is preferable to the simpler.* Except in cases of obvious corruption this canon probably holds good without exception, in questions of language, construction, and sense.—12. *The shorter reading is generally preferable to the longer.* This canon is very often coincident with the former one; but it admits also of a wider application. Except in very rare cases copyists never omitted intentionally, while they constantly introduced into the text marginal glosses, and even various readings (see I. § 35).—13. *That reading is preferable which explains the origin of the others.* This rule is chiefly of use in cases of great complication, as in Mk. ii. 22, A.V. "the wine is spilled, and the bottles will be marred" (compare Mat. ix. 17); but one important MS. (L) reads "the wine is spilled and the bottles;" another (D) "the wine and bottles will perish" (= "be marred"); another (B) "the wine perishes and the bottles." Here the text of B may have been changed into the common text, but cannot have arisen out of it.

IV. *The Language of the New Testament.*—1. The Eastern conquests of Alexander the Great opened a new field for the development of the Greek language. It may be reasonably doubted whether a specific Macedonian dialect is not a mere fiction of grammarians; but increased freedom, both in form and construction, was a necessary consequence of the wide diffusion of Greek. Even in Aristotle there is a great declension from the classical standard of purity, though the Attic formed the basis of his language; and the rise of the *common* or *Grecian* dialect is dated from his time.—2. At no place could the corruption have been greater or more rapid than at Alexandria, where a motley population, engaged in active commerce, adopted Greek as their common medium of communication. And it is in Alexandria that we must look for the origin of the language of the N. T. Two distinct elements were combined in this marvellous dialect which was destined to preserve for ever the fullest tidings of the Gospel. On the one side there was Hebrew conception, on the other Greek expression. The thoughts of the East were wedded to the words of the West. This was accomplished by the gradual translation of the Hebrew Scriptures into the vernacular Greek. (Hellenist; Septuagint.)—3. The Greek of the LXX., like the English of the A. V., or the German of Luther, naturally determined the Greek dialect of the mass of the Jews. It is more correct to call the N. T. dialect Hellenistic than Alexandrine, though the form by which it is characterized may have been peculiarly Alexandrine at first.—4. The position of Palestine was peculiar. The Aramaic (Syro-Chaldaic), which was the national dialect after the Return, existed side by side with the Greek. (Money.) Both languages seem to have been generally understood, though, if we may judge from other instances of bilingual countries, the Aramaic would be the chosen language for the common intercourse of Jews (2 Mc. vii. 8, 21, 27). It was in this language, we may believe, that our Lord was accustomed to teach the people; and it appears that He used the same in the more private acts of His life (Mk. iii. 17, v. 41, vii. 34; Mat. xxvii. 46; Jn. i. 43, compare xx. 16). But the habitual use of the LXX. is a sufficient proof of the familiarity of the Palestinian Jews with the Greek dialect; and the judicial proceedings before Pilate must have been conducted in Greek.—5. The Roman occupation of Syria was not altogether without influence upon the language. A considerable number of Latin words, chiefly referring to acts of government, occur in the Greek N. T., and are probably only a sample of larger innovations (e. g. Census, "centurion," "denarius," "legion," "Libertines," "Pretorium," &c.). Other words in common use were of Shemitic ("corban," "Rabbi," &c.), Persian (magi, "paradise," &c.), or Egyptian origin (e. g. Gr. *baïon*, A. V. "branches" in Jn. xii. 13).—6. The language moulded under these various influences presents many peculiarities, both philological and exegetical, which have not yet been placed in a clear light. For a long time it has been most strangely assumed that the linguistic forms preserved in the oldest MSS. are *Alexandrine*, and not in the widest sense *Hellenistic*, and on the other hand that the Aramaic modifications of the N. T. phraseology remove it from the sphere of strict grammatical analysis. These errors are necessarily fatal to all real advance in the accurate study of the words or sense of the apostolic writings. But much has been done lately by Tischendorf, Winer, and the later commentators (Fritzsche, Lücke, Bleek, Meyer, Alford), to open the way to a sounder understanding both of the form and of the substance of the N. T. In detail comparatively little remains to be done, but a philosophical view of the N. T. language as a whole is yet to be desired.—7. The formal differences of the Greek of the N. T. from classical Greek are partly differences of vocabulary and partly differences of construction. Old words are changed in orthography or in inflection, new words and rare or novel constructions are introduced. But the language of the N. T., both as to its lexicography and as to its grammar, is based on the language of the LXX.—8. The peculiarities of the N. T. language hitherto mentioned have only a rare and remote connection with interpretation. They illustrate more or less the general history of the decay of a language. Other peculiarities have a more important bearing on the sense. These are in part Hebraisms (Aramaisms) in (1.) expression or (2.) construction, and in part (3.) modifications of language resulting from the substance of the Christian revelation. (1.) The general characteristic of Hebraic expression is vividness, as simplicity is of Hebraic syntax. Hence there is found constantly in the N. T. a personality of language (if the phrase may be used) which is foreign to classical Greek. At one time this occurs in the substitution of a pregnant metaphor for a simple word; at another time in the use of prepositions in place of cases; at another in the use of a vivid phrase for a preposition; and sometimes the one personal act is used to describe the whole spirit and temper. (2.) The chief peculiarities of the syntax of the N. T. lie in the reproduction of Hebrew forms. Two great features, by which it is distinguished from classical syntax, may be specially singled out. It is markedly deficient in the use of particles and of oblique and participial constructions. Sentences are more frequently coördinated than subordinated. One clause follows another rather in the way of constructive parallelism than by distinct logical sequence. Only the simplest words of connection are used in place of the subtle varieties of expression by which Attic writers exhibit the interdependence of numerous ideas. Calm emphasis, solemn repetition, grave simplicity, the gradual accumulation of truths, give to the language of Holy Scripture a depth and permanence of effect found nowhere else. Constructions which are most distinctly Hebraic are not those which give the deepest Hebrew coloring to the N. T. diction, but rather that pervading monotony of form which, though correct in individual clauses, is wholly foreign to the vigor and elasticity of classical Greek. The character of the style lies in its total effect and not in separable elements. (3.) The purely Christian element in the N. T. requires the most careful handling. Words and phrases already partially current were transfigured by embodying new truths, and for ever consecrated to their service. To trace the history of these is a delicate question of lexicography which has not yet been thoroughly examined. There is a danger of confounding the apostolic usage on the one side with earlier Jewish usage, and on the other with later ecclesiastical terminology.—9. The language of the N. T. calls for the exercise of the most rigorous criticism. The complexity of the elements which it involves makes the inquiry wider and deeper, but does not set it aside. The overwhelming importance, the manifold expression, the gradual development of the message which it conveys, call for more intense devotion in the use of every faculty trained in other schools, but do not suppress inquiry. The Gospel is for the whole nature of man, and is sufficient to satisfy the reason as well as the spirit. The literal sense of the apostolic writings must be gained in the same way as the literal sense of any other writings, by the fullest use of every appliance of scholarship, and the most complete confidence in the necessary and absolute connection of words and thoughts. No variation of phrase, no peculiarity of idiom, no change of tense, no change of order, can be neglected. The truth lies in the whole expression, and no one can presume to set aside any part as trivial or indifferent.—10. The importance of investigating most patiently and most faithfully the literal meaning of the sacred text must be felt with tenfold force, when it is remembered that the literal sense is the outward embodiment of a spiritual sense, which lies beneath and quickens every part of Holy Scripture. OLD TESTAMENT.

New Year. TRUMPETS, FEAST OF.

Ne-zi'ah (fr. Heb. = *illustrious*, Ges.), ancestor of certain Nethinim who returned with Zerubbabel (Ezr. ii. 54; Neh. vii. 56).

Ne'zib (fr. Heb. = GARRISON 2), a city in the lowland ("VALLEY" 5) district of Judah (Josh. xv. 43 only), in the same group with KEILAH and MARESHAH. Eusebius and Jerome place it on the road between Eleutheropolis and Hebron, seven, or nine (Eusebius), miles from the former, and there it is identified with the ruins of *Beit Nusib*, or *Chirbeh Nasib*, two hours and a quarter from *Beit Jibrin*, on a rising ground at the southern end of the *Wady es-Sûr*. The place is in the low hilly ground between the mountains and the plain.

Nib'haz (Heb., see below), a deity of the Avites, introduced by them into Samaria in the time of Shalmaneser (2 K. xvii. 31). There is no certain information as to the character of the deity, or the form of the idol so named. The Rabbins derived the name from a Hebrew root *nâbach*, *to bark*, and hence assigned to it the figure of a dog, or a dog-headed man. There is no obvious improbability in this: the Egyptians worshipped the dog. Some indications of the worship of the dog have been found in Syria, a colossal figure of a dog having formerly existed between Berytus (*Beirût*) and Tripolis. On one of the slabs found at Khorsabad and represented by Botta, we have the front of a temple depicted with an animal near the entrance, evidently a bitch suckling a puppy, the head of the animal having, however, disappeared. The worship of idols representing the human body with the head of an animal (compare NISROCH) was common among the Assyrians. According to another equally unsatisfactory theory, Nibhaz = the god of the nether world of the Sabian worship (Gesenius).

Nib'shan (Heb. *light soil*, Ges.; *a furnace*, Fü.), one of the six cities in the "wilderness" of Judah (Josh. xv. 62), i. e. on the western shore of the Dead Sea; site unknown. DESERT 2; EN-GEDI.

Ni-ca'nor (L. fr. Gr. = *conqueror* or *victorious*, Cruden). **1.** Son of Patroclus (2 Mc. viii. 9); a general engaged in the Jewish wars under Antiochus Epiphanes and Demetrius I. He took part in the first expedition of Lysias, B. C. 166 (1 Mc. iii. 38), and was defeated with his fellow-commander at Emmaus (iv.; compare 2 Mc. viii. 9 ff.). After the death of Antiochus Eupator and Lysias, he stood high in the favor of Demetrius (1 Mc. vii. 26), who appointed him governor of Judea (2 Mc. xiv. 12), a command which he readily undertook as one "who bare deadly hate unto Israel" (1 Mc. vii. 26). At first he seems to have endeavored to win the confidence of Judas (MACCABEES), but when his treacherous designs were discovered he had recourse to violence. A battle took place at Capharsalama, which was indecisive in its results; but shortly after Judas met him at Adasa (B. C. 161), and Nicanor fell "first in the battle." A general rout followed; and the thirteenth of Adar, on which the engagement took place, "the day before Mardocheus' day," was ordained to be kept for ever as a festival (vii. 49; 2 Mc. xv. 36). There are some discrepancies between the narratives in 1 and 2 Maccabees as to Nicanor. Internal evidence is decidedly in favor of 1 Maccabees.—2. One of the first seven deacons (Acts vi. 5). According to the Pseudo-Hippolytus he was one of the seventy disciples, and "died at the time of Stephen's martyrdom." DEACON.

* **Nich'o-las** (in some copies) = NICOLAS.

Nic-o-de'mus (L. fr. Gr. = *conqueror of the people*, Rbn. *N. T. Lex.*; fr. Heb. = *innocent of blood*, i. e. free from iniquity, upright, Wetstein), a Pharisee, a ruler of the Jews, and teacher of Israel (Jn. iii. 1, 10), whose secret visit to our Lord was the occasion of the discourse recorded only by St. John (1–21). The high station of Nicodemus as a member of the Jewish Sanhedrim, and the avowed scorn under which the rulers concealed their inward conviction (2) that Jesus was a teacher sent from God, are sufficient to account for the secrecy of the interview. A constitutional timidity is discernible in the character of the inquiring Pharisee. Thus the few words which he interposed against the rash injustice of his colleagues are cautiously rested on a general principle (vii. 50), and betray no indication of his faith in the Galilean whom his sect despised. And even when the power of Christ's love, manifested on the cross, had made the most timid disciples bold, Nicodemus does not come forward with his splendid gifts of affection until the example had been set by one of his own rank, and wealth, and station in society (xix. 39). In these three notices of Nicodemus a noble candor and a simple love of truth shine out in the midst of hesitation and fear of man. We can therefore easily believe the tradition that after the resurrection he became a professed disciple of Christ, and received baptism at the hands of Peter and John. All the rest that is recorded of him is highly uncertain. It is said that the Jews, in revenge for his conversion, deprived him of his office, beat him cruelly, and drove him from Jerusalem; that Gamaliel, his kinsman, hospitably sheltered him till his death in a country-house, and gave him honorable burial near the body of Stephen, where Gamaliel himself was afterward interred. The three bodies are said to have been discovered, August 3, 415, which day was set apart by the Roman Catholics in honor of the event. If the Nicodemus of St. John's Gospel be identical with the Nicodemus Ben Gorion of the Talmud, he must have lived till the fall of Jerusalem, which is not impossible, since the term "old," in Jn. iii. 4, may not be intended to apply to Nicodemus himself. "The Gospel of Nicodemus," also called "the Acts of Pilate," is undoubtedly spurious, and of very little value.

Nic-o-la'i-tanes, or Nic-o-la'i-tans (fr. Gr., literally = *followers of* NICOLAS, Rbn. *N. T. Lex.*; see below). On the question how far the sect mentioned by this name in Rev. ii. 6, 15, was connected with the Nicolas of Acts vi. 5, and the traditions that have gathered round his name, see NICOLAS. It will here be considered how far we can get at any distinct notion of what the sect itself was, and in what relation it stood to the life of the Apostolic age. It has been suggested as one step toward this result that the name before us was symbolic rather than historical. The Greek *Nikolaos* is, it has been said, an approximate equivalent to the Hebrew BALAAM, *the lord*, or, according to another derivation, *the devourer of the people* (compare Rev. ii. 14, 15, with Jude 10 ff. and 2 Pet. ii. 10 ff.). If we accept this explanation we have to deal with one sect instead of two. The sect itself comes before us as presenting the ultimate phase of a great controversy which threatened at one time to destroy the unity of the Church, and afterward to taint its purity. The controversy itself was inevitable as soon as the Gentiles were admitted in any large numbers into the Church of Christ. Were the new converts to be brought into subjection to the whole Mosaic law? The apostles and elders at Jerusalem met the question calmly and wisely. (PAUL.) The burden of the Law was not to be imposed on the Gentile disciples. They were to abstain, among other things, from "meats offered to idols" and from "fornication" (Acts xv. 20, 29), and this decree was welcomed as the great charter of the Church's freedom. Strange as the close union of the moral and the positive commands may seem to us, it did not seem so to the synod at Jerusalem. The two sins were very closely allied, often even in the closest proximity of time and place. The messages to the Churches of Asia and the later Apostolic Epistles (2 Peter and Jude) indicate that the two evils appeared at that period also in close alliance. The teachers of the Church branded them with a name which expressed their true character. The men who did and taught such things were followers of Balaam (2 Pet. ii. 15; Jude 11). They, like the false prophet of Pethor, united brave words with evil deeds. In a time of persecution, when the eating or not eating of things sacrificed to idols was more than ever a crucial test of faithfulness, they persuaded men more than ever that it was a thing indifferent (Rev. ii. 13, 14). This was bad enough, but there was a yet worse evil. Mingling themselves in the orgies of idolatrous feasts, they brought the impurities of those feasts into the meetings of the Christian Church. (FEASTS OF CHARITY.) And all this was done, it must be remembered, not simply as an indulgence of appetite, but as part of a system supported by a "doctrine," accompanied by the boast of a prophetic illumination (2 Pet. ii. 1). These were the characteristics of the followers of Balaam, and, worthless as most of the traditions about Nicolas may be, they point to the same distinctive evils (so Prof. Plumptre). It confirms the view which has been taken of their character to find that stress is laid in the first instance on the "deeds" of the Nicolaitans. To hate those deeds is a sign of life in a Church that otherwise is weak and faithless (Rev. ii. 6). To tolerate them is well-nigh to forfeit the glory of having been faithful under persecution (14, 15).

Nic'o-las (fr. Gr. = *conqueror of the people*, Rbn. *N. T. Lex.*), a native of Antioch, and a proselyte to the Jewish faith. When the Church was still confined to Jerusalem he became a convert; and being a man of honest report, full of the Holy Ghost and of wisdom, he was chosen (Acts vi. 5) by the whole multitude of the disciples to be one of the first seven deacons. (DEACON.) A sect of NICOLAITANS is mentioned in Rev. ii. 6, 15; and it has been questioned whether this Nicolas was connected with them, and if so, how closely. The Nicolaitans themselves, at least as early as the time of Irenæus, claimed him as their founder. Epiphanius, an inaccurate writer, relates some details of the life of Nicolas the deacon, and describes him as gradually sinking into the grossest impurity, and becoming the originator of the Nicolaitans and other immoral sects. The same account is believed, at least to some extent, by Jerome and other writers in the fourth century; but it is irreconcilable with the traditionary account of the character of Nicolas given by Clement of Alexandria, an earlier and more discriminating writer than Epiphanius (so Mr. Bullock). He states that Nicolas led a chaste life and brought up his children in purity; that on a certain occasion, having been sharply reproved by the apostles as a jealous husband, he repelled the charge by offering to allow his wife to become the wife of any other person; and that he was in the habit of repeating a saying which is ascribed to the Apostle Matthias also—that it is our duty to fight against the flesh and to abuse it. His words were perversely interpreted by the Nicolaitans as authority for their immoral practices. Theodoret, in his account of the sect, repeats the foregoing statement of Clement; and charges the Nicolaitans with false dealing in borrowing the name of the deacon. Tillemont (and so Grotius) concludes that if not the actual founder, he was so unfortunate as to give occasion to the formation of the sect. Neander held that some other Nicolas was the founder. Prof. Schaff (*History of the Apostolic Church*, § 169) regards the Nicolaitans as having sprung from the Nicolas of Acts vi. 5, "who apostatized from the truth and became the founder of an Antinomian Gnostic sect." Dr. Alford also (*on Rev.* ii. 6) believes the associate of the apostles made shipwreck of faith and a good conscience.

Ni-cop'o-lis (Gr. *city of victory*). **1.** In Tit. iii. 12, the place where, at the time of writing the Epistle, St. PAUL was intending to pass the coming winter, and where he wished Titus, then in Crete, to meet him. Nothing is found in the Epistle itself to determine which Nicopolis (in Asia, Africa, or Europe) is here intended. One Nicopolis was in Thrace, near the borders of Macedonia. The subscription (which, however, is of no authority) fixes on this place, calling it the Macedonian Nicopolis, and such is the view of Chrysostom and Theodoret. Another Nicopolis was in Cilicia—and Schrader pronounces for this; but this opinion is connected with a peculiar theory regarding the apostle's journeys. Dr. Howson believes that Jerome's view is correct, and that the Pauline Nicopolis was the celebrated city of Epirus, built by AUGUSTUS in memory of the battle of Actium, and on the ground which his army occupied before the engagement. In the apostle's time it was the chief city of Western GREECE. Possibly St. Paul was arrested here, and taken thence to Rome for his final trial (so Dr. Howson). Nicopolis was on a peninsula to the W. of the bay of Actium, in a low and unhealthy situation. Its remains are extensive, three miles N. of the modern town of *Prevesa.*—**2.** A post-biblical name of EMMAUS 2.

Ni'ger (L. *black*), is the additional or distinctive name given to SIMEON 6 (Acts xiii. 1). He is not known except in that passage.

Night [nite]. The period of darkness, from sunset to sunrise, including the morning and evening twilight, was called by the Hebrews *layil*, or *layĕlâh* (A. V. almost uniformly translated "night," sometimes "night season" [Job xxx. 17, &c.]; Gr. *nux*). It is opposed to "DAY," the period of light (Gen. i. 5, 14, &c.). Following the Oriental sunset is the brief evening twilight (Heb. *nesheph*, Job xxiv. 15, rendered "night" in Is. v. 11, xxi. 4, lix. 10), when the stars appeared (Job iii. 9). This is also called "evening" (Heb. *'ereb*, Prov. vii. 9; translated "night" in Gen. xlix. 27, Job vii. 4), but the Hebrew term which especially denotes the evening twilight is *'ălâtâh* (Gen. xv. 17, A. V. "dark;" Ez. xii. 6, 7, 12). This period of the day must also be that which is described as "night" when Boaz winnowed his barley in the evening breeze (Ru. iii. 2). The time of midnight (iii. 7; Ex. xi. 4) or greatest darkness is called in Prov. vii. 9 "the pupil of night" (A. V. "black night"). The period between midnight and the morning twilight was generally selected for attacking an enemy by surprise (Judg. vii. 19). The morning twilight is denoted by the same term (*neshěph*) as the evening twilight, and is unmistakably intended in 1 Sam. xxx. 17; Job vii. 4, A. V. "dawning of the day;" Ps. cxix. 147, A. V. "dawning of the morning;" possibly also in Is. v. 11, A. V. "night." "Night" figuratively (so Gesenius, Robinson, &c.) = calamity, adversity, misery (Job xxxv. 10; Is. xxi. 11; Mic. iii. 6, &c.); moral and spiritual darkness, or ignorance and sin (Rom. xiii. 12; 1 Th. v. 5); death (Jn. ix. 4, &c.). CHRONOLOGY I.; DARKNESS; WATCHES OF NIGHT.

Night'-hawk (Heb. *tahmâs* or *tachmâs*). Bochart, whom Gesenius and Rosenmüller follow, has endeavored to prove that the Hebrew word, which occurs only (Lev. xi. 16; Deut. xiv. 15) in the list of unclean birds, denotes the male OSTRICH. The etymology of the word points to some bird of prey, though there is great uncertainty as to the particular species indicated. The LXX., Vulgate, and perhaps Onkelos, understand some kind of *owl;* most of the Jewish doctors translate indefinitely *a rapacious bird.* Michaelis believes some kind of swallow (*Hirundo*) is intended. The rendering of the A. V. is countenanced by Col. C. H. Smith (in Kitto), and Mr. Gosse (in Fairbairn). The night-hawk or night-jar of Europe (*Caprimulgus Europæus*), or a closely allied species, is a native of Syria, and belongs to a genus closely connected with superstitions in all countries. It is migratory, appears only in the twilight, preys on the wing upon insects, has bright eyes, and a wide mouth, and makes a peculiar jarring sound. As the LXX. and Vulgate are agreed that the Hebrew denotes some kind of owl, we believe it is safer to follow these versions than modern commentators (so Mr. Houghton). The Gr. *glaux*, by which the LXX. translates the Hebrew, is used by Aristotle for some common species of owl, probably for the *Strix flammea* (white owl) or the *Syrnium stridula* (tawny owl). Probably the Hebrew word may denote the *Strix flammea* or the *Athene meridionalis*, which is extremely common in Palestine and Egypt. OWL 4.

* **Night'-mon'ster.** OWL 5.

Nile. 1. *Names of the Nile.* The Hebrew names of the Nile, excepting one that is of ancient Egyptian origin, all distinguish it from other rivers. The word Nile nowhere occurs in the A. V. The Hebrew names are—(*a.*) *Shîhôr* or *shîchôr* = *the black.* (SHIHOR OF EGYPT; SIHOR.) The idea of blackness conveyed by this word has, as we should expect in Hebrew, a wide sense (COLORS); but apparently indicates a very dark color. (*b.*) *Yĕôr* is the same as the ancient Egyptian *atur*, *aur*, and the Coptic *eiero* or *iaro*. *Yĕôr*, in the singular, is used of the Nile alone (Gen. xli.; Ex. i. 22, ii. 3, 5; Am. viii. 8, ix. 5, A. V. "flood" in both, &c.), except in Dan. xii. 5–7, where another river, perhaps the Tigris (compare x. 4), is intended by it. In the plural this name is applied to the branches and canals of the Nile (Ps. lxxviii. 44; Ez. xxix. 3 ff., xxx. 12); but it is also used of streams or channels, in a general sense, when no particular ones are indicated (see Is.

xxxiii. 21; Job xxviii. 10). (River 3.) (*c.*) *Nĕhar Mitsrayim*, A. V. "the river of Egypt" (Gen. xv. 18). (River 1.) (*d.*) *Nahal* or *nachal Mitsrayim*, A. V. "the river of Egypt," is generally understood to mean "the torrent" or "brook of Egypt," and to designate a desert stream at Rhinocorura, now *El-'Arîsh*, on the eastern border. This name was supposed by Mr. R. S. Poole to signify the Nile, for it occurs in cases parallel to those where Shihor is employed (Num. xxxiv. 5; Josh. xv. 4, 47; 1 K. viii. 65; 2 K. xxiv. 7; Is. xxvii. 12). (Brook 4; River 2.) (*e.*) *Nahărêy Cûsh* = *the rivers of Cush*, A. V. "rivers of Ethiopia," mentioned only in the extremely difficult prophecy contained in Is. xviii. From the use of the plural we must suppose them to be the confluents or tributaries of the Nile. (See also Sea 4.)—The Nile is called by the Arabs *Bahr en-Neel* = the river Nile, the word *bahr* being applied to seas and the greatest rivers. The Egyptians call it *Bahr*, or *the river* alone; and call the inundation *en-Neel*, or *the Nile.*—With the ancient Egyptians the river was sacred, and had, besides its ordinary name already given, a sacred name, under which it was worshipped, *Hapee*, or *Hapee-mu*, *the abyss*, or *the abyss of waters*, or *the hidden.* Corresponding to the two regions of Egypt, the Upper Country and the Lower, the Nile was called *Hapee-res* (*the Southern Nile*), and *Hapee-meheet* (*the Northern Nile*), the former name applying to the river in Nubia as well as in Upper Egypt. The god Nilus (L. = *Nile*) was one of the lesser divinities. He is represented as a stout man having woman's breasts. (Idolatry.)—2. *Description of the Nile.* The discovery of the sources of the Nile has been for ages one of the great problems of geography. Ptolemy (second century A. C.) says that its sources are in two lakes, one situated in 6° south latitude and 57° east longitude, the other in 7° south latitude and 65° east longitude, these lakes being fed by streams from the snow-clad "Mountains of the Moon," a range reported to extend from E. to W. in 12½° south latitude. These statements, long regarded as true, but afterward rejected, have been confirmed in the main by recent discoveries. The English expeditions of Captains Burton and Speke in 1856–8, of Captains Speke and Grant in 1860–63, and of Mr. (afterward Sir Samuel W.) Baker and his wife in 1861–5, have established the conclusion that the White Nile, called in Ar. *Bahr el-Abyad* (= the white sea or white river), the western of the two branches of the Nile that unite at Khartoom, proceeds from two great lakes lying under the equator and directly S. of Egypt. Of these, the eastern lake, called by the natives Ukerewe, and by its discoverers the Victoria N'yanza (= lake), was discovered August 3, 1858, by Captain J. H. Speke, who suggested that the Nile issues from its northern extremity, which he could not then visit. In July, 1862, Captain Speke found that the Victoria N'yanza, which is perhaps 250 miles E. to W., and 200 miles from N. to S., and lies mostly S. of the equator, pours itself into the Nile over the Ripon Falls, which are about twelve feet high, 400 to 500 feet broad, and 3,300 feet above the level of the sea. The Kitangûle, which he regards as an important affluent of the Nile, was discovered in January, 1862, falls into the Victoria Lake on the W. side, has an average breadth of about eighty yards, and a current of three or four miles an hour. The Nile thus rolls over 34° of latitude, or more than 2,300 miles, measured in a direct line, and the windings of the river increase this length several hundred miles, making the Nile longer than the Amazon, the Mississippi, or the Missouri, and surpassed only by the entire course of the Missouri-Mississippi from the Rocky Mountains to the Gulf of Mexico. The second or western of the two lakes, the Luta N'zigé, or M'wootan N'zigé, of the natives, the Albert N'yanza or Albert Lake, of Baker, was discovered by him, March 14, 1864, and is supposed to extend from nearly 3° north latitude to between 1° and 2° south latitude, where its upper part turns to the W., its further extent being unknown. It may be therefore 300 or 400 miles long, and 50 to 100 miles wide. Its elevation above the sea level is reckoned by Baker at 2,720 feet. The Victoria Nile or Somerset River of Speke, which issues from the northern end of the Victoria Lake at Ripon Falls, passes over Karuma Falls (five feet high), Murchison Falls (120 feet high), and rapids of miles in length, and after a course N. W. and W. of more than 200 miles, enters the Albert Lake near its northern end. On the W. side of Albert Lake are the Blue Mountains, which rise about 7,000 feet above the lake level. The lake indeed is from 500 to 2,000 feet or more above the general level of the surrounding country. "The actual basin of the Nile," says Baker, "is included between about 22° and 39° east longitude, and from 3° south to 18° north latitude. The drainage of that vast area is monopolized by the Egyptian river. The Victoria and Albert Lakes, the two great equatorial reservoirs, are the recipients of all affluents S. of the equator; the Albert Lake being the grand reservoir in which are concentrated the entire waters from the south, in addition to tributaries from the Blue Mountains, from the N. of the equator. . . . The Victoria gathers all the waters on the E. side, and sheds them into the northern extremity of the Albert." The White Nile issues from the northern end of the Albert Lake, and is navigable for some distance, but rushes down several cataracts before it reaches Gondokoro (4° 55′ north latitude), to which place—a station of the ivory and slave traders, occupied only about two months during the year—steamers have ascended from the Mediterranean. Khartoom, the chief depot of the Soodân slave-trade, is a town of 30,000 inhabitants, in north latitude 15° 29′, a "miserable, filthy, and unhealthy spot." The tribes that dwell on the White Nile and about its sources are for the most part negroes, only partially clothed or entirely naked, brutal, degraded, and heathenish, some of them cannibals, almost constantly engaged in wars, utterly untrustworthy, suspicious of strangers, and disposed to throw all possible obstacles in the way of intelligent, philanthropic, or Christian enterprise. Much has been indeed accomplished by travellers in spite of all these obstacles and the innumerable dangers to which they were exposed; but much still remains to be done before these dark regions will have been fully explored, and "Ethiopia shall stretch out her hands unto God" (see *B. S.* xxi. 425 ff.; *North American Review*, No. 214, for January, 1867; Baker's *Albert N'yanza*, &c.). Though the White Nile is the longer of the two chief confluents of the Nile, and brings down a larger quantity of water than the other, yet it is the shorter (the *Bahr el-Azrak*, or Blue River) which brings down the decayed vegetable matter and alluvial soil that make the Nile the great fertilizer of Egypt and Nubia. The Bahr el-Azrak rises in the mountains of Abyssinia. The two streams form a junction at Khartoom, now the seat of government of Soodân, or the Black Country under Egyptian rule. Further to the north another great river, the Atbara, rising, like the Bahr el

Azrak, in Abyssinia, falls into the main stream, which, for the remainder of its course, does not receive one tributary more. Throughout the rest of the valley, the Nile does not greatly vary, excepting that in Lower Nubia, through the fall of its level by the giving way of a barrier in ancient times, it does not inundate the valley on either hand. From time to time its course is impeded by cataracts or rapids, sometimes extending many miles, until, at the First Cataract, the boundary of Egypt, it surmounts the last obstacle. After a course of about 550 miles, at a short distance below Cairo and the Pyramids, the river parts into two great branches, which water the Delta, nearly forming its boundaries to the E. and W., and flowing into the shallow Mediterranean.—The references to the Nile in the Scriptures are mainly to its characteristics in Egypt. There above the Delta, its average breadth may be put at from one-half to three-fourths of a mile, except where large islands increase the distance. In the Delta its branches are usually narrower. The water is extremely sweet, especially at the season when it is turbid. It is said by the people that those who have drunk of it and left the country, must return to drink of it again. The great annual phenomenon of the Nile is the inundation, the failure of which produces a famine, for Egypt is virtually without rain (see Deut. xi. 10–12; Zech. xiv. 17, 18). At Khartoom the increase of the river is observed early in April, but in Egypt the first signs of rising occur about the summer solstice, and generally the regular increase does not begin until some days after, the inundation commencing about two months after the solstice. The river then pours, through canals and cuttings in the bank, which are a little higher than the rest of the soil, over the valley, which it covers with sheets of water (Jer. xlvi. 7, 8, xlvii. 1, 2; Am. viii. 7, 8, ix. 5). It attains to its greatest height about, or not long after, the autumnal equinox, and then falling more slowly than it had risen, sinks to its lowest point at the end of nine months, there remaining stationary for a few days before it again begins to rise. The inundations are very various, and when they are but a few feet deficient or excessive cause great damage and distress. The rise of a good inundation is about forty feet at the First Cataract, twenty-four to twenty-seven at Cairo, and about four feet at the Rosetta and Damietta mouths. (FAMINE.) The Nile in Egypt is always charged with alluvium, especially during the inundation; but the annual deposit, excepting under extraordinary circumstances, is very small in comparison with what would be conjectured by any one unacquainted with subjects of this nature. Inquirers have come to different results as to the rate, but the discrepancy does not generally exceed an inch in a century. The ordinary average increase of the soil in Egypt is about four and a half inches in a century. (MAN.) The cultivable soil of Egypt is wholly the deposit of the Nile, but it is obviously impossible to calculate, from its present depth, when the river first began to flow in the rocky bed now so deeply covered with the rich alluvium. In Upper Egypt the Nile is a very broad stream, flowing rapidly between high, steep mud-banks, scarped by the constant rush of the water, which from time to time washes portions away, and stratified by the regular deposit. On either side rise the bare yellow mountains, usually a few hundred feet high, rarely a thousand, looking from the river like cliffs, and often honeycombed with the entrances of tombs. Frequently the mountain on either side approaches the river in a rounded promontory. Rarely both mountains confine the river in a narrow bed, rising steeply on either side from a deep rock-cut channel through which the water pours with a rapid current (Job xxviii. 10, 11?). In Lower Egypt the chief differences are that the view is spread out in one rich plain, only bounded on the E. and W. by the desert, of which the edge is low and sandy, unlike the mountains above, though essentially the same; and that the two branches of the river are narrower than the undivided stream. On either bank, during Low Nile, extend fields of wheat and barley, and near the river-side stretch long groves of palm-trees. The villages rise from the level plain, standing upon mounds, often ancient sites, and surrounded by palm-groves, and yet higher dark-brown mounds mark where of old stood towns, with which often "their memorial is perished" (Ps. ix. 6). The villages are connected by dikes, along which pass the chief roads. The banks of the river are enlivened by the women who come down to draw water, and, like Pharaoh's daughter, to bathe, and the herds of kine and buffaloes which are driven down to drink and wash, or to graze on the grass of the swamps, like the good kine that Pharaoh saw in his dream as "he stood by the river," which were "coming up out of the river," and "fed in the marsh-grass" (A. V. "MEADOW," Gen. xli. 1, 2). The river itself abounds in fish, which anciently formed a chief means of sustenance to the inhabitants of the country. The Israelites in the desert looked back with regret to the fish of Egypt: "We remember the fish, which we did eat in Egypt freely" (Num. xi. 5). In the Thebaïs crocodiles are found, and during Low Nile they may be seen basking in the sun upon the sand-banks. The crocodile is constantly spoken of in the Bible as the emblem of Pharaoh, especially in Ezekiel. (DRAGON 2; LEVIATHAN.) The great difference between the Nile of Egypt in the present day and in ancient times is caused by the failure of some of its branches (Is. xix. 5; Ez. xxx. 12), and the ceasing of some of its chief vegetable products; and the chief change in the aspect of the cultivable land, as dependent on the Nile, is the result of the ruin of the fish-pools and their conduits, and the consequent decline of the fisheries (Is. xix. 8, 10; FISH). The river was famous for its seven branches, and under the Roman dominion eleven were counted, of which, however, there were but seven principal ones. Herodotus notices that there were seven, of which he says that two, the present Damietta and Rosetta branches, were originally artificial, and he therefore speaks of "the five mouths" (Hdt. ii. 10). Now, as for a long period past, there are no navigable and unobstructed branches but these two that Herodotus distinguishes as originally works of man. The monuments and the narratives of ancient writers show us in the Nile of Egypt in old times a stream bordered by flags and reeds, the covert of abundant wild-fowl, and bearing on its waters the fragrant flowers of the various-colored lotus. Now in Egypt scarcely any reeds or water-plants—the famous papyrus (REED 2) being nearly if not quite extinct, and the lotus almost unknown—are to be seen, excepting in the marshes near the Mediterranean (Is. xix. 7). Of old the great river must have shown a more fair and busy scene than now. Boats of many kinds were ever passing along it, by the painted walls of temples, and the gardens that extended around the light summer pavilions, from the pleasure-galley, with one great square sail, white, or with variegated pattern, and many oars, to the little papyrus skiff (EGYPT), dancing on the water, and carrying the seekers of pleasure where they could shoot with arrows, or knock down with the throw-stick, the wild-fowl that abounded among the reeds, or engage in the dangerous chase of the hippopotamus (BEHEMOTH) or the crocodile. The Nile is constantly before us in the history of Israel in Egypt. Into it the male children were cast; in it, or rather in some canal or pool, was the ark of MOSES put, and found by Pharaoh's daughter when she went down to bathe. When the plagues were sent, the sacred river—a main support of the people—and its waters everywhere, were turned into blood. MEMPHIS; ON; PLAGUES, THE TEN; THEBES.

Nim'rah (Heb. *limpid and sweet* water, Ges.), a place mentioned (Num. xxxii. 3 only) among those in the "land of Jazer and the land of Gilead." If it = BETH-NIMRAH (ver. 36), it belonged to the tribe of Gad. By Eusebius, however, it is cited as a "city of Reuben in Gilead." A wady and a town, both called *Nimreh*, have been met with in *Beth-eniyeh*, E. of the *Lejah*, and five miles N. W. of *Kunawât*. On the other hand the name of *Nimrîn* is said to be attached to a watercourse and site of ruins in the Jordan valley, two miles E. of the river, near the mouth of the *Wady Sha'ib*, N. N. E. from Jericho. Robinson (i. 551; *Phys. Geog.* 87), Porter (in Kitto), &c., make these ruins = the site of Nimrah or Beth-nimrah, and the copious springs near them = "the waters of NIMRIM."

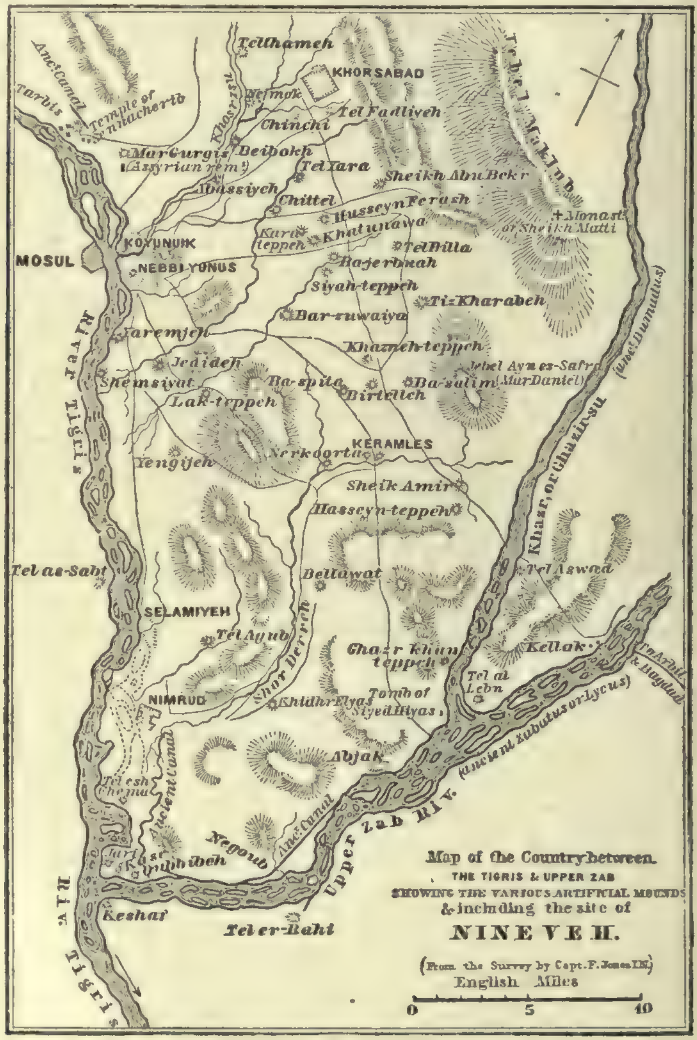
Nim'rim (Heb. *limpid and sweet* waters, Ges.), the **Wa'ters of,** a stream or brook within the country of Moab, which is mentioned in Isaiah xv. 6, and Jeremiah xlviii. 34). We should perhaps look for the site of Nimrim in Moab Proper, i. e. on the southeastern shoulder of the Dead Sea (so Mr. Grove). A name resembling Nimrim still exists in the *Wady en-Nemeirah* and *Burj en-Nemeirah*, which are situated on the beach, about half-way between the southern extremity and the promontory of *el-Lisân*. Eusebius places it N. of Soora, i. e. ZOAR. NIMRAH.

Nim'rod (Heb. *a rebel?* Ges.; *the hero* or *valiant one*, Fü.), a son of CUSH and grandson of HAM. The events of his life are recorded in a passage (Gen. x. 8 ff.) which, from the conciseness of its language, is involved in considerable uncertainty. *a.* We may notice the Heb. terms *gibbôr* (ver. 8; GIANTS 2), and *gibbôr tsayid liphnêy Yĕhôvâh* (ver. 9), translated in the A. V. "mighty" and "mighty hunter before the LORD." The idea of any moral qualities being conveyed by these expressions may be at once rejected. They may be regarded as betokening personal prowess with the accessory notion of gigantic stature. It is somewhat doubtful whether the prowess of Nimrod rested on his achievements as a hunter or as a conqueror. The literal rendering of the Hebrew words would undoubtedly apply to the former, but they may be regarded as a translation of a proverbial expression originally current in the land of Nimrod, where the terms significant of "hunter" and "hunting" appear to have been applied to the forays of the sovereigns against the surrounding nations. But the context certainly favors the special application of the term to the case of conquest.—*b.* The next point to be noticed is the expression in ver. 10, "The beginning of his kingdom," taken in connection with the commencement of ver. 11, which admits of the double sense: "Out of that land went forth Asshur," as in the text of the A. V., and "out of that land he went forth to Assyria," as in the margin. These two passages mutually react on each other; for if the words "beginning of his kingdom" mean, as we believe to be the case, "his *first* kingdom," or, as Gesenius renders it, "the territory of which it was at first composed," then the expression implies a subsequent extension of his kingdom, in other words, that "he went forth to Assyria" (so Mr. Bevan, with the Targums of Onkelos and Jonathan, Bochart, Keil, Delitzsch, Knobel, Kalisch, Murphy, Eadie [in Fairbairn], &c.). If, however, the sense of ver. 11 be, "out of that land went forth Asshur" (so A. V., with the LXX., Vulgate, Syriac, Luther, Calvin, Grotius, Michaelis, J. P. Smith [in Kitto], &c.), then no other sense can be given to ver. 10 than that "the capital of his kingdom was Babylon," though the expression must be equally applied to the towns subsequently mentioned. This rendering appears untenable in all respects (so Mr. Bevan), and the expression may therefore be cited in support of the marginal rendering of ver. 11. With regard to the latter passage, either sense is permissible in point of grammatical construction. Authorities, both ancient and modern, are divided on the subject, but the most weighty names of modern times support the marginal rendering, as it seems best to accord with historical truth.—The chief events in the life of Nimrod, then, are (1.) that he was a Cushite; (2.) that he established an empire in SHINAR (the classical Babylonia), the chief towns being BABEL, ERECH, ACCAD, and CALNEH: and (3.) that he extended this empire northward along the course of the Tigris over ASSYRIA, where he founded a second group of capitals, NINEVEH, REHOBOTH, CALAH, and RESEN. These events correspond to and may be held to represent the salient historical facts connected with the earliest stages of the great Babylonian empire. (1.) There is abundant evidence that the race that first held sway in the Lower Babylonian plain was of Cushite or Hamitic extraction. The name Cush itself was preserved in Babylonia and the adjacent countries under the forms of Cossæi, Cissia, Cuthah, and Susiana or *Chuzistan*. The earliest written language of Babylonia, as known to us from existing inscriptions, bears a strong resemblance to that of Egypt and Ethiopia. Even the name Nimrod appears in the list of the Egyptian kings of the twenty-second dynasty, but there are reasons for thinking that dynasty to have been of Assyrian extraction.—(2.) The earliest seat of empire was in the south part of the Babylonian plain. The large mounds, which for many centuries have covered the ruins of ancient cities, have already yielded some evidences of the dates and names of their founders, and we can assign the highest antiquity to the towns represented by the mounds of *Niffer* (perhaps the early Babel, though also identified with Calneh), *Warka* (the Biblical Erech), *Mugheir* (Ur), and *Senkereh* (Ellasar), while the name of Accad is preserved in the title *Kinzi-Akkad*, by which the founder and embellisher of those towns was distinguished. The date of their foundation may be placed at about B. C. 2200.—(3.) The Babylonian empire extended its sway northward along the course of the Tigris at a period long anterior to the rise of the Assyrian empire in the thirteenth century B. C. The existence of Nineveh itself can be traced up by the aid of Egyptian monuments to about the middle of the fifteenth century B. C. Our present information does not permit us to identify Nimrod with any personage known to us either from inscriptions or from classical writers. Josephus makes him the violent and insolent builder of the Tower of Babel. The Orientals identify him with the constellation ORION. Arab tradition makes him an idolater and persecutor of ABRAHAM. To him the modern Arabs ascribe all the great works of ancient times, e. g. the *Birs Nimrûd* (BABEL, TOWER OF), *Tel Nimrûd* near Bagdad, the dam of *Sukr Nimrûd* across the Tigris below Mosul, and the mound of Nimrûd in the same neighborhood. NINEVEH.

Nim'shi (Heb. *drawn out, saved*, Ges.; *Jah is Revealer*, Fü.), grandfather of Jehu, who is generally called "the SON of Nimshi" (1 K. xix. 16; 2 K. ix. 2, 14, 20; 2 Chr. xxii. 7).

* **Nin'e-ve**, a Latin form of NINEVEH (Mat. xii. 41; Lk. xi. 32).

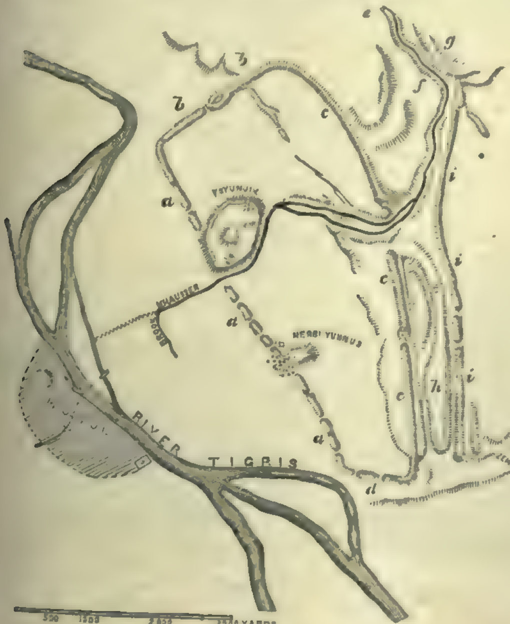
Nin'e-veh (Heb. *city* [or *abode*] *of Ninus*, Schl.; see below), in N. T. NINEVE, the capital of the ancient kingdom and empire of ASSYRIA; a city of great power, size, and renown, usually included among the most ancient cities of which there is any historical record (so Mr. Layard, the original author of this article). The name appears to be compounded from that of an Assyrian deity, *Nin*, corresponding, it is conjectured, with the Greek Hercules, and occurring in the names of several Assyrian kings, as in *Ninus*, the mythic founder, according to Greek tradition, of the city. In the Assyrian inscriptions Nineveh is also supposed to be called *the city of Bel*. Nineveh is first mentioned in the O. T. in connection with the primitive dispersement and migrations of the human race. Asshur, or, according to the marginal reading which is generally preferred, NIMROD, is there described (Gen. x. 11) as extending his kingdom from the land of Shinar, or Babylonia, in the south, to Assyria in the north, and founding four cities, of which the most famous was Nineveh. Hence Assyria was subsequently known to the Jews as "the land of Nimrod" (compare Mic. v. 6), and was believed to have been first peopled by a colony from Babylon. The kingdom of Assyria and of the Assyrians is referred to in the O. T. as connected with the Jews at a very early period (Num. xxiv. 22, 24; Ps. lxxxiii. 8, &c.); but after the notice of the foundation of Nineveh in Genesis no further mention is made of the city until the time of the book of JONAH, or the eighth century B. C., supposing we accept the earliest date for that narrative, which, however, according to some critics, must be brought down to the fifth century B. C. In this book neither Assyria nor the Assyrians are mentioned, the king to whom the prophet was sent being termed the "king of Nineveh," and his subjects "the people of Nineveh." Assyria is first called a kingdom in the time of Menahem, about B. C. 770. NAHUM (? B. C. 645) directs his prophecies against Nineveh; only once against the king of Assyria (ch. iii. 18). In 2 K. xix. 36 and Is. xxxvii. 37 the city is first distinctly mentioned as the residence of the monarch. Sennacherib was slain there when worshipping in the temple of Nisroch his god. In 2 Chr. xxxii. 21, where the same event is described, the name of the place where it occurred is omitted. Zephaniah, about B. C. 630, couples the capital and the kingdom together (ch. ii. 13); and this is the last mention of Nineveh as an *existing* city. Ez. xxxi. mentions the nation as ruined. Jer. xxv., enumerating "all the kingdoms of the world," omits the nation and city. It has therefore been generally assumed that the destruction of Nineveh and the extinction of the empire took place between the time of Zephaniah and that of Ezekiel and Jeremiah. The exact period of these events has consequently been fixed, with a certain amount of concurrent evidence derived from classical history, at B. C. 606. It may have occurred twenty years earlier. (MEDES.) The city was then laid waste, its monuments destroyed, and its inhabitants scattered or carried away into captivity. It never rose again from its ruins. This total disappearance of Nineveh is fully confirmed by profane history. Herodotus (i. 193) speaks of the Tigris as "the river upon which the town of Nineveh formerly stood." Xenophon, with the 10,000 Greeks, encamped during his retreat on, or very near, its site (B. C. 401), but does not mention its name. The historians of Alexander, except Arrian, do not even allude to the city, over the ruins of which the conqueror must have actually marched. His great victory over Darius (B. C. 331) was won almost in sight of them. It is evident that the later Greek and Roman writers, e. g. Strabo, Ptolemy, and Pliny, could only have derived any independent knowledge they possessed of Nineveh from traditions of no authority. They concur, however, in placing it on the eastern bank of the Tigris. During the Roman period, a small castle, or fortified town, appears to have stood on some part of the site of the ancient city. It appears to have borne the ancient traditional name of Nineve, as well as its corrupted form of Ninos and Ninus. The Roman settlement appears to have been in its turn abandoned, for there is no mention of it when Heraclius gained the great victory over the Persians in the battle of Nineveh, fought on the very site of the ancient city, A. D. 627. After the Arab conquest, a fort on the east bank of the Tigris bore the name of "Ninawi." Benjamin of Tudela, in the twelfth century, mentions the site of Nineveh as occupied by numerous inhabited villages and small townships. The name remained attached to the ruins during the Middle Ages. Tribes of Turcomans and sedentary Arabs, and Chaldean and Syrian Christians, dwell in small mud-built villages, and cultivate the soil in the country round the ruins; and occasionally a tribe of wandering Kûrds, or of Bedouins from the desert, will pitch their tents amongst them. After the Arab conquest of the west of Asia, Mosul, at one time the flourishing capital of an independent kingdom, rose on the opposite or western bank of the Tigris. Traditions of the unrivalled size and magnificence of Nineveh were equally familiar to the Greek and Roman writers, and to the Arab geographers. Diodorus Siculus asserts that the city formed a quadrangle of 150 stadia by 90, or altogether of 480 stadia (= 60 miles), and was surrounded by walls 100 feet high, broad enough for three chariots to drive abreast upon them, and defended by 1,500 towers, each 200 feet in height. According to Strabo it was larger than Babylon, which was 385 stadia in circuit. In the O. T. we only find vague allusions to the splendor and wealth of the city (Jon. iii. 2, 3, iv. 11). It is obvious that the accounts of Diodorus are for the most part absurd exaggerations founded upon fabulous traditions, for which existing remains afford no warrant. The political history of Nineveh is that of ASSYRIA. It has been observed that the territory included within the boundaries of the kingdom of Assyria proper was comparatively limited in extent, and that almost within the immediate neighborhood of the capital petty kings appear to have ruled over semi-independent states, owning allegiance and paying tribute to the great Lord of the Empire, "the King of Kings," according to his Oriental title, who dwelt at Nineveh. The fall of the capital was the signal for universal disruption.—*The Ruins.* Previous to recent excavations and researches, the ruins which occupied the presumed site of Nineveh seemed to consist of mere shapeless heaps or mounds of earth and rubbish. Unlike the vast masses of brick masonry which mark the site of Babylon, they showed externally no signs of artificial construction, except perhaps here and there the traces of a rude wall of sun-dried bricks. Some of these mounds were of enormous dimensions—looking in the distance rather like natural elevations than the work of men's hands. Upon and around them, however, were scattered innumerable fragments of pottery. Some had been chosen by the scattered population of the land as sites for villages, or for small mud-built forts. The summits of others were sown with corn or barley. During the spring months they were covered with grass and flowers, bred by the winter rains. The Arabs call these mounds *Tel*, the Turcomans and Turks *Teppeh*, both words being equally applied to natural hills and elevations. They differ greatly in form, size, and height. Some are mere conical heaps, varying from 50 to 150 feet high; others have a broad flat summit, and very precipitous cliff-like sides, furrowed by deep ravines worn by the winter rains. Such mounds are especially numerous in the region to the E. of the Tigris, in which Nineveh stood, and some of them must mark the ruins of the Assyrian capital. The only difficulty is to determine which ruins are to be comprised within the actual limits of the ancient city. The northern extremity of the principal collection of mounds on the eastern bank of the Tigris may be fixed at the Shereef Khan, and the southern at Nimroud, about six and a half miles from the junction of that river with the great Zab, the ancient Lycus. Eastward they extend to Khorsabad, about ten miles N. by E. of Shereef Khan, and to Karamless, about fifteen miles N. E. of Nimroud. Within the area of this irregular quadrangle are to be found, in every direc-



This Map is taken from Fairbairn's *Imperial Bible-Dictionary.*

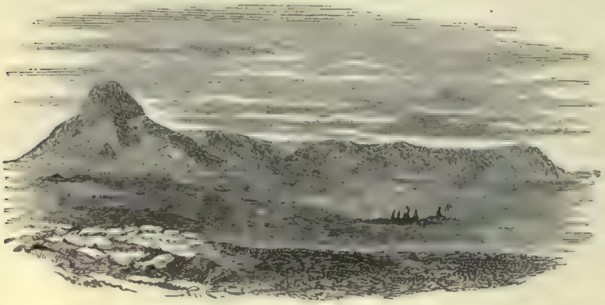
tion, traces of ancient edifices and of former population. It comprises various separate and distinct groups of ruins, four of which, if not more, are the remains of fortified enclosures or strongholds, defended by walls and ditches, towers and ramparts. The principal are—(1.) the group immediately opposite Mosul, including the great mounds of Kouyunjik (also called by the Arabs, Armousheeyah) and Nebbi Yunus; (2.) that near the junction of the Tigris and Zab, comprising the mounds of Nimroud and Athur; (3.) Khorsabad, about ten miles E. of the former river; (4.) Shereef Khan, about five and a half miles N. of Kouyunjik; and (5.) Selamiyah, three miles N. of Nimroud (see map).—(1.) The ruins opposite Mosul consist of an enclosure formed by a continuous line of mounds, resembling a vast embankment of earth, but marking the remains of a wall, the western face of which is interrupted by the two great mounds of Kouyunjik and Nebbi Yunus. E. of this enclosure are the remains of an extensive line of defences, consisting of moats and ramparts. The inner wall forms an irregular quadrangle with very unequal sides—the northern being 2,333 yards, the western, or the river face, 4,533, the eastern (where the wall is almost the segment of a circle) 5,300 yards, and the southern but little more than 1,000; altogether 13,200 yards, or 7½ English miles. The present height of this earthen wall is between 40 and 50 feet. Here and there a mound more lofty than the rest covers the remains of a tower or a gateway. The walls appear to have been originally faced, at least to a certain height, with stone-masonry, some remains of which have been discovered. The mound of Kouyunjik is of irregular form, being nearly square at the S. W. corner, and ending almost in a point at the N. E. It is about 1,300 yards in

Nebbi Yunus, Kouyunjik, and Ruins opposite *Mosul.*—(From Layard's *Nineveh*, i. 123.)

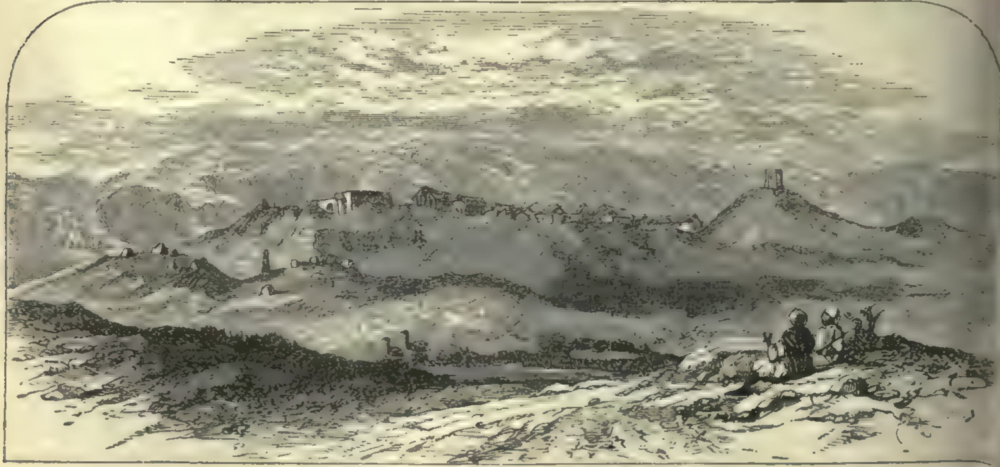


Plan of *Kouyunjik* and *Nebbi Yunus.*

length, by 500 in its greatest width; its greatest height is 96 feet, and its sides are precipitous, with occasional deep ravines or watercourses. The summit is nearly flat, but falls from the W. to the E. A small village, now abandoned, formerly stood upon it. The Khosr, a narrow, but deep and sluggish stream, sweeps round the S. side of the mound on its way to the Tigris. Anciently dividing itself into two branches, it completely surrounded Kouyunjik. Nebbi Yunus is considerably smaller than Kouyunjik, being about 530 yards, by 430, and occupying an area of about 40 acres. In height it is about the same. Upon it is a Turcoman village containing the apocryphal tomb of Jonah, and a burial-ground held in great sanctity by Mohammedans. Remains of entrances or gateways have been discovered in the N. and E. walls. The Tigris, now about one mile distant, formerly ran beneath the western wall (*a*), and at the foot of the two great mounds. The northern (*b*) and southern (*d*) faces were strengthened by deep and broad moats. The eastern (*c*) being most accessible to an enemy, was most strongly fortified. The Khosr, before entering the enclosure, which it divides into two nearly equal parts, ran for some distance almost parallel to it (*f*). The remainder of the wall was protected by two wide moats (*h*), fed by the stream. In addition there were a rampart or ramparts of earth, and a moat between the inner walls and the Khosr. S. of this stream a third ditch, about 200 feet broad, excavated in the rock, extended almost the whole length of the eastern face, joining the moat on the S. An enormous outer rampart of earth, still in some parts above 80 feet high (*i*), completed the defences on this side. A few mounds outside the ramparts probably mark the sites of detached towers or fortified posts. It is remarkable that within the enclosure, with the exception of Kouyunjik and Nebbi Yunus, no mounds or irregularities in the surface of the soil denote ruins of any size.—(2.) Nimroud consists of a similar enclosure of consecutive mounds—the remains of ancient walls. The system of defences is, however, very inferior in importance and completeness to that of Kouyunjik. The indications of towers occur at regular intervals; 108 may still be traced on the N. and E. sides. The area forms an irregular square about 2,331 yards by 2,095, containing about 1,000 acres. The N. and E. sides were defended by moats, the W. and S. walls by the river, which once flowed immediately beneath them. On the S. W. face is a great mound, 700 yards by 400, and covering about 60 acres, with a cone or pyramid of earth, about 140 feet high, rising in the N. W. corner of it. At the S. E. angle of the enclosure is a group of lofty mounds, called by the Arabs, after Nimrod's lieutenant, Athur (compare Gen. x. 11).—(3.) The enclosure-walls of Khorsabad form a square of about 2,000 yards. They show the remains of towers and gateways. There are apparently no traces of moats or ditches. The mound which gives its name to this group of ruins rises on the N. W. face. It may be divided into two parts or stages, the upper about 650 feet square, and 30 feet high, and the lower adjoining it, about 1,350 by 300. Its summit was formerly occupied by an Arab village. In one corner is a pyramid or cone, like that at Nimroud, but much smaller. Within the interior are a few mounds, but no traces of considerable buildings.—(4.) Shereef Khan, so called from a small village in the neighborhood, consists of a group of mounds of no great size when compared with other Assyrian ruins, and without traces of an outer wall.—(5.) Selamiyah is an enclosure of irregular form, situated upon a high bank overlooking the Tigris, about 5,000 yards in circuit, and containing an area of about 410

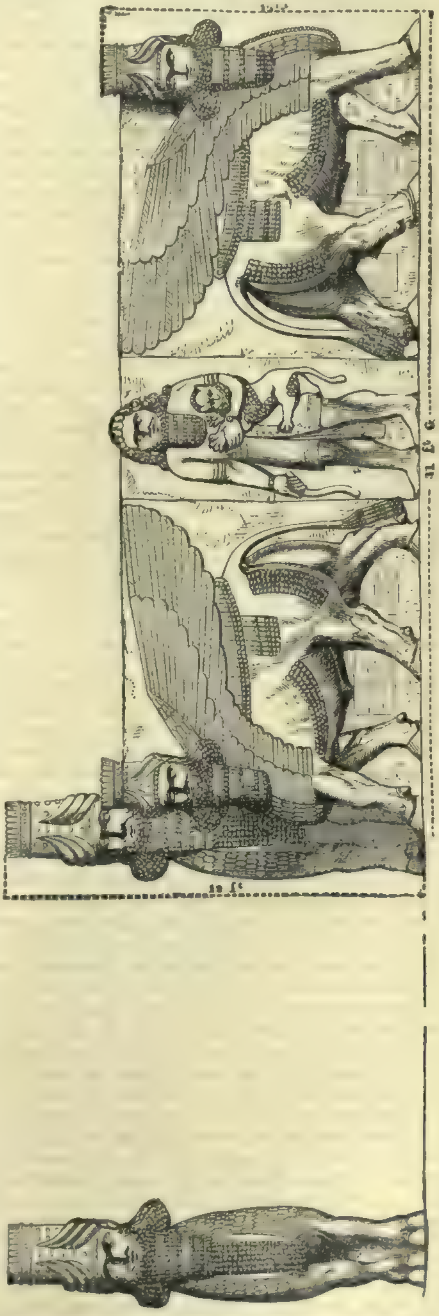


The Great Mound of *Nimroud*.—(Ayre.)



Khorsabad.—View of the Mounds.—From Botta's *Ninevé*.—(Fbn.)

acres, apparently once surrounded by a ditch or moat. It contains no mound or ruin, and even the rampart has in many places nearly disappeared. The name is derived from an Arab town once of some importance, but now reduced to a miserable Turcoman village.—The greater part of the discoveries which of late have thrown so much light upon the history and condition of the ancient inhabitants of Nineveh were made in the ruins of Nimroud, Kouyunjik, and Khorsabad. The first traveller who carefully examined the supposed site of the city was Mr. Rich, formerly political agent for the East India Company at Bagdad; but his investigations were almost entirely confined to Kouyunjik and the surrounding mounds, of which he made a survey in 1820. From them he obtained a few relics, such as inscribed pottery and bricks, cylinders and gems. He subsequently visited the mound of Nimroud, of which, however, he was unable to make more than a hasty examination. Several travellers described the ruins after Mr. Rich, but no attempt was made to explore them systematically until M. Botta was appointed French consul at Mosul in 1843. The French government, having given the necessary funds, the ruins of Khorsabad were fully explored. They consisted of the lower part of a number of halls, rooms, and passages, for the most part wainscoted with slabs of coarse gray alabaster, sculptured with figures in relief, the principal entrances being formed by colossal human-headed winged bulls. No remains of exterior architecture of any great importance were discovered. The calcined limestone and the great accumulation of charred wood and charcoal showed that the building had been destroyed by fire. Its upper part had entirely disappeared, and its general plan could only be restored by the remains of the lower story. The collection of Assyrian sculptures in the Louvre, Paris, came from these ruins. M. Botta's discoveries at Khorsabad were followed by those of Mr. Layard at Nimroud and Kouyunjik, made between 1845 and 1850. The mound of Nimroud was found to contain the ruins of several distinct edifices, erected at different periods. The most ancient stood at the N. W. corner of the platform, the most recent at the S. E. In general plan and in construction they resembled the ruins at Khorsabad—consisting of a number of halls, chambers, and galleries, panelled with sculptured and inscribed alabaster slabs, and opening one into the other by doorways generally formed by pairs of colossal human-headed winged bulls or lions. The exterior architecture could not be traced. The lofty cone or pyramid of earth adjoining this edifice covered the ruins of a building the basement of which was a square of 165 feet, and consisted, to the height of 20 feet, of a solid mass of sun-dried bricks, faced on the four sides by blocks of stone carefully squared, bevelled, and adjusted. Upon this solid substructure there probably rose, as in the Babylonian temples, a succession of platforms or stages, diminishing in size, the highest having a shrine or altar upon it. (**Babel, Tower of.**) A vaulted chamber or gallery, 100 feet long, 6 broad, and 12 high, crossed the centre of the mound on a level with the summit of the stone-masonry. It had evidently been broken into and rifled of its contents at some remote period, and may have been a royal sepulchre—the tomb of Ninus, or Sardanapalus, which stood at the entrance of Nineveh. It appears to have been raised by the son of the king who built the N. W. palace, and whose name in the cuneiform inscriptions is supposed = Sardanapalus. Shalmanubar or Shalmaneser, the builder of this tomb or tower, also erected in the centre of the great mound a second palace, which appears to have been destroyed to furnish materials for later buildings. The black obelisk, now in the British Museum, was found among its ruins. On the W. face of the mound, and adjoining the centre palace, are the remains of a third edifice, built by the grandson of Shalmanubar, whose name is read Iva-Lush,



Entrance of Palace at *Kouyunjik.*

and who is believed to be the Pul of the Hebrew Scriptures. Esar-haddon raised (about B. C. 680) at the S. W. corner of the platform another royal abode of considerable extent, but constructed principally with materials brought from his predecessor's palaces. In the opposite or S. E. corner are the ruins of a still later palace built by his grandson Ashur-emit-ili, very inferior in size and in splendor to other Assyrian edifices. At the S. W. corner of the mound of Kouyunjik stood a palace built by Sennacherib (about B. C. 700), exceeding in size and in magnificence of decoration all others hitherto explored. It occupied nearly 100 acres. Though but partially examined, about 60 courts, halls (some nearly 150 feet square), rooms, and passages (one 200 feet long), have been discovered, all panelled with sculptured slabs of alabaster. The entrances to the edifice and to the principal chambers were flanked by groups of winged human-headed lions and bulls of colossal proportions—some nearly 20 feet in height; 27 portals thus formed were excavated by Mr. Layard. A second palace was erected on the same platform by the son of Esar-haddon, Sardanapalus III. In it were discovered sculptures of great interest and beauty, but no propylæa or detached buildings. At Shereef Khan are the ruins of a temple, but no sculptured slabs have been dug up there. It was founded by Sennacherib, and added to by his grandson. At Selamiyah no remains of buildings nor any fragments of sculpture or inscriptions have been discovered.—The Assyrian edifices were so nearly alike in general plan, construction, and decoration, that one description will suffice for all. They were built upon artificial mounds or platforms, varying in height, but generally from 30 to 50 feet above the level of the surrounding country, and solidly constructed of regular layers of sun-dried bricks, as at Nimroud, or consisting merely of earth and rubbish heaped up, as at Kouyunjik. This platform was probably faced with stone-masonry, remains of which were discovered at Nimroud, and broad flights of steps or inclined ways led up to its summit. Although only the general plan of the ground-floor can now be traced, it is evident that the palaces had several stories built of wood and sun-dried bricks, which, when the building was deserted and allowed to fall to decay, gradually buried the lower chambers with their ruins, and protected the sculptured slabs from the effects of the weather. The depth of soil and rubbish above the alabaster slabs varied from a few inches to about 20 feet. To this accumulation of rubbish above them, the bas-reliefs owe their extraordinary preservation. The portions of the edifices still remaining consist of halls, chambers, and galleries, opening for the most part into large uncovered courts. The partition-walls vary from 6 to 15 feet in thickness, and are solidly built of sun-dried bricks, against which is placed the panelling or skirting of alabaster slabs. No windows have hitherto been discovered, and probably in most of the smaller chambers light was only admitted through the doors. The wall, above the wainscoting of alabaster, was plastered, and painted with figures and ornaments. The pavement was formed either of inscribed slabs of alabaster, or large flat kiln-burnt bricks. It rested upon layers of bitumen and fine sand. Of nearly similar construction are the modern houses of Mosul. The upper part and the external architecture of the Assyrian palaces, both of which have entirely disappeared, can only be restored conjecturally, from a comparison of monuments represented in the bas-reliefs, and of edifices built by nations, such as the Persians, who took their arts from the Assyrians. By such means Mr. Fergusson (*The Palaces of Nineveh and Persepolis restored*) has, with much ingenuity, attempted to reconstruct a palace of Nineveh.—The sculptures, except the human-headed lions and bulls, were, for the most part, in low relief. The colossal figures usually represent the king, his attendants, and the gods; the smaller sculptures, which either cover the whole face of the slab, or are divided into two compartments by bands of inscriptions, represent battles, sieges, the chase, single combats with wild beasts, religious ceremonies, &c., &c. All refer to public or national events; the hunting-scenes evidently recording the prowess and personal valor of the king as the head of the people—"the mighty hunter before the Lord." The sculptures appear to have been painted—remains of color having been found on most of them. Thus decorated, without and within, the Assyrian palaces must have displayed a barbaric magnificence, not, however, devoid of a certain grandeur and beauty, which no ancient or modern edifice has probably exceeded. These great edifices, the depositories of the national records, appear to have been at the same time the abode of the king and the temple of the gods. No building has yet been discovered which possesses any distinguishing features to mark it specially as a temple. They are all precisely similar in general plan and construction. Most probably a part of the palace was set apart for religious worship and ceremonies.—*Site of the City.* Much diversity of opinion exists as to the identification of the ruins which may be properly included within the site of ancient Nineveh. According to Sir H. Rawlinson, and those who concur in his interpretation of the cuneiform characters, each group of mounds we have described represents a separate and distinct city. The name applied in the inscriptions to Nimroud is supposed to read "Kalkhu," and the ruins are consequently identified with those of the CALAH of Gen. x. 11; Khorsabad is Sargina, as founded by Sargon, the name having been retained in that of Sarghun, or Saraoun, by which the ruins were known to the Arab geographers; Shereef Khan is Tarbisi. Selamiyah has not yet been identified, no inscription having been found in the ruins. The name of Nineveh is limited to the mounds opposite Mosul, including Kouyunjik and Nebbi Yunus. Sir H. Rawlinson was at one time inclined to exclude even the former mound from the precincts of the city. Furthermore, the ancient and primitive capital of ASSYRIA is supposed to have been not Nineveh, but a city named Asshur, whose ruins have been discovered at Kalah Sherghat, a mound on the W. bank of the Tigris, about 60 miles S. of Mosul. It need scarcely be observed that this theory rests entirely upon the presumed accuracy of the interpretation of the cuneiform inscriptions, and that it is totally at variance with the accounts and traditions preserved by sacred and classical history of the antiquity, size, and importance of Nineveh. The area of the enclosure of Kouyunjik, about 1,800 acres, was far too small for the site of the city. If Kouyunjik represents Nineveh, and Nimroud Calah, where are we to place Resen, "a great city" between the two (Gen. x. 12)? Scarcely at Selamiyah. On the other hand, it has been conjectured that these groups of mounds are not ruins of separate cities, but of fortified royal residences, each combining palaces, temples, propyleas, gardens, and parks, and having its peculiar name; and that they all formed part of one great city built and added to at different periods, and consisting of distinct quarters scattered over a very large area, and frequently very distant one from the other. Nineveh might thus be compared with Damascus, Ispahan, or perhaps more appropriately with Delhi. Only thus can the ancient descriptions of Nineveh, if any value whatever is to be attached to them, be reconciled with existing remains. As at Babylon, no great consecutive wall of enclosure, comprising all the ruins, such as that described by Diodorus, has been discovered at Nineveh, and no such wall ever existed. The river Gomel, the modern Ghazir-Su, may have formed the eastern boundary or defence of the city. As to the claims of the mound of Kalah Sherghat to represent the site of the primitive capital of Assyria called Asshur, they must rest entirely on the interpretation of the inscriptions. The city was founded, or added to, they are supposed to declare, by one Shamas-Iva, the son and viceroy, or satrap, of Ismi-Dagon, king of Babylon, who reigned, it is conjectured, about B. C. 1840. Assyria and its capital remained subject to Babylonia until B. C. 1273, when an independent Assyrian dynasty was founded, of which fourteen kings, or more, reigned at Kalah Sherghat. About B. C. 930 the seat of government, it is asserted, was transferred by Sardanapalus (the second of the name, and the Sardanapalus of the Greeks) to the city of Kalkhu or Calah (Nimroud), which had been founded by an earlier monarch named Shalmanubar. There it continued about 250 years, when Sennacherib made Nineveh the capital of the empire. These assumptions seem to rest upon very slender grounds, and Dr. Hincks altogether rejects the theory of the Babylonian character of these early kings, believing them to be Assyrian. It is believed that on an inscribed terra-cotta cylinder found at Kalah Sherghat, the foundation of a temple is attributed to this Shamas-Iva. A royal name, similar to that of his father, Ismi Dagon, is read on a brick from some ruins in S. Babylonia, and the two kings are presumed to be identical, though there is no other evidence of the fact (Rawlinson's *Herodotus*, i. 456, n. 5); indeed, the only son of this Babylonian king mentioned in the inscriptions is read Ibil-anu-duina, a name entirely different from that of the presumed viceroy of Asshur. Upon this presumed identification, an entirely new system of Assyrian history and chronology has been constructed, of which a sketch is given under ASSYRIA (see also Rawlinson's *Herodotus*, i. 489). But this system is at variance with sacred, classical, and monumental history, and can scarcely be accepted as proven, until the Assyrian ruins have been more completely examined, and the decipherment of the cuneiform inscriptions has made far greater progress. Tradition continuously points to Nineveh as the ancient capital of Assyria. There is no allusion to any other city which enjoyed this rank.—*Prophecies relating to Nineveh, and Illustrations of the Old Testament.* These are exclusively contained in Nahum and Zephaniah; for, although Isaiah foretells the downfall of the Assyrian empire (ch. x. and xiv.), he makes no mention of its capital. Nahum threatens the entire destruction of the city, so that it shall not rise again from its ruins: "With an overrunning flood he will make an utter end of the place thereof." "He will make an utter end; affliction shall not rise up the second time" (i. 8, 9). "Thy people is scattered upon the mountains, and no one gathereth them. There is no healing of thy bruise" (iii. 18, 19). The manner in which the city should be taken seems to be indicated. "The defence shall be prepared" (ii. 5) is rendered in the marginal reading "the covering or coverer shall be prepared," and by Mr. Vance Smith, "the covering machine," the covered battering-ram or tower supposed to be represented in the bas-reliefs as being used in sieges. (ENGINE; RAM, BATTERING; WAR.) Some commentators believe that "the overrunning flood" refers to the agency of water in the destruction of the walls by an extraordinary overflow of the Tigris, and the consequent exposure of the city to assault through a breach; others, that it applies to a large and devastating army. An allusion to the overflow of the river may be contained in ii. 6, "The gates of the rivers shall be opened, and the palace shall be dissolved," a prophecy supposed to have been fulfilled when the Medo-Babylonian army captured the city. Most of the edifices discovered had been destroyed by fire, but no part of the walls of either Nimroud or Kouyunjik appears to have been washed away by the river. The likening of Nineveh to "a pool of water" (ii. 8) has been conjectured to refer to the moats and dams by which a portion of the country around Nineveh could be flooded. The city was to be partly destroyed by fire, "The fire shall devour thy bars," "then shall the fire devour thee" (iii. 13, 15). The gateway in the northern wall of the Kouyunjik enclosure had been destroyed by fire as well as the palaces. The population was to be surprised when unprepared, "while they are drunk as drunkards they shall be devoured as stubble fully dry" (i. 10). Diodorus states that the last and fatal assault was made when they were overcome with wine. The captivity of the inhabitants, and their removal to distant provinces, are predicted (iii. 18). The palace-temples were to be plundered of their idols, "out of the house of thy gods will I cut off the graven image and the molten image" (i. 14), and the city sacked of its wealth: "Take ye the spoil of silver, take the spoil of gold" (ii. 9). For ages the Assyrian edifices have been despoiled of their sacred images; and enormous amounts of gold and silver were, according to tradition, taken to Ecbatana by the conquering Medes. Only one or two fragments of the precious metals were found in the ruins. Nineveh, after its fall, was to be "empty, and void, and waste" (ii. 10); "it shall come to pass, that all they that look upon thee shall flee from thee, and say, "Nineveh is laid waste" (iii. 7). These epithets describe the present state of of the site of the city. But the fullest and the most vivid and poetical picture of its ruined and deserted condition is that given by Zephaniah, who probably lived to see its fall (ii. 13–15). The canals which once fertilized the soil are now dry. Except when the earth is green after the periodical rains, the site of the city, as well as the surrounding country, is an arid yellow waste. Flocks of sheep and herds of camels seek scanty pasture amongst the mounds. From the swamp in the ruins of Khorsabad, and from the reedy banks of the little streams that flow by Kouyunjik and Nimroud may be heard the croak of the cormorant and the bittern. The cedar-wood which adorned the ceilings of the palaces has been uncovered by modern explorers, and in the deserted halls the hyena, wolf, fox, and jackal now lie down. Many allusions in the O. T. to the DRESS, ARMS, modes of warfare (WAR, &c.), and customs of the people of Nineveh, as well as of the Jews, are explained by the Nineveh monuments.

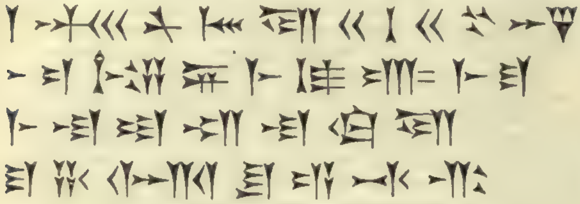
King feasting.—From *Kouyunjik.*

Thus (Nah. ii. 3), "the shield of his mighty men is made red, the valiant men are in scarlet." The shields and the dresses of the warriors are generally painted red in the sculptures. The magnificent description of the assault upon the city (iii. 1-3) is illustrated in almost every particular. The mounds built up against the walls of a besieged town (Is. xxxvii. 33; 2 K. xix. 32; Jer. xxxii. 24, &c.), the battering-ram (Ez. iv. 2), the various kinds of armor, helmets, shields, spears, and swords, used in battle during a siege; the chariots and horses (Nah. iii. 3) are all seen in bas-reliefs. (Chariot; Ensign; Horse; Lachish, &c.) The interior decoration of the Assyrian palaces is described by Ezekiel, himself a captive in Assyria and an eye-witness of their magnificence (xxiii. 14, 15); a description strikingly illustrated by the sculptured likenesses of the Assyrian kings and warriors. (King; Palace; Throne, &c.) The mystic figures seen by the prophet in his vision (ch. i.), uniting the man, the lion, the ox, and the eagle (Cherub), may have been suggested by the eagle-headed idols, and man-headed bulls and lions, and the sacred emblem of the "wheel within wheel," by the winged circle or globe frequently represented in the bas-reliefs.—*Arts.* The origin of Assyrian art is a subject at present involved in mystery, and one which offers a wide field for speculation and research. Those who derive the civilization and political system of the Assyrians from Babylonia would trace their arts to the same source. One of the principal features of their architecture, the artificial platform serving as a substructure for their national edifices, may have been taken from a people inhabiting plains perfectly flat, such as those of Shinar, rather than an undulating country in which natural elevations are not uncommon, such as Assyria Proper. But it still remains to be proved that there are artificial mounds in Babylonia of an earlier date than mounds on or near the site of Nineveh. Whether other leading features and the details of Assyrian architecture came from the same source, is much more open to doubt. In none of the arts of the Assyrians have any traces hitherto been found of progressive change. In the architecture of the most ancient known edifice all the characteristics of the style are already fully developed; no new features of any importance seem to have been introduced at a later period. In sculpture, as probably in painting also, if we possessed the means of comparison, the same thing is observable as in the remains of ancient Egypt. The earliest works hitherto discovered show the result of a lengthened period of gradual development, which, judging from the slow progress made by untutored man in the arts, must have extended over a vast number of years. They exhibit the arts of the Assyrians at the highest stage of excellence they probably ever attained. The only change we can trace, as in Egypt, is one of decline or "decadence." The latest monuments, such as those from the palaces of Esar-haddon and his son, show perhaps a closer imitation of nature, and a more careful and minute execution of details than those from the earlier edifices; but they are wanting in the simplicity yet grandeur of conception, in the imagination, and in the variety of treatment displayed in the most ancient sculptures. This will at once be perceived by a comparison of the ornamental details of the two periods. The lions of the

Representations of a winged deity, supposed to be the god Asshur, the deified patriarch of Assyria.—(From Layard.)

Winged Globe.—(From Layard.)

earlier period are a grand, ideal, and, to a certain extent, conventional representation of the beast. In the later bas-reliefs the lions are more closely imitated from nature without any conventional elevation; but what is gained in truth is lost in dignity. The same may be observed in the treatment of the human form, though in its representation the Assyrians, like the Egyptians, would seem to have been, at all times, more or less shackled by religious prejudices or laws. No new forms or combinations appear to have been introduced into Assyrian art during the four or five centuries, if not longer period, in which we are acquainted with it. The art of the Nineveh monuments must in the present state of our knowledge be accepted as an original and national art, peculiar, if not to the Assyrians alone, to the races who at various periods possessed the country watered by the Tigris and Euphrates. As it was undoubtedly brought to its highest perfection by the Assyrians, and is especially characteristic of them, it may well and conveniently bear their name. From whence it was originally derived there is nothing as yet to show. If from Babylon, as some have conjectured, there are no remains to prove the fact. Analogies may perhaps be found between it and that of Egypt, but they are not sufficient to convince us that the one was the offspring of the other. The two may have been offshoots from some common trunk which perished ages before either Nineveh or Thebes was founded; or the Phenicians, as it has been suggested, may have introduced into the two countries, between which they were placed, and between which they may have formed a commercial link, the arts peculiar to each of them. Whatever the origin, the development of the arts of the two countries appears to have been affected and directed by very opposite conditions of national character, climate, geographical and geological position, politics, and religion. At a late period of Assyrian history, at the time of the building of the Khorsabad palace (about the eighth century B. C.), a more intimate intercourse with Egypt, through war or dynastic alliances, than had previously existed, appears to have led to the introduction of objects of Egyptian manufacture into Assyria, and may have influenced to a limited extent its arts. A precisely similar influence proceeding from Assyria has been remarked at the same period in Egypt, probably arising from the conquest and temporary occupation of the latter country by the Assyrians. The Ionic element in Greek art was probably derived from Assyria, as the Doric came from Egypt. The arts of the Assyrians, especially their ARCHITECTURE, spread to surrounding nations, as is usually the case when one race is brought into contact with another in a lower state of civilization. They appear to have crossed the Euphrates, and to have had more or less influence on the countries between it and the Mediterranean. Monuments of an Assyrian character have been discovered in various parts of Syria, and further researches would probably disclose many more. The arts of the Phenicians, judging from the few specimens preserved, show the same influence. The Assyrian inscriptions seem to indicate a direct dependence of Judea upon Assyria from a very early period. The TEMPLE and "houses" of Solomon (comp. 1 K. vi., vii.; 2 Chr. iii., iv.; PALACE) appear to have been very similar to the palaces of Nineveh, if not in the exterior architecture, certainly in the interior decorations. The Jewish edifices were, however, very much inferior in size to the Assyrian. Of objects of art (if we may use the term) contained in the Temple we have the description of the pillars, of the brazen sea, and of various bronze or copper vessels. The Assyrian character of these objects is very remarkable. (ALTAR; CUP; KNOP; LAVER, &c.) The influence of Assyria to the eastward was even more considerable, extending far into Asia. The Persians copied their ARCHITECTURE (with such modifications as the climate and the building-materials at hand suggested), their sculpture, probably their painting and their mode of writing, from the Assyrians. The ruined palaces of PERSEPOLIS show the same general plan of construction as those of Nineveh—the entrances formed by human-headed animals, the skirting of sculptured stone, and the inscribed slabs. (GATE, &c.) The various religious emblems and the ornamentation have the same Assyrian character. Amongst the Assyrians the arts were principally employed, as amongst all nations in their earlier stages of civilization, for religious and national purposes. The colossal figures at the doorways of the palaces were mythic combinations to denote the attributes of a deity. The "Man-Bull" and the "Man-Lion" are conjectured to be the gods "Nin" and "Nergal," presiding over war and the chase; the eagle-headed and fish-headed figures so constantly repeated in the sculptures, and as ornaments of vessels of metal, or in embroideries—NISROCH and DAGON. The bas-reliefs almost invariably record some deed of the king, as head of the nation, in war, and in combat with wild beasts, or his piety in erecting vast palace-temples to the gods. Hitherto no sculptures specially illustrating the private life of the Assyrians have been discovered, except one or two incidents, such as men baking bread or tending horses, introduced as mere accessories into the historical bas-reliefs. This may be partly owing to the fact that no traces whatever have yet been found of their burial-places, or even of their mode of dealing with the dead. (ANKLET; ARMLET; AXE; BRACELET; BURIAL; CART; CHALDEA; EUPHRATES; HARP; HOUSE; KNIFE; SEAL, &c.) Although the site of Nineveh afforded no special advantages for COMMERCE, and although she owed her greatness rather to her political position as the capital of the empire, yet, situated upon a navigable river communicating with the Euphrates and the Persian Gulf, she must soon have formed one of the great trading-stations between that important inland sea and Syria, and the Mediterranean, and must have become a depot for the merchandise supplied to a great part of Asia Minor, Armenia, and Persia. Her merchants are described in Ezekiel xxvii. 24 as trading in blue clothes and broidered work (such as is probably represented in the sculptures), and in Nahum iii. 16 as "multiplied above the stars of heaven."—*Writing and Language.* The ruins of Nineveh have furnished a vast collection of inscriptions partly carved on marble or stone slabs, and partly impressed upon bricks, and upon clay cylinders, or six-sided and eight-sided prisms, barrels, and tablets, which, used for the purpose when still moist, were afterward baked in a furnace or kiln (comp. Ez. iv. 1). The character employed was the arrow-headed or cuneiform—so called from each letter being formed by marks or elements resembling an arrow-head or a wedge. This mode of writing, believed by some to be of Turanian or Scythic origin, prevailed throughout the provinces comprised in the Assyrian, Babylonian, and the eastern portion of the ancient Persian empire, from the earliest times to which any known record belongs, or at least twenty centuries B. C., down to the period of the conquests of Alexander; after which epoch, although occasionally employed, it seems to have gradually fallen into disuse. It never extended into Syria, Arabia, or Asia Minor, although it was adopted by Armenia. A cursive writing resembling the ancient Syrian and Phenician, appears to have also been occasionally employed in Assyria. The Assyrian cuneiform character was of the same class as the Babylonian, only differing from it in the less complicated nature of its forms. The Assyrian and Babylonian alphabet (if the term may be applied to above 200 signs) is of the most complicated, imperfect, and arbitrary nature—some characters being phonetic, others syllabic, others ideographic—the same character being frequently used indifferently. This constitutes one of the principal difficulties in the decipherment. The investigation first commenced by Grotefend has since been carried on with much success by Sir H. Rawlinson, Dr. Hincks, Mr. Norris, and Mr. Fox Talbot, in England, and M. Oppert in France. (WRITING.) The people of Nineveh spoke a Shemitic dialect, connected with the Hebrew and with the so-called Chaldee of Daniel and Ezra. (SHEMITIC LANGUAGES.) This agrees with the testimony of the O. T. But it is asserted that there existed in Assyria as well as in Babylonia a more ancient tongue belonging to a Turanian or Scythic race, which is supposed to have inhabited the plains watered by the Tigris and Euphrates long before the rise of the Assyrian empire, and from which the Assyrians derived their civilization and the greater part of their mythology. The Assyrian inscriptions usually contain the chronicles of the king who built or restored the edifice in which they are found, records of his wars and expeditions into distant countries, of the amount of tribute and spoil taken from conquered tribes, of the building of temples and palaces, and invocations to the gods of Assyria. These inscribed bricks are of the greatest value in restoring the royal dynasties. The most important inscription hitherto discovered in connection with Biblical history is that upon a pair of colossal human-headed bulls from Kouyunjik, now in the British Museum, containing the records of Sennacherib, and describing, among other events, his wars with Hezekiah. It is accompanied by a series of bas-reliefs believed to represent the siege and capture of LACHISH. A long list might be given of Biblical names occurring in the Assyrian inscriptions. Those of three Jewish kings have been read, JEHU son of Khumri (Omri), on the black obelisk, MENAHEM on a slab from the S. W. palace, Nimroud, now in the British Museum, and HEZEKIAH in the Kouyunjik records. The most important inscribed terra-cotta cylinders are—those from Kalah Sherghat, with the annals of a king, whose name is believed to read Tiglath-pileser, not the same mentioned in 2 Kings, but an earlier monarch, supposed to have reigned about B. C. 1110; those from Khorsabad containing the annals of Sargon; those from Kouyunjik, especially one known as Bellino's cylinder, with the chronicles of Sennacherib; that from Nebbi Yunus with the records of Esar-haddon, and the fragments of three cylinders with those of his son. The most important results may be expected when inscriptions so numerous and so varied in character are deciphered. A list of nineteen or twenty kings can already be compiled, and the annals of the greater number of them will probably be restored to the lost history of one of the most powerful empires of the ancient world, and of one which appears to have exercised


Specimen of the Arrow-headed or Cuneiform Writing.

Jewish Captives from Lachish.—From a bas-relief at *Kouyunjik.*

Sennacherib on his Throne before Lachish.

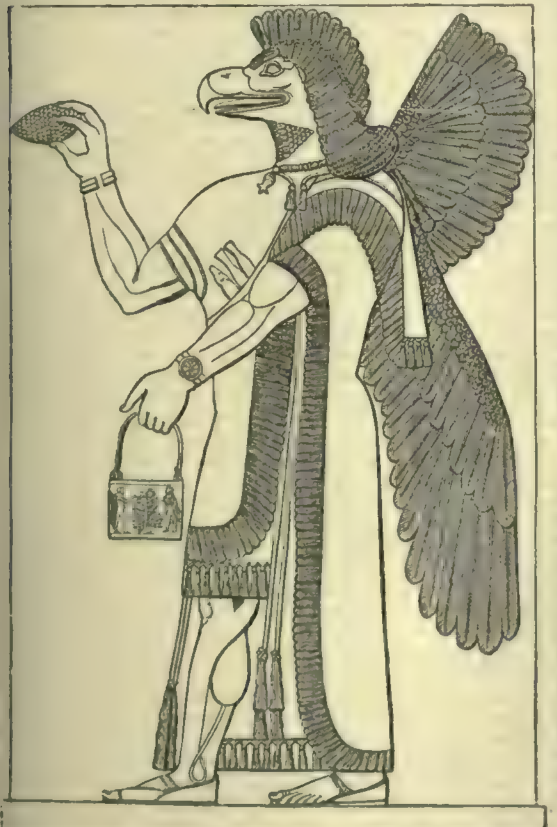
perhaps greater influence than any other upon the subsequent condition and development of civilized man. The only race now found near the ruins of Nineveh or in Assyria which may have any claim to be considered descendants from the ancient inhabitants of the country are the so-called Chaldean or Nestorian tribes, inhabiting the mountains of Kûrdistan, the plains round the lake of Ooroomiyah in Persia, and a few villages in the neighborhood of Mosul. They still speak a Shemitic dialect, almost identical with the Chaldee of Daniel and Ezra. A resemblance, which may be but fanciful, has been traced between them and the representations of the Assyrians in the bas-reliefs. Their physical characteristics at any rate seem to mark them as of the same race. A curse appears to hang over a land naturally rich and fertile, and capable of sustaining a vast number of human beings. Those who now inhabit it are yearly diminishing, and there seems no prospect that for generations to come this once-favored country will remain other than a wilderness.

Nin'e-vites = inhabitants of Nineveh (Lk. xi. 30).

Ni'san. Month.

Ni'son = Nisan (Esth. xi. 2).

Nis'roch [-rok] (Heb., see below), the proper name of an idol of Nineveh, in whose temple Sennacherib was worshipping when assassinated by his sons, Adrammelech and Sharezer (2 K. xix. 37; Is. xxxvii. 38). Rashi, in his note on Is. xxxvii. 38, explains Nisroch as "a beam, or plank, of Noah's ark," from the analysis given of the word by Rabbinical expositors. What the true etymology may be is extremely doubtful. If the origin of the word be Shemitic, it may be derived, as Gesenius suggests, from the Heb. *nesher*, which is in Ar. *nisr* = *an eagle*, with the termination *ôch* or *âch*, so that Nisroch = *the great eagle*. But this explanation is far from satisfactory. It is adopted, however, by Fürst, and by Mr. Layard, who identifies with Nisroch the eagle-headed human figure, which is one of the most prominent on the earliest Assyrian monuments, and is always represented as contending with and conquering the lion or the bull.



Eagle-headed figure, supposed to be Nisroch.—From the N. W. Palace, *Nimroud*.—(Layard's *Nineveh*, i. 71.)

Ni'tre [-ter] (Heb. *nether*) occurs in Prov. xxv. 20, "and as vinegar upon *nether;*" and in Jer. ii. 22, "though thou wash thee with *nether*. The substance denoted is not that which we now understand by the term *nitre*, i. e. nitrate of potassa = saltpetre—but the *nitron* or *litron* of the Greeks, the *nitrum* of the Latins, and the *natron* or native carbonate of soda of modern chemistry. The latter part of the passage in Proverbs is well explained by Shaw, who says (*Trav.* ii. 387), "the unsuitableness of the singing of songs to a heavy heart is very finely compared to the contrariety there is between vinegar and natron." Natron was and is still used by the Egyptians for washing linen: the value of soda in this respect is well known. The Egyptians use it (1.) instead of yeast for bread, (2.) instead of soap, (3.) as a cure for the toothache, being mixed with vinegar. Natron is found abundantly in the well-known soda lakes of Egypt described by Pliny, and referred to by Strabo, which are situated in the barren valley of *Bahr bela-ma* (the Waterless Sea), about fifty miles W. of Cairo.

No. No-amon.

No-a-di'ah (fr. Heb. = with whom *Jehovah convenes*, Ges.). **1.** A Levite, son of Binnui, who with Meremoth, Eleazar, and Jozabad, weighed the vessels of gold and silver belonging to the Temple which were brought back from Babylon (Ezr. viii. 33).—**2.** The prophetess Noadiah joined Sanballat and Tobiah in their attempt to intimidate Nehemiah (Neh. vi. 14).

No'ah (Heb. *nôah* or *nôach* = *rest*), in N. T. Noe, the tenth in descent from Adam, in the line of Seth; son of Lamech 2, and grandson of Methuselah. Of his father Lamech all that we know is comprised in the words that he uttered on the birth of his son (Gen. v. 29), words the more significant when we contrast them with the saying of the other Lamech 1, which have also been preserved (iv. 23, 24). In the reason which Lamech gives for calling his son Noah, there is a play upon the name which it is impossible to preserve in English. He called his name Noah (*rest*), saying, "this same shall *comfort* us" (Heb. *yĕnahămênû* or *yĕnachămênû*). It is plain that the name "rest" and the verb "comfort" are of different roots; Lamech merely plays upon the name after a fashion common in all ages and countries (so Mr. J. J. S. Perowne). Of Noah himself, from this time, we hear nothing more till he is 500 years old, when he begat three sons, Shem, Ham, and Japheth. Very remarkable, however, is the glimpse which we get of the state of society in the ante-diluvian world (vi. 1–4). The narrative stands thus: "And it came to pass when men (the Adam) began to multiply on the face of the ground and daughters were born unto them; then the sons of God (the Elohim) saw the daughters of men (the Adam) that they were fair, and they took to them wives of all that they chose. And Jehovah said, My Spirit shall not for ever rule (or be humbled) in men (A. V. 'strive with man'), seeing that they are (or, in their error they are) but flesh, and their days shall be a hundred and twenty years. The *nĕphîlim* (A.V. 'GIANTS') were on the earth in those days; and also afterward when the sons of God (the Elohim) came in unto the daughters of men (the Adam), and children were born to them, these were the heroes which were of old, men of renown." Here a number of perplexing questions present themselves: (*a.*) Who were the sons of God? (*b.*) Who the daughters of men? (*c.*) Who the *nĕphîlim?* (GIANTS.) (*d.*) What is the meaning of "My Spirit shall not always rule, or dwell, or be humbled in men;" and (*e.*) of the words which follow, "But their days shall be a hundred and twenty years?" Questions *a.* and *c.* are answered directly under GIANTS. *b.* "The daughters of men" are variously regarded as women of inferior rank, female descendants of Cain, or of Adam, impious or wicked women, females of the human race, &c., according to the view taken of "the sons of God," with whom they are contrasted. *d.* In consequence of the grievous and hopeless wickedness of the world at this time, God resolves to destroy it. "My Spirit," He says, "shall not always 'dwell' (LXX., Vulgate, &c.) or 'bear sway' (Fürst, &c.) in man—inasmuch as he is but flesh." The meaning of which seems to be that whilst God has put His Spirit in man, i. e. not only the breath of life, but a spiritual part capable of recognizing, loving, and worshipping Him, man had so much sunk down into the lowest and most debasing of fleshly pleasures, as to have almost extinguished the higher light within him. Gesenius translates: *My Spirit shall not be made low in man for ever*, i. e. the higher and divine nature shall not for ever be humiliated in the lower, shall not ever descend from heaven and dwell in flesh upon the earth (compare ver. 1, 2). Bush (*on Genesis*, vi. 3) translates: *My Spirit shall not always judge*, i. e. contend in judgment (compare Eccl. vi. 10); in other words, "My Spirit shall not perpetually keep up the process of judgment, rebuke, conviction, and condemnation." The A. V. translates this similarly, "My Spirit shall not always strive with man." Then follows: "But his days shall be a hundred and twenty years," which has been interpreted by some to mean, that still a time of grace shall be given for repentance, viz. 120 years before the Flood shall come; and by others, that the duration of human life should in future be limited to this term of years, instead of extending over centuries as before. This last seems the most natural interpretation of the Hebrew words. Nordheimer (*Hebrew Grammar*, i. 171) makes the whole passage mean: *My Spirit will not judge man always when he errs* (literally *in their erring*, A. V. "for that he also"); *he is but flesh and his days are few* (hence he is to be compassionated; compare Ps. lxxviii. 38, 39).—Of Noah's life during this age of almost universal apostasy we are told but little. It is merely said that he was a righteous man and PERFECT in his generations (i. e. among his contemporaries), and that he, like Enoch, walked with God. 2 Pet. ii. 5 styles him "a preacher of righteousness." Besides this we are merely told that he had three sons, each of whom had married a wife; that he built the ARK in accordance with Divine direction; and that he was 600 years old when the Flood came. Both about the Ark and the Flood so many questions have been raised, that we must consider each of these separately.—*The Ark.* The precise meaning of the Hebrew word (*têbâh*) is uncertain. The word only occurs here and in Exodus ii. 3. In all probability it is to the old Egyptian that we are to look for its original form. Bunsen, in his vocabulary, gives *tba*, *a chest*, *tpt*, *a boat*, and in the Coptic Version of Ex. ii. 3, 5, *thebi* is the rendering of *têbâh*. This *chest* or *boat* was to be of GOPHER (i. e. cypress) WOOD, a kind of timber which for its lightness and durability was employed by the Phenicians for building their vesses (so Mr. J. J. S. Perowne). The planks of the ark, after being put together, were to be protected by a coating of PITCH, or rather bitumen (SLIME), which was to be laid on both inside and outside, as the most effectual means of making it water-tight, and perhaps also as a protection against the attacks of marine animals. The ark was to consist of a number of "nests" or small compartments (A. V. "chambers"), doubtless for the convenient distribution of the different animals and their food. These were to be arranged in three tiers, one above another; "with lower, second, and third (stories) shalt thou make it." Means were also to be provided for letting light into the ark. In the A. V. we read, "A *window* shalt thou make to the ark, and in a cubit shalt thou finish it above." The original is obscure, and has been differently interpreted. The "window," or "light-hole" (Heb. *tsôhar*, literally *light*, *a light*, Ges.) was to be at the top of the ark apparently. If the words "unto a cubit shalt thou finish it *above*" refer to the window and not to the ark itself, they seem to imply that this aperture, or skylight, extended to the breadth of a cubit the whole length of the roof. But if so, it could not have been merely an open slit, for that would have admitted the rain. Are we then to suppose that some transparent, or at least translucent, substance was employed? It would almost seem so. A different Heb. word (*hallôn* or *challôn*) is used in ch. viii. 6, where it is said that Noah opened the window of the ark. Supposing then the *tsôhar* to be a skylight, or series of skylights running the whole length of the ark, the *hallôn* or *challôn* might be a single compartment of the larger window, which could be opened at will. But besides the window there was to be a door. This was to be placed in the side of the ark. Of the shape of the ark nothing is said; but its dimensions are given. It was to be 300 cubits in length, 50 in breadth, and 30 in height. Taking twenty-one inches for the cubit, the ark would be 525 feet long, 87½ feet broad, and 52½ feet high. This is very considerably larger than the largest British man-of-war. The steamship Great Eastern, however, is both longer and deeper than the ark, being 680 feet long (691 on deck), 83 broad, and 58 deep. It should be remembered that this huge structure was only intended to float on the water, and was not in the proper sense of the word a ship. It had neither mast, sail, nor rudder; it was in fact nothing but an enormous floating house, or oblong box rather. Two objects only were aimed at in its construction: the one was that it should have ample stowage, and the other that it should be able to keep steady upon the water. After having given Noah the necessary instructions for the building of the ark, God tells him the purpose for which it was designed. The earth is to be destroyed by water. "And I, behold I do bring the flood—waters upon the earth—to destroy all flesh wherein is the breath of life . . . . but I will establish my covenant with thee," &c. (Gen. vi. 17, 18). The inmates of the ark are then specified. They are to be Noah and his wife, and his three sons with their wives. Noah is also to take a pair of each kind of animal into the ark with him that he may preserve them alive; birds, domestic animals, and creeping things are particularly mentioned. He is to provide for the wants of each of these stores "of every kind of food that is eaten." It is added, "Thus did Noah; according to all that God (Elohim) commanded him, so did he." A remarkable addition to these directions occurs in the following chapter. The pairs of animals are now limited to one of *unclean* animals, whilst of *clean* animals and birds (ver. 2), Noah is to take to him "by sevens." It seems unnecessary to resort to the documentary hypothesis (see GENESIS, PENTATEUCH) to explain this addition, when the simple supposition of an additional or supplementary direction from God is both natural and sufficient to remove the difficulty. Are we, then, to understand that Noah literally conveyed a pair of all the animals of the world into the ark? This question virtually contains in it another, viz. whether the deluge was universal, or only partial? If it was only partial, then of course it was necessary to find room but for a comparatively small number of animals; and the dimensions of the ark are ample enough for the required purpose. The argument on this point has been well stated by Hugh Miller in his *Testimony of the Rocks.* Sir Walter Raleigh (250 years ago) proposed to allow in the ark "for 89 distinct species of beasts, or lest any should be omitted, for 100 several kinds;" and he calculated that "all these 280 beasts might be kept in one story, or room of the ark, in their several cabins; their meat in a second; the birds and their provision in a third, with space to spare for Noah and his family, and all their necessaries." But our knowledge of the animal kingdom gives a far larger number of distinct species. Johnston's Physical Atlas (second edition, 1856) enumerated 1,658 different species of mammals. To these we must add the 6,266 birds of Lesson, and the 657 or (subtracting the sea-snakes, and perhaps the turtles) the 642 reptiles of Charles Bonaparte. Take the *clean* animals alone, of which seven were to be in the ark, Mr. Waterhouse in 1856 estimated the oxen at twenty species, the sheep at twenty-seven, the goats at twenty, the deer at fifty-one. Add to these the forty-eight species of antelopes only, multiply the whole by seven, and we have 1,162 individuals, a number more than four times greater than Raleigh's estimate. But it is not only the inadequate size of the ark to contain the progenitors of our existing species of animals, which is conclusive against a universal deluge (so Mr. Perowne). Another fact points with still greater force, if possible, in the same direction, and that is, the manner in which we now find these animals distributed over the earth's surface. We now know that every great continent has its own peculiar fauna; that the original centres of distribution must have been not one, but many; that the areas or circles around these centres must have been occupied by their pristine animals in ages long anterior to that of the Noachian Deluge. (But see MAN.) It is quite plain, then, that if all the animals of the world were literally gathered together in the ark and so saved from the waters of a universal deluge, this could only have been effected (even supposing there was space for them in the ark) by a most stupendous miracle. But the narrative does not compel us to adopt so tremendous an hypothesis. We shall see more clearly when we come to consider the language used with regard to the Flood itself, that even that language, strong as it undoubtedly is, does not oblige us to suppose that the Deluge was universal (so Mr. Perowne, with many others; but see below).—*The Flood.* The ark was finished, and all its living freight was gathered into it as in a place of safety. Jehovah shut him in, says the chronicler, speaking of Noah. And then ensued a solemn pause of seven days before the threatened destruction was let loose. At last the Flood came; the waters were upon the earth. The narrative is vivid and forcible, though entirely wanting in that sort of description (of the death-struggle, the cry of despair, the agony of husband and wife, parent and child, the sadness of Noah, &c.) which in a modern historian or poet would have occupied the largest space. But one impression is left upon the mind with peculiar vividness, from the very simplicity of the narrative, and it is that of utter desolation. From vii. 17 to the end of the chapter a very simple but very powerful and impressive description is given of the appalling catastrophe. We are reminded six times in chs. vi.–viii. who the tenants of the ark were; the total and absolute blotting out of every thing else is not less emphatically dwelt on. The waters of the Flood increased for 190 days (40 + 150, comparing vii. 12 and 24). And then "God remembered Noah," and made a wind to pass over the earth, so that the waters were assuaged. The ark rested on the seventeenth day of the seventh month on the mountains of ARARAT. After this the waters gradually decreased till the first day of the tenth month, when the tops of the mountains were seen. Then Noah sent forth, first, the raven, which flew hither and thither, resting probably on the mountain-tops, but not returning to the ark; and next, after an interval of seven days (comp. ver. 10), the dove, "to see if the waters were abated from the ground" (i. e. the lower plain country). "But the dove found no rest for the sole of her foot, and she returned unto him into the ark." After waiting for another seven days he again sent forth the dove, which returned this time with a fresh olive-leaf in her mouth, a sign that the waters were still lower. And once more, after another interval of seven days, he sent forth the dove, and she "returned not again unto him any more," having found a home for herself upon the earth. On reading this narrative it is difficult, it must be confessed, to reconcile the language employed with the hypothesis of a partial deluge. The difficulty does not lie in the largeness of most of the terms used, but rather in the precision of one single expression. It is natural to suppose that the writer, when he speaks "of all flesh," "all in whose nostrils was the breath of life," refers only to his own locality. This sort of language is common enough in the Bible when only a small part of the globe is intended (compare Gen. xli. 57; Deut. ii. 25; 1 Chr. xiv. 17; Lk. ii. 1; Rom. i. 8; Col. i. 23, &c.). The real difficulty lies in the connecting of this statement with the district in which Noah is supposed to have lived, and the assertion that the waters prevailed fifteen cubits upward. If the Ararat on which the ark rested be the present mountain of the same name, the highest peak of which is more than 17,000 feet above the sea, it would have been impossible for this to have been covered, the water reaching fifteen cubits, i. e. twenty-six feet above it, unless the whole earth were submerged. The plain meaning of the narrative is, that as far as the eye could sweep, not a solitary mountain reared its head above the waste of waters. But there is no necessity for assuming that the ark stranded on the high peaks of the mountain now called Ararat, or even that that mountain was visible. A lower mountain-range, e. g. the Zagros range, may more naturally be intended. We may also assume the inundation to have been partial, and may suppose it to have extended over the whole valley of the Euphrates, and eastward as far as the range of mountains running down to the Persian Gulf, or further. As the inundation is said to have been caused by the breaking up of the fountains of the great deep, as well as by the rain, some great and sudden subsidence of the land may have taken place, accompanied by an inrush of the waters of the Persian Gulf, similar to what occurred in the Runn of Cutch, on the eastern arm of the Indus, in 1819, when the sea flowed in, and in a few hours converted a tract of land, 2,000 square miles in area, into an inland sea or lagoon. In consequence of earthquakes in 1822 and 1835, an area of 100,000 square miles, on the coast of Chili, has been raised two feet above high-water mark in one part, and depressed as much in another (Fbn. art. Deluge). It has sometimes been asserted that the facts of geology are conclusive against the possibility of a universal deluge. Formerly, indeed, the existence of shells and corals at the top of high mountains was taken to be no less conclusive evidence the other way. They were constantly appealed to as a proof of the literal truth of the Scripture narrative. Even within the last fifty years geologists like Cuvier and Buckland have thought that the *superficial deposits* might be referred to the period of the Noachian Flood. Subsequent investigation, however, showed that if the received chronology were even approximately correct, this was out of the question, as these deposits must have taken place thousand of years before the time of Noah, and indeed before the creation of man. So far then, it is clear, there is no evidence now on the earth's surface in favor of a universal deluge. But is there any positive geological evidence against it? Hugh Miller and other geologists have maintained that there is. They appeal to the fact that in various parts of the world, such as Auvergne in France, and along the flanks of Etna, there are cones of loose scoriæ and ashes belonging to long extinct volcanoes, which must be at least triple the antiquity of the Noachian Deluge, and which yet exhibit no traces of abrasion by the action of water. These loose cones, they argue, must have been swept away had the water of the Deluge ever reached them. But this argument is by no means conclusive. The whole earth might have been submerged one year, or even much longer, without any trace of such submersion being now discernible. There is, however, other evidence conclusive against the hypothesis of a universal deluge, miracle apart. The first effect of the covering of the whole globe with water would be a complete change in its climate, the general tendency being to lower and equalize the temperature of all parts of its surface. At equal pace with this process would ensue the destruction of the great majority of marine animals. And this would take place, partly from the entire change in climatal conditions, too sudden and general to be escaped by migration, and, in still greater measure, from the sudden change in the depth of the water. Great multitudes of marine animals can only live between tide-marks, or at depths less than fifty fathoms; and as by the hypothesis the land had to be depressed many thousands of feet in a few months, and to be raised again with equal celerity, it follows that the animals could not possibly have accommodated themselves to such vast and rapid changes. All the littoral animals, therefore, would have been killed. The race of acorn-shells and periwinkles would have been exterminated, and all the coral-reefs of the Pacific would at once have been converted into dead coral, never to grow again. But acorn-shells, periwinkles, and coral still survive, and there is good evidence that they have continued to exist and flourish for many thousands of years. On the other hand, Noah was not directed to take marine animals of any kind into the ark, nor indeed is it easy to see how they could have been preserved. Secondly, had the whole globe been submerged, the sea-water covering the land would at once have destroyed every fresh-water fish, mollusk, and worm; and as none of these were taken into the ark, the several species would have become extinct. Nothing of the kind has occurred. Thirdly, such experiments as have been made with regard to the action of sea-water upon terrestrial plants leave very little doubt that submergence in sea-water for ten or eleven months would have effectually destroyed not only the great majority of the plants, but their seeds as well. And yet it is not said that Noah took any stock of plants with him into the ark, or that the animals which issued from it had the slightest difficulty in obtaining pasture. There are, then, it must be confessed, very strong grounds for believing that no universal deluge ever occurred. Suppose the Flood, on the other hand, to have been local: suppose, e. g., the valley of the Euphrates to have been submerged; then the necessity for preserving all the species of animals disappears. For (1.) there was nothing to prevent the birds and many of the large mammals from getting away; and (2.) the number of species peculiar to that geographical area, and which would be absolutely destroyed by its being flooded, supposing they could not escape, is insignificant. All these considerations point with overwhelming force in the same direction, and compel us to believe, unless we suppose that a stupendous miracle was wrought, that the Flood of Noah (like other deluges of which we read) extended only over a limited area of the globe. (The preceding argument is abridged from Mr. Perowne.) Many authors, ancient and modern, have held that Noah's Flood was universal, and involved vast geological changes (Heidegger, Pelletier, Ray, Whiston, Halley, Sharon Turner, &c.). Some ancients and many moderns have held, as above, that it was universal in respect to the human race, but partial in respect to the globe (M. Poole, Stillingfleet, Bishop Patrick, Isaac Vossius, J. Pye Smith [in Kitto], Fairbairn, Ayre, &c.).—The word specially used to designate the Flood of Noah (*hammabbûl*) occurs in only one other passage of Scripture (Ps. xxix. 10). In Is. liv. 9, the Flood is spoken of as "the waters of Noah." In the N. T. our Lord gives the sanction of His own authority to the historical truth of the narrative (Mat. xxiv. 37; compare Lk. xvii. 26). 1 Pet. iii. 20 speaks of the "long-suffering of God," which "waited in the days of Noah." In 2 Pet. ii. 5 it is cited as an instance of the righteous judgment of God who spared not the old world, &c.—The tradi tions of many nations have preserved the memory of a great and destructive flood from which but a small part of mankind escaped. It is not always very clear whether they point back to a common centre, or whether they were of national growth. The traditions which come nearest to the Biblical account are those of the nations of Western Asia. Foremost among these is the Chaldean. It is preserved in a fragment of Berosus, and tells how Xisuthrus built a vessel in which he, his wife, and family, and personal friends, were saved from a great deluge, with different animals, birds, and quadrupeds. The details in regard to sending out birds, &c., resemble the Biblical account. Other notices of a flood may be found (*a.*) in the Phenician mythology, where the victory of Pontus (the sea) over Demarous (the earth) is mentioned; (*b.*) in the Sybilline Oracles which mentioned the Deluge, after which Kronos, Titan, and Japetus ruled the world, each taking his portion, and remaining at peace till Noah's death, when Kronos and Titan engaged in war with one another, the account being partly borrowed no doubt from the Biblical narrative, and partly perhaps from some Babylonian story. To these must be added (*c.*) the Phrygian story of King Annakos or Nannakos (Enoch) in Iconium, who reached an age of more than 300 years, foretold the Flood, and wept and prayed for his people, seeing the destruction that was coming upon them. In the time of Septimus Severus (about A. D. 200), a medal was struck at Apamea, in Phrygia, commemorating the Flood, and representing a man and woman in an ark on the water, and the same pair also just come out on the land, with one bird sitting on the ark and another flying with a branch to it, and the Greek letters *Nô* or *Nôe* on the ark. In this cycle of tradition must be reckoned also (1.) the Syrian, related by Lucian, and connected with a huge chasm in the earth at the temple of ATARGATIS, near Hierapolis, into which the waters of the Flood are supposed to have drained; and (2.) the Armenian, quoted by Josephus. (ARARAT.) A second cycle of traditions is that of Eastern Asia. To this belong the Persian, Indian, and Chinese. The Persian represents the world as corrupted by Ahriman, and the universal flood coming to wash away all impurity, and destroy Ahriman's creatures. The Chinese represents Fáh-he with his wife, three sons, and three daughters, as having escaped the Flood, and becoming the author of Chinese civilization. The Indian tradition appears in various forms. Of these, the one which most remarkably agrees with the Biblical account is that contained in the Mahábhárata—that Brahma announced to the pious Manu the approach of the Deluge, commanded him to build a ship and to put into it all kinds of seeds together with the seven Rishis, or holy beings; that Brahma himself, after the Deluge came, appeared as a horned fish, and drew the vessel after him many years till it was landed on the loftiest summit of Mount Himarat (i. e. the Himalaya), and then Manu, by the favor of Brahma, created the new race of mankind. The account of the Flood in the Koran is drawn, apparently, partly from Biblical and partly from Persian sources. In the main, no doubt, it follows the narrative in Genesis, but dwells at length on the testimony of Noah to the unbelieving. Another peculiarity of this version is, that Noah calls in vain to one of his sons to enter into the ark; he refuses, in the hope of escaping to a mountain, and is drowned before his father's eyes. A third cycle of traditions is to be found among the American nations. These, as might be expected, show occasionally some marks of resemblance to the Asiatic legends. "Of the different nations that inhabit Mexico," says A. von Humboldt, "the following had paintings resembling the deluge of Coxcox, viz. the Aztecs, the Mixtecs, the Zapotecs, the Tlascaltecs, and the Mechoacans. The Noah, Xisuthrus, or Manu, of these nations is termed Coxcox, Teo-Cipactli, or Tezpi. He saved himself with his wife Pochiquetzatl in a bark, or, according to other traditions, on a raft." A peculiarity of many of these American Indian traditions is, that the Flood, according to them, usually took place in the time of the First Man, who, together with his family, escape. The Fiji islanders have a legend that the islands were submerged by a great rain, but eight persons were saved in two large double canoes by Rokora, the god of carpenters, and Rokola, his head workman. One more cycle of traditions we shall notice—that, viz., of the Hellenic races. Hellas (GREECE) has two versions of a flood, one associated with Ogyges, and the other, in a far more elaborate form, with Deucalion, the one righteous man who escaped with his wives and children, and the animals he had put into the chest. Both, however, are of late origin; they were unknown to Homer and Hesiod. Herodotus, though he mentions Deucalion as one of the first kings of the Hellenes, says not a word about the Flood. Pindar is the first writer who mentions it. It must be confessed, that the later the narrative, the more definite the form it assumes, and the more nearly it resembles the Mosaic account. It seems tolerably certain that the Egyptians had no records of the Deluge, at least if we are to credit Manetho. Nor has any such record been detected on the monuments, or preserved in the mythology of Egypt.—*After the Flood.* Noah's first act after he left the ark was to build an altar, and to offer sacrifices, which were accepted (Gen. viii. 20 ff.). This is the first altar of which we read in Scripture, and the first burnt-sacrifice. Jehovah accepts the sacrifice of Noah as the acknowledgment on the part of man that he desires reconciliation and communion with God. Then follows the blessing of God (Elohim) upon Noah and his sons (ix.). All living creatures are now given to man for FOOD; but express provision is made that the BLOOD (in which is the life) shall not be eaten. Next, God makes provision for the security of human life. The blood of man, in which is his life, is yet more precious than the blood of beasts. (MURDER.) Hence is laid the first foundation of the civil power. Thus, with the beginning of a new world, God gives on the one hand a promise which secures the stability of the natural order of the universe, and, on the other hand, consecrates human life with a special sanctity as resting upon these two pillars—the brotherhood of men, and man's likeness to God. Of the seven precepts of Noah, as they are called, the observance of which was required of all Jewish proselytes, three only are here expressly mentioned, the abstinence from blood, the prohibition of murder, and the recognition of the civil authority. The remaining four—the prohibition of idolatry, of blasphemy, of incest, and of theft—rested apparently on the general sense of mankind. It is in the terms of the blessing and the COVENANT made with Noah after the Flood that we find the strongest evidence that in the sense of the writer it was universal, i. e. that it extended to *all the then known world.* The literal truth of the narrative obliges us to believe that *the whole human race*, except eight persons, perished by the waters of the Flood. Noah is clearly the head of a new human family, the representative of the whole race. It is as such that God makes His covenant with him. The bow in the cloud, seen by every nation under heaven, is an unfailing witness to the truth of God. (Rainbow.)—Noah now for the rest of his life betook himself to agricultural pursuits. He planted a vineyard. Whether in ignorance of its properties or otherwise, he drank of the juice of the grape till he became intoxicated, and shamefuly exposed himself in his own tent. One son, Ham, mocked openly at his father's disgrace. The others, with dutiful care and reverence, endeavored to hide it. When he recovered from his intoxication, he declared that a curse should rest upon the sons of Ham. (Canaan.) With this was joined a blessing on the other two. It is uncertain whether in the words "And let him dwell in the tents of Shem," the "him" = "God," or "Japheth." At first it seems more natural to suppose that Noah prays that God would dwell there. But the blessing of Shem has been spoken already. It is better therefore to refer the "dwell" to Japheth. What, then, is meant by his dwelling in the tents of Shem? Not, of course, that he should so occupy them as to thrust out the original possessors; nor even that they should melt into one people; but, as it would seem, that Japheth may enjoy the *religious privileges* of Shem. After this prophetic blessing we have only the sum of Noah's years, viz. 350 + 600 = 950. (Chronology.)

No'ah (Heb. *nô'âh*, *motion*, Ges.; *the flattering*, Fü.), one of the daughters of Zelophehad (Num. xxvi. 33, xxvii. 1, xxxvi. 11; Josh. xvii. 3). Heir.

No-a'mon (Heb. fr. Egyptian = *the portion of* Amon, Jablonsky; *the place of Amon*, Ges.; but see below) (Nah. iii. 8), **No** (Heb.) (Jer. xlvi. 25; Ez. xxx. 14–16), a city of Egypt, = Thebes, or Diospolis Magna. The second part of No-amon is the name of *Amen* (Amon), the chief divinity of Thebes. Mr. R. S. Poole thinks it most reasonable to suppose that No is a Shemitic name, and that Amon is added in Nahum (l. c.) to distinguish Thebes from some other place of the same name, or on account of the connection of Amen with that city. Jerome supposes No to be either Alexandria or Egypt itself. Champollion takes it to be Diospolis in Lower Egypt; but Gesenius well observes that it would not then be compared in Nahum to Nineveh. This and the evidence of the Assyrian record leave no doubt that it is Thebes. The description of No-amon, as "situate among the rivers, the waters round about it" (Nah. l. c.), applies well to Thebes.

Nob (Heb. *a height, hill?* Ges.; *a hill, a high place*, Fü.), a sacerdotal city in Benjamin, situated on some eminence near Jerusalem (1 Sam. xxiii. 11; Neh. xi. 32). That it was on one of the roads from the N. to the capital, and within sight of it, is certain from the illustrative passage in which Isaiah (x. 28–32) describes the approach of the Assyrian army. Here the poet sees the enemy pouring down from the N., and it is clearly implied that Nob was the last station in their line of march, whence the invaders could see Jerusalem, and whence they could be seen, as they "shook the hand" in proud derision of their enemies. Nob was one of the places where the Tabernacle, or Ark of Jehovah, was kept for a time during the days of its wanderings before a home was provided for it in Jerusalem (2 Sam. vi. 1, &c.). A company of the Benjamites settled here after the return from the exile (Neh. xi. 32). But the event for which Nob was most noted in the Scripture annals, was a frightful massacre of the priests in Saul's reign (1 Sam. xxii. 17–19; Abiathar; Ahimelech 1; David; Doeg). All trace of the name disappeared long ago. In Jerome's time nothing remained to indicate where it had been. Geographers are not agreed as to its site. Von Raumer and Kiepert place Nob at *El-'Isâwiyeh*, not far from *'Anâta* (Anathoth), and one mile N. W. of Jerusalem. But this beautifully situated village is in a valley, and Jerusalem is not to be seen from it. Porter (in Kitto) believes its site is on a low-peaked tell, where are cisterns hewn in the rock, large building-stones, &c., situated less than one mile S. of *Tuleil el-Fûl* (Gibeah), and on the E. of the N. road, opposite *Shâfât*. The top of this hill affords an extensive view, and Mount Zion is distinctly seen. The Nob spoken of above is not to be confounded with another (not in the Scriptures) which Jerome mentions in the plain of Sharon, not far from Lydda.

No'bah (Heb. *a barking*, Ges.; *a cry, a loud call*, better *prominency*, i. e. a *prominent one*, Fü.), an Israelite warrior (Num. xxxii. 42), probably, like Jair, a Manassite, who during the conquest of the territory E. of Jordan possessed himself of Kenath and the villages or hamlets dependent upon it (Heb. "daughters"), and gave them his own name.

No'bah (see above), the name conferred by the conqueror of Kenath and its villages on his new acquisition (Num. xxxii. 42), but used afterward only in describing Gideon's pursuit of Zebah and Zalmunna (Judg. viii. 11).

* **No'ble-man** [-bl-], the A. V. translation of—1. Gr. *basilikos*, literally *kingly, royal*; hence *a royal attendant, courtier, nobleman*, Rbn. *N. T. Lex.* (Jn. iv. 46, 49), elsewhere translated "king's" (Acts xii. 20), "royal" (ver. 21; Jas. ii. 8). Probably this "nobleman" was attached to the court of Herod Antipas.—2. Gr. *anthrôpos eugenês* = *a man well-born, noble, of high rank*, Rbn. *N. T. Lex.* (Lk. xix. 12). The adj. *eugenês* is also translated "noble" in Acts xvii. 11 and 1 Cor. i. 26.

Nod (Heb. *flight, wandering*, Ges.). Cain.

No'dab (Heb. *nobility*, Ges.), the name of an Arab tribe mentioned only in 1 Chr. v. 19, in the account of the war of the Reubenites, the Gadites, and the half of the tribe of Manasseh, against the Hagarites. (Jetur; Naphish.) It has been supposed that Nodab was one of the sons of Ishmael. But it is probable that he was a grandson or other descendant of the patriarch, and that the name, in the time of the record, was that of a tribe sprung from such descendant.

No'ë (Gr. fr. Heb.) = the patriarch Noah (Tob. iv. 12; Mat. xxiv. 37, 38; Lk. iii. 36, xvii. 26, 27).

No'e-ba (Gr.) = Nekoda 1 (1 Esd. v. 31; compare Ezr. ii. 48).

No'gah (Heb. *a shining, brightness*, Ges.), one of David's thirteen sons born in Jerusalem (1 Chr. iii. 7, xiv. 6).

No'hah (Heb. *rest*, Ges.), fourth son of Benjamin (1 Chr. viii. 2).

Non (Heb.) = Nun, Joshua's father (1 Chr. vii. 27).

Noph (Heb., see below) (Is. xix. 13; Jer. ii. 16; Ez. xxx. 13, 16), Moph (Hos. ix. 6), a city of Egypt, Memphis. These forms are contracted from the ancient Egyptian common name, *men-nufr*, or *men-nefru* = *the good abode*, or perhaps *the abode of the good one*. The Hebrew forms are regarded as representing colloquial forms of the name, current with the Shemites, if not with the Egyptians also. Probably the epithet *good* refers to Osiris, whose sacred animal Apis (Calf) was here worshipped.

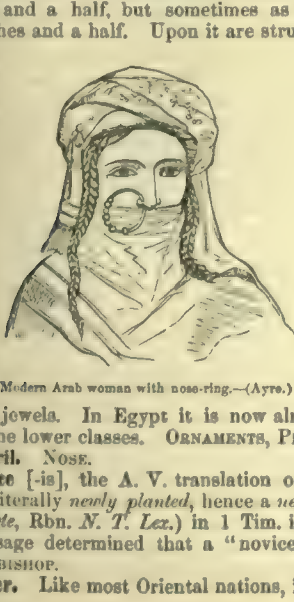
As the great upper Egyptian city (No) is characterized in Nahum as "situate among the rivers" (iii. 8), so in Hosea the lower Egyptian one is distinguished by its Necropolis, which stretches for twenty miles along the edge of the Libyan desert—"Noph shall bury them."

No'phah (Heb. *blast*, perhaps *windy place*, Ges.; *hill*, Fü.), a place mentioned only in Num. xxi. 30, in the remarkable song apparently composed by the Amorites after their conquest of Heshbon from the Moabites, and therefore of an earlier date than the Israelite invasion. It is named with Dibon and Medeba, and was possibly in the neighborhood of Heshbon. Ewald decides that Nophah = the Nobah of Judg. viii. 11.

* **North** (Heb. *tsâphôn ;* Gr. *borrhas*) is used in the Scriptures to denote that quarter of the heavens or earth, or that direction which is at the left hand of a person who faces the East (Gen. xiii. 14, xxviii. 14; Ex. xxvi. 20, 35; Lk. xiii. 29, &c.). "The land of the north," "the north country," &c. = Assyria (Jer. iii. 18, &c.), Babylonia (Babel) (vi. 22, &c.), &c., the approach or usual course of soldiers and travellers from these countries to Palestine being from the N. "The king of the north" in Dan. xi. 6 ff. = the king of Syria. Antiochus II.; Earth; Heaven, &c.

* **Nose** [*s* as *z*], the organ of smell. The Heb. *aph* = the human "nose" (Prov. xxx. 33, &c.), the "nose" or snout of an animal (Job xl. 24, &c.), the corresponding part of an ·idol (Ps. cxv. 6), &c. It is anthropopathically applied to God, like ear, eye, &c. The Hebrew word is often translated "anger" (Gen. xxvii. 45, &c.) or "wrath" (xxxix. 19, &c.), which shows itself in hard breathing. The Hebrew dual *appayim* (literally *the two breathing-holes*, Ges.) is usually translated "nostrils" (Gen. ii. 7, &c.). Hook; Nose-jewel.

Nose'-jew-el (Heb. *nezem*), a ring of metal, sometimes of gold or silver, passed usually through the right nostril, and worn by way of ornament by women in the East (Gen. xxiv. 22; Ex. xxxv. 22, "ear-ring;" Is. iii. 21; Ez. xvi. 12, "jewel on the forehead"). Its diameter is usually an inch or an inch and a half, but sometimes as much as three inches and a half. Upon it are strung beads, coral, or jewels. In Egypt it is now almost confined to the lower classes. Ornaments, Personal.


Modern Arab woman with nose-ring.—(Ayre.)

* **Nos'tril.** Nose.

* **Nov'ice** [-is], the A. V. translation of Gr. *neophutos* (literally *newly planted*, hence a *new convert* or *neophyte*, Rbn. *N. T. Lex.*) in 1 Tim. iii. 6 only. This passage determined that a "novice" should not be a bishop.

Num'ber. Like most Oriental nations, it is probable that the Hebrews in their written calculations made use of the letters of the alphabet. (Writing.) That they did so in post-Babylonian times we have conclusive evidence in the Maccabean coins (Money); and probably this was the case also in earlier times. But though in all existing Hebrew MSS. of the O. T. the numerical expressions are written at length, yet the variations in the several versions between themselves and from the Hebrew text, added to the evident inconsistencies in numerical statement between certain passages of that text itself, seem to prove that some shorter mode of writing was originally in vogue, liable to be misunderstood, and in fact misunderstood by copyists and translators. (Abijah 1; Army; Census; Chronology; Jehoiachin, &c.) These variations appear to have proceeded from the alphabetic method of writing numbers. But some at least of the numbers mentioned in Scripture are doubtless representative rather than determinative. Certain numbers, as 7, 10, 40, 100, were regarded as giving the idea of completeness. The notion of representative numbers in certain cases is extremely common among Eastern nations, who have a prejudice against counting their possessions accurately; it enters largely into many ancient systems of chronology, and is found in the philosophical and metaphysical speculations not only of the Pythagorean and other ancient schools of philosophy, both Greek and Roman, but also in those of the later Jewish writers, of the Gnostics, and also of such Christian writers as St. Augustine himself. We proceed to give some instances of numbers used (*a*), representatively, and thus probably by design indefinitely or (*b*), definitely, but, as we may say preferentially, i. e. because some meaning (which we do not in all cases understand) was attached to them. 1. *Seven*, as denoting either plurality or completeness, is so frequent as to make a selection only of instances necessary, e. g. *sevenfold* (Gen. iv. 24); *seven times*, i. e. completely (Lev. xxvi. 24; Ps. xii. 6); *seven* (i. e. many) *ways* (Deut. xxviii. 25). (Deacon; Festival; Sabbath; Seven; Week.) 2. *Ten* as a preferential number is exemplified in the Ten Commandments and the law of Tithe. 3. *Seventy*, as compounded of 7 × 10, appears frequently, e. g. *seventy-fold* (Gen. iv. 24; Mat. xviii. 22). Its definite use appears in the offerings of seventy shekels (Num. vii. 13, 19 ff.); the seventy elders (xi. 16); seventy years of captivity (Jer. xxv. 11). (Seventy.) 4. *Five* appears in the table of punishments, of legal requirements (Ex. xxii. 1; Lev. v. 16, xxii. 14, xxvii. 15; Num. v. 7, xviii. 16), and in the five empires of Daniel (Dan. ii.). 5. *Four* is used in reference to the four winds (Dan. vii. 2); and the so-called four corners of the earth; the four creatures, each with four wings and four faces, of Ezekiel (i. 5 ff.); four rivers of Paradise (Gen. ii. 10); four beasts (Dan. vii., and Rev. iv. 6); the four equal-sided Temple-chamber (Ez. xl. 47). 6. *Three* was regarded, both by the Jews and other nations, as a specially complete and mystic number. 7. *Twelve* (3 × 4) appears in twelve tribes, twelve stones in the high-priest's breast-plate, twelve apostles, twelve foundation-stones, and twelve gates (Rev. xxi. 19–21). 8. *Forty* appears in many enumerations; forty days of Moses (Ex. xxiv. 18); forty years in the wilderness (Num. xiv. 34); forty days and nights of Elijah (1 K. xix. 8). 9. *One hundred.* 100 cubits' length of the Tabernacle-court (Ex. xxvii. 18); 100 men, i. e. a large number (Lev. x. xvi. 8); Gideon's 300 men (Judg. vii. 6); leader of 100 men (1 Chr. xii. 14); 100 stripes

(Prov. xvii. 10), &c. 10. Lastly, the mystic number 666 (Rev. xiii. 18), supposed by some to denote the Gr. *Lateinos* (= L. *Latinus*, i. e. *Latin*, sc. beast or kingdom), by others the Heb. *Nêrôn Kêsar* (= *Nero Cesar* or emperor), &c. Riddle.

Num'ber-ing. Census.

Num'bers (Heb. *vâyyĕdabbêr*, from the first word [= "and spake," A. V.]; or *bĕmidbâr* [= "in the wilderness," A. V.] in i. 1), the fourth book of the Law or Pentateuch. It takes its name in the LXX. and Vulgate (whence our "Numbers") from the double numbering or census of the people. **A.** *Contents.* The book may be said to contain generally the history of the Israelites from the time of their leaving Sinai, in the second year after the Exodus, till their arrival at the borders of the Promised Land in the fortieth year of their journeyings. It consists of the following principal divisions:—I. The preparations for the departure from Sinai (i. 1–x. 10). II. The journey from Sinai to the borders of Canaan (x. 11–xiv. 45). III. A brief notice of laws given, and events which transpired, during the thirty-seven years' wandering in the wilderness (xv. 1–xix. 22). IV. The history of the last year, from the second arrival of the Israelites in Kadesh till they reach "the plains of Moab by Jordan near Jericho" (xx. 1–xxxvi. 13).—I. (*a.*) The object of the encampment at Sinai has been accomplished. It is now time to depart in order that the object may be achieved for which Israel has been sanctified. That object is the occupation of the Promised Land. Therefore Israel must be organized as Jehovah's army: and to this end a mustering of all who are capable of bearing arms is necessary. Hence the book opens with the numbering of the people, chs. i.–iv. These contain, first, the census of all the tribes or clans (ch. i.); secondly, the arrangement of the camp, and the order of march (ch. ii.); thirdly, the special and separate census of the Levites (chs. iii., iv.). (*b.*) Chs. v., vi. Certain laws apparently supplementary to the legislation in Leviticus. (*c.*) Chs. vii. 1–x. 10. Events occurring at this time, and regulations connected with them.—II. March from Sinai to the borders of Canaan, including—(*a.*) The order of march described (x. 14–28); the appeal of Moses to his father-in-law, Hobab, to accompany them in their journeys; and the chant which accompanied the moving and the resting of the ark (35, 36). (*b.*) An account of several of the stations and of the events which happened at them (x. 11–xii. 15); the sending of the spies from the wilderness of Paran (*et-Tîh*), their report, the refusal of the people to enter Canaan, their rejection in consequence, and their rash attack upon the Amalekites, which resulted in a defeat (xii. 16–xiv. 45).—III. What follows must be referred apparently to the thirty-seven years of wanderings; but we have no notices of time or place (xv. 1–xix.). (Aaron; Korah, &c.)—IV. (*a.*) The narrative returns abruptly to the second encampment of the Israelites in Kadesh. Here Miriam dies, and the people murmur for water, and Moses and Aaron are not allowed to enter the Promised Land (xx. 1–13). They intended perhaps, as before, to enter Canaan from the south. They therefore desired a passage through the country of Edom. The Edomites refused the request, and turned out in arms to defend their border. The Israelites abandoned the attempt as hopeless and turned southward, keeping along the western borders of Idumea till they reached Ezion-geber (xx. 14–21). On their way southward they stop at Mount Hor, or rather at Moserah, on the edge of the Edomite territory; and from this spot apparently Aaron, accompanied by Moses and Eleazar, quitted the camp to ascend the mountain. After Aaron's death, the march is continued southward. The passage (xxi. 1–3) which speaks of the Canaanite king of Arad as coming out against the Israelites is clearly out of place, standing as it does *after* the mention of Aaron's death on Mount Hor (so Mr. J. J. S. Perowne, the original author of this article). Arad is in the south of Palestine. The attack therefore must have been made whilst the people were yet in the neighborhood of Kadesh. (*b.*) There is again a gap in the narrative. We are told nothing of the march along the eastern edge of Edom, but suddenly find ourselves transported to the borders of Moab. Here the Israelites successively encounter and defeat the kings of the Amorites and of Bashan (xxi. 10–35). Their successes alarm the king of Moab, who, distrusting his superiority in the field, sends for a magician to curse his enemies; hence the episode of Balaam (xxii. 1–xxiv. 25). Other artifices are employed by the Moabites to weaken the Israelites, especially through the influence of the Moabitish women (xxv.). A second numbering of the Israelites takes place in the plains of Moab (xxvi.; Census); various laws are given in regard to the inheritance of daughters (xxvii. 1–11), the daily sacrifice, sabbaths, festivals, and vows (xxviii.–xxx.); Joshua is appointed Moses' successor (xxvii. 12–23); the Midianites are conquered (xxxi.), and the country E. of the Jordan divided (xxxii.). The book concludes with a recapitulation of the various encampments of the Israelites in the desert (xxxiii. 1–49); the command to destroy the Canaanites (xxxiii. 50–56); the boundaries of the Promised Land, and the men appointed to divide it (xxxiv.); the appointment of the cities of the Levites and the cities of refuge (xxxv.); and further directions respecting heiresses (xxxvi.).—**B.** *Integrity.* This, like the other books of the Pentateuch, is supposed by many critics to consist of a compilation from two or three, or more, earlier documents. According to De Wette, the following portions are the work of the Elohist:—Ch. i. 1–x. 28; xiii. 2–16 (originally, though not in its present form); xv.; xvi. 1, 2–11, 16–23, 24 (?); xvii.–xix.; xx. 1–13, 22–29; xxv.–xxxi. (except perhaps xxvi. 8–11); xxxii. 5, 28–42 (ver. 1–4 uncertain); xxxiii.–xxxvi. The rest of the book is, according to him, by the Jehovist or later editor. Vaihinger finds traces of three distinct documents, which he ascribes severally to the pre-Elohist, the Elohist, and the Jehovist. To the first he assigns ch. x. 29–36; xi. 1–12, 16 (in its original form); xx. 14–21; xxi. 1–9, 13–35; xxxii. 33–42; xxxiii. 55, 56. To the Elohist belong ch. i. 1–x. 28; xi. 1–xii. 16; xiii. 1–xx. 13; xx. 22–29; xxi. 10–12; xxii. 1; xxv. 1–xxxi. 54; xxxii. 1–32; xxxiii. 1–xxxvi. 19. To the Jehovist, xi. 1–xii. 16; xxii. 2–xxiv. 25; xxxi. 8, &c. But the grounds on which this distinction of documents rests are in every respect most unsatisfactory. The use of the divine names, which was the starting-point of this criticism, ceases to be a criterion; and certain words and phrases, a particular manner or coloring, the narrative of miracles or prophecies, are supposed to decide whether a passage belongs to the earlier or the later document. In ch. xii. we have a remarkable instance of the jealousy with which the authority of Moses was regarded even in his own family. Considering the almost absolute nature of that authority, this is perhaps hardly to be wondered at. The pretext for the outburst of this feeling or the part of Miriam and Aaron was that Moses had married an "Ethiopian woman" (a woman of Cush). This was probably, as Ewald suggests, a second wife married after the death of Zipporah. But there is no reason for supposing, as he does, that we have here a confusion of two accounts. It is not perhaps to be wondered at that the episode of Balaam (xxii. 2–xxiv. 25) should have been regarded as a later addition. The language is peculiar, as well as the general cast of the narrative. The prophecies are vivid and the diction of them highly finished: very different from the rugged, vigorous fragments of ancient poetry in ch. xxi. On these grounds, as well as on the score of the distinctly Messianic character of Balaam's prophecies, Ewald gives this episode to his Fifth Narrator, or the latest editor of the Pentateuch. This writer he supposes to have lived in the former half of the eighth century B. C., and hence he accounts for the reference to Assyria and the Cypriotes (the Kittim). The prophecies of Balaam therefore, on this hypothesis, were delivered after the occurrence of the event said to have been predicted, and put into his mouth by a clever, but not very scrupulous, writer of the time of Isaiah. But this sort of criticism scarcely merits a serious refutation, and rests entirely on the assumption that in prophecy there is no such thing as prediction. Even granting that this episode is not by the same writer as the rest of Numbers, there seems no valid reason to doubt its antiquity, or its rightful claim to the place which it at present occupies. There is nothing more remarkable in the early history of Israel than Balaam's appearance. Summoned from his home by the Euphrates, he stands by his red altar-fires, weaving his dark and subtle sorceries, or goes to seek for enchantment, hoping, as he looked down upon the tents of Israel among the acacia-groves of the valley, to wither them with his word, yet constrained to bless, and to foretell their future greatness.—Numbers is rich in fragments of ancient poetry, some of them of great beauty, and all throwing an interesting light on the character of the times in which they were composed, e. g. the blessing of the high-priest (vi. 24–26), and the chants which were the signal for the Ark to move when the people journeyed, and for it to rest when they were about to encamp. In ch. xxi. 14, 15, we have a passage cited from a book called the "Book of the Wars of Jehovah." This was probably a collection of ballads and songs composed on different occasions by the watch-fires of the camp, and for the most part, though not perhaps exclusively, in commemoration of the victories of the Israelites over their enemies. The fragment quoted from this collection is difficult, because the allusions in it are obscure. The Israelites had reached the Arnon, "which," says the historian, "forms the border of Moab, and separates between the Moabites and Amorites." "Wherefore it is said," he continues, "in the Book of the Wars of Jehovah,

> 'Vaheb in Suphah and the torrent-beds;
> Arnon and the slope of the torrent-beds
> Which turneth to where Ar lieth.
> And which leaneth upon the border of Moab.'"

The A. V. begins the above thus: "What he did in the Red Sea, and in the brooks of Arnon," &c. The next (ver. 17, 18) is a song sung on the digging of a well at a spot where they encamped, and which was hence called Beër = *The Well.* It runs as follows:—

> "Spring up, O well! sing ye to it:
> Well, which the princes dug,
> Which the nobles of the people bored
> With the sceptre-of-office, with their staves."

This song, first sung at the digging of the well, was afterward no doubt commonly used by those who came to draw water. The maidens of Israel chanted it one to another, verse by verse, as they toiled at the bucket, and thus beguiled their labor. Immediately following this "Song of the Well," comes a song of victory (ver. 27–30) composed after a defeat of the Moabites and the occupation of their territory. It is in a taunting, mocking strain; and is commonly considered to have been written by some *Israelitish* bard on the occupation of the Amorite territory. Yet the manner in which it is introduced would rather lead to the belief that we have here the translation of an old Amorite ballad, commemorating the conquest of Sihon from Moab. If the song is of Hebrew origin, then the former part of it is a biting taunt.—**C.** The alleged discrepancies between many statements in this and the other books of the Pentateuch, will be found discussed under Deuteronomy; Exodus; Levites; Pentateuch, &c. See also Bible; Canon; Inspiration; Old Testament.

Nu-me'ni-us (L. fr. Gr. = *of* [or *from*] *the new moon*), son of Antiochus, was sent by Jonathan on an embassy to Rome and Sparta, to renew the friendly connections between these nations and the Jews, about B. C. 144 (1 Mc. xii. 16, 17). He was again dispatched to Rome by Simon, about B. C. 141 (xiv. 24).

Nun (Heb. *a fish*, Ges.; *posterity*, Fü.). **1.** The father of the Jewish captain Joshua (Ex. xxxiii. 11, &c.). His genealogical descent from Ephraim is recorded in 1 Chr. vii.—**2.** The fourteenth letter of the Hebrew alphabet (Ps. cxix.). Writing.

Nurse. It is clear, both from Scripture and from Greek and Roman writers, that in ancient times the position of the nurse, wherever one was maintained, was one of much honor and importance. (Child; Deborah 1; Medicine; see Gen. xxiv. 59, xxxv. 8; 2 Sam. iv. 4; 2 K. xi. 2; 3 Mc. i. 20.) The same term is applied to a foster-father or mother (e. g. Num. xi. 12; Ru. iv. 16; Is. xlix. 23). In great families male-servants, probably eunuchs in later times, were intrusted with the charge of the boys (2 K. x. 1, 5).

Nuts. The representative in the A. V. of the Hebrew words *botnîm* and *ĕgôz.* 1. Among the good things of the land which the sons of Israel were to take as a present to Joseph in Egypt, mention is made of *botnîm* (Gen. xliii. 11). There can scarcely be a doubt (so Mr. Houghton) that the *botnîm* = the fruit of the pistachio-tree (*Pistacia vera*), though most modern versions are content with the general term *nuts.* Syria and Palestine have been long famous for pistachio-trees. The district around Aleppo is especially celebrated for the excellence of the pistachio-nuts; the town of Batna in the same district is believed to derive its name from this circumstance: Betonim, a town of Gad (Josh. xiii. 26), has probably a similar etymology. There is scarcely any allusion to the occurrence of the *Pistacia vera* in Palestine amongst the writings of modern travellers. Dr. Hooker saw only two or three pistachio-trees in Palestine. These were outside the north gate of Jerusalem. But he says the tree is cultivated at Beirût and elsewhere in Syria. It grows from fifteen to thirty feet high; the male and female flowers are on separate trees; the fruit, which is a green-colored oily kernel, is enclosed in a brittle shell. Pistachio-nuts are much esteemed as an article of diet both by Orientals and Europeans.—2. *Egôz* occurs only in Cant. vi. 11. The Hebrew word probably here refers to the *walnut-tree.* According to Josephus the walnut-tree was formerly common, and grew most luxuriantly around the Lake of Gennesaret. The European walnut, *Juglans regia*, is allied to the black walnut and butternut of the United States. The hickory-nut, popularly called walnut in the United States, is the produce of different trees belonging to the genus *Carya.*

Pistachio-tree (*Pistacia vera*).

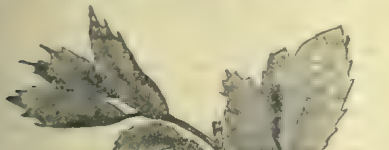
Walnut-tree (*Juglans regia*).—(Fbn.)

Nym'phas (L. fr. Gr. = *spouse* or *bridegroom*, Schl.; rather, *given by a nymph*, Wr.), a wealthy and zealous Christian in Laodicea (Col. iv. 15). His house was used as a place of assembly for the Christians.

O

Oak. The six following words, which appear to be merely various forms of the same root primarily denoting *might* or *strength*, occur in the O. T. as the name of some species of oak: viz. *êyl*, *êlâh*, *êlôn*, *îlân*, *allâh*, *allôn.*—1. Heb. *êyl*, only in the singular in Gen. xiv. 6. It is uncertain whether it should be joined with Paran to form a proper name (A. V. "El-paran"), or taken separately, as the "terebinth," or the "oak," or the "grove," of Paran. Plural forms of *êyl* are *êylîm*, *êylôth*, and (so some) *êylath.* Elim, the second station of the Israelites after crossing the Red Sea, probably derived its name from the seventy palm-trees there; the name *êyl*, which more particularly = an "oak," being here put for any grove or plantation. Similarly the other plural form, *êylôth* (and *êylath?* see Elath), may refer, as Stanley conjectures, to the palm-grove at *'Akabah.* The plural *êylîm* occurs in Is. i. 29, where probably "oaks" are intended: in Is. lxi. 3, and Ez. xxxi. 14 (Heb. *êlîm* in Ezekiel), any strong flourishing "trees" may be denoted.—2. Heb. *êlâh* ("oak" in Gen. xxxv. 4; Judg. vi. 11, 19; 2 Sam. xviii. 9 ff.; 1 K. xiii. 14; 1 Chr. x. 12; Is. i. 30; Ez. vi. 13: "Elah" in 1 Sam. xvii. 2, &c.: "teil-tree" in Is. vi. 13: "elms" in Hos. iv. 13). There is much difficulty in determining the exact meanings of the several varieties of the term mentioned above. Celsius has endeavored to show that *êyl*, *êylîm*, *êylôn*, *êlâh*, and *allâh*, all stand for the terebinth-tree (*Pistacia Terebinthus ;* Turpentine-tree), while *allôn* denotes an oak. Rosenmüller gives the terebinth to *êyl* and *êlâh*, and the oak to *allâh*, *allôn*, and *êylôn.* That various species of oak may well have deserved the appellation of mighty trees is clear from the fact, that noble oaks are to this day occasionally seen in Palestine and Lebanon. The terebinth in point of size and abundance cannot compete with some of the oaks of Palestine. Dr. Thomson (Thn. i. 375) remarks on this point: "There are more mighty oaks here in this immediate vicinity (*Mejdel es-Shems* near Mount Hermon) than there are terebinths in all Syria and Palestine together." Two oaks (*Quercus pseudo-coccifera* and *Quercus Ægilops*) are well worthy of the name of mighty trees; though it is equally true that over a greater part of the country the oaks of Palestine are at present merely bushes. "Abraham's oak," near Hebron, is said to be a *Quercus pseudo-coccifera* (Hamilton, in Fairbairn): its trunk measures twenty-two and a half feet around the lower part, and its branches cover a space eighty-nine feet in diameter (Rbn. ii. 81).—3. The Heb. *êlôn* (A. V., after the Targum, "Plain" 7) occurs frequently in the O. T., and probably = (so Mr. Houghton, with Gesenius, &c.) some kind of oak.—4. Chal. *îlân*, found only in Dan. iv. as the "tree" which Nebuchadnezzar saw in his dream.—5. Heb. *allâh* occurs only in Josh. xxiv. 26, and is correctly rendered "oak" by the A. V.—6. Heb. *allôn*, uniformly rendered "oak" by the A. V., and always so understood by commentators (Gen. xxxv. 8; Is. ii. 13, vi. 13, &c.). It should be stated that *allôn* (A. V. "oaks") occurs in Hos. iv. 13, as distinguished from the other form *êlâh* (A. V. "elms"); consequently it is necessary to suppose that two different trees are signified by the terms. Mr. Houghton believes that the difference is specific, and not generic—that two species of oaks are denoted by the Hebrew terms: *allôn* may stand for an evergreen oak, as the *Quercus pseudo-coccifera*, and *êlâh* for one of the deciduous kinds. The "oaks of Bashan" (Is. ii. 13; Ez. xxvii. 6; Zech. xi. 2) belong probably to the species known as *Quercus Ægilops*, the Valonia oak, which is said to be common in Gilead and Bashan. Another species of oak, besides those named above, is the *Quercus infectoria*, which yields the gall-nuts of commerce, and is common in Galilee and Samaria. It is rather a small tree in Palestine, and seldom grows above thirty feet high, though in ancient times it might have been a noble tree. Sacrifices were offered under oaks (Is. i. 29; Hos. iv. 13); of oak-timber the Tyrians made oars (Ez. xxvii. 6), and idolaters images (Is. xliv. 14); under the shade of oaks the dead were sometimes interred (Gen. xxxv. 8; see 1 Sam. xxxi. 13).

Abraham's Oak, near Hebron.—From a photograph by J. Graham.—(Ayre.)



Evergreen Oak of Palestine (*Quercus pseudo-coccifera*).

Oath (Heb. *âlâh*, *shĕbû'âh*; Gr. *horkos*, *horkômosia*). I. The principle on which an oath is held to be binding is incidentally laid down in Heb. vi. 16, viz. as an ultimate appeal to divine authority to ratify an assertion. There the Almighty is represented as promising or denouncing with an oath, i. e. doing so in the most positive and solemn manner (compare Gen. xxii. 16, xxiv. 7, &c.).—II. On the same principle, that oath has always been held most binding which appealed to the highest authority, both as regards individuals and communities. (*a.*) Thus believers in Jehovah appealed to Him, both judicially and extra-judicially (Gen. xxi. 23, xxxi. 53; Mat. xxvi. 63; Rom. i. 9, ix. 1, &c.). (*b.*) Appeals of this kind to authorities recognized respectively by adjuring parties were regarded as bonds of international security, and their infraction as being not only grounds of international complaint, but also offences against divine justice (2 Chr. xxxvi. 13; Ez. xvii. 13, 18).—III. As a consequence of this principle, (*a.*) appeals to God's name on the one hand, and to heathen deities on the other, are treated in Scripture as tests of allegiance (Ex. xxiii. 13, xxxiv. 6; Deut. xxix. 12, &c.). (*b.*) So also the sovereign's name is sometimes used as a form of obligation (Gen. xlii. 15; 2 Sam. xi. 11, xiv. 19).—IV. Other forms of oath, serious or frivolous, are mentioned, some of which are condemned by our Lord (Mat. v. 33, xxiii. 16–22; and see Jas. v. 12; compare Mat. xxvi. 63, 64).—As to the subject-matter of oaths the following cases may be mentioned:

—1. Agreement or stipulation for performance of certain acts (Gen. xiv. 22, xxiv. 2, 8, 9, &c.). 2. Allegiance to a sovereign, or obedience from an inferior to a superior (Eccl. viii. 2; 2 Chr. xxxvi. 13; 1 K. xviii. 10). 3. Promissory oath of a ruler (Josh. vi. 26; 1 Sam. xiv. 24, 28, &c.). Priests took no oath of office (Heb. vii. 21). 4. Vow made in the form of an oath (Lev. v. 4). 5. Judicial oaths. (*a.*) A man receiving a pledge from a neighbor was required, in case of injury happening to the pledge, to clear himself by oath of the blame of damage (Ex. xxii. 10, 11; 1 K. viii. 31; 2 Chr. vi. 22; compare Lev. vi. 2, 5; Deut. xix. 16–18). (*b.*) It appears that witnesses were examined on oath, and a false witness, or one guilty of suppression of the truth, was to be severely punished (Lev. v. 1; Prov. xxix. 24; Deut. xix. 16–19). (*c.*) A wife suspected of incontinence was required to clear herself by oath (Num. v. 19–22).—The forms of adjuration mentioned in Scripture are—1. Lifting up the hand. Witnesses laid their hands on the head of the accused (Gen. xiv. 22; Lev. xxiv. 14, &c.). 2. Putting the hand under the thigh of the person to whom the promise was made. It has been explained (*a.*) as having reference to the covenant of circumcision; (*b.*) as containing a principle similar to that of phallic symbolism; (*c.*) as referring to the promised Messiah. Probably (so Mr. Phillott) the two first explanations are closely connected, if not identical (Gen. xxiv. 2, xlvii. 29). The "thigh" here = the genital member, regarded as the most sacred part of the body, the symbol of the Creator, and the object of worship among all ancient nations (Ginsburg, in Kitto). 3. Oaths were sometimes taken before the altar, or, as some understand the passage, if the persons were not in Jerusalem, in a position looking toward the Temple (1 K. viii. 31; 2 Chr. vi. 22). 4. Dividing a victim and passing between or distributing the pieces (Gen. xv. 10, 17; Jer. xxxiv. 18). As the sanctity of oaths was carefully inculcated by the Law, so the crime of perjury was strongly condemned; and to a false witness the same punishment was assigned which was due for the crime to which he testified (Ex. xx. 7; Lev. xix. 12; Deut. xix. 16–19; Ps. xv. 4; Jer. v. 2, vii. 9; Ez. xvi. 59; Hos. x. 4; Zech. viii. 17). The Christian practice in the matter of oaths was founded in great measure on the Jewish. Thus the oath on the Gospels was an imitation of the Jewish practice of placing the hands on the book of the Law. Our Lord's prohibition of swearing has been understood by Christians generally as directed against profane and careless swearing. He himself answered under oath (Mat. xxvi. 63 f.; see above). The most solemn Mohammedan oath is made on the open Koran. Bedouin Arabs use various sorts of adjuration, one of which somewhat resembles the oath "by the Temple." The person takes hold of the middle tent-pole, and swears by the life of the tent and its owners. The stringent nature of the Roman military oath, and the penalties attached to infraction of it, are alluded to, more or less certainly, in several places in N. T., e. g. Mat. viii. 9; Acts xii. 19, xvi. 27, xxvii. 42. COVENANT; PUNISHMENTS; TRIAL.

O-ba-di'ah (fr. Heb. = *servant* [i. e. worshipper] *of Jehovah*, Ges., Fü.), also written ABADIAS and ABDIAS. **1.** Ancestor of some enumerated in the genealogies of Judah (1 Chr. iii. 21).—**2.** One of the sons of Izrahiah, "chief men" of Issachar (vii. 3). A few Hebrew MSS. omit "and the sons of Izrahiah" in this verse, making Obadiah, &c., sons of Uzzi. The Syriac and Arabic versions retain this phrase, but have "four" instead of "five" sons of Izrahiah.—**3.** Son of Azel, a descendant of Saul (viii. 38, ix. 44).—**4.** A Levite, son of Shemaiah, and descended from Jeduthun (ix. 16); = ABDA 2; probably = a porter, or (so Mr. Wright) a principal musician in the Temple-choir, in Nehemiah's time (Neh. xii. 25).—**5.** A Gadite captain who joined David in the wilderness (1 Chr. xii. 9).—**6.** One of the princes of Judah sent to teach in Jehoshaphat's reign (2 Chr. xvii. 7).—**7.** Son of Jehiel, of the sons of Joab, who came up in the second caravan with Ezra (Ezr. viii. 9).—**8.** A priest, or family of priests, who sealed the covenant with Nehemiah (Neh. x. 5).—**9.** One of the twelve minor prophets. We know nothing of him except what we can gather from the short book which bears his name. The Hebrew tradition adopted by Jerome, and maintained by Abarbanel and Kimchi, that he = the Obadiah of Ahab's reign, is as destitute of foundation as another suggestion by Abarbanel, that he was a converted Edomite. The eleventh verse of his prophecy speaks of the conquest of Jerusalem and the captivity of Jacob. If this refers to the well-known Captivity by Nebuchadnezzar, he must have lived at the time of the Babylonish captivity, and have prophesied subsequently to B. C. 588. If, further, his prophecy against Edom found its first fulfilment in the conquest of that country by Nebuchadnezzar in B. C. 583, it must have been uttered at some time between B. C. 588 and 583 (so Mr. Meyrick, agreeing in respect to the date with Luther, Pfeiffer, Schnurrer, Rosenmüller, De Wette, Winer, Ewald, Henderson, Dr. S. Davidson, &c.). But why should Obadiah have been inserted between Amos and Jonah if his date is about B. C. 585? Schnurrer (and so Mr. Meyrick, Henderson, &c.) answers this question by saying that the prophecy of Obadiah is an amplification of the last five verses of Amos, and was therefore placed next after the Book of Amos. On the other hand, Jaeger, Hengstenberg, Caspari, Hävernick, Dr. W. L. Alexander (in Kitto), Prof. A. B. Davidson (in Fairbairn), &c., put Obadiah earlier, under King UZZIAH. In favor of this are urged the language of Obadiah (ver. 12–14) as of *warning*, his apparent priority to Jeremiah (compare Ob. 1, 3, 8, 9, 11, 16 with Jer. xlix. 7–22), and his traditional position between Amos and Jonah as if contemporary with them. Hofmann, Delitzsch, and Keil place Obadiah still earlier, under JEHORAM 2 of Judah; and Hitzig almost as much later than the Captivity, about B. C. 312!—The Book of Obadiah is a sustained denunciation of the Edomites, melting, as is the wont of the Hebrew prophets (compare Joel iii.; Am. ix.), into a vision of the future glories of Zion, when the arm of the Lord should have wrought her deliverance and have repaid double upon her enemies. Previous to the Captivity, the Edomites were in a relation to the Jews like that which the Samaritans afterward held. They were near neighbors and relatives. The Edomites are the types of those who ought to be friends and are not—of those who ought to be helpers, but in the day of calamity are found "standing on the other side." The prophet complains that they looked on and rejoiced in the destruction of Jerusalem, triumphed over her, and plundered her, and cut off the fugitives who were probably making their way through Idumea to Egypt. The last six verses are the most important part of Obadiah's prophecy. The vision presented to the prophet is that of Zion triumphant over the Idumeans and all her enemies, restored to her ancient possessions.

and extending her borders N. and S. and E. and W. He sees the house of Jacob and the house of Joseph consuming the house of Esau as fire devours stubble (ver. 18). The inhabitants of the city of Jerusalem, now captive at Sepharad, are to return to Jerusalem, and to occupy not only the city itself, but the southern tract of Judea (ver. 20). Those who had dwelt in the southern tract are to overrun and settle in Idumea. The former inhabitants of the plain country are also to establish themselves in Philistia. To the N. the tribe of Judah is to extend itself as far as the fields of Ephraim and Samaria, while Benjamin, thus displaced, takes possession of Gilead (ver. 19). The captives of the ten tribes are to occupy the northern region from the borders of the enlarged Judah as far as Sarepta, near Sidon (ver. 20). The question is asked, Have the prophet's denunciations of the Edomites been fulfilled, and has his vision of Zion's glories been realized? Typically, partially, and imperfectly they have been fulfilled, but they await a fuller accomplishment. The first fulfilment of the denunciation on Edom in all probability took place a few years after its utterance. Five years after the capture of Jerusalem, Nebuchadnezzar reduced the Ammonites and Moabites, and after their reduction made an expedition into Egypt. This he could hardly have done without at the same time reducing Idumea. A more full, but still only partial and typical, fulfilment would have taken place in the time of John Hyrcanus, who utterly reduced the Idumeans. Similarly the return from the Babylonish captivity would typically and imperfectly fulfil the promise of the restoration of Zion and the extension of her borders. The full completion of the prophetical descriptions of the glories of Jerusalem—the future golden age toward which the seers stretched their hands with fond yearnings—is to be looked for in the Christian, not in the Jewish Zion—in the antitype rather than in the type (so Mr. Meyrick, with Luther, Thomas Scott, Dr. S. Davidson, &c.). Obadiah's style is perspicuous, but animated and often poetic; his language pure; his arrangement orderly.—The Book of Obadiah is a favorite study of the modern Jews. It is here especially that they read the future fate of their own nation and of the Christians. Those unversed in their literature may wonder where the Christians are found in the Book of Obadiah. But it is a fixed principle of Rabbinical interpretation that by Edomites are prophetically meant Christians, and that by Edom is meant Rome. Abarbanel has written a commentary on Obadiah, resting on this hypothesis as its basis. The first nine verses of Obadiah are so similar to Jer. xlix. 7, &c., that it is evident that one of the two prophets must have had the prophecy of the other before him. Which of the two wrote first is doubtful. Those who give an early date to Obadiah thereby settle the question. Those who place him later leave the question open, as he would in that case be a contemporary of Jeremiah. (Bible; Canon; Inspiration; Prophet.)—**10.** An officer of high rank in Ahab's court, described as "over the house," i. e. apparently, lord high chamberlain, or mayor of the palace (1 K. xviii. 3). His influence with the king must have been great to enable him to retain his position, though a devout worshipper of Jehovah, during the fierce persecution of the prophets by Jezebel. At the peril of his life he concealed a hundred of them in caves, and fed them there with bread and water. But he himself does not seem to have been suspected (ver. 4, 13). He and Ahab, apparently the two chief persons in the kingdom, went through the land in search for grass to feed the horses and mules in the terrible drought. While on this errand, he was met by Elijah, and sent to the king to announce the prophet's approach (ver. 7–16). According to the Jewish tradition preserved in Ephrem Syrus, Obadiah the chief officer of Ahab = Obadiah the prophet, was of Shechem in the land of Ephraim, a disciple of Elijah, and the third captain of fifty sent by Ahaziah (2 K. i. 13).—**11.** Father of Ishmaiah, who was chief of Zebulun, in David's reign (1 Chr. xxvii. 19).—**12.** A Merarite Levite in Josiah's reign, and an overseer of the workmen in the restoration of the Temple (2 Chr. xxxiv. 12).

* **O-ba-di'a-hu** (fr. Heb.) = Obadiah 10 (1 K. xviii. 3, margin).

O'bal (Heb. *bare district*, = Ebal, Fü.), a son of Joktan, and apparently the founder of an Arab tribe (Gen. x. 28), not yet identified. In 1 Chr i. 22 the name is Ebal, which has been compared with the *Avalitæ* of Eastern Africa, and the *Gebanitæ* of S. Arabia.

Ob-di'a (Gr.), probably a corruption of *Obaia* = Habaiah (compare 1 Esd. v. 38 with Ezr. ii. 61).

O'bed (Heb. *serving*, sc. God, Ges., Fü.). **1.** Son of Boaz and Ruth the Moabitess; father of Jesse, and grandfather of King David (Ru. iv. 17). The circumstances of his birth are given with much beauty in the Book of Ruth, and form a most interesting specimen of the religious and social life of the Israelites in the days of Eli, which a comparison of the genealogies of David, Samuel, and Abiathar shows to have been about the time of his birth. The name of Obed occurs only Ru. iv. 17, and in the four genealogies, Ru. iv. 21, 22; 1 Chr. ii. 12; Mat. i. 5; Lk. iii. 32.—**2.** A descendant of Jarha, the Egyptian servant and son-in-law of Sheshan in the line of Jerahmeel; grandson of Zabad, one of David's valiant men (1 Chr. ii. 37, 38).—**3.** One of David's valiant men (xi. 47).—**4.** One of the gate-keepers of the Temple; son of Shemaiah the first-born of Obed-edom (xxvi. 7).—**5.** Father of Azariah, one of the captains who joined with Jehoiada in making Joash king (2 Chr. xxiii. 1).

O'bed-e'dom (Heb. *serving Edom*, Ges.). **1.** A Levite, apparently of the family of Kohath. He is described as a Gittite (2 Sam. vi. 10, 11), i. e. probably (so Mr. Wright), a native of Gath-rimmon, in Manasseh, which was assigned to the Kohathites (Josh. xxi. 45). After the death of Uzzah, the ark, which was being conducted from the house of Abinadab in Gibeah to the city of David, was carried aside into the house of Obed-edom, where it continued three months. It was brought thence by David (1 Chr. xv. 25; 2 Sam. vi. 12).—**2.** "Obed-edom the son of Jeduthun" (1 Chr. xvi. 38), a Merarite Levite, apparently a different person from No. 1 (so Mr. Wright, &c.), was a Levite of the second degree and a gate-keeper (A. V. "porter," "door-keeper,") for the Ark (xv. 18, 24), appointed to sound "with harps on the Sheminith to excel" (ver. 21, xvi. 5). There is one expression, however, which seems to imply that Obed-edom the gate-keeper and Obed-edom the Gittite may have been the same. After enumerating his eight sons, the chronicler (xxvi. 5) adds, "for God blessed him," referring, apparently, to 2 Sam. vi. 11. Some, still supposing No. 1 as not = No. 2, regard 1 Chr. xxvi. 4 ff. as referring to No. 1. Kitto supposes No. 1 = No. 2.—**3.** An officer (treasurer?) of the Temple under King Amaziah; probably a descendant of No. 1 or 2 (2 Chr. xxv. 24).

O'beth (Gr.) = EBED the son of Jonathan (1 Esd. viii. 32).

O'bil (Heb. *chief of the camels*, Ges.), an Ishmaelite, keeper of the herds of camels in the reign of David (1 Chr. xxvii. 30).

Ob-la'tion (fr. L.) = an OFFERING. SACRIFICE.

O'both (Heb. *water-skins*, Ges.; *hollow passes*, Fü.), an encampment of the Israelites, E. of Moab (Num. xxi. 10, xxxiii. 43); site unknown. WILDERNESS OF THE WANDERING.

O-chi'el (fr. Gr.) = JEIEL (1 Esd. i. 9; compare 2 Chr. xxxv. 9).

* **O'chim** [-kim] (Heb. *ôhîm* or *ôchîm*, see below) occurs only in Is. xiii. 21, A. V. text "doleful creatures," margin "*ochim*, or *ostriches*." Gesenius makes the Hebrew properly = *howlings*, *shrieks*, hence *howling animals*, doleful creatures, probably *owls*. Dr. W. L. Alexander (in Kitto) says, "the view most commonly entertained is that a species of owl is intended." Dr. J. A. Alexander (*on Isaiah*, l. c.) translates, after the LXX., and Bochart, *howls* or *yells*. OWL.

Oc-i-de'lus [os-se-] (fr. Gr.), a corruption of JOZABAD in Ezr. x. 22 (1 Esd. iv. 22).

O-ci'na [-si-] (fr. Gr.). "Sour (Tyre) and Ocina" are mentioned (Jd. ii. 28) among the places on the sea-coast of Palestine which were terrified at the approach of Holofernes. Its position agrees with that of the ancient ACCHO.

Oc'ran (Heb. *afflicted*, Ges.), an Asherite, father of Pagiel (Num. i. 13, ii. 27, vii. 72, 77, x. 26).

O'ded (Heb. *setting up again*, *erecting*, Ges.). **1.** Father of Azariah the prophet, in the reign of Asa (2 Chr. xv. 1, 8). (AZARIAH 9.)—**2.** A prophet of Jehovah in Samaria, at the time of Pekah's invasion of Judah, who secured the release of the captives from Judah (xxviii. 9).

O-dol'lam, the Greek form of ADULLAM (2 Mc. xii. 38 only).

Od-o-nar'kes [-keez], margin **Od-o-mar'ra** (Gr. *Odomêra*, *Odoarrhês*), the chief of a nomad tribe slain by Jonathan (1 Mc. ix. 66).

* **Of-fence'**, or **Of-fense'** (fr. L.), the A. V. translation of—1. Heb. *hêt* or *chêt* (Eccl. x. 4 only), usually translated "sin" (Lev. xix. 17, xx. 20, &c.), once "fault" (Gen. xli. 9), once "punishment of sin" (Lam. iii. 39).—2. Heb. *michshôl* (1 Sam. xxv. 31; Is. viii. 14), usually "stumbling-block" (Lev. xix. 14; Is. lvii. 14, &c.), also "ruin" (Ez. xviii. 30, xxi. 15 [Heb. 20]), &c. (OFFEND, TO, 5.)—3. Heb. verb *âsham*, partially in Hos. v. 15, A. V. "acknowledge offence," margin "be guilty," the latter being the usual translation. Gesenius, Henderson, &c., translate the verb in Hos. l. c. "suffer punishment." (OFFEND, TO.)—4. Gr. *hamartia* (2 Cor. xi. 7 only), elsewhere uniformly rendered "sin" (Mat. i. 21, iii. 6, &c.).—5. Gr. *paraptôma* (Rom. iv. 25, v. 15 ff.), also translated "trespass" (Mat. vi. 14, 15, &c.), "sin" (Eph. i. 7, &c.), "fault" (Gal. vi. 1; Jas. v. 16), "fall" (Rom. xi. 11, 12).—6. Gr. *proskomma* (Rom. xiv. 20 only), elsewhere translated "stumbling" (Rom. ix. 32 f.; 1 Pet. ii. 8 [Gr. 7]), or "stumbling-block" (Rom. xiv. 13; 1 Cor. viii. 9).—7. Gr. *proskopê* (2 Cor. vi. 3 only).—8. Gr. *skandalon* (Mat. xvi. 23, xviii. 7; Lk. xvii. 1; Rom. ix. 33, xvi. 17; Gal. v. 11; 1 Pet. ii. 8 [Gr. 7]), also rendered "things that offend" (Mat. xiii. 41), "stumbling-block" (Rom. xi. 9; 1 Cor. i. 23), "occasion to fall" (Rom. xiv. 13), "occasion of stumbling" (1 Jn. ii. 10).—9. Gr. adj. *aproskopos*, partially, rendered in A. V. "void of offence" (Acts xxiv. 16), "without offence" (Phil. i. 10; both these in Robinson's, *N. T. Lex.* are translated *not made to stumble*, *not falling* into sin, *faultless*), and with a verb "give none offence" (1 Cor. x. 32, literally *be not causing to stumble* or *to full*, i. e. do not lead into sin either Jews, Gentiles, or the Church).—It will thus be seen that "offence" in the A. V. has not only the meaning *of a sin*, *crime*, or *fault*, as now (Nos. 1, 3, 4, 5, and the first two passages under 9); but also that of *a stumbling-block*, i. e. *a cause* or *occasion of falling*, especially into sin and ruin; *that which entices one to wrong-doing*, or *brings one into difficulty*, *perplexity*, or *danger; that which disturbs*, or *produces disgust*, *shame*, or *indignation* (Nos. 2, 6, 7, 8, and last under 9). See the two next articles.

* **Of-fend'** (fr. L.), **to,** the A. V. translation of—1. Heb. *âsham* or *âshêm* (Jer. ii. 3, l. 7; Ez. xxv. 12; Hos. iv. 15, xiii. 1; Hab. i. 11), usually translated in A. V. "to be guilty" (Lev. iv. 13, 22, 27, &c.), or "to trespass" (v. 19, &c.), sometimes "to be desolate" (Ps. xxxiv. 21, 22 [Heb. 22, 23], Is. xxiv. 6, &c.; these and Jer. ii. 3 are translated by Gesenius *to bear one's guilt*, i. e. its consequences, *to suffer punishment*), &c. The kindred Heb. noun *ashmâh*, usually translated "trespass" (Lev. xxii. 16; 2 Chr. xxiv. 18, &c.) or "sin" (Lev. iv. 3, &c.), as translated in 2 Chr. xxviii. 13, once with other words, "we have offended against the Lord" (literally *the trespass of Jehovah* being *upon us*), and twice in the same verse "trespass." (OFFENCE 3.)—2. Heb. *bâgad* once (Ps. lxxiii. 15), usually translated "to deal treacherously" (Judg. ix. 23; Is. xxiv. 16, &c.), also "to deal deceitfully" (Job vi. 15, &c.), "to transgress" (Ps. xxv. 3, &c.), &c.—3. Heb. *hâbal* or *châbal* once (Job xxxiv. 31; here translated by Gesenius *to act perversely*, *to do corruptly*), also translated "to deal corruptly" in Neh. i. 7, elsewhere "to take a pledge of" (Prov. xx. 16, &c.), "to take to pledge" (Deut. xxiv. 6, 17, &c.), &c. This Heb. verb literally (so Gesenius) = *to tighten a cord*, *to twist; hence to bind; to bind by a pledge*, or *to take as a pledge; to pervert*, &c.—4. Heb. *hâtâ* or *châtâ* (Gen. xx. 9, xl. 1; 2 K. xviii. 14; Jer. xxxvii. 18); literally *to miss* the mark, as an archer, &c., or *to misstep;* hence *to sin*, i. e. to err from the path of truth and duty, Ges.), usually translated "to sin" (Gen. xxxix. 9; Ex. xxxii. 30 ff., &c.), also "to bear the blame" (Gen. xliii. 9, xliv. 32), &c.—5. Heb. noun *michshôl* once, translated with other words "nothing shall offend them" (Ps. cxix. 165; margin "they shall have no stumbling-block;" literally *nothing* is *a stumbling-block to them*, Prof. J. A. Alexander, *on Ps.* l. c.). (OFFENCE 2.)—6. Heb. *pâsha'* once, passively in the phrase "a brother offended" (Prov. xviii. 19; translated by Gesenius *brethren breaking with one another*, offended, discordant); usually in the active voice translated "to transgress" (1 K. viii. 50, &c.), also "to rebel" (2 K. iii. 7, &c.), or "to revolt" (viii. 20, &c.).—7. Gr. *hamartanô* once (Acts xxv. 8: literally *to miss*, *to err* from a mark or way; hence *to do wrong*, *to sin*, Rbn. *N. T. Lex.*), almost uniformly translated "to sin" (Mat. xviii. 21; Lk. xv. 18, 21, &c.), sometimes "to trespass" (Mat. xviii. 15, &c.). (Compare OFFENCE 4.)—8. Gr. *ptaiô* (Jas. ii. 10, iii. 2 twice; properly = *to stumble*, *to fall*), once translated "to stumble" (Rom. xi. 11), and once "to fall" (2 Pet. i. 10).—9. Gr. *skandalizô*, translated "to offend" or "to be offended" twenty-eight times in N. T., twice only otherwise, viz. in 1 Cor. viii. 13 "to make to offend." This Gr. verb, not found in classic writers, is used in the N. T. (according to Dr. Robin-

son's *N. T. Lex.*) tropically in a moral sense = *to make stumble at* or *in* any thing; (1.) *to give* or *cause offence to* any one, i. e. *to offend*, *vex*, *scandalize*, (Mat. xvii. 27; Jn. vi. 61; 1 Cor. viii. 13 twice), and passively *to be offended*, or *vexed* (Mat. xv. 12; Rom. xiv. 21; 2 Cor. xi. 29); also passively *to be offended in* or *at* any one, i. e. to take offence at one's character, words, or course, so as to desert and reject him (Mat. xi. 6, xiii. 57, xxvi. 31, 33 twice; Mk. vi. 3, xiv. 27, 29; Lk. vii. 23); (2.) causatively, *to make* one *offend*, or *lead* one *into sin*, i. e. to be a stumbling-block to another, to be a cause or occasion of his sin (Mat. v. 29, 30, xviii. 6, 8, 9; Mk. ix. 42, 43, 45, 47; Lk. xvii. 2), and passively *to be made to offend*, *to be led into sin*, i. e. to fall away from the truth or the Gospel (Mat. xiii. 21, xxiv. 10; Mk. iv. 17; Jn. xvi. 1). (Compare OFFENCE 8.) OFFENDER.

* **Of-fend'er** (from OFFEND) has its ordinary meaning in the A. V., = *a wrong-doer*, *a transgressor*, *a criminal* (1 K. i. 21; Is. xxix. 21; Acts xxv. 11). JUDGE; OFFICER; PRISON; PUNISHMENTS; TRIAL.

Of'fer-ing. BURNT-OFFERING; FREE-WILL-OFFERING; MEAT-OFFERING; PEACE-OFFERING; SACRIFICE; SIN-OFFERING.

Of'fi-cer. It is obvious that most, if not all, of the Hebrew words rendered "officer" (*nĕtsîb*, *sârîs*, *pĕkuddâh*, *pâkîd*, *rab*, *shôtêr*, &c.) are either of an indefinite character, or are synonymous terms for functionaries known under other and more specific names, as "scribe," "EUNUCH," &c. (ARMY; CAPTAIN; GARRISON; GOVERNOR; KING.) Two Greek words are so rendered in the N. T. Of these, *hupêretês* (literally *a rower*, hence *any doer of hard work*, *servant*, &c., L. & S.) is used to denote an inferior officer of a court of justice, a messenger or bailiff, like the Roman viator or lictor (Mat. v. 25; Jn. vii. 32, 45 f., xviii. 3, 12, 18, &c.). (MINISTER.) The other, *praktôr* (literally *a doer*), used only in Lk. xii. 58, was applied at Athens to officers whose duty it was to register and collect fines imposed by courts of justice; and for the judge to "deliver to the officer" implies his ascertaining the validity of the claim of indebtedness, and then giving the debtor in charge to the officer of the court that the payment may be enforced. (JUDGE; PUNISHMENTS; TRIAL.) The word "officers" (Gr. *hoi apo* [or *epi*] *tôn chreiôn* = *those from* [or *over*] *the business*) is used (1 Mc. x. 41, xiii. 37) in speaking of the revenue-officers of Demetrius. In Ecclus. x. 2 (Gr. *leitourgoi*), the meaning is clearly the subordinates in a general sense to a supreme authority.

Og (Heb. *long-necked*, = ANAK? Ges., Fü.), an Amoritish king of BASHAN, whose rule extended over sixty cities, of which the two chief were ASHTAROTH and EDREI (Josh. xiii. 12). He was one of the last representatives of the giant-race of Rephaim. (GIANTS 3.) According to Eastern traditions, he escaped the deluge by wading beside the ark, and lived 3,000 years; and one of his bones long served as a bridge over a river. He was, with his children and his people, defeated and exterminated by the Israelites at Edrei, immediately after the conquest of Sihon, who is represented by Josephus as his friend and ally. His sixty fenced cities were taken, and his kingdom assigned to the Reubenites, Gadites, and half the tribe of Manasseh (Deut. iii. 1–13; Num. xxxii. 33. Also Deut. i. 4, iv. 47, xxxi. 4; Josh. ii. 10, ix. 10, xiii. 12, 30; Ps. cxxxv. 11, cxxxvi. 20). The belief in Og's enormous stature is corroborated by an appeal to a relic still existing at the writing of Deut. iii. 11. This was an iron bedstead, or bier, preserved in "Rabbath of the children of Ammon." (RABBAH 1.) Some have supposed that this was one of the common flat beds used sometimes on the housetops of Eastern cities, but made of iron instead of palm-branches, which would not have supported the giant's weight. (BED.) Mr. Farrar, with Michaelis, &c., supposes the Hebrew words mean a "sarcophagus of black basalt;" but Schleusner, Gesenius, Fürst, Prof. Murphy (in Fairbairn), &c., sustain the A. V. rendering "bedstead of iron."

O'had (Heb. *union*, Ges.; *power*, Fü.), one of the six sons of Simeon (Gen. xlvi. 10; Ex. vi. 15).

O'hel (Heb. *a tent*, *tabernacle*, *house*, Ges.), one of the last five of the seven sons of Zerubbabel (1 Chr. iii. 20). HASADIAH.

Oil (Heb. *yitshâr*, *shemen*; Chal. *mĕshah* or *mĕshach*; Gr. *elaion*). I. Of the numerous substances, animal and vegetable, known to the ancients as yielding oil, the olive-berry (OLIVE) is most frequently mentioned in the Scriptures. The best oil is made from fruit gathered about November or December, when it has begun to change color, but before it has become black. The berry in the more advanced state yields more oil, but of an inferior quality.—1. *Gathering.* That neither the fruit nor the boughs of the tree might be injured, the fruit was either gathered by hand or shaken off carefully with a light reed or stick. After gathering and careful cleansing, the fruit was either at once carried to the press, which is recommended as the best course; or, if necessary, laid on tables with hollow trays made sloping, to allow the first juice to flow into other receptacles beneath, care being taken not to heap the fruit too much, and so prevent the free escape of the juice.—2. *Pressing.* To make oil, the fruit was either bruised in a mortar, crushed in a press loaded with wood or stones, ground in a mill, or trodden with the feet. Special buildings used for grape-pressing were used also for olive-pressing, and contained both the press and the receptacle for the pressed juice. The "beaten" oil (Ex. xxvii. 20, xxix. 40; Lev. xxiv. 2; Num. xxviii. 5) was probably made by bruising in a mortar. These processes, and also the place and the machine for pressing, are mentioned in the Mishna. (See also Is. lxiii. 3; Lam. i. 15; Joel ii. 24, iii. 13; Mic. vi. 15; Hag. ii. 16.) Oil-mills are often made of stone, and turned by hand. Others consist of a cylinder enclosing a beam, which is turned by a camel or other animal. (WINEPRESS.)—3. *Keeping.* Both olives and oil were kept in jars carefully cleansed; and oil was drawn out for use in horns or other small vessels. (CRUSE.) Oil of Tekoa was reckoned the best. Trade in oil was carried on with the Tyrians, by whom it was probably often reëxported to Egypt, whose olives do not for the most part produce good oil. Oil to the amount of 20,000 *baths* (2 Chr. ii. 10), or 20,000 measures (*cors*, 1 K. v. 11), was furnished by Solomon to Hiram. Direct trade in oil was also carried on between Egypt and Palestine (Ezr. iii. 7; Is. xxx. 6, lvii. 9; Ez. xxvii. 17; Hos. xii. 1).—II. Besides the use of olives themselves as food, common to all olive-producing countries, the principal uses of olive-oil may be thus stated. 1. *As food.* Dried wheat, boiled with either butter or oil, but more commonly the former, is a common dish for all classes in Syria. Oil was and is much used throughout Western Asia, instead of butter and lard, in cooking, &c. (FOOD.)—2. *Cosmetic.* As is the case generally in hot climates, oil was used by the Jews for anointing the body, e. g. after the bath, and giving to the skin and hair a smooth and comely appearance, e. g. before an entertainment. At Egyptian entertainments it was usual for a servant to anoint the head of each guest, as he took his seat (Deut. xxviii. 40; Ru. iii. 3; 2 Sam. xii. 30, &c.). (ANOINTING; MOURNING; OINTMENT; PERFUMES.)—3. *Funereal.* The bodies of the dead were anointed with oil by the Greeks and Romans, probably as a partial antiseptic, and a similar custom appears to have prevailed among the Jews. (ANOINTING; BURIAL.)—4. *Medicinal.* As oil is in use in many cases in modern MEDICINE, it is not surprising that it was much used among the Jews and other ancient nations for medicinal purposes. Celsus repeatedly speaks of the use of oil, especially old oil, applied externally with friction in fevers, and in many other cases. Josephus mentions that among the remedies employed in the case of Herod, he was put into a sort of oil-bath. Isaiah (i. 6) alludes to the use of oil as ointment in medical treatment; and it thus furnished a fitting symbol for use by our Lord's disciples in performing miraculous cures (Mk. vi. 13). (ANOINTING, I. 3.)—5. *Oil for light.* The oil for "the light" was expressly ordered to be olive-oil, "beaten" (Ex. xxv. 6, xxxv. 8, &c.; see above, I. 2). The quantity for the longest night is said to have been one-half *log* = about two-fifths of a pint. (CANDLESTICK; LAMP.)—6. *Ritual. a.* Oil was poured on, or mixed with the flour or meal used in meat-offerings, &c. (Ex. xxix. 2, 3, 40; Lev. vi. 15, 21, vii. 10, 12, xiv. 10 ff.; Num. vi. 15, vii., viii. 8). On the other hand, certain offerings were to be devoid of oil; the sin-offering (Lev. v. 11), and the offering of jealousy (Num. v. 15). The principle on which both the presence and the absence of oil were prescribed is clearly, that as oil is indicative of gladness, so its absence denoted sorrow or humiliation (Is. lxi. 3; Joel ii. 19; Rev. vi. 6). *b.* Kings, priests, and prophets, were anointed with oil or OINTMENT.—7. *a.* As so important in his living, the Jew was required to include oil among his first-fruit offerings (Ex. xxii. 29, xxiii. 16; Num. xviii. 12; Deut. xviii. 4; 2 Chr. xxxi. 5). *b.* Tithes of oil were also required (Deut. xii. 17; 2 Chr. xxxi. 5, &c.).—8. Shields, if covered with hide, were anointed with oil or grease previous to use (Is. xxi. 15). Shields of metal were perhaps rubbed over in like manner to polish them. Of the substances which yield oil, besides the olive-tree, MYRRH is the only one specially mentioned in Scripture (Esth. ii. 12).

Oil'-tree. The Hebrew words *'êts shemen* occur in Neh. viii. 15 (A. V. "pine-branches"), 1 K. vi. 23 ("olive-tree," marg. "trees of oil," or "oily trees"), and in Is. xli. 19 ("oil-tree"). From the passage in Nehemiah, where the *'êts shemen* is mentioned as distinct from the "olive-tree," it has been identified with the *zackum*-tree of the Arabs, which, according to Dr. J. D. Hooker, is the *Balanites Ægyptiaca*, a shrub or small tree, abundant in the plain of Jordan, and found all the way from the peninsula of India and the Ganges to Syria, Abyssinia, and the Niger. The zackum-oil is held in high repute by the Arabs for its medicinal properties. Dr. Hooker supposes the *Balanites Ægyptiaca* may possibly be the "Balm of Gilead." (SPICE 1.)—Mr. Tristram calls the *Balanites Ægyptiaca*, which he found near Jericho, "the false balsam," and describes it as "a thorny tree, with large olive-like fruit—the *zukkûm* of the natives—from which the false balm of Gilead, a sort of oil, is extracted and sold to the pilgrims" (*Land of Israel*, pp. 202, 203). Gesenius, Fürst, &c., regard the *'êts shemen* as the wild olive or oleaster (*Elæagnus angustifolia*), a tree bearing oblong fruit somewhat like an olive in appearance. OLIVE.

Zackum-tree (*Balanites Ægyptiaca*) — "Oil-tree."

Oint'ment (Heb. *shemen*, *rôkah* or *rôkach*, *mirkahath* or *mirkachath*, *mishhâh* or *mishchâh*, &c.; Gr. *muron*). The following list will point out the Scriptural uses of ointment:—1. *Cosmetic.* The Greek and Roman practice of ANOINTING the head and clothes on festive occasions prevailed also among the Egyptians, and appears to have had place among the Jews (Ru. iii. 3; Eccl. vii. 1, ix. 8; Prov. xxvii. 9, 16, &c.). Oil of myrrh, for like purposes, is mentioned Esth. ii. 12. Egyptian paintings represent servants anointing guests on their arrival at their entertainer's house, and alabaster vases exist which retain the traces of the ointment they were used to contain. (ALABASTER; OIL.)—2. *Funereal.* Ointments as well as OIL were used to anoint dead bodies and the clothes in which they were wrapped (Mat. xxvi. 12; Mk. xiv. 3, 8, xvi. 1; Lk. xxiii. 56; Jn. xii. 3, 7, xix. 40). (BURIAL.)—3. *Medicinal.* Ointment formed an important feature in ancient medical treatment (Is. i. 6). The mention of balm of Gilead and of eye-salve points to the same method of cure (Is. i. 6); Jer. viii. 22; Rev. iii. 18, &c.). (ANOINTING; MEDICINE.)—4. *Ritual.* Besides the OIL used in many ceremonial observances, a special ointment, made of pure myrrh and cassia (each 500 shekels = 250 ounces), sweet cinnamon and sweet calamus (each 250 shekels = 125 ounces), and a hin (about five quarts) of olive-oil, was appointed to be used in consecration (Ex. xxx. 23–33, xxix. 7, xxxvii. 29, xl. 9, 15). Strict prohibition was issued against using this unguent for any secular purpose, or on the person of a foreigner, and against imitating it in any way whatsoever (xxx. 32, 33). The weight of the oil in the mixture would be 12 lbs. 8 oz. English. A question arises, in what form were the other ingredients, and what degree of solidity did the whole attain? According to Maimonides, Moses, having reduced the solid ingredients to powder, steeped them in water till all the aromatic qualities were drawn forth. He then poured in the oil, and boiled the whole till the water was evaporated. The residuum thus obtained was preserved in a vessel for use. Another theory supposes all the ingredients to have been in the form of oil or ointment, and the measurement by weight of all, except the oil, seems to imply that they were in some solid form, but whether in an unctuous state or in that of powder cannot be ascertained. A process of making ointment, consisting, in part at least, in boiling, is alluded to in Job xli. 31. Kings, and also in some cases prophets, were, as well as priests, anointed with oil or ointment; but Scripture only mentions the fact as actually taking place in the cases of Saul, David, Solomon, Jehu, and Joash. It is evident that the sacred oil was used in the case of Solomon, and probably in the cases of Saul and David. (ANOINTING.) A person whose business it was to compound ointments in general was called an "apothecary" (Ex. xxx. 25, 35, xxxvii. 29; Neh. iii. 8; Eccl. x. 1; Ecclus. xxxviii. 9, xlix. 1), or "perfumer" (Ex. xxx. 25, marg.). The work was sometimes carried on by women "confectionaries" (1 Sam. viii. 13). In the Christian Church the ancient usage of anointing the bodies of the dead was long retained. The ceremony of Chrism or anointing was also added to baptism.

Ol'a-mus (L.) = MESHULLAM of the sons of Bani (1 Esd. ix. 30; comp. Ezr. x. 29).

* **Old Gate** (Neh. iii. 6, xii. 39), a gate of JERUSALEM, probably (so Kitto) at the N. E. corner. Others would place it in the middle of the N. wall.

Old Tes'ta-ment. This article (originally by Mr. Thrupp) treats (**A**) of the Text of the OLD TESTAMENT, (**B**) of its Interpretation, and (**C**) of the Quotations from the Old Testament in the New. (BIBLE; CANON; INSPIRATION.)—**A.** *Text of the Old Testament.* 1. *History of the Text.* After the completion of the Canon no additions to any part of the O. T. could be legitimately made, the sole object of those who transmitted and watched over it being thenceforth to preserve that which was already written. Of the care, however, with which the text was transmitted we have to judge, almost entirely, by the phenomena which it and the versions derived from it now present, rather than from any recorded facts respecting it. There can be little doubt that the text was ordinarily written on skins, rolled up into volumes, like the modern synagogue-rolls (Ps. xl. 7; Jer. xxxvi. 14; Zech. v. 1; Ez. ii. 9). The original character in which the text was expressed is that still preserved to us, with the exception of four letters, on the Maccabean coins (MONEY), and having a strong affinity to the Samaritan character. At what date this was exchanged for the present Aramaic or square character is still as undetermined, as it is at what date the use of the Aramaic language in Palestine superseded that of the Hebrew. The Old Jewish tradition, repeated by Origen and Jerome, ascribed the change to EZRA. (WRITING.). No vowel-points were attached to the text; they were, through all the early period of its history, entirely unknown. Convenience had indeed, at the time when the later books of the O. T. were written, suggested a larger use of the *matres lectionis* (L. = *mothers* [*or sources*] *of* correct *reading*, a name given to the consonants א [ALEPH], ו [*vâv* or VAU], and י [*yôd* or JOD] from their being used to represent the vowels *a*, *u*, *i*, and thus guide to a correct pronunciation of words, Nordheimer's *Heb. Grammar*, § 9): it is thus that in those books we find them introduced into many words that had been previously spelt without them. There is reason to think that in the text of the O. T., as originally written, the words were generally, though not uniformly, divided. Of the Phenician inscriptions, though the majority proceed continuously, some have a point after every word, except when the words are closely connected. The same point is used in the Samaritan manuscripts. The practice of separating words by spaces instead of points probably came in with the square writing. Of ancient date, probably, are also the separations between the lesser *parshiyôth* or sections; whether made, in the case of the more important divisions, by the commencement of a new line, or, in the case of the less important, by a blank space within the line. These lesser and earlier *parshiyôth*, of which there are in the Pentateuch 669, must not be confounded with the greater and later *parshiyôth*, or Sabbath-lessons, which are first mentioned in the Masorah. The name *parshiyôth* is in the Mishna applied to the divisions in the Prophets as well as to those in the Pentateuch. Hupfield has found that they do not always coincide with the *capitula* (L. = *chapters*, or *sections*) of Jerome. That they are nevertheless more ancient than his time is shown by the mention of them in the Mishna. In the absence of evidence to the contrary, their disaccordance with the *kâtsin* (= *sections*) of the Samaritan Pentateuch, which are 966 in number, seems to indicate that they had an historical origin; and they may possibly date from the period when the O. T. was first transcribed in the square character. Of any logical division, in the written text, of the prose of the O. T. into *pĕsûkim*, or verses, we find in the Talmud no mention; and even in the existing synagogue-rolls such division is generally ignored. In the poetical books, the *pĕsûkîm* mentioned in the Talmud correspond to the poetical lines, not to our modern verses; and it is probable both from some expressions of Jerome, and from the analogous practice of other nations, that the poetical text was written stichometrically. The two *earliest* documents which directly bear upon the history of the Hebrew text, are the SAMARITAN PENTATEUCH, and the SEPTUAGINT. In the translations of Aquila and the other Greek interpreters, the fragments of whose works remain to us in the Hexapla, we have evidence of the existence of a text differing but little from our own: so also in the Targums of Onkelos and Jonathan. A few centuries later we have, in the Hexapla, additional evidence to the same effect in Origen's transcriptions of the Hebrew text. And yet more important are the proofs of the firm establishment of the text, and of its substantial identity with our own, supplied by the translation of Jerome, who was instructed by the Palestinian Jews, and mainly relied upon their authority for acquaintance not only with the text itself, but also with the traditional unwritten vocalization of it. This brings us to the middle of the Talmudic period. The learning of the schools formed in Jerusalem about the time of our Saviour by Hillel and Shammai was preserved, after the destruction of the city, in the academies of Jabneh, Sepphoris, Cesarea, and Tiberias. The great pillar of the Jewish literature of this period was R. Judah the Holy, to whom is ascribed the compilation of the *Mishna*, the text of the Talmud, and who died about A. D. 220. After his death there grew into repute the Jewish academies of Sura, Nahardea, and Pum-Beditha, on the Euphrates. The twofold *Gemara*, or commentary, was now appended to the Mishna, thus completing the Talmud. The Jerusalem Gemara proceeded from the Jews of Tiberias, probably toward the end of the fourth century: the Babylonian from the academies on the Euphrates, perhaps by the end of the fifth. That along with the task of collecting and commenting on their various legal traditions, the Jews of these several academies would occupy themselves with the text of the sacred writings is in every way probable; and is indeed shown by various Talmudic notices. In these the first thing to be remarked is the entire absence of allusion to any such glosses of interpretation as those which, from having been previously noted on the margins of MSS., had probably been loosely incorporated into the Samaritan Pentateuch and the Septuagint. Interpretation, properly so called, had become the province of the Targumist (VERSIONS, ANCIENT [TARGUM]), not of the transcriber; and the result of the entire divorce of interpretation from transcription had been to obtain greater security for the transmission of the text in its purity. In place, however, of such glosses of interpretation had crept in the practice of reading some passages differently from the way in which they were written, in order to obtain a play of words, or to fix them artificially in the memory. But these traditional and confessedly apocryphal readings were not allowed to affect the written text. The care of the Talmudic doctors for the text is shown by the pains with which they counted up the number of verses in the different books, and computed which were the middle verses, words, and letters in the Pentateuch and in the Psalms. The scrupulousness with which the Talmudists noted what they deemed the truer readings, and yet abstained from introducing them into the text, indicates at once both their diligence in scrutinizing the text and their care in guarding it. Critical procedure is also evinced in their rejection of manuscripts which were found not to agree with others in their readings; and the rules given with reference to the transcription and adoption of manuscripts attest the care bestowed upon them. The Talmud further makes mention of the euphemistic *Kĕrîs* (or marginal readings), which are still noticed in our Bibles, e. g. at 2 K. vi. 25. It also reckons six instances of extraordinary points placed over certain words, e. g. over the Heb. *êlâyv* (A. V. "to him") at Gen. xviii. 9; and of some of them it furnishes mystical explanations. It is after the Talmudic period that Hupfeld places the introduction into the text of the two large points (: in Hebrew *Sôph-pâsûk*) to mark the end of each verse. Coeval, perhaps, with the use of the *Sôph-pâsûk* is that of the *Makkêph*, or hyphen, to unite words that are so closely conjoined as to have but one accent between them. Such modifications of the text as these were the precursors of the new method of dealing with it which constitutes the work of the Masoretic period. It is evident from the notices of the Talmud that oral traditions had been gradually accumulating respecting both the integrity of particular passages of the text itself, and also the manner in which it was to be read. This vast heterogeneous mass of traditions and criticisms, compiled and embodied in writing, forms what is known as the *Mâsôrâh*, i. e. *Tradition*. Buxtorf ranges its contents under the three heads of observations respecting the verses, words, and letters of the sacred text. As to the *verses*, the Masorets recorded how many were in each book, and the middle verse in each: also how many verses began with particular letters, or began and ended with the same word, or contained a particular number of words and letters, or particular words a certain number of times, &c. As to the *words*, they recorded the *Kèrîs* (Heb. *kĕrî* = a word *read* or a reading [now placed in the margin] to be used instead of that in the text) and *Chèthîbs* (Heb. *cĕthîb* = a word *written*, or a textual reading), where different words were to be read from those contained in the text, or where words were to be omitted or supplied. They noted that certain words were to be found so many times in the beginning, middle, or end of a verse, or with a particular construction or meaning. They noted also of particular words, and this especially in cases where mistakes in transcription were likely to arise, whether they were to be written *plenè* (= *fully*) or *defectivè* (= *defectively*), i. e. with or without the *màtres lectionis* (see above): also their vocalization and accentuation, and how many times they occurred so vocalized or accented. As to the *letters*, they computed how often each letter of the alphabet occurred in the O. T.: they noted fifteen instances of letters stigmatized with the extraordinary points: they commented also on all the unusual letters, viz. the *majusculæ* (L. *somewhat larger*), which they variously computed; the *minusculæ* (*somewhat smaller*), of which they reckoned thirty-three; the *suspensæ* (*suspended*), four in number; and the *inversæ* (*inverted*), of which there are eight or nine. The most valuable feature of the *Mâsôrâh* is undoubtedly its collection of *Kĕrîs*. The first rudiments of this collection meet us in the Talmud. It seems clear that the *Kĕrîs* in all cases represent the readings which the Masorets themselves approved as correct. The *Mâsôrâh* furnishes also eighteen instances of what it calls "Correction of the scribes." The real import of this is doubtful. Furthermore the *Mâsôrâh* contains certain "Conjectures," which it does not raise to the dignity of *Kĕrîs*, respecting the true reading in difficult passages. The *Mâsôrâh* was originally preserved in distinct books by itself. A plan then arose of transferring it to the margins of the MSS. of the Bible. For this purpose large curtailments were necessary. The *Mâsôrâh* is now distinguished into the *Masora magna* (= *large Mâsôrâh*) and the *Masora parva* (= *small Mâsôrâh*), the latter being an abridgment of the former, including all the *Kĕrîs* and other compendious observations, and usually printed in Hebrew Bibles at the foot of the page. The *Mâsôrâh* itself was but one of the fruits of the labors of the Jewish doctors in the Masoretic period. A far more important work was furnishing the text with vowel-marks, by which the traditional pronunciation of it was imperishably recorded. That the insertion of the Hebrew vowel-points was post-Talmudic is shown by the absence from the Talmud of all reference to them. The vowel-marks are referred to in the *Mâsôrâh*; and as they are all mentioned by R. Judah Chiug, in the beginning of the eleventh century, they must have been perfected before that date. (WRITING.) Contemporaneous with the written vocalization was the accentuation of the text. The import of the accents was, as Hupfeld has shown, essentially rhythmical: hence they had from the first both a logical and a musical significance. Besides the evidences of various readings contained in the *Kĕrîs* of the *Mâsôrâh*, we have two lists of different readings purporting or presumed to be those adopted by the Palestinian and Babylonian Jews respectively. The first of these was printed by R. Jacob ben Chayim in the Bomberg Bible (Venice, 1525–'6). The different readings are 216 in number, generally of but little importance. The other is the result of a collation of

MSS. made in the eleventh century by two Jews, R. Aaron ben Asher, a Palestinian, and R. Jacob ben Naphtali, a Babylonian. The differences, 864 in number, relate to the vowels, the accents, the *Makkeph* (or hyphen), and once (Cant. viii. 6) to the division of one word into two. From the end of the Masoretic period onward, the *Mâsórâh* became the great authority by which the text given in all the Jewish MSS. was settled.—2. *Manuscripts.* The O. T. MSS. known to us fall into two main classes: Synagogue-rolls and MSS. for private use. Of the latter, some are written in the square, others in the rabbinic or cursive character. The synagogue-rolls contain, separate from each other, the Pentateuch, the *Haphtârôth*, or appointed sections of the Prophets, and the so-called *Mĕgillóth*, viz. Canticles, Ruth, Lamentations, Ecclesiastes, and Esther. (BIBLE, III., IV.) The text of the synagogue-rolls is written without vowels, accents, or *soph-pâsûks:* the greater *parshîyóth* are not distinguished, nor yet, strictly, the verses; these last are indeed often slightly separated, but the practice is against the ancient tradition. The rules prescribed for preparing the skin or parchment, and for writing these rolls, are exceedingly minute, and have probably contributed much to preserve the text in its integrity. The two modifications of the square character in which these rolls are written are distinguished by the Jews as the *Tam* and the *Velshe*, i. e., probably, the *Perfect* and the *Foreign.* The synagogue-rolls are not sold. Private MSS. in the square character are in the book-form, either on parchment or on paper, and of various sizes, from folio to 12mo. Some contain the Hebrew text alone; others add the Targum, or an Arabic or other translation, either interspersed with the text or in a separate column, occasionally in the margin. The upper and lower margins are generally occupied by the *Mâsôrâh*, sometimes by rabbinical commentaries, &c. The date of a MS. is ordinarily given in the subscription; but as the subscriptions are often concealed in the *Mâsôrâh* or elsewhere, it is occasionally difficult to find them: occasionally also it is difficult to decipher them. Even when found and deciphered, they cannot always be relied on. No satisfactory criteria have been yet established by which the ages of MSS. are to be determined. Few existing MSS. are supposed to be older than the twelfth century. Kennicott and Bruns assigned one of their collation (No. 590) to the tenth century; De Rossi dates it A. D. 1018; on the other hand, one of his own (No. 634) he adjudges to the eighth century. It is usual to distinguish in these MSS. three modifications of the square character: viz. a Spanish writing, upright and regularly formed; a German, inclined and sharp-pointed; and a French and Italian, intermediate between the two preceding. One important distinction between the Spanish and German MSS. consists in the difference of order in which the books are generally arranged. The former follow the *Mâsôrâh*, placing the Chronicles before the rest of the Hagiographa: the latter conform to the Talmud, placing Jeremiah and Ezekiel before Isaiah, and Ruth, separate from the other *Mĕgillóth*, before the Psalms. Private MSS. in the rabbinic character are mostly on paper, and are of comparatively late date. Of the 581 Jewish MSS. collated by Kennicott, not more than 102 give the O. T. complete; with those collated by De Rossi the case is similar. Kennicott and De Rossi collated 490 MSS. of Genesis, 549 of the Mĕgillôth collectively, 495 of the Psalms, 172 (the fewest) of Ezra and Nehemiah, 211 of Chronicles, more than 1,100 in all, the greatest number containing Esther. Since the days of Kennicott and De Rossi modern research has discovered various MSS. beyond the limits of Europe, many of them of little critical value. Those found in China are not essentially different from the MSS. previously known in Europe; that brought by Buchanan from Malabar is now supposed to be a European roll. It is different with some of the Hebrew and Rabbinic MSS. examined by Pinner at Odessa. One of these MSS. (A. No. 1), a Pentateuch roll, unpointed, brought from Derbend in Daghestan, appears by the subscription to have been written previously to the year A. D. 580; and, if so, is the oldest known Biblical Hebrew MS. in existence. Another of these MSS. (B. No. 3) containing the Prophets, on parchment, in small folio, although only dating, according to the inscription, from A. D. 916, and furnished with a *Mâsôrâh*, is a yet greater treasure. Its vowels and accents are wholly different from those now in use, both in form and in position, being all above the letters: they have accordingly been the theme of much discussion among Hebrew scholars. In both these MSS. of Pinner the forms of the letters are remarkable; and similar peculiarities are found in some of the other Odessa MSS. The Samaritan MSS. collated by Kennicott, are all in the book-form, but sufficiently represent the text of the SAMARITAN PENTATEUCH.—3. *Printed Text.* The history of the printed text of the Hebrew Bible commences with the early Jewish editions of the separate books. First appeared the Psalter, in 1477, probably at Bologna, in 4to, with Kimchi's commentary interspersed among the verses. Only the first four psalms had the vowel-points, and these but clumsily expressed. At Bologna there subsequently appeared, in 1482, the Pentateuch, in folio, pointed, with the Targum and the commentary of Rashi; and the five *Mĕgillôth* (BIBLE, III. 3, *b*), in folio, with the commentaries of Rashi and Aben Ezra. From Soncino, near Cremona, issued in 1486 the Former and Later Prophets, in 2 vols., folio, unpointed, with Kimchi's commentary; also the *Mĕgillôth*, with the prayers of the Italian Jews, in 4to. In 1487 the Hagiographa appeared at Naples in two volumes, pointed, but unaccentuated, with Rabbinical commentaries. Thus every separate portion of the Hebrew Bible was printed in Italy (at Bologna, Soncino, or Naples) before any complete edition of it appeared. The first entire Hebrew Bible was printed at Soncino in 1488. The edition is in folio, pointed, and accentuated. Nine copies only of it are now known, of which one belongs to Exeter College, Oxford, England. The earlier printed portions were perhaps the basis of the text. This was followed, in 1494, by the 4to or 8vo edition printed by Gerson at Brescia, remarkable as the edition from which Luther's German translation was made. This edition, along with the preceding, formed the basis of the first edition, with the *Mâsôrâh*, Targums, and Rabbinical comments, printed by Bomberg at Venice in 1518, folio, under the editorship of the converted Jew, Felix del Prato, who appears to have used also MSS. in aid. This edition was the first to contain the *Masora magna*, and the various readings of Ben Asher and Ben Naphtali. After the Brescian, the next primary edition was that contained in the Complutensian Polyglot, published at Complutum (i. e. Alcala, near Madrid), in Spain, at the expense of Cardinal Ximenes, in six volumes, folio, dated 1514–17, but not issued till 1522. The Hebrew is pointed, but unaccentuated:

it was taken from seven MSS., which are still preserved in the University Library at Madrid. To this succeeded an edition which has had more influence than any on the text of later times—the Second Rabbinical Bible, printed by Bomberg at Venice, 4 vols., folio, 1525–6. The editor was the learned Tunisian Jew, R. Jacob ben Chayim. The great feature of his work lay in the correction of the text by the precepts of the *Mâsôrâh*, in which he was profoundly skilled, and on which, as well as on the text itself, his labors were employed. The Royal or Antwerp Polyglot, printed by Plantin, 8 vols., folio, 1569–72, at the expense of Philip II. of Spain, and edited by Arias Montanus and others, took the Complutensian as the basis of its Hebrew text, but compared this with one of Bomberg's, so as to produce a mixture of the two. This text was followed both in the Paris Polyglot of Le Jay, 9 vols., folio, 1645, and in Walton's Polyglot, London, 6 vols., folio, 1657. A text compounded of several of the preceding was issued by the Leipsic Professor, Elias Hutter, at Hamburg, folio, 1587: it was intended for students, the servile letters being distinguished from the radicals by hollow type. A special mention is also due to the labors of the elder Buxtorf, who carefully revised the text after the *Mâsôrâh*, publishing it in 8vo at Basle, 1611, and again, after a fresh revision, in his valuable Rabbinical Bible, 2 vols., folio, 1618–19. Neither Hutter's nor Buxtorf's text was without its permanent influence; but the Hebrew Bible which became the standard to subsequent generations was that of Joseph Athias, a learned rabbi and printer at Amsterdam. His text was based on a comparison of the previous editions with two MSS.; one bearing date 1299, the other a Spanish MS. boasting an antiquity of 900 years. It appeared at Amsterdam, 2 vols., 8vo, 1661, with a preface by Leusden, professor at Utrecht; and again, revised afresh, in 1667. These Bibles were much prized for their beauty and correctness, and the States-General of Holland conferred on Athias a gold chain and medal. The progeny of the text of Athias was as follows:—*a.* That of Clodius, Frankfort-on-Maine, 8vo, 1677; reprinted, with alterations, 8vo, 1692, 4to, 1716. *b.* That of Jablonski, Berlin, large 8vo or 4to, 1699; reprinted, but less correctly, 12mo, 1712. *c.* That of Van der Hooght, Amsterdam and Utrecht, 2 vols., 8vo, 1705. This edition, of good reputation for its accuracy, but above all for the beauty and distinctness of its type, deserves special attention as constituting our present *textus receptus* (= Received Text). *d.* That of Opitz, Kiel, 4to, 1709. *e.* That of J. H. Michaelis, Halle, 8vo and 4to, 1720. The modern editions of the Hebrew Bible now in use are all based on Van der Hooght.—4. *Critical Labors and Apparatus.* The history of the criticism of the text, already brought down to the period of the Masorets and their immediate successors, must be here resumed. In the early part of the thirteenth century, R. Meir Levita, a native of Burgos and inhabitant of Toledo, known by abbreviation as Haramah, by patronymic as Todrosius, wrote a critical work on the Pentateuch called *The Book of the Mâsôrâh the Hedge of the Law*, in which he endeavored, by a collation of MSS., to ascertain the true reading in various passages. At a later period R. Menahem de Lonzano collated ten MSS., chiefly Spanish, some of them five or six centuries old, with Bomberg's 4to Bible of 1544. The results were given in the work "Light of the Law," printed at Venice, 1618. They relate only to the Pentateuch. A more important work was that of R. Solomon Norzi, of Mantua, in the seventeenth century, "Repairer of the Breach:" a copious critical commentary on the whole of the O. T., drawn up with the aid of MSS. and editions of the *Mâsôrâh*, Talmud, and all other Jewish resources within his reach. In 1746 expectations were raised by the *Prolegomena* of Houbigant, of the Oratory at Paris; and in 1753 his edition appeared, splendidly printed, in 4 vols., folio. The text was that of Van der Hooght, divested of points, and of every vestige of the *Mâsôrâh*. In the notes copious emendations were introduced from the Samaritan Pentateuch, twelve Hebrew MSS., the LXX., and other ancient versions, and much critical conjecture. In the same year, 1753, appeared at Oxford Kennicott's first Dissertation on the state of the Printed Text: the second followed in 1759. The result of these and of the author's subsequent annual reports was a subscription of nearly 10,000*l.* to defray the expenses of a collation of Hebrew MSS. throughout Europe, which was performed from 1760 to 1769, partly by Kennicott himself, but chiefly, under his direction, by Professor Bruns of Helmstadt and others. The collation extended in all to 581 Jewish and 16 Samaritan MSS., and 40 printed editions, Jewish works, &c.; of which, however, only about half were collated throughout, the rest in select passages. The fruits appeared at Oxford in 2 vols., folio, 1776–80; the text is Van der Hooght's, unpointed; the various readings are given below; comparisons are also made of the Jewish and Samaritan texts of the Pentateuch, and of the parallel passages in Samuel and Chronicles, &c. Expectation was disappointed. A large part of the various readings had reference to the omission or insertion of the *matres lectionis* (see above, under § 1), and many of the rest obviously represented only the mistakes of separate transcribers. The labors of Kennicott were supplemented by those of De Rossi, professor at Parma. His plan differed materially from Kennicott's: he confined himself to a specification of the various readings in select passages; but for these he supplied also the critical evidence from the ancient versions, and from all the various Jewish authorities. He collected in his library 1,031 MSS., of which he collated 617 (some of them before collated by Kennicott); he collated 134 extraneous MSS., that had escaped Kennicott's fellow-laborers; he recapitulated Kennicott's various readings, and examined well those of the printed editions. Thus for the passages on which it treats, the evidence in De Rossi's work (4 vols., 4to, Parma, 1784–8; another volume, 1798; without the text) may be regarded as almost complete. A small Bible, with the text of Reineccius, and a selection of the more important readings of Kennicott and De Rossi, was issued by Döderlein and Meisner at Leipsic, 8vo, 1798. It is printed (except some copies) on bad paper, and is reputed very incorrect. A better critical edition is that of Jahn, Vienna, 4 vols., 8vo, 1806. The first attempt to turn the new critical collations to public account was made by Boothroyd, in his unpointed Bible, with various readings and English notes, Pontefract (in Yorkshire, England), 4to, 1810–16, at a time when Houbigant's principles were still in the ascendant. This was followed by Rev. George Hamilton's *Codex Criticus of the Hebrew Bible* (London, 1821, 8vo), modelled on the plan of the N. T. of Griesbach. The most important contribution toward the formation of a revised text that has yet appeared is Dr. Samuel Davidson's *Hebrew Text of the O. T. revised from Critical Sources*

1855. It presents a convenient epitome of the more important various readings of the MSS., and of the *Mâsôrâh*, with the authorities for them. But comparatively little has yet been done for the systematic criticism of the Hebrew text from the ancient versions, or for any collection of the conjectural emendations of the Hebrew text proposed by various scholars during the last hundred years.—5. *Principles of Criticism.* The method of procedure required in the criticism of the O. T. is widely different from that practised in the criticism of the N. T. The Received Text of the O. T. is a far more faithful representation of the genuine Scripture, but, on the other hand, the means of detecting and correcting the errors contained in it are more precarious, the results are more uncertain, and the ratio borne by the value of the diplomatic evidence of MSS. to that of a good critical judgment and sagacity is greatly diminished. In endeavoring to establish the true text, we must first have recourse to the direct testimony of the MSS. Where the MSS. disagree, it has been laid down as a canon that we ought not to let the mere numerical majority preponderate, but should examine what is the reading of the earliest and best. The MSS. lead us for the most part only to our first sure standing-ground, the Masoretic text; in other words, to the average written text of a period later by a thousand or fifteen hundred years than the latest book of the O. T. In ascending upward from the Masoretic text, our first critical materials are the Masoretic *Kĕrîs*, valuable as witnesses to the preservation of many authentic readings, yet possibly, in particular instances, only unauthorized conjectures. A *Kĕrî* therefore is not to be received in preference to a *Chĕthîb*, unless confirmed by other sufficient evidence, external or internal; a difficult reading in the text is to be preferred to an easy one in the *Kĕrî*, which latter may be but an arbitrary softening down of the genuine text. The express assertions of the *Mâsôrâh*, as also of the Targum, respecting the true reading in particular passages, are of course important. From these we ascend to the Latin version of Jerome. Dependent as he was, for his knowledge of the Hebrew text and every thing respecting it, on the Palestinian Jews, and accurate as are his renderings, Mr. Thrupp regards a Hebrew reading which can be shown to have been received by Jerome, if sanctioned or countenanced by the Targum, as so far to be preferred to one upheld by the united testimony of all MSS. whatever. Yet this Latin version itself needs critical revision. (VULGATE, THE.) The fragments of the Greek versions of Aquila, Symmachus, and Theodotion—the Syriac (VERSIONS, ANCIENT [SYRIAC]), though apparently made too much under the influence of the Septuagint—the Targums (VERSIONS, ANCIENT [TARGUM]), though too often paraphrastic—all furnish most important material for the correction of the Masoretic text; and their cumulative evidence, when they all concur in a reading different from the Masoretic, is very strong. The SEPTUAGINT itself, venerable for its antiquity, but on various accounts untrustworthy in the readings which it represents, must be treated for critical purposes in the same way as the Masoretic *Kĕrîs*. The presence of any Hebrew reading in it can pass for little, unless it can be independently shown to be probable that that reading is the true one; but in confirming a Masoretic reading against which later testimonies militate, the authority of the Septuagint, on account of its age, necessarily stands high. Similar remarks would seem to apply to the critical use of the SAMARITAN PENTATEUCH: it is, however, doubtful whether that document be of any real additional value. In the case of the O. T., unlike that of the N. T., another source of emendations is generally allowed, viz. critical conjecture. The argument for this is, that the oldest version (the LXX.) is nearly two centuries younger than the latest book of the O. T.; and as the history of the Hebrew text seems to show that the care with which its purity has been guarded has been continually increasing, so its few corruptions would be most likely to occur in the earliest periods. The comparative purity of the Hebrew text is probably different in different parts of the O. T. In the revision of Dr. Davidson, who has generally restricted himself to the admission of corrections warranted by MS., Masoretic, or Talmudic authority, those in the book of Genesis do not exceed eleven; those in the Psalms are proportionately three times as numerous; those in the historical books and the Prophets are proportionately more numerous than those in the Psalms. (ABIJAH 1; AHAZIAH 2; ANAH; ARAUNAH; BASHEMATH; CENSUS; DEUTERONOMY, B.; HEZEKIAH; JEHOIACHIN; NUMBER, &c.) In all emendations of the text, whether made with the aid of the critical materials which we possess, or by critical conjecture, it is essential that the proposed reading be one from which the existing reading may have been derived: hence the necessity of attention to the means by which corruptions might be introduced into the text. One letter might be accidentally exchanged by a transcriber for another. Words, or parts of words, might be repeated; or they might be dropped, especially when they ended like those that preceded. Occasionally a letter may have travelled from one word, or a word from one verse, to another. Wilful corruption of the text on polemical grounds has also been occasionally charged upon the Jews; but the allegation has not been proved, and their known reverence for the text militates against it. To the criticism of the vowel-marks the same general principles must be applied as to that of the consonants. Even Hitzig, who does not generally err on the side of caution, holds that the vowel-marks have in general been rightly fixed by the Masorets. On the whole, the Masoretic text is to be deemed worthy of confidence, yet emendations of it, which can be fairly established by sufficient evidence, are not to be refused.—**B.** *Interpretation of the Old Testament.* 1. *History of the Interpretation.* At the period of the rise of Christianity two opposite tendencies had manifested themselves in the interpretation of the O. T. among the Jews; the one to an extreme literalism, the other to an arbitrary allegorism. The former of these was mainly developed in Palestine, where the Law of Moses was, from the nature of things, most completely observed. The Jewish teachers, acknowledging the obligation of that law in its minutest precepts, but overlooking the moral principles on which those precepts were founded and which they should have unfolded from them, there endeavored to supply by other means the imperfections inherent in every law in its mere literal acceptation (Mat. xv., xxiii.) (PHARISEES.) On the other hand, at ALEXANDRIA the allegorizing tendency prevailed. Germs of it had appeared in the apocryphal writings, as where in Wis. xviii. 24 the priestly vestments of Aaron had been treated as symbolical of the universe; but it culminated in Philo, who, in the persons and things mentioned in the writings of Moses, traces, without denying the outward reality of the narrative, the mystical designations of different abstract qualities and aspects of the invisible. The Alexandrian interpreters were striving to vindicate for the Hebrew Scriptures a new dignity in the eyes of the Gentile world, by showing that Moses had anticipated all the doctrines of the philosophers of Greece. (PHILOSOPHY.) It must not be supposed that the Palestinian literalism and the Alexandrian allegorism ever remained entirely distinct. In fact the two extremes of literalism and arbitrary allegorism, in their neglect of the direct moral teaching and prophetical import of Scripture, had too much in common not to mingle readily the one with the other. And thus we may trace the development of the two distinct yet coexistent spheres of *Hălâchâh* and *Haggâdâh*, in which the Jewish interpretation of Scripture, as shown by the later Jewish writings, ranged. The former (= *repetition*, *following*) embraced the traditional legal determinations for practical observance: the latter (= *discourse*) the unrestrained interpretation, of no authentic force or immediate practical interest. The earliest Christian non-apostolic treatment of the O. T. was necessarily much dependent on that which it had received from the Jews. The Alexandrian allegorism reappears the most fully in the fanciful epistle of Barnabas; but it influenced also the other writings of the subapostolic Fathers. Even the Jewish cabbalism passed to some extent into the Christian Church, and is said to have been largely employed by the Gnostics. But this was not to last. Irenæus, himself not altogether free from it, raised his voice against it; and Tertullian well laid it down as a canon that the words of Scripture were to be interpreted only in their logical connection, and with reference to the occasion on which they were uttered. In another respect all was changed. The Christian interpreters by their belief in Christ stood on a vantage-ground for the comprehension of the whole burden of the O. T. to which the Jews had never reached; and thus, however they may have erred in the details of their interpretations, they were generally conducted by them to the right conclusions in regard of Christian doctrine. The view held by the Christian Fathers, that the whole doctrine of the N. T. had been virtually contained and foreshadowed in the Old, generally induced the search in the O. T. for such Christian doctrine rather than for the old philosophical dogmas. Their general convictions were doubtless here more correct than the details which they advanced; and it would be easy to multiply from the writings of Justin, Tertullian, or Irenæus, typical interpretations that could no longer be defended. It was at ALEXANDRIA that definite principles of interpretation were first laid down by the most illustrious and influential teachers in the Christian Church. Clement of Alexandria, who probably died about A. D. 220, led the way. He held that in the Jewish law a fourfold import was to be traced; literal, symbolical, moral, prophetical. Of these the second was the relic of the philosophical element that others had previously engrafted on the Hebrew Scriptures. Clement was succeeded by his scholar Origen. With him biblical interpretation showed itself more decidedly Christian; and while the wisdom of the Egyptians, moulded anew, became the permanent inheritance of the Church, the distinctive symbolical meaning which philosophy had placed upon the O. T. disappeared. Origen recognizes, in Scripture, as it were, a body, soul, and spirit, answering to the body, soul, and spirit of man: the first serves for the edification of the simple, the second for that of the more advanced, the third for that of the perfect. The reality and the utility of the first, the letter of Scripture, he proves by the number of those whose faith is nurtured by it. The second, which is in fact the moral sense of Scripture, he illustrates by the interpretation of Deut. xxv. 4 in 1 Cor. ix. 9. The third, however, is that on which he principally dwells, showing how the Jewish Law, spiritually understood, contained a shadow of good things to come (Rom. xi. 4, 5; 1 Cor. x. 11; Gal. iv. 21–31; Heb. viii. 5). Both the spiritual and (to use his own term) the psychical meaning he held to be always present in Scripture: the bodily not always. Origen's own expositions of Scripture were, no doubt, less successful than his investigations of the principles on which it ought to be expounded. Yet as the appliances which he brought to the study of Scripture made him the father of biblical criticism, so of all detailed scriptural commentaries his were the first; a fact not to be forgotten by those who would estimate aright their several merits and defects. The value of Origen's researches was best appreciated by Jerome, who lived about A. D. 331–420. He adopted and repeated most of Origen's principles; but he exhibited more judgment in the practical application of them: he devoted more attention to the literal interpretation, the basis of the rest, and he brought also larger stores of learning to bear upon it. With Origen he held that Scripture was to be understood in a threefold manner, literally, tropologically (i. e. morally), mystically: the first meaning was the lowest, the last the highest. But elsewhere he gave a new threefold division of Scriptural interpretation, identifying the ethical with the literal or first meaning, making the allegorical or spiritual meaning the second, and maintaining that, thirdly, Scripture was to be understood "according to the blessedness of things to come." The influence of Origen's writings was supreme in the Greek Church for 100 years after his death. Toward the end of the fourth century, Diodorus, bishop of Tarsus, previously a presbyter at Antioch, wrote an exposition of the whole of the O. T., attending only to the letter of Scripture. Of the disciples of Diodorus, Theodore of Mopsuestia pursued an exclusively grammatical interpretation into a decided rationalism, rejecting the greater part of the prophetical reference of the O. T., and maintaining it to be only applied to our Saviour by way of accommodation. Chrysostom, another disciple of Diodorus, followed a sounder course, rejecting neither the literal nor the spiritual interpretation, but bringing out with much force from Scripture its moral lessons. He was followed by Theodoret, who interpreted, with diligence and soberness, both literally and historically, and also allegorically and prophetically. In the Western Church the influence of Origen, if not so unqualified at the first, was yet permanently greater than in the Eastern. Hilary of Poitiers is said by Jerome to have drawn largely from Origen in his Commentary on the Psalms. But in truth, as a practical interpreter, he greatly excelled Origen; carefully seeking out not what meaning the Scripture might bear, but what it really intended, and drawing forth the evangelical sense from the literal with cogency, terseness, and elegance. Here too Augustine, though he lacked acquaintance with Hebrew, stood somewhat in advance of Origen; carefully preserving in its integrity the literal sense of the historical narrative of Scripture as the substructure of the mystical, lest otherwise the latter should prove to be but a building in the air. But whatever advances had been made in the treatment of O. T. Scripture by the Latins since the days of Origen were unhappily not perpetuated. We may see this in the Morals of Gregory (Pope of Rome, A. D. 590–604) on the Book of Job; the last great independent work of a Latin Father. Three senses of the sacred text are here recognized and pursued in separate threads: the historical and literal, the allegorical, and the moral. But the three have hardly any mutual connection: the very idea of such a connection is ignored. The allegorical interpretation is entirely arbitrary; and the moral interpretation differs from the allegorical only in its aim, to edify the Church by referring the language to the inward workings of the soul instead of setting forth by it the history of Christ. Such was the general character of the interpretation which prevailed through the middle ages, during which Gregory's work stood in high repute. The mystical sense of Scripture was entirely divorced from the literal. The first impulse to the new investigation of the literal meaning of the text of the O. T. came from the great Jewish commentators, mostly of Spanish origin, of the eleventh and following centuries; Rashi († 1105), Aben Ezra († 1167), Kimchi († 1240), and others. Following in the wake of these, the converted Jew Nicolaus of Lyre, near Evreux, in Normandy († 1341), produced his Postillæ Perpetuæ on the Bible, in which, without denying the deeper meanings of Scripture, he justly contended for the literal as that on which they all must rest. Exception was taken to these a century later by Paul of Burgos, also a converted Jew († 1435), who upheld, by the side of the literal, the traditional interpretations, to which he was probably at heart exclusively attached. But the very arguments by which he sought to vindicate them showed that the recognition of the value of the literal interpretation had taken firm root. The Restoration of Letters and the Reformation helped it forward. Luther held that the best philologist was also the best theologian. That grammatical scholarship is not indeed the only qualification of a sound theologian, the German commentaries of the last hundred years have abundantly shown; yet immense service has been rendered to the interpretation of the O. T. by the labors and learning of modern German scholars, both neological and evangelical, as well as by the studies and practical skill of the theologians and exegetes of Great Britain and America.—2. *Principles of Interpretation.* From the foregoing sketch it appears that the interpretation of the O. T. has been very generally regarded as embracing the discovery of its literal, moral, and spiritual meaning. It has given occasion to misrepresentation to speak of the existence in Scripture of more than a single sense; rather, then, let it be said that there are in it three elements, coexisting and coalescing with each other, and generally requiring each other's presence in order that they may be severally manifested. Correspondingly too there are three portions of the O. T. in which the respective elements, each in its turn, shine out with peculiar lustre. The literal (and historical) element is most obviously displayed in the historical narrative: the moral is specially honored in the Law, and in the hortatory addresses of the Prophets: the predictions of the Prophets bear emphatic witness to the prophetical or spiritual. Still, generally, in every portion of the O. T. the presence of all three elements may by the student of Scripture be traced. In perusing the story of the journey of the Israelites through the wilderness, he has the historical element in the actual occurrence of the facts narrated; the moral, in the warnings which God's dealings with the people and their own several disobediences convey; and the spiritual in the prefiguration by that journey, in its several features, of the Christian pilgrimage through the wilderness of life. If the question be asked, Are the three several elements in the O. T. mutually coextensive? Mr. Thrupp replies, They are certainly coextensive in the O. T., taken as a whole, and in the several portions of it, largely viewed; yet not so that they are all to be traced in each several section. The historical element may occasionally exist alone. On the other hand there are passages of direct and simple moral exhortation, e. g. a considerable part of the Book of Proverbs, into which the historical element hardly enters. Occasionally also, as in Psalm ii., the prophetical element, though not altogether divorced from the historical and the moral, yet completely overshadows them. That we should use the N. T. as the key to the true meaning of the O. T., and should seek to interpret the latter as it was interpreted by our Lord and His apostles, is in accordance both with the spirit of what the earlier Fathers asserted respecting the value of the tradition received from them, and with the appeals to the N. T. by which Origen defended and fortified the threefold method of interpretation. But here it is the analogy of the N. T. interpretations that we must follow; for it were unreasonable to suppose that the whole of the O. T. would be found completely interpreted in the New. With these preliminary observations we may glance at the several branches of the interpreter's task. First, then, Scripture has its outward form or body, all the several details of which he will have to explore and to analyze. He must ascertain the thing outwardly asserted, commanded, foretold, prayed for, or the like; and this with reference, so far as is possible, to the historical occasion and circumstances, the time, the place, the political and social position, the manner of life, the surrounding influences, the distinctive character, and the object in view, alike of the writers, the persons addressed, and the persons who appear upon the scene. Taken in its wide sense, the outward form of Scripture will itself, no doubt, include much that is figurative. To the outward form of Scripture thus belong all metonymies, in which one name is substituted for another; and metaphors, in which a word is transformed from its proper to a cognate signification; so also all prosopopeias, or personifications; and even all anthropomorphic and anthropopathic descriptions of God, which could never have been understood in a purely literal sense, at least by any of the right-minded among God's people. It is difficult, perhaps impossible, to draw the exact line where the province of spiritual interpretation begins and that of historical ends. On the one hand the spiritual significance of a passage may occasionally, perhaps often, throw light on the historical element involved in it: on the other hand the very large use of figurative language in the O. T., and more especially in the prophecies, prepares us for the recognition of the yet more deeply figurative and essentially allegorical import which runs through the whole. Yet no unhallowed or unworthy task can it ever be to study, even for its own sake, the historical form in which the O. T. comes to us clothed. Even by itself it proclaims to us the historical workings of God, and reveals the care wherewith He has ever watched over the interests of His Church. Above all, the history of the O. T. is the indispensable preface to the historical advent of the Son of God in the flesh. We need hardly labor to prove that the N. T. recognizes the general historical character of what the O. T. records. Of course, in reference to that which is not related as plain matter of history, there will always remain the question how far the descriptions are to be viewed as definitely historical, how far as drawn, for a specific purpose, from the imagination. Such a question presents itself, for example, in the Book of JOB. It is one which must plainly be in each case decided according to the particular circumstances. In examining the extent of the historical element in the prophecies, both of the prophets and the psalmists, we must distinguish between those which we either definitely know or may reasonably assume to have been fulfilled at a period not entirely distant from that at which they were uttered, and those which reached far beyond in their prospective reference. The former, once fulfilled, were thenceforth annexed to the domain of history (Is. xvii.; Ps. cvii. 33). With the prophecies of more distant scope the case stood thus. A picture was presented to the prophet's gaze, embodying an outward representation of certain future spiritual struggles, judgments, triumphs, or blessings; a picture suggested in general by the historical circumstances of the present (Zech. vi. 9–15; Ps. v., lxxii.), or of the past (Ez. xx. 35, 36; Is. xi. 15, xlviii. 21; Ps. xcix. 6 ff.), or of the near future, already anticipated and viewed as present (Is. xlix. 7–26; Ps. lvii. 6–11), or of all these variously combined, altered, and heightened by the imagination. But it does not follow that that picture was ever outwardly brought to pass: the local had been exchanged for the spiritual, the outward type had merged in the inward reality before the fulfilment of the prophecy took effect. Respecting the rudiments of interpretation, let the following here suffice:—The knowledge of the meanings of Hebrew words is gathered (*a.*) from the context, (*b.*) from parallel passages, (*c.*) from the traditional interpretations preserved in Jewish commentaries and dictionaries, (*d.*) from the ancient versions, (*e.*) from the cognate languages, Chaldee, Syriac, and Arabic. The syntax must be almost wholly gathered from the O. T. itself; and for the special syntax of the poetical books, while the importance of a study of the Hebrew parallelism is now generally recognized, more attention needs to be bestowed than has been bestowed hitherto on the centralism and inversion often marking the poetical structure and language. (POETRY, HEBREW.)—A few brief rules for the right interpretation of Scripture may here be added from Bishop Ellicott and Mr. Ayre: "Interpret"—(*a*) "grammatically," i. e. by finding the signification of the Hebrew, &c., words in themselves (as above), and then their sense as combined in sentences according to the fundamental principles of language; (*b.*) "historically," i. e. with reference to the connected historical or other external facts, the time, place, customs, &c.; (*c.*) "contextually," i. e. in conformity with the general scope and meaning of the context, and the position and purpose of the writer; (*d.*) "minutely," i. e. giving due weight to every word, however small, every peculiarity of expression, style, arrangement, &c.; (*e.*) "according to the analogy of faith," i. e. in harmony with the Christian faith, or the grand system of truth revealed in the Scriptures in regard to the nature, character, works, and government of GOD; the person, office, and kingdom of CHRIST; the origin, dependence, duty, need, privilege, and destiny of MAN, &c.—From the outward form of the O. T. we proceed to its moral element or soul. It was with reference to this that St. Paul declared that all Scripture was given by inspiration of God, and was profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim. iii. 16); and it is in the implicit recognition of the essentially moral character of the whole, that our Lord and His apostles not only appeal to its direct precepts (e. g. Mat. xv. 4, xix. 17–19), and set forth the fulness of their bearing (e. g. ix. 13), but also lay bare moral lessons in O. T. passages which lie rather beneath the surface than upon it (xix. 5, 6, xxii. 32; Jn. x. 34, 35; Acts vii. 48, 49; 1 Cor. ix. 9, 10; 2 Cor. viii. 13–15). With regard more particularly to the Law, our Lord shows in His Sermon on the Mount how deep is the moral teaching implied in its letter; and in His denunciation of the Pharisees, upbraids them for their omission of its weightier matters—judgment, mercy, and faith. The history, too, of the O. T. finds frequent reference made in the N. T. to its moral teaching (Lk. vi. 3; Rom. iv., ix. 17; 1 Cor. x. 6–11; Heb. iii. 7–11, xi.; 2 Pet. ii. 15, 16; 1 Jn. iii. 12). The interpreter of the O. T. will have, among his other tasks, to analyze in the lives set before him the various yet generally mingled workings of the spirit of holiness and of the spirit of sin. The moral errors by which the lives of even the greatest saints were disfigured are related, and that for our instruction, but not generally criticised. The O. T. sets before us just those lives—the lives generally of religious men—which will best repay our study, and most strongly suggest the moral lessons that God would have us learn; and herein it is that, in regard of the moral aspects of the O. T. history, we may most surely trace the overruling influence of the Holy Spirit by which the sacred historians wrote.—But the O. T. has further its spiritual, and, therefore, prophetical element. Our attention is here first attracted to the avowedly predictive parts of the O. T., of the prospective reference of which, at the time that they were uttered, no question can exist, and the majority of which still awaited their fulfilment when the Redeemer of the world was born. With Christ the new era of the fulfilment of prophecy commenced. A marvellous amount there was in His person of the verification of the very letter of prophecy—partly that it might be seen how definitely all had pointed to Him; partly because His outward mission, up to the time of His death, was but to the lost sheep of the house of Israel, and the letter had not yet been finally superseded by the spirit. Yet the significance of such prophecies as Zech. ix. 9 could not be exhausted by the mere outward verification. (IMMANUEL.) Hence the entire absence from the N. T. of any recognition, by either Christ or His apostles, of such prospective outward glories as the prophecies, literally interpreted, would still have implied. The language of the ancient prophecies is everywhere applied to the gathering together, the privileges, and the triumphs of the universal body of Christ (Jn. x. 16, xi. 52; Acts ii. 39, xv. 15–17; Rom. ix. 25, 26, 32, 33, x. 11, 13, xi. 25–27; 2 Cor. vi. 16–18; Heb. xii. 22, &c.). Even apart, however, from the authoritative interpretation thus placed upon them, the prophecies contain within themselves, in sufficient measure, the evidence of their spiritual import (Is. ii. 2; Ez. xlvii.; Zech. xiv. 10, &c.). The substance of these prophecies is the glory of the Redeemer's spiritual kingdom: the form is derived from the outward circumstances of the career of God's ancient people, which had passed, or all but passed, away before the fulfilment of the promised blessings commenced. Nor was even the form in which the announcement of the new blessings had been clothed to be rudely cast aside: the imagery of the prophets is on every account justly dear to us, and from love, no less than from habit, we still speak the language of Canaan. But then arises the question, Must not this language have been divinely designed from the first as the language of God's Church? The typical import of the Israelitish tabernacle and ritual worship is implied in Heb. ix. ("the Holy Ghost this signifying"), and is almost universally allowed; and it is not easy to tear asunder the events of Israel's history from the ceremonies of Israel's worship; nor, yet, again, the events of the preceding history of the patriarchs from those of the history of Israel. The N. T. itself implies the typical import of a large part of the O. T. narrative (1 Cor. x., xv. 27; Eph. v. 31, 32; Heb. ii. 8, iv. 4, vii., &c.). In the O. T. itself we have, and this even in the latest times, events and persons expressly treated as typical (Ps. cxviii. 22; Zech. iii., vi. 9 ff., &c.). A further testimony to the typical character of the history of the O. T. is furnished by the typical character of the events related even in the New. All our Lord's miracles were essentially typical. So, too, the outward fulfilments of prophecy in the Redeemer's life were types of the deeper though less immediately striking fulfilment which it was to continue to receive ideally. It is not unlikely that there is an unwillingness to recognize the spiritual element in the historical parts of the O. T., arising from the fear that the recognition of it may endanger that of the historical truth of the events recorded. Nor is such danger altogether visionary; for one-sided and prejudiced contemplation will be ever so abusing one element of Scripture as thereby to cast a slight upon the rest. But this does not affect its existence. Of another danger besetting the path of the spiritual interpreter of the O. T., we have a warning in the unedifying puerilities into which some have fallen. Against such he will guard by foregoing too curious a search for mere external resemblance between the O. T. and the N. T., though withal thankfully recognizing them wherever they present themselves. The spiritual interpretation must rest upon both the literal and the moral; and there can be no spiritual analogy between things which have naught morally in common. One consequence of this principle will of course be, that we must never be content to rest in any mere outward fulfilment of prophecy. However remarkable the outward fulfilment be, it must always guide us to some deeper analogy, in which a moral element is involved. Another consequence of the foregoing principle of interpretation will be that that which was forbidden or sinful cannot, so far as it was sinful, be regarded as typical of that which is free from sin, though it may have originated the occasion for the exhibition of some striking type (Mat. xii. 39, 40; compare Jon. i., &c.). So, again, that which was tolerated rather than approved may contain within itself the type of something imperfect, in contrast to that which is more perfect (Gal. v. 22 ff.; compare Gen. xvi., xxi., &c.).—**C.** *Quotations from the O. T. in the N. T.* These form one of the outward bonds of connection between the two parts of the Bible. They are manifold in kind. Some contain prophecies or involve types of which the N. T. writers designed to indicate the fulfilment. Others are introduced as direct logical supports to the doctrines which they were enforcing. Often the N. T. writers have quoted the O. T. rather for illustration than for support, variously applying and adapting it, and making its language the vehicle of their own independent thoughts. It may not be easy to distribute all the quotations into their distinctive classes; but among those in which a prophetical or typical force is ascribed in the N. T. to the passage quoted, may fairly be reckoned all that are introduced by our Lord Himself and His companion apostles with an intimation that the Scripture was "fulfilled." In the quotations of all kinds from the O. T. in the N. T. we find a continual variation from the *letter* of the older Scriptures. To this variation three causes may have contributed:—First, all the N. T. writers quoted from the Septuagint; correcting it, indeed, more or less by the Hebrew, especially when it was needful for their purpose; occasionally deserting it altogether; still abiding by it to so large an extent as to show that it was the primary source whence their quotations were drawn. Secondly, the N. T. writers must have frequently quoted from memory (so Mr. Thrupp; but see Jn. xiv. 26). (Inspiration.) Thirdly, combined with this, there was an alteration of conscious or unconscious design. Sometimes the object of this was to obtain increased force (Rom. xiv. 11; compare Is. xlv. 23, &c.). Sometimes an O. T. passage is abridged, and in the abridgment so adjusted, by a little alteration, as to present an aspect of completeness, and yet omit what is foreign to the immediate purpose (Acts i. 20; 1 Cor. i. 31). At other times a passage is enlarged by the incorporation of a passage from another source: thus in Lk. iv. 18, 19, although the contents are professedly those read by our Lord from Is. lxi., we have the words "to set at liberty them that are bruised," introduced from Is. lviii. 6 (LXX.): similarly in Rom. xi. 8, Deut. xxix. 4 is combined with Is. xxix. 10. In some cases still greater liberty of alteration is assumed (Rom. x. 11; compare Is. xxviii. 16, xlix. 23, &c.). In some places, again, the actual words of the original are taken up, but employed with a new meaning (Heb. x. 37; compare Hab. ii. 3). Almost more remarkable than any alteration in the quotation itself, is the circumstance that in Mat. xxvii. 9, Jeremiah should be named as the author of a prophecy really delivered by Zechariah: the reason being that the prophecy is based upon that in Jer. xviii., xix., and that without a reference to this original source the most essential features of the fulfilment of Zechariah's prophecy would be misunderstood. The above examples will sufficiently illustrate the freedom with which the apostles and evangelists interwove the older Scriptures into their writings. It could only result in failure, were we to attempt any merely mechanical account of variations from the O. T. text which are essentially not mechanical. Prophet.

Ol'ive (Heb. *zayith*; Gr. *elaia*). No tree is more closely associated with the history and civilization of man. Many of the Scriptural associations of the olive-tree are singularly poetical. Its foliage is the earliest that is mentioned by name, when the waters of the flood began to retire (Gen. viii. 11). It is also the most prominent tree in the earliest allegory (Judg. ix. 8, 9). With David it is the emblem of prosperity and the divine blessing (Ps. lii. 8, cxxviii. 3). So with the later prophets it is the symbol of beauty, luxuriance, and strength; and hence the symbol of religious privileges (Jer. xi. 16; Hos. xiv. 6). We must bear in mind, in reading this imagery, that the olive was among the most abundant and characteristic vegetation of Judea. Thus after the Captivity, when the Israelites kept the Feast of Tabernacles, we find them, among other branches for the booths, bringing "olive-branches" from the "mount" (Neh. viii. 15). "The mount" is doubtless the famous Olivet, or Mount of Olives, the *Olivetum* of the Vulgate. (GETHSEMANE; OLIVES, MOUNT OF.) In Zech. iv. 3, 11–14, and Rev. xi. 3, 4, we find the olive-tree used as a representative or symbol of "the two anointed ones" and "the two witnesses." And in the argumentation of St. Paul concerning the relative positions of the Jews and Gentiles in the counsels of God, this tree supplies the basis of one of his most forcible allegories (Rom. xi. 16–25). The Gentiles are the "wild olive" grafted in upon the "good olive," to which once the Jews belonged, and with which they may again be incorporated. Perhaps the very stress of the allegory is that the grafting of a bad branch on a good stock is *contrary to nature.*—The olive-tree grows freely almost everywhere on the shores of the Mediterranean, but it was peculiarly abundant in Palestine (Deut. vi. 11, viii. 8, xxviii. 40). Olive-yards are a matter of course in descriptions of the country, like vineyards and corn-fields (Judg. xv. 5; 1 Sam. viii. 14). The kings had very extensive ones (1 Chr. xxvii. 28). Even now the tree is very abundant in the country. Almost every village has its olive-grove. Certain districts may be specified (near Jerusalem, Gaza, Shechem, Lebanon, &c.) where at various times this tree has been very luxuriant. The cultivation of the olive-tree had the closest connection with the domestic life of the Israelites (2 Chr. ii. 10), their trade (Ez. xxvii. 17; Hos. xii. 1), and even their public ceremonies and religious worship. (ANOINTING; OIL.) The olive-wood is hard and solid, with a fine grain, and a pleasing yellowish tint. In Solomon's Temple the cherubim were "of olive-tree" (1 K. vi. 23), as also the doors (31, 32) and the posts (33). The berries (Jas. iii. 12; 2 Esd. xvi. 29), which produce the oil, were sometimes gathered by shaking the tree (Is. xxiv. 13), sometimes by beating it (Deut. xxiv. 20). Then followed the treading of the fruit (Deut. xxxiii. 24; Mic. vi. 15). Hence the mention of "oil-fats" (Joel ii. 24). The flowers are white and abundant, but the least ruffling of a breeze is apt to cause the flowers to fall (Job xv. 33). The fruit is not usually gathered till late in the autumn. (OIL.) The locust is noticed as a formidable enemy of the olive (Am. iv. 9). Not unfrequently hopes were disappointed, and "the labor of the olive failed" (Hab. iii. 17). The tree thrives best in warm and sunny situations. It is of a moderate height, with knotty gnarled trunks, and a smooth ash-colored bark. It grows slowly, but lives to an immense age. Its look is singularly indicative of tenacious vigor; and this is the force of what is said in Scripture of its "greenness," as emblematic of strength and prosperity. The leaves, too, are not deciduous. Those who see olives for the first time are occasionally disappointed by the dusty color of their foliage; but those who are familiar with them find an inexpressible charm in the rippling changes of their slender gray-green leaves.

Olive (*Olea Europæa*).—(Fbn.)

Ol'ives, Mount of. The exact expression "the Mount of Olives" occurs in the O. T. in Zech. xiv. 4 only; in the other places of the O. T. in which it is referred to, the form employed is the "ascent of the olives" (2 Sam. xv. 30, A. V. "the ascent of *Mount* Olivet"), or simply "the Mount" (Neh. viii. 15), "the mount facing Jerusalem" (1 K. xi. 7), or "the mountain which is on the east side of the city" (Ez. xi. 23). In the N. T. the usual form is "the Mount of Olives" (Gr. *to oros tôn elaiôn;* Mat. xxi. 1, &c.). In Acts i. 12 the A. V. has "the mount called Olivet" (Gr. *oros to kaloumenon elaiônos*). The Mount of Olives is the well-known eminence on the east of JERUSALEM, now usually called *Jebel et-Tûr* (Ar. = *mount of the summit*), sometimes *Jebel ez-Zeitûn* (Ar. = *mount of olives*), intimately connected with some of the gravest events of Biblical history; the scene of the flight of David and the triumphal progress of the Son of David, of the idolatry of Solomon, and the agony and betrayal of Christ. The position of the Mount of Olives may be amply settled by the account of David's flight, as related in 2 Sam. xv., with the elucidations of the LXX. and Josephus (*Ant.* vii. 9). David's object was to place the Jordan between himself and Absalom. He therefore flies by the road called "the road of the wilderness" (2 Sam. xv. 23). This leads him across the Kidron, past the well-known olive-tree (LXX.), which marked the path, up the toilsome ascent of the mount—elsewhere exactly described as facing Jerusalem on the east (1 K. xi. 7; Ez. xi. 23; Mk. xiii. 3)—to the summit, where was a consecrated spot at which he was accustomed to worship God. At this spot he again performed his devotions—it must have seemed for the last time—and took his farewell of the city, "with many tears, as one who had lost his kingdom." He then turned the summit, and after passing BAHURIM, continued the descent through the "dry and thirsty land" until he arrived "weary" at the bank of the river (Jos. vii. 9, §§ 2–6; 2 Sam. xvi. 14, xvii. 21, 22). This is the earliest mention of the Mount of

The Mount of Olives.—From Bartlett's *Walks about Jerusalem*.—(Fbn.)

Olives, and a complete introduction to it. The remaining references to it in the Old Testament are but slight. The "high places" which Solomon constructed for the gods of his numerous wives, were in the mount "facing Jerusalem" (1 K. xi. 7)—an expression which applies to the Mount of Olives only, as indeed all commentators apply it. During the next four hundred years we have only the brief notice of Josiah's iconoclasms at this spot (2 K. xxiii. 13, 14). Another two hundred years and we find it the great repository for the vegetation of the district, planted thick with olive, and the bushy myrtle, and the feathery palm. "Go out" of the city "into the mount"—was the command of Ezra for the celebration of the first anniversary of the Feast of Tabernacles after the Return from Babylon —"and fetch olive-branches, and 'oil-tree'-branches, and myrtle-boughs, and palm-leaves, and branches of thick trees to make booths, as it is written" (Neh. viii. 15). The cultivated and umbrageous character implied in this description, as well as in the name of the mount, is retained till the N. T. times. At this point in the history it will be convenient to describe the situation and appearance of the Mount of Olives. It is not so much a "mount" as a ridge, of rather more than a mile in length, running in general direction N. and S.; covering the whole eastern side of the city. At its northern end the ridge bends round to the W., so as to form an enclosure to the city on that side also. But there is this difference, that whereas on the N. a space of nearly a mile of tolerably level surface intervenes between the walls of the city and the rising ground, on the E. the mount is close to the walls, parted only by that which from the city itself seems no parting at all—the narrow ravine of the Kidron. It is this portion which is the real Mount of Olives of the history. The northern part is, though geologically continuous, a distinct mountain. We will therefore confine ourselves to this portion. In general height it is not very much above the city: 300 feet higher than the Temple mount, nearly 200 above "Mount Zion." The word "ridge" is indeed hardly accurate. There is nothing "ridge-like" in the appearance of the Mount of Olives, or of any other of the limestone hills of this district of Palestine; all is rounded, swelling, and regular in form. At a distance its outline is almost horizontal, gradually sloping away at its southern end; but when seen from below the eastern wall of Jerusalem, it divides itself into three, or rather perhaps four, independent summits or eminences. Proceeding from N. to S. these occur in the following order:—Galilee, or *Viri Galilæi;* Mount of the Ascension; Prophets, subordinate to the last, and almost a part of it; Mount of Offence. 1. Of these the central one, distinguished by the minaret and domes of the Church of the Ascension, and the hamlet (*Kefr et-Tûr*) of wretched hovels round it, is in every way the most important. Three paths lead from the valley to the summit. The first passes under the north wall of the enclosure of Gethsemane, and follows the line of the depression between the centre and the northern hill. The second parts from the first about fifty yards beyond Gethsemane, and striking off to the right up the very breast of the hill, surmounts the projection on which is the traditional spot of the Lamentation over Jerusalem, and thence proceeds directly upward to the village. The third leaves the other two at the N. E. corner of Gethsemane, and making a considerable detour to the south, visits the so-called "Tombs of the Prophets," and, following a very slight depression which occurs at that part of the mount, arrives in its turn at the village. Of these three paths the first, which follows the natural shape of the ground, is unquestionably older than the others, which deviate in pursuit of certain artificial objects. Every consideration favors its being the road taken by David in his flight. It is, with equal probability, that usually taken by our Lord and His disciples in their morning and evening transit between Jerusalem and Bethany, and that also by which the apostles returned to Jerusalem after the Ascension. The central hill, which we are now considering, purports to contain the sites of some of the most sacred and impressive events of Christian history. During the middle ages most of these were protected by an edifice of some sort; and to judge from the reports of the early travellers, the mount must at one time have been thickly covered with churches and convents. The majority of these sacred spots now command little or no attention; but three still remain, sufficiently sacred—if authentic—to consecrate any place. These are: (1.) Gethsemane, at the foot of the mount. (2.) The spot from which our Saviour ascended, on the summit. (3.) The place of the Lamentation of Christ over Jerusalem, half-way up. (1.) Of these, GETHSEMANE is the only one which has any claim to be authentic. (2.) The first person who attached the Ascension of Christ to the Mount of Olives seems to have been the Empress Helena (A. D. 325). Eusebius states that she erected, as a memorial of that event, a sacred house of assembly on the highest part of the mount, where there was a cave which a sure tradition testified to be that in which the Saviour had imparted mysteries to His disciples. But neither this account, nor that of the same author when the cave is again mentioned, does more than name the Mount of Olives, generally, as the place from which Christ ascended: they fix no definite spot thereon. It took nearly three centuries to harden and narrow this general recognition of the connection of the Mount of Olives with Christ, into an invention in contradiction of the Gospel narrative of the Ascension (Lk. xxiv. 50, 51). (3.) The traditionary spot of the Lamentation over Jerusalem (Lk. xix. 41–44) is not more happily chosen than that of the Ascension. It is on a protuberance which projects from the slope of the breast of the hill, about 300 yards above Gethsemane. Stanley (pp. 187–190) shows that the road of our Lord's "Triumphal entry" must have been, not the short and steep path over the summit used by small parties of pedestrians, but the longer and easier route round the southern shoulder between the summit which contains the "the Tombs of the Prophets," and that called the "Mount of Offence;" this latter route presenting two views of Jerusalem, first, of the S. W. portion or Zion, from a point where the multitude shouted "Hosanna;" and, again, after an interval, of the Temple buildings, from a spot where Christ wept over the city. 2. We have spoken of the central and principal portion of the mount. Next to it, on the southern side, separated from it by a slight depression, up which the path mentioned above as the third takes its course, is a hill which appears neither to possess, nor to have possessed, any independent name. It is remarkable only for the fact that it contains the singular catacomb (see cut, under JEHOSHAPHAT, VALLEY OF) known as the "Tombs of the Prophets," probably in allusion to the words of Christ (Mat. xxiii. 29). 3. The most southern portion of the Mount of Olives is that usually known as the "Mount of Offence," L. *Mons Offensionis*, though by the Arabs called *Baten el-Hawa* (= *the bag of the wind*). It rises next to that last mentioned; and in the hollow between the two, more marked than the depressions between the more northern portions, runs the road from Bethany, which was, without doubt, the road of Christ's entry to Jerusalem. The title "Mount of Offence," or "of Scandal," was bestowed on the supposition that it is the "Mount of Corruption" on which Solomon erected the high places for the gods of his foreign wives (2 K. xxiii. 13; 1 K. xi. 7). The southern summit is considerably lower than the centre one, and much more definitely separated from the surrounding portions of the mountain than the others are. It is also sterner and more repulsive in its form. On the steep ledges of its western face is the village of *Silwân*. (SILOAM.) On a half-isolated spur or promontory on its eastern side is what Dr. Barclay and others regard as the site of BETHPHAGE. 4. The remaining summit is that on the N. of the "Mount of Ascension"—the *Karem es-Seyad* (Ar. = *Vineyard of the Sportsman*); or, as it is called by the modern Latin and Greek Christians, the *Viri Galilæi* (L. = *men of Galilee;* see below). This is a hill of exactly the same character as the Mount of the Ascension, and nearly its equal in height. The summits of the two are about 400 yards apart. It stands directly opposite the N. E. corner of Jerusalem, and is approached by the path between it and the Mount of Ascension, which strikes at the top into a cross-path leading to *el-'Isâwîyeh* (Gebim or Nob?) and *'Anâta* (Anathoth). The Arabic name well reflects the fruitful character of the hill, on which there are several vineyards, besides much cultivation of other kinds. The Christian name is due to the singular tradition, that here the two angels addressed the apostles after our Lord's ascension—"Ye men of Galilee!" This idea, so incompatible, on account of the distance, even with the traditional spot of the Ascension, is of late existence and inexplicable origin. The presence of the crowd of churches and other edifices on traditional sacred spots must have rendered the Mount of Olives, during the early and middle ages of Christianity, entirely unlike what it was in the time of the Jewish kingdom or of our Lord. Except the high-places on the summit, the only buildings then to be seen were probably the walls of the vineyards and gardens, and the towers and presses which were their invariable accompaniment. But though the churches are nearly all demolished, there must be a considerable difference between the aspect of the mountain now and in those days when it received its name from the abundance of its olive-groves. It does not now stand so preëminent in this respect among the hills in the neighborhood of Jerusalem. It is only in the deeper and more secluded slope leading up to the northern summit that these venerable trees spread into anything like a forest. The cedars, commemorated by the Talmud, and the date-palms implied in the name Bethany, have fared still worse: there is not one of either to be found within many miles. This change is no doubt due (so Mr. Grove, original author of this article) to natural causes, variations of climate, &c.; but the army of Titus are stated by Josephus to have stripped the country round Jerusalem of every stick or shrub for the banks constructed during the siege. Two religious ceremonies performed there must have done much to increase the numbers who resorted to the mount. The appearance of the new moon was probably watched for, certainly proclaimed, from the summit. The second ceremony referred to was burning the Red Heifer. (PURIFICATION.) This ceremonial was enacted on the central mount, and in a spot so carefully specified that it would seem not difficult to fix it. It was due E. of the sanctuary, and at such an elevation on the mount that the officiating priest, as he slew the animal and sprinkled her blood, could see the façade of the sanctuary through the E. gate of the Temple. To this spot a viaduct was constructed across the valley on a double row of arches, so as to raise it far above all possible proximity with graves or other defilements. It was probably demolished by the Jews themselves on the approach of Titus, or even earlier, when Pompey led his army by Jericho and over the Mount of Olives. This would account satisfactorily for its not being alluded to by Josephus.

Ol'i-vet (2 Sam. xv. 30; Acts i. 12), probably derived from the Vulgate (L. *olivetum* = *a place planted with olives*), in the latter of these two passages. Olives, Mount of.

O-lym'pas (fr. Gr. = *given by Olympus* or *by heaven*), a Christian at Rome (Rom. xvi. 15), perhaps of the household of Philologus; according to Pseudo-Hippolytus, one of the seventy disciples (?), and a martyr at Rome (A. D. 69?).

O-lym'pi-us (L. fr. Gr. = *Olympian*, *of* [or *from*] *Olympus*), one of the chief epithets of the Greek deity Zeus (Jupiter), so called from Mount Olympus in Thessaly, the abode of the gods (2 Mc. vi. 2).

Om-a-e'rus = Amram of the sons of Bani (1 Esd. ix. 34; compare Ezr. x. 34).

O'mar (Heb. *eloquent, talkative?* Ges.; *mountaineer*, Fü.), son of Eliphaz the firstborn of Esau; a "duke" or phylarch of Edom (Gen. xxxvi. 11, 15; 1 Chr. i. 36). The name is supposed to survive in that of the tribe of *Amir* Arabs, east of the Jordan.

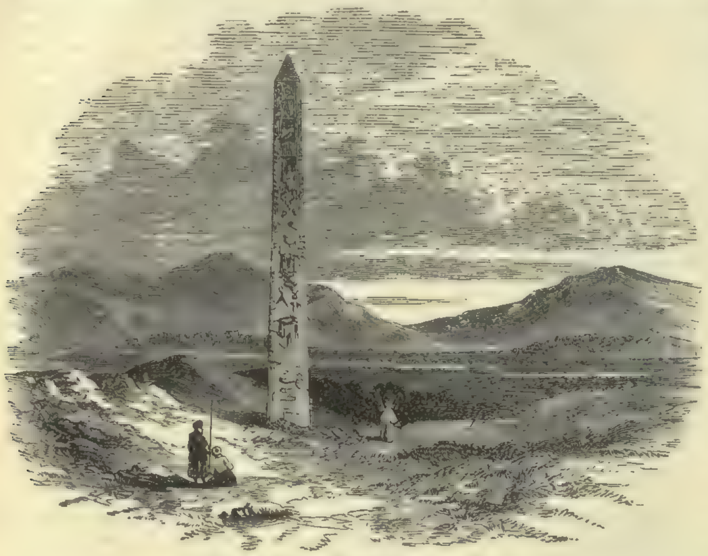
O'me-ga, or **O-me'ga** (Gr. = *great O*), the last letter of the Greek alphabet, as Alpha is the first. It is used metaphorically to denote the end of any thing: "I am Alpha and Omega, the beginning and the ending . . . . the first and the last" (Rev. i. 8, 11).

O'mer (Heb., literally *a heap? a handful*, Ges.). Weights and Measures.

Om'ri (Heb. *pupil of Jehovah?* Ges.). **1.** Originally "captain of the host" to Elah; afterward himself king of Israel, and founder of the third dynasty. When Elah was murdered by Zimri at Tirzah, Omri was engaged in the siege of Gibbethon, in Dan, which had been occupied by the Philistines. As soon as the army heard of Elah's death, they proclaimed Omri king. Thereupon he broke up the siege of Gibbethon, and attacked Tirzah, where Zimri was holding his court as king of Israel. The city was taken, and Zimri perished in the flames of the palace, after a reign of seven days. Omri, however, was not allowed to establish his dynasty without a struggle against Tibni, whom "half the people" (1 K. xvi. 21) desired to raise to the throne, and who was bravely assisted by his brother Joram (so LXX.). The civil war lasted four years (1 K. xvi. 15, 23). After the defeat and death of Tibni and Joram, Omri reigned six years in Tirzah; but at the end of that time he transferred his residence, probably from the proved inability of Tirzah to stand a siege, to the mountain *Shômerôn* or Samaria, which he bought for two talents of silver from a rich man called Shemer. At Samaria Omri reigned for six years more. He seems to have been a vigorous and unscrupulous ruler, anxious to strengthen his dynasty by intercourse and alliances with foreign states. His dynasty (Ahab; Ahaziah 1; Jehoram 1) occupied the throne of Israel about half a century. (Ben-hadad; Israel, Kingdom of; Jehu.) —**2.** A son of Becher the son of Benjamin (1 Chr. vii. 8).—**3.** A descendant of Pharez the son of Judah (ix. 4).—**4.** Son of Michael, and chief of Issachar in David's reign (xxvi. 18).

On (Heb. *ability, power, strength*, Ges., Fü.), son of Peleth; a Reubenite chief who took part with Korah, Dathan, and Abiram, in their revolt against Moses (Num. xvi. 1). His name does not again appear in the narrative of the conspiracy, nor is he alluded to when reference is made to the final catastrophe. There is a Rabbinical tradition that he was prevailed upon by his wife to withdraw from his accomplices.

On (Heb. fr. Egyptian = *sun*, Cyril of Alexandria, Ges., Fü.; see below), a town of Lower Egypt, which is called in the Bible Beth-shemesh (Jer. xliii. 13), corresponding to the ancient Egyptian sacred name *hara* (= *the abode of the sun*), and On, corresponding to the common name *an*, and perhaps also spoken of as Ir-ha-heres. It is also known as Heliopolis (fr. Gr. *Hélioupolis* = *city of the sun*). The ancient Egyptian common name is written *an*, or *an-t*, and perhaps *anu*; but the essential part of the word is *an*, and probably no more was pronounced. There were two towns called *an*: Heliopolis, distinguished as the northern, *an-meheet*; and Hermonthis, in Upper Egypt, as the southern, *an-res*. Heliopolis, or On, was on the E. side of the Pelusiac branch of the Nile, just below the point of the Delta, and about twenty miles N. E. of Memphis. It was before the Roman time the capital of the Heliopolite nome, which was included in Lower Egypt. Now its site is above the point of the Delta, which is the junction of the Phatmetic, or Damietta branch and the Bolbitine, or Rosetta, and about ten miles N. E. of Cairo. In the earliest times it must have been subject to the first dynasty (Egypt) so long as their sole rule lasted, which was perhaps for no more than the reigns of Menes and Athothis (so Mr. R. S. Poole, original author of this article); it doubtless next came under the government of the Memphites, of the third, fourth, and sixth dynasties: it then passed into the hands of the Diospolites of the twelfth dynasty, and the Shepherds of the fifteenth. During the long period of anarchy that followed the rule of the twelfth dynasty, when Lower Egypt was subject to the Shepherd kings, Heliopolis must have been under the government of the strangers. With the accession of the eighteenth dynasty, it was probably recovered by the Egyptians, and thenceforward held by them. The chief object of worship at Heliopolis was the sun, under the forms *ra* (*the sun* simply), whence the sacred name of the place, *ha-ra* (*the abode of the sun*), and *atum* (*the setting sun*, or *sun of the nether world*). The temple of the sun, described by Strabo, is now only represented by the single beautiful obelisk, which is of red granite, sixty-eight feet two inches high above the pedestal, and bears a dedication, showing that it was sculptured in or after his thirtieth year (B. C. about 2050) by Sesertesen I., first king of the twelfth dynasty (B. C. about 2080–2045). Heliopolis was anciently famous for its learning, and Eudoxus and Plato studied under its priests; but, from the extent of the mounds, it seems to have been always a small town. The first mention of this place in the Bible is in the history of Joseph, to whom Pharaoh gave "to wife Asenath the daughter of Poti-pherah, priest of On" (Gen. xli. 45, 50, xlvi. 20). According to the LXX., On was one of the cities built for Pharaoh by the oppressed Israelites, for it mentions three "strong cities" instead of the two "treasure cities" of the Hebrews, adding On to Pithom and Raamses. Heliopolis lay at no great distance from the land of Goshen and from Raamses, and probably Pithom also. Isaiah has been supposed to speak of On when he prophesies that one of the five cities in Egypt that should speak the language of Canaan should be called Ir-ha-heres, which may mean *the City of the Sun*, whether we take *heres* to be a Hebrew or an Egyptian word; but the reading "a city of destruction" seems preferable, and we have no evidence that there was any large Jewish settlement at Heliopolis, although there may have been at one time, from its nearness to the town of Onias. (ONIAS, THE CITY OF.) Jeremiah (xliii. 13) speaks of On under the name Beth-shemesh (*the house of the sun*). Perhaps it was on account of the many false gods of Heliopolis, that, in Ez. xxx. 17, On is written AVEN, by a change in the punctuation, and so = *vanity*, and especially the vanity of idolatry. After the age of the prophets we hear no more in Scripture of Heliopolis. Local tradition, however, points it out as a place where our Lord and the Virgin came, when Joseph brought them into Egypt, and a very ancient sycamore is shown as a tree beneath which they rested.



Plain and Obelisk of Heliopolis or On.—(Fbn.)

O'nam (Heb. *strong*, *stout*, Ges.; *ability*, *power*, Fü.). **1.** Son of Shobal the son of Seir (Gen. xxxvi. 23; 1 Chr. i. 40).—**2.** Son of Jerahmeel by his wife Atarah (ii. 26, 28).

O'nan (Heb. = ONAM, Ges., Fü.), second son of Judah by the Canaanitess, "the daughter of Shua" (Gen. xxxviii. 4; 1 Chr. ii. 3). On the death of Er the first-born, it was Onan's duty to marry his brother's widow (TAMAR 1) and perpetuate his race (MARRIAGE, II. ii. 1); but he found means to prevent the consequences of marriage, and "what he did was evil in the eyes of Jehovah, and He slew him also," as He had slain his elder brother (Gen. xxxviii. 9). His death took place before Jacob's family went down into Egypt (xlvi. 12; Num. xxvi. 19).

O-nes'i-mus (L. fr. Gr. = *useful*, *profitable*, L. & S., Rbn. *N. T. Lex.*), the servant or slave in whose behalf Paul wrote the Epistle to PHILEMON. (PHILEMON, EPISTLE TO.) He was a native, or certainly an inhabitant of Colosse, since Paul in writing to the Church there speaks of him (Col. iv. 9) as "one of you." Slaves were numerous in Phrygia, and "Phrygian" itself was almost = "slave." Onesimus was one of this unfortunate class of persons, as is evident both from the manifest implication in Phn. 16, and from the general tenor of the epistle (so Prof. Hackett, with commentators generally). (SERVANT; SLAVE.) The man escaped from his master and fled to Rome, where in the midst of its vast population he could hope to be concealed, and to baffle the efforts often made in such cases for retaking the fugitive. Whether Onesimus had any other motive for the flight than the natural love of liberty, we have not the means of deciding. It has been very generally supposed that he had committed some offence, as theft or embezzlement, and feared the punishment of his guilt; but this is uncertain. Though it may be doubted whether Onesimus heard the Gospel for the first time at Rome, he was unquestionably led to embrace the Gospel there through the apostle's instrumentality (ver. 10). After his conversion, the most happy and friendly relations sprung up between the teacher and the disciple. The situation of the apostle as a captive and an indefatigable laborer for the promotion of the Gospel (Acts xxviii. 30, 31) must have made him keenly alive to the sympathies of Christian friendship and dependent upon others for various services of a personal nature, important to his efficiency as a minister of the Word. Onesimus appears to have supplied this twofold want in an eminent degree. Whether Paul desired his presence as a personal attendant or as a minister of the Gospel, is not certain from ver. 13 of the epistle. Little can be said of Onesimus except what we have in the N. T. Some of the later Fathers assert that he was set free and became bishop of Berea in Macedonia. The Onesimus mentioned by Ignatius as bishop of Ephesus is regarded by Prof. Hackett and others as a different person. Onesimus is said to have died as a martyr at Rome, under Nero.

On-e-siph'o-rus (L. fr. Gr. = *profit-bringing*, Rbn. *N. T. Lex.*) is named twice only in the N. T. In 2 Tim. i. 16–18 Paul mentions him in terms of grateful love, as having a noble courage and generosity in his behalf, amid his trials as a prisoner at Rome, when others from whom he expected better things had deserted him (compare iv. 16). In 2 Tim. iv. 19 he singles out "the household of Onesiphorus" as worthy of a special greeting. It has been made a question whether Onesiphorus was still living when 2 Timothy was written, because in both instances Paul speaks of "the house" or "household," and not separately of Onesiphorus himself. Prof. Hackett thinks it probable that other members of the family were also active Christians; and as Paul wished to remember them at the same time, he grouped them together (iv. 19), and thus delicately recognized the common merit, as a sort of family distinction. It is evident from 2 Tim. i. 18, that Onesiphorus had his home at Ephesus; but he himself may possibly have been with Paul at Rome when the latter wrote to Timothy. An uncertain tradition makes him Bishop of Corone in Messenia.

O-ni-a'res [-reez] (Gr. fr. *Onia Areios* = *Arcus to Onias*), a name introduced into the Greek and

Syriac texts of 1 Mc. xii. 20 (19, A. V.) by a very old corruption. The true reading (see above) is given in the margin of the A. V. AREUS; ONIAS 2.

O-ni'as (Gr. fr. Heb. *ôniyâh?* Wr.; *strength of Jehovah*, Walton's Polyglott), the name of five high-priests, of whom only two (1 and 3) are mentioned in the A. V., but an account of all is here given to prevent confusion.—**1.** Son and successor of Jaddua; entered on the office about the time of the death of Alexander the Great, and was high-priest about B. C. 330–309, or, according to Eusebius, 300. According to Josephus he was father of Simon the Just. (ECCLESIASTICUS § 4; SIMON 2.)—**2.** Son of Simon the Just. He was a minor at his father's death (about B. C. 290) and the high-priesthood was occupied in succession by his uncles Eleazar and Manasseh to his exclusion. He entered on the office at last about B. C. 240, and his neglect for several years to remit the annual tribute of twenty talents to Ptolemy Euergetes threatened to precipitate the rupture with Egypt, which afterward opened the way for Syrian oppression. Onias retained the high-priesthood till his death, about B. C. 226, when he was succeeded by his son Simon II.—**3.** Son of Simon II.; succeeded his father as high-priest, about B. C. 198. Seleucus Philopator was informed by Simon, governor of the Temple, of the riches contained in the sacred treasury, and attempted to seize them by force. At the prayer of Onias, according to 2 Mc. iii., the sacrilege was averted; but the high-priest was obliged to appeal to the king for support against the machinations of Simon. Not long afterward Seleucus died (B. C. 175), and Onias found himself supplanted in the favor of Antiochus Epiphanes by his brother JASON 4, who received the high-priesthood from the king. Jason, in turn, was displaced by his youngest brother (No. 4), who procured the murder of Onias (about B. C. 171). (ANDRONICUS 1; MENELAUS.) Mr. Westcott supposes him the Onias who wrote to AREUS the Spartan king (1 Mc. xii. 19 ff.). (GREECE; SPARTA.) How powerful an impression he made is seen from the account of the dream of Judas Maccabeus before his great victory (2 Mc. xv. 12–16.)—**4.** Youngest brother of Onias III., bearing the same name, which he afterward exchanged for MENELAUS.—**5.** Son of Onias III.; sought a refuge in Egypt from the sedition and sacrilege which disgraced Jerusalem. The immediate occasion of his flight was the triumph of "the sons of Tobias," gained by the interference of Antiochus Epiphanes. Onias, receiving the protection of Ptolemy Philometer, endeavored to give a unity to the Hellenistic Jews which seemed impossible for the Jews of Palestine. With this object he founded the temple at Leontopolis. (See the next article.)

O-ni'as, the Cit'y of, the Re'gion of O-ni'as, the city in which stood the temple built by ONIAS 5, and the region of the Jewish settlements in Egypt. Ptolemy mentions the city as the capital of the Heliopolite nome. (ON.) In the spurious letters given by Josephus in the account of the foundation of the temple of Onias, it is made to have been at Leontopolis in the Heliopolite nome, and called a strong place of Bubastis. Leontopolis was not in the Heliopolite nome, but in Ptolemy's time was the capital of the Leontopolite, and the mention of it is altogether a blunder. There is probably also a confusion as to the city Bubastis. The site of the city of Onias is to be looked for in some one of those N. of Heliopolis which are called *Tel-el-Yahood* (*the Mound of the Jews*), or *Tel-el-Yahoodeeyeh* (*the Jewish Mound*). Sir Gardner Wilkinson thinks there is little doubt that it is one which stands in the cultivated land near *Shibbeen*, twelve miles a little E. of N. from Heliopolis. From the account of Josephus, and the name given to one of them, "the Camp of the Jews," these settlements appear to have been of a half-military nature. The easternmost part of Lower Egypt was always chosen for great military settlements, in order to protect the country from the incursions of her enemies beyond that frontier. (SIN; TAHPANHES; ZOAN.) Probably the Jewish settlements were established for the same purpose (so Mr. R. S. Poole, original author of this article); but their history is very obscure. Both the Jews of Palestine and those of ALEXANDRIA must have looked on the worshippers at the temple of Onias as schismatics.

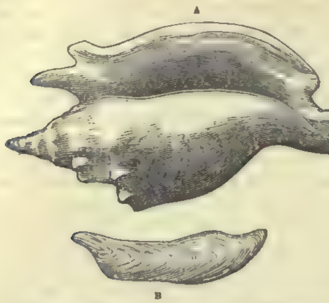
On'ions [un'yunz], the English equivalent of the Hebrew *bètsâlîm*, which occurs only in Num. xi. 5, as one of the good things of Egypt of which the Israelites regretted the loss. The onion is a well-known bulbous plant, the *Allium Cepa* of botanists. Onions have been from time immemorial a favorite article of food among the Egyptians. The onions of Egypt are much milder in flavor and less pungent than those of this country.

O'no (Heb. *strong*, Ges.; *rich*, *gain-bringing*, Fü.), also written ONUS, a city of Benjamin, not in the catalogues of Joshua, but first found in 1 Chr. viii. 12, where Shamed or Shamer is said to have built Ono and Lod with their "daughter villages" (A. V. "towns"). The men of Lod, Hadid, and Ono (725 "children" in Ezr. ii. 33; 721 in Neh. vii. 37) returned from the Captivity with Zerubbabel. A plain (PLAIN 2) was attached to the town, and bore its name, "the plain of Ono" (Neh. vi. 2), perhaps identical with the "valley of craftsmen" (xi. 36). The Talmud makes it three miles from Lod (*Ludd*). The village of *Kefr 'Ana*, between four and five miles N. of *Ludd*, is suggested by Van de Velde as identical with Ono. Porter (in Kitto) approves this suggestion; Mr. Grove raises doubts from the orthography and the distance. Winer remarks that *Beit Unia* is more suitable in its orthography; but *Beit Unia* is nearly twenty miles E. from *Ludd*.

O'nus (fr. Gr.) = ONO (1 Esd. v. 22).

On'y-cha [on'e-ka] (fr. Gr. *onux*; Heb. *shĕhêleth* or *shĕchêleth*), according to many of the old versions, denotes the operculum (i. e. the horny lid which closes the aperture of the shell) of some species of *Strombus*, a genus of gasteropodous Mollusca. The Hebrew word occurs only in Ex. xxx. 34, as one of the ingredients of the sacred perfume. In Ecclus. xxiv. 15, Wisdom is compared to the pleasant odor yielded by "galbanum, onyx and sweet storax." There can be little doubt (so Mr. Houghton) that the *onux* (Gr. = *nail*, or *claw*) of the LXX. and of Dioscorides and the *onyx* of Pliny = the operculum of a *Strombus*, perhaps *Strombus lentiginosus*. The Arabs call the mollusk "the devil's claw" from its claw-shaped and serrated operculum. The *Unguis odoratus*, or *Blatta Byzantina*,—for under both these terms apparently the devil-claw is alluded to in old English writers on Materia Medica—has by some been supposed no longer to exist. Dr. Lister laments its loss, believing it to have been a good medicine "from its strong aromatic smell." Bochart believes some kind of bdellium is intended. Duns (*Bib. Nat. Science*) supposes it some gum or resin, perhaps benzoin. Gosse (in Fbn.) suggests that all marine creatures except fishes with fins and scales were un-

CLEAN, and could not have been touched by the priests or used in the sanctuary, and therefore concludes it was probably some gum-resin.



A *Strombus Dianæ.* B *The Operculum.*

O'nyx (L. fr. Gr., lit. = *nail* or *claw;* Heb. *shôham*). The A. V. uniformly renders the Hebrew *shôham* by "onyx;" the Vulgate too is consistent with itself, the *sardonyx* (Job xxviii. 16) being merely a sort of *onyx;* but the testimonies of ancient interpreters generally are diverse and ambiguous. There is nothing in the contexts of the several passages (Gen. ii. 12; Ex. xxv. 7, xxviii. 9, 20, xxxv. 9, 27, xxxix. 6, 13; 1 Chr. xxix. 2; Job xxviii. 16; Ez. xxviii. 13) where the Hebrew term occurs to help us to determine its signification. Josephus expressly states that the shoulder-stones of the high-priest were formed of two large sardonyxes, an onyx being, in his description, the second stone in the fourth row of the breastplate. Some (Bellermann, Winer, Rosenmüller) believe the "BERYL" is intended. Other interpretations of *shôham* have been proposed, but all are mere conjectures. Mr. Houghton thinks the balance of authority is in favor of some sort of onyx. The onyx is a silicious gum, consisting of parallel layers of CHALCEDONY of different colors, as brown and white, &c. It has been much used for cameos. (Sardonyx.) The Hebrew *yahălôm* (in A. V. "DIAMOND") is by several ancient versions translated "onyx;" and this is approved by Gesenius, Dr. W. L. Alexander (in Kitto), &c. As to the "onyx" of Ecclus. xxiv. 15, see Onycha.

O'phel (Heb. *a hill*, Ges.; see below), a part of ancient Jerusalem. The name is derived by the lexicographers from a root of similar sound, which has the force of a *swelling* or *tumor.* (Emerods.) It does not come forward till a late period of O. T. history. Jotham built much "on the wall of Ophel" (2 Chr. xxvii. 3). Manasseh, among his other defensive works, "compassed about Ophel" (xxxiii. 14). From the catalogue of Nehemiah's repairs to the wall of Jerusalem, it appears to have been near the "water-gate" (Neh. iii. 26) and the "great tower that lieth out" (ver. 27). Lastly, the former of these two passages, and Neh. xi. 21, show that Ophel was the residence of the Nethinim. In the passages of his history parallel to those quoted above, Josephus either passes it over altogether, or else refers to it in merely general terms. But in his account of the last days of Jerusalem he mentions it four times as Ophla (Jos. *B. J.* ii. 17, § 9, v. 4, § 2, v. 6, § 1, vi. 6, § 3). From his references it appears that Ophel was outside the S. wall of the Temple, and that it lay between the central valley of the city, which debouches above the spring of Siloam on the one hand, and the E. portico of the Temple on the other. Ophel, then, was the swelling declivity by which the Mount of the Temple slopes off on its southern side into the Valley of Hinnom—a long narrowish rounded spur or promontory, which intervenes between the mouth of the central valley of Jerusalem (the Tyropœon) and the Kidron, or Valley of Jehoshaphat. Half-way down it on its eastern face is the "Fount of the Virgin," so called; and at its foot the lower outlet of the same spring—the Pool of Siloam. How much of this declivity was covered with the houses of the Nethinim, or with the suburb which would naturally gather round them, and where the "great tower" stood, we have not at present the means of ascertaining.

O'phir (Heb., see below). **1.** The eleventh in order of the sons of Joktan, coming immediately after Sheba (Gen. x. 29; 1 Chr. i. 23). So many important names in the genealogical table in Gen. x.—e. g. Sidon, Canaan, Asshur, Aram (Syria), Mizraim (the two Egypts, Upper and Lower), Sheba, Caphtorim, and Philistim (the Philistines)—represent the name of some city, country, or people, that it is reasonable to infer the same in the case of all the names in the table (so Mr. Twisleton, original author of these two articles). But there is one marked peculiarity common to the sons of Joktan with the Canaanites alone, that precise geographical limits are assigned to their settlements. Thus it is said (ver. 29, 30) that the dwelling of the sons of Joktan was "from Mesha, as thou goest unto Sephar a mountain of the east." The peculiar wording of these geographical limits forbids the supposition that Mesha and Sephar belonged to very distant countries, or were comparatively unknown; and as many of the sons of Joktan are by common consent admitted to represent settlements in Arabia, it is an obvious inference that *all* the settlements corresponding to the names of the other sons are to be sought for in Arabia. Hence, as Ophir is one of those sons, it may be regarded as a fixed point in discussions concerning the place Ophir mentioned in the Book of Kings, that the author of Gen. x. regarded Ophir the son of Joktan as corresponding to some city, region, or tribe in *Arabia.*—*Etymology.* There is, seemingly, no sufficient reason to doubt that the word Ophir is Shemitic. Gesenius suggests that it means *a fruitful region.* Baron von Wrede made a small vocabulary of Himyaritic words in the vernacular tongue, and amongst these he gives *ofir* = *red.* Still it is unsafe to accept the use of a word of this kind on the authority of any one traveller, however accurate.—**2.** A seaport or region from which the Hebrews in the time of Solomon obtained gold, in vessels which went thither in conjunction with Tyrian ships from Ezion-geber, near Elath, on that branch of the Red Sea now called the Gulf of *'Akabah.* The gold was proverbial for its fineness, so that "gold of Ophir" is several times used as = *fine gold* (Ps. xlv. 10; Job xxviii. 16; Is. xiii. 12; 1 Chr. xxix. 4); and in Job xxii. 24 the word "Ophir" by itself = *gold of Ophir*, and *gold* generally. In addition to gold, the vessels brought from Ophir almug-wood and precious stones. The precise geographical situation of Ophir has long been a subject of doubt and discussion. Calmet regarded it as in Armenia; Sir Walter Raleigh thought it was one of the Molucca Islands; and Arias Montanus found it in Peru. The three opinions which have found supporters in our own time were formerly represented, amongst other writers, by Huet, Bruce, and the historian Robertson, who placed Ophir in Africa; by Vitringa and Reland, who placed it in India; and by Michaelis, Niebuhr the traveller, Gosselin, and Vincent, who placed it in Arabia. Of other distinguished geographical writers, Bochart admitted two Ophirs, one in Arabia and one in India, i. e. at Ceylon; while D'Anville, equally admitting two, placed one in Arabia and one in Africa. Sir J. Emerson Tennant adopts the opinion, sanctioned by Josephus, that Malacca was Ophir. But the two countries which have mostly divided the opinions of the learned have been India and Arabia. Among the moderns, Ritter, Ewald, Max Müller, &c., have favored India; Seetzen, Winer, Fürst, Knobel, Kalisch, Fairbairn, &c., have favored Arabia. In favor of Arabia, are these considerations:—(1.) Gen. x. 29 contains what is equivalent to an intimation that Ophir (see No. 1) was in Arabia. (2.) The names of three places in Arabia agree sufficiently with the word Ophir: viz. Aphar, now *Zafâr* or *Saphar*, which was the metropolis of the Sabeans; Doffir, mentioned by Niebuhr the traveller, as a considerable town of Yemen; and *Zafar* or *Zafâri*, now *Dofar*, a city on the southern coast of Arabia. (3.) In antiquity, Arabia was represented as a country producing gold by four writers at least, viz. Agatharchides, Artemidorus (copied by Strabo), Diodorus Siculus, and Pliny the Elder. (4.) Eupolemus, a Greek historian, who lived before the Christian era, expressly states, as quoted by Eusebius, that Ophir was an island with gold-mines in the Erythrean Sea. (5.) On the supposition that, notwithstanding all the ancient authorities on the subject, gold really never existed either in Arabia, or in any island along its coasts, Ophir was an Arabian emporium, into which gold was brought as an article of commerce, and was exported into Judea.—The following considerations are urged in behalf of India: (1.) Sofir is the Coptic name for India; and Sophir, or Sophira is the word used for the place of Ophir by the LXX. and by Josephus. And Josephus positively states that it was a part of India, though he places it in the Golden Chersonese, which was the Malay peninsula. (2.) All the three imports from Ophir, gold, precious stones, and almug-wood, are essentially Indian. (3.) Assuming that the ivory, peacocks, and apes, brought to Ezion-geber once in three years by the navy of Tharshish (TARSHISH) and Hiram's navy (1 K. x. 22), were brought from Ophir, they also collectively point to India rather than Arabia. (4.) Two places in India agree to a certain extent in name with Ophir; one at the mouths of the Indus, where Indian writers placed a people named the *Abhira*, and the other, the *Soupara* of Ptolemy, the *Ouppara* of Arrian's Periplus, where the town of Goa is now situated.—The following pleas have been urged in behalf of Africa: (1.) Of the three countries, Africa, Arabia, and India, Africa is the only one containing districts which have supplied gold in any great quantity. (2.) On the E. coast of Africa, near Mozambique, there is a port called by the Arabians *Sofala*, which as the liquids *l* and *r* are easily interchanged, was probably the Ophir of the ancients. (3.) On the supposition that 1 K. x. 22 applies to Ophir, *Sofala* has still stronger claims in preference to India. Peacocks, indeed, would not have been brought from it; but the peacock is too delicate a bird for a long voyage in small vessels, and the Heb. *tucciyîm* probably = *parrots*. (PEACOCKS.) Both ivory and apes might have been supplied in abundance from the district of which *Sofala* was the emporium. (4.) On the same supposition respecting 1 K. x. 22, it can, according to the traveller Bruce, be proved by the laws of the monsoons in the Indian Ocean, that Ophir was at *Sofala*; inasmuch as the voyage to *Sofala* from Ezion-geber would have been performed exactly in three years. From the above statement it appears that the Bible in all its direct notices of Ophir as a place does not supply sufficient data for an independent opinion on this disputed point. The passages in the historical books which mention Ophir by name are only five (1 K. ix. 26–29, x. 11, xxii. 48; 2 Chr. viii. 18, ix. 10). In addition to these passages, the following verse has very frequently been referred to Ophir: "For the king (i. e. Solomon) had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish bringing gold and silver, ivory, and apes, and peacocks" (1 K. x. 22; comp. 2 Chr. ix. 21). But there is not sufficient evidence to show that the fleet mentioned in this verse was identical with the fleet mentioned in 1 K. ix. 26–29, x. 11, as bringing gold, almug-trees, and precious stones from Ophir; or, if so, that the fleet went *only* to Ophir. If the five passages above-mentioned are carefully examined, it will be seen that all the information given respecting Ophir is, that it was a place or region, accessible by sea from Ezion-geber on the Red Sea, from which imports of gold, almug-trees, and precious stones were brought back by the Tyrian and Hebrew sailors. Under these circumstances it is well to revert to Gen. x. It is reasonably certain that the author of that chapter regarded Ophir as the name of some city, region, or tribe in Arabia. And it is almost equally certain that the Ophir of Genesis is the Ophir of the Books of Kings and Chronicles. Hence the *burden of proof* lies on any one who denies Ophir to have been in Arabia. But all that can be advanced against Arabia falls very short of such proof. In weighing the evidence on this point, the assumption that ivory, peacocks, and apes were imported from Ophir must be dismissed from consideration. In one view of the subject, and accepting the statement in 2 Chr. ix. 21 that "the king's ships went to Tarshish," they might have connection with TARSHISH; but they have a very slight bearing on the position of Ophir. Hence it is not here necessary to discuss the law of monsoons in the Indian Ocean. Moreover, the resemblance of names of places in India and Africa to Ophir, cannot reasonably be insisted on; for there is an equally great resemblance in the names of some places in Arabia. The name *Sofala*, indeed, is merely Ar. = Heb. *Shĕphêlâh*, i. e. *plain* or *low country*. (PLAIN 6; SEPHELA.) Reland has shown that there is no proof of the use of *Sophir* as the Coptic word for Ophir except in late Coptic, and this may have come from the views represented in Josephus. Josephus cannot be compared in authority with Gen. x.; he differs from Eupolemus; and he appears inconsistent with himself, translating (Jos. ix. 1, § 4) the Ophir of 1 K. xxii. 49 and the Tarshish of 2 Chr. xx. 36 as *Pontus* and Thrace. Further, the objections based on the assertion that sandal-wood (assumed to be = almug-wood), precious stones, and gold, are not productions of Arabia, are not conclusive. (1.) In the Periplus attributed to Arrian, sandal-wood is mentioned as one of the imports into Omana, an emporium on the Persian Gulf; and therefore a sea-port would not necessarily be in India, because sandal-wood was obtained from it. But the suggestion that almug-wood = sandal-wood first came in the last century from Celsius, the

Swedish botanist, in his *Hierobotanicon;* who at the same time recounted thirteen meanings proposed by others. Since the time of Celsius, the meaning of *sandal-wood* has been defended by Sanscrit etymologies, but Mr. Twisleton regards the reasons adduced to show that sandal-wood = almug-wood as too weak to justify the founding of any argument upon them. (Algum-trees.) (2.) Precious stones take up such little room, and can be so easily concealed, if necessary, and conveyed from place to place, that there is no difficulty in supposing they came from Ophir, simply as from an emporium, even admitting that there were no precious stones in Arabia. (3.) As to Gold, far too great stress seems to have been laid on the negative fact that no gold nor trace of gold-mines has been discovered in Arabia. Sir Roderick Murchison and Sir Charles Lyell concur in stating that, although no rock is known to exist in Arabia from which gold is obtained at the present day, yet the peninsula has not undergone a sufficient geological examination to warrant the conclusion that gold did not exist there formerly or that it may not yet be discovered there. Under these circumstances there is no sufficient reason to reject the accounts of the ancient writers adduced as witnesses for the former existence of gold in Arabia; and certainly there is nothing to prevent Ophir having been an Arabian emporium for gold. The Periplus, attributed to Arrian, gives an account of several Arabian emporia: e. g. the Emporium Musa, only twelve days from *Aphar*, the metropolis of the Sabeans (see above); at the modern *Aden;* at *Zafâr* or *Zafâri* (Sephar), &c. There do not, however, appear to be sufficient data for determining in favor of any one emporium or of any one locality rather than another in Arabia as having been the Ophir of Solomon. Mr. Forster relies on an *Ofor* or *Ofir*, in Sale and D'Anville's maps, as the name of a city and district in the mountains of *Omân;* but he does not quote any ancient writer or modern traveller as an authority for the existence of such an *Ofir*. Niebuhr the traveller says that Ophir was probably the principal port of the kingdom of the Sabeans, that it was situated between *Aden* and *Dafar* (or *Zafar*), and that perhaps even it was *Cane*. Gosselin, on the other hand, thinks it was *Doffir*, the city of Yemen already adverted to. Dean Vincent agrees with Gosselin in confining Ophir to Sheba. On the whole, however, though there is reason to believe that Ophir was in Arabia, there does not seem to be adequate information to enable us to point out the precise locality which once bore that name. In conclusion, it may be observed that objections against Ophir being in Arabia, grounded on the fact that no gold has been discovered in Arabia in the present day, seem decisively answered by the parallel case of Sheba (Ps. lxxii. 15; Ez. xxvii. 22). Now, of two things one is true. Either the gold of Sheba and the precious stones sold to the Tyrians by the merchants of Sheba were the natural productions of Sheba, and in this case the assertion that Arabia did not produce gold falls to the ground; or the merchants of Sheba obtained precious stones and gold in such quantities by trade, that they became noted for supplying them to the Tyrians and Jews. Exactly similar remarks may apply to Ophir.

Oph'ni (Heb. *mouldy*, Ges.), a town of Benjamin, apparently in the northeastern portion of the tribe (Josh. xviii. 24 only). It is doubtless the Gophna of Josephus, a place which at the time of Vespasian's invasion was apparently second only to Jerusalem in importance (Jos. *B. J.* iii. 3, § 5), and which still survives in the modern *Jifna* or *Jufna*, a village two and a half miles N. W. of Bethel.

Oph'rah (Heb. *female fawn*, Ges.), the name of two places in central Palestine—**1.** In the tribe of Benjamin (Josh. xviii. 23). It appears to be mentioned again (1 Sam. xiii. 17) in describing the routes taken by the spoilers who issued from the Philistine camp at Michmash. Jerome places it five miles E. of Bethel. Dr. Robinson suggests its identity with *et-Taiyibeh*, a small village on the crown of a conical and very conspicuous hill, four miles E. N. E. of *Beitîn* (Bethel). Stanley and Van de Velde accept this suggestion. In the absence of any similarity in the name, and of any more conclusive evidence, it is impossible absolutely to adopt this identification (so Mr. Grove, with Porter in Kitto). (Apherema; Ephraim 2, 3; Ephrain.)—**2.** More fully "Ophrah of the Abi-ezrites," the native place of Gideon (Judg. vi. 11); the scene of his exploits against Baal (24); his residence after his accession to power (ix. 5), and the place of his burial in the family sepulchre (viii. 32). Here also he deposited the ephod made or enriched with Ishmaelite ornaments, which made it a place of pilgrimage and resort (27). The indications in the narrative of the position of Ophrah are but slight. It was probably in Manasseh (vi. 15), and not far from Shechem (ix. 1, 5). Van de Velde suggests a site called *Erfai*, about eight miles S. E. of *Nâbulus* (Shechem); and Schwarz "the village *Erafa*" ('*Arrâbeh ?*), "N. of *Sânûr*" (Bethulia). The former of them is altogether out of the territory of Manasseh. Of the latter, nothing either for or against can be said (so Mr. Grove).

Oph'rah (see above), son of Meonothai (1 Chr. iv. 14).

* **Or.** Besides the common use of this word, to connect and mark an alternative, as in the phrases "bad or good" (Gen. xxiv. 50), "Paul, or Apollos, or Cephas" (1 Cor. iii. 22 f.), "we or an angel" (Gal. i. 8), &c., "or" is also used in the A. V. in the now obsolete sense of *ere* or *before* in the phrase "or ever" (Ps. xc. 2; Dan. vi. 24; Acts xxiii. 15, &c.).

* **Or'a-cle** [-kl], the A. V. translation of—1. Heb. *dĕbîr* = (so Ges.) *the inner sanctuary* of the Tabernacle or Temple, also called the "holy of holies" (1 K. vi. 5, 16 ff., vii. 49, viii. 6, 8; 2 Chr. iii. 16, iv. 20, v. 7, 9; Ps. xxviii. 2).—2. Heb. *dâbâr* once (2 Sam. xvi. 23, marg. "word"), usually and literally translated "word" (Gen. xv. 1, 4, xxiv. 30, 52, &c.), also "saying," "speech," &c.—3. Gr. *logion* = (so Rbn. *N. T. Lex.*) *something uttered*, e. g. from God, *a divine communication*, *utterance*, or *oracle* (Acts vii. 38; Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11). Divination; Idolatry; Inspiration; Magic; Prophet.

Or'a-tor (L. = *a speaker*, *orator*, *pleader*). 1. In Is. iii. 3, A. V. "eloquent orator," margin "skilful of speech" literally = *skilful in whisper*, or *incantation.* (Divination.)—2. The title (Gr. *rhêtor*) applied to Tertullus, who appeared as the advocate of the Jewish accusers of St. Paul before Felix (Acts xxiv. 1). Trial.

Or'chard. Garden.

* **Or-dain', to** (fr. L. *ordo* = *order*), the A.V. translation of—1. Heb. *yâsad* (1 Chr. ix. 22; Ps. viii. 2 [Heb. 3]; marg. in both "founded"), elsewhere translated "to found" (Ps. xxiv. 2; Is. xiv. 32, &c.), "lay the foundation" (1 K. xvi. 34; Ps. cii. 25 [Heb. 26], &c.), "establish" (Ps. lxxviii. 69; Hab. i. 12; marg. "founded" in both), "appoint" (Esth. i. 8), &c.—2. Heb. *cûn* (Ps. viii. 3 [Heb. 4]), elsewhere translated "to establish" (Ex. xv. 17; Ps.

xcix. 4, &c.), or "stablish" (2 Sam. vii. 13, &c.), "prepare" (Ps. ix. 7 [Heb. 8], cvii. 36, &c.), "fashion" (Ps. cxix. 73, &c.), &c.—3. Chal. *mĕnâh* or *mĕnâ* (Dan. ii. 24), usually translated "to set" (Ezr. vii. 25, &c.), once "to number" (Dan. v. 26), also "Mene" (25).—4. Heb. *nâthan* (2 K. xxiii. 5; Jer. i. 5, marg. "gave"), literally and usually "to give" (Gen. i. 29, iii. 6, 12, &c., &c.), sometimes "to put" (Ex. xxv. 16, 21, &c.), "appoint" (Ezr. viii. 20, &c.), "set" (Gen. ix. 13; Deut. i. 8, &c.), "deliver" (Judg. i. 2, ii. 23, &c.), &c.—5. Heb. *'âmad* (2 Chr. xi. 15), elsewhere translated "to raise up" (Ex. ix. 16, marg, "made thee stand"), "make stand" (Ps. xxx. 7 [Heb. 8], &c.), "set" (2 Chr. xix. 5, 8, &c.), "appoint" (Neh. vi. 7, &c.), &c.—6. Heb. *'ârach* (Ps. cxxxii. 17; Is. xxx. 33), elsewhere "to set in order" (Ex. xl. 4, &c.), "lay in order" (Lev. i. 7 ff., &c.), "prepare" (Num. xxiii. 4; Ps. xxiii. 5, &c.), "put in array" (2 Sam. x. 8 ff., &c.), "order" (Lev. xxiv. 3, 4, &c.), &c.—7. Heb. *pâ'al* (Ps. vii. 13 [Heb. 14]), elsewhere literally "to make" (Ex. xv. 17; Prov. xvi. 4, &c.), "do" (Deut. xxxii. 27; Job xi. 8, &c.), "work" (Num. xxiii. 23, &c.), once "to commit" (Hos. vii. 1).—8. Heb. *kûm* (Esth. ix. 27), also translated "to stablish" (21), "confirm" (29, 31, 32, &c.), "enjoin" and "decree" (31), "strengthen" (Ps. cxix. 28), &c.—9. Heb. *sûm* or *sîm* (1 Chr. xvii. 9; Ps. lxxxi. 5 [Heb. 6]; Hab. i. 12), usually and literally "to put" (Gen. xxviii. 18, xl. 15, &c.), also "to set" (xxviii. 22; 1 K. ii. 15, &c.), "make" (Gen. xiii. 16, xlv. 9; Josh. vi. 18, &c.), "appoint" (Ex. xxi. 13; 2 K. x. 24, &c.), &c.—10. Heb. *shâphath* (Is. xxvi. 12), elsewhere "to set" (2 K. iv. 38; Ez. xxiv. 3), "bring" (Ps. xxii. 15 [Heb. 16]).—11. Heb. *âsâh* (Num. xxviii. 6; 1 K. xii. 32, 33), usually "to make" (Ex. xxxvi. 6 ff.; 1 K. xii. 31, &c.), or "do" (xxiii. 12, 24, &c.), also "to appoint," "prepare," "provide," &c.—12. Gr. *diatasso* (1 Cor. vii. 17, ix. 14; Gal. iii. 19) = *to arrange throughout, to dispose in order*, Rbn. *N. T. Lex.;* elsewhere translated "to command" (Mat. xi. 1; Lk. viii. 55, xvii. 9, 10; Acts xviii. 2, xxiii. 31, xxiv. 23), "appoint" (Lk. iii. 13; Acts vii. 44, xx. 13; Tit. i. 5), "set in order" (1 Cor. xi. 34), "give order" (xvi. 1).—13. Gr. *kathistémi* (Tit. i. 5; Heb. v. 1, viii. 3) = *to set down, to set, to place*, Rbn. *N. T. Lex.;* usually translated "to make" (Mat. xxiv. 45, 47, xxv. 21, 23; Lk. xii. 14, 42, 44; Acts vii. 10, 27, 35; Rom. v. 19 [twice]; Heb. vii. 28; 2 Pet. i. 8), also once "to appoint" (Acts vi. 3), "to conduct" (xvii. 15), "to set" (Heb. ii. 7), "to be," i. e. *to be set*, or *to set one's self* (Jas. iii. 6, iv. 4).—14. Gr. *kataskeuazo* (Heb. ix. 6) = *to prepare fully*, Rbn. *N. T. Lex.;* usually translated "to prepare" (Mat. xi. 10; Mk. i. 2; Lk. i. 17, vii. 27; Heb. xi. 7; 1 Pet. iii. 20), also "to build" (Heb. 3, 4 [twice]), "make" (ix. 2).—15. Gr. *krinô* (Acts xvi. 4) = *to separate, discriminate, select*, hence *to judge, decide, determine*, Rbn. *N. T. Lex.;* translated "to judge" more than eighty times in N. T. (Mat. vii. 1, 2 [twice each], &c.), also "to determine" (Acts iii. 13, xx. 16, xxvii. 1; 1 Cor. ii. 2; 2 Cor. ii. 1; Tit. iii. 12), "decree" (1 Cor. vii. 37), "think" (Acts xxvi. 8), "conclude" (xxi. 25), "my sentence is" (xv. 19), "to esteem" (Rom. xiv. 5 [twice]), "condemn" (Jn. iii. 17, 18; Acts xiii. 27; Rom. xiv. 22), "damn" (2 Th. ii. 12), "avenge" (Rev. xviii. 20), "sue at the law" (Mat. v. 40), "go to law" (1 Cor. vi. 1, 6), "call in question" (Acts xxiii. 6, xxiv. 21).—16. Gr. *horizô* (Acts x. 42, xvii. 31) = *to bound, mark out, limit, determine, appoint*, Rbn. *N. T. Lex.;* elsewhere "to determine" (Lk. xxii. 22; Acts xi. 29, xvii. 26), "determinate," i. e. *determined* (ii. 23), "to declare" (Rom. i. 4), "to limit" (Heb. iv. 7).—17. Gr. *poieô* (Mk. iii. 14) is translated "to make" more than 100 times in N. T. (Mat. iii. 3, iv. 19, &c.), and "to do" much oftener (v. 19, 44, 46, 47 [twice], &c.), all the various renderings (so Robinson) coming under one or the other of these two primary ones. Thus "to bring forth" (Mat. iii. 8, 10, &c.), "shoot out" (Mk. iv. 32), "cause" (Mat. v. 32, &c.), "yield" (Jas. iii. 12), "ordain," come under the meaning *to make* (comp. Mat. iv. 19; Mk. i. 17, &c.).—18. Gr. *proorizô* (1 Cor. ii. 7) = *to bound* or *limit beforehand, to predetermine*, Rbn. *N. T. Lex.* (compare No. 16 above); elsewhere translated "to determine before" (Acts iv. 28), "to predestinate" (Rom. viii. 29, 30; Eph. i. 5, 11).—19. Gr. *tassô* (Acts xiii. 48; Rom. xiii. 1) = *to order, set in order, arrange*, Rbn. *N. T. Lex.* (compare No. 12 above); elsewhere translated "to appoint" (Mat. xxviii. 16; Acts, xxii. 10, xxviii. 23), "set" (Lk. vii. 8), "determine" (Acts xv. 2), "addict" (1 Cor. xvi. 15).—20. Gr. *tithêmi* (Jn. xv. 16; 1 Tim. ii. 7) = *to set, put, place, lay*, Rbn. *N. T. Lex.;* usually translated "to put" (Mat. v. 15, &c.), or "lay" (xxvii. 60, &c.), also "to make" (xxii. 44, &c.), "appoint" (xxiv. 51; 2 Tim. i. 11, &c.), &c.—21. Gr. *cheirotoneô* (Acts xiv. 23) = *to stretch out the hand, to hold up the hand*, as in voting, hence *to vote* by holding up the hand, in N. T. *to choose by vote, to appoint*, Rbn. *N. T. Lex.;* also translated "to choose" (2 Cor. viii. 19).—22. Gr. *ginomai* (Acts i. 22, A. V. "be ordained to be") = *to begin to be, to come into existence*, i. e. *to arise, happen, become*, or (in the aorist and perfect tenses) simply *to be* or *exist*, Rbn. *N. T. Lex.* This verb occurs about 700 times in the N. T., and is oftenest translated "to be done" (Mat. i. 22, vi. 10, &c.), "to come to pass" (vii. 28, ix. 10, &c.), "to be come" (viii. 16, xiv. 23, &c.), "to arise" (viii. 24, xiii. 21, &c.), "to be" (v. 45, vi. 16, &c.), "to be made" (iv. 3, xxiii. 15, &c.), "to become" (xiii. 22, 32, &c.).—23. Gr. *prographô* = *to write before*, hence *to announce, declare, set forth, prescribe, appoint*, Rbn. *N. T. Lex.* This verb occurs five times in N. T., viz. twice in Rom. xv. 4, A. V. "were written aforetime were written;" Gal. iii. 1, A. V. "hath been evidently set forth;" Eph. iii. 3, A.V. "wrote afore;" Jude 4, A. V. "who were before ordained."—24. Gr. *proëtoimazô* (Eph. ii. 10, A. V. "hath before ordained") = *to prepare beforehand, to appoint* or *ordain beforehand*, Rbn. *N. T. Lex.;* elsewhere only in Rom. ix. 23, A.V. "had afore prepared."—Three times also (2 Chr. xxiii. 18, xxix. 27; Rom. vii. 10) the word "ordained" in the A. V. has no Hebrew or Greek representative, and is therefore printed in italics.—It will be seen from the above that "to ordain" is used as the representative of many different Hebrew and Greek terms, and usually in a general sense (= *to order, constitute, appoint*), without involving any technical or ceremonial significance. Apostle; Bishop; Elder; Law, &c.

* **Or'di-nance.** Law; Law of Moses.

O'reb (Heb.), the *raven* or *crow*, the companion of Zeeb, the *wolf*. One of the chieftains of the Midianite host which invaded Israel, and was defeated and driven back by Gideon. The title given to them (A. V. "princes") distinguishes them from Zebah and Zalmunna, the other two chieftains, who are called "kings," and were evidently superior in rank to Oreb and Zeeb. They were killed not by Gideon himself, or the people under his immediate conduct, but by the men of Ephraim, who rose at his entreaty and intercepted the flying horde at the fords of the

Jordan. This was the second Act of this great Tragedy. It is but slightly touched upon in the narrative of Judges, but the terms in which Isaiah (x. 26) refers to it are such as to imply that it was a truly awful slaughter. He places it in the same rank with the two most tremendous disasters recorded in the history of Israel—the destruction of the Egyptians in the Red Sea, and of the army of Sennacherib (comp. Ps. lxxxiii.). The slaughter was concentrated round the rock at which Oreb fell, and which was long known by his name (Judg. vii. 25; Is. x. 26).

O'reb (L.) = Horeb, i. e. Mount Horeb (2 Esd. ii. 33). Sinai.

O'reb (Heb. *raven*, Ges.), **the Rock.** The "raven's crag," the spot, E. of Jordan, at which the Midianite chieftain Oreb, with thousands of his countrymen, fell by the hand of the Ephraimites, and which probably acquired its name therefrom (Judg. vii. 25; Is. x. 26). Perhaps the place called *'Orbo*, said in the *Bereshith Rabba* to have been in the neighborhood of Beth-shean, may have some connection with it.

O'ren (Heb. *pine*, Ges.; "ASH," A. V.; *strength*, *power*, Fü.), a son of Jerahmeel the first-born of Hezron (1 Chr. ii. 25).

Or'gan (Gen. iv. 21; Job xxi. 12, xxx. 31; Ps. cl. 4). The Hebrew word *'ûgâb* or *'uggâb*, thus rendered in our version, probably denotes a pipe or perforated wind-instrument, as the root of the word indicates. In Gen. iv. 21 it appears to be a general term for all wind-instruments. In Job xxi. 12 are enumerated the three kinds of musical instruments which are possible, under the general terms of the timbrel, harp, and *organ*. Our translators adopted "organ" from the Vulgate, which has uniformly *organum*, i. e. the double or multiple pipe. According to the Jewish interpreters, the Chaldee, and Jerome, it was the bagpipe (so Winer). (Dulcimer.) Joel Bril, Kitto, Prof. Lorimer (in Fairbairn), &c., identify it with the Pandean pipes, or syrinx, an instrument of unquestionably ancient origin, and common in the East, consisting of a combination of reed-pipes of different lengths and thicknesses. Russell describes those he met with in Aleppo as having from five to twenty-three reeds. Music; Musical Instruments.

O-ri'on (Gr., a celebrated hunter in ancient heathen mythology, said to have been transported to heaven, where he gave name to a constellation). That the constellation known to the Hebrews by the name *cĕsîl* (Job ix. 9, xxxviii. 31; Am. v. 8) is the well-known equatorial constellation which the Greeks called *Orion*, and the Arabs "the giant," there seems little reason to doubt (so Mr. Wright, with Gesenius, Fürst, and most ancient interpreters). The "giant" of Oriental astronomy was Nimrod, the mighty hunter, who was fabled to have been bound in the sky for his impiety. The two dogs and the hare, which are among the constellations in the neighborhood of Orion, made his train complete. There is possibly an allusion to this belief in "the bands of *cĕsîl*" (Job xxxviii. 31). Some Jewish writers, the Rabbis Isaac Israel and Jonah among them, identified the Hebrew *cĕsîl* with the Arabic *sohail*, by which was understood either Sirius (the dog-star) or Canopus (a star in the constellation Argo, 52½° S. lat.). Mr. E. S. Poole (after Aben Ezra) regards *cĕsîl* as the constellation *Scorpio* (*the Scorpion*), or the bright star in it called Antares or *Cor Scorpionis* (*the Scorpion's heart*). Astronomy.

Or'na-ments, Per'son-al. The number, variety, and weight of the ornaments ordinarily worn upon the person form one of the characteristic features of Oriental costume, both in ancient and modern times. The monuments of ancient Egypt exhibit the hands of ladies loaded with rings, ear-rings of very great size, anklets, armlets, bracelets of the most varied character, richly ornamented necklaces, and chains of various kinds. There is sufficient evidence in the Bible that the inhabitants of Palestine were equally devoted to finery. Is. iii. 18–23 supplies us with a detailed description of the articles with which the luxurious women of that day were decorated, and the picture is filled up by incidental notices in other places (lxi. 10; Jer. ii. 32; Hos. ii. 13; 1 Tim. ii. 9, 10, &c.). The notices in the early books of the Bible, imply the weight and abundance of the ornaments worn at that period. Eliezer decorated Rebekah with "a golden *nose-ring* (A. V. "ear-ring") of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold" (Gen. xxiv. 22); and he afterward added "*trinkets* of silver and *trinkets* of gold" (A. V. "jewels," ver. 53). Ear-rings were worn by Jacob's wives, apparently as charms, for they are mentioned in connection with idols:—"They gave unto Jacob all the strange gods, which were in their hand, and their ear-rings which were in their ears" (xxxv. 4). The ornaments worn by the patriarch Judah were a "signet," suspended by a *string* round the neck, and a "staff" (xxxviii. 18): the staff itself was probably ornamented. The ring is first noticed when Joseph was made ruler of Egypt: "Pharaoh took off his *signet*-ring from his hand and put it upon Joseph's hand, and put a gold chain about his neck" (xli. 42), the latter being probably a "simple gold chain in imitation of string, to which a stone scarabæus (*a beetle*, a sacred insect), set in the same precious metal, was appended" (Wilkinson, ii. 339). The number of personal ornaments worn by the Egyptians, particularly by the females, is incidentally noticed in Ex. iii. 22 (compare xi. 2). The golden ear-rings worn by the "wives, sons, and daughters" of the Israelites furnished gold for the golden CALF (xxxii. 2 ff.). Both men and women contributed for the work of the Tabernacle "bracelets, and ear-rings, and rings, and tablets, all jewels of gold" (xxxv. 22). The profusion of these ornaments was such as to supply sufficient gold for making the sacred utensils for the Tabernacle, while the laver of brass was constructed out of the brazen *mirrors* which the women carried about with them (Ex. xxxviii. 8). The Midianites appear to have been as prodigal as the Egyptians in the use of ornaments (Num. xxxi. 50, 52; Judg. viii. 26). The poetical portions of the O. T. contain numerous references to the ornaments worn by the Israelites in the time of their highest prosperity. The appearance of the bride is thus described in Cant. i. 10, 11:—"Thy cheeks are comely with rows *of jewels* (with beads, so Mr. Bevan; with rows or strings of pearls, or beads of gold or silver, so Gesenius; with rows of pearls, so Fürst), thy neck with chains *of gold* (with perforated [pearls], so Mr. Bevan; with strings of pearls, gems, corals, &c., or necklaces, so Gesenius, Fürst); we will make thee borders (same Hebrew word as is translated above 'rows *of jewels*' in A. V. and 'beads' by Mr. Bevan) of gold with studs of silver." Her neck rising tall and stately "like the tower of David builded for an armory," was decorated with various ornaments hanging like the "thousand bucklers, all shields of mighty men," on the walls of the armory (Cant. iv, 4): her hair falling gracefully over her neck is de scribed figuratively as a "chain" (iv. 9): and "the *roundings*" (not as in the A. V. "the joints") of her thighs are likened to the *pendant* of an ear-ring, which tapers gradually downward (vii. 1). So again we read of the bridegroom:—"his eyes are . . . fitly set," as though they were gems filling the sockets of rings (v. 12): "his hands (are as) gold rings set with the Beryl," i. e. the fingers when curved are like gold rings, and the nails dyed with henna resemble gems. Lastly, the yearning after close affection is expressed thus:—"Set me as a seal upon thine heart, as a seal upon thine arm" (viii. 6). Of the terms used in the Proverbs Mr. Bevan (after Gesenius) explains the "ornament" of the A. V. in i. 9, iv. 9, as more specifically a *wreath* or *garland;* the "chains" of i. 9 as the *drops* of which the necklace was formed; the "jewel of gold in a swine's snout" of xi. 22 as a *nose-ring;* the "jewel" of xx. 15 as a *trinket*, and the "ornament" of xxv. 12 as an *ear-pendant.* He also explains Is. iii. 18–23, already referred to, thus:—(18) "In that day the Lord will take away the bravery of their *anklets* and their *lace caps*, and their *necklaces;* (19) the *ear-pendants*, and the *bracelets*, and the *light veils;* (20) the *turbans*, and the *step-chains*, and the *girdles*, and the *scent-bottles*, and the *amulets;* (21) the rings and the *nose-rings;* (22) the *state-dresses* and the *cloaks*, and the *shawls*, and the *purses;* (23) the *mirrors*, and the fine linen *shirts*, and the *turbans*, and the *light dresses.*" Amulets; Anklet; Armlet; Bracelet; Chain; Crown; Dress; Ear-rings; Girdle; Gold; Hair; Handicraft; Head-dress; Mirror; Nose-jewel; Paint; Pearl; Ring; Seal; Signet; Stones, Precious; Tablets, &c.

Or′nan (Heb. *active, nimble*, Ges.; *strong one, hero*, Fü.) = Araunah the Jebusite (1 Chr. xxi. 15, 18, 20–25, 28; 2 Chr. iii. 1).

Or′pah (Heb. *mane, forelock*, or (so Sim.) = Ophrah, Ges.), a Moabite woman, wife of Chilion son of Naomi, and thereby sister-in-law to Ruth. On the death of their husbands Orpah accompanied her sister-in-law and her mother-in-law on the road toward Bethlehem. But her resolution failed her. At Naomi's suggestion, "Orpah kissed her mother-in-law," and went back "to her people and to her gods" (Ru. i. 4, 14).

* **Or′phan.** Alms; Child; Heir; Law of Moses; Widow.

Or-tho′si-as (Gr. *straight, made straight*, Walton's Polyglott; rather, fr. Phenician = *light of uprightness* or *of wisdom*, Wr.). Tryphon, when besieged by Antiochus Sidetes in Dora, fled by ship to Orthosias (1 Mc. xv. 37). Orthosia is described by Pliny (v. 17) as N. of Tripolis, and S. of the river Eleutherus, near which it was situated (Str. xvi. p. 753). It was the northern boundary of Phenicia, 1,130 stadia from the Orontes (id. p. 760). Shaw identifies the Eleutherus with the modern *Nahr el-Bârid*, on the north bank of which, corresponding to the description of Strabo, he found "ruins of a considerable city, whose adjacent district pays yearly to the Pashas of Tripolis a tax of fifty dollars by the name of *Or-tosa.*" Dr. Robinson also, who, with Mr. Porter, identifies the Eleutherus with the modern *Nahr el-Kebîr*, regards these ruins as the site of the ancient Orthosia. They are on the Mediterranean coast in N. lat. 34½° (Rbn. iii. 582).

O-sai′as [-za′yas] (Gr.), a corruption of Jeshaiah (1 Esd. viii. 48).

O-se′a = Hoshea, king of Israel (2 Esd. xiii. 40).

O-se′as = the Prophet Hosea (2 Esd. i. 39).

* **O-se′e** (Gr.) = Hosea the prophet (Rom. ix. 25).

O-she′a (fr. Heb.) = Hoshea, the original name of Joshua the son of Nun (Num. xiii. 8, 16).

Os′pray, or **Os′prey** (Heb. *ozniyâh;* Gr. *haliuietos;* L. *haliæetus*). The Hebrew word occurs only in Lev. xi. 13, and Deut. xiv. 12, as the name of some unclean bird which the law of Moses disallowed as food to the Israelites. The English "ospray" is a corruption of "Ossifrage." The old versions and many commentators favor the A. V. interpretation. There is, however, some difficulty in identifying the *haliæetus* of Aristotle and Pliny, on account of some statements these writers make with respect to the habits of this bird. The general description they give would suit either the ospray (*Pandion Haliætus*) or the white-tailed eagle (*Haliæetus albicilla*). But Pliny's description (x. 3) points to the ospray, which is a powerful bird of prey, often weighing five pounds, and is known as the fishing eagle, bald buzzard, fish-hawk, &c. The ospray often plunges entirely under the water in pursuit of fish. It belongs to the *Falconidæ*, or falcon family (genus *Falco* of Linnæus). It has a wide geographical range in Europe, North America, &c., and is occasionally seen in Egypt.

Ospray (*Pandion Haliætus*).

Os′si-frage (fr. L. = *bone-breaker;* Heb. *peres;* Gr. *grups;* L. *gryps*). There is much to be said in

Lammergeyer (*Gypaetus barbatus*) — "Ossifrage" of A. V.

favor of this translation of the A. V. The word occurs, as the name of an unclean bird, in Lev. xi. 13, and Deut. xiv. 12. If much weight is to be allowed to etymology, the Heb. *peres* (= *breaker*) may well be represented by the ossifrage, or *bone-breaker* (*Gypaëtus barbatus*), known as the *Lammergeyer*, or bearded vulture, one of the largest of the birds of prey. This formidable bird attacks the wild goat, young deer, sheep, calves, &c. It is found in the highest mountains of Europe, Asia, and Africa, and is not uncommon in the East. The English word ossifrage has been applied to some of the *Falconidæ* or falcon family, as the young of the sea-eagle or white-tailed eagle, *Haliæetus albicilla ;* but the *ossifraga* of the Latins evidently points to the *Lammergeyer*, one of the *Vulturidæ* or vulture family. Ospray.

Os'trich. There can be no doubt (so Mr. Houghton) that the Hebrew words *bath hayya'ănâh*, *yâ'ên*, and *rânân*, denote this bird of the desert.—1. *Bath hayya'ănâh* occurs in Lev. xi. 16 and Deut. xiv. 15, in the list of unclean birds; also in Job xxx. 29; Is. xiii. 21, xxxiv. 13, xliii. 20; Jer. l. 39; Mic. i. 8. The A. V. erroneously renders the Hebrew expression, which signifies *daughter of greediness* or *daughter of shouting*, by "owl," or, as in the margin, by "daughter of owl." In Job xxx. 29, and in Is. xxxiv. 13, and xliii. 20, the margin of the A. V. correctly reads "ostriches." Bochart considers that *bath hayya'ănâh* denotes the female ostrich only, and that *tahmâs* or *tachmâs*, the following word in the Hebrew text, is to be restricted to the male bird. In all probability, however, this latter word is intended to signify a bird of another genus. (Night-hawk.) The loud crying of the ostrich seems to be referred to in Mic. i. 8.—2. *Yâ'ên* occurs only in the plural, *yĕ'ênîm*, A. V. "ostriches," in Lam. iv. 3, where the context shows that the ostrich is intended.—3. *Rânân.* The plural *rĕnânîm* alone occurs in Job xxxix. 13; where, however, it is clear from the whole passage (ver. 13–18) that ostriches are intended by the word. The Hebrew of ver. 13 is: *Cĕnâph-rĕnânîm ne'ĕlâsâh ; im-ebrâh hăsîdâh* (or *chăsîdâh*) *vĕnôtsâh ;* the A. V. translates "*Gavest thou* the goodly wings unto the peacocks? or wings and feathers unto the ostrich?" in the margin, "or, *the feathers of the stork and ostrich.*" Here *rĕnânîm* appears to be translated "peacocks" (Peacock), while "ostrich" in the A. V. margin appears to answer to *nôtsâh* (elsewhere rendered "feathers"), and "ostrich" in the A.V. text seems to be the translation of *hăsîdâh* or *chăsîdâh* (elsewhere translated "stork"). This verse has been translated more than twenty different ways, and the exact meaning is doubtful. Rosenmüller translates, "The wing of the ostrich exults: truly its wing and plumage is like the stork's." Gesenius (and with him Fürst, in substance) renders, "The wing of the ostrich exults: but are her pinions and feathers pious?" i. e. is she affectionate toward her young like the stork? Mr. Barnes (*on Job*, l. c.) would render, "A wing of exulting fowls moves joyfully! Is it the wing and plumage of the pious bird?"—The ostrich (*Struthio Camelus* of naturalists) is a native of Africa and of the Arabian and Syrian deserts. Ostriches are polygamous: the hens lay their eggs promiscuously in one nest, which is merely a hole scratched in the sand; the eggs are then covered over to the depth of about a foot, and are, in the case of those birds which are found within the tropics, generally left for the greater part of the day to the heat of the sun, the parent-birds taking their turns at incubation during the night. But in those countries which have not a tropical sun, ostriches frequently incubate during the day, the male taking his turn at night, and watching over the eggs with great care and affection, as is evidenced by the fact that jackals and other of the smaller carnivorous quadrupeds are occasionally found dead near the nest, having been killed by the ostrich in defence of the eggs or young. The habit of the ostrich leaving its eggs to be matured by the sun's heat is usually appealed to in order to confirm the Scriptural account, "she leaveth her eggs to the earth;" but this is probably the case only with the tropical birds. And even if the Hebrews were acquainted with the habits of the tropical ostriches, how can it be said that "she forgetteth that the foot may crush" the eggs, when they are covered a foot deep or more in sand? Mr. Houghton believes the true explanation of this passage to be found in the fact that the ostrich deposits some of her eggs not in the nest, but around it; these lie about on the surface of the sand, to all appearance forsaken; they are, however, designed for the nourishment of the young birds. Dr. Shaw (*Travels in Barbary*) states that "upon the least distant noise or trivial occasion, she forsakes her eggs or her young ones, to which, perhaps, she never returns; or, if she does, it may be too late, either to restore life to the one, or to preserve the life of the others. . . . . The Arabs meet sometimes with whole nests of these eggs undisturbed, some of which are sweet and good, others addled and corrupted; others again have their young ones of different growths according to the time, it may be presumed, they have been forsaken by the dam. They oftener meet a few of the little ones, no bigger than well-grown pullets, half-starved, straggling and moaning about, like so many distressed orphans, for their mother." The Arabs have a proverb, "Stupid as an ostrich." But travellers have frequently testified to its sagacity. "So wary is the bird," says Mr. Tristram, "and so open are the vast plains over which it roams, that no ambuscades or artifices can be employed, and the vulgar resource of dogged perseverance is the only mode of pursuit." The ostrich lives on vegetable food, especially seeds and grain; but it swallows greedily stones, iron, copper, glass, wood, hair, leather, &c., and its undiscriminating

Ostrich.

voracity not unfrequently causes its death. In this respect it may be regarded as "stupid." The ostrich makes a doleful and hideous noise, which sometimes closely resembles the roar of a lion. The ostrich is the largest of all known birds, and perhaps the swiftest of all cursorial animals. It attains a height of from 7 to 11 feet. Its speed has been calculated by Dr. Livingstone at 26 miles an hour. Its pace, ordinarily from 20 to 26 inches, becomes, when terrified, 11½ to 13, or even 14 feet in length. Its strength is enormous. Its wings, useless for flight, are extended when the bird is pursued, and act then as sails before the wind.' The feathers so much prized are the long white plumes of the wings. The best come to us from Barbary and the W. coast of Africa. BEAST 5; OCHIM.

Oth'ni (Heb. *lion of Jehovah*, Ges.), a Levite, son of Shemaiah, the first-born of Obed-edom (1 Chr. xxvi. 7).

Oth'ni-el (Heb. *lion of God*), son of Kenaz, and younger brother of CALEB 1 (Josh. xv 17; Judg. i. 13, iii. 9; 1 Chr. iv. 13). But these passages all leave it doubtful whether Kenaz was his father, or, as is more probable, the more remote ancestor and head of the tribe, whose descendants were called Kenezites (Num. xxxii. 12, &c.), or sons of Kenaz. If Jephunneh was Caleb's father, then, probably, he was father of Othniel also. The first mention of Othniel is on occasion of the taking of Kirjath-sepher, or DEBIR. Debir was included in the mountainous territory near Hebron, in Judah, assigned to Caleb the Kenezite (Josh. xiv. 12, 14); and to stimulate the valor of the assailants, Caleb promised to give his daughter Achsah to whosoever should assault and take the city. Othniel won the prize. The next mention of him is in Judg. iii. 9, as the first judge of Israel after the death of Joshua, and their deliverer from the oppression of Chushan-rishathaim. This, with his genealogy (1 Chr. iv. 13, 14), which assigns him a son, Hathath, is all that we know of Othniel. But two questions of some interest arise concerning him; the one his exact relationship to Caleb, the other the time and duration of his judgeship.—(1.) As regards his relationship to Caleb, the doubt arises from the uncertainty whether the words in Judg. iii. 9, "Othniel the son of Kenaz, Caleb's younger brother," indicate that Othniel himself, or that Kenaz, was the brother of Caleb. The most natural rendering makes Othniel to be Caleb's brother (so Lord A. C. Hervey, with the Vulgate, Kitto, Winer, Rosenmüller, Keil, &c.). But Bush, Fairbairn, Ayre, &c., with the LXX., regard Othniel as nephew of Caleb.—(2.) And this leads to the second question suggested above, viz. the time of Othniel's judgeship. Supposing Caleb to be about the same age as Joshua, we should have to reckon about 25 years from Othniel's marriage with Achsah till the death of Joshua at the age of 110 years (85 + 25 = 110). And if we take Africanus's allowance of 30 years for the elders after Joshua, in whose lifetime "the people served the Lord" (Judg. ii. 7), and then allow 8 years for Chushan-rishathaim's dominion, and 40 years of rest under Othniel's judgeship, and suppose Othniel to have been 40 years old at his marriage, we obtain (40 + 25 + 30 + 8 + 40 =) 143 years as Othniel's age at his death. This, we are quite sure, cannot be right. Nor does any escape from the difficulty very readily offer itself. If we judge only by ordinary probabilities, we shall suppose Othniel to have survived Joshua not more than 20, or at the outside, 30 years (so Lord A. C. Hervey, original author of this article). The chronological difficulties are, however, mitigated essentially by the view that Othniel was Caleb's nephew. JUDGE; JUDGES.

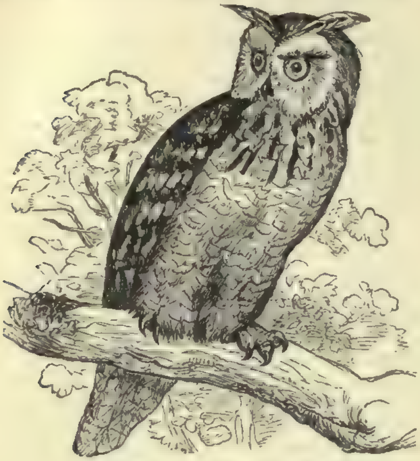
Oth-o-ni'as (Gr.) = MATTANIAH in Ezr. x. 27 (1 Esd. ix. 28).

Ov'en [uv'n] (Heb. *tannûr*; Gr. *klibanos*). The Eastern oven is of two kinds—fixed and portable. The former is found only in towns, where regular bakers are employed (Hos. vii. 4). The latter is adapted to the nomad state, and is the article generally intended by the Hebrew *tannûr*. It consists of a large jar made of clay, about three feet high, and widening toward the bottom, with a hole for the extraction of the ashes. Each household possessed such an article (Ex. viii. 3); and it was only in times of extreme dearth that the same oven sufficed for several families (Lev. xxvi. 26). It was heated with dry twigs and "GRASS" (Mat. vi. 30), or wood (1 K. xvii. 12; Is. xliv. 15; Jer. vii. 18), sometimes with DUNG; and the loaves were placed both inside and outside of it. BREAD; COAL; FIRE; FURNACE; HANDICRAFT; HEARTH; HOUSE.

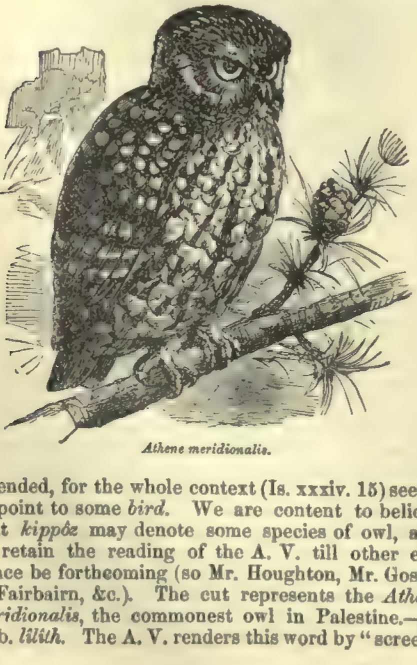
Owl, the representative in the A. V. of—1. Heb. *bath hayya'ănâh*. (OSTRICH.)—2. Heb. *yanshûph*, or *yanshôph*, the name of some unclean bird in Lev. xi. 17 and Deut. xiv. 16, mentioned also in Is. xxxiv. 11 as one of the birds of desolate Edom. The A.V. translates *yanshûph* by "owl" or "great owl." The Chaldee and Syriac (with Bochart) favor some kind of owl; and perhaps the etymology of the word points to a nocturnal bird. The LXX. and Vulgate read *ibis*, i. e. the *Ibis religiosa*, the sacred bird of Egypt. On the whole, the evidence is inconclusive, though it is in favor of the *Ibis religiosa*, and probably the other Egyptian species (*Ibis falcinellus*) may be included under the term. The ibis is an aquatic bird allied to the curlews.—3. Heb. *côs*, an unclean bird (Lev. xi. 17; Deut. xiv. 16; Ps. cii. 6). There is good reason for believing that the A.V. is correct in its rendering of "owl" or "little owl." Most of the old versions and paraphrases favor some species of "owl" as the proper translation of *côs*; Bochart is inclined to think that we should understand the PELICAN. But the ancient versions are against this theory. The passage in Ps. cii. 6 points decidedly to some kind of owl (so Mr. Houghton). The LXX. translate the Hebrew

Egyptian Ibis (*Ibis religiosa*).

by *nuktikorax*, which doubtless = the different species of *horned owl*, known in Egypt and Palestine. The *Otus Ascalaphus*, here figured, abounds in the ruins of Thebes, &c.; it is the great owl of all Eastern ruins, and the Egyptian and Asiatic representative of the great horned owl of England (*Bubo maximus*). An allied species, the long-eared owl (*Otus vulgaris*), is the most abundant of the owls in Southern Europe and the Levant (so Gosse, in Fairbairn).—4. Heb. *kippôz*, only in Is. xxxiv. 15: "There (i. e. in Edom) shall the *kippôz* (A. V. 'great owl') make her nest, and lay, and hatch, and gather under her shadow." It is a hopeless affair to attempt to identify the animal denoted by this word; the LXX. and Vulgate give "hedgehog." We cannot think, with Bochart, Gesenius, Fürst, Rosenmüller, &c., that a darting serpent is intended, for the whole context (Is. xxxiv. 15) seems to point to some *bird*. We are content to believe that *kippôz* may denote some species of owl, and to retain the reading of the A. V. till other evidence be forthcoming (so Mr. Houghton, Mr. Gosse, in Fairbairn, &c.). The cut represents the *Athene meridionalis*, the commonest owl in Palestine.—5. Heb. *lîlîth*. The A. V. renders this word by "screech owl" in the text of Is. xxxiv. 14, and by "night-monster" in the margin. Most modern interpreters (so Dr. W. L. Alexander, in Kitto) adopt the rendering "screech-owl." According to the Rabbins the *lîlîth* was a nocturnal spectre in the form of a beautiful woman that carried off children at night and destroyed them. With the *lîlîth* may be compared the *ghule* of the Arabian fables. The old versions support the opinion of Bochart that a spectre is intended. If, however, some animal be denoted by the Hebrew term, the screech-owl (*Strix flammea*) may well be supposed to represent it, for this bird is found in the Bible lands, and is, as is well known, a frequent inhabiter of ruined places (so Mr. Houghton). Night-hawk; Ochim.



Eagle-Owl of Palestine (*Otus Ascalaphus*).



Athene meridionalis.

Ox (Gr.), an ancestor of Judith (Jd. viii. 1).

Ox, the representative in the A. V. of several Hebrew words, the most important of which have been already noticed. (Bull.) It may be added that the Heb. *allûph* (= *an ox*, *bullock*, as tamed and accustomed to the yoke, Ges.) is translated "ox" in Jer. xi. 19, and Ps. cxliv. 14; the kindred Heb. *eleph* (= *an ox*, *cow*, as tame and wonted to the yoke, Ges.; Aleph) is used only in the plural to denote "oxen" (Ps. viii. 7 [8 Heb.]; Prov. xiv. 4; Is. xxx. 24) and "kine," i. e. cows (Deut. vii. 13, xxviii. 4, 18, 51); the plural of the Gr. *tauros* is twice translated "oxen" in the N. T. (Mat. xxii. 4; Acts xiv. 13); and the Gr. *bous* (= *an ox* or *cow*, a male or female of the ox kind, Rbn. *N. T. Lex.*, L. & S.) is uniformly translated "ox" and "oxen" (Lk. xiii. 15, xiv. 5, 19, &c.).—We propose in this article to give a general review of what relates to the ox tribe (*Bovidæ*), so far as the subject has a Biblical interest. It will be convenient to consider (1.) the ox in an economic point of view, and (2.) its natural history. —(1.) There was no animal in the rural economy of the Israelites, or indeed in that of the ancient Orientals generally, that was held in higher esteem than the ox; and deservedly so, for the ox was *the* animal upon whose patient labors depended all the ordinary operations of farming. Oxen were used for ploughing (Deut. xxii. 10; 1 Sam. xiv. 14, &c.); for treading out "corn" (Deut. xxv. 4; Hos. x. 11, &c.); for draught purposes, when they were generally yoked in pairs (Num. vii. 3; 1 Sam. vi. 7, &c.); as beasts of burden (1 Chr. xii. 40); their flesh was eaten (Deut. xiv. 4; 1 K. i. 9, &c.; Food); they were used in the sacrifices (Sacrifice); they supplied milk, butter, &c. (Deut. xxxii. 14; Is. vii. 22; 2 Sam. xvii. 29). (Herd.) Connected with the importance of oxen in the rural economy of the Jews is the strict code of laws which was mercifully enacted by God for their protection and preservation. The ox that threshed the corn was by no means to be muzzled (Deut. xxv. 4; 1 Cor. ix. 9 ff.; 1 Tim. v. 18; Agriculture); he was to enjoy rest on the Sabbath as well as his master (Ex. xxiii. 12; Deut. v. 14). The law which prohibited the slaughter of any "clean" animal, excepting as "an offering unto the Lord before the Tabernacle," during the time that the Israelites abode in the wilderness (Lev. xvii. 1–6), no doubt contributed to the preservation of their oxen and sheep. It seems clear from Prov. xv. 17, and 1 K. iv. 23, that cattle were sometimes stall-fed (Barn; Food; Manger), though as a general rule it is probable that they fed in the plains or on the hills of Palestine. The cattle that grazed at large in the open country would no doubt often become fierce and wild, for it is to be remembered that in primitive times the lion and other wild beasts of prey roamed about Palestine. Hence the force of the Psalmist's complaint of his enemies (Ps. xxii. 13).—(2.) The monuments of Egypt exhibit representations of a long-horned breed of oxen, a short-horned, a polled, and what appears to be a variety of the zebu (*Bos Indicus*, Linn.). Some have identified this latter with the *Bos Dante* (the *Bos elegans et parvus Africanus* of Belon). The Abyssinian breed is depicted on the monuments at Thebes drawing a car or CART. The drawings on Egyptian monuments show that the cattle of ancient Egypt were fine, handsome animals (see cuts under AGRICULTURE); doubtless these may be taken as a sample of the cattle of Palestine in ancient times. There are now fine cattle in Egypt; but the Palestine cattle appear to have deteriorated, in size at least, since Biblical times. "Herds of cattle," says Schubert, "are seldom to be seen; the bullock of the neighborhood of Jerusalem is small and insignificant; beef and veal are but rare dainties." The buffalo (*Bubalus Buffalus*) is not uncommon in Palestine; the Arabs call it *jâmûs*.

Ox'–goad. GOAD.

O'zem (fr. Heb. = *strength*, *power*, Fü., Ges.). **1.** Sixth son of Jesse, the next eldest above David (1 Chr. ii. 15).—**2.** Son of Jerahmeel (ii. 25).

O-zi'as (Gr. = UZZIAH, LXX., Ges., &c.). **1.** Son of Micha of the tribe of Simeon, one of the "governors" of Bethulia, in the history of Judith (Jd. vi. 15, vii. 23, viii. 10, 28, 35).—**2.** UZZI, ancestor of Ezra (2 Esd. ii. 2).—**3.** UZZIAH, king of Judah (Mat. i. 8, 9).

O'zi-el (Gr. = UZZIEL), an ancestor of Judith (Jd. viii. 1).

Oz'ni (Heb. *furnished with ears, attentive*, Ges.; *hearing by Jah*, Fü.), a son of Gad (Num. xxvi. 16), and founder of the family of the OZNITES. EZBON.

Oz'nites = descendants of OZNI (Num. xxvi. 16).

O-zo'ra. "Nathan, and Adaiah, Machnadebai," in Ezr. x. 39, 40, is corrupted into "Nathanias; and of the sons of Ozora" (1 Esd. ix. 34).

P

Pa'a-rai (Heb. *opening*, Cruden, Ges.). In 2 Sam. xxiii. 35, "Paarai the Arbite" is one of David's mighty men. In 1 Chr. xi. 37, he is called "NAARAI the son of Ezbai," and this, in Kennicott's opinion, is the true reading.

Pa'dan (Heb. *paddan* = *a plain, low region*, Ges.; see below) = PADAN-ARAM (Gen. xlviii. 7).

Pa'dan–a'ram (Heb.; see above and below). By this name, more properly *Paddan-aram* (= *the table-land of* ARAM), according to Fürst and Gesenius, the Hebrews designated the tract of country which they otherwise called ARAM-NAHARAIM (= *Aram of the two rivers*), the Greek MESOPOTAMIA (Gen. xxiv. 10), and "the field (A. V. 'country') of Aram" (A. V. "Syria," Hos. xii. 13 [A. V. 12]). The term was perhaps more especially applied to that portion which bordered on the Euphrates, to distinguish it from the mountainous districts in the N. and N. E. of Mesopotamia. Gesenius makes Padan-aram = "Mesopotamia with the desert on the W. of the Euphrates; opposed to the mountainous region along the Mediterranean." Dr. Beke would identify Padan-aram with the tract between the Abana and the Pharpar, in the region of DAMASCUS; but his view has not found much favor among Biblical scholars. (HARAN.) If the derivation from Ar. *fadda, to plough*, be correct, *Padan-aram* is the arable land of Syria; "either an upland vale in the hills, or a fertile district immediately at their feet" (Stl. p. 128, n.). Padan-aram plays an important part in the early history of the Hebrews. The family of their founder had settled there, and were long looked upon as those with whom alone the legitimate descendants of ABRAHAM might intermarry. (ISAAC; JACOB.) It is elsewhere called PADAN simply (Gen. xlviii. 7).

Pa'don (Heb. *deliverance*, Ges.), ancestor of a family of Nethinim who returned with Zerubbabel (Ezr. ii. 44; Neh. vii. 47).

Pa'gi-el (Heb. *event of God*, Ges.), son of Ocran, and chief of Asher at the Exodus (Num. i. 13, ii. 27, vii. 72, 77, x. 26).

Pa'hath-mo'ab (Heb. *governor of* MOAB), head of one of the chief houses of the tribe of Judah. Of the individual, or the occasion of his receiving so singular a name, nothing is known certainly. But as we read in 1 Chr. iv. 22, of a family of Shilonites, of the tribe of Judah, who in very early times "had dominion in Moab," it may be conjectured that this was the origin of the name (so Lord A. C. Hervey, original author of this article). It is perhaps a slight corroboration of this conjecture that as we find in Ezr. ii. 6, that the sons of Pahath-moab had among their number "children of Joab," so also in 1 Chr. iv. we find these families who had dominion in Moab very much mixed with the sons of Caleb, among whom, in 1 Chr. ii. 54, iv. 14, we find the house of Joab. However, as regards the name Pahath-moab, this early and obscure connection of the families of Shelah the son of Judah with Moab seems to supply a not improbable origin for the name itself, and to throw some glimmering upon the association of the children of Joshua and Joab with the sons of Pahath-moab. That this family was of high rank in the tribe of Judah we learn from their appearing *fourth* in order in the two lists (Ezr. ii. 6; Neh. vii. 11), and from their chief having signed *second*, among the lay princes, in Neh. x. 14. It was also the most numerous (2,818) of all the families specified, except the Benjamite house of Senaah (Neh. vii. 38). The chief in Nehemiah's time was Hashub, who repaired two portions of the wall of Jerusalem (iii. 11, 23). Two hundred of its males accompanied Elihoenai in Ezra's caravan (Ezr. viii. 4), and eight "sons of Pahath-moab" are named as having taken strange wives (x. 30).

Pa'i (Heb.) = PAU (1 Chr. i. 50).

Paint (as a cosmetic). The use of cosmetic dyes has prevailed in all ages in Eastern countries. We have abundant evidence of the practice of painting the eyes both in ancient Egypt (Wilkinson, ii. 342) and in Assyria (Layard's *Nineveh*, ii. 328); and in modern times no usage is more general. It does not appear, however, to have been by any means universal among the Hebrews. The notices of it are few; and in each instance it seems to have been used as a meretricious art, unworthy of a woman of high character. Thus Jezebel "put her eyes in painting" (2 K. ix. 30, margin); Jeremiah says of the harlot city, "Though thou rentest thy eyes with painting" (Jer. iv. 30); and Ezekiel again makes it a characteristic of a harlot (Ez. xxiii. 40). The expressions used in these passages are worthy of observation, as referring to the mode in which the process was effected. It is thus described by Chandler (*Travels*, ii. 140): "A girl, closing one of her eyes, took the two lashes between the forefinger and thumb of the left hand, pulled them forward, and then thrusting in at the external corner a bodkin which had been immersed in the soot, and extracting it again, the particles before adhering to it remained within, and were presently ranged round the organ." The eyes were thus literally "put in paint," and were "rent" open in the process. A broad line was also drawn round the eye, as represented in the accompanying cut. The effect was an apparent enlargement of the eye; and the expression in Jer. iv. 30 has been by some understood in this sense. The term used for the application of the dye was *câhal* or *câchal, to smear*, and Rabbinical writers described the paint itself under a cognate term. These words still survive in *kohl*, the modern Oriental name for the powder used. The Bible gives no indication of the substance out of which the dye was formed. The old versions (the LXX., Chaldee, Syriac, &c.) agree in pronouncing the dye to have been produced from antimony. Antimony is still used for the purpose in Arabia and Persia, but in Egypt the *kohl* is a soot produced by burning either a kind of frankincense or the shells of almonds. The dye-stuff was moistened with oil, and kept in a small jar, which we may infer to have been made of horn, from the proper name Keren-happuch = *horn for paint* (Job xlii. 14). The probe with which it was applied was made of wood, silver, or ivory, and had a blunted point. Whether the custom of staining the hands and feet, particularly the nails, now so prevalent in the East, was known to the Hebrews, is doubtful. The plant, *henna*, which is used for that purpose, was certainly known (Cant. i. 14; A. V. "CAMPHIRE"), and the expressions in Cant. v. 14 may possibly refer to the custom. Ceiling; Colors; Handicraft; House; Idol; Idolatry; Picture.

"Eye ornamented with Kohl, as represented in ancient paintings" (Lane, p. 37, new ed.).

Pal'ace. There are few tasks more difficult than to restore an ancient building of which we possess nothing but two verbal descriptions; and these difficulties are very much enhanced when one account is written in Hebrew, the scientific terms in which are, from our ignorance, capable of the widest latitude of interpretation; and the other, though written in a language of which we have a more definite knowledge, was composed by a person who never could have seen the buildings he was describing. The site of the Palace of Solomon was almost certainly in the city itself, on the brow opposite to the Temple, and overlooking it. It is impossible, of course, to be at all certain what was either the form or the exact disposition of such a palace, but as we have the dimensions of the three principal buildings given in the book of Kings, and confirmed by Josephus, we may, by taking these as a scale, ascertain pretty nearly that the building covered somewhere about 150,000 or 160,000 square feet Whether it was a square of 400 feet each way, or an oblong of about 550 feet by 300, as represented in the annexed diagram, must always be more or less a matter of conjecture (so Mr. Fergusson, original author of this article). The form here adopted seems to suit better not only the exigencies of the site, but the known disposition of the parts.—The principal building situated within the Palace was, as in all Eastern palaces, the great hall of state and audience, here called the "House of the Forest of Lebanon." Its dimensions were 100 cubits, or 150 feet long, by half that, or 75 feet in width. According to 1 K. vii. 2 it had "*four* rows of cedar pillars with cedar beams upon the pillars;" but it is added in the next verse that "it was covered with cedar above the beams that lay on forty-five pillars, fifteen in a row." This would be easily explicable if the description stopped there, and so Josephus took it. He evidently considered the hall, as he afterward described the *Stoa basilica* or Royal Porch of the Temple, as consisting of four rows of columns, three standing free, but the fourth built into the outer wall (Jos. xi. 5); and his expression that the ceiling of the palace-hall was in the Corinthian manner (vii. 5, § 2) does not mean that it was of that *order*, which was not then invented, but after the fashion of what was called in his day a Corinthian œcus, viz. a hall with a clerestory. If we, like Josephus, are contented with these indications, the section of the hall was certainly as shown in fig. 2, A (p. 780). But the Bible goes on to say (ver. 4) that "there were windows in three rows, and light was against light in three ranks," and in the next verse it repeats, "and light was against light in three ranks." Josephus escapes the difficulty by saying it was lighted by windows in three divisions, which might be taken as an extremely probable description if the Bible were not so very specific regarding it; and we must therefore adopt some such arrangement as that shown in fig. 2, B. On the whole it appears probable that this is the one nearest the truth, as it admits of a clerestory, to which Josephus evidently refers, and shows the three rows of columns which the Bible description requires. Besides the clerestory there was probably a range of openings under the cornice of the walls, and then a range of open doorways, which would thus make the three openings required by the Bible description. Another difficulty in attempting to restore this hall arises from the number of pillars being uneven ("15 in a row"); and if we adopt the last theory (fig. 2, B), we have a row of columns in the centre both ways. The probability is that it was closed, as shown in the plan, by a wall at one end, which would give 15 spaces to the 15 pillars, and so provide a central space in the longer dimension of the hall in which the throne might have been placed. If the first theory be adopted, the throne may have stood either at the end, or in the centre of the longer side; but, judging from what we know of the arrangement of Eastern palaces, we may be almost certain that the latter is the correct position.—Next in importance to the building just described is the hall or porch of judgment (1 K. vii. 7), which Josephus distinctly tells us (Jos. vii. 5, § 1) was situated opposite to the centre of the longer side of the great hall. Its dimensions were 50 cubits, or 75 feet square (Josephus says 30 in one direction at least), and its disposition can easily be understood by comparing the descriptions we have with the remains of the Assyrian and Persian examples. It must have been supported by four pillars in the centre, and had three entrances: the principal opening from the street and facing the judgment-seat; a second from the court-yard of the Palace, by which the councillors and officers of state might come in; and a third from the Palace, reserved for the king and his household, as shown in the plan.—The third edifice is merely called "the Porch." Its dimensions were 50 by 30 cubits, or 75 feet by 45. Josephus does not describe its architecture; and we are unable to understand the description contained in the Bible, owing apparently to our ignorance of

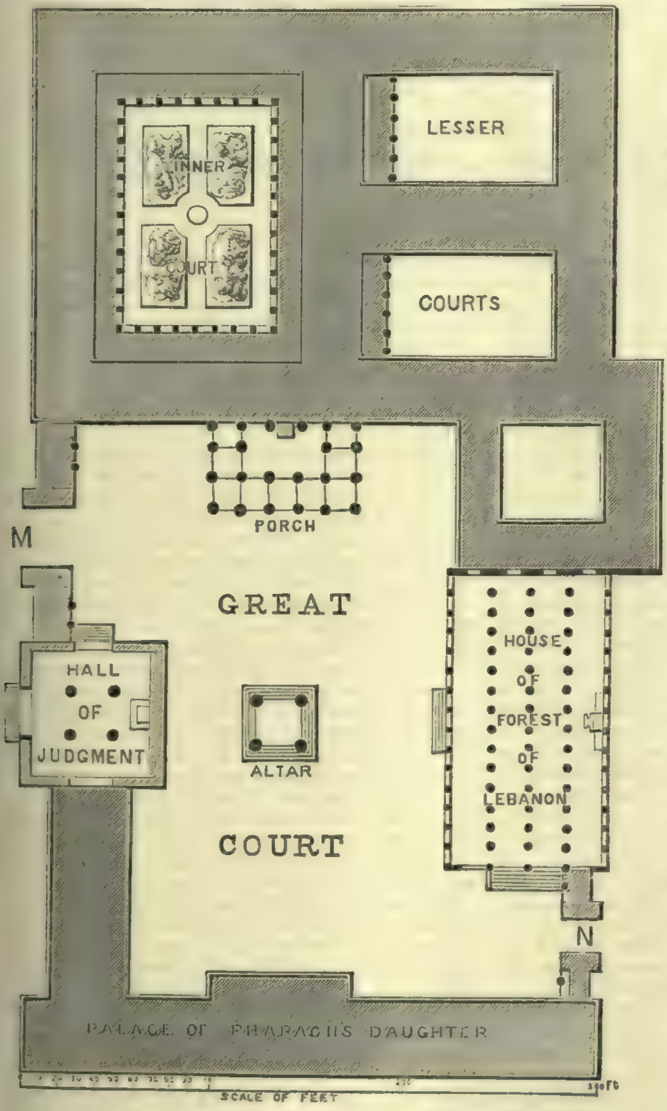


Fig. 1. Diagram Plan of Solomon's Palace, by J. Fergusson Esq.

the synonyms of the Hebrew architectural terms. Its use, however, cannot be considered as doubtful, as it was an indispensable adjunct to an Eastern palace. It was the ordinary place of business of the palace, and the reception-room where the king received ordinary visitors, and sat, except on great state occasions, to transact the business of the kingdom. Behind this, we are told, was the inner court, adorned with gardens and fountains, and surrounded by cloisters for shade; and besides this were other courts for the residence of the attendants and guards, and in Solomon's case, for the three hundred women of his harem: all of which are shown in the plan with more clearness than can be conveyed by a verbal description.—Apart from this palace, but attached, as Josephus tells us, to the Hall of Judgment, was the palace of Pharaoh's daughter—too proud and important a personage to be grouped with the ladies of the harem, and requiring a residence of her own.—There is still another building mentioned by Josephus, as a temple, supported by massive columns, and situated opposite the Hall of Judgment. It may thus have been outside, in front of the palace in the city; but more probably was, as shown in the plan, in the centre of the great court. It could not have been a temple in the ordinary acceptation of the term, as the Jews had only one temple, and that was situated on the other side of the valley; but it may have been an altar covered by a baldachin or canopy; and so it has been represented in the plan (fig. 1). If the site and disposition of the Palace were as above indicated, it would require two great portals: one leading from the city to the great court, shown at M (fig. 1); the other to the Temple and the king's garden at N. This last was probably situated where the bridge afterward joined the Temple to the city and palace.—The recent discoveries at Nineveh have enabled us to understand many of the architectural details of this palace, which were before almost wholly inexplicable. We are told, e. g., that the walls of the halls of the palace were wainscotted with three tiers of stone, apparently versicolored marbles, hewn and polished, and surmounted by a fourth course, elaborately carved with representations of leafage and flowers. Above this the walls were plastered and ornamented with colored arabesques. At Nineveh the walls were, like these, wainscotted to a height of about eight feet, but with alabaster, a peculiar product of the country, and these were separated from the painted space above by an architectural band; the real difference being that the Assyrians revelled in sculptural representations of men and animals. These modes of decoration were forbidden to the Jews by the second commandment. Some difference may also be due to the fact that the soft alabaster, though admirably suited to bassi-relievi, was not suited for sharp deeply-cut foliage sculpture, like that described by Josephus; while, at the same time, the hard material used by the Jews might induce them to limit their ornamentation to one band only. It is probable, however, that a considerable amount of color was used in the decoration of these palaces (Jer. xxii. 14). It may also be added that in the East all buildings, with scarcely an exception, are adorned with color internally, generally the three primitive colors used in all their intensity, but so balanced as to produce the most harmonious results. ARCHITECTURE; CEILING; GOVERNOR; HIGH-PRIEST; HOUSE; KING; PRETORIUM; SHUSHAN.

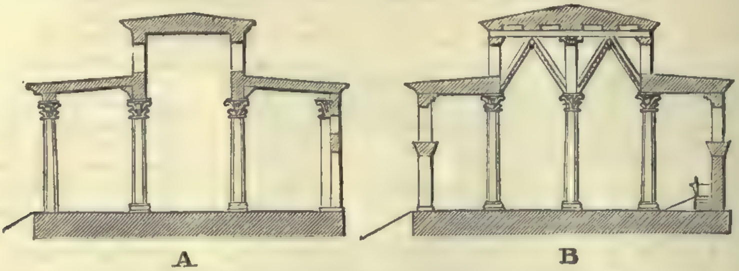
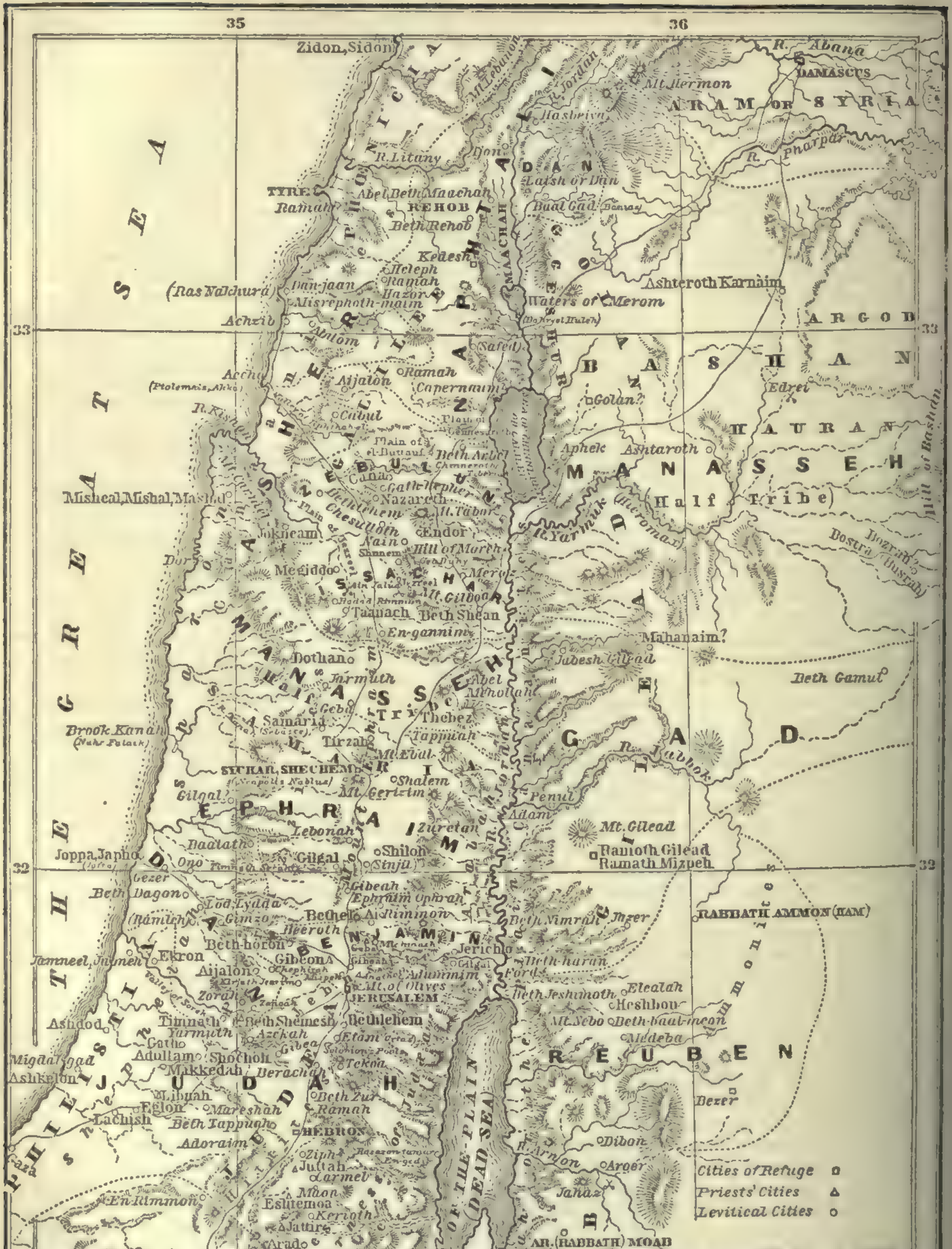


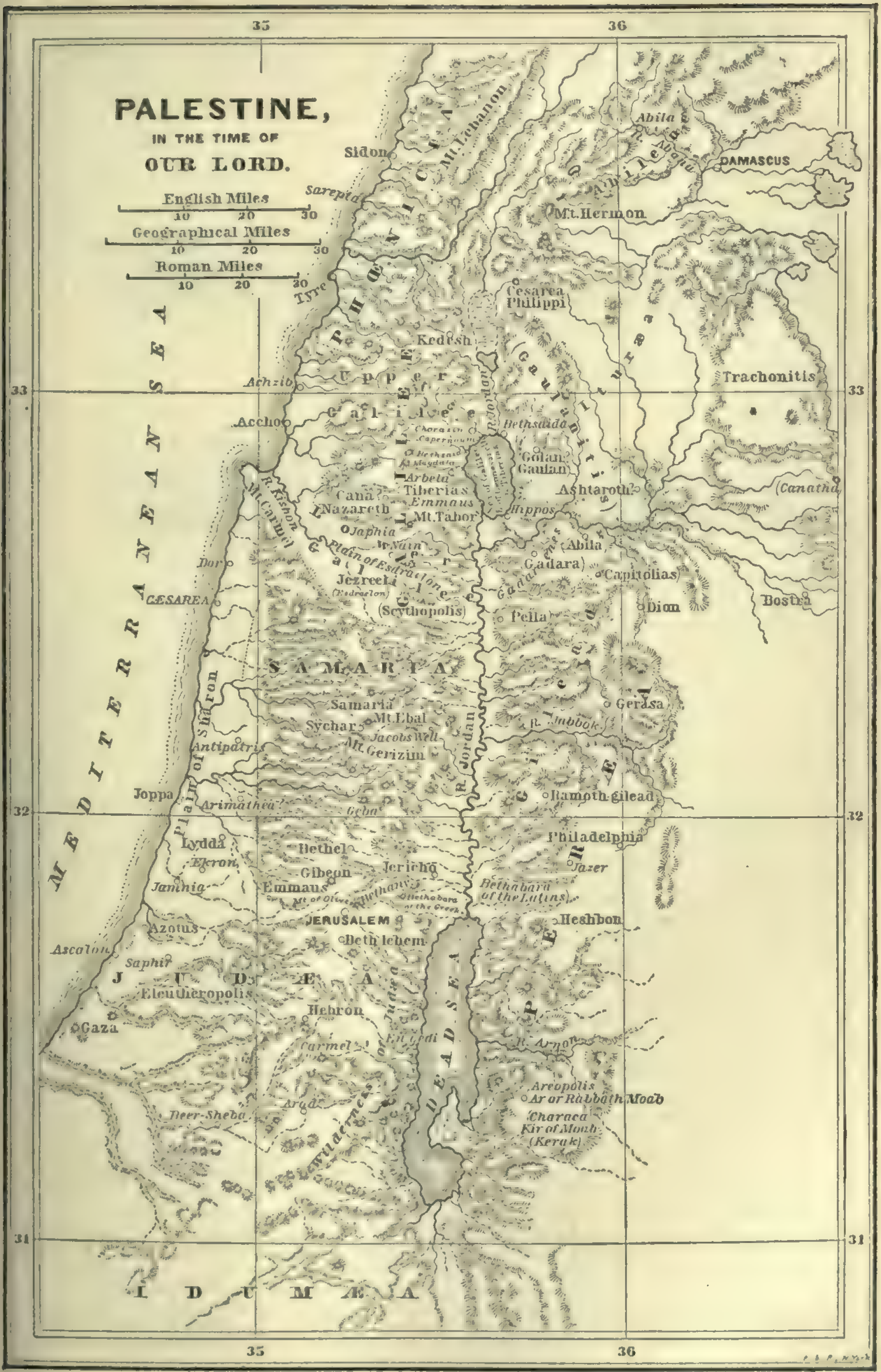
Fig. 2. Diagram Sections of the House of Forest of Lebanon, by J. Fergusson, Esq.

Pa′lal (Heb. *judge*, Ges.), son of Uzai; assisted in restoring the walls of Jerusalem in Nehemiah's time (Neh. iii. 25).

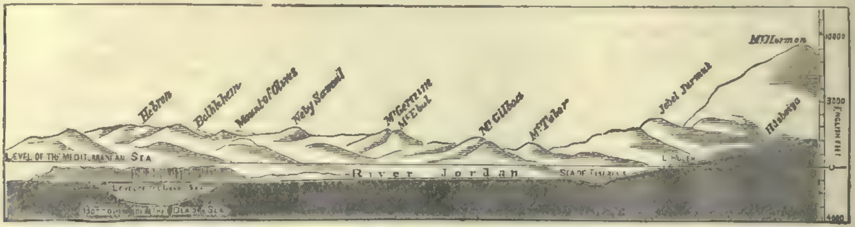
Pal-es-ti′na and **Pal′es-tine** [*i* as in *vine*] (L. *Palæstina*, *Palæstine*; Gr. *Palaistinê*; all from Hebrew, see below). These two forms occur in the A. V. but four times in all, always in poetical passages; the first in Ex. xv. 14, and Is. xiv. 29, 31; the second, Joel iii. 4. In each case the Hebrew is *Pĕlesheth* (= *land of strangers* or *sojourners*, Ges., a word found, besides the above, only in Ps. lx. 8, lxxxiii. 7, lxxxvii. 4, and cviii. 9, in all which our translators have rendered it by "PHILISTIA" or "Philistines." Palestine, in the A. V., really means nothing but Philistia. The original Hebrew word *Pĕlesheth* to the Hebrews signified merely the long and broad strip of maritime plain inhabited by their encroaching neighbors; nor does it appear that at first it signified more to the Greeks. As lying next the sea, and as being also the high-road from Egypt to Phenicia and the richer regions N. of it, the Philistine plain became sooner known to the western world than the country further inland, and was called by them *Syria Palæstina* = Philistine Syria. From thence it was gradually extended to the country further inland, till in the Roman and later Greek authors, both heathen and Christian, it became the usual appellation for the whole country of the Jews, both W. and E. of Jordan. The word is now so commonly employed in our more familiar language to designate the whole country of Israel, that, although biblically a misnomer, it has been chosen here as the most convenient heading under which to give a general description of the HOLY LAND, embracing those points which have not been treated under the separate headings of cities or tribes. This description will most conveniently divide itself into two parts:—I. *The Names* applied to the country of Israel in the Bible and elsewhere. II. *The Land:* its situation, aspect, climate, physical characteristics, in connection with its history: its structure, botany, and natural history. *The History* of the country is so fully given under its various headings throughout the work, that it is unnecessary to recapitulate it here. (CHRONOLOGY; HEBREW; ISRAEL, KINGDOM OF; JERUSALEM; JUDAH, KINGDOM OF; JUDGE; MACCABEES, &c.) It may, however, here be stated that Palestine, now under the Turkish government, forms part of two great pashalics—(1.) *Sidon* (sometimes called *Beirût*, the pasha's official residence being at this place), embracing the whole of W. Palestine, and including the sub-pashalics of *'Akka* and Jerusalem; (2.) *Damascus*, embracing all E. of the Jordan. The population of Palestine W. of Jordan is estimated by Porter (in Kitto) at 724,000, and of the part E. of Jordan at 100,000; of these about 80,000 are Christians (Maronites, Greeks, Armenians, &c.), 12,000 Jews, and the rest Mohammedans, Druzes, &c.—I. *The Names.* Palestine, then, is designated in the Bible by more than one name:—1. During the Patriarchal period, the Conquest, and the age of the Judges, and also where those early periods are referred to in the later literature (as Ps. cv. 11), it is spoken of as "CANAAN," or more frequently "the land of Canaan," meaning thereby the country W. of the Jordan, as opposed to "the land of GILEAD" on the E. Other designations, during the same early period, are "the land of the Hebrews" (Gen. xl. 15 only—a natural phrase in the mouth of Joseph); "the land of the Hittites" (Josh. i. 4—a remarkable expression, occurring here only in the Bible). The name *Ta-netr* (i. e. *Holy Land*), in the inscriptions of Rameses II., and Thothmes III., is believed by M. Brugsch to refer to Palestine; but this is contested by M. de Rougé. 2. During the Monarchy the name usually, though not frequently, employed is, "land of Israel" (1 Sam. xiii. 19; 2 K. v. 2, 4, &c.). It is Ezekiel's favorite expression. The pious and loyal aspirations of Hosea find vent in the expression, "land of Jehovah," A. V. "the LORD's land" (Hos. ix. 3). In Zech. ii. 12 it is "the holy land;" and in Dan. xi. 41, "the glorious land." In Am. ii. 10 alone it is "the land of the Amorite." Occasionally it appears to be mentioned simply as "The Land:" as in Ru. i. 1; Jer. xxii. 27; 1 Mc. xiv. 4; Lk. iv. 25, and perhaps even xxiii. 44. 3. Between the Captivity and the time of our Lord the name "JUDEA" had extended itself from the southern portion to the whole of the country, even that beyond Jordan (Mat. xix. 1; Mk. x. 1). In Jd. xi. 19 it is applied to the portion between the plain of Esdrælon and Samaria, as in Lk. xxiii. 5; though it is also used in the stricter sense of Judea proper (Jn. iv. 3, vii. 1). In this narrower sense it is employed throughout 1 Mc. (see especially ix. 50, x. 30, 38, xi. 34). In Heb. xi. 9 Palestine is "the land of promise;" and in 2 Esd. xiv. 31, "the land of Sion." 4. The Roman division of the country hardly coincided with the Biblical one, and it does not appear that the Romans had any distinct name for that which we understand by Palestine. It was included in the province of SYRIA; JUDEA in their phrase lay between Idumea on the S. and the territory of the free cities (Scythopolis, Sebaste [Samaria], Joppa, Azotus, &c.) on the N. and W.; Perea was the district E. of the Jordan. 5. Soon after the Christian era we find the name *Palæstina* (Palestine) in possession of the country. Ptolemy (A. D. 161) thus applies it. 6. Josephus usually employs the ancient name "Canaan" in reference to the events of the earlier history, but when speaking of the country in reference to his own time styles it Judea. The Talmudists and other Jewish writers use the title of the "Land of Israel." 7. The name most frequently used throughout the middle ages, and down to our own time, is *Terra Sancta* (L.) = the Holy Land.—II. *The Land.* The Holy Land is not in size or physical characteristics proportioned to its moral and historical position, as the theatre of the most momentous events in the world's history. It is less than 140 miles in length from Dan to Beersheba, and barely 40 in average breadth (=Connecticut and Rhode Island), on the very frontier of the East, hemmed in between the Mediterranean Sea on the one hand and the enormous trench of the Jordan valley on the other, by which it is effectually cut off from the mainland of Asia behind it. On the N. it is shut in by the high ranges of Lebanon and Anti-Lebanon, and by the chasm of the *Litâny.* On the S. it is no less enclosed by the arid and inhospitable deserts of the upper part of the peninsula of Sinai. 1. Its position on the map of the world—as the world was when the Holy Land first made its appearance in history—is remarkable. (*a.*) It is on the very outpost—on the extremest western edge of the East, with a broad desert between it and the vast tracts of Arabia and Mesopotamia in its rear. On the shore of the Mediterranean it stands, as if it had advanced as far as possible toward the West, separated therefrom by that which, when the time arrived, proved to be no barrier, but the readiest medium of communication—the wide waters of the "Great Sea." Thus it was open to all the gradual influences of the rising communities of the West, while it was saved from the retrogression and decrepitude which have ultimately been the doom of all purely Eastern states whose connections were limited to the East only. (*b.*) There was, however, one channel, and but one, by which it could reach and be reached by the great Oriental empires. The only road by which the two great rivals of the ancient world could approach one another—by which alone Egypt could get to Assyria, and Assyria to Egypt—lay along the broad flat strip of coast which formed the maritime portion of the Holy Land, and thence by the Plain of the Lebanon to the Euphrates. Through this channel the catastrophe (Captivity) actually came. (*c.*) After this the Holy Land became (like the Netherlands in Europe) the arena on which in successive ages the hostile powers who contended for the empire of the East, fought their battles. Here the Seleucidæ routed, or were routed by, the Ptolemies; here the Romans vanquished the Parthians, Persians, and Jews; here the armies of England, France, and Germany fought the hosts of Saladin. 2. It is essentially a mountainous country. Not that it contains independent mountain-chains, like Greece, but every part of the highland is in greater or less undulation. It contains also a remarkable arrangement of plains. The mass of hills which occupies the centre of the country is bordered or framed on both sides, E. and W., by a broad belt of lowland, sunk deep below its own level. The slopes or cliffs which form, as it were, the retaining walls of this depression, are furrowed and cleft by the torrent-beds which discharge the waters of the hills, and form the means of communication between the upper and lower level. On the W. this lowland interposes between the mountains and the sea, and is the Plain of Philistia and of Sharon. On the E. it is the broad bottom of the Jordan valley, deep down in which rushes the river of Palestine to the Dead Sea. 3. Such is the first general impression of the physiognomy of the Holy Land. It is a physiognomy compounded of the three main features already named—the plains, the highland hills, and the torrent-beds. About half-way up the coast the maritime plain is suddenly interrupted by a long ridge thrown out from the central mass, rising considerably above the general level, and terminating in a bold promontory on the very edge of the Mediterranean. This ridge is Mount Carmel. On its upper side, the plain, as if to compensate for its temporary displacement, invades the centre of the country and forms an undulating hollow right across it from the Mediterranean to the Jordan valley. This central lowland, which divides with its broad depression the mountains of Ephraim from the mountains of Galilee, is the plain of Esdrælon or Jezreel, the great battle-field of Palestine. N. of Carmel the lowland resumes its position by the seaside till it is again interrupted and finally put an end to by the northern mountains which push their way out to the sea, ending in the white promontory of the *Ras Nakhûra* (Ladder of Tyre). Above this is the ancient Phenicia. 4. The country thus roughly portrayed, and which, as before stated, is less than 140 miles in length, and not more than 40 in average breadth, is to all intents and purposes the whole Land of Israel. The northern portion is Galilee; the centre, Samaria; the south, Judea. For the land E. of the Jordan, see Ammon; Aram; Argob; Bashan; Gad 1; Gilead 1; Hauran; Iturea; Manasseh 1; Moab; Reuben, &c. 5. Small as the Holy Land is on the map, and when contrasted either with modern states or with the two enormous ancient empires of Egypt and Assyria between which it lay, it seems even smaller to the traveller as he pursues his way through it. There are numerous eminences in the highlands which command the view of both frontiers at the same time—the eastern mountains of Gilead with the Jordan at their feet on the one hand, on the other the Western Sea. Hermon, the apex of the country on the north, is said to have been seen from the southern end of the Dead Sea: it is certainly plain enough from many a point nearer the centre. It is startling to find that from the top of the hills of *Neby Samwil*, Bethel, Tabor, Gerizim, or *Safed*, the eye can embrace at one glance, and almost without turning the head, such opposite points as the Lake of Galilee and the Bay of *'Akka*, the farthest mountains of the *Haurân* and the long ridge of Carmel, the ravine of the Jabbok, or the green windings of Jordan, and the sand-hills of Jaffa. 6. The highland district, thus surrounded and intersected by its broad lowland plains, preserves from N. to S. a remarkably even and horizontal profile. Its average height may be taken as 1,500 to 1,800 feet above the Mediterranean. It can hardly be denominated a plateau, yet so evenly is the general level preserved, and so thickly do the hills stand behind and between one another, that, when seen from the coast or the western part of the maritime plain, it has quite the appearance of a wall. This general monotony of profile is, however, accentuated at intervals by certain centres of elevation,—Hebron, Jerusalem, with the Mount of Olives and *Neby Samwil*, Bethel, *Sinjil*, Ebal and Gerizim, Little Hermon and Tabor, *Safed*, *Jebel Jermuk* (see profile-section A). Between these elevated points runs the watershed of the country, sending off on either hand—to the Jordan valley on the E. and the Mediterranean on the W.—the



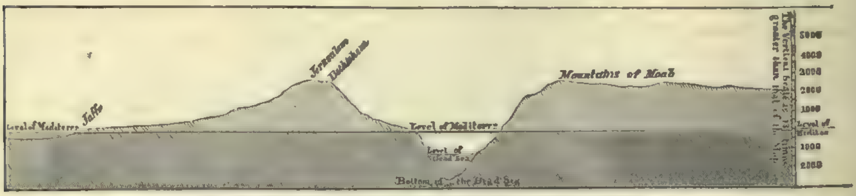
THE HOLY LAND
Divided among
THE TWELVE TRIBES
with the
aboriginal inhabitants, Canaanites &c.



PALESTINE,
IN THE TIME OF
OUR LORD.



A. Profile-section of Palestine from the Dead Sea to Mount Hermon along the line of the Jordan.



B. Profile-section of Palestine from Jaffa to the mountains of Moab.

long tortuous arms of its many torrent-beds. 7. The valleys on the two sides of the watershed differ considerably in character. Those on the E., owing to the depth of the Jordan valley, and the proximity of the watershed to it, are extremely steep and rugged (see profile-section B). This is the case during the whole length of the southern and middle portions of the country. It is only when the junction between the Plain of Esdrælon and the Jordan valley is reached, that the slopes become gradual and the ground fit for the manœuvres of any thing but detached bodies of foot-soldiers. But, rugged and difficult as they are, they form the only access to the upper country from this side, and every man or body of men who reached the territory of Judah, Benjamin, or Ephraim, from the Jordan valley, must have climbed one or other of them. 8. The western valleys are more gradual in their slope. The level of the external plain on this side is higher, and, therefore, the fall less, while at the same time the distance to be traversed is much greater. Here, again, the valleys are the only means of communication between the lowland and the highland. From Jaffa and the central part of the plain there are two of these roads "going up to Jerusalem:" the one to the right by *Ramleh* and the *Wady 'Aly;* the other to the left by Lydda, and thence by the Beth-horons, or the *Wady Suleimân*, and Gibeon. The former of these is modern, but the latter is the scene of many a famous incident in the ancient history. 9. Further south, the communication between the mountains of Judah and the lowland of Philistia are comparatively unexplored. They were doubtless the scene of many a foray and repulse during the lifetime of Samson and the struggles of the Danites, but there is no record of their having been used for the passage of any important force either in ancient or modern times. N. of Jaffa the passes are few. These western valleys, though easier than those on the eastern side, present great difficulties to the passage of any large force encumbered by baggage. In fact, these mountain-passes really formed the security of Israel. The armies of Egypt and Assyria, as they traced and retraced their path between Pelusium and Carchemish, must have looked at the long wall of heights which closed in the broad level roadway they were pursuing, as belonging to a country with which they had no concern. It was to them a natural mountain-fastness, the approach to which was beset with difficulties, while its bare and soilless hills were hardly worth the trouble of conquering, in comparison with the rich green plains of the Euphrates and the Nile, or even with the boundless cornfield through which they were marching. In the later days of the Jewish nation, and during the Crusades, Jerusalem became the great object of contest; and then, the battle-field of the country, which had originally been Esdrælon, was transferred to the maritime plain at the foot of the passes communicating most directly with the capital. 10. When the highlands of the country are more closely examined, a considerable difference will be found to exist in the natural condition and appearance of their different portions. The south, as being nearer the arid desert, and farther removed from the drainage of the mountains, is drier and less productive than the north. The tract below Hebron, which forms the link between the hills of Judah and the desert, was known to the ancient Hebrews by a term originally derived from its dryness (*Negeb*). This was "the South" country. As the traveller advances north of this tract, there is an improvement; but perhaps no country equally cultivated is more monotonous, bare, or uninviting in its aspect, than a great part of the highlands of Judah and Benjamin during the largest portion of the year. The spring covers even those bald gray rocks with verdure and color, and fills the ravines with torrents of rushing water; but in summer and autumn the country from Hebron up to Bethel looks dreary and desolate. Rounded hills of moderate height fill up the view on every side, their coarse gray stone continually discovering itself through the thin coating of soil. The valleys of denudation which divide these monotonous hills are also planted with figs or olives, but oftener cultivated with wheat, or barley, or *dourra* (MILLET), the long reed-like stalks of which remain on the stony ground till the next seed-time, and give a singularly dry and slovenly look to the fields. The general absence of fences in the valleys does not render them less desolate to an English or American eye; and where a fence is now and then encountered, it is either a stone-wall trodden down or dilapidated, or a hedge of the prickly-pear cactus, gaunt, irregular, and ugly, without being picturesque. Often the track rises and falls for miles together over the edges of the white strata upturned into almost a vertical position; or over sheets of bare rock spread out like flagstones, and marked with fissures which have all the regularity of artificial joints; or along narrow channels through which the feet of centuries of travellers have with difficulty retained their hold on the steep declivities; or down flights of irregular steps hewn or worn in the solid rock of the ravine, and strewed thick with innumerable loose stones. Even the gray villages—always on the top or near the top of the hills—do but add to the dreariness of the scene by the forlorn look which their flat roofs and lack of windows present to a European or American, and by the poverty and ruin so universal among them. At Jerusalem this reaches its climax. To the W. and N. W. of the highlands, where the sea-breezes are felt, there is considerably more vegetation. 11. Hitherto we have spoken of the central and northern portions of Judea. Its eastern portion—a tract some nine or ten miles in width by about thirty-five in length—which intervenes between the centre and the abrupt descent to the Dead Sea, is far more wild and desolate, and that not for a portion of the year only, but throughout it. This must have been always what it is now—an uninhabited desert, because uninhabitable. 12. No descriptive sketch of this part of the country can be complete which does not allude to the caverns characteristic of all limestone districts, but here astonishingly numerous. Every hill and ravine is pierced with them, some very large and of curious formation—perhaps partly natural, partly artificial—others mere grottoes. Many of them are connected with most important and interesting events of the ancient history of the country. Especially is this true of the district now under consideration. (ADULLAM; ARBELA; CAVE; EN-GEDI; MAKKEDAH; MACHPELAH.) 13. The bareness and dryness which prevail more or less in Judea, are owing partly to the absence of wood, partly to its proximity to the desert, and partly to a scarcity of water, arising from its distance from the Lebanon. (FOUNTAIN; WELL.) 14. But to this discouraging aspect there are happily some important exceptions. The valley of *Urtâs*, S. of Bethlehem, contains springs which in abundance and excellence rival even those of *Nâblus;* the huge "Pools of Solomon" are enough to supply a district for many miles round them; and the cultivation now going on in that neighborhood shows what might be done with a soil which requires only irrigation and a moderate amount of labor to evoke a boundless produce. In other places are also examples of excellent vineyards, and plantations of olive and fig trees. 15. It is obvious that in the ancient days of the nation, when Judah and Benjamin possessed the teeming population indicated in the Bible, the condition and aspect of the country must have been very different. In no country do the ruined towns bear so large a proportion to those still existing. There is hardly a hilltop without vestiges of some fortress or city. (AGRICULTURE; CENSUS.) But, besides this, forests appear to have stood in many parts of Judea until invasions and sieges caused their fall; and all this vegetation must have reacted on the moisture of the climate, and, by preserving the water in many a ravine and natural reservoir where now it is rapidly dried by the fierce sun of the early summer, must have influenced materially the look and the resources of the country. (FOREST.) 16. Advancing northward from Judea, the country becomes gradually more open and pleasant. Plains of good soil occur between the hills, at first small, but afterward comparatively large. The hills assume here a more varied aspect than in the southern districts, springs are more abundant and more permanent, until, at last, when the district of *Jebel Nâblus* is reached—the ancient Mount Ephraim—the traveller encounters an atmosphere and an amount of vegetation and water which, if not so transcendently lovely as the representations of enthusiastic travellers would make it, is yet greatly superior to any thing he has met with in Judea, and even sufficient to recall much of the scenery of the West. 17. Perhaps the springs are the only objects which in themselves, and, apart from their associations, really strike a traveller from the West with astonishment and admiration. Such glorious fountains as those of *'Ain Jalûd* (Jezreel), *Tell el-Kâdy* (Dan), *Bâniâs* (CESAREA PHILIPPI), *Jenîn* (En-gannim), &c., are very rarely to be met with out of irregular, rocky, mountainous countries. But, added to their natural impressiveness, is the consideration of the prominent part which many of these springs have played in the history. 18. The valleys which lead down from the upper level in this district to the valley of the Jordan, are less precipitous, because the level from which they start in their descent is lower, while that of the Jordan valley is higher; and they have lost that savage character which distinguishes the naked clefts of the Wadys *Suweinit* and *Kelt* (near Jericho), of the *'Ain Jidy* or *Zuweirah* (W. of the Dead Sea), and have become wider and shallower. Fine streams run through many of these valleys. The mountains, though bare of wood and but partially cultivated, have none of that arid, worn look which renders those E. of Hebron so repulsive. 19. Hardly less rich is the extensive region which lies N. W. of the city of *Nâblus*, between it and Carmel, in which the mountains gradually break down into the Plain of Sharon. 20. But with all its richness, and all its advance on the southern part of the country, there is a strange dearth of natural wood about this central district. Olive-trees are indeed to be found everywhere, but they are artificially cultivated for their fruit, and the olive is not a tree which adds to the look of a landscape. It is this dearth of natural non-fruit-bearing trees in the district which makes the wooded sides of Carmel and the park-like scenery of the adjacent slopes and plains so remarkable. 21. No sooner, however, is the Plain of Esdrælon passed, than a considerable improvement is perceptible. The low hills which spread down from the mountains of Galilee, and form the barrier between the plains of *'Akka* and Esdrælon, are covered with timber, of moderate size, it is true, but of thick, vigorous growth, and pleasant to the eye. Eastward of these hills rises the round mass of Tabor, dark with its copses of oak, and set off by contrast with the bare slopes of *Jebel ed-Duhy* (the so-called "Little Hermon") and the white hills of Nazareth. N. of Tabor and Nazareth is the plain of *el-Buttauf*, an upland tract hitherto very imperfectly described, but apparently similar to Esdrælon, though much more elevated. Beyond this, the amount of natural growth increases at every step, until toward the N. the country becomes what even in England or America would be considered as well timbered. 22. The notices of this romantic district in the

Bible are but scanty; in fact, till the date of the N. T., when it had acquired the name of Galilee, it may be said, for all purposes of history, to be hardly mentioned. In the great Roman conquest, or rather destruction, of Galilee, which preceded the fall of Jerusalem, the contest penetrated but a short distance into the interior. 23. From the present appearance of this district we may, with some allowances, perhaps gain an idea of what the more southern portions of the central highlands were during the earlier periods in the history. There is little material difference in the natural conditions of the two regions. It seems fair to believe that the hills of Shechem, Bethel, and Hebron, when Abram first wandered over them, were not very inferior to those of the districts W. and N. W. of the Sea of Galilee, from which oak and other wood is supplied to the towns on the coast. 24. The causes of the present bareness of the face of the country are two, which, indeed, can hardly be separated. The first is the destruction of the timber in that long series of sieges and invasions which began with the invasion of Shishak (B. C. about 970) and has not yet come to an end. This, at once, made the climate more arid, and, doubtless, diminished the rain-fall. The second is the decay of the terraces necessary to retain the soil on the steep slopes of the round hills. 25. In the Holy Land the hill tops are, throughout, selected for habitation. A town in a valley is a rare exception; while scarce a single eminence of the multitude always in sight but is crowned with its city or village, inhabited or in ruins, often so placed as if not accessibility but inaccessibility had been the object of its builders. And indeed such was their object. These groups of naked forlorn structures piled irregularly one over the other on the curve of the hill-top, are the lineal descendants, if indeed they do not sometimes contain the actual remains, of the "fenced cities, great and walled up to heaven," so frequently mentioned in the records of the Israelite conquest. They bear witness to the general insecurity of the country, and to the treacherous nature of the alluvial "sand" of the plain under the sudden rush of the winter torrents from the hills as compared with the "rock" of the hills themselves (Mat. vii. 24–27). 26. These hill-towns were not what gave the Israelites their main difficulty in the occupation of the country. Wherever strength of arm and fleetness of foot availed, there those hardy warriors, fierce as lions, sudden and swift as eagles, sure-footed and fleet as the wild deer on the hills (1 Chr. xii. 8; 2 Sam. i. 23, ii. 18), easily conquered. It was in the plains, where the horses and chariots of the Canaanites and Philistines had space to manœuvre, that they failed in dislodging the aborigines (Judg. i. 19–35). Thus in this case the ordinary conditions of conquest were reversed—the conquerors took the hills, the conquered kept the plains. To a people so exclusive as the Jews there must have been a constant satisfaction in the elevation and inaccessibility of their highland regions. This is evident in every page of their literature, which is tinged throughout with a highland coloring. 27. But the hills were occupied by other edifices besides the "fenced cities." The tiny white domes perched here and there on the summits of the eminences, and marking the holy ground in which some Mohammedan saint is resting, are the successors of the "HIGH PLACES" or sanctuaries so constantly denounced by the prophets, and which were set up "on every high hill and under every green tree" (Jer. ii. 20; Ez. vi. 13). 28. From the mountainous structure of the Holy Land and the extraordinary variations in the level of its different districts, arises a further peculiarity, viz. the extensive views of the country which can be obtained from various commanding points. The number of *panoramas* which present themselves to the traveller in Palestine is truly remarkable. To speak of the W. of Jordan only—for E. of it all is at present more or less unknown—the prospects from the height of *Beni Na'im*, near Hebron, from the Mount of Olives, from *Neby Samwîl*, from Bethel, from Gerizim or Ebal, from *Jenîn*, Carmel, Tabor, *Safed*, the Castle of *Bâniâs*, the *Kubbet en-Nasr* above Damascus, are known to many travellers. Their peculiar charm resides in their wide extent, the number of spots historically remarkable which are visible at once, the limpid clearness of the air, which brings the most distant objects comparatively close, and the consideration that in many cases the feet must be standing on the same ground, and the eyes resting on the same spots which have been stood upon and gazed at by the most famous patriarchs, prophets, and heroes, of all the successive ages in the eventful history of the country. These views are a feature in which Palestine is perhaps approached by no other country, certainly by no country whose history is at all equal in importance to the world. 29. A few words must be said in general description of the maritime lowland, which intervenes between the sea and the highlands, and of which detailed accounts will be found under the heads of its great divisions. This region, only slightly elevated above the level of the Mediterranean, extends without interruption from *el-'Arish*, south of Gaza, to Mount Carmel. It naturally divides itself into two portions, each of about half its length:—the lower one the wider; the upper one the narrower. The lower half is the Plain of the Philistines—Philistia, or, as the Hebrews called it, the *Shĕphêlâh* (SEPHELA) or Lowland. The upper half is the SHARON or Saron of the Old and New Testaments, the "Forest country" of Josephus and the LXX. Viewed from the sea this maritime region appears as a long low coast of white or cream-colored sand, its slight undulations rising occasionally into mounds or cliffs, which in one or two places (e. g. *Jaffa*) almost aspire to the dignity of headlands. 30. Such is its appearance from without. But from within, when traversed, or overlooked from some point on those blue hills, the prospect is very different. The Philistine Plain is on an average fifteen or sixteen miles in width from the coast to the first beginning of the belt of hills, which forms the gradual approach to the highland of the mountains of Judah. The plain is in many parts almost a dead level, in others gently undulating in long waves; here and there low mounds or hillocks, each crowned with its village, and more rarely still a hill overtopping the rest, like *Tell es-Sâfieh* (Blanchegarde; Gath ?), the seat of some fortress of Jewish or Crusading times. The larger towns, as Gaza and Ashdod, which stand near the shore, are surrounded with huge groves of olive, sycamore and palm, as in the days of David (1 Chr. xxvii. 28). The whole plain appears to consist of brown loamy soil, light, but rich, and almost without a stone. It is to this absence of stone that the disappearance of its ancient towns and villages is to be traced. Now, as when the Philistines possessed it, one enormous field of wheat covers the wide expanse between the hills and the sand dunes of the sea-shore, without interruption of any kind—no break or hedge, hardly even a single olive-tree. Its fertility is marvellous; for the prodigious crops which it raises are produced, and probably have been produced almost year by year, for the last forty centuries, without any of the appliances which we find necessary for success. 31. The Plain of Sharon is much narrower than Philistia. It is about ten miles wide from the sea to the foot of the mountains, which are here more abrupt than those of Philistia, and without the intermediate hilly region there occurring. At the same time it is more undulating and irregular than the former, and crossed by streams from the central hills, some of them of considerable size, and containing water during the whole year. The soil is extremely rich, varying from bright red to deep black, and producing enormous crops of weeds or grain, as the case may be. 32. The tract of white sand already mentioned as forming the shore line of the whole coast, is gradually encroaching on this magnificent region. In the S. it has buried Ashkelon, and in the N. between Cesarea and Jaffa the dunes are said to be as much as three miles wide and 300 feet high. Probably the Jews never permanently occupied more than a small portion of this region. Its principal towns were, it is true, allotted to the different tribes (Josh. xv. 45–47; xvi. 3, Gezer; xvii. 11, Dor, &c.); but this was in anticipation of the intended conquest (xiii. 3–6). (Philistines.) 33. In the Roman times this region was considered the pride of the country, and some of the most important cities of the province stood in it—Cesarea, Antipatris, Diospolis (= Lydda). The one ancient port of the Jews, the "beautiful" city of Joppa, occupied a position central between the *Shĕphêlâh* and Sharon. Roads led from these various cities to each other, to Jerusalem, Neapolis, and Sebaste in the interior, and to Ptolemais and Gaza on the N. and S. The commerce of Damascus, and, beyond Damascus, of Persia and India, passed this way to Egypt, Rome, and the infant colonies of the West; and that traffic and the constant movement of troops backward and forward must have made this plain one of the busiest and most populous regions of Syria at the time of Christ. 34. The characteristics already described are hardly peculiar to Palestine. Her hilly surface and general height, her rocky ground and thin soil, her torrent-beds wide and dry for the greater part of the year, even her belt of maritime lowland—these she shares with other lands, though it would perhaps be difficult to find them united elsewhere. But there is one feature in which she stands alone—the Jordan—the one river of the country. 35. Properly to comprehend this, we must cast our eyes for a few moments N. and S., outside the narrow limits of the Holy Land. From N. to S.—from Antioch to *'Akabah* at the tip of the eastern horn of the Red Sea, Syria is cleft by a deep and narrow trench running parallel with the coast of the Mediterranean, and dividing, as if by a fosse or ditch, the central range of maritime highlands from those further E. At two points only in its length is the trench interrupted—by the range of Lebanon and Hermon, and by the high ground S. of the Dead Sea. Of the three compartments thus formed, the northern is in the valley of the Orontes; the southern is the *Wady el-'Arâbâh*; while the central one is the valley of the Jordan, the 'Arabah of the Hebrews, the *Aulôn* of the Greeks, and the *Ghôr* of the Arabs. The central of its three divisions is the only one with which we have at present to do. The river is elsewhere described in detail (Jordan); but it, and the valley through which it rushes down its extraordinary descent, must be here briefly characterized. 36. The Valley begins with the river at its remotest springs of *Hâsbeiya* on the N. W. side of Hermon, and accompanies it to the lower end of the Dead Sea, a length of about 150 miles. During the whole of this distance its course is straight, and its direction nearly due N. and S. The springs of *Hâsbeiya* are 1,700 feet above the level of the Mediterranean, and the northern end of the Dead Sea is 1,317 feet below it, so that between these two points the valley falls with more or less regularity through a height of more than 3,000 feet. But though the *river* disappears at this point, the *valley* still continues its descent below the waters of the Dead Sea till it reaches a further depth of 1,308 feet. So the bottom of this extraordinary crevasse is more than 2,600 feet below the surface of the ocean. 37. In width the valley varies. In its upper and shallower portion, as between *Bâniâs* and the lake of *Húleh*, it is about five miles across. Between the *Húleh* and the Sea of Galilee, as far as we have any information, it contracts, and becomes more of an ordinary ravine or glen. It is in its third and lower portion that the valley assumes its more definite and regular character. During the greater part of this portion, it is about seven miles wide from the one wall to the other. The eastern mountains preserve their straight line of direction, and their massive horizontal wall-like aspect, during almost the whole distance. The western mountains are more irregular in height, their slopes less vertical, and their general line is interrupted. N. of Jericho they recede in a kind of wide amphitheatre, and the valley becomes twelve miles broad, a breadth which it thenceforward retains to the southern extremity of the Dead Sea. 38. Buried as it is between such lofty ranges, and shielded from every breeze, the climate of the Jordan valley is extremely hot and relaxing. Its enervating influence is shown by the inhabitants of Jericho. Whether there was any great amount of cultivation and habitation in this region in the times of the Israelites the Bible does not say; but the palms of Jericho, and of Abila (Abel-shittim), and the extensive balsam and rose gardens of Jericho are spoken of by Josephus, who calls the whole district a "divine spot." 39. All the irrigation necessary for the towns, or for the cultivation which formerly existed, or still exists, in the *Ghôr*, is obtained from the torrents and springs of the western mountains. For all purposes to which a river is ordinarily applied, the Jordan is useless. Alike useless for irrigation and navigation, it is in fact, what its Arabic name (*Sherî'at el-Kebîr*) signifies, nothing but a "great watering-place." 40. But though the Jordan is so unlike a river in the Western sense of the term, it is far less so than the other streams of the Holy Land. It is at least perennial, while, with few exceptions, they are mere winter torrents, rushing and foaming during the continuance of the rain, and quickly drying up after the commencement of summer. For fully half the year, these "rivers," or "brooks," are often mere dry lanes of hot white or gray stones, or tiny rills working their way through heaps of parched boulders. (Brook 4; River 2.) 41. How far the Valley of the Jordan was employed by the ancient inhabitants of the Holy Land as a medium of communication between the northern and southern parts of the country we can only conjecture. The ancient notices of this route are very scanty. (*a.*) From 2 Chr. xxviii. 15, we find that the captives taken from Judah by the army of the northern kingdom were sent back from Samaria to Jerusalem by way of

Jericho. It would seem, however, to have been the usual road from the north to Jerusalem (comp. Lk. xvii. 11 with xix. 1). (*b.*) Pompey brought his army and siege-train from Damascus to Jerusalem (B. C. 40), past Scythopolis and Pella, and thence by Koreæ (*Kerawa* at the foot of *Wady Ferrah?*) to Jericho. (*c.*) Vespasian marched from Emmaus, on the edge of the plain of Sharon, not far E. of *Ramleh*, past Neapolis (*Nâblus*), down to Koreæ, and thence to Jericho. (*d.*) Antoninus Martyr (about A. D. 600), and possibly Willibald (A. D. 722) followed this route to Jerusalem. (*e.*) Baldwin I. is said to have journeyed from Jericho to Tiberias with a caravan of pilgrims. (*f.*) In our own times the whole length of the valley has been traversed by De Bertou, and by Dr. Anderson (geologist to the American expedition), but apparently by few if any other travellers. 42. Monotonous and uninviting as much of the Holy Land will appear from the above description to readers accustomed to the constant verdure, the succession of flowers, the ample streams and the varied surface of our own country—we must remember that its aspect to the Israelites after that weary march of forty years through the desert, and even by the side of the brightest recollections of Egypt that they could conjure up, must have been very different. They entered the country at the time of the Passover, when it was arrayed in the full glory and freshness of its brief springtide, before the scorching sun of summer had had time to wither its flowers and embrown its verdure. Taking all these circumstances into account, and allowing for the bold metaphors of Oriental speech, those wayworn travellers could have chosen no fitter words to express what their new country was to them than —"a land flowing with milk and honey, the glory of all lands." 43. Again, the variations of the seasons may appear to us slight, and the atmosphere dry and hot; but after the monotonous climate of Egypt, the "rain of heaven" must have been a most grateful novelty in its two seasons, the former and the latter—the occasional Snow and ice of the winters of Palestine, and the burst of returning spring, must have had double the effect which they would produce on those accustomed to such changes. (Dew; Frost; Wind.) 44. The contrast with Egypt would tell also in another way. In place of the huge ever-flowing river whose only variation was from low to high, and from high to low again, and which lay at the lowest level of that level country, they found themselves in a land of constant and considerable undulation, where the water, either of gushing spring, or deep well, or flowing stream, could be procured at the most varied elevations, requiring only to be judiciously husbanded and skilfully conducted to find its own way through field or garden. (Agriculture.) 45. It will be seen that, beneath the apparent monotony, there is a variety in the Holy Land really remarkable. There is the variety due to the difference of level between the different parts of the country. There is the variety of climate and of natural appearances, partly from the proximity of the snow-capped Hermon and Lebanon on the north and of the torrid desert on the south. There is also the variety inevitably produced by the presence of the sea—"the eternal freshness and liveliness of ocean." 46. Each of these is continually reflected in the Hebrew literature. The contrast between the highlands and lowlands appears in "going *up*" to Judah, Jerusalem, Hebron; "going *down*" to Jericho, Capernaum, Lydda, Cesarea, Gaza, and Egypt. More than this, the difference is marked in the topographical terms which so abound in, and are so peculiar to, this literature. "The mountain of Judah," "the mountain of Israel," "the mountain of Naphtali," are the names by which the three great divisions of the highlands are designated. The predominant names for the towns of the same district (Gibeah, Geba, Gaba, Gibeon—Ramah, Ramathaim —Mizpeh, Zophim, Zephathah) all reflect its elevation. On the other hand, the great lowland districts have each their peculiar name—*Shĕphêlâh* (Sephela), Sharon, Arabah. 47. The differences in climate are no less often mentioned. The Psalmists, Prophets, and historical Books, are full of allusions to the fierce heat of the mid-day sun and the dryness of summer; no less than to the various accompaniments of winter—the rain, snow, frost, ice, and fogs of Jerusalem and the upper country. Even the sharp alternations between the heat of the days and the coldness of the nights, which strike every traveller in Palestine, are mentioned. 48. In the preceding description allusion has been made to many of the characteristic features of the Holy Land. But one defect is even more characteristic— its lack of monuments and personal relics of the nation who possessed it for so many centuries, and gave it its claim to our veneration and affection. In Egypt and Greece, and also in Assyria, as far as our knowledge at present extends, we find a series of buildings, reaching down from the most remote and mysterious antiquity, a chain, of which hardly a link is wanting, and which records the progress of the people in civilization, art, and religion, as certainly as the buildings of the mediæval architects do that of the various nations of modern Europe. We possess also a multitude of objects of use and ornament, belonging to these nations, and pertaining to every station, office, and act in their official, religious, and domestic life. But in Palestine there does not exist a single edifice, or part of an edifice, of which we can be sure that it is of a date anterior to the Christian era. And as with the buildings so with other memorials. With one exception, the museums of Europe do not possess a single piece of pottery or metal work, a single weapon or household utensil, an ornament or a piece of armor, of Israelite make, which can give us the least conception of the manners or outward appliances of the nation before the date of the destruction of Jerusalem by Titus. The coins form the single exception. (Money.) The following buildings are Jewish in character, though carried out with foreign details:—The tombs of the Kings and of the Judges: the buildings known as the tombs of Absalom, Zechariah, St. James, and Jehoshaphat; the monolith at Siloam—all near Jerusalem (see cut under Jehoshaphat, Valley of, and Tomb), the ruined synagogues at *Meirôn* and *Kefr Birîm* (a few miles S. W. and W. of Lake Merôm). But there are two edifices which seem to bear a character of their own, and do not so clearly betray the style of the West. These are the enclosure round the sacred cave at Hebron (Machpelah); and portions of the western, southern, and eastern walls of the *Haram* at Jerusalem, with the vaulted passage below the *Aksa.* (Temple.) M. Rénan has named two circumstances which must have had a great effect in suppressing art or architecture amongst the ancient Israelites, while their very existence proves that the people had no genius in that direction. These are (1.) the prohibition of sculptured representations of living creatures, and (2.) the command not to build a temple anywhere but at Jerusalem.—*The Geology.* Of the geological structure of Palestine our information is but imperfect and indistinct. 1. The main sources of our knowledge are (*a.*) the observations contained in the Travels of Russegger, an Austrian geologist and mining engineer, who visited this among other countries of the East in 1836–'8; (*b.*) the Report of H. J. Anderson, M. D., an American geologist, formerly Professor in Columbia College, N. Y., who accompanied Captain Lynch in his exploration of the Jordan and the Dead Sea in 1848; and (*c.*) the Diary of Mr. H. Poole, who visited Palestine on a mission for the British government in 1855. None of these contain any thing approaching a complete investigation, either as to extent or to detail of observations. 2. From the reports of these observers it appears that the Holy Land is a much-disturbed mountainous tract of limestone of the secondary period (jurassic and cretaceous); the southern offshoot of the chain of Lebanon; elevated considerably above the sea-level; with partial interruptions from tertiary and basaltic deposits. It is part of a vast mass of limestone, stretching in every direction except west, far beyond the limits of the Holy Land. The whole of Syria is cleft from north to south by a straight crevasse of moderate width, but extending in the southern portion of its centre division to a truly remarkable depth (2,625 feet) below the sea-level. (SEA, THE SALT.) This crevasse, which contains the principal water-course of the country, is also the most exceptional feature of its geology. It may have been volcanic in its origin; the result of an upheaval from beneath, which has tilted the limestone back on each side, leaving this huge split in the strata; the volcanic force having stopped short at that point in the operation, without intruding any volcanic rocks into the fissure. Or it may have been excavated by the gradual action of the ocean during the immense periods of geological operation. The latter appears to be the opinion of Dr. Anderson; but further examination is necessary before a positive opinion can be pronounced. 3. The limestone consists of two strata, or rather groups of strata. The upper one, which usually meets the eye, over the whole country from Hebron to Hermon, is a tolerably solid stone, varying in color from white to reddish brown, with very few fossils, inclining to crystalline structure, and abounding in caverns. Its general surface has been formed into gently-rounded hills, separated by narrow valleys of denudation occasionally spreading into small plains. 4. This limestone is often found crowned with chalk, rich in flints, the remains of a deposit which probably once covered a great portion of the country. 5. Near Jerusalem the mass of the ordinary limestone is often mingled with large bodies of dolomite (magnesian limestone). It is not stratified. 6. The lower stratum is in two divisions or series of beds—the upper, dusky in color, contorted and cavernous like that just described, but more ferruginous—the lower one dark gray, compact and solid, and characterized by abundant fossils of *cidaris*, an extinct echinus or sea-hedgehog, the spines of which are the well-known "olives" of the convents. The ravine by which one descends from the Mount of Olives to Jericho, cuts through the strata already mentioned. The lower formation differs entirely in character from the upper. Instead of smooth, commonplace, swelling outlines, every thing here is rugged, pointed, and abrupt. 7. After the limestone of Palestine had received the general form which its surface still retains, it was pierced and broken by large eruptions of lava pushed up from beneath, which has broken up and overflowed the stratified beds, and now appears in the form of basalt or trap. 8. On the west of Jordan these volcanic rocks have been hitherto found only N. of the mountains of Samaria. They are first encountered on the southwestern side of the Plain of Esdrælon. N. of Tabor and W. of Tiberias they abound over a district about twenty miles in diameter. There seem to have been two centres of eruption: one, the most ancient, at or about the *Kurn Hattin* (the traditional Mount of Beatitudes), whence the stream flowed over the declivities of the limestone toward the Lake of Gennesaret; the other—more recent—more to the north, in the neighborhood of *Safed.* 9. The volcanic action which in pre-historic times projected this basalt, has left its later traces in the ancient records of the country, and is even still active in the form of earthquakes. (EARTHQUAKE.) The rocks between Jerusalem and Jericho show many an evidence of these convulsions. Two earthquakes only are recorded as having affected Jerusalem itself—that in the reign of Uzziah, and that at the time of the crucifixion, when "the rocks were rent and the rocky tombs torn open" (Mat. xxvii. 51). 10. But in addition to earthquakes, the hot salt and fetid springs which are found at TIBERIAS, Callirhoë (LASHA ?), and other spots along the valley of the Jordan, and round the basins of its lakes, and the rock-salt, nitre, and sulphur of the Dead Sea are all evidences of volcanic or plutonic action. 11. In the Jordan valley the basalt is frequently encountered. Here, as before, it is deposited on the limestone, which forms the substratum of the whole country. On the western side of the lower Jordan and Dead Sea no volcanic formations have been found. 12. The most extensive and remarkable developments of igneous rocks are on the E. of the Jordan. Over a large portion of the surface from Damascus to the latitude of the south of the Dead Sea, and even beyond that, they occur in the greatest abundance all over the surface. (ARGOB.) The limestone, however, still underlies the whole. 13. The tertiary and alluvial beds are chiefly remarkable in the neighborhood of the Jordan, as forming the floor of the valley, and as existing along the course, and accumulated at the mouths, of the torrents which deliver their tributary streams into the river, and into the Dead Sea. 14. The floor of the JORDAN valley is described by Dr. Anderson as exhibiting throughout more or less distinctly the traces of two independent terraces. The upper one is much the broader of the two. It extends back to the face of the limestone mountains which form the walls of the valley on the east and west. Below this, varying in depth from 50 to 150 feet, is the second terrace, which reaches to the channel of the Jordan, and, in Dr. Anderson's opinion, has been excavated by the river itself before it had shrunk to its present limits, when it filled the whole space between the eastern and western faces of the upper terrace. The inner side of both the upper and lower terrace is furrowed out into conical knolls, by the torrents of the rains descending to the lower level. All along the channel of the river are found mounds and low cliffs of conglomerates, and breccias of various ages, and more various composition. 15. Round the margin of the Dead Sea the tertiary beds assume larger and more important proportions than by the course of the river. The marls, gypsites, and conglomerates continue along the base of the western cliff as far as the *Wady Sebbeh*, where they attain their greatest development. S. of this they form a sterile waste of brilliant white marl and bitter salt flakes ploughed by the rain-torrents into pinnacles and obelisks. At the southeastern corner of the sea, sandstones begin to display themselves in great profusion, and extend northward beyond *Wady Zurka Ma'in*. 16. A notice of the rich alluvial soil of the wide plains which form the maritime portion of the Holy Land, and also that of Esdrælon, Gennesaret, and other similar plains, will complete our sketch of the geology. The former of these districts is a region of from eight to twelve miles in width, intervening between the central highlands and the sea. It is formed of washings from those highlands, brought down by the heavy rains which fall in the winter months. The soil is a light loamy sand, red in some places, and deep black in others. The actual coast is formed of a very recent sandstone, full of marine shells, which is disintegrated by the waves and thrown on the shore as sand, stopping in many places the outflow of the streams, and causing them to form marshes on the plain. 17. The plain of Gennesaret is under similar conditions, except that its outer edge is bounded by the lake instead of the ocean. It has abundant running water, and a rich soil from the decay of the volcanic rocks on the neighboring heights. 18. The plain of Esdrælon lies between two ranges of highland, with a third (the hills separating it from the plain of *'Akka*), at its N. W. end. The soil of this plain is also volcanic, though not so purely so as that of Gennesaret. 19. Bitumen, or asphaltum (the "slime" of Gen. xi. 3), is only met with in the valley of Jordan. At *Hâsbeiya* it is obtained from pits or wells sunk through a mass of bituminous earth to a depth of about 180 feet. It is also found in small fragments on the shore of the Dead Sea, and occasionally, though rarely, very large masses of it are discovered floating in the water. 20. Sulphur is found on the W. and S. and S. E. portions of the shore of the Dead Sea. Nitre is rare. Rock-salt abounds in large masses. The salt-mound of *Khashm Usdum* at the southern end of the Dead Sea is an enormous pile, 5 miles long by 2½ broad, and some hundred feet in height. (Brimstone; Coal; Metals; Mines; Salt; Sea, the Salt.)—*The Botany* (abridged and modified from the original article by Dr. J. D. Hooker). The Botany of Syria and Palestine differs but little from that of Asia Minor, which is one of the most rich and varied on the globe. What differences it presents are due to a slight admixture of Persian forms on the eastern frontier, of Arabian and Egyptian on the southern, and of Arabian and Indian tropical plants in the low torrid depression of the Jordan and Dead Sea. On the other hand, Palestine forms the southern and eastern limit of the Asia Minor flora, and contains a multitude of trees, shrubs, and herbs, that advance no further S. and E. Owing, however, to the geographical position and mountainous character of Asia Minor and Syria, the main features of their flora are essentially Mediterranean-European, and not Asiatic. As elsewhere throughout the Mediterranean regions, Syria and Palestine were evidently once thickly covered with forests, which on the lower hills and plains have been either entirely removed, or else reduced to the condition of brushwood and copse; but which still abound on the mountains, and along certain parts of the sea-coast. The flora of Syria, so far as it is known, may be roughly classed under three principal Botanical regions, corresponding with the physical character of the country. These are (I.) the western or sea-board half of Syria and Palestine, including the lower valleys of the Lebanon and Anti-Lebanon, the plain of Cœlesyria, Galilee, Samaria, and Judea. (II.) The desert or eastern half, which includes the eastern flanks of Anti-Lebanon, the plain of Damascus, the Jordan and Dead Sea valley. (III.) The middle and upper mountain regions of Mount Casius, and of Lebanon above 3,400 feet, and of Anti-Lebanon above 4,000 feet. These Botanical regions present no definite boundary-line. (I.) *Botany of Western Syria and Palestine.* The flora throughout this district is made up of such a multitude of different families and genera of plants, that it is not easy to characterize it by the mention of a few. Among trees, oaks are by far the most prevalent, and are the only ones that form continuous woods, except the *Pinus maritima* and *Pinus Halepensis* (Aleppo Pine). The most prevalent oak is the *Quercus pseudo-coccifera*, an evergreen oak, erroneously called holly by many travellers, and *Quercus Ilex* by others. This is perhaps the commonest plant in all Syria and Palestine, covering as a low dense bush many square miles of hilly country everywhere, but rarely or never growing in the plains. It seldom becomes a large tree, except in the valleys of Lebanon, or where, as in the case of the famous oak of Mamre, it is allowed to attain its full size. The only other oaks that are common are the *Quercus infectoria* (a gall-oak), and *Quercus Ægilops*. The *Quercus infectoria* is a small deciduous-leaved tree, found here and there in Galilee, Samaria, and Lebanon. *Quercus Ægilops* is the Valonia oak; a low, very stout-trunked, sturdy tree, common in Galilee, especially on Tabor and Carmel, and regarded by Dr. Hooker as the oak of Bashan. The trees of the genus *Pistacia* rank next in abundance to the oak, and of these there are three species in Syria, two wild and most abundant, *Pistacia Lentiscus* (the lentisk or Mastich tree), and *Pistacia Terebinthus* (the terebinth or turpentine-tree), but the third, *Pistacia vera*, which yields the well-known pistachio-nut, is very rare, and chiefly seen in cultivation. (Nuts 1.) The Carob, or Locust-tree, *Ceratonia Siliqua*, ranks perhaps next in abundance to the foregoing trees. (Husks.) The Oriental Plane is far from uncommon, and though generally cultivated, it is to all appearance wild in the valleys of Lebanon and Anti-Lebanon. (Plane-tree; Chestnut-tree.) The Sycamore-fig is common in the neighborhood of towns, and attains a large size. (Sycamore.) Poplars, especially the aspen and white poplar, are extremely common by streams. (Poplar.) The Walnut is more common in Syria than in Palestine. (Nuts 2.) Of large native shrubs or small trees almost universally spread over the district are, *Arbutus Andrachne* (Oriental arbutus), which is common in the hilly country from Hebron northward; *Cratægus Aronia* (a species of thorn), which grows equally in dry rocky exposures, as on the Mount of Olives, and in cool mountain-valleys, and yields a large yellow or red haw abundantly sold in the markets. Cypresses are common about villages. (Cypress 2.) *Zizyphus Spina-Christi*, Christ's Thorn—often called jujube—the *Nubk* of the Arabs, is most common on dry open plains, as that of Jericho. The *Paliurus aculeatus*, also called Christ's Thorn, resembles it a good deal, but is much less common; it abounds in Anti-Lebanon. (Thorns 5.) *Styrax officinalis*, which used to yield the famous Storax, abounds in the hilly parts of the country. (POPLAR.) *Tamarisk* is common, but seldom attains a large size. *Oleander* (*Nerium Oleander*) is an evergreen shrub, of great beauty and abundance, lining the banks of the streams and lakes in gravelly places, and bearing a profusion of blossoms; supposed by some (so Wood's *Botany*) to be alluded to in Ps. i. 3, xxxvii. 35. (BAY-TREE.) Other still smaller but familiar shrubs are *Phyllyrea; Rhamnus Alaternus*, and others of that genus (buckthorns); *Rhus Coriaria* (hide or elm-leaved sumach, whose bark is said to be used in tanning all the leather in Turkey [so *Penny Cyclopædia*]); several leguminous shrubs, as *Anagyris fœtida*, *Calycotome* and *Genista; Cotoneaster;* the common bramble, dog-rose and hawthorn (THORNS AND THISTLES); *Elæagnus* (Oleaster, or wild olive); *Lycium Europæum; Agnus castus* (*Vitex agnus-castus*); sweet bay (*Laurus nobilis*); *Ephedra; Clematis;* Gum-Cistus (see below); the caper-plant (*Capparis spinosa;* see HYSSOP). Of planted trees and large shrubs, the first in importance is the VINE, which is most abundantly cultivated all over the country, and produces, as in the time of the Canaanites, enormous bunches of grapes. Next to the vine, or even in some respects its superior in importance, ranks the OLIVE, which nowhere grows in greater luxuriance and abundance than in Palestine, where the olive-orchards have from time immemorial formed a prominent feature of the country. It is perhaps most skilfully and carefully cultivated in the neighborhood of Hebron. The FIG forms another most important crop in Syria and Palestine, and one apparently greatly increasing in extent. The quince, APPLE, ALMOND (NUTS 2), walnut, peach, and apricot, are all most abundant field or orchard crops. The POMEGRANATE grows everywhere as a bush: but like the orange, and other less common plants, is more often seen in gardens than in fields. The Banana is only found near the Mediterranean. Dates are not frequent: they are most common at *Haifa* (under Mount Carmel) and Jaffa, where the fruit ripens. Of the well-known palm-grove of Jericho no tree is standing. (PALM-TREE.) The *Opuntia*, or Prickly Pear (*Cactus Opuntia*, Linn.), though a native of America, is most abundant throughout Syria. It is in general use for hedging, and its well-known fruit is extensively eaten by all classes. Of dye-stuffs the *Carthamus* (Safflower) and Indigo are both cultivated; and of textiles, FLAX, Hemp, and COTTON. The Carob (*Ceratonia Siliqua*) has already been mentioned among the conspicuous trees. (HUSKS.) The *Cistus* or Rock-rose is the shrub from which Gum-Ladanum was collected in the islands of Candia and Cyprus. (MYRRH 2.) The plants contained in Western Syria and Palestine probably number not less than 2,000 or 2,500, of which perhaps 500 are British wild flowers. The most abundant natural families of plants in West Syria and Palestine are—(1.) *Leguminosæ*, (2.) *Compositæ*, (3.) *Labiatæ*, (4.) *Cruciferæ;* after which come (5.) *Umbelliferæ*, (6.) *Caryophylleæ*, (7.) *Boragineæ*, (8.) *Scrophularineæ*, (9.) *Gramineæ*, and (10.) *Liliaceæ.*—(1.) *Leguminosæ* (leguminous or pod-bearing plants) abound in all situations, especially the genera *Trifolium* (clover, trefoil, &c.), *Trigonella* (LEEKS), *Medicago*, *Lotus*, *Vicia* (the vetches; TARES), and *Orobus*, in the richer soils, and *Astragalus* in enormous profusion in the drier and more barren districts. LENTILES, peas, &c., are cultivated. (AGRICULTURE; GARDEN.) Of the shrubby *Leguminosæ* there are a few species of *Genista* (JUNIPER), *Cytisus*, *Ononis*, *Retama*, *Anagyris*, *Calycotome*, *Coronilla*, and *Acacia*. (SHITTAH-TREE.) One species, *Ceratonia Siliqua* (HUSKS), is arboreous.—(2.) *Compositæ* (plants with dense-headed flowers, as daisies, sun-flowers, thistles, asters, &c.). No family of plants more strikes the observer than the *Compositæ*, from the vast abundance of thistles and centauries, and other spring-plants of the same tribe, which swarm alike over the richest plains and most stony hills, often towering high above all other herbaceous vegetation. We can only mention the genera *Centaurea*, *Echinops*, *Onopordum*, *Cirsium*, *Cynara*, and *Carduus*, as being eminently conspicuous for their numbers or size. (THORNS AND THISTLES; WORMWOOD, &c.)—(3.) *Labiatæ* (labiate plants, including HYSSOP, lavender, marjoram, MINT, sage, &c.) form a prominent feature everywhere, and one all the more obtrusive from the fragrance of many of the genera.—(4.) Of *Cruciferæ* (cruciferous plants, including the cabbage, turnip, MUSTARD, radish, &c.) there is little to remark. Among the most noticeable are the gigantic mustard, which differs from the common mustard (*Sinapis nigra*) only in size, and the *Anastatica Hierochuntica*, or rose of Jericho. (ROSE.)—(5.) *Umbelliferæ* (umbelliferous plants, including ANISE, dill, CORIANDER, CUMMIN, &c.) present little to remark on save the abundance of fennels and *Bupleurums*. The numerous plants of this order often form a large proportion of the tall rank herbage at the edges of copse-wood and in damp hollows. The gray and spiny *Eryngium*, so abundant on all the arid hills, belongs to this order.—(6.) *Caryophylleæ* (caryophyllaceous plants, including the campion, chickweed, pink, sweet-william, &c.) are not a very conspicuous order, though the abundance of pinks, *Silene* and *Saponaria*, is a marked feature to the eye of the botanist.—(7.) The *Boragineæ* (plants of the borage and heliotrope tribes) are for the most part annual weeds; but some, as the buglosses, are among the most beautiful plants of the country.—(8.) Of *Scrophularineæ* the principal genera are *Scrophularia* (figworts), *Veronica*, *Linaria* (snapdragons), and *Verbascum* (mulleins), the last the most abundant and often gigantic.—(9.) *Gramineæ* (the *Grasses*), though very numerous in species, seldom afford a sward as in moister and colder regions. To this order belong also the cultivated cereal plants or "CORN" of the Scriptures, WHEAT, RYE, BARLEY, MILLET, &c. (AGRICULTURE; FOOD; GRASS; HAY, &c.)—(10.) *Liliaceæ* (liliaceous or lily-like plants). The variety and beauty of this order in Syria (LILY) is perhaps nowhere exceeded, and especially of the bulb-bearing genera, as tulips, fritillaries, squills, gageas, &c. The GARLIC, LEEKS, ONIONS, hyacinth, &c., also belong to this order.—Of other natural orders, *Geraniaceæ* (geraniums) are very numerous and beautiful; *Rutaceæ* (RUE, &c.) are common; *Rosaceæ* (ROSE, &c.) are not so abundant as in more northern climates; but one remarkable plant, *Poterium spinosum*, covers whole tracts of arid, hilly country. (BUSH.) Botanists place under this order the ALMOND, APPLE, apricot, peach, quince, and other cultivated fruits (see above) as well as brambles (BUSH), THORNS, &c. For other plants, see ASH; BOX-TREE; FITCHES; FLAX; HEATH; HEMLOCK; JUNIPER; MALLOWS; MANDRAKE; MULBERRY-TREES; MYRRH; MYRTLE; NETTLE; PINE-TREE; SPICES; TARES; WILLOWS, &c.—Ferns are extremely scarce, owing to the dryness of the climate, and most of the species belong to the Lebanon flora. One of the most memorable plants of this region, and, indeed, in the whole world, is the celebrated Papyrus of the ancients (*Papyrus Antiquorum*). (Reed 2.) Of other Cryptogamic plants little is known. *Cucurbitaceæ* (Cucumbers, Melon, Gourd, &c.), though not included under any of the above heads, are a very frequent order in Syria. The plants of the various orders above-named unite with others to give to the herbage of Palestine that showy character for which it is famous. In the spring and early summer the ground is almost carpeted with gay and delicate flowers.—(II.) *Botany of Eastern Syria and Palestine.* Little or nothing being known of the flora of the range of mountains E. of the Jordan and Syrian desert, we must confine our notice to the valley of the Jordan, that of the Dead Sea, and the country about Damascus. Nowhere can a better locality be found for showing the contrast between the vegetation of the eastern and western districts of Syria than in the neighborhood of Jerusalem. To the W. and S. of that city the valleys are full of the dwarf oak, two kinds of *Pistacia*, besides *Smilax* (sarsaparilla), *Arbutus*, rose, Aleppo Pine, *Rhamnus*, *Phyllyrea*, bramble, and *Cratægus Aronia* (see above); but beyond the Mount of Olives not one of these appears. For the first few miles eastward the olive-groves continue, and here and there a carob and lentisk or sycamore occurs, but beyond Bethany these are scarcely seen. On descending 1,000 feet below the level of the sea to the valley of the Jordan, the sub-tropical and desert vegetation of Arabia and W. Asia is encountered in full force. Many plants, wholly foreign to the western district, suddenly appear, and the flora is that of the whole dry country as far E. as the Punjaub on the border of India. The commonest plant is the *Zizyphus Spina-Christi*, or *nubk* of the Arabs, forming bushes or small trees. (Thorns.) Scarcely less abundant, and as large, is the *Balanites Ægyptiaca*. (Oil-tree.) Tamarisks are most abundant. *Acacia Farnesiana* (a leguminous plant allied to the Shittah-tree) is very abundant, and celebrated for the delicious fragrance of its yellow flowers. *Capparis spinosa*, the common caper-plant, flourishes everywhere in the Jordan valley. (Hyssop.) *Alhagi Maurorum* is extremely common (Manna); as is the prickly *Solanum Sodomæum*, with purple flowers and globular yellow fruits, commonly known as the Dead Sea apple. On the banks of the Jordan itself the arboreous and shrubby vegetation chiefly consists of *Populus Euphratica* (a species of poplar found all over Central Asia, but not W. of Jordan), tamarisk, *Osyris alba*, *Periploca* (a genus of twining shrubs), *Acacia vera* (the true acacia; see Shittah-tree), *Prosopis Stephaniana* (also leguminous), *Arundo Donax* (Reed), *Lycium*, and *Capparis spinosa* (caper). As the ground becomes saline, *Atriplex Halimus* (Mallows) and large *Statices* (sea-pinks) appear in vast abundance, with very many succulent, shrubby, salt-marsh plants of the genera *Salsola*, *Salicornia*, &c. Other very tropical plants of this region are *Zygophyllum coccineum*, *Boerhavia*, *Indigofera* (indigo-plant); several *Astragali*, *Cassias*, *Gymnocarpum*, and *Nitraria*. At the same time thoroughly European forms are common, especially in wet places, as dock, mint, *Veronica Anagallis* (a smooth, succulent plant, sometimes found in the United States, on the borders of brooks and pools), and *Sium* (a genus of umbelliferous aquatic plants). The small valley of En-gedi (*'Ain Jidy*) is particularly celebrated for the tropical character of its vegetation. Here the *Salvadora Persica*, supposed by some to be the mustard-tree of Scripture, grows. (Mustard.) The shores immediately around the Dead Sea present abundance of vegetation, almost wholly of a saline character, but including non-saline plants, as tamarisks, *Solanum Sodomæum*, and immense brakes of *Arundo Donax*. (Reed.)—(III.) *Flora of the Middle and Upper Mountain Regions of Syria.* The oak forms the prevalent arboreous vegetation of this region below 5,000 feet. The *Quercus pseudo-coccifera* and *infectoria* are not seen much above 3,000 feet, nor the Valonia oak at so great an elevation; but above these heights some magnificent species of oak are found. At the same elevation junipers become common (Juniper; Cedar), but the species have not been satisfactorily made out. But the most remarkable plant of the upper region is certainly the cedar. From the heat and extreme dryness of the climate during much of the year, the sterile limestone-soil on the highest summits, and other causes, no part of Lebanon presents a vegetation at all similar, or even analogous, to that of the Alps of Europe, India, or North America. At the elevation of 4,000 feet on Lebanon many plants of the middle and northern latitudes of Europe commence, among which the most conspicuous are hawthorn, dwarf elder, dog-rose, ivy, butcher's broom, a variety of the berberry, honeysuckle, maple, and jasmine. A little higher, at 5,000 to 7,000 feet, occur *Cotoneaster*, *Rhododendron ponticum*, primrose, *Daphne Oleoides*, *Poterium*, and several other roses (see above, under I.), *Juniperus communis*, *fœtidissima* (or *excelsa*), and cedar. Still higher, at 7,000–10,000 feet, there is no shrubby vegetation, properly so called, but some small, rounded, harsh, prickly bushes, incline on the *Astragalus Tragacantha*, which yields gum tragacanth most abundantly. At 8,000–9,000 feet the beautiful silvery *Vicia canescens* (a leguminous plant of the vetch kind; Tares) forms large tufts of pale blue, where scarcely any thing else will grow. The most boreal forms, confined to the clefts of rocks, or the vicinity of patches of snow above 9,000 feet, are *Drabas* (*Draba* is a genus of cruciferous plants), *Arenaria* (sandwort), one small *Potentilla* (or plant of the cinquefoil kind), a *Festuca* (fescue grass), an *Arabis* like *alpina* (also a cruciferous plant), and the *Oxyria reniformis* (mountain sorrel), the only decidedly Arctic type in the whole country. No doubt, Cryptogamic plants are sufficiently numerous in this region, but none have been collected except ferns, among which are *Cystopteris fragilis*, *Polypodium vulgare* (common polypod), *Nephrodium pallidum*, and *Polystichum angulare*.—*Zoology* (abridged and modified from the original article by Messrs. Houghton and Tristram). It will be sufficient in this article to give a general survey of the fauna of Palestine, more particular information being given in the articles which treat of the various animals under their respective names.—*Mammals.* The *Cheiroptera* (bats) are probably represented in Palestine by the species known to occur in Egypt and Syria, but we want precise information on this point. (Bat.) Of the *Insectivora* (animals which feed on insects) we find hedgehogs (*Erinaceus Europæus*) and moles (*Talpa vulgaris*, *Talpa cæca* [?]), said to be numerous and destructive (Mole): doubtless the family of *Soricidæ* (Shrews) is also represented, but we lack information. Of the *Carnivora* (beasts of prey) are still in Lebanon, the Syrian bear (*Ursus Syriacus*), and the panther (*Leopardus varius*; Leopard). Jackals and foxes (Fox) are common; the hyena and wolf are also occasionally observed; the badger (*Meles Taxus*) is also said to occur in Palestine (Mr. H. Poole mentions it as found in abundance at Hebron, though naturalists had previously denied the existence of this burrowing quadruped in Palestine [Badger-skins]); the lion is no longer a resident in Palestine or Syria. (Ferret; Weasel.) A species of squirrel (*Sciurus Syriacus*), termed by the Arabs *Orkidaun* (*the leaper*), and noticed on the lower and middle parts of Lebanon; two kinds of hare, *Lepus Syriacus*, and *Lepus Ægyptius;* rats and mice, which are said to abound (mouse); the jerboa (*Dipus Ægyptius*); the porcupine (*Hystrix cristata*); the short-tailed field-mouse (*Arvicola agrestis*), may be considered as the representatives of the *Rodentia* (gnawing animals). Of the *Pachydermata* (thick-skinned animals), the wild boar (*Sus Scrofa*), frequently met with on Tabor and little Hermon, appears to be the only living wild example. (Behemoth; Swine; Unicorn.) The Syrian hyrax (Coney) is now but rarely seen. There does not appear to be at present any wild ox in Palestine. (Bull.) Dr. Thomson states that wild goats (Ibex?) are still (see 1 Sam. xxiv. 2) frequently seen in the rocks of En-gedi. The gazelle (*Gazella Dorcas*) occurs not unfrequently in the Holy Land, and is the antelope of the country. The Arabs hunt the gazelles with greyhound and falcon. (Pygarg.) The fallow-deer (*Dama vulgaris*) is said to be not unfrequently observed. (Hart; Hind; Roe; Roebuck.) Of domestic animals we need only mention the Arabian or one-humped camel, ass, mule, horse, all of which are in general use. The buffalo (*Bubalus Buffalo*) is common. (Bull.) The ox of the country is small and unsightly in the neighborhood of Jerusalem, but in the richer pastures the cattle, though small, are not unsightly; the common sheep of Palestine is the broad-tail (*Ovis laticaudatus*), with its varieties; the Goat is extremely common everywhere. (Chamois.) Cats and dogs (so Porter, in Kitto) are considered common property, tolerated, but not often domesticated, as among us. (Cat; Dog.)—*Birds.* Mr. Tristram has catalogued and described 322 species of birds (230 land birds, and 92 waders and water-fowl) as found in Palestine, 260 of which are in European lists, and 27 appear peculiar to Palestine and adjacent districts (Fbn.). Vultures, eagles, falcons, kites, owls of different kinds, represent the *Raptorial* order or birds of prey. (Eagle; Gier-eagle; Glede; Hawk; Kite; Night-hawk; Ospray; Ossifrage; Owl; Vulture, &c.) Of the smaller birds may be mentioned, among others, the *Merops Persicus* (Persian bee-eater), the *Upupa Epops* (hoopoe; Lapwing), the *Sitta Syriaca* or Dalmatian nuthatch, several kinds of *Silviadæ* (warblers), the *Cinnyris Osea* (Hosea's sun-bird), the *Ixos xanthopygius* (Palestine nightingale—the finest songster in the country),—the *Amydrus Tristramii* (glossy starling), discovered by Mr. Tristram in the gorge of the Kidron; the hopping thrush (*Crateropus chalybeus*), in the open wooded district near Jericho; the jay of Palestine (*Garrulus melanocephalus*); kingfishers (*Ceryle rudis*, and perhaps *Alcedo ispida*) abound about the Lake of Tiberias and in the streams above the *Hûleh;* the raven, and carrion crow; the *Pastor roseus* (locust-bird or rose-colored starling, the *smurmur* of the Arabs); the common cuckoo; several kinds of doves (Dove; Turtle-dove); sand-grouse (*Pterocles*), partridges, francolins, quails, the great bustard, storks, both the black and white kinds, seen often in flocks of some hundreds; herons, curlews, pelicans, sea-swallows (*Sterna*), gulls, &c., &c. "Domestic fowls are not numerous in Palestine. A few barn-door fowls may be seen in the villages; but ducks, geese, and turkeys are extremely rare" (so Porter, in Kitto). (Bittern; Cock; Cormorant; Crane; Hen; Heron; Ostrich; Partridge; Peacock; Pelican; Sparrow; Stork; Swallow; Swan, &c.)—*Reptiles.* Several kinds of lizards occur. The *Lacerta Stellio*, Linn., *hardun* of the Arabs, or starry lizard, is very common in ruined walls, and is killed by the Turks, as they think it mimics them saying their prayers. (Lizard.) The *Waran el hard* (*Psammosaurus Scincus*; "Tortoise?") is very common in the deserts. The common Greek tortoise (*Testudo Græca*) Dr. Wilson observed at the sources of the Jordan; fresh-water tortoises (probably *Emus Caspica*) are found abundantly in the upper part of the country in the streams of Esdrælon and of the higher Jordan valley, and in the lakes. (Tortoise.) The chameleon (*Chameleo vulgaris*) is common; the crocodile (Leviathan) does not occur in Palestine; the *Monitor Niloticus* (monitor of the Nile, an allied reptile which grows to the length of five or six feet) has doubtless been confounded with it. In the S. of Palestine especially geckoes and other reptiles of various kinds abound. Of *Ophidians*, there are some species of *Echidna;* a *Naia*, several *Tropidonoti*, a *Coronella*, a *Coluber* (*trivirgatus?*) occur; and on the southern frontier the *Cerastes Hasselquistii* (horned viper) has been observed. (Adder; Asp; Serpent; Viper.) Frogs (*Rana esculenta*) abound in the marshy pools of Palestine; and are of a large size, but are not eaten by the inhabitants. (Frog.) The tree-frog (*Hyla*) and toad (*Bufo*) are also very common.—*Fishes.* The principal kinds which are caught off the shores of the Mediterranean are supplied by the families *Sparidæ* (gilt-head, bream, &c.), *Percidæ* (perch), *Scomberidæ* (mackerel, &c.), *Raiadæ* (ray), and *Pleuronectidæ* (flatfish, flounder, sole, &c.). The Sea of Galilee has been always celebrated for its fish. Burckhardt says, the most common species are the binny (*Cyprinus Lepidotus*, allied to the gold-fish and carp), said sometimes to weigh seventy pounds, and the *mesht*, described as a foot long and five inches broad, with a flat body like the sole, undoubtedly one of the *Labridæ* (wrasse family), and perhaps = *Chromius Niloticus.*—*Molluscs* are numerous. The land-shells may be classified in four groups. In the north of the country the prevailing type is that of the Greek and Turkish mountain region, numerous species of the genus *Clausilia*, and of opaque *Bulimi* and *Pupæ* predominating. On the coast and in the plains the common shells of the E. Mediterranean basin abound, e. g. *Helix Pisana*, *Helix Syriaca*, &c. In the south, in the hill country of Judea, occurs a very interesting group, chiefly confined to the genus *Helix* (snail kind), three subdivisions of which may be typified by *Helix Boissieri*, *Helix Seetzena*, *Helix tuberculosa*, recalling, by their thick, calcareous, lustreless coating, the prevalent types of Egypt, Arabia, and Sahara. In the valley of the Jordan the prevailing group is a subdivision of the genus *Bulimus*, rounded, semi-pellucid, and lustrous, very numerous in species, mostly peculiar to the district. (Colors, *Purple*, *Blue;* Onycha; Pearl.)—Of the *Crustacea* (crabs, &c.) we know scarcely any thing. —"*Insects* are so numerous in some parts of the land as to become almost a plague" (Porter, in Kitto). (Flea; Fly; Gnat; Hornet, &c.) The *Lepidoptera* (butterflies, moths, caterpillars, &c.) are as numerous and varied as might be expected in a land of flowers. All the common butterflies of Southern Europe, or nearly allied congeners, are plentiful in the cultivated plains and on the hill-sides. (Moth.) Bees are common. (Bee.) At least three species of scorpions have been distinguished. (Scorpion.) Spiders are common. (Spider.) Locusts occasionally visit Palestine, and do infinite damage. (Caterpillar; Locust; Palmer-worm.) Ants are numerous. (Ant.)—Of the *Annelida* (earth-worms, leeches, &c.) we have no information. (Horseleech; Leech; Worm.) Of some other divisions of the animal kingdom we are completely ignorant. (Coral; Sponge.)—It has been remarked that in its physical character Palestine presents on a small scale an epitome of the natural features of all regions, mountainous and desert, northern and tropical, maritime and inland, pastoral, arable, and volcanic. This fact, which has rendered the allusions in the Scriptures so varied as to afford familiar illustrations to the people of every climate, has had its natural effect on the zoology of the country. In no other district, not even on the southern slopes of the Himalaya, are the typical fauna of so many distinct regions and zones brought into such close juxtaposition.—*The Climate.* 1. *Temperature.* At Jerusalem, January is the coldest month, and July and August the hottest, though June and September are nearly as warm. In January the average temperature is 49°·1 Fahrenheit, and greatest cold 28°; in July and August the average is 78°·4; with greatest heat 92° in the shade and 143° in the sun. The extreme range in a single year was 52°; the mean annual temperature 65°·6. Though varying so much during the different seasons, the climate is on the whole pretty uniform from year to year. The isothermal line of mean annual temperature of Jerusalem passes through California, Alabama (a little N. of Mobile), Gibraltar, and near Madeira, and the Bermudas. According to Dr. Barclay, there is a close analogy in temperature and the periodicity of the seasons between Palestine and California. The heat, though extreme during the four midsummer months, is much alleviated by a sea-breeze from the N. W., which blows with great regularity from 10 a. m. till 10 p. m. The heat is rarely oppressive at Jerusalem, except when the sirocco blows. (Wind.) During January and February snow often falls to the depth of a foot or more, though it may not make its appearance for several years together. Thin ice is occasionally found on pools or sheets of water, but this is of rare occurrence. (Frost.) 2. *Rain.* Dr. Barclay's observations show that the greatest fall of rain at Jerusalem in a single year was 85 inches and the smallest 44, the mean being 61·6 inches. The greatest fall in any one month (December, 1850) was 33·8 inches, and the greatest in three months (December, 1850–February, 1851) 72·4. But the average rain-fall of London during the whole year is only 25 inches, and in the wettest parts of England, e. g. Cumberland and Devon, it rarely exceeds 60 inches. The annual rain-fall at Fort Crawford, Wisconsin, is 30 inches; at Cambridge, Massachusetts, 38 inches (*New American Cyclopædia*); at New Haven, Connecticut, 44 inches; at Charleston, South Carolina, 48 inches (Prof. D. Olmsted). As in the time of our Saviour (Lk. xii. 54), the rains at Jerusalem, &c., come chiefly from the S. or S. W. They commence at the end of October or beginning of November, and continue with greater or less constancy till the end of February or middle of March, and occasionally, though rarely, till the end of April. Between April and November there is, with the rarest exceptions, an uninterrupted succession of fine weather, and skies without a cloud. Thus the year divides itself into two seasons—"winter and summer"—"cold and heat"—"seed-time and harvest." During the summer the dews are very heavy, and often saturate the traveller's tent as if a shower had passed over it. The nights, especially toward sunrise, are very cold, and thick fogs or mists are common all over the country. Thunder-storms of great violence are frequent during the winter months. (Dew; Rain; Thunder.) 3. So much for the climate of Jerusalem. In the lowland districts, the heat is much greater and more oppressive, owing to the quantity of vapor in the atmosphere, the absence of any breeze, the sandy nature of the soil, and the manner in which the heat is confined and reflected by the enclosing heights; perhaps also to the internal heat of the earth, due to the depth below the sea-level of the greater part of the Jordan valley, and the remains of volcanic agency in this very depressed region. The harvest in the Jordan valley is fully a month in advance of that on the highlands, and the fields of wheat are still green on the latter when the grain is being threshed in the former. 4. The climate of the maritime lowland exhibits many of the characteristics of that of the Jordan valley, but, being much more elevated, and exposed on its western side to the sea-breeze, is not so oppressively hot. This district retains much tropical vegetation. Here, also, the harvest is in advance of that of the mountain districts. In the winter months, however, the climate of these regions is very similar to that of the south of France, or the maritime districts of the north of Italy. The preceding article is principally abridged from the original article written, except the *Botany* and *Zoology*, by Mr. Grove.

Pal'lu (Heb. *distinguished*, Ges.), second son of Reuben, and father of Eliab (Ex. vi. 14; Num. xxvi. 5, 8; 1 Chr. v. 3); founder of the family of Palluites.

Pal'lu-ites (fr. Heb.), **the** = the descendants of Pallu (Num. xxvi. 5).

* **Palm** [pahm]. Hand; Palm-tree.

* **Palm'er-ist** [pahm-] = the *Palma Christi* (*palm of Christ*), or castor-oil plant (Jon. iv. 6, marg.). Gourd 1.

Palm'er-worm [pahm'er-wurm] (i. e. the pilgrim-worm, a voracious, hairy caterpillar, the larva of some butterfly or moth), the A. V. translation of the Heb. *gâzâm* (Joel i. 4, ii. 25; Am. iv. 9). Bochart has endeavored to show that *gâzâm* denotes some species of locust. The Chaldee and Syriac (and so Gesenius and Oedmann) understand some locust larva by the Hebrew word. Tychsen identifies the *gâzâm* with the *Gryllus cristatus*, Linn., a South African species of cricket. Mr. Houghton prefers, with Michaelis, Gosse (in Fairbairn), &c., to follow the LXX. (Gr. *kampê*) and Vulgate (L. *eruca*) in rendering the Hebrew word by Caterpillar. Caterpillars are the larva or immature forms of lepidopterous insects (butterflies, moths, &c.), various sorts of which often do great damage to fruit-trees and other vegetation.

* **Pal-mo'ni** (Heb., see below), a marginal reading in Dan. viii. 13, A. V. text "that certain." It is properly used (so Gesenius) when one points out a person, as with his finger, without calling him by name, like our expressions, "such a one," "Mr.," &c.

Palm'-tree [pahm-] (Heb. *tâmâr*; Gr. *phoinix*). Under this generic term many species are botanically included; but we have here only to do with the Date-palm, the *Phœnix dactylifera* of Linnæus. It grew very abundantly in many parts of the Levant, but was regarded by the ancients as peculiarly characteristic of Palestine and the neighboring regions. The palm-tree is diœcious (i. e. the male and female flowers grow on different trees) and endogenous (i. e. growing from within outward, like the cornstalk).

Date-palm (*Phœnix dactylifera*).—(Fbn.)

The date-palm attains a height of from thirty or forty to seventy or eighty feet. It seldom bears fruit till six or eight (or even ten) years after it is planted, but continues to be productive for 100 years, yielding an average crop of perhaps 100 lbs. for a year (so Dr. Hamilton in Fairbairn). The Arabs feed their camels on the abortive fruit and the date-stones ground down. "From the leaves they make couches, baskets, bags, mats, brushes, and fly-traps; from the trunk, cages for their poultry, and fences for their gardens; and other parts of the tree furnish fuel. From the fibrous webs at the bases of the leaves thread is procured, which is twisted into ropes and rigging; and from the sap, which is collected by cutting off the head of the palm, and scooping out a hollow in its stem, a spirituous liquor is prepared" (*Bennett's Botany*, quoted in Fairbairn). The following places may be enumerated from the Bible as having some connection with the palm-tree, either in the derivation of the name, or in the mention of the tree as growing on the spot. (1.) At Elim were "twelve wells (fountains) of water, and threescore and ten palm-trees" (Ex. xv. 27; Num. xxxiii. 9). (2.) Elath (Deut. ii. 8; 1 K. ix. 26; 2 K. xiv. 22, xvi. 6; 2 Chr. viii. 17, xxvi. 2) may likewise mean *the palm-trees*. (3.) No place in Scripture is so closely associated with the subject before us as Jericho, "the city of palm-trees." Its rich palm-groves are connected with two very different periods —with that of Moses, Joshua, &c. (Deut. xxxiv. 3; Judg. i. 16, iii. 13; 2 Chr. xxviii. 15) on the one hand, and that of the evangelists on the other. What the extent of these palm-groves may have been in the desolate period of Jericho we cannot tell; but they were renowned in the time of the Gospels and Josephus. The Jewish historian mentions the luxuriance of these trees again and again. Herod the Great took great interest in the palm-groves of Jericho. (4.) Hazezon-tamar (*the felling of the palm-tree*) is mentioned in the history both of Abraham (Gen. xiv. 7) and of Jehoshaphat (2 Chr. xx. 2); = En-gedi. (5.) Baal-tamar had the same element in its name, and doubtless the same characteristic in its scenery (Judg. xx. 33). It could not have been far from "the palm-tree of Deborah" (Judg. iv. 5), and may have been (so Stanley) identical with it. (6.) Tamar (*the palm*) is set before us in the vision of Ezekiel (Ez. xlvii. 19, xlviii. 28). (7.) There is little doubt that Solomon's Tadmor, afterward the famous Palmyra, on another desert frontier far to the N. E. of Tamar, is primarily the same word. (8.) Bethany (*the house of dates*) reminds us that the palm grew in the neighborhood of the Mount of Olives. This helps our realization of our Saviour's entry into Jerusalem, when the people "took *branches of palm-trees* and went forth to meet Him" (Jn. xii. 13; comp. Neh. viii. 15). (9.) Phenicia or Phenice (Acts xi. 19, xv. 3, xx. 2) is in all probability derived from the Greek *phoinix* = *a palm*. (10.) Phenice (Gr. *Phoinix*) in the island of Crete, the harbor which St. Paul was prevented by the storm from reaching (xxvii. 12), has doubtless the same derivation.—From the passages where there is a literal reference to the palm-tree, we may pass to the emblematical uses of it in Scripture.

Fruit of Date-palm.—(Fbn.)

Under this head may be classed the following:—(1.) The striking appearance of the tree, its uprightness and beauty, would naturally suggest the giving of its name occasionally to women ("TAMAR," Gen. xxxviii. 6; 2 Sam. xiii. 1, xiv. 27). (2.) We have notices of the employment of this form in decorative art, both in the real Temple of Solomon (2 Chr. iii. 5; 1 K. vi. 29, 32, 35, vii. 36), and in the visionary temple of Ezekiel (Ez. xl. 16 ff., xli. 18 ff.). This work seems to have been in relief. It was a natural and doubtless customary kind of ornamentation in Eastern architecture. Jeremiah compares the idols of the heathen (rigid and motionless?) to the palm-tree (Jer. x. 4, 5). (3.) With a tree so abundant in Judea, and so marked in its growth and appearance, as the palm, it seems rather remarkable that it does not appear more frequently in the imagery of the O. T. There is, however, in Psalm xcii. 12 the familiar comparison, "The righteous shall flourish like the palm-tree," which suggests a world of illustration, whether respect be had to the orderly and regular aspect of the tree, its fruitfulness, the perpetual greenness of its foliage, or the height at which the foliage grows, as far as possible from earth and as near as possible to heaven. Perhaps no point is more worthy of mention, if we wish to pursue the comparison, than the elasticity of the fibre of the palm, and its determined growth upward even when loaded with weights. (4.) The passage in Rev. vii. 9, where the glorified of all nations are described as "clothed with white robes and palms in their hands," might seem to us a purely classical image, drawn from the Greek GAMES, the victors in which carried palms in their hands. But palm-branches were used by Jews in token of victory and peace (1 Mc. xiii. 51; 2 Mc. x. 7, xiv. 4; comp. Jn. xii. 13, and 2 Esd. ii. 44–47).—The industrial and domestic uses of the palm (see above) are very numerous: but there is no clear allusion to them in the Bible. That the ancient Orientals, however, made use of WINE and HONEY obtained from the palm-tree is evident from Herodotus, Strabo, and Pliny. It is indeed possible that the honey mentioned in some places may be palm-sugar. (In 2 Chr. xxxi. 5 the margin has "dates.") There may also in Cant. vii. 8, "I will go up to the palm-tree, I will take hold of the boughs thereof," be a reference to climbing for fruit. So in ii. 3 and elsewhere (e. g. Ps. i. 3) the fruit of the palm may be intended: but this cannot be proved. It is curious that this tree, once so abundant in Judea, is now comparatively rare, except in the Philistine plain, and in the old Phenicia about *Beirût.* A few years ago there was just one palm-tree at Jericho; but that is now gone (so Dr. Howson). Old trunks are washed up in the Dead Sea. In Vespasian's medal (JERUSALEM) the daughter of Judea is mourning under a palm-tree.

Pal'sy [pawl'ze], contracted from *paralysis* (L.) fr. Gr. *paralusis* (literally = *a loosening aside*, then *a disabling the nerves* of a part of the body, afterward also of the whole body, L. & S., Celsus). MEDICINE.

Pal'ti (Heb. *deliverance of Jehovah*, Ges.), a Benjamite, one of the twelve spies; son of Raphu (Num. xiii. 9).

Pal'ti-el (Heb. *deliverance of God*), son of Azzan, and prince of Issachar (Num. xxxiv. 26); one of the twelve appointed to divide Canaan among the tribes W. of Jordan.

Pal'tite (fr. Heb. = *descendant of Pelet* or *one from Pelet?* perhaps a corruption of PELONITE), the Helez "the Paltite" is named in 2 Sam. xxiii. 26 among David's "thirty" valiant men.

Pam-phyl'i-a [-fil-] (L. fr. Gr. = *every tribe*, i. e. a people made up of various tribes, Hdt.), one of the coast-regions in the S. of Asia Minor, having CILICIA on the E., PISIDIA on the N., and LYCIA on the W. In the invasion of Greece under Xerxes B. C. 480, while Cilicia contributed one hundred ships and Lycia fifty, Pamphylia sent only thirty. The name probably then embraced little more than the crescent of comparatively level ground between the Taurus Mountains and the sea. Pamphylia came under the Roman sway after the death of ATTALUS, king of ASIA, B. C. 133. In St. Paul's time not only was Pamphylia a regular province, but the Emperor Claudius had united Lycia with it, and probably also a good part of Pisidia. It was in Pamphylia that St. PAUL first entered Asia Minor, after preaching the Gospel in Cyprus. He and Barnabas sailed up the river Cestrus to PERGA (Acts xiii. 13). Here John Mark left them (ib., xv. 38). Here they preached the Gospel on their return from the interior (xiv. 24, 25). We may conclude, from Acts ii. 10, that there were many Jews in the province (comp. 1 Mc. xv. 23); and possibly Perga had a synagogue. The two missionaries finally left Pamphylia by its chief seaport, ATTALIA. Many years afterward St. Paul sailed near the coast, through "the sea of Cilicia and Pamphylia" (Acts xxvii. 5).

Pan. Of the six Hebrew words so rendered in the A. V., viz. *cîyôr* (translated usually "LAVER), *mahăbath* or *machăbath*, *masrêth*, *sîr*, *pârûr*, *tsêlâhâh* or *tsêlâchâh*, two, viz. *mahăbath* or *machăbath* and *masrêth*, seem to imply a shallow pan or plate, such as is used by Bedouins and Syrians for baking or dressing rapidly their cakes of meal, such as were used in legal oblations (ALTAR; BREAD): the others, especially *sîr* (usually translated "CALDRON" or "POT"), a deeper vessel or caldron for boiling meat, placed during the process on three stones.

Pan'nag (Heb., of uncertain etymology, Ges.; see below), perhaps an article of commerce exported from Palestine to Tyre (Ez. xxvii. 17 only). A comparison of the passage in Ezekiel with Gen. xliii. 11, leads to the supposition (so Mr. Bevan) that *pannag* = some of the spices grown in Palestine. The LXX., in rendering it *kasia* (= *cassia*), favors this opinion. Hitzig observes that a similar term occurs in Sanscrit (*pannaga*) for an aromatic plant. The Syriac version understands by it *millet* (*Panicum miliaceum*). Gesenius says, "perhaps a kind of *pastry* or *sweet cake.*" Fairbairn (*on Ez.* l. c.), Henderson, and the A. V. favor its being the name of a place where fine wheat grew (comp. MINNITH).

Pa'per (fr. PAPYRUS). WRITING.

* **Pa'per-reeds,** the A. V. translation of Heb. plural *'ârôth* (Is. xix. 7 only). Gesenius, Rosenmüller, Fürst, J. A. Alexander (*on Is.* l. c.), Barnes, Ayre, &c., make *'ârôth* = *naked places*, without trees, i. e. meadows or grassy places on the banks of the Nile. The Hebrew here translated "brooks" in the A. V. is the singular *yĕôr*, applied to the Nile. BROOK 2; REED 2; WRITING.

Pa'phos (Gr., said to have been named from its founder, son of Pygmalion), a town at the W. end of CYPRUS, connected by a road with SALAMIS at the E. end. According to Greek writers, Paphos was founded about the time of the Trojan war (1184 B. C.). PAUL and Barnabas travelled, on their first missionary expedition, "through the isle," from Salamis to Paphos (Acts xiii. 6). At Paphos ELYMAS was struck blind, and Sergius Paulus became a believer.

The great characteristic of Paphos was the licentious worship of Aphrodite or Venus, who was here fabled to have risen from the sea. (ASHTORETH.) Her temple, however, was at "Old Paphos," now called *Kuklia*. The harbor and the chief town were at "New Paphos," at some little distance. The place is still called *Baffa*.

Pa-py´rus (L. fr. Gr. *papuros*). REED 2.

Par´a-ble (Heb. *mâshâl* ; Gr. *parabolê* ; L. *parabola*). The distinction between the Parable and one cognate form of teaching has been discussed under the article FABLE, originally, like this, by Prof. Plumptre. Something remains to be said (I.) as to the word, (II.) as to the Parables of the Gospels, (III.) as to the laws of their interpretation. (I.) The word *parable*, in Gr. *parabolê*, does not of itself imply a narrative. The juxtaposition of two things, differing in most points, but agreeing in some, is sufficient to bring the comparison thus produced within the etymology of the word. In Hellenistic Greek, however, it acquired a wider meaning, coextensive with that of the Hebrew *mâshâl*, for which the LXX. writers, with hardly an exception, make it the equivalent. That word (= *similitude*) had a large range of application, and was applied sometimes to the shortest proverbs (1 Sam. x. 12, xxiv. 13; 2 Chr. vii. 20, A. V. "proverb" in these), sometimes to dark prophetic utterances (Num. xxiii. 7, 18, xxiv. 3; Ez. xx. 49, A. V. "parable" in these), sometimes to enigmatic maxims (Ps. lxxviii. 2, A. V. "parable;" Prov. i. 6, A. V. "proverb"), or metaphors expanded into a narrative (Ez. xii. 22, A. V. "proverb"). (POETRY, HEBREW; PROVERBS, BOOK OF; RIDDLE.) In the N. T. the word *parabolê* is used with a like latitude. While attached most frequently to the illustrations, which have given it a special meaning, it is also applied to a short saying or "proverb" (Lk. iv. 23), to a mere comparison without a narrative (Mat. xxiv. 32), to the figurative character of the Levitical ordinances (Heb. ix. 9, A. V. "figure"), or of single facts in patriarchal history (xi. 19, A. V. "figure"). II. The Parable differs from the Myth in being the result of a conscious deliberate choice, not the growth of an unconscious realism, personifying attributes, appearing, no one knows how, in popular belief. It differs from the ALLEGORY, in that the latter, with its direct personification of ideas or attributes, and the names which designate them, involves really no comparison. The virtues and vices of mankind appear, as in a drama, in their own character and costume. The allegory is self-interpreting. The parable demands attention, insight, sometimes an actual explanation. It differs lastly from the proverb, in that it must include a similitude of some kind, while the proverb may assert, without a similitude, some wide generalization of experience. To understand the relation of the parables of the Gospels to our Lord's teaching, we must go back to the use made of them by previous or contemporary teachers. They appear frequently in the Gemara and Midrash (VERSIONS, ANCIENT [TARGUM]), and are ascribed to Hillel, Shammai, and other great Rabbis of the two preceding centuries. Later Jewish writers have seen in this employment of parables a condescension to the ignorance of the great mass of mankind, who cannot be taught otherwise. For them, as for women or children, parables are the natural and fit method of instruction. It may be questioned, however, whether this represents the use made of them by the Rabbis of our Lord's time. The language of the Son of Sirach confines them to the scribe who devotes himself to study (Eccl. xxxviii. 33, xxxix. 2, 3). For the great mass of men the scribes and teachers of the Law probably had simply rules and precepts, often, perhaps, burdensome (Mat. xxiii. 3, 4), forms of prayer (Lk. xi. 1), appointed times of fasting and hours of devotion (Mk. ii. 18). The parable was made the instrument for teaching the young disciple to discern the treasures of wisdom of which the "accursed" multitude were ignorant. The teaching of our Lord at the commencement of His ministry was, in every way, the opposite of this. The Sermon on the Mount may be taken as the type of the "words of grace" which He spake, "not as the scribes." So for some months He taught in the synagogues and on the sea-shore of Galilee, as He had before taught in Jerusalem, and as yet without a parable. But then, there comes a change. The direct teaching was met with scorn, unbelief, hardness, and He seems for a time to abandon it for that which took the form of parables. The question of the disciples (Mat. xiii. 10) implies that they were astonished. Their Master was speaking to the multitude in the parables and dark sayings which the Rabbis reserved for their chosen disciples. Here, for them, were two grounds of wonder. Here, for us, is the key to the explanation which He gave, that He had chosen this form of teaching because the people were spiritually blind and deaf (xiii. 13), and in order that they might remain so (Mk. iv. 12). Two interpretations have been given of these words. (1.) Spiritual truths, it has been said, are in themselves hard and uninviting. Men needed to be won to them by that which was more attractive. The parable was to educate those who were children in age or character. (2.) Others, again, have seen in this use of parables something of a penal character. Men have set themselves against the truth, and therefore it is hid from their eyes, and presented to them in forms not easy for them to recognize it. To the inner circle of the chosen it is given to know the mysteries of the kingdom of God. To those who are without, all these things are done in parables.—Neither view is wholly satisfactory. Each contains a partial truth. The worth of parables, as instruments of teaching, lies in their being at once a test of character, and in their presenting each form of character with that which, as a penalty or blessing, is adapted to it. They withdraw the light from those who love darkness. They protect the truth which they enshrine from the mockery of the scoffer. They leave something even with the careless which may be interpreted and understood afterward. They reveal, on the other hand, the seekers after truth. These ask the meaning of the parable, and will not rest until the teacher has explained it. In this way the parable did its work, found out the fit hearers and led them on. Each parable may have been repeated with greater or less variation (e. g. of the Pounds and Talents, Mat. xxv. and Lk. xix.; of the Supper, Mat. xxii. and Lk. xiv.). Probably there were many of which we have no record (Mat. xiii. 34; Mk. iv. 33). In those which remain it is possible to trace something like an order. (A.) There is the group which have for their subject the laws of the Divine Kingdom. Under this head we have—1. The Sower (Mat. xiii.; Mk. iv.; Lk. viii.). 2. The Wheat and the Tares (Mat. xiii.). 3. The Mustard-Seed (xiii.; Mk. iv.). 4. The Seed cast into the Ground (iv.). 5. The Leaven (Mat. xiii.). 6. The Hid Treasure (xiii.). 7. The Pearl of Great Price (xiii.). 8. The Net cast into the Sea (xiii.). (B.) The next parables, uttered some months afterward, are of a different type and occupy a different position. They are drawn from the life of men rather than from the world of nature. Often they occur, not, as in Mat. xiii., in discourses to the multitude, but in answers to questions of the disciples or other inquirers. They are such as—9. The Two Debtors (Lk. vii.). 10. The Merciless Servant (Mat. xviii.). 11. The Good Samaritan (Lk. x.). 12. The Friend at Midnight (xi.). 13. The Rich Fool (xii.). 14. The Wedding Feast (xii.). 15. The Fig-Tree (xiii.). 16. The Great Supper (xiv.). 17. The Lost Sheep (Mat. xviii.; Lk. xv.). 18. The Lost Piece of Money (xv.). 19. The Prodigal Son (xv.). 20. The Unjust Steward (xvi.). 21. The Rich Man and Lazarus (xvi.). 22. The Unjust Judge (xviii.). 23. The Pharisee and the Publican (xviii.). 24. The Laborers in the Vineyard (Mat. xx.). (C.) Toward the close of our Lord's ministry, the parables are again theocratic, but the phase of the Divine Kingdom, on which they chiefly dwell, is that of its final consummation. To this class we may refer—25. The Pounds (Lk. xix.). 26. The Two Sons (Mat. xxi.). 27. The Vineyard let out to Husbandmen (xxi.; Mk. xii.; Lk. xx.). 28. The Marriage-Feast (Mat. xxii.). 29. The Wise and Foolish Virgins (xxv.). 30. The Talents (xxv.). 31. The Sheep and the Goats (xxv.). The greater part of the parables of the first and third groups belong to St. Matthew, emphatically the Evangelist of the kingdom. Those of the second are found for the most part in St. Luke. III. Lastly, there is the law of interpretation. It has been urged by some writers, by none with greater force or clearness than by Chrysostom, that there is a scope or purpose for each parable, and that our aim must be to discern this, not to find a special significance in each circumstance or incident. It may be questioned, however, whether this canon of interpretation is likely to lead us to the full meaning of this portion of our Lord's teaching. In the great patterns of interpretation which He himself has given us, there is more than this. Not only the sower, and the seed, and the several soils have their counterparts in the spiritual life, but the birds of the air, the thorns, the scorching heat, have each of them a significance. The explanation of the wheat and tares, given with less fulness, is equally specific. It may be inferred from these two instances that we are, at least, justified in looking for a meaning even in the seeming accessories of a parable. But no such interpretation can claim authority. The very form of the teaching makes it probable that there may be, in any case, more than one legitimate explanation. The outward fact in nature, or in social life, may correspond to spiritual facts at once in God's government of the world, and in the history of the individual soul. A parable may be at once ethical, and in the highest sense of the term prophetic. There is thus a wide field open to the discernment of the interpreter. There are also restraints upon the mere fertility of his imagination. (1.) The analogies must be real, not arbitrary. (2.) The parables are to be considered as parts of a whole, and the interpretation of one is not to override or encroach upon the lessons taught by others. (3.) The direct teaching of Christ presents the standard to which all *our* interpretations are to be referred, and by which they are to be measured. Jesus Christ.

Par′a-dise (Heb. *pardês;* Gr. *paradeisos;* L. *paradisus;* see below). Questions as to the nature and locality of Paradise as = the garden of Gen. ii. and iii. are discussed under Eden 1. It remains to trace the history of the word and the associations connected with it, as it appears in the later books of the O. T. and in the language of Christ and His apostles. The word itself, though it appears in the above form in Neh. ii. 8, and in Eccl. ii. 5, and Cant. iv. 13, may be classed, with hardly a doubt, as of Aryan rather than of Shemitic origin. It first appears in Greek as coming straight from Persia. Greek lexicographers classify it as a Persian word. Modern philologists accept the same conclusion with hardly a dissentient voice (so Prof. Plumptre, original author of this article). Gesenius, Fürst, &c., compare the Sanscrit *paradêça* (= *a region of surpassing beauty*), Armenian *pardês* (= *a garden* [or *park*] *around the house*), &c. In Xenóphon the word occurs frequently, and we get vivid pictures of the scene which it implied. A wide, open park, enclosed against injury, yet with its natural beauty unspoiled, with stately forest-trees, many of them bearing fruit, watered by clear streams, on whose banks roved large herds of antelopes or sheep—this was the scenery which connected itself in the mind of the Greek traveller with the word *paradeisos*, and for which his own language supplied no precise equivalent. Through the writings of Xenophon, and the general admixture of Orientalisms in the later Greek after the conquests of Alexander, the word gained a recognized place, and the LXX. chose it for a new use which gave it a higher worth, and secured for it a more perennial life. They applied the word to the garden of Eden (Gen. ii. 15, iii. 23; Joel ii. 3), and used it whenever there was any allusion to the fair region which had been the first blissful home of man. The valley of the Jordan was "as the paradise of God" (Gen. xiii. 10; compare Ez. xxxi. 1–9). "Paradise," with no other word to qualify it, became the bright region which man had lost, which was guarded by the flaming sword. Soon a new hope sprang up. There was a paradise still into which man might hope to enter. It is a matter of some interest to ascertain with what associations the word was connected in the minds of the Jews of Palestine and other countries at the time of our Lord's teaching, what sense therefore we may attach to it in the writings of the N. T. In this as in other instances we may distinguish three modes of thought, each with marked characteristics, yet often blended together in different proportions, and melting one into the other by hardly perceptible degrees. Each has its counterpart in the teaching of Christian theologians. The language of the N. T. stands apart from and above all. (1.) To the Idealist school of Alexandria, of which Philo is the representative, paradise was nothing more than a symbol and an allegory. Spiritual perfection was the only paradise. The trees that grew in it were the thoughts of the spiritual man; their fruits were life, and knowledge, and immortality. The four rivers from one source are the four virtues of the later Platonists, each derived from the same source of goodness. (2.) The Rabbinic schools of Palestine, on the contrary, had their descriptions, definite and detailed, a complete topography of the unseen world. It was far off in the distant East, further than the foot of man had trod. It was a region of the world of the dead, of *Shĕôl* (Hell), in the heart of the earth. Gehenna was on one side, with its flames and torments. Paradise on the other, the intermediate home of the blessed. Or, again, paradise was neither on the earth, nor within it, but above it, in the third heaven, or in some higher orb. Or there were two paradises, the upper and the lower—one in heaven, for those who had attained the heights of holiness—one in earth, for those who had lived but decently, and the heavenly paradise was sixty times as large as the whole lower earth. Each had seven palaces with their appropriate dwellers. Angels there arrayed the righteous dead in new robes of glory, and placed on their heads diadems of gold and pearls. Paradise had no night. Its pavement was of precious stones. Fragrant, healing plants grew on the banks of its streams. From this lower paradise the souls rose on Sabbaths and feast-days to the higher, where every day Jehovah held council with His saints. (3.) Out of the discussions and theories of the Rabbis, there grew a broad popular belief, fixed in the hearts of men, accepted without discussion, blending with their best hopes. Their prayer for the dying or the dead was that his soul might rest in paradise, in the garden of Eden. The belief of the Essenes, as reported by Josephus, may be accepted as a fair representation of the thoughts of those who, like them, were not trained in the Rabbinical schools, living in a simple and more child-like faith. To them, accordingly, paradise was a far-off land, a region where there was no scorching heat, no consuming cold, where the soft west-wind from the ocean blew for evermore. The visions of 2 Esd. ii. 19, &c., though not without an admixture of Christian thoughts and phrases, may represent this phase of feeling.—It is with this popular belief, rather than with that of either school of Jewish thought, that the language of the N. T. connects itself. The old word is kept, and is raised to a new dignity or power. It is significant, indeed, that the word "paradise" nowhere occurs in the public teaching of our Lord, or in His intercourse with His own disciples. Connected as it had been with the thoughts of a sensuous happiness, it was not the fittest or best word for those whom He was training to rise out of sensuous thoughts to the higher regions of the spiritual life. For them, accordingly, "the kingdom of Heaven," "the kingdom of God," are the terms most dwelt on. With the thief dying on the cross the case was different. We can assume nothing in the robber-outlaw but the most rudimentary forms of popular belief. The answer to his prayer gave him what he needed most, the assurance of immediate rest and peace. The word Paradise spoke to him, as to other Jews, of repose, shelter, joy—the greatest contrast possible to the thirst, and agony, and shame of the hours upon the cross (Lk. xxiii. 42, 43). There is a like significance in the general absence of the word from the language of the Epistles. Here also it is found nowhere in the direct teaching. It occurs only in passages that are apocalyptic, and, therefore, almost of necessity symbolic (2 Cor. xii. 3; Rev. ii. 7). The thing, though not the word, appears in the closing visions of Rev. xxii. (4.) The eager curiosity which prompts men to press on into the things behind the veil, has led them to construct hypotheses more or less definite as to the intermediate state, and these have affected the thoughts which Christian writers have connected with the word paradise. Patristic and later interpreters follow in the footsteps of the Jewish schools. To Origen and others of a like spiritual insight, paradise = a region of life and immortality—the third heaven. The word enters largely, as might be expected, into the apocryphal literature of the early Church. Where the true Gospels are most reticent, the mythical (Gospel of Nicodemus; Acts of Philip) are most exuberant. (5.) The creed of Islam presented to its followers the hope of a sensuous paradise, and the Persian word was transplanted through it into the languages spoken by them (Arabic, &c.). Heaven; Life; Resurrection; Saviour, &c.

Pa'rah (Heb. *heifer-town*, Ges.), a city of Benjamin, named only in the lists of the conquest (Josh xviii. 23). In the *Onomasticon* ("Aphra") it is specified by Jerome only, as five miles E. of Bethel. No traces of the name have yet been found in that position; but the name *Fârah* exists further to the S. E., attached to the *Wady Fârah*, and to a site of ruins at its junction with the *Wady Suweinit*, six or seven miles N. E. of Jerusalem, and may represent the ancient Parah. Enon.

Pa'ran (Heb. probably=*region with caverns*, Ges.), **El-pa'ran** (fr. Heb. = Oak [or *terebinth*] *of Paran*, Ges.). **1.** It is shown under Kadesh that the name Paran corresponds probably in general outline with the desert *Et-Tîh*. Speaking generally, the wilderness of Sinai (Num. x. 12, xii. 16), in which the march-stations of Taberah and Hazeroth (*Hudhera?*) are probably included toward its N. E. limit, may be said to lie S. of the *Et-Tîh* range, the wilderness of Paran N. of it, and the one to end where the other begins. That of Paran is a stretch of chalky formation, the chalk being covered with coarse gravel, mixed with black flint and drifting sand. In this wide tract, which extends N. to join "the wilderness of Beer-sheba" (Gen. xxi. 21, compare 14), and E. probably to the wilderness of Zin, Ishmael dwelt, Nabal fed his flocks in Carmel 2, near where David took refuge in "the wilderness of Paran" (1 Sam. xxv. 1 ff.). Between the wilderness of Paran and that of Zin no strict demarcation exists in the narrative, nor do the natural features of the region, so far as yet ascertained, yield a well-defined boundary. The name of Paran seems, as in the story of Ishmael, to have predominated toward the western extremity of the northern desert frontier of *Et-Tîh*, and in Num. xxxiv. 4 the wilderness of Zin, not Paran, is spoken of as the southern border of the land or of the tribe of Judah (Josh. xv. 3). Chedorlaomer, when he smote the peoples S. of the Dead Sea, returned round its southwestern curve to "El-paran" (Gen. xiv. 6).—Was there, then, a Paran proper, or definite spot to which the name was applied? From Deut. i. 1 it would seem there must have been. This is confirmed by 1 K. xi. 18, from which we further learn the fact of its being an inhabited region; and the position required by the context here is one between Midian and Egypt. If we are to reconcile these passages by the aid of the personal history of Moses, it seems certain that the local Midian of the Sinaitic peninsula must have lain near the Mount Horeb itself (Ex. iii. 1, xviii. 1–5). The site of the "Paran" of Hadad the Edomite must then have lain to the N. W. or Egyptian side of Horeb. This brings us, if we assume any principal mountain, except *Serbâl*, of the whole Sinaitic group, to be "*the* Mount of God," so close to the *Wady Feirân* that the similarity of name, supported by the recently expressed opinion of eminent geographers (Ritter, Stanley, &c.), may be taken as establishing substantial identity (so Mr. Hayman). Burckhardt describes this wady as narrowing in one spot to 100 paces, and adds that the high mountains adjacent, and the thick woods which clothe it, contribute with the bad water to make it unhealthy, while it is for productiveness the finest valley in the whole peninsula, containing four miles of gardens and date-groves. At *Feirân* in *Wady Feirân* are the ruins of the ancient town of Pharan or Faran, which had a Christian population and a bishop as early as A. D. 400 and for centuries afterward. Remarkable ancient inscriptions, found on the rocks of this region, especially in the *Wady Mukatteb* (= *written valley*), about twenty miles N.W. of *Feirân*, have been by some considered as the work of the Israelites during their forty years' sojourn, by others as the work of Christian pilgrims from Egypt to Mount Sinai in the fourth century, by others (perhaps preferably) as made by the native inhabitants of the mountains (Rbn. i. 126 ff.). (Wilderness of the Wandering.)—**2.** "Mount" Paran occurs only in two poetic passages (Deut. xxxiii. 2; Hab. iii. 3), in one of which Sinai and Seir appear as local accessories, in the other, Teman and (ver. 7) Cushan and Midian. Not unlikely, if *Wady Feirân* = the Paran proper, the name "Mount" Paran may have been either assigned to the special member (the northwestern) of the Sinaitic mountain-group which lies adjacent to the wady, or to the whole Sinaitic cluster. That special member is the five-peaked ridge of *Serbâl*.

Ruins of *Feirân* in *Wady Feirân*.—From Laborde, *Voyage de l'Arabie Pétree*.—(Fbn.)

Par'bar (Heb., see below), a word occurring in Hebrew and A. V. only in 1 Chr. xxvi. 18. From this passage, and from the context, it would seem (so Mr. Grove) that Parbar was some place on the west side of the Temple enclosure, the same side with the causeway and the gate Shallecheth. The latter was close to the causeway, and we know from its remains that the causeway was at the extreme north of the western wall. Parbar therefore must have been S. of Shallecheth. As to the meaning of the name, the Rabbis generally translate it *the outside place;* while modern authorities take it as = Heb. *parvârim* in 2 K. xxiii. 11 (A. V. "suburbs"). Mr. Grove would therefore identify the Parbar with the suburb mentioned by Josephus in describing Herod's Temple, as lying in the deep valley which separated the west wall of the Temple from the city opposite it; in other words, the southern end of the Tyropœon. Parbar is possibly (so Mr. Grove) an ancient Jebusite name. Gesenius (edited by Robinson, 1854) makes Parbar (and so *parvârim* in 2 K. xxiii. 11) "probably = *the open porticoes* surrounding the courts of the Temple, from which was the entrance to the cells or chambers," and traces it to the Persian.

* **Parched** [parcht] usually = *scorched*, or *having the surface baked* or *burnt*, as "parched corn," i. e. wheat (Lev. xxiii. 14; Ru. ii. 14, &c.), "parched places" (Jer. xvii. 6). In Is. xxxv. 7 the Heb. *shârâb*, in A. V. "parched ground," = the *mirage* (= Ar. *serâb ;* so Gesenius, Fürst, J. A. Alexander, Barnes, &c.), an optical phenomenon common in the deserts of Arabia and Africa, &c., in which the heated sands appear to be a pool or lake of water; and the expression, "the mirage shall become a pool," signifies that the apparent lake shall become a real lake, or the sand-pool a pool of water, the change being refreshing and joyous.

Parch'ment. New Testament; Old Testament; Writing.

* **Par'don.** Atonement; Faith; Justification; King; Law; Saviour, &c.

Par'lor, or **Par'lour** (fr. Fr., properly a room for *speaking* or conversation), a word in English usage = the common room of the family, and hence probably in A. V. = the king's audience-chamber, so used in reference to Eglon (Judg. iii. 20–25). It is the A. V. translation of three Hebrew words (viz. *heder* or *cheder*, 1 Chr. xxviii. 11; *lishcâh*, 1 Sam. ix. 22; *ăliyâh*, Judg. iii. 20 ff.), each usually translated "chamber." House.

Par-mash'ta (Heb. = Sansc. for *superior*, Ges.), one of Haman's ten sons slain by the Jews in Shushan (Esth. ix. 9).

Par'me-nas (Gr. *abiding*, *permanent*, Schl.), one of the seven deacons, "men of honest report, full of the Holy Ghost and wisdom" (Acts vi. 5). There is a tradition that he suffered martyrdom at Philippi in the reign of Trajan. Deacon.

Par'nach [-nak] (Heb., probably = *nimble* or *delicate*, Ges.), father or ancestor of Elizaphan prince of Zebulun (Num. xxxiv. 25).

Pa'rosh (Heb. *a flea*, Ges.). Descendants of Parosh, in number 2,172, returned from Babylon with Zerubbabel (Ezr. ii. 3; Neh. vii. 8). Another detachment of 150 males, with Zechariah at their head, accompanied Ezra (Ezr. viii. 3). Seven of the family had married foreign wives (x. 25). They assisted in building the wall of Jerusalem (Neh. iii. 25), and sealed the covenant with Nehemiah (x. 14). In the last-quoted passage the name Parosh may denote the family or its representative, and not an individual.

Par-shan'da-tha, or **Par-shan-da'tha** (Heb. fr. Chal. = *interpreter of the law?* more probably fr. Pers., Ges.; fr. old Pers. = *given by prayer*, Fü.), the eldest of Haman's ten sons slain by the Jews in Shushan (Esth. ix. 7).

* **Part,** in Neh. iii. 9–18, the A. V. translation of Heb. *pelech* (= *circle, circuit, district*, Ges.), used with reference to Jerusalem, Beth-baccerem, Mizpah, Beth-zur, and Keilah. Gesenius understands here by the Hebrew translated in A. V. "part of Jerusalem," *the circuit or district round Jerusalem*, &c., over which a particular "ruler" (Heb. *sar* = *a prefect, leader, chief*; see CAPTAIN 1) had jurisdiction. Wilton (in Fairbairn) supposes the Hebrew here means *a rounded summit, a mound* or *knoll*, with reference to the hill or two hills ("half parts") on which the cities were built.

Par'thi-ans (= *people of Parthia*; Gr. *Parthoi*; L. *Parthi*; from a Scythian word denoting *exiles* or *banished persons*, the Parthians having been driven out of Scythia by the other Scythians [so Isidorus]) occurs only in Acts ii. 9, where it designates Jews settled in Parthia. Parthia Proper was the region stretching along the southern flank of the mountains which separate the great Persian desert from the desert of *Kharesm*. It lay S. of Hyrcania, E. of Media, and N. of Sagartia, and was S. E. of the Caspian Sea, in the modern province of *Khorassan*. The ancient Parthians are called a "Scythic" race, and probably (so Rawlinson) belonged to the great Turanian family. (TONGUES, CONFUSION OF.) Really nothing is known of them till about the time of Darius Hystaspis, when they are found in the district which so long retained their name, and appear as faithful subjects of the Persian monarchs. Herodotus speaks of them as contained in the 16th satrapy of Darius. They served against Greece in the army of Xerxes. In the final struggle between the Greeks and Persians they remained faithful to the latter, serving at Arbela; but offering only a weak resistance to Alexander when, on his way to Bactria, he entered their country. In the division of Alexander's dominions they fell to the share of Eumenes, and Parthia for a while was counted among the territories of the Seleucidæ. About B. C. 256, however, they revolted, and under Arsaces succeeded in establishing their independence. Thus began the great Parthian empire. Parthia, in the mind of the writer of the Acts, would designate this empire, which extended from India to the Tigris, and from the Chorasmian (now *Kharesm*) desert to the shores of the Southern Ocean. Hence the prominent position of the name Parthians in the list of those present at Pentecost. Parthia was a power almost rivalling Rome—the only existing power which had tried its strength against Rome and not been worsted in the encounter. The Parthians defeated the Roman army under Crassus near Carrhæ (HARAN), B. C. 53. They took JERUSALEM B. C. 40. Their armies were composed of clouds of horsemen, all expert riders; their chief weapon was the bow. They shot their arrows with wonderful precision while their horses were in full career; and were proverbial for inflicting injury with these weapons on their pursuers. For 150 years Rome especially dreaded them. Trajan attacked them A. D. 114–116, and deprived them of a considerable portion of their territories (Armenia, Mesopotamia, &c.). In the next reign (Hadrian's) the Parthians recovered these losses; but their military strength was now on the decline; and in A. D. 226 the last of the Arsacidæ was forced to yield his kingdom to the revolted PERSIANS, who, under Artaxerxes, son of Sassan, succeeded in reëstablishing their empire. The Parthian dominion lasted for nearly five centuries. Its success is to be regarded as the subversion of a tolerably advanced civilization by a comparative barbarism—the substitution of Tartar coarseness for Aryan polish and refinement.

Par'tridge, the A. V. translation of the Heb. *kôrê* (1 Sam. xxvi. 20, and Jer. xvii. 11 only). This translation is supported by many of the old versions. The "hunting this bird upon the mountains" (1 Sam. xxvi. 20) entirely agrees with the habits of two well-known species of partridge, viz. *Caccabis saxatilis* (the Greek partridge, which frequents rocky and hilly ground covered with brushwood) and *Caccabis Heyii* (Hey's partridge, or the little desert partridge, which abounds [so Trm.] on the slopes of the Dead Sea basin). It will be seen by the marginal reading that the passage in Jeremiah may be interpreted thus:—"As the partridge gathereth young which she hath not brought forth." It has been asserted that the partridge is in the habit of stealing the eggs from the nests of its congeners and of sitting upon them, and that when the young are hatched they forsake their false parent. This is a mere fable, in which, however, the ancient Orientals may have believed. The explanation of the rendering of the text of the A. V. is obviously as follows (so Mr. Houghton):—Partridges were often "hunted" in ancient times as they are at present, either by hawking or by being driven from place to place till they become fatigued, when they are knocked down by the clubs or *zerwattys* of the Arabs. Thus, nests were no doubt constantly disturbed, and many destroyed: as, therefore, is a partridge which is driven from her eggs, so is he that enricheth himself by unjust means—"he shall leave them in the midst of his days." The expression in Ecclus. xi. 30, "like as a partridge taken (and kept) in a cage," clearly refers, as Shaw has observed, to "a decoy partridge." The common European partridge (*Perdix cinerea*), as well as the Barbary (*Caccabis petrosa*) and red-leg (*Caccabis rufa*), do not occur in Palestine (so Mr. Houghton). In America none of the above

Greek Partridge (*Caccabis saxatilis*).

species are found; but the name partridge is given to different birds more or less closely allied to them, in New England to the ruffed grouse (*Bonasa umbellus*), in the Middle and Southern States to the American QUAIL (*Ortyx Virginianus*), &c. (*New Amer. Cyc.*). The flesh of all the birds of this name is highly esteemed for food.

Pa-ru'ah (Heb. *blossoming*, Ges.), the father of Jehoshaphat, Solomon's commissary in Issachar (1 K. iv. 17).

Par-va'im (fr. Heb. = OPHIR, Boch., &c.; contracted from SEPHARVAIM, Harenberg, Knobel; fr. Sansc. = *Oriental regions*, Wilford, Ges.), the name of an unknown place or country whence the GOLD was procured for the decoration of Solomon's Temple (2 Chr. iii. 6).

Pa'sach [-sak] (Heb. *cut up* or *off*, Ges.), son of Japhlet; a chief of Asher (1 Chr. vii. 33).

Pas-dam'mim (Heb.) = EPHES-DAMMIM (1 Chr. xi. 13).

Pa-se'ah (Heb. *lame*, Ges.). **1.** Son of Eshton, in the genealogies of Judah (1 Chr. iv. 12).—**2.** Ancestor of certain Nethinim who returned with Zerubbabel (Ezr. ii. 49); = PHASEAH.—**3.** Father or ancestor of the Jehoiada who assisted in repairing the "old gate" of Jerusalem under Nehemiah (Neh. iii. 6); perhaps = No. 2.

Pash'ur (Heb. *prosperity round about*, Ges.). **1.** Name of one of the families of priests of the chief house of Malchijah (Jer. xxi. 1, xxxviii. 1; 1 Chr. ix. 12, xxiv. 9; Neh. xi. 12). In Nehemiah's time this family appears to have become a chief house, and its head the head of a course (Ezr. ii. 38; Neh. vii. 41, x. 3). Six "sons of Pashur" in Ezra's time were husbands of foreign wives (Ezr. x. 22). The family was named probably from Pashur the son of Malchiah, who in the reign of Zedekiah was one of the chief princes of the court (Jer. xxxviii. 1). He was sent, with others, by Zedekiah to Jeremiah when Nebuchadnezzar was preparing his attack upon Jerusalem (xxi.). Somewhat later, Pashur joined with several other chief men in petitioning the king that Jeremiah might be put to death as a traitor, and casting him into the "dungeon" where he nearly perished (xxxviii.).—**2.** Another priest, "the son of IMMER," and "chief governor of the house of the Lord," showed himself as hostile to Jeremiah, in the reign of Jehoiakim, as his namesake the son of Malchiah did afterward, and put him in the stocks by the gate of Benjamin. For this indignity to God's prophet, Pashur was told by Jeremiah that his name was changed to MAGOR-MISSABIB (*Terror on every side*), and that he and all his house should be carried captives to Babylon and there die (xx. 1–6).—**3.** Father of GEDALIAH 4 (xxxviii. 1); perhaps = No. 2.

Pas'sage (Heb. *'êber*, *ma'abâr*, *ma'ăbârâh*), in plural (Jer. xxii. 20), probably = the mountain-region of ABARIM, E. of Jordan. It also denotes a river-ford or a mountain-gorge or pass (1 Sam. xiii. 23; Is. xvi. 2, &c.).

* **Pas'sen-gers,** the A. V. translation of the Heb. pl. participle *'ôbĕrîm* = *passers by*, Ges. (Prov. ix. 15 [A. V. "passengers who go right on their ways," literally *passers by on the way*, they that pass by the way, Ges.]; Ez. xxxix. 11 twice, 14, 15). "The valley of the passengers" (ver. 11) designates the valley where Gog's multitude was to be buried, ironically (so Fbn. *on Ez.* l. c.), because the persons buried in it had only intended to pass through the land and return after they had made all their own. HAMON-GOG.

* **Pas'sion** (fr. L.; Gr. *paschô*, *pathein*) = *suffering*, applied to the suffering of the Lord JESUS CHRIST on the cross (Acts i. 3 only).

Pass'o-ver (Heb. *pesah* or *pesach* = *a passing over*, *sparing*, *deliverance*, Ges.; Gr. *pascha*), the first of the three great annual festivals of the Israelites, celebrated in the month Abib or Nisan, from the 14th to the 21st. The following are the principal passages in the Pentateuch relating to the Passover:—Ex. xii. 1–51, xiii. 3–10, xxiii. 14–19, xxxiv. 18–26; Lev. xxiii. 4–14; Num. ix. 1–14, xxviii. 16–25; Deut. xvi. 1–6.—I. *Institution and First Celebration of the Passover.* When the chosen people were about to be brought out of Egypt, the word of the Lord came to Moses and Aaron, commanding them to instruct all the congregation of Israel to prepare for their departure by a solemn religious ordinance. On the tenth day of Abib, the head of each family was to select from the flock either a lamb or a kid, a male of the first year, without blemish. If his family was too small to eat the whole of the lamb, he was permitted to invite his nearest neighbor to join the party. On the fourteenth day of the month, he was to kill his lamb while the sun was setting (so Mr. Clark, original author of this article).[1] He was then to take the blood in a basin, and with a sprig of hyssop to sprinkle it on the two side-posts and the lintel of the door of the house. The lamb was then thoroughly roasted, whole. It was expressly forbidden that it should be boiled, or that a bone of it should be broken. Unleavened bread and bitter herbs were to be eaten with the flesh. No male who was uncircumcised was to join the company. Each one was to have his loins girt, to hold a staff in his hand, and to have shoes on his feet. He was to eat in haste, and it would seem that he was to stand during the meal. The number of the party was to be calculated as nearly as possible, so that all the flesh of the lamb might be eaten; but if any portion of it happened to remain, it was to be burned in the morning. No morsel of it was to be carried out of the house. The legislator was further directed to inform the people of God's purpose to smite the first-born of the Egyptians, to declare that the Passover was to be to them an ordinance forever, to give them directions respecting the order and duration of the festival in future times, and to enjoin upon them to teach their children its meaning, from generation to generation. When the message was delivered to the people they bowed their heads in worship. The lambs were selected, on the fourteenth they were slain, and the blood sprinkled, and in the following evening, after the fifteenth day of the month had commenced, the first paschal meal was eaten. At midnight the first-born of the Egyptians were smitten. (PLAGUES, THE TEN, 10.) The king and his people were now urgent that the Israelites should start immediately, and readily bestowed on them supplies for the journey. In such haste did the Israelites depart, on that very day (Num. xxxiii. 3), that they packed up their kneading-troughs containing the dough prepared for the morrow's provisions, which was not yet leavened.—II. *Observance of the Passover in later times.* 1. In Exodus xii. and xiii. there are not only distinct references to the observance of the festival in future ages (e. g. xii. 2, 14, 17, 24–27, 42, xiii. 2, 5, 8–10), but several injunctions which were evidently not intended for the first passover, and which indeed could not possibly have been observed (e. g. xii. 16). In the later notices of the festival in the books of the Law particulars are added which appear as modifications of the original institution (Lev. xxiii. 10–14; Num. xxviii. 16–25; Deut. xvi. 1–6). Hence it is not without reason that the Jewish writers (Mishna, &c.) have laid great stress on the distinction between "the Egyptian Passover" and "the perpetual Passover." 2. The following was the general order of the observances of the Passover in later times according to the direct evidence of Scripture:—On the 14th of Nisan every trace of leaven was put away from the houses, and on the same day every male Israelite, not laboring under bodily infirmity or ceremonial impurity, was to appear before the Lord at the national sanctuary with an offering of money in proportion to his means (Ex. xxiii. 15; Deut. xvi. 16, 17). Devout women sometimes attended, as Hannah and Mary (1 Sam. i. 7; Lk. ii. 41, 42). As the sun was setting (see note [1]), the lambs were slain, and the fat and blood given to the priests (2 Chr. xxxv. 5, 6). The lamb was then roasted whole, and eaten with unleavened bread and bitter herbs; no portion of it was left until the morning. The same night, after the 15th of Nisan had commenced, the fat was burned by the priest and the blood sprinkled on the altar (xxx. 16, xxxv. 11). On the 15th, the night being passed, there was a holy CONVOCATION, and during that day no work might be done, except the preparation of necessary food (Ex. xii. 16). On this and the six following days an offering in addition to the daily sacrifice was made of two young bullocks, a ram, and seven lambs of the first year, with meat-offerings, for a burnt-offering, and a goat for a sin-offering (Num. xxviii. 19–23). On the 16th of the month, "the morrow after the sabbath" (i. e. after the day of holy convocation), the first sheaf of harvest was offered and waved by the priest before the Lord, and a male lamb was offered as a burnt sacrifice with a meat and drink offering. Nothing necessarily distinguished the four following days of the festival, except the additional burnt and sin offerings, and the restraint from some kinds of labor. (FESTIVALS.) On the seventh day, the 21st of Nisan, there was a holy convocation, and the day appears to have been one of peculiar solemnity. As at all the festivals, cheerfulness was to prevail during the whole week, and all care was to be laid aside (Deut. xxvii. 7). 3. (*a.*) *The Paschal Lamb.* After the first Passover in Egypt there is no trace of the lamb having been selected before it was wanted. In later times, we are certain that it was sometimes not provided before the 14th of the month (Lk. xxii. 7–9; Mk. xiv. 12–16). The law formally allowed the alternative of a kid (Ex. xii. 5), but a lamb was preferred, and was probably nearly always chosen. It was to be faultless and a male, in accordance with the established estimate of animal perfection (see Mal. i. 14). (BLEMISH.) Either the head of the family, or any other person who was not ceremonially unclean (2 Chr. xxx. 17), took it into the court of the Temple on his shoulders. The Mishna gives a particular account of the arrangement made in the court of the Temple for killing the lambs in regular order, receiving and throwing out the blood, &c. As the paschal lamb could be legally slain, and the blood and fat offered, only in the national sanctuary (Deut. xvi. 2), it of course ceased to be offered by the Jews after the destruction of Jerusalem. The spring festival of the modern Jews strictly consists only of the feast of unleavened bread. (*b.*) *The Unleavened Bread.* There is no reason to doubt that the unleavened bread eaten in the Passover and that used on other religious occasions were of the same nature. It might be made of wheat, spelt, barley, oats, or rye, but not of rice or millet. It appears to have been usually made of the finest wheat flour, in clean vessels, and with all possible expedition. It was probably formed into dry, thin biscuits, not unlike those used by the modern Jews. (*c.*) *The Bitter Herbs and the Sauce.* According to the Mishna the BITTER HERBS (Ex. xii. 8) might be endive, chicory, wild lettuce, or nettles. These plants were important articles of food to the ancient Egyptians. The sauce into which the herbs, the bread, and the meat were dipped as they were eaten (Jn. xiii. 26; Mat. xxvi. 23) is not mentioned in the Pentateuch. According to Bartenora it consisted of only vinegar and water; but others describe it as a mixture of vinegar, figs, dates, almonds, and spice. (*d.*) *The Four Cups of Wine.* There is no mention of wine in connection with the Passover in the Pentateuch; but the Mishna strictly enjoins that there should never be less than four cups of it provided at the paschal meal even of the poorest Israelite. Two of them appear to be distinctly mentioned in Lk. xxii. 17–20. "The cup of blessing" (1 Cor. x. 16) was probably the latter one of these, and is generally considered to have been the third of the series, after which a grace was said; though a comparison of Lk. xxii. 20 (where it is called "the cup after supper") with the Mishna (*Pes.* x. 7), and the designation "*cup of the Hallel,*" might rather suggest that it was the fourth and last cup. (*e.*) *The Hallel.* The service of praise (Heb. *hallél = praise;* see HALLELUJAH) sung at the Passover is not mentioned in the Law. It consisted of the series of Psalms, cxiii.–cxviii. The first portion, comprising Ps. cxiii. and cxiv., was sung in the early part of the meal, and the second part after the fourth cup of wine. This is supposed to have been the "hymn" sung by our Lord and His apostles (Mat. xxvi. 30; Mk. xiv. 26). (*f.*) *Mode and Order of the Paschal Meal.* Adopting as much from Jewish tradition as is not inconsistent or improbable, the following appears to have been the usual custom:—All work, except that belonging to a few trades connected with daily life, was suspended for some hours before the evening of the 14th Nisan. The Galileans desisted from work the whole day; the Jews of the south only after the middle of the tenth hour, i. e. 3.30 P. M. It was not lawful to eat any ordinary food after mid-day. No male was admitted to the table unless he was circumcised, even if he was of the seed of Israel (Ex. xii. 48). Neither, according to the letter of the law, was any one of either sex admitted who was ceremonially unclean (Num. ix. 6); but this rule was on special occasions liberally applied (2 Chr. xxx.). The Rabbinists expressly state that women were permitted, though not commanded, to partake; but the Karaites, in more recent times, excluded all but full-grown men. It was customary for the number of a party to be not less than ten. It was perhaps generally under twenty, but might be 100, if each could have a piece of the lamb as large as an olive. When the meal was prepared the family was placed round the table, the head of the family taking a place of honor, probably somewhat raised above the rest. There is no reason to doubt that the ancient Hebrews sat as at their ordinary MEALS. Our Lord and His apostles conformed to the usual custom of their time, and reclined (Lk. xxii. 14, &c.). When the party was arranged, the first cup of wine was filled, and a blessing was asked by the head of the family on the feast, as well as a special one on the cup. The bitter herbs were then placed on the table, and a portion of them eaten, either with or without the sauce. The unleavened bread was handed round next, and afterward the lamb was placed on the table in front of the head of the family. Before the lamb was eaten the second cup of wine was filled, and the son, in accordance with Ex. xii. 26, asked his father the meaning of the feast. In reply, an account was given of the sufferings of the Israelites in Egypt, and of their deliverance, with a particular explanation of Deut. xxvi. 5, and the first part of the Hallel (Ps. cxiii., cxiv.) was sung. This being gone through, the lamb was carved and eaten. The third cup of wine was poured out and drunk, and soon afterward the fourth. The second part of the Hallel (Ps. cxv.–cxviii.) was then sung. A fifth wine-cup appears to have been occasionally produced, but perhaps only in later times. What was termed the greater Hallel (Ps. cxx.–cxxxviii.) was sung on such occasions. The meal being ended, it was unlawful for any thing to be introduced in the way of dessert. The Israelites who lived in the country appear to have been accommodated at the feast by the inhabitants of Jerusalem in their houses, so far as there was room for them (Lk. xxii. 10–12; Mat. xxvi. 18). Those who could not be received into the city encamped without the walls in tents, as the pilgrims now do at Mecca. (*g.*) *The first Sheaf of Harvest.* The offering of the omer, or sheaf, is mentioned nowhere in the Law except Lev. xxiii. 10–14. It is there commanded that when the Israelites reached the land of promise, they should bring, on the 16th of the month, "the morrow after the sabbath" (i. e. the day of holy convocation), the first sheaf of the harvest to the priest, to be waved by him before the Lord. The sheaf was of barley, as the grain first ripe (2 K. iv. 42). (FIRST-FRUITS.) (*h.*) *The Hăgigâh* or *Chăgigâh.* The daily sacrifices are enumerated in the Pentateuch only in Num. xxviii. 19–23, but reference is made to them in Lev. xxiii. 8. Besides these public offerings, there was another sort of sacrifice connected with the Passover, as well as with the other great festivals, called in the Talmud *Hăgigâh* or *Chăgigâh* (= *festivity*). It was a voluntary peace-offering made by private individuals. The victim might be from the flock or the herd, male or female, but without blemish. The offerer laid his hand upon its head, and slew it at the door of the sanctuary. The blood was sprinkled on the altar, and the fat of the inside, with the kidneys, was burned by the priest. The breast was given to the priest as a wave-offering, and the right shoulder as a heave-offering (Lev. iii. 1–5, vii. 29–34). What remained of the victim might be eaten by the offerer and his guests on the day on which it was slain, and on the day following; but if any portion was left till the third day it was burned (16–18). The eating of this free-will peace-offering was an occasion of social festivity connected with the festivals, and especially with the Passover. The principal day for sacrificing this at the Passover was the 15th Nisan, but it might be on any day of the festival, except the Sabbath. It might be boiled or roasted (2 Chr. xxxv. 13). (*i.*) *Release of Prisoners.* It is a question whether the release of a prisoner at the Passover (Mat. xxvii. 15; Mk. xv. 6; Lk. xxiii. 17; Jn. xviii. 39) was a custom of Roman origin resembling what took place at the *lectisternium* (L. = *the feast of the gods*, when food was placed before their images lying on couches in the streets), and, in later times, on the birthday of an emperor; or an old Hebrew usage belonging to the festival, which Pilate allowed the Jews to retain. (*k.*) *The Second, or Little Passover.* When the Passover was celebrated the second year, in the wilderness, certain men were prevented from keeping it, owing to their being defiled by contact with a dead body, and they came anxiously to Moses to inquire what they should do. He was accordingly instructed to institute a second Passover, to be observed on the 14th of the following month, for the benefit of any who had been hindered from keeping the regular one in Nisan (Num. ix. 11). The Talmudists called this the Little Passover. According to them, the rites of this lasted only one day, the *Hallel* was sung only when the lamb was slaughtered, and it was not necessary for leaven to be put out of the houses. (*l.*) *Observances of the Passover recorded in Scripture.* Of these, seven are of chief historical importance:—1. The first Passover in Egypt (Ex. xii.). 2. The first kept in the desert (Num. ix.). 3. That celebrated by Joshua at Gilgal (Josh. v.). 4. That which Hezekiah observed on the occasion of his restoring the national worship, in the second month, the proper time for the Little Passover (2 Chr. xxx.). 5. The Passover of Josiah in the eighteenth year of his reign (2 Chr. xxxv.). 6. That celebrated by Ezra after the return from Babylon (Ezr. vi.). 7. The last Passover of our Lord's life. (PURIM.)—III. *The Last Supper.* 1. Whether or not the meal at which our Lord instituted the sacrament of the Eucharist (LORD'S SUPPER) was the paschal supper according to the Law, is a question of great difficulty. No point in the Gospel history has been more disputed. If we had nothing to guide us but the three first Gospels, no doubt of the kind could well be raised, though the narratives may not be free from difficulties in themselves (Mat. xxvi.; Mk. xiv.; Lk. xxii.).[2] If the supper was eaten on the evening of the 14th of Nisan, the apprehension, trial, and crucifixion of our Lord must have occurred on Friday the 15th, the day of holy convocation, the first of the seven days of the Passover week; the weekly Sabbath on which He lay in the tomb was the 16th; and the Sunday of the resurrection was the 17th. (JESUS CHRIST.) On the other hand, if we had no information but that which is to be gathered from St. John's Gospel, we could not hesitate to infer that the evening of the supper was that of the 13th of

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[1] The expression in Ex. xii. 6 and Lev. xxiii. 5, &c., A. V. "in the evening," or "at even," margin "between the two evenings," has been variously interpreted. The Karaites and Samaritans, with Aben Ezra, Gesenius, and most modern commentators, understand by it the space between the setting of the sun and the moment when the stars become visible or darkness sets in. But the Pharisees and Rabbinists, including Rashi, Kimchi, Saadia, &c., make it mean the space from afternoon (when the sun begins to decline from its vertical or noontide point toward the W.) to the disappearing of the sun. Hence the daily sacrifice might be killed at 12.30, P. M., on a Friday. But as the paschal lamb was slain after the daily sacrifice, it generally took place from 2.30 to 5.30, P. M. (So Dr. Ginsburg, in Kitto. For a different and apparently less correct interpretation of the Rabbinist view, see the article DAY. Josephus [*B. J.* vi. 9, § 3] says they slay the lambs from the ninth to the eleventh hour, i. e. from 3 to 5, P. M.)

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[2] They speak, in accordance with Jewish usage, of the day of the supper as that on which "the Passover must be killed," and as "the first day of unleavened bread" (Mat. xxvi. 17, &c.). Josephus likewise calls the 14th of Nisan the first day of unleavened bread (*B. J.* v. 3, § 1), and speaks of the festival of the Passover as lasting eight days (*Ant.* ii. 15, § 1). But he elsewhere calls the 15th of Nisan "the commencement of the feast of unleavened bread" (*Ant.* iii. 10, § 5). Either mode of speaking was evidently allowable: in one case regarding it as a fact that the eating of unleavened bread began on the 14th; in the other, distinguishing the feast of unleavened bread, lasting from the first day of holy convocation to the concluding one, from the paschal meal.

Nisan, the day preceding that of the paschal meal (Jn. xiii. 1, 2, 29, xviii. 28, xix. 14, 31). If the last supper was on the 13th of Nisan, our Lord must have been crucified on the 14th, the day on which the paschal lamb was slain and eaten; He lay in the grave on the 15th (which was a "high day" or double Sabbath, because the weekly Sabbath coincided with the day of holy convocation); and the Sunday of the resurrection was the 16th. 2. The reconciliations which have been attempted fall under three principal heads:—(i.) Those which regard the supper at which our Lord washed the feet of His disciples (Jn. xiii.) as having been a distinct meal eaten one or more days before the regular Passover, of which our Lord partook in due course according to the synoptical narratives. (ii.) Those in which it is endeavored to establish that the meal was eaten on the 13th, and that our Lord was crucified on the evening of the true paschal supper. (iii.) Those in which the most obvious view of the first three narratives is defended, and in which it is attempted to explain the apparent contradictions in St. John, and the difficulties in reference to the law. (i.) The first method (of Maldonat, Lightfoot, Bengel, Kaiser) has the advantage of furnishing the most ready way of accounting for St. John's silence on the institution of the Holy Communion; but any explanation founded on the supposition of two meals appears to be rendered untenable by the context. (ii.) The current of opinion in modern times[3] has set in favor of taking the more obvious interpretation of the passages in St. John, that the supper was eaten on the thirteenth, and that our Lord was crucified on the fourteenth. Those who thus hold that the supper was eaten on the thirteenth day of the month have devised various ways of accounting for the circumstance, of which the following are the most important:—(*a.*) It is assumed that a party of the Jews, probably the Sadducees and those who inclined toward them, used to eat the Passover one day before the rest, and that our Lord approved of their practice (Iken, Carpzov, &c.). (*b.*) It has been conjectured that the great body of the Jews had gone wrong in calculating the true Passover-day, placing it a day too late, and that our Lord ate the Passover on what was really the fourteenth, but what commonly passed as the thirteenth (Beza, Bucer, Calovius, Scaliger). (*c.*) Calvin supposed that on this occasion, though our Lord thought it right to adhere to the true legal time, the Jews ate the Passover on the fifteenth instead of the fourteenth, in order to escape from the burden of two days of strict observance (the day of holy convocation and the weekly Sabbath) coming together. (See also Note[5] below). (*d.*) Grotius thought that the meal was a memorial passover (like the paschal feast of the modern Jews, and such as might have been observed during the Babylonian captivity), not a sacrificial Passover. (*e.*) A view which has been received with favor far more generally than either of the preceding is, that the Last Supper was instituted by Christ for the occasion, in order that He might Himself suffer on the proper evening on which the paschal lamb was slain (Clement, Origen, Erasmus, Calmet, Kuinoel, Neander, Winer, Alford). Erasmus and others have called it an "anticipatory Passover;" but if this view is to stand, it seems better, in a formal treatment of this subject, not to call it a Passover at all. (iii.) They who take the facts as they appear to lie on the surface of the synoptical narratives[4] start from a simpler point. They have to show that the passages in St. John may be fairly interpreted in such a manner as not to interfere with their own conclusion. (*a.*) Jn. xiii. 1, 2. Does the Gr. *pro tês heortês* (A. V. "before the feast") limit the time only of the proposition in the first verse, or is the limitation to be carried on to verse 2, so as to refer to the supper? In the latter case the natural conclusion is, that the meal was one eaten before the paschal supper. Others take *pascha* ("passover") to mean the seven days of unleavened bread as not including the eating of the lamb, and justify this limitation by Lk. xxii. 1; but not a few of those who take this side of the main question (Olshausen, Wieseler, Tholuck, &c.) regard the first verse as complete in itself. Tholuck remarks that *deipnou genomenou* (Tischendorf reads *ginomenou*), *while supper was going on* (not as in the A.V., "supper being ended") is very abrupt if we refer it to any thing except the Passover. On the whole, Neander himself admits that nothing can safely be inferred from Jn. xiii. 1, 2, in favor of the supper having taken place on the thirteenth. (*b.*) Jn. xiii. 29. It is urged that the things of which they had "need against the feast," might have been the provisions for the *Hăgîgâh* or *Chăgîgâh*, perhaps with what else was required for the seven days of unleavened bread. The usual day for sacrificing the *Hăgîgâh* or *Chăgîgâh* (see above, II. 3, *h*), was the fifteenth, which was then commencing. But there is another difficulty in the disciples thinking it likely either that purchases could be made, or that alms could be given to the poor, on a day of holy convocation. Probably the letter of the law in regard to trading was habitually relaxed in the case of what was required for religious rites or for burials. (*c.*) Jn. xviii. 28. The Jews refused to enter the *prætorium* ("judgment-hall") lest they should be defiled, and so disqualified from eating the Passover. Neander and others deny that this passage can possibly refer to any thing but the paschal supper. But it is alleged that the words "that they might eat the Passover" may either be taken in a general sense as = *that they might go on keeping the passover*, or that "the Passover" here may be understood specifically = the *Hăgîgâh* or *Chăgîgâh* (Lk. xxii. 1, compare Deut. xvi. 2; 2 Chr. xxxv. 7, 9).[5] (*d.*) Jn. xix. 14. "The preparation of the Passover" at first sight would seem as if it must be *the preparation for the Passover* on the fourteenth, a time set apart for making ready for the paschal week, and for the paschal supper in particular. It is naturally so understood by those who advocate the notion that the last supper was eaten on the thirteenth. But they who take the opposite view affirm that, though there was a regular "preparation" for the Sabbath, there is no mention of any "preparation" for the festivals (Bochart, Reland, Tholuck, Hengstenberg). Mk. xv. 42 explains "the preparation, that is, the day before the Sabbath." It seems to be essentially connected with the Sabbath itself (Jn. xix. 31). The phrase in Jn. xix. 14 may thus be understood as the preparation of the Sabbath which fell in the Passover week. If these arguments are admitted, the day of the preparation mentioned in the Gospels might have fallen on the day of holy convocation, the fifteenth of Nisan. (*e.*) Jn. xix. 31. "That Sabbath-day was a high day." Any Sabbath in the Passover week might be considered "a high day." But it is assumed by those who fix the supper on the thirteenth that the term was applied, owing to the fifteenth being "a double Sabbath," from the coincidence of the day of holy convocation with the weekly festival. Those, on the other hand, who identify the supper with the paschal meal, contend that the special dignity of the day resulted from its being that on which the omer was offered, and from which were reckoned the fifty days to PENTECOST. (*f.*) The difficulty of supposing that our Lord's apprehension, trial, and crucifixion took place on the day of holy convocation has been strongly urged. If many of the Rabbinical maxims for the observance of such days which have been handed down to us were then in force, these occurrences certainly could not have taken place. But the statements which refer to Jewish usage in regard to legal proceedings on sacred days are very inconsistent with each other. Some of them made the difficulty equally great whether we suppose the trial to have taken place on the fourteenth or the fifteenth. In others there are exceptions permitted which seem to go far to meet the case before us. But we have proof that the Jews did not hesitate, in the time of the Roman domination, to carry arms and to apprehend a prisoner on a solemn feast-day. We find them at the feast of Tabernacles, on the "great day of the feast," sending out officers to take our Lord, and rebuking them for not bringing Him (Jn. vii. 32-45). St. Peter also was seized during the Passover (Acts xii. 3, 4). And, again, the reason alleged by the rulers for not apprehending Jesus was, not the sanctity of the festival, but the fear of an uproar among the multitude which was assembled (Mat. xxvi. 5). On the whole, notwithstanding the express declaration of the Law and of the Mishna that the days of holy convocation were to be observed precisely as the Sabbath, except in the preparation of food, it is highly probable that considerable license was allowed in regard to them, as we have already observed (II. 2 above; FESTIVALS). 3. There is a strange story preserved in the Gemara (*Sanhedrin*, vi. 2), that our Lord having vainly endeavored during forty days to find on advocate, was sentenced, and, on the fourteenth of Nisan, stoned, and afterward hanged. As we know that the difficulty of the Gospel narratives had been perceived long before this statement could have been written, and as the two opposite opinions on the chief question were both current, the writer might easily have taken up one or the other. The statement cannot be regarded as worth any thing in the way of evidence. Not much use can be made in the controversy of the testimonies of the Fathers; but few of them attempted to consider the question critically. 4. It must be admitted that the narrative of St. John, as far as the mere succession of events is concerned, bears consistent testimony in favor of the last supper having been eaten on the evening before the Passover. That testimony, however, does not appear to be so distinct, and so incapable of a second interpretation, as that of the synoptical Gospels, in favor of the meal having been the paschal supper itself, at the legal time (see especially Mat. xxvi. 17; Mk. xiv. 1, 12; Lk. xxii. 7).—IV. *Meaning of the Passover.* 1. Each of the three great FESTIVALS contained a reference to the annual course of nature. (AGRICULTURE.) Two at least of them—the first and the last—also commemorated events in the history of the chosen people. It must be admitted that the relation to the natural year expressed in the Passover was less marked than that in Pentecost or Tabernacles, while its historical import was deeper and more pointed. That part of its ceremonies which has a direct agricultural reference—the offering of the omer—holds a very subordinate place. 2. The deliverance from Egypt was regarded as the starting-point of the Hebrew nation. The Israelites were then raised from the condition of bondmen under a foreign tyrant to that of a free people owing allegiance to no one but Jehovah (Ex. xix. 4). The prophet in a later age spoke of the event as *a creation* and *a redemption* of the nation. God declares Himself to be "the creator of Israel" (Is. xliii. 1, 15-17, &c.). The Exodus was thus looked upon as the birth of the nation; the Passover was its annual birthday feast. It was the yearly memorial of the dedication of the people to Him who had saved their firstborn from the destroyer, in order that they might be made holy to Himself. 3. (*a.*) The paschal lamb must of course be regarded as the leading feature in the ceremonial of the festival. Some Protestant divines during the last two centuries (Calov, Carpzov) have denied that it was a sacrifice in the proper sense of the word. But most of their contemporaries (Cudworth, Bochart, Vitringa), and nearly all modern critics, have held that it was in the strictest sense a sacrifice. The chief characteristics of a sacrifice are all distinctly ascribed to it. It was offered in the holy place (Deut. xvi. 5, 6); the blood was sprinkled on the altar, and the fat was burned (2 Chr. xxx. 16, xxxv. 11). The language of Ex. xii. 27, xxiii. 18, and of Num. ix. 7, and Deut. xvi. 2, 5, with 1 Cor. v. 7, seems to decide the question beyond doubt. As the original institution of the Passover in Egypt preceded the establishment of the priesthood and the regulation of the Tabernacle-service, it necessarily fell short in several particulars of the observance of the festival according to the fully developed ceremonial law (see II. 1). The head of the family slew the lamb in his own house, not in the holy place; the blood was sprinkled on the doorway, not on the altar. But when the Law was perfected, certain particulars were altered to assimilate the Passover to the accustomed order of religious service. It has been conjectured that the imposition of the hands of the priest was one of these particulars, though it is not recorded (Kurtz). But whether this was the case or not, the other changes stated seem abundantly sufficient for the argument. It can hardly be doubted that the paschal lamb was regarded as the great annual peace-offering of the family, a thank-offering for the existence and preservation of the nation (Ex. xiii. 14-16), the typical sacrifice of the elected and reconciled children of the promise. A question has been raised regarding the purpose of the sprinkling of the blood on the lintels and door-posts. Some have considered it meant as a mark to guide the destroying angel. Others suppose it was merely a sign to confirm the faith of the Israelites in their safety and deliverance. Surely neither of these views can stand alone. The sprinkling must have been an act of faith and obedience which God accepted with favor. That it also denoted the purification of the children of Israel from the abominations of the Egyptians, and so had the accustomed significance of the sprinkling of blood under the Law (Heb. ix. 22), is evidently in entire consistency with this view. No satisfactory reason has been assigned for the command to choose the lamb four days before the paschal supper. That the lamb was to be roasted and not boiled, has been supposed to commemorate the haste of the departure of the Israelites (Bähr, and most Jewish authorities). Kurtz conjectures that the lamb was to be roasted with fire, the purifying element, because the meat was thus left pure, without the mixture even of the water which would have entered into it in boiling. It is not difficult to determine the reason of the command, "not a bone of him shall be broken." The lamb was to be a symbol of unity; the unity of the family, the unity of the nation, the unity of God with His people whom He had taken into covenant with Himself. Our Saviour's body was the type of a still higher unity (Jn. xix. 36). (*b.*) The unleavened bread ranks next in importance to the paschal lamb. The notion has been very generally held, both by Christian and Jewish writers, that it was intended to remind the Israelites of the unleavened cakes which they were obliged to eat in their hasty flight (Ex. xii. 34, 39); but there is no intimation to this effect in the sacred narrative. It has been considered by some (Ewald, Winer, and the modern Jews) that the unleavened bread and the bitter herbs alike owe their meaning to their being regarded as unpalatable food; but this seems wholly inconsistent with the pervading joyous nature of the festival. The "bread of affliction" (Deut. xvi. 3) may mean bread commemorative in itself, or with other elements of the feast, of the past affliction of the people (Bähr, Kurtz, Hofmann). Unleavened bread was not peculiar to the Passover, but seems to have had a peculiar sacrificial character, according to the Law. St. Paul's reference to the subject (1 Cor. v. 6–8) appears to furnish the true meaning of the symbol. Fermentation is decomposition, a dissolution of unity. The pure dry biscuit would be an apt emblem of unchanged duration, and, in its freedom from foreign mixture, of purity also. (*c.*) The bitter herbs are generally understood by the Jewish writers to signify the bitter sufferings which the Israelites had endured (Ex. i. 14). But it has been remarked by Aben Ezra that these herbs are a good and wholesome accompaniment for meat, and are now, and appear to have been in ancient times, commonly so eaten (see above, II. 3, *c.*). (*d.*) The offering of the omer (FIRST-FRUITS), though immediately connected with the course of the seasons, bore a distinct analogy to its historical significance. It may have denoted a deliverance from winter, as the lamb signified deliverance from the bondage of Egypt, which might well be considered as a winter in the history of the nation. Again, the consecration of the first-fruits, the first-born of the soil, is an easy type of the consecration of the first-born of the Israelites. 4. No other shadow of good things to come contained in the Law can vie with the festival of the Passover in expressiveness and completeness. Its outline, considered in reference to the great deliverance of the Israelites which it commemorated, and many of its minute details, have been appropriated as current expressions of the truths which God has revealed to us in the fulness of time in sending His Son upon earth (Is. liii. 7; Jn. i. 29; 1 Cor. v. 8; Heb. xi. 28, &c.). The crowning application of the paschal rites to the truths of which they were the shadowy promises appears to be afforded by the fact that our Lord's death occurred during the festival. According to the divine purpose, the true Lamb of God was slain at nearly the same time as "the Lord's Passover," in obedience to the letter of the Law. As compared with the other festivals, the Passover was remarkably distinguished by a single victim essentially its own, sacrificed in a very peculiar manner. In this respect, as well as in the place it held in the ecclesiastical year, it had a formal dignity and character of its own. It was the representative festival of the year, and in this unique position it stood in a certain relation to circumcision as the second sacrament of the Hebrew Church (Ex. xii. 44). "EASTER," once inconsistently used in the A. V. (Acts xii. 4) as the translation of the Gr. *pascha* = "passover," is celebrated as the anniversary of the Resurrection of JESUS CHRIST, on the first Sunday after the fourteenth day of the calendar moon which happens upon or next after March 21.

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[3] Lücke, Ideler, Tittmann, Bleek, De Wette, Neander, Tischendorf, Winer, Ebrard, Alford, Ellicott; of earlier critics, Erasmus, Grotius, Suicer, Carpzov.

[4] Lightfoot, Bochart, Reland, Schoettgen, Tholuck, Olshausen, Stier, Lange, Hengstenberg, Robinson, Davidson, Fairbairn.

[5] Fairbairn (article "Passover," &c.) takes the expression, "that they might eat the Passover," in its limited sense, and supposes these Jews were unexpectedly prevented, by the circumstances connected with the treachery of Judas, and its detection and exposure by our Lord, involving the necessity of prompt action, and then by the difficulties (want of evidence, &c.) attending the trial and condemnation of Jesus, from eating the Passover at the regular time on the evening previous, and were willing, in their determined hatred toward Him, to put off the meal to the verge, or even beyond, the legal time, in order to secure the desired result (Mat. xxiii. 24), yet were anxious to eat the Passover almost immediately. This irregularity belonged only to the high-priest and the small faction directly associated with him.

* **Pas'tor** (L. *one that pastures* or *feeds*, *a herdsman*, or usually *shepherd*), the A. V. translation of —1. Heb. participle *rŏ'eh* = *one feeding* a flock, or *pasturing*, *a shepherd*, *herdsman* (Jer. ii. 8, iii. 15, x. 21, xii. 10, xvii. 16, xxii. 22, xxiii. 1, 2), also translated "feeding" (Gen. xxxvii. 2; Job i. 14), "which fed" (Gen. xlviii. 15), "that fed" (1 Chr. xxvii. 29), "that feed" (Jer. xxiii. 2), "keeper" (Gen. iv. 2), "herdman" (xiii. 7, 8, &c.), &c., but usually "shepherd" (xlix. 24; Ex. ii. 17, 19; Ps. xxiii. 1; Is. xiii. 20; Jer. vi. 3; Ez. xxxiv. 2 ff., &c.).—2. Gr. *poimên* once (Eph. iv. 11), elsewhere uniformly "SHEPHERD;" in LXX. = No. 1; applied in N. T. to one who tends flocks or herds (Mat. ix. 36, xxv. 32, &c.), to the Lord JESUS CHRIST, the Great "Shepherd" (xxvi. 31; Jn. x. 2, 11 ff.; Heb. xiii. 20; 1 Pet. ii. 25, &c.), and to the spiritual guide or minister of a church (Eph. iv. 11 only). BISHOP; ELDER; MINISTER; ORDAIN, TO.

* **Pas'ture** (fr. L.). To all who, like the early patriarchs, have their chief wealth in flocks and herds, an abundance of pasture and of water is of the greatest importance. ABRAHAM, ISAAC, JACOB, &c., had to move from place to place at different times in order to find a supply of these essentials. PALESTINE was, and still is, in many parts, especially in the S. of JUDAH and on the E. of the Jordan (AMMON; BASHAN; GILEAD; MOAB, &c.), well adapted to grazing. (AGRICULTURE; DESERT; GOAT; GRASS; HAY; HERD; OX; SHEEP; SHEPHERD, &c.) "Pasture" is also figuratively applied to spiritual nourishment or that which is adapted to satisfy the highest wants of the people or "flock" of God (Ps. xxiii. 2; Jn. x. 9). PASTOR.

Pat'a-ra (Gr., from its founder *Patarus*, a reputed son of Apollo, Str.), a city on the southwestern shore of LYCIA, not far from the left bank of the river Xanthus, famous for its oracle and temple of Apollo. (DIVINATION; IDOLATRY; PYTHON.) The coast here is very mountainous and bold. Immediately opposite is the island of RHODES. Patara was practically the seaport of the city of Xanthus, ten miles distant. St. Paul, at the close of his third missionary journey, found here a ship bound to Phenicia (Acts xxi. 1, 2). Patara was afterward the seat of a bishop. The old name remains on the spot, and there are considerable ruins, especially of a theatre, baths, a a triple arch of a city-gate, &c. Sand-hills have blocked up the harbor.

Pa-the'us (fr. Gr.) = Pethahiah the Levite (1 Esd. ix. 23; compare Ezr. x. 23).

Path'ros (Heb. fr. Egyptian = *region of the south*, i. e. *Upper Egypt*, Ges.; but see below), gentile noun **Path-ru'sim** (Heb. = *people of Pathros*), a part of Egypt, and a Mizraite tribe. In the list of the Mizraites, the Pathrusim occur after the Naphtuhim, and before the Casluhim; the latter being followed by the notice of the Philistines, and by the Caphtorim (Gen. x. 13, 14; 1 Chr. i. 12). Pathros is mentioned in Is. xi. 11, in Jer. xliv. 1, 15, and Ez. xxix. 14, xxx. 13–18. From the place of the Pathrusim in the list of the Mizraites, they might be supposed to have settled in Lower Egypt, or the more northern part of Upper Egypt. If the original order were Pathrusim, Caphtorim, Casluhim, then the first might have settled in the highest part of Upper Egypt, and the other two below them. The occurrences in Jeremiah seem to favor the idea that Pathros was part of Lower Egypt, or the whole of that region. The notice by Ezekiel of Pathros as the land of the birth of the Egyptians seems to favor the idea that it was part of or all Upper Egypt. Pathros has been connected with the Pathyrite nome, the Phaturite of Pliny, in which Thebes was situate (Bochart, &c.). This identification may be as old as the LXX. The discovery of the Egyptian name of the town after which the nome was called puts the inquiry on a safer basis. It was written *ha-hat-her* = *the abode of Hat-her*, the Egyptian Venus. It may perhaps have sometimes been written *p-ha hat-her*, in which case the *p-h* and *t-h* would have coalesced in the Hebrew form, as did *t-h* in Caphtor. It seems reasonable to consider Pathros a part of Upper Egypt, and to trace its name in that of the Pathyrite nome; but this is only a very conjectural identification, which future discoveries may overthrow (so Mr. R. S. Poole).

Path-ru'sim (see above). Pathros.

Pat'mos (Gr.), a bare and rugged island to which John the Apostle was banished in the reign of Domitian (Rev. i. 9). Patmos is divided into two nearly equal parts, a northern and a southern, by a very narrow isthmus, where, on the east side, are the harbor and the town. On the hill to the S., crowning a commanding height, is the celebrated monastery, which bears the name of "John the Divine." Half-way up the ascent is the cave or grotto where tradition says that St. John received the Revelation. Patmos is one of the Sporades, and is in that part of the Ægean called the Icarian Sea. It must have been conspicuous on the right when St. Paul was sailing (Acts xx. 15, xxi. 1) from Samos to Cos.

Patmos, Harbor of *La Scala*, the Town of *Patino* on the height.—From Schubert, *Reise im Morgenland*.—(Fbr.)

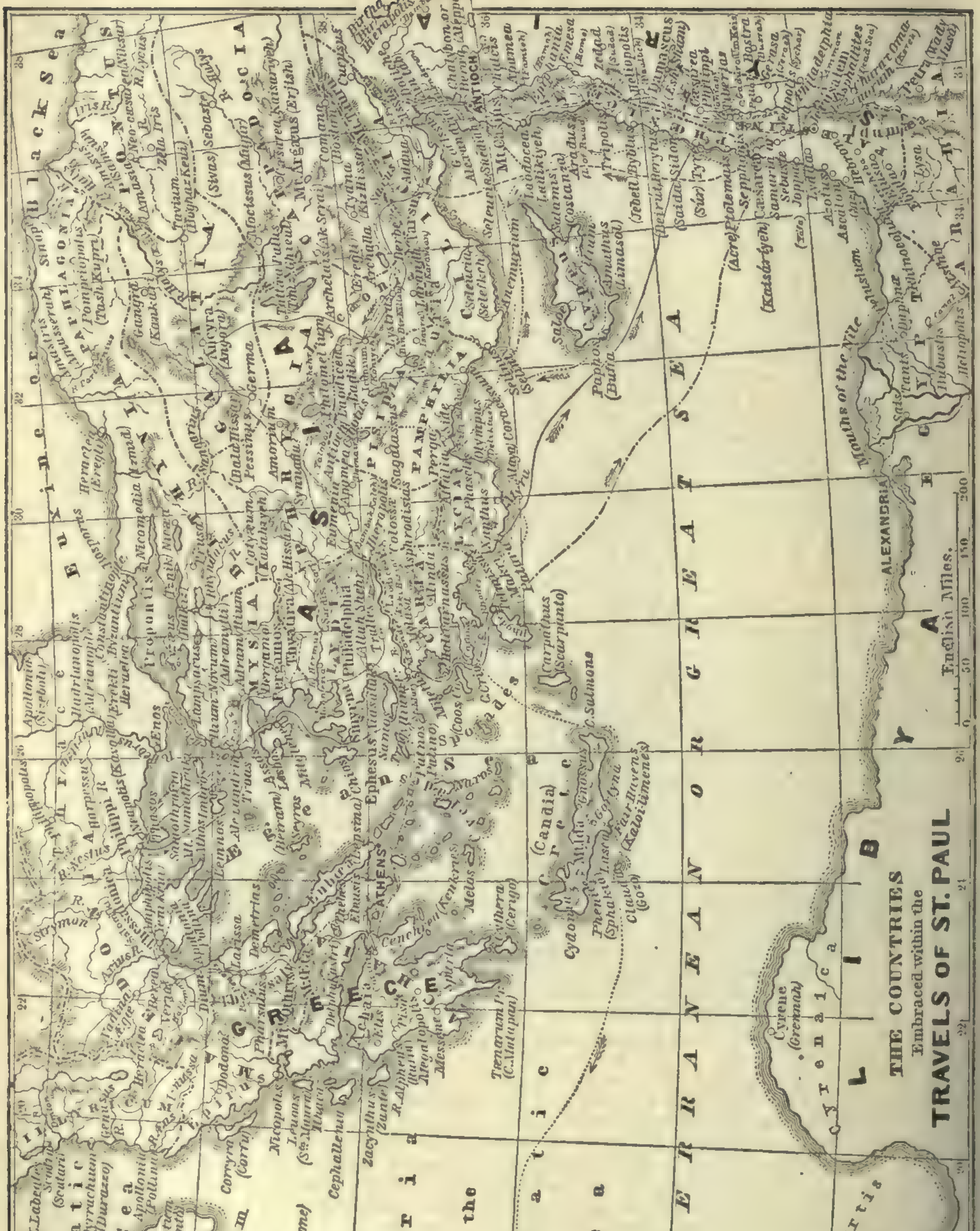
Pa'tri-arch. The name *Patriarch* (fr. Gr. *patriarchês* = *the father and ruler* of a family, tribe, &c.) is applied in the N. T. to Abraham (Heb. vii. 4), to the sons of Jacob (Acts vii. 8, 9), and to David (Acts ii. 29); and is apparently intended to be equivalent to the phrase, the "head" or "prince of a tribe," so often found in the O. T. It is used in this sense by the LXX. in 1 Chr. xxiv. 31, xxvii. 22, and 2 Chr. xxiii. 20, xxvi. 12. In common usage the title of patriarch is assigned especially to those whose lives are recorded in Scripture previous to the time of Moses. The patriarchal times are naturally divided into the ante-diluvian and post-diluvian periods. 1. In the former the Scripture record contains little except the list of the line from Seth, through Enos, Cainan, Mahalaleel, Jared, Enoch 2, Methuselah, and Lamech 2, to Noah; with the ages of each at their periods of generation and at their deaths. (Chronology.) To some extent parallel to this, is given the line of Cain; Enoch 1, Irad, Mehujael, Methusael, Lamech 1, and the sons of Lamech, Jabal, Jubal, and Tubal-cain. To the latter line are attributed the first signs of material civilization, the building of cities, the division of classes, and the knowledge of mechanical arts; while the only moral record of their history obscurely speaks of violence and bloodshed. The one distinction of the former line is their knowledge of the true God, seen especially in Enoch and Noah. (Giants.)—One of the main questions raised as to the ante-diluvian period turns on the longevity assigned to the patriarchs. With the single exception of Enoch (whose departure from the earth at 365 years of age is exceptional in every sense), their ages vary from 777 (Lamech) to 969 (Methuselah). After the flood this longevity gradually disappears. To Shem are assigned 600 years; to Arphaxad 438; to Salah 433; to Eber 464; to Peleg 239; to Reu 239; to Serug 230; to Nahor (1) 148; to Terah 205; to Abraham 175; to Isaac 180; to Jacob 147; to Joseph 110. This statement of ages is clear and definite. To suppose, with some, that the name of each patriarch denotes a clan or family, and his age its duration, appears to be a mere evasion of difficulty. It must either be accepted, as a plain statement of fact, or regarded as purely fabulous, like the legendary assignment of immense ages to the early Indian or Babylonian or Egyptian kings. In the acceptance of the literal meaning, it is not easy to say how much difficulty is involved. Very great effects are produced on the duration of life, both of men and animals, by even slight changes of habit and circumstances. The constant attribution in all legends of great age to primeval men is at least as likely to be a distortion of fact, as a mere invention of fancy. If the divine origin of Scripture be believed (Inspiration), its authority must be accepted in this, as in other cases; and the list of the ages of the patriarchs be held to be (what it certainly claims to be) a statement of real facts (so Mr. Barry, original author of this article). 2. In the post-diluvian periods more is gathered as to the nature of the patriarchal history. It is at first general in its scope. The "Covenant" given to Noah is one, free from all condition, and fraught with natural blessings, extending to all alike. But the history soon narrows itself to that of a single tribe or family, and afterward touches the general history of the ancient world and its empires, only so far as it bears upon this. (Genesis.) In this last stage the principle of the patriarchal dispensation is most clearly seen. It is based on the sacredness of family ties and paternal authority. This authority, as the only one which is natural and original, is inevitably the foundation of the earliest form of society, and is probably seen most perfectly in wandering tribes, where it is not affected by local attachments and by the acquisition of wealth. In Scripture this authority is consecrated by an ultimate reference to God, as the God of the patriarch, i. e. the Father both of him and his children. At the same time, this faith was not allowed to degenerate, as it was prone to do, into an appropriation of God, as the mere tutelary God of the tribe. (Jehovah.) Still the distinction and preservation of the chosen family, and the maintenance of the paternal authority, are the special purposes, which give a key to the meaning of history, and of the institutions recorded. (Child; First-born; Idolatry; Marriage; Murder.) The type of character formed under this dispensation, is one imperfect in intellectual and spiritual growth, because not yet tried by the subtler temptations, or forced to contemplate the deeper questions of life; but it is one remarkably simple, affectionate, and free, such as would grow up under a natural authority, derived from God and centring in Him, yet allowing, under its unquestioned sacredness, a familiarity and freedom of intercourse with Him, which is strongly contrasted with the stern and awful character of the Mosaic dispensation. To contemplate it from a Christian point of view is like looking back on the unconscious freedom and innocence of childhood, with that deeper insight and strength of character which are gained by the experience of manhood. We see in it the germs of the future, of the future revelation of God, and the future trials and development of man. It is on this fact that the typical interpretation of its history depends (Gal. iv. 21–31; Heb. vii. 1–17; Old Testament, B., 2). In the ante-diluvian period, we may recognize the main features of the history of the world, the division of mankind into the two great classes, the struggles between the power of evil and good, the apparent triumph of the evil, and its destruction in the final judgment. In the post-diluvian history of the chosen family, is seen the distinction of the true believers, possessors of a special covenant, special revelation, and special privileges, from the world without. In it is therefore shadowed out the history of the Jewish nation and the Christian Church, as regards the freedom of their covenant, the gradual unfolding of their revelation, and the peculiar blessings and temptations which belong to their distinctive position.

Pat'ro-bas (Gr. *one who walks in his father's footsteps*, Schl.; *one who lives like his father*, Wr., Wolf), a Christian at Rome to whom St. Paul sends his salutation (Rom. xvi. 14). An uncertain tradition makes him one of the seventy disciples, bishop of Puteoli, and a martyr. Like many other names in Rom. xvi., this was borne by at least one member of the emperor's household (Suetonius, *Galba*, 20; Martial, *Ep.* ii. 32, 3).

Pa-tro'clus, or **Pat'ro-clus** (L. fr. Gr. = *famous from his father*), father of Nicanor, the adversary of Judas Maccabeus (2 Mc. viii. 9).

Pa'u (Heb. *a bleating, lowing* = Pai, Ges.), the capital of Hadar, king of Edom (Gen. xxxvi. 39); in 1 Chr. i. 50, Pai. Its position is unknown.

Paul (Gr. *Paulos*; fr. L. *Paulus* [= *little, small*], a common Roman surname; see below), the apostle of Jesus Christ to the Gentiles.—*Original Authorities.* Nearly all the original materials for the Life of St. Paul are contained in the Acts of the Apostles, and in the Pauline Epistles. (Romans, Epistle to the, &c.) Out of a comparison of these authorities the biographer of St. Paul has to construct his account of the really important period of the apostle's life (so Mr. Davies, original author of this article). The early traditions of the Church appear to have left almost untouched the space of time for which we possess those sacred and abundant sources of knowledge; and they aim only at supplying a few particulars in the biography beyond the points at which the narrative of the Acts begins and terminates.—*Prominent points in the Life.* Foremost of all is his *Conversion.* This was the main root of his whole life, outward and inward. Next after this, we may specify his *Labors at Antioch.* From these we pass to the *First Missionary Journey*, in the eastern part of Asia Minor. *The Visit to Jerusalem* was a critical point, both in the history of the Church and of the apostle. *The introduction of the Gospel into Europe*, with the memorable visits to Philippi, Athens, and Corinth, was the boldest step in the carrying out of St. Paul's mission. A third great missionary journey, chiefly characterized by a long *stay at Ephesus*, is further interesting from its connection with four leading Epistles. This was immediately followed by the *apprehension of St. Paul at Jerusalem*, and *his imprisonment at Cæsarea.* And the last event of which we have a full narrative is the *Voyage to Rome.*—*Saul of Tarsus, before his Conversion.* Up to the time of his going forth as an avowed preacher of Christ *to the Gentiles*, the apostle was known by the name of Saul, the Jewish name received from his Jewish parents. But though a Hebrew of the Hebrews, he was born in a Gentile city.



THE COUNTRIES
Embraced within the
TRAVELS OF ST. PAUL

Of his parents we know nothing, except that his father was of the tribe of Benjamin (Phil. iii. 5), and a Pharisee (Acts xxiii. 6), that he had acquired by some means the Roman franchise ("I was free born," xxii. 28), and was settled in Tarsus.[1] "I am a Jew of TARSUS, a city in Cilicia, a CITIZEN of no mean city" (xxi. 39). At Tarsus he must have learned to use the Greek language with freedom and mastery in both speaking and writing. At Tarsus also he learned that trade of "tentmaker" (xviii. 3), at which he afterward occasionally wrought with his own hands. There was a goat's-hair cloth called *Cilicium*, manufactured in Cilicia, and largely used for tents. Saul's trade was probably that of making tents of this haircloth. (EDUCATION.) St. Paul in his defence before his countrymen at Jerusalem (xxii.) tells them that though born in Tarsus, he had been "brought up" in Jerusalem. We may imagine him arriving there, perhaps at some age between ten and fifteen, already a Hellenist, speaking Greek and familiar with the SEPTUAGINT, possessing, besides the knowledge of his trade, the elements of Gentile learning—to be taught at Jerusalem "according to the perfect manner of the law of the fathers." He learned, he says, "at the feet of GAMALIEL." He who was to resist so stoutly the usurpations of the Law, had for his teacher one of the most eminent of all the doctors of the Law. Saul was yet "a young man" (vii. 58), when the Church experienced that sudden expansion which was connected with the ordaining of the seven appointed to serve tables (DEACON), and with the special power and inspiration of STEPHEN. Amongst those who disputed with Stephen were some "of them of Cilicia." We naturally think of Saul as having been one of these, when we find him afterward keeping the clothes of those suborned witnesses who, according to the Law (Deut. xvii. 7), were the first to cast stones at Stephen. "Saul," says the sacred writer, significantly, "was consenting unto his death" (Acts viii. 1). He was the most unwearied and unrelenting of persecutors (3).[2]—*Saul's Conversion.* The persecutor was to be converted. Having undertaken to follow up the believers "unto strange cities," Saul naturally turned his thoughts to Damascus. What befell him as he journeyed thither, is related in detail three times in the Acts, first by the historian in his own person (ix.), then in the two addresses made by St. Paul at Jerusalem and before Agrippa (xxii., xxvi.). These three narratives are not repetitions of one another: there are differences between them which some consider irreconcilable. Of the three narratives, that of the historian himself must claim to be the most purely historical: St. Paul's subsequent accounts were likely to be affected by the purpose for which he introduced them. St. Luke's statement is in Acts ix. 3–19, where, however, according to the best authorities, the words "It is hard for thee to kick against the pricks," included in the Vulgate and English version, ought to be omitted. The sudden light from heaven; the voice of Jesus speaking with authority to His persecutor; Saul struck to the ground, blinded, overcome; the three days' suspense; the coming of Ananias as a messenger of the Lord; and Saul's baptism;—these were the leading features, in the eyes of the historian, of the great event, and in these we must look for the chief significance of the conversion. According to the speeches, the phenomenon occurred at mid-day, and the light shone round, and was visible to, Saul's companions as well as himself. All fell to the ground (second speech); but the others may have risen before Saul, or "stood" still afterward in greater perplexity, though not seeing or hearing what Saul saw and heard. They probably heard sounds, but not, like Saul, an articulate voice (first speech). After the question, "Why persecutest thou Me?" the second speech adds, "It is hard for thee to kick against the goads" (A. V. "pricks"). Then both speeches supply a question ("Who art thou, Lord?") and answer ("I am Jesus [of Nazareth], whom thou persecutest"). With regard to the visit of Ananias, there is no collision between ch. ix. and the first speech, which only attributes additional words to Ananias. The second speech ceases to give details of the vision after the words, "I am Jesus whom thou persecutest. But rise and stand on thy feet." St. Paul here adds, from the mouth of Jesus, an exposition of the purpose for which He had appeared to him. If we bear in mind the motive and purpose of St. Paul's address before Agrippa, we shall not suppose he is violating the strict truth, when he adds to the words which Jesus spoke to him at the moment of the light and sound, without interposing any reference to a later occasion, that fuller exposition of the meaning of the crisis through which he was passing, which he was not to receive till afterward. What Saul actually heard from Jesus on the way was afterward interpreted to his mind into these definite expressions. For we must not forget that the whole transaction was essentially a *spiritual* communication. That the Lord Jesus manifested Himself as a living person to the man Saul, and spoke to him so that His very words could be understood, is the substantial fact declared to us. Comparing with the narrative Acts ix. 17, xxii. 14, and 1 Cor. xv. 8, we conclude, either that Saul had an instantaneous vision of Jesus as the flash of light blinded him, or that the "seeing" was that apprehension of His presence which would go with a real conversation. *How* Saul "saw" and "heard" we are unable to determine. That the light, and the sound or voice, were both different from any ordinary phenomena with which Saul and his companions were familiar, is unquestionably implied in the narrative. It is also implied that they were specially significant to Saul, and not to those with him. We gather therefore that there were real outward phenomena, through which Saul was made inwardly sensible of a Presence revealed to him alone. He gave himself up, without being able to see his way, to the disposal of Him whom he now knew to have vindicated His claim over him by the very sacrifice which formerly he had despised. The only mention in the Epistles of St. Paul of the outward phenomena attending his conversion is in 1 Cor. xv. 8, "Last of all He was seen of me also." But in Gal. i. 15, 16, he speaks distinctly of his conversion itself: "When it pleased God, who separated me from my mother's womb, and called me by His grace, *to re-*

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[1] A story is mentioned by Jerome that St. Paul's parents lived at Gischala (now *el-Jish*) in Galilee, and that, having been born there, the infant Saul emigrated with his parents to Tarsus on the taking of that city by the Romans; but Gischala was not taken till a much later time, and the apostle declares he was born in Tarsus (Acts xxii. 3).

[2] Conybeare & Howson (*Life and Epistles of St. Paul*, i. 78) consider it probable that, if Saul was not a member of the SANHEDRIM at the time of Stephen's death, he was elected into it soon after (Acts xxvi. 10). If so, and if the rule laid down by Maimonides and the Jerusalem Gemara then prevailed, viz. that members of that body must have been married and the fathers of children, probably his wife and children did not long survive, as they are never alluded to in the Scriptures.

veal His Son in me, that I might preach Him among the heathen. . . ." What words could express more exactly than these the spiritual experience which occurred to Saul on the way to Damascus? The manifestation of Jesus as the Son of God is clearly the main point in the narrative. It would be groundless to assume that the new convictions of that mid-day immediately cleared and settled themselves in Saul's mind. It is sufficient to say that he was then *converted*, or turned round. For a while, no doubt, his inward state was one of awe and expectation. Thus entering Damascus as a servant of the Lord Jesus, he sought the house of Judas whom he had, perhaps, intended to persecute. The fame of Saul's coming had preceded him; and Ananias, "a devout man according to the law," but a believer in Jesus, when directed by the Lord to visit him, wonders at what he is told concerning the notorious persecutor. He obeys, however; and going to Saul in the name of "the Lord Jesus, who had appeared to him in the way," he puts his hands on him that he may receive his sight and be filled with the Holy Ghost. Thereupon Saul's eyes are immediately purged, and his sight is restored. Every word in the address of Ananias to him (Acts xxii. 14; comp. ix. 17) strikes some chord which we hear sounded again and again in St. Paul's Epistles. After the recovery of his sight, Saul received the washing away of his sins in baptism. He then broke his three days' fast, and was strengthened. He was at once received into the fellowship of the disciples, and began without delay the work to which Ananias had designated him; and to the astonishment of all his hearers he proclaimed Jesus in the synagogues, declaring Him to be the Son of God. The narrative in the Acts tells us simply that he was occupied in this work, with increasing vigor, for "many days," up to the time when imminent danger drove him from Damascus. From Gal. i. 17, 18, we learn that the many days were at least a good part of "three years," and that Saul, not thinking it necessary to procure authority to preach from the apostles that were before him, went after his conversion into Arabia, and returned from thence to Damascus. We know nothing whatever of this visit to Arabia—to what district Saul went, how long he stayed, or for what purpose he went there. For all we know to the contrary, he may have gone to Antioch or Tarsus or anywhere else, or remained silent at Damascus for some time after returning from Arabia. Now that we have arrived at Saul's departure from Damascus, we are again upon historical ground, and have the double evidence of St. Luke in the Acts, and of the apostle in 2 Cor. According to the former, the *Jews* lay in wait for Saul, intending to kill him, and watched the gates of the city that he might not escape from them. Knowing this, the disciples took him by night and let him down in a basket from the wall. According to 2 Cor. xi. 32, the ethnarch under ARETAS the king watched for him, desiring to apprehend him. There is no difficulty in reconciling the two statements. We might similarly say that our Lord was put to death either by the Jews or by the Roman governor. Having escaped from Damascus, Saul betook himself to Jerusalem, and there "assayed (ASSAY) to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple." BARNABAS assured the apostles and Church at Jerusalem—from some personal knowledge, we must presume—of the facts of Saul's conversion and subsequent behavior at Damascus. Barnabas' introduction removed the fears of the apostles, and Paul "was with them coming in and going out at Jerusalem." His Hellenistical education made him, like Stephen, a successful disputant against the "Grecians;" and the former persecutor became the object of a murderous hostility. He was therefore again urged to flee: and by way of Cesarea betook himself to his native city Tarsus. In Gal. i. 17 ff., St. Paul adds that his motive for going up to Jerusalem rather than anywhere else was that he might see Peter; that he abode with him fifteen days; that the only apostles he saw were Peter and James, the Lord's brother; and that afterward he came into the regions of Syria and Cilicia, remaining unknown by face, though well known for his conversion, to the churches in Judea which were in Christ.—*St. Paul at Antioch.* While Saul was at Tarsus, a movement was going on at ANTIOCH, which raised that city to an importance second only to that of Jerusalem in the early history of the Church. In the life of the Apostle of the Gentiles, Antioch claims a most conspicuous place. There the preaching of the Gospel to the Gentiles first took root, and from thence it was afterward propagated. There came to Antioch, when the persecution which arose about Stephen scattered the disciples who had been assembled at Jerusalem, men of Cyprus and Cyrene, eager to tell the good news concerning the Lord Jesus. Until Antioch was reached, the word was spoken "to none but unto Jews only" (Acts xi. 19). But here the Gentiles also (Gr. *hoi Hellénes = the Greeks*, not, as in the A. V., "the GRECIANS") were among the hearers of the word. A great number believed; and when this was reported at Jerusalem, Barnabas was sent on a special mission to Antioch. As the work grew under his hands, and "much people was added unto the Lord," Barnabas felt the need of help, and went to Tarsus to seek Saul. Possibly at Damascus, certainly at Jerusalem, he had been a witness of Saul's energy and devotedness, and skill in disputation. He longed for him as a helper, and succeeded in bringing him to Antioch. There they labored together "a whole year," mixing with the constant assemblies of the believers, and "teaching much people." All this time, as St. Luke would give us to understand, Saul was subordinate to Barnabas ("Barnabas and Saul," Acts xi. 30, xii. 25, xiii. 2, 7). In the mean time, according to the usual method of the Divine government, facts were silently growing, which were to suggest and occasion the future developments of faith and practice, and of these facts the most conspicuous was the unprecedented accession of Gentile proselytes at Antioch. An opportunity soon occurred, of which Barnabas and Saul joyfully availed themselves, for proving the affection of these new disciples toward their brethren at Jerusalem. There came "prophets" from Jerusalem to Antioch: "and there stood up one of them, named AGABUS, and signified by the Spirit that there should be great dearth throughout all the world." It is obvious that the fulfilment followed closely upon the intimation of the coming famine. For the disciples at Antioch determined to send contributions immediately to Jerusalem; and the gift was conveyed to the elders of that Church by the hands of Barnabas and Saul. We see in the relations between the Mother-Church and that of Antioch, of which this visit is illustrative, examples of the deep feeling of the necessity of union which dwelt in the heart of the early Church. Having discharged their errand, Barnabas and Saul returned to Antioch, bringing with them another helper, John surnamed MARK, sister's son to Barnabas. The work of prophesying and teaching was resumed. Antioch was in constant communication with Cilicia, with Cyprus, with all the neighboring countries. The question must have forced itself upon hundreds of the "Christians" at Antioch, "What is the meaning of this faith of ours, of this baptism, of this incorporation, of this kingdom of the Son of God, *for the world?* The Gospel is not for Judea alone: here are we called by it at Antioch. Is it meant to stop here?" Something of direct expectation seems to be implied in what is said of the leaders of the Church at Antioch, that they were "ministering to the Lord, and fasting," when the Holy Ghost spoke to them. Without doubt they knew it for a seal set upon previous surmises, when the voice came clearly to the general mind, "Separate me Barnabas and Saul for the work whereunto I have called them." Every thing was done with orderly gravity in the sending forth of the two missionaries. Their brethren, after fasting and prayer, laid their hands on them, and so they departed.—*The first Missionary Journey.* Much must have been hid from Barnabas and Saul as to the issues of the journey on which they embarked. But one thing was clear to them, that *they were sent forth to speak the word of God.* The first characteristic feature of St. Paul's teaching was the absolute conviction that he was only the bearer of a Heavenly message. As soon as Barnabas and Saul reached Cyprus, they began to "announce the word of God." The second fact to be observed is, that for the present they delivered their message in the synagogues of the Jews only. They trod the old path till they should be drawn out of it. But when they had gone through the island, from Salamis to Paphos, they were called upon to explain their doctrine to an eminent Gentile, SERGIUS PAULUS, the proconsul. A Jew, named Bar-jesus, or ELYMAS, a "sorcerer" and false prophet (DIVINATION; MAGIC), had attached himself to the governor, and had no doubt interested his mind, for he was an intelligent man, with what he had told him of the history and hopes of the Jews. Accordingly, when Sergius Paulus heard of the strange teachers who were announcing to the Jews the advent of their true Messiah, he wished to see them and sent for them. The impostor, instinctively hating the apostles, and seeing his influence over the proconsul in danger of perishing, did what he could to withstand them. Then Saul, "who is also called Paul," denouncing Elymas in remarkable terms, declared against him God's sentence of temporary blindness. (Compare St. Peter's denunciation of Simon Magus, Acts viii. 20 ff.). The blindness immediately falls upon him; and the proconsul, moved by the scene and persuaded by the teaching of the apostle, becomes a believer. This point is made a special crisis in the history of the apostle by the writer of the Acts. Saul now becomes Paul, and begins to take precedence of Barnabas. Nothing is said to explain the change of name. No reader could resist the temptation of supposing that there must be some connection between Saul's new name and that of his distinguished Roman convert. But it does not seem probable that St. Paul would either have wished, or have consented, to change his own name for that of a distinguished convert. Saul may have borne from infancy the other name of Paul. (Compare "Simeon" also named "Niger," "Barsabas" named "Justus," "John" named "Marcus" [A. V. "Mark"].) In that case he would be Saul among his own countrymen, Paul among the Gentiles. The conversion of Sergius Paulus may be said, perhaps, to mark the beginning of the work among the Gentiles; otherwise, it was not in Cyprus that any change took place in the method hitherto followed by Barnabas and Saul in preaching the Gospel. Their public addresses were as yet confined to the synagogues; but it was soon to be otherwise. From Paphos "Paul and his company" set sail for the mainland, and arrived at Perga in Pamphylia. Here the heart of their companion John failed him, and he returned to Jerusalem. From Perga they travelled on to Antioch in Pisidia. (ANTIOCH 2.) Here "they went into the synagogue on the Sabbath-day, and sat down." Small as the place was, it contained its colony of Jews, and with them proselytes who worshipped the God of the Jews. What took place here in the synagogue and in the city, is interesting to us, not only on account of its bearing on the history, but also because it represents more or less exactly what afterward occurred in many other places. The apostles of Christ sat still with the rest of the assembly, whilst the Law and the Prophets were read. They and their audience were united in reverence for the sacred books. Then the rulers of the synagogue sent to invite them, as strangers but brethren, to speak any word of exhortation which might be in them to the people. Paul stood up, and beckoning with his hand, he spoke. The speech is given in Acts xiii. 16–41. The speaker starts from the Jewish covenant and promises, names Jesus as the promised Son of David, declares His resurrection the fulfilment of all God's promises of Life, proclaims as from God Himself the forgiveness of sins and full justification through Jesus, and concludes by drawing from the prophets a warning against unbelief. The discourse produced a strong impression; and the hearers (not "the Gentiles") requested the apostles to repeat their message on the next Sabbath. During the week so much interest was excited by the teaching of the apostles, that on the Sabbath-day "almost the whole city came together, to hear the Word of God." It was this concern of the Gentiles which appears to have first alienated the minds of the Jews from what they had heard. They were filled with envy. The Jewish envy once roused became a power of deadly hostility to the Gospel; and these Jews at Antioch set themselves to oppose bitterly the words which Paul spoke. The new opposition brought out new action on the part of the apostles. Rejected by the Jews, they became bold and outspoken, and turned from them to the Gentiles. Henceforth, Paul and Barnabas knew it to be their commission,—not the less to present their message to Jews first; but in the absence of an adequate Jewish medium to deal directly with the Gentiles. But this expansion of the Gospel work brought with it new difficulties and dangers. At Antioch now, as in every city afterward, the unbelieving Jews used their influence with their own adherents among the Gentiles, and especially the women of the higher class, to persuade the authorities or the populace to persecute the apostles, and to drive them from the place. With their own spirits raised, and amid much enthusiasm of their disciples, Paul and Barnabas now travelled on to Iconium, where the occurrences at Antioch were repeated, and from thence to the Lycaonian country which contained the cities Lystra and Derbe. Here they had to deal with uncivilized heathens. At LYSTRA the healing of a cripple took place, the narrative of which runs very parallel to the account of the similar act done by Peter and John at the gate of the Temple. The same truth was to be conveyed to the inhabitants of

Jerusalem, and to the heathens of Lycaonia. The act was received naturally by these pagans. They took the apostles for gods, calling Barnabas, who was of the more imposing presence, Zeus (JUPITER), and Paul, who was the chief speaker, Hermes (MERCURIUS). This mistake, followed up by the attempt to offer sacrifices to them, gives occasion to the recording of an address, in which we see what the apostles would say to an ignorant pagan audience. Although the people of Lystra had been so ready to worship Paul and Barnabas, the repulse of their idolatrous instincts appears to have provoked them, and, persuaded into hostility by Jews who came from Antioch and Iconium, they attacked Paul with stones, and thought they had killed him. He recovered, however, as the disciples were standing round him, and went again into the city. The next day he left it with Barnabas, and went to Derbe, and thence they returned once more to Lystra, and so to Iconium and Antioch. In order to establish the Churches after their departure, they solemnly appointed "elders" in every city. Then they came down to the coast, and from Attalia they sailed home to Antioch in Syria, where they related the successes which had been granted to them, and especially the "opening of the door of faith to the Gentiles." And so the First Missionary Journey ended.—*The Council at Jerusalem* (Acts xv.; Gal. ii.). Upon that missionary journey follows most naturally the council held at Jerusalem to determine the relations of Gentile believers to the Law of Moses. In following this portion of the history we encounter two of the greater questions which the biographer of St. Paul has to consider. One of these is historical, What were the relations between the Apostle Paul and the Twelve? The other is critical, How is Gal. ii. to be connected with the narrative of the Acts? The relations of St. Paul and the Twelve will best be set forth in the narrative. But we must explain here why we accept St. Paul's statements in the Galatian Epistle as additional to the history in Acts xv. The *first* impression of any reader would be that the two writers refer to the same event. On looking more closely into both, the *second* impression may possibly be that of a certain incompatibility between the two. But the visit does not coincide better with any other mentioned in the Acts—as the second (xi. 30) or fourth (xviii. 22). The view that St. Paul refers to a visit not recorded in the Acts, is a perfectly legitimate hypothesis; and it is recommended by the vigorous sense of Paley. But where are we to place the visit? The only possible place for it is some short time before the visit of ch. xv. But the language of ch. xv. implies that the visit there recorded was the first paid by Paul and Barnabas to Jerusalem, after their great success in preaching the Gospel among the Gentiles. Granting the considerable differences between Acts xv. and Gal ii., there are, after all, *no plain contradictions* between the two narratives, taken to refer to the same occurrences. We proceed, then, to combine the two narratives. Whilst Paul and Barnabas were staying at Antioch, "certain men from Judea" came there and taught the brethren that the Gentile converts must be circumcised. This doctrine was vigorously opposed by the two apostles, and it was determined that the question should be referred to the apostles and elders at Jerusalem. Paul and Barnabas themselves, and certain others, were selected for this mission. In Gal. ii. 2, St. Paul says that he went up "by revelation," i. e. receiving a private intimation from the Divine Spirit as well as a public commission from the Church at Antioch. On their way to Jerusalem they announced to the brethren in Phenicia and Samaria the conversion of the Gentiles; and the news was received with great joy. At Jerusalem "they were received by the Church, and by the apostles and elders; and they declared all things that God had done with them" (Acts xv. 4). St. Paul adds that he communicated his views "privately to them which were of reputation," through anxiety as to the success of his work (Gal. ii. 2). The apostles and the Church in general, it appears, would have raised no difficulties; but certain believers who had been Pharisees maintained the same doctrine which had caused the disturbance at Antioch. In either place St. Paul would not give way to such teaching for a single hour (ii. 5). It became necessary, therefore, that a formal decision should be come to upon the question. The apostles and elders[3] came together, and there was much disputing. Arguments would be used on both sides; but St. Peter with Barnabas and Paul appealed to what was stronger than arguments,—the course of *facts*, through which the will of God had been manifestly shown. After they had done, St. James, with incomparable simplicity and wisdom, binds up the testimony of recent facts with the testimony of ancient prophecy, and gives a practical judgment upon the question. The judgment was a decisive one. The injunction that the Gentiles should abstain from pollutions of idols and from fornication, explained itself. The abstinence from things strangled and from blood is desired as a concession to the customs of the Jews, who were to be found in every city, and for whom it was still right, when they had believed in Jesus Christ, to observe the Law. St. Paul had completely gained his point. The older apostles, James, Cephas, and John, perceiving the grace which had been given him (his effectual apostleship), gave to him and Barnabas the right hand of fellowship. At this point it is very important to observe precisely what was the matter at stake between the contending parties. The case stood thus: Circumcision and the ordinances of the Law were witnesses of a separation of the chosen race from other nations. The Jews were proud of that separation. But the Gospel of the Son of Man proclaimed that the time had come in which the separation was to be done away, and God's good-will manifested to all nations alike. It spoke of a union with God, through trust, which gave hope of a righteousness that the Law had been powerless to produce. Therefore to insist upon Gentiles being circumcised would have been to deny the Gospel of Christ. If there was to be simply an enlarging of the separated nation by the receiving of individuals into it, then the other nations of the world remained as much on the outside of God's covenant as ever. Then there was no Gospel to mankind; no justification given to men. The loss, in such a case, would have been as much to the Jew as to the Gentile. St. Paul felt this the most strongly; but St. Peter also saw that if the Jewish believers were thrown back on the Jewish Law, and gave up the free and absolute grace of God, the Law became a mere burden, just as heavy to the Jew as it would be to the Gentile. The only hope for the Jew was in a Saviour who *must be* the Saviour of mankind. It implied therefore no difference of belief when it was agreed that Paul and Barnabas should go to the heathen, while James and Cephas and John undertook to be the apostles of the Circumcision. The judgment of the Church was immediately recorded in a letter addressed to the Gentile brethren in Antioch and Syria and Cilicia. This letter, speaking affectionately of Barnabas and Paul, was intrusted to "chosen men" of the Jerusalem Church, "Judas surnamed Barsabas, and Silas, chief men among the brethren." So Judas and Silas came down with Paul and Barnabas to Antioch, and comforted the Church there with their message, and when Judas returned, "it pleased Silas to abide there still." It is usual to connect with this period of the history that rebuke of St. Peter which St. Paul records in Gal. ii. 11–14. The connection of subject makes it convenient to record the incident in this place, although it is possible that it took place before the meeting at Jerusalem, and perhaps most probable that it did not occur till later, when St. Paul returned from his long tour in Greece to Antioch (Acts xviii. 22, 23). This withstanding of St. Peter was no opposition of Pauline to Petrine views; it was a faithful rebuke of blamable moral weakness.—*Second Missionary Journey.* The most resolute courage, indeed, was required for the work to which St. Paul was now publicly pledged. He would not associate with himself in that work one who had already shown a want of constancy. This was the occasion of what must have been a most painful difference between him and his comrade in the faith and in past perils, Barnabas (xv. 35–40). (MARK.) SILAS, or Silvanus, becomes now a chief companion of the apostle. The two went together through Syria and Cilicia, visiting the churches, and so came to Derbe and Lystra. Here they find Timotheus (TIMOTHY), who had become a disciple on the former visit of the apostle. Him St. Paul took and circumcised. Paul and Silas were actually delivering the Jerusalem decree to all the churches they visited. They were no doubt triumphing in the freedom secured to the Gentiles. Yet at this very time our apostle had the wisdom and largeness of heart to consult the feelings of the Jews by circumcising Timothy (1 Cor. ix. 20). St. Luke now steps rapidly over a considerable space of the apostle's life and labors. "They went throughout Phrygia and the region of Galatia" (Acts xvi. 6). At this time St. Paul was founding "the churches of Galatia" (Gal. i. 2). He himself gives us hints of the circumstances of his preaching in that region, of the reception he met with, and of the ardent, though unstable, character of the people (iv. 13–15). It is not easy to decide as to the meaning of the words "through infirmity of the flesh." Undoubtedly, their grammatical sense implies that "weakness of the flesh"—an illness—was the *occasion* of St. Paul's preaching in Galatia. On the other hand, the form and order of the words are not what we should have expected if the apostle meant to say this; and Prof. Jowett prefers to assume an inaccuracy of grammar, and to understand St. Paul as saying that it was *in* weakness of the flesh that he preached to the Galatians. In either case St. Paul must be referring to a more than ordinary pressure of that bodily infirmity which he speaks of elsewhere as detracting from the influence of his personal address. It is hopeless to attempt to determine positively what this infirmity was. St. Paul at this time had not indulged the ambition of preaching his Gospel in Europe. His views were limited to the peninsula of Asia Minor. Having gone through Phrygia and Galatia, he intended to visit the western coast (ASIA); but "they were forbidden by the Holy Ghost to preach the word" there. Then, being on the borders of Mysia, they thought of going back to the N. E. into Bithynia; but again the Spirit *of Jesus* "suffered them not." So they passed by Mysia, and came down to Troas. Here St. Paul saw in a vision a man of MACEDONIA, who besought him, saying, "Come over into Macedonia and help us." The vision was at once accepted as a Heavenly intimation; the help wanted by the Macedonians was believed to be the preaching of the Gospel. At this point the historian, speaking of St. Paul's company, substitutes "we" for "they." He says nothing of himself; we can only infer that St. LUKE, to whatever country he belonged, became a companion of St. Paul at Troas. The party, thus reënforced, immediately set sail from Troas, touched at Samothrace, then landed on the continent at Neapolis, and from thence journeyed to PHILIPPI. Philippi was no inapt representative of the Western world. A Greek city, it had received a body of Roman settlers, and was politically a COLONY. There were Jews at Philippi; and when the Sabbath came round, the apostolic company joined their countrymen at the place by the riverside where prayer was wont to be made. The narrative in this part is very graphic (Acts xvi. 13). The first convert in Macedonia was an Asiatic woman (LYDIA), who already worshipped the God of the Jews; but she was a very earnest believer, and besought the apostle and his friends to honor her by staying in her house. They could not resist her urgency, and during their stay at Philippi they were the guests of Lydia (ver. 40). But a proof was given before long that the preachers of Christ were come to grapple with the powers in the spiritual world to which heathenism was then doing homage. A female slave, who brought gain to her masters by her powers of prediction when she was in the possessed state (DEMONIACS; DIVINATION), beset Paul and his company, following them as they went to the place of prayer, and crying out, "These men are servants of the Most High God, who publish to you (or to us; A. V. 'which shew unto us') the way of salvation." Paul was vexed by her cries, and addressing the spirit in the girl, he said, "I command thee in the name of Jesus Christ to come out of her." The girl's masters saw that now the hope of their gains was gone. Paul and Silas were dragged before the magistrates, the multitude clamoring loudly against them, upon the vague charge of "troubling the city," and introducing observances which were unlawful for Romans. If the magistrates had desired to act justly, they might have doubted how they ought to deal with the charge. But the pretors or *duumviri* (L. *two men*, i. e. two associated magistrates) of Philippi were very unworthy representatives of the Roman magistracy. They yielded without inquiry to the clamor of the inhabitants, caused the clothes of Paul and Silas to be torn from them, and themselves to be beaten, and then committed them to prison. The jailer, having received their commands, "thrust them into the inner prison, and made their feet fast in the stocks." This cruel wrong was to be the occasion of the signal appearance of the God of righteousness and deliverance. The narrative tells of the loud songs of praise, the earthquake, the opening of the prison-doors, the jailer's terror, his conversion, and baptism (xvi. 26–34). In the morning the magistrates, having heard of what had happened, or having repented of their injustice, or having done all they meant to do by way of pacifying the multitude, sent word to the prison that the men might be let go. But St. Paul denounced plainly their unlawful acts, informing them moreover that those whom they had beaten and imprisoned without trial, were Roman citizens. The magistrates, in great alarm, saw the necessity of humbling themselves. They came and begged them to leave the city. Paul and Silas consented to do so, and, after paying a visit to "the brethren" in the house of Lydia, they departed. Leaving St. Luke, and perhaps Timothy, for a short time, at Philippi, Paul and Silas travelled through Amphipolis and Apollonia, and stopped again at Thessalonica. At this important city there was a synagogue of the Jews. True to his custom, St. Paul went in to them, and for three Sabbath-days proclaimed Jesus to be the Christ. Again, as in Pisidian Antioch, the envy of the Jews was excited. They stirred up the lower class to tumultuary violence. The mob assaulted the house of Jason, with whom Paul and Silas were staying as guests, and, not finding them, dragged Jason himself and some other brethren before the magistrates. In this case the magistrates seem to have acted wisely and justly, in taking security of Jason and the rest, and letting them go. After these signs of danger, the brethren immediately sent away Paul and Silas by night. The Epistles to the Thessalonians were written very soon after the apostle's visit, and contain more particulars of his work in founding that Church than we find in any other Epistle. (Thessalonians, First [and Second] Epistle to.) When Paul and Silas left Thessalonica, they came to Berea. Here they found the Jews more "noble" (i. e. in their disposition) than those at Thessalonica had been. Accordingly, they gained many converts, both Jews and Greeks; but the Jews of Thessalonica, hearing of it, sent emissaries to stir up the people, and it was thought best that St. Paul should himself leave the city, whilst Silas and Timothy remained behind. Some of "the brethren" went with St. Paul as far as Athens, where they left him, carrying back a request to Silas and Timothy that they would speedily join him. There he witnessed the most profuse idolatry side by side with the most pretentious philosophy. To idolaters and philosophers he felt equally urged to proclaim his Master and the Living God. So he went to his own countrymen and the proselytes in the synagogue, and declared to them that the Messiah had come; but he also spoke, like another Socrates, with people in the market, and with the followers of the two great schools of philosophy, Epicureans and Stoics, naming to all Jesus and the Resurrection. The philosophers encountered him with a mixture of curiosity and contempt. But any one with a novelty was welcome to those who "spent their time in nothing else but either to hear or to tell some new thing." They brought him, therefore, to the Areopagus, that he might make a formal exposition of his doctrine to an assembled audience. Here the apostle delivered that instructive and wonderful discourse, reported in Acts xvii. 22–31. St. Paul, it is well understood, did not begin with calling the Athenians (as in the A. V.) "too superstitious." "I perceive you," he said, "to be eminently religious." He had observed an altar (Altar, C, 2) inscribed "To the unknown God." It meant, no doubt, "To *some* unknown God." "I come," he said, "as the messenger of that unknown God." His teaching here laid hold of the deepest convictions, and encountered the strongest prejudices of Greeks. He could speak to *men* as God's children, and subjects of God's educating discipline, and was only bringing them further tidings of Him whom they had been always feeling after. He presented to them the Son of Man as acting in the power of Him who had made all nations, and who was not far from any single man. He began to speak of Him as risen from the dead, and of the power of a new life which was in Him for men; but his audience would not hear of Him who thus claimed their personal allegiance. The apostle gained but few converts at Athens, and he soon took his departure and came to Corinth. Athens still retained its old intellectual predominance; but Corinth was the political and commercial capital of Greece. Here, as at Thessalonica, he chose to earn his own subsistence by working at his trade of tent-making. This trade brought him into close connection with Aquila and Priscilla. Laboring thus on the six days, the apostle went to the synagogue on the Sabbath, and there, by expounding the Scriptures, sought to win both Jews and proselytes to the belief that Jesus was the Christ. He was testifying with unusual effort and anxiety, when Silas and Timothy came from Macedonia, and joined him. We are left in some uncertainty as to what the movements of Silas and Timothy had been, since they were with Paul at Berea. From Acts xvii. 15, 16, compared with 1 Th. iii. 1, 2, Paley reasonably argues that Silas and Timothy had come to Athens, but had soon been dispatched thence, Timothy to Thessalonica, and Silas to Philippi, or elsewhere. From Macedonia they came together, or about the same time, to Corinth; and their arrival was the occasion of writing 1 Thessalonians. This is the first extant example of that work by which the apostle Paul has served the Church of all ages in as eminent a degree as he labored at the founding of it in his lifetime. It is notorious that the order of the Epistles in the book of the N. T. is not their real, or chronological order. The two Epistles to the Thessalonians belong—and these alone—to the present Missionary Journey. The Epistles to the Galatians, Romans, and Corinthians, were written during the next journey. Those to Philemon, the Colossians, Ephesians, and Philippians, belong to the captivity at Rome. With regard to the Pastoral Epistles, there are considerable difficulties, which require to be discussed separately. —Two general remarks relating to St. Paul's Letters may find a place here. (1.) There is no reason to assume that the extant Letters are all that the apostle wrote. (2.) We must be on our guard against concluding too much from the contents and style of any Epistle, as to the fixed bent of the apostle's whole mind at the time when it was written.—The *First* Epistle to the Thessalonians was probably written soon after his arrival at Corinth, and before he turned from the Jews to the Gentiles. It was drawn from St. Paul by the arrival of Silas and Timothy. The largest portion of it consists of an impassioned recalling of the facts and feelings of the time when the apostle was personally with them. (Thessalonians, First Epistle to the.) What interval of time separated the Second Letter to the Thessalonians from the First, we have no means of judging, except that the later one was certainly written before St. Paul's departure from

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[3] "The *apostles and elders* are mentioned on account of their rank. It is evident from ver. 23, that the other Christians at Jerusalem were also present, and gave their sanction to the decrees enacted; see also ver 12, compared with ver. 22" (Hackett, *on Acts*, xv.; so also Lechler, *in Lange's Comm.*, &c.).

Corinth. (THESSALONIANS, SECOND EPISTLE TO THE.)—We return now to the apostle's preaching at Corinth. When Silas and Timotheus came, he was testifying to the Jews with great earnestness, but with little success. (CRISPUS.) So, "when they opposed themselves and blasphemed, he shook out his raiment," and said to them, in words of warning taken from their own prophets (Ez. xxxiii. 4): "Your blood be upon your own heads; I am clean, and henceforth will go to the Gentiles." The apostle went, as he threatened, to the Gentiles, and began to preach in the house of a proselyte named Justus. Corinth was the chief city of the province of Achaia, and the residence of the proconsul. During St. Paul's stay, we find the proconsular office held by GALLIO. Before him the apostle was summoned by his Jewish enemies, who hoped to bring the Roman authority to bear upon him as an innovator in religion. But Gallio perceived at once, before Paul could "open his mouth" to defend himself, that the movement was due to Jewish prejudice, and refused to go into the question. "If it be a question of words and names and of your law," he said to the Jews, speaking with the tolerance of a Roman magistrate, "look ye to it; for I will be no judge of such matters." Then the Corinthian spectators, either favoring St. Paul, or actuated only by anger against the Jews, seized on the principal person of those who had brought the charge, and beat him before the judgment-seat. Gallio left these religious quarrels to settle themselves. The apostle, therefore, was not allowed to be "hurt," and remained some time longer at Corinth unmolested. Having founded the Church at Corinth, and gathered into it many, chiefly Gentiles, humble and simple (1 Cor. xii. 2, x. 1, i. 27, &c.), St. Paul took his departure for Jerusalem, wishing to attend a festival there. Before leaving Greece, he cut off his hair at Cenchrea, in fulfilment of a vow (Acts xviii. 18). He may have followed in this instance, for some reason not explained to us, a custom of his countrymen. (NAZARITE; VOWS.) When he sailed from the Isthmus, Aquila and Priscilla went with him as far as EPHESUS. Paul paid a visit to the synagogue at Ephesus, but would not stay. Leaving Ephesus, he sailed to Cesarea, and from thence went up to Jerusalem and "saluted the Church." It is argued, from considerations founded on the suspension of navigation during the winter months, that the festival was probably the PENTECOST. From Jerusalem, almost immediately, the apostle went down to Antioch, thus returning to the same place from which he had started with Silas.—*Third Missionary Journey, including the stay at Ephesus* (Acts xviii. 23–xxi. 17). We may connect with this short visit of St. Paul to Jerusalem a very serious raising of the whole question, What was to be the relation of the new kingdom of Christ to the law and covenant of the Jews? To vindicate the *freedom*, as regarded the Jewish law, of believers in Christ; but to do this, for the very sake of maintaining *the unity of the Church*—was to be the earnest labor of the apostle for some years. The great Epistles which belong to this period, those to the Galatians, Corinthians, and Romans, show how the "Judaizing" question exercised at this time the apostle's mind. St. Paul "spent some time" at Antioch, and during this stay, as we are inclined to believe, his collision with St. Peter (Gal. ii. 11–14), spoken of above, took place. When he left Antioch, he "went over all the country of Galatia and Phrygia in order, strengthening all the disciples," and giving orders concerning the collection for the saints (1 Cor. xvi. 1). Probably *the Epistle to the Galatians* (GALATIANS, EPISTLE TO THE) was written soon after this visit, and sent from Ephesus. This was the goal of the apostle's journeyings through Asia Minor. He came down upon Ephesus from the upper districts of Phrygia. With reference to the spread of the Church Catholic, Ephesus occupied a more central position than Antioch, Corinth, or Rome. It was the meeting-place of Jew, Greek, Roman, and Oriental. A new element in the preparation of the world for the kingdom of Christ presents itself at the beginning of the apostle's work at Ephesus. He finds there certain disciples—about twelve in number—of whom he is led to inquire, "Did ye receive the Holy Ghost when ye believed? They answered, No, we did not even hear of there being a Holy Ghost. Unto what then, asked Paul, were ye baptized? And they said, Unto John's baptism. Then said Paul, John baptized with the baptism of repentance, saying to the people that they should believe on Him who was coming after him, that is, on Jesus. Hearing this, they were baptized into the name of the Lord Jesus, and when Paul had laid his hands upon them, the Holy Ghost came upon them, and they began to speak with tongues and to prophesy" (Acts xix. 1–7).—It is obvious to compare this incident with the apostolic act of Peter and John in Samaria, and to see in it an assertion of the full apostolic dignity of Paul. But besides this bearing of it, we see in it indications which suggest more than they distinctly express, as to the spiritual movements of that age. These twelve disciples are mentioned immediately after APOLLOS, who also had been at Ephesus just before St. Paul's arrival, and who had taught diligently concerning Jesus, knowing only the baptism of John. What the exact belief of Apollos and these twelve "disciples" was concerning the character and work of Jesus, we have no means of knowing. The apostle now went into the synagogue, and for three months spoke openly, disputing and persuading concerning "the kingdom of God." At the end of this time the obstinacy and opposition of some of the Jews led him to give up frequenting the synagogue, and he established the believers as a separate society, meeting "in the school of Tyrannus." This continued for two years. During this time, many things occurred, of which the historian of the Acts chooses two examples, the triumph over magical arts (EPHESUS, § 3; EXORCIST; MAGIC), and the great disturbance raised by the silversmiths who made shrines for Artemis (DIANA; EPHESUS, § 2); and amongst which we are to note further the writing of 1 Corinthians. Whilst St. Paul was at Ephesus his communications with the Church in Achaia were not altogether suspended. There is strong reason to believe that a personal visit to Corinth was made by him, and a letter sent, neither of which is mentioned in the Acts. The visit is inferred from 2 Cor. xii. 14, xiii. 1. The visit he is contemplating is plainly that mentioned in Acts xx. 2, which took place when he finally left Ephesus. If that was the *third*, he must have paid a *second* during his residence at Ephesus. The obvious sense of 2 Cor. ii. 1, xii. 21, xiii. 2, implies a short visit, which we should place in the first half of the stay at Ephesus. And there are no strong reasons why we should not accept that obvious sense. Whether 1 Corinthians was written before or after the tumult excited by Demetrius cannot be positively asserted. He makes an allusion, in that Epistle, to a "battle with wild beasts" fought at Ephesus (1 Cor. xv. 32), which is usually understood figuratively, and is by many connected with that tumult. But this connection is without much reason. And as it would seem from Acts xx. 1 that St. Paul departed immediately after the tumult, probably the Epistle was written not long before the raising of this disturbance. There were two external inducements for writing this Epistle. (1.) St. Paul had received information from members of Chloe's household (1 Cor. i. 11) concerning the state of the Church at Corinth. (2.) That Church had written him a letter, of which the bearers were Stephanas and Fortunatus and Achaicus, to ask his judgment upon various points (vii. 1, xvi. 17). (For a detailed description see *Corinthians*, First Epistle to the.) But we must observe in this Epistle how loyally the apostle represents Jesus Christ the Crucified as the Lord of men, the Head of the body with many members, the Centre of Unity, the Bond of men to the Father. We should mark at the same time how invariably he connects the power of the Spirit with the Name of the Lord Jesus. He meets all the evils of the Corinthian Church, the intellectual pride, the party spirit, the loose morality, the disregard of decency and order, the false belief about the Resurrection, by recalling their thoughts to the Person of Christ and to the Spirit of God as the Breath of a common life to the whole body. We observe also here, more than elsewhere, the *tact*, universally recognized and admired, with which the apostle discusses the practical problems brought before him. What St. Paul here tells us of his own doings and movements refers chiefly to the nature of his preaching at Corinth (i., ii.); to the hardships and dangers of the apostolic life (iv. 9–13); to his cherished custom of working for his own living (ix.); to the direct revelations he had received (xi. 23, xv. 8); and to his present plans (xvi.). He bids the Corinthians raise a collection for the Church at Jerusalem by laying by something on the first day of the week, as he had directed the churches in Galatia to do. He says that he shall tarry at Ephesus till Pentecost, and then set out on a journey toward Corinth through Macedonia, so as perhaps to spend the winter with them. He expresses his joy at the coming of Stephanas and his companions, and commends them to the respect of the Church. Having dispatched this Epistle he stayed on at Ephesus, where "a great door and effectual was opened to him, and there were many adversaries." We have now no information as to his work there, until that tumult occurred which is described in Acts xix. 24–41. St. Paul is only personally concerned in this tumult in so far as it proves the deep impression which his teaching had made at Ephesus, and the daily danger in which he lived. He had been anxious to depart from Ephesus, and this interruption of the work which had kept him there determined him to stay no longer. He set out therefore for Macedonia, and proceeded first to Troas (2 Cor. ii. 12), where he might have preached the Gospel with good hope of success. But a restless anxiety to obtain tidings concerning the Church at Corinth urged him on, and he advanced into Macedonia, where he met Titus, who brought him the news for which he was thirsting. The receipt of this intelligence drew from him a letter which reveals to us what manner of man St. Paul was when the fountains of his heart were stirred to their inmost depths. (Corinthians, Second Epistle to the.) Every reader may perceive that, on passing from the First Epistle to the Second, the scene is almost entirely changed. In the *First*, the faults and difficulties of the Corinthian Church are before us. The apostle writes of these, with spirit indeed and emotion, as he always does, but without passion or disturbance. In the *Second*, he writes as one whose personal relations with those whom he addresses have undergone a most painful shock. What had occasioned this excitement? We have seen that Timothy had been sent from Ephesus to Macedonia and Corinth. He had rejoined St. Paul when he wrote this Second Epistle, for he is associated with him in the salutation (2 Cor. i. 1). We have no account, either in the Acts or in the Epistles, of this journey of Timothy, and some have thought it probable that he never reached Corinth. Let us suppose, however, that he arrived there soon after the First Epistle, conveyed by Stephanas and others, had been received by the Corinthian Church. He found that a movement had arisen in the heart of that Church which threw (let us suppose) the case of the incestuous person (1 Cor. v. 1–5) into the shade. This was a deliberate and sustained attack upon the apostolic authority and personal integrity of the Apostle of the Gentiles. When some such attack was made openly upon the apostle, the Church had not immediately called the offender to account; the better spirit of the believers being cowed, apparently, by the confidence and assumed authority of the assailants of St. Paul. A report of this melancholy state of things was brought to the apostle by Timothy or by others. He immediately sent off Titus to Corinth, with a letter containing the sharpest rebukes, *using* the authority which had been denied, and threatening to enforce it speedily by his personal presence (2 Cor. ii. 2, 3, vii. 8). As soon as the letter was gone, he began to repent of having written it. He speaks of what he had suffered:—"Out of much affliction and anguish of heart I wrote to you with many tears" (ii. 4); "I had no rest in my spirit" (ii. 13); "our flesh had no rest, but we were troubled on every side; without were fightings, within were fears" (vii. 5). It appears that he could not bring himself to hasten to Corinth so rapidly as he had intended (i. 15, 16); he would wait till he heard news which might make his visit a happy instead of a painful one (ii. 1). When he had reached Macedonia, Titus, as we have seen, met him with reassuring tidings. The offender had been rebuked by the Church, and had made submission (ii. 6, 7); the old spirit of love and reverence toward St. Paul had been awakened, and had poured itself forth in warm expressions of shame and grief and penitence. The cloud was now dispelled; fear and pain gave place to hope and tenderness and thankfulness. But even now the apostle would not start at once for Corinth. He may have had important work to do in Macedonia. But another letter would smooth the way still more effectually for his personal visit; and he accordingly wrote the Second Epistle, and sent it by the hands of Titus and two other brethren to Corinth.[4] The particular nature of this Epistle, as an appeal to facts in favor of his own apostolic authority, leads to the mention of many interesting features of St. Paul's life. His summary, in xi. 23–28, of the hardships and dangers through which he had gone, proves to us how little the history in the

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[4] The hypothesis given above, upon which Mr. Davies has interpreted 2 Cor., is advocated by Ewald, and has been held, in whole or in part, according to De Wette, by Bleek, Credner, Olshausen, and Neander (?); but the ordinary account–that the incestuous person of 1 Cor. v. is the offender, and 1 Cor. the letter which proved so sharp and wholesome a medicine—is retained by Stanley, Alford, Davidson, Dr. W. L. Alexander (in Kitto), Conybeare & Howson, &c.

Acts is to be regarded as a complete account of what he did and suffered. The daily burden "of the care of all the churches" seems to imply a wide and constant range of communication. The mention of "visions and revelations of the Lord," and of the "thorn (or rather *stake*) in the flesh," side by side, is peculiarly characteristic both of the mind and of the experiences of St. Paul. As an instance of the visions, he alludes to a trance fourteen years before, in which he had been caught up into paradise, and had heard unspeakable words. But he would not, even inwardly with himself, glory in visions and revelations without remembering how the Lord had guarded him from being puffed up by them. A stake (A. V. "thorn," Gr. *skolops*) in the flesh was given him, a messenger of Satan to buffet him, lest he should be exalted above measure. The different interpretations which have prevailed of this *skolops* have a certain historical significance. (1.) Roman Catholic divines have inclined to understand by it strong *sensual temptation*. (2.) Luther and his followers take it to mean temptations to *unbelief*. But neither of these would be "infirmities" in which St. Paul could "glory." (3.) It is almost the unanimous opinion of modern divines—and the authority of the ancient fathers on the whole is in favor of it—that the *skolops* represents some vexatious *bodily infirmity* (comp. Gal. iv. 14).—After writing this Epistle, St. Paul travelled through Macedonia, perhaps to the borders of Illyricum (Rom. xv. 19), and then carried out the intention of which he had spoken so often, and arrived himself at Corinth. "When he had gone over those parts (Macedonia), and had given them much exhortation, he came into Greece, and there abode three months" (Acts xx. 2, 3). There is only one incident which we can connect with this visit to Greece, but that is a very important one—the writing of another great Epistle, addressed to the Church at Rome. (ROMANS, EPISTLE TO THE.) That this was written at this time from Corinth appears from passages in the Epistle itself, and has never been doubted. The letter is a substitute for the personal visit which he had longed "for many years" to pay; and, as he would have made the visit, so now he writes the letter, *because he is the Apostle of the Gentiles.* Of this office, to speak in common language, St. Paul was proud. All the labors and dangers of it he would willingly encounter; and he would also jealously maintain its dignity and its powers. He held it of Christ, and Christ's commission should not be dishonored. He represents himself grandly as a priest, appointed to offer up the faith of the Gentile world as a sacrifice to God (Rom. xv. 16). He then proceeds to speak of the extent and independence of his apostolic labors. It is in harmony with this language that he should address the Roman Church as consisting mainly of Gentiles: but we find that he speaks to them as to persons deeply interested in Jewish questions. Before his departure from Corinth, St. Paul was joined again by St. Luke, as we infer from the change in the narrative from the third to the first person (Acts xx. 5). We have seen already that he was bent on making a journey to Jerusalem, for a special purpose and within a limited time. With this view he was intending to go by sea to Syria. But made aware of some plot of the Jews for his destruction, he determined to evade their malice by changing his route. Several brethren were associated with him in this expedition, the bearers, no doubt, of the collections made in all the churches for the poor at Jerusalem. These were sent on by sea, and probably the money with them, to TROAS, where they were to await St. Paul. He, accompanied by St. Luke, went northward through Macedonia. During the stay at Troas there was a meeting on the first day of the week "to break bread," and Paul was discoursing earnestly and at length with the brethren. He was to depart the next morning, and midnight found them listening to his earnest speech. A youth named Eutychus, sitting in the window, and gradually overpowered by sleep, fell into the street or court from the third story, and was taken up dead. The meeting was interrupted by this accident, and Paul went down and fell upon him and embraced him, saying, "Be not disturbed, his life is in him." His friends then appear to have taken charge of him, while Paul went up again, first presided at the breaking of bread, afterward took a meal, and continued conversing until daybreak, and so departed. Whilst the vessel, which conveyed the rest of the party, sailed from Troas to Assos, Paul gained some time by making the journey by land. At Assos he went on board again. Coasting along by Mitylene, Chios, Samos, and Trogyllium, they arrived at MILETUS. At Miletus, however, there was time to send to Ephesus; and the elders of the Church were invited to come down to him there. This meeting is made the occasion for recording another characteristic and *representative* address of St. Paul (xx. 18–35). It is in great part an appeal to their memories of him and of his work. He refers to his labors and dangers and *unreserve* among them; mentions his receiving inspired warnings of bonds and afflictions awaiting him at Jerusalem; declares his one guiding principle, to discharge the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God. He exhorts them with unusual earnestness and tenderness, and expresses, in conclusion, that anxiety as to practical industry and liberality which has been increasingly occupying his mind. "And when he had thus spoken, he kneeled down and prayed with them all: and they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him to the ship." The course of the voyage from Miletus was by Coos and Rhodes to Patara, and from Patara in another vessel past Cyprus to TYRE. Here Paul and his company spent seven days. From Tyre they sailed to Ptolemais (ACCHO), where they spent one day, and from Ptolemais proceeded, apparently by land, to CESAREA 1. In this place was settled PHILIP THE EVANGELIST, one of the seven, and he became the host of Paul and his friends. Philip had four unmarried daughters, who "prophesied," and who repeated, no doubt, the warnings already heard. They now "tarried many days" at Cesarea. During this interval the prophet AGABUS (xi. 28) came down from Jerusalem, and crowned the previous intimations of danger with a prediction expressively delivered. At this stage a final but unavailing effort was made to dissuade Paul from going up to Jerusalem, by the Christians of Cesarea, and by his travelling companions. "And when he would not be persuaded, we ceased, saying, The will of the Lord be done." So, after a while, they went up to Jerusalem, and were gladly received by the brethren. This is St. Paul's fifth and last visit to Jerusalem.—*St. Paul's Imprisonment: Jerusalem and Cesarea.* He who was thus conducted into Jerusalem by a company of anxious friends was widely known as one who had taught with preëminent boldness that a way into God's favor was opened to the Gentiles, and that this way did not lie through the door of the Jewish Law. He had, moreover, actually founded numerous and important communities, composed of Jews and Gentiles together, which stood simply on the name of Jesus Christ, apart from circumcision and the observance of the Law. He had thus roused against himself the bitter enmity of that unfathomable Jewish pride which was almost as strong in some of those who had professed the faith of Jesus, as in their unconverted brethren. He was now approaching a crisis in the long struggle, and the shadow of it had been made to rest upon his mind throughout his journey to Jerusalem. He came "ready to die for the name of the Lord Jesus," but he came expressly to prove himself a faithful Jew, and this purpose emerges at every point of the history. St. Luke does not mention the contributions brought by Paul and his companions for the poor at Jerusalem. But it is to be assumed that their first act was to deliver these funds into the proper hands. This might be done at the interview on the following day with "James and all the elders." As on former occasions, the believers at Jerusalem could not but glorify God for what they heard; but they had been alarmed by the prevalent feeling concerning St. Paul. To dispel this impression, they ask him to do publicly an act of homage to the Law and its observances. They had four men who were under the Nazarite vow. The completion of this vow involved (Num. vi. 13–21) a considerable expense for the offerings to be presented in the Temple; and it was a meritorious act to provide these offerings for the poorer Nazarites. St. Paul was requested to put himself under the vow with those other four, and to supply the cost of their offerings. He at once accepted the proposal. It appears that the whole process undertaken by St. Paul required seven days to complete it. Toward the end of this time certain Jews from "Asia" who had come up for the Pentecostal feast, and who had a personal knowledge both of Paul himself and of his companion Trophimus, a Gentile from Ephesus, saw Paul in the Temple. They immediately set upon him, and stirred up the people against him, crying out, "Men of Israel, help: this is the man that teacheth all men everywhere against the people, and the Law, and this place; and further brought Greeks also into the Temple, and hath polluted this holy place." The latter charge had no more truth in it than the first: it was only suggested by their having seen Trophimus with him, not in the Temple, but in the city. They raised, however, a great commotion: Paul was dragged out of the Temple, of which the doors were immediately shut, and the people, having him in their hands, were proposing to kill him. But tidings were soon carried to the commander of the force which was serving as a garrison in Jerusalem, that "all Jerusalem was in an uproar;" and he, taking with him soldiers and centurions, hastened to the scene of the tumult, rescued Paul from the violence of the multitude, made him his own prisoner, causing him to be chained to two soldiers, and then proceeded to inquire who he was and what he had done. The inquiry only elicited confused outcries, and the "chief captain" (Army II.; Lysias 2) seems to have imagined that the apostle might be a certain Egyptian pretender who had recently stirred up a considerable rising of the people. The account in Acts xxi. 34–40 tells us with graphic touches how St. Paul obtained leave and opportunity to address the people in a discourse which is related at length. This discourse was spoken in Hebrew, i. e. in the native dialect of the country (Shemitic Languages, § 15), and was on that account listened to with the more attention. It is described by St. Paul himself, in his opening words, as his "defence," addressed to his brethren and fathers. He adopts the historical method. A zealous Israelite, like his hearers, he had changed his course because the God of his fathers had turned him from one path into another. (See above, p. 811.) He describes another revelation of which we read nothing elsewhere. After the visit to Damascus, he went up again to Jerusalem, and, while praying in the Temple, fell into a trance, in which he was bidden to leave Jerusalem quickly, because the people there would not receive his testimony concerning Jesus. His own impulse was to stay at Jerusalem where he was well known as having persecuted those of whom he was now one; but the Lord commanded, "Depart: for I will send thee far hence to the Gentiles." Until this hated word had been spoken, the Jews had listened to the speaker. "Away with such a fellow from the earth," the multitude now shouted; "it is not fit that he should live." The Roman commander, seeing the tumult that arose, might well conclude that St. Paul had committed some heinous offence; and carrying him off, he gave orders that he should be forced by scourging to confess his crime. Again the apostle took advantage of his Roman citizenship to protect himself from such an outrage. The Roman officer was bound to protect a citizen, and to suppress tumult; but it was also a part of his policy to treat with deference the religion and the customs of the country. St. Paul's present history is the resultant of these two principles. The chief captain set him free from bonds, but on the next day called together the chief priests and the Sanhedrim, and brought Paul as a prisoner before them. We need not suppose that this was a regular legal proceeding: it was probably an experiment of policy and courtesy. If, on the one hand, the commandant of the garrison had no power to convoke the Sanhedrim; on the other hand he would not give up a Roman citizen to their judgment. As it was, the affair ended in confusion, and with no semblance of a judicial termination. The incidents selected by St. Luke from the history of this meeting form striking points in the biography of St. Paul, but they are not easy to understand. St. Paul appears to have been put upon his defence, and with the peculiar habit, mentioned elsewhere also (xiii. 9), of looking steadily when about to speak, he began to say, "Men and brethren, I have lived in all good conscience (or, I have lived a conscientiously loyal life) unto God, until this day." Here the high-priest Ananias commanded them that stood by him to smite him on the mouth. With a fearless indignation, Paul exclaimed, "God shall smite thee, thou whited wall: for sittest thou to judge me after the Law, and commandest me to be smitten contrary to the Law?" The bystanders said, "Revilest thou God's high-priest?" Paul answered, "I knew not, brethren, that he was the high-priest; for it is written, Thou shalt not speak evil of the ruler of thy people." How was it possible for him not to know that he who spoke was the high-priest? The least objectionable solutions seem to be, that for some reason or other,—either because his sight was not good, or because he was looking another way,—he did not know whose voice it was that ordered him to be smitten; and that he wished to correct the impression which he saw was made upon some of the audience by his threatening protest, and therefore took advantage of the fact that he really did not know the speaker to be the high-priest, to explain the deference he felt to be due to the person holding that office. The next incident which St. Luke records seems to some, who cannot think of the apostle as remaining still a Jew, to cast a shadow upon his rectitude. He perceived, we are told, that the council was divided into two parties, the Sadducees and Pharisees, and therefore he cried out, "Men and brethren, I am a Pharisee, the son of a Pharisee; concerning the hope and resurrection of the dead I am called in question." This declaration, whether so intended or not, had the effect of stirring up a fierce dissension, and some of the Pharisees actually took Paul's side.—Those who impugn the authenticity of the Acts point triumphantly to this scene as an utterly impossible one: others consider that the apostle is to be blamed for using a disingenuous artifice. But it is not so clear that St. Paul was using an artifice at all, at least for his own interest, in identifying himself as he did with the professions of the Pharisees. The *creed* of the Pharisee, as distinguished from that of the Sadducee, was unquestionably the creed of St. Paul. His belief in Jesus seemed to him to supply the ground and fulfilment of that creed. He wished to lead his brother Pharisees into a deeper and more living apprehension of their own faith. The immediate consequence of the dissension in the assembly was that Paul was like to be torn in pieces, and was carried off by the Roman soldiers. In the night he had a vision of the Lord standing by him and encouraging him: "Be of good cheer, Paul: for as thou hast testified of me at Jerusalem, so must thou bear witness also at Rome." The next day more than forty of the Jews bound themselves under a curse neither to eat nor to drink until they had killed Paul. The plot was discovered, and St. Paul was hurried away from Jerusalem. The chief captain, Claudius Lysias, determined to send him to CESAREA, to FELIX the governor, or PROCURATOR, of Judea. He therefore put him in charge of a strong guard of soldiers, who took him by night as far as Antipatris. From thence a smaller detachment conveyed him to Cesarea, where they delivered up their prisoner to the governor. Felix asked of what province the prisoner was: and being told that he was of Cilicia, he promised to give him a hearing when his accusers should come. In the mean time he ordered him to be guarded in the government-house, which had been the palace of Herod the Great.—*Imprisonment at Cesarea.* St. Paul was henceforth, to the end of the period embraced in the Acts, if not to the end of his life, in Roman custody. This custody was in fact a protection to him, without which he would have fallen a victim to the animosity of the Jews. He seems to have been treated throughout with humanity and consideration. The governor before whom he was now to be tried, according to Tacitus and Josephus, was a mean and dissolute tyrant. The orator or counsel retained by the Jews and brought down by Ananias and the elders, when they arrived in the course of five days at Cesarea, begins the proceedings of the trial professionally by complimenting the governor. (TERTULLUS.) The charge he goes on to set forth against Paul shows precisely the light in which he was regarded by the fanatical Jews—"a pestilent (fellow), and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes, who hath also gone about to profane the Temple." St. Paul met the charge in his usual manner. He was glad that his judge had been for some years governor of a Jewish province; "because it is in thy power to ascertain that, not more than twelve days since, I came up to Jerusalem to worship." The emphasis is upon his coming up to worship. He denied positively the charges of stirring up strife and of profaning the Temple. But he admitted that "after the way which they call a sect or heresy" he worshipped the God of his fathers, believing all things written in the Law and the prophets. Again he gave prominence to the hope of a resurrection, which he held, as he said, in common with his accusers. His loyalty to the faith of his fathers he had shown by coming up to Jerusalem expressly to bring alms for his nation, and offerings, and by undertaking the ceremonies of purification in the Temple. What fault, then, could any Jew possibly find in him?—The apostle's answer was straightforward and complete. He had *not* violated the Law of his fathers; he was still a true and loyal Israelite. Felix made an excuse for putting off the matter, and gave orders that the prisoner should be treated with indulgence, and that his friends should be allowed free access to him. After a while, he heard him again with his wife DRUSILLA; but St. Paul began to reason concerning righteousness, temperance, and the coming judgment, in a manner which alarmed Felix and caused him to put an end to the conference. He saw him frequently afterward, however, and allowed him to understand that a bribe would procure his release. But St. Paul would not resort to this method of escape, and remained in custody until FELIX left the province. The unprincipled governor had good reason to seek to ingratiate himself with the Jews; and to please them, he handed over Paul, as an untried prisoner, to his successor FESTUS. Upon his arrival in the province, Festus went up without delay from Cesarea to Jerusalem, and the leading Jews seized the opportunity of asking that Paul might be brought up there for trial, intending to assassinate him by the way. But Festus would not comply with their request. He invited them to follow him on his speedy return to Cesarea, and a trial took place there, closely resembling that before Felix. Festus saw that Paul had committed no offence against the Law, but was anxious, if he could, to please the Jews. "They had certain questions against him," Festus says to Agrippa, "of their own superstition (or religion), and of one Jesus, who was dead, whom Paul affirmed to be alive. And being puzzled for my part as to such inquiries, I asked him whether he would go to Jerusalem to be tried there." This proposal, not a very likely one to be accepted, was the occasion of St. Paul's APPEAL to CESAR. The appeal having been allowed, Festus reflected that he must send with the prisoner a report of "the crimes laid against him." He therefore took advantage of an opportunity which offered itself in a few days to seek some help in the matter. The Jewish prince Agrippa (HEROD AGRIPPA II.) arrived with his sister BERENICE on a visit to the new governor. To him Festus communicated his perplexity, together with an account of what had occurred before him in the case. Agrippa, who must have known something of the sect of the Nazarenes, and had probably heard of Paul himself, expressed a desire to hear him speak. Paul therefore was to give an account of himself to Agrippa; and when he had received from him a courteous permission to begin, he stretched forth his hand and made his defence. In this discourse (Acts xxvi.), we have the second explanation from St. Paul himself of the manner in which he had been led, through his Conversion, to serve the Lord Jesus instead of persecuting His disciples; and the third narrative of the Conversion itself. (See p. 811.) He declares his commission from Jesus and his obedience to the heavenly vision, and reiterates that the testimony on account of which the Jews sought to kill him was in exact accordance with Moses and the prophets, who had taught that Christ should suffer, be the first to rise from the dead, and show light unto the people and the Gentiles. Interrupted discourteously, yet with a compliment, by Festus, he affirms that he speaks the sober truth. Then, with an appeal of mingled dignity and solicitude, he turns to the king. He was sure the king understood him. "King Agrippa, believest thou the prophets?—I know that thou believest." Agrippa's answer, literally rendered, appears to be, "Thou art briefly persuading me to become a Christian;" and it is generally supposed to be ironical. "I would to God," is Paul's earnest answer, "that whether by a brief process or a long one, not only thou but all who hear me to-day might become such as I am, with the exception of these bonds." He was wearing a chain on the hand he held up in addressing them. With this prayer, it appears the conference ended. Festus and the king, and their companions, consulted together, and came to the conclusion that the accused was guilty of nothing that deserved death or imprisonment. And Agrippa's final answer to the question of Festus was, "This man might have been set at liberty, if he had not appealed unto Cesar."—*The Voyage to Rome.* No formal trial of St. Paul had yet taken place. After a while arrangements were made to carry "Paul and certain other prisoners," in the custody of a centurion named Julius, into Italy; and amongst the company, whether by favor or from any other reason, we find the historian of the Acts. The narrative of this voyage is accordingly minute and circumstantial in a degree which has excited much attention. The nautical and geographical details of St. Luke's account have been submitted to an apparently thorough investigation by several competent critics, especially by Mr. Smith of Jordanhill (*Voyage and Shipwreck of St. Paul*), and by Dr. Howson (Conybeare & Howson, *Life and Epistles of St. Paul*, ch. xxiii.). The result of this investigation has been, that several errors in the received version have been corrected, the course of the voyage has been laid down to a very minute degree with great certainty, and the account in the Acts is shown to be written by an accurate eye-witness, not himself a professional seaman, but well acquainted with nautical matters. The centurion and his prisoners, among whom Aristarchus (Col. iv. 10) is named, embarked at Cesarea on board a ship of Adramyttium, and set sail for the coast of Asia. The next day they touched at Sidon, where Julius allowed Paul to go on shore to visit his friends. The westerly winds compelled the vessel to run N. under the lee of Cyprus. Off the coast of Cilicia and Pamphylia they would find northerly winds, which enabled them to reach Myra in Lycia. Here they were put on board a ship of Alexandria bound for Italy. In this they worked slowly to windward, keeping near the coast, till they came over against Cnidus. The wind being still contrary, they ran southward under the lee of Crete, then worked along the coast to Fair Havens. The autumnal equinox (Fasts; Atonement, Day of) being now past, St. Paul advised to winter there; but it was resolved to make for Phenice 2, a harbor sheltered from the S. W. winds as well as from the N. W. (*looking toward the S. W. and N. W.*, i. e. as observed from the water and toward the land which encloses [Howson]; *looking down the S. W. and N. W.* [Smith, Alford]; "which lieth toward the S. W. and N. W." [A. V.]). With a light breeze from the S. they were sailing toward Phenice, when a violent N. E. wind (Euroclydon) compelled them to let the vessel drive before the wind. Passing under the lee of Clauda, they got the boat on board and undergirded the vessel. (Ship.) Fearing lest they should be driven upon the Syrtis (A.V. "quicksands"), they sent down on deck the gear connected with the fair-weather sails, and stood out to sea, "with storm-sails set and on the starboard tack" (Smith). For many days the storm was violent, and all began to despair of safety. But one morning Paul related a vision, assuring them there should be no loss of life, but of the ship. On the fourteenth night, as they were drifting through the sea (Adria), about midnight, the sailors perceived indications, probably the roar of breakers, that the land was near. Their suspicions were confirmed by soundings. They therefore anchored, and waited anxiously for daylight. Through St. Paul's means, the intention of the sailors to desert the ship was frustrated, and the company refreshed themselves with a good meal. Then they lightened the ship by casting out what remained of the provisions on board (Gr. *ton siton;* A. V. and most, "wheat"). After daylight they ran the ship aground where "two seas met." The centurion, disallowing the soldiers' counsel to kill the prisoners, ordered that those who could swim should cast themselves first into the sea and get to land, and that the rest should follow with the aid of spars, &c. By this combination of humanity and discipline, the whole 276 were saved according to St. Paul's assurances. The land on which the wreck took place was found to belong to Malta. (Melita.) The inhabitants of the island received the wet and exhausted voyagers with no ordinary kindness, and immediately lighted a fire to warm them. The apostle was helping to make the fire, and had gathered a bundle of sticks and laid them on the fire, when a viper came out of the heat and fastened on his hand. When the natives saw the creature hanging from his hand they believed him to be poisoned by the bite, and said amongst themselves, "No doubt this man is a murderer, whom, though he has escaped from the sea, yet Vengeance suffers not to live." But when they saw no harm came of it they changed their minds and said that he was a god. This circumstance, as well as the honor in which he was held by Julius, would account for St. Paul being invited with some others to stay at the house of Publius, the chief man of the island. By him they were courteously entertained for three days. St. Paul healed the father of Publius and many other sick persons, and was highly honored by the people. After a three months' stay in Malta the soldiers and their prisoners left in an Alexandrian ship for Italy. They touched at Syracuse, where they stayed three days, and at Rhegium, from which place they were carried with a fair wind to Puteoli, where they left their ship and the sea. At Puteoli they found "brethren," for it was an important place, and especially a chief port for the traffic between Alexandria and Rome; and by these brethren they were exhorted to stay a while with them. Permission seems to have been granted by the centurion; and whilst they were spending seven days at Puteoli news of the apostle's arrival was sent on to Rome. At Appii Forum and the Three Taverns he was met by Christians from Rome, and on this "he thanked God and took courage."—*St. Paul at Rome.* On their arrival at Rome the centurion delivered up his prisoners into the proper custody, that of the pretorian prefect. Paul was at once treated with special consideration, and was allowed to dwell by himself with the soldier who guarded him. He was now free "to preach the Gospel to them that were at Rome also;" and proceeded without delay to act upon his rule—"to the Jew first." He invited the chief persons amongst the Jews to come to him, and explained to them that though he was brought to Rome to answer charges against him by the Jews in Palestine, he had really done nothing disloyal to his nation or the Law, nor desired to be considered as hostile to his countrymen. The Roman Jews replied that they had received no tidings to his prejudice. The sect of which he had implied he was a member they knew to be everywhere spoken against; but they were willing to hear what he had to say. Their attitude may be accounted for, as the Church at Rome consisted mainly of Gentiles, the real Jews there had been persecuted and sometimes entirely banished, and curiosity may have led them to listen to St. Paul. (Romans, Epistle to the.) On an appointed day therefore a large number came expressly to hear him expound his belief. But, as of old, the reception of his message by the Jews was not favorable. He turned therefore again to the Gentiles, and he "dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." These are the last words of the Acts. But St. Paul's career is not abruptly closed. Before he himself fades out of our sight in the twilight of ecclesiastical tradition, we have letters written by himself, which contribute some particulars to his external biography, and give us a far more precious insight into his convictions and sympathies.—*Period of the Later Epistles.* To that imprisonment to which St. Luke has introduced us—the imprisonment which lasted for such a tedious time, though tempered by much indulgence—belongs the noble group of Letters to Philemon, to the Colossians, to the Ephesians, and to the Philippians. The three former of these were written at one time and sent by the same messenger. (Colossians, Epistle to the; Ephesians, Epistle to the; Philemon, Epistle to.) Whether that to the Philippians was written before or after these, we cannot determine; but the tone of it seems to imply that a crisis was approaching, and therefore it is commonly regarded as the latest of the four. (Philippians, Epistle to the.) In this Epistle St. Paul twice expresses a confident hope that before long he may be able to visit the Philippians in person (Phil. i. 25, ii. 24). Whether this hope was fulfilled or not belongs to a question which has been the occasion of much controversy. According to the general opinion, the apostle was liberated from his imprisonment and left Rome, soon after the writing of the letter to the Philippians, spent some time in visits to Greece, Asia Minor, and Spain, and returned again as a prisoner to Rome, and was put to death there. In opposition to this view, it is maintained by some that he was never liberated, but was put to death at Rome at an earlier period than is commonly supposed. The arguments adduced in favor of the common view are, (1.) the hopes expressed by St. Paul of visiting Philippi (Phil. i. 25, ii. 24) and Colosse (Phn. 22); (2.) a number of allusions in the Pastoral Epistles, and their general character; and (3.) the testimony of ecclesiastical tradition. The arguments for the single imprisonment aim to show that there is no proof of a liberation or departure from Rome, and in relation to his hopes allege Acts xx. 25. The decision must turn mainly upon the view taken of the Pastoral Epistles. (Timothy, Epistles to; Titus, Epistle to.) The difficulties which have induced such critics as De Wette and Ewald to reject these Epistles, are not inconsiderable, but are overpowered by the much greater difficulties attending any hypothesis which assumes these Epistles to be spurious. We are obliged therefore to recognize the modifications of St. Paul's style, the developments in the history of the Church, and the movements of various persons, which have appeared suspicious in the Epistles to Timothy and Titus, as nevertheless historically true. And then without encroaching on the domain of conjecture, we draw the following conclusions:—(1.) St. Paul must have left Rome, and visited Asia Minor and Greece; for he says to Timothy (1 Tim. i. 3), "I besought thee to abide still at Ephesus, when I was setting out for Macedonia." After being once at Ephesus, he was purposing to go there again (iv. 13), and he spent a considerable time at Ephesus (2 Tim. i. 18). (2.) He paid a visit to Crete, and left Titus to organize churches there (Tit. i. 5). He was intending to spend the winter at one of the places named Nicopolis (iii. 12). (3.) He travelled by Miletus, Troas, where he left a cloak or case, and some books, and Corinth (2 Tim. iv. 13, 20). (4.) He is a prisoner at Rome "suffering unto bonds as an evil-doer" (ii. 9), and expecting to be soon condemned to death (iv. 6). At this time he felt deserted and solitary, having only Luke of his old associates, to keep him company; and he was very anxious that Timothy should come to him without delay from Ephesus, and bring Mark with him (i. 15, iv. 16, 9–12). Clement of Rome mentions that St. Paul preached in both the East and the West, and that before his martyrdom he went "to the goal of the West," i. e. probably Spain (Rom. xv. 28), or some country yet more to the West. Muratori's Fragment on the Canon names his "departing from the city into Spain." Chrysostom says, "After being in Rome, he went away again unto Spain."[5] We conclude, then, that after a wearing imprisonment of two years or more at Rome, St. Paul was set free, and spent some years in various journeyings eastward and westward. Toward the close of this time he pours out the warnings of his less vigorous but still brave and faithful spirit in the Letters to Timothy and Titus. The first to Timothy and that to Titus were evidently written at very nearly the same time. After these were written, he was apprehended again and sent to Rome. The apostle appears now to have been treated, not as an honorable state prisoner, but as a felon (2 Tim. ii. 9). But he was at least allowed to write this Second Letter to his "dearly beloved son" Timothy; and though he expresses a confident expectation of his speedy death, he yet thought it sufficiently probable that it might be delayed for some time, to warrant him in urging Timothy to come to him from Ephesus. Meanwhile, though he felt his isolation, he was not in the least daunted by his danger. He was more than ready to die (iv. 6), and had a sustaining experience of not being deserted by his Lord. Once already, in this second imprisonment, he had appeared before the authorities; and "the Lord then stood by him and strengthened him," and gave him a favorable opportunity for the one thing always nearest to his heart, the public declaration of his Gospel. This Epistle, surely no unworthy utterance at such an age and in such an hour even of a St. Paul, brings us, it may well be presumed, close to the end of his life. (Hebrews, Epistle to the; James, Epistle of, IV. *a.*) For what remains, we have the concurrent testimony of ecclesiastical antiquity, that he was beheaded at Rome, about the same time that St. Peter was crucified there. Dionysius, bishop of Corinth (A. D. 170), says that Peter and Paul went to Italy and taught there together, and suffered martyrdom about the same time. Caius of Rome, supposed to be writing within the second century, names St. Peter's grave on the Vatican, and St. Paul's on the Ostian way. Eusebius adopts the tradition that St. Paul was beheaded under Nero at Rome.—*Chronology of St. Paul's Life.* It is usual to distinguish between the internal or absolute, and the external or relative, chronology of St. Paul's life. The former is that which we have hitherto followed. It remains to mention the points at which the N. T. history of the apostle comes into contact with the outer history of the world. There are *two* principal events which serve as fixed dates for determining the Pauline chronology—the death of Herod Agrippa, and the accession of Festus. Now, it has been proved almost to a certainty that Felix was recalled from Judea and succeeded by Festus in the year 60. In the autumn, then, of A. D. 60 St. Paul left Cesarea. In the spring of 61 he arrived at Rome. There he lived two years, i. e. till the spring of 63, in his own hired house. After this we depend upon conjecture; but the Pastoral Epistles give us reasons for deferring the apostle's death until 67, with Eusebius, or 68, with Jerome. Similarly we can go *backward* from A. D. 60. St. Paul was two years at Cesarea (Acts xxiv. 27); therefore he arrived at Jerusalem on his last visit by the Pentecost of 58. Before this he had wintered at Corinth (xx. 2, 3), having gone from Ephesus to Greece. He left Ephesus, then, in the latter part of 57, and as he stayed three years at Ephesus (xx. 31), he must have come thither in 54. Previously to this journey he had spent "some time" at Antioch (xviii. 23). We can only add together the time of a hasty visit to Jerusalem, the travels of the second missionary journey, which included a year and a half at Corinth, another indeterminate stay at Antioch, the third visit to Jerusalem, another long residence at Antioch (xiv. 28), the first missionary journey, again an intermediate stay at Antioch (xii. 25)—until we come to the second visit to Jerusalem, which nearly synchronized with the death of Herod Agrippa, in A. D. 44. Within this interval of some ten years the most important date to fix is that of the third visit to Jerusalem; and there is a great concurrence of the best authorities in placing this visit in either 50 or 51. St. Paul himself (Gal. ii. 1) places this visit "fourteen years after" either his conversion or the first visit. In the former case we have 37 or 38 for the date of the conversion. The conversion was followed by three years (i. 18) spent in Arabia and Damascus, and ending with the first visit to Jerusalem; and the space between the first visit (40 or 41) and the second (44 or 45) is filled up by an indeterminate time, presumably two or three years, at Tarsus (Acts ix. 30), and one year at Antioch (xi. 26). The date of the martyrdom of Stephen can only be conjectured, and is variously placed between A. D. 30 and the year of St. Paul's conversion. In the account of the death of Stephen, St. Paul is called "a young man" (vii. 58). It is not improbable, therefore, that he was born between A. D. 0 and A. D. 5, so that he might be past sixty years of age when he calls himself "Paul the aged" in Phn. 9.—*Personal Appearance and Character.* We have no very trustworthy sources of information as to the personal appearance of St. Paul. Some early pictures and mosaics ascribe to him a short stature, a long face with high forehead, an aquiline nose, close and prominent eyebrows. Other characteristics mentioned are baldness, gray eyes, a clear complexion, and a winning expression. In his speeches and letters we perceive the warmth and ardor of his nature, his deeply affectionate disposition, the tenderness of his sense of honor, the courtesy and personal dignity of his bearing, his perfect fearlessness, his heroic endurance; we perceive the rare combination of subtlety, tenacity, and versatility in his intellect; we perceive also a practical wisdom and a tolerance seldom united with such a temperament. The principle which harmonized all these endowments and directed them to a practical end, was a knowledge of Jesus Christ in the Divine Spirit. Personal allegiance to Christ as to a living Master, with a growing insight into the relation of Christ to each man and to the world, carried the apostle forward on a straight course. The conviction that he had been intrusted with a Gospel concerning a Lord and Deliverer of men was what sustained and purified his love for his own people, whilst it created in him such a love for mankind that he only knew himself as the servant of others for Christ's sake.

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[5] Some (Savile's *Introduction of Christianity into Britain*, and Morgan's *St. Paul in Britain*) maintain that the Apostle Paul visited Britain; but while such a visit is not impossible, the evidence is by no means conclusive (Ayre.)

* **Pau'lus, Ser'gi-us.** Sergius Paulus.

Pave'ment. Gabbatha.

Pa-vil'ion (= Tent), the A.V. translation of three Hebrew words. 1. *Sôc*, properly *an enclosed place*, also rendered "tabernacle," "covert," and "den," once only "pavilion" (Ps. xxvii. 5). 2. *Succâh*, from the same root (1 K. xx. 12, 16, &c.), usually "tabernacle" and "booth." (Cottage 3; Succoth; Tabernacles, Feast of.) 3. *Shaphrûr*, and *Shaphrîr*, used only in Jer. xliii. 10, to signify *glory* or *splendor*, hence, probably, the splendid covering of the royal throne (A. V. "royal pavilion;" *an arched roof, canopy*, Fü.).

* **Pe** (Heb. *pê*, prob. = *mouth*, Ges.), the seventeenth letter of the Hebrew alphabet (Ps. cxix.). Writing.

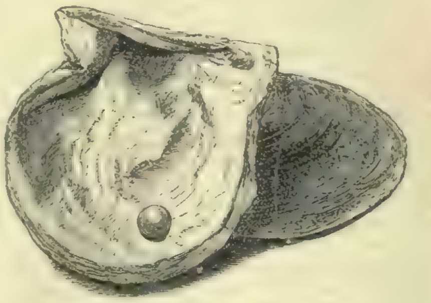
* **Peace**, the usual translation of—1. Heb. *shâlôm* = (so Gesenius) *wholeness*, *soundness*, i. e. (*a.*) *health*, *weal*, *welfare*, *prosperity*, *good* of every kind (Gen. xxix. 6, margin; Judg. vi. 23; 1 K. ii. 33; Ps. xxxvii. 11, 37; Is. lii. 7, &c.); (*b.*) *peace*, as opposed to war (Lev. xxvi. 6; Judg. iv. 17, &c.); (*c.*) *concord*, *friendship* (Ps. xxviii. 3, xli. 9, margin [Heb. 10]; Ob. 7, &c.).—2. Chal. *shĕlâm* = No. 1 (Ezr. iv. 17; Dan. vi. 25 [Heb. 26], &c.).—3. Gr. *eirênê* = (so Robinson, *N. T. Lex.*) *peace*, (*a.*) properly in a civil sense, the opposite of war and commotion (Lk. xiv. 32, &c.), applied also to *peace* or *concord* among individuals (xii. 51, &c.), and tropically to *peace* of

mind, *quietness, tranquillity*, arising from reconciliation with God and a sense of the divine favor (Rom. v. 1, xv. 13, &c.); (*b.*) a state of *peace, rest, quiet, safety* (Lk. xi. 21; 1 Th. v. 3, &c.); (*c.*) *peace, welfare, prosperity, happiness*, every kind of *good*, = No. 1 (Lk. i. 79, x. 5, 6; Rom. xv. 33, &c.). "Peace be unto you" was a common Eastern form of salutation (Jn. xx. 19, 21, 26, &c.); hence "your peace" (Mat. x. 13) = the *peace* or good you wish for others in your salutation of them. Salutation.

* **Peace′-of′fer-ing** (Heb. *shelem*, pl. *shĕlâmîm*), a SACRIFICE offered as a testimonial of seeking peace and favor with God (Lev. iii., vii. 11 ff., &c.). Peace-offerings were of three kinds: (1.) of thanksgiving or praise; (2.) votive, or for a vow; (3.) voluntary or free-will offerings. Peace-offerings were eucharistic and bloody, and were voluntarily offered from the herd or flock, male or female. With them were offered "unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried," and "leavened bread" (vii. 12, 13). From the peace-offering the fat was burned upon the altar; but the breast as a WAVE-OFFERING before the Lord, and the right shoulder as a heave-offering, were given to the priest (30 ff.); but the rest of the flesh was to be eaten by the offerer—on the same day, if of the first kind above—on that day and the next, if of the second or third kind—before the Lord (15 ff.). This meal was the distinctive feature of this sacrifice, and indicated a state of peace and friendship with God.

Pea′cocks. 1. Among the natural products of the land of Tarshish which Solomon's fleet brought home to Jerusalem, mention is made of "peacocks:" for there can be no doubt (so thinks Mr. Houghton, with Gesenius, Fürst, &c.) that the A. V. is correct in thus rendering the Heb. pl. *tucciyim*, which occurs only in 1 K. x. 22, and 2 Chr. ix. 21; most of the old versions, with several of the Jewish Rabbis, favoring this translation. Some writers, however (Huet, &c.), have proposed the rendering "parrots." Keil concludes that the *Aves Numidicæ* (Guinea Fowls; *Numida Meleagris* of naturalists) are meant. Gesenius cites many authorities to prove that the Hebrew word is to be traced to the Tamul or Malabaric *togei* = *peacock*, which opinion has been recently confirmed by Sir E. Tennent. The peacock (*Pavo cristatus*) is a well-known gallinaceous bird, remarkable for the splendid colors of its long tail-coverts or rump-feathers (not properly its tail, which is shorter than a turkey's). It is a native of the East Indies.—2. Heb. pl. *rĕnânim*. Ostrich 3.

Pearl (Heb. *gâbîsh*). The Hebrew word occurs, in this form, only in Job xxviii. 18, where the price of wisdom is contrasted with that of "CORAL" and "pearls" (so A. V.); and the same word, with the syllable *el* prefixed, is found in Ez. xiii. 11, 13, xxxviii. 22, with the Heb. pl. *abnêy* = *stones*, i. e. *stones of ice*, A. V. "hailstones." Gesenius, Fürst, Rosenmüller, and commentators generally, understand by the Heb. *gâbîsh*, not "pearls," but CRYSTAL, on account of its resemblance to ice. But "pearls" (Gr. *margaritês*, pl. *margaritai*) are frequently mentioned in the N. T. (Mat. xiii. 45, 46; 1 Tim. ii. 9; Rev. xvii. 4, xviii. 12, 16, xxi. 21). Pearls are formed inside the shells of various species of *Mollusca* by the deposit of the nacreous substance around some foreign body as a nucleus. They consist of carbonate of lime and animal matter, are hard and smooth, and have a peculiar bluish or silvery-white lustre. Pearls held the highest rank among precious stones in the ancient world, and for an obvious reason: their beauty is entirely due to nature, and is susceptible of no improvement from art (King). The "pearl of great price" is doubtless a fine specimen yielded by the pearl oyster (*Avicula margaritifera*), still found in abundance in the Persian Gulf, which has long been celebrated for its pearl fisheries. In Mat. vii. 6 "pearls" metaphorically = any thing of value. Crown; Ornaments, Personal; Rubies; Stones, Precious.



Pearl-Oyster (*Avicula margaritifera*).—(Fbn.)

Ped′a-hel (Heb. whom *God delivers*, Ges.), son of Ammihud, and prince of Naphtali; one of the twelve appointed to divide the land of Canaan (Num. xxxiv. 28).

Pe-dah′zur (fr. Heb. = whom *the rock* [i. e. God] *delivers*, Ges.), father of Gamaliel, the chief of Manasseh at the Exodus (Num. i. 10, ii. 20, vii. 54, 59, x. 23).

Pe-dai′ah [-da′yah] (Heb. whom *Jehovah delivers*, Ges.). **1.** Father of Zebudah, Jehoiakim's mother (2 K. xxiii. 36).—**2.** Brother of Salathiel, or Shealtiel, and father of ZERUBBABEL, who is usually called the "son of Shealtiel," being, as Lord A. C. Hervey conjectures, in reality his uncle's successor and heir, in consequence of the failure of issue in the direct line (1 Chr. iii. 17-19).—**3.** Son or descendant of Parosh, assisted Nehemiah in repairing the walls of Jerusalem (Neh. iii. 25).—**4.** Apparently a priest or Levite; one of those who stood on the left hand of Ezra when he read the Law to the people (viii. 4).—**5.** A Benjamite, ancestor of Sallu (xi. 7).—**6.** A Levite, one of the "treasurers" in Nehemiah's time (xiii. 13); = No. 4?—**7.** Father of Joel, prince of Manasseh in David's reign (1 Chr. xxvii. 20).

* **Ped′i-gree** = Genealogy (Num. i. 18, &c.).

* **Peel, to** (Heb. *mârat*). In Is. xviii. 2, 7, the A. V. has "a nation scattered and peeled," margin "outspread and polished." Gesenius (edited by Robinson, 1854) translates *a people drawn out and smooth*, i. e. tall and naked, sc. the Ethiopians. Prof. J. A. Alexander (*on Isaiah*) translates *a nation drawn and shorn*, and says the last word "is applied by some to the Egyptian and Ethiopian practice of shaving the head and beard, while others understand it as a figure for robbery and spoliation." The latter is the meaning here of the A. V. "peeled," i. e. stripped, plundered.—In Ez. xxix. 18 the A. V. has "every shoulder was peeled," i. e. had the skin worn off or rubbed off by carrying heavy burdens of earth for the banks or mounds raised during the long siege of Tyre (Fürst, Prof. Plumptre, &c.). Gesenius translates this, *every shoulder is made smooth* or *made bald*. Pilled.

Pe′kah (Heb. *open-eyed*, or = Pekahiah, Ges.), son of Remaliah; originally a captain of PEKAHIAH, king of Israel, murdered his master, seized the throne, and became the eighteenth sovereign of the northern kingdom. His native country was probably Gilead, as fifty Gileadites joined him in the conspiracy against Pekahiah (so Bishop Cotton). Under his predecessors Israel had been much weakened through the payment of enormous tribute to the Assyrians (see especially 2 K. xv. 20), and by internal wars and conspiracies. Pekah seems steadily to have applied himself to the restoration of its power. For this purpose he sought a foreign alliance, and fixed his mind on the plunder of the sister-kingdom of Judah. He must have made the treaty by which he proposed to share its spoil with Rezin, king of Damascus, when Jotham was still on the throne of Jerusalem (xv. 37); but its execution was long delayed, probably in consequence of that prince's righteous and vigorous administration (2 Chr. xxvii.). When, however, AHAZ succeeded to the crown of David, the allies no longer hesitated, and formed the siege of Jerusalem. The history of the war is found in 2 K. xvi. and 2 Chr. xxviii. It is famous as the occasion of the great prophecies in Is. vii.-ix. (ISAIAH.) Its chief result was the capture of the Jewish port of ELATH on the Red Sea; but the unnatural alliance with Damascus and Samaria was punished through the final overthrow of the ferocious confederates by TIGLATH-PILESER. The kingdom of Damascus was finally suppressed, and Rezin put to death, while Pekah was deprived of at least half his kingdom, including all the northern portion, with that E. of Jordan. Pekah himself, now an Assyrian vassal, was of course compelled to abstain from further attacks on Judah. HOSHEAH the son of Elah conspired against him, and put him to death. Pekah reigned twenty years, but his government was no improvement, morally and religiously, on that of his predecessors. ISRAEL, KINGDOM OF.

Pek-a-hi'ah (fr. Heb. = *Jehovah has opened his eyes*, Ges.), son and successor of MENAHEM, was the seventeenth king of the separate kingdom of Israel. After a reign of scarcely two years a conspiracy was organized against him by PEKAH, who, at the head of fifty Gileadites, attacked him in his palace, murdered him and his friends ARGOB and ARIEH, and seized the throne (so Bishop Cotton). ISRAEL, KINGDOM OF.

Pe'kod (Heb., see below), an appellative applied to the Chaldeans twice, viz. in Jer. l. 21, and Ez. xxiii. 23. Authorities are undecided as to the meaning of the term. It is apparently connected with the root *pâkad* = *to visit*, and in its secondary senses *to punish*, and *to appoint a ruler:* hence Pekod may be applied to Babylon in Jer. l. as significant of its impending punishment, as in the margin of the A.V. "visitation." But this sense will not suit the other passage, and hence Gesenius here assigns to it the meaning of *prefect*, officer. The LXX. treats it as the name of a district in Ezekiel, and as a verb (= *to avenge* or *punish*) in Jeremiah.

Pe-lai'ah [-la'yah], or **Pel-a-i'ah** (Heb. whom *Jehovah makes distinguished*, Ges.) **1.** Son of Elioenai, of the royal line of Judah (1 Chr. iii. 24).—**2.** One of the Levites who assisted Ezra in expounding the Law (Neh. viii. 7). He afterward sealed the covenant with Nehemiah (x. 10).

Pel-a-li'ah (fr. Heb. = whom *Jehovah judges*, Ges.), a priest, son of Amzi, and ancestor of Adaiah (Neh. xi. 12).

Pel-a-ti'ah (fr. Heb. = whom *Jehovah delivers*, Ges.). **1.** Son of Hananiah the son of Zerubbabel (1 Chr. iii. 21).—**2.** One of the captains of the Simeonites, who, in Hezekiah's reign, made an expedition to Mount Seir, and smote the Amalekites (iv. 42).—**3.** A chief or family who sealed the covenant with Nehemiah (Neh. x. 22).—**4.** Son of Benaiah; one of the princes of the people against whom Ezekiel was directed to utter the words of doom recorded in Ez. xi. 5-12. His sudden death appears in verse 13.

Pe'leg (Heb. *division*, *part*, Ges.; see below), son of EBER, and brother of JOKTAN (Gen. x. 25, xi. 16). The only incident connected with his history is the statement that "in his days was the earth divided"—an event which was embodied in his name. (CHRONOLOGY II.) This refers to a division of the family of Eber himself, the younger branch of whom (the Joktanids) migrated into Southern Arabia, while the elder remained in Mesopotamia. TONGUES, CONFUSION OF.

Pe'let (Heb. *deliverance*, Ges.). **1.** Son of Jahdai in the genealogy of Judah (1 Chr. ii. 47).—**2.** A Benjamite, son of AZMAVETH 3 (xii. 3).

Pe'leth (Heb. *swiftness*, Ges.). **1.** Father of On the Reubenite, who joined Dathan and Abiram in their rebellion (Num. xvi. 1).—**2.** Son of Jonathan and descendant of Jerahmeel (1 Chr. ii. 33).

Pel'e-thites (Heb. *pĕlĕthî* = *a public runner*, *courier;* with the article collectively *happĕlêthî* = *the public runners*, *couriers*, Ges.; according to Ewald, Fü., &c. = PHILISTINES; see below), mentioned only in the phrase rendered in the A. V. "the CHERETHITES and the Pelethites." These two collectives designate a force that was evidently David's body-guard. Their names have been supposed either to indicate their duties or to be Gentile nouns. Gesenius renders them "executioners and runners." On the other hand, the LXX. and Vulgate retain their names untranslated; and the Syriac and Targum of Jonathan translate them differently from the rendering above and from each other. The Egyptian monuments indicate (so Mr. R. S. Poole) that kings of the nineteenth and twentieth dynasties had in their service mercenaries of a nation called *Shayretana*, which Rameses III. conquered, under the name "*Shayretana* of the Sea." The name *Shayretana*, of which the first letter was also pronounced *Kh*, is almost letter for letter the same as the Hebrew Cherethim; and since the *Shayretana* were evidently cognate to the Philistines, their identity with the Cherithim cannot be doubted (compare 1 Sam. xxx. 14; Ez. xxv. 16; Zeph. ii. 5). The Egyptian *Shayretana* of the Sea are probably the Cretans. The Pelethites have not yet been similarly traced in Egyptian geography; but Mr. Poole supposes that both the Cherethites and Pelethites were of the Philistine stock.

Pe-li'as (L.) = BEDEIAH (1 Esd. ix. 34: compare Ezr. x. 35).

Pel'i-can, the A. V. translation of Heb. *kâath*. This is mentioned among the unclean birds (Lev. xi. 18; Deut. xiv. 17). The suppliant psalmist compares his condition to "a *kâath* in the wilderness" (Ps. cii. 6). As a mark of the desolation that was to come upon Edom, it is said that "the *kâath* and the bittern should possess it" (Is. xxxiv. 11). The same words are spoken of Nineveh (Zeph. ii. 14). In these two last places the A.V. has "CORMORANT" in the text, and "pelican" in the margin. The best authorities favor the pelican as the bird denoted by *kâath*. The Hebrew name, from a word meaning *to vomit*, doubtless refers to this bird's habit of pressing its under-mandible against its breast, to assist it in disgorging the contents of its capacious pouch for its young. This is probably the origin of the fable about the pelican feeding its young with its own blood, the red nails on the upper mandible completing the delusion. The common pelican of the Eastern continent (*Pelecanus Onocrotalus*) is a large web-footed water-fowl, able to swim and fly well, voracious and adroit in catching fish, of which its pouch will hold a considerable number. The common pelican and another (*Pelecanus crispus*) are often observed in Palestine, Egypt, &c. Mr. Houghton supposes the psalmist (Ps. cii. 6) refers to the pelican's general aspect as it sits in apparent melancholy mood, with its bill resting on its breast. The pelican, after filling its pouch with fish and mollusks, often retires inland, miles away from water, and consumes its supply.

Pelican (*Pelecanus Onocrotalus*).—(Fbn.)

Pel'o-nite (fr. Heb. = *one from* a place called *Palon*, otherwise unknown, Ges.; see below), **the.** Two of David's "valiant men," Helez and Ahijah, are called Pelonites (1 Chr. xi. 27, 36). From 1 Chr. xxvii. 10, it appears that the former was of the tribe of Ephraim, and "Pelonite" would therefore be an appellation from his place of birth or residence. In 2 Sam. xxiii. 26 Helez is called "the PALTITE," i. e. as Bertheau (*on* 1 *Chr.* xi.) conjectures, of Beth-palet, or Beth-phelet, in the south of Judah. But probably "Pelonite" is the correct reading. "Ahijah the Pelonite" appears in 2 Sam. xxiii. 34 as "Eliam the son of AHITHOPHEL the Gilonite, and Mr. Wright supposes the former a corruption of Ahithophel. Compare PALMONI.

* **Pe-lu'si-um** [-she-] (L.), a city of EGYPT (Ez. xxx. 15, margin); = SIN.

Pen. WRITING.

Pe-ni'el (Heb. *face of God*, Ges.), the name which Jacob gave to the place in which he had wrestled with God: "He called the name of the place Peniel, for I have seen God face to face" (Gen. xxxii. 30). In xxxii. 31, and other passages, the name is changed to PENUEL, which perhaps was the original form.

Pe-nin'nah (Heb. *coral*, Ges.), one of the two wives of ELKANAH (1 Sam. i. 2). HANNAH.

Pen'ny, Pen'ny-worth. In the A. V. "penny," either alone or in the compound "pennyworth," occurs as the rendering of the Greek *dênarion* = the Roman DENARIUS (Mat. xviii. 28, xx. 2, 9, 10, 13, xxii. 19; Mk. vi. 37, xii. 15, xiv. 5; Lk. vii. 41, x. 35, xx. 2, 4; Jn. vi. 7, xii. 5; Rev. vi. 6). The denarius was the chief Roman silver coin, from the beginning of the coinage of the city to the early part of the third century. It was at first ten times the *as* (FARTHING 2), afterward sixteen times. In the time of AUGUSTUS its weight was about sixty grains, and its value in United States silver money about fifteen cents. Nero reduced its weight to about fifty-two grains (so Mr. R. S. Poole). DRACHM; MONEY, II. 2; TIBERIUS; WAGES.

Pen'ta-teuch [1] (fr. Gr. adj. *pentateuchos* = *the five-fold*, sc. book; L. *Pentateuchus*), **the,** a name given to the five books commonly called the Five Books of MOSES, viz. GENESIS, EXODUS, LEVITICUS, NUMBERS, and DEUTERONOMY. The present Jews usually call the whole by the Hebrew name of *Tôrâh* = "the LAW," or *Tôrath Môsheh* = "the LAW OF MOSES." The Rabbinical title is "the five-fifths of the Law." The division of the whole work into five parts has by some writers been supposed to be original. Others, with more probability, think that the division was made by the Greek translators; for the titles of the several books are not of Hebrew but of Greek origin. The Hebrew names are merely taken from the first words of each book, and in the first instance only designated particular *sections* and not whole books. The MSS. of the Pentateuch form a single roll or volume, and are divided not into books, but into the larger and smaller sections called *Parshîyôth* and *Sĕdârîm*. (BIBLE.) For the several names and contents of the Five Books we refer to the articles on each Book, where questions affecting their integrity and genuineness are also discussed.—I. *Different opinions respecting the Authorship of the Pentateuch.* The unity of the work in its existing form is now generally recognized. It is not a mere collection of loose fragments carelessly put together at different times, but bears evident traces of design and purpose in its composition. Ewald, Knobel, Lengerke, &c., have maintained that the Book of Joshua constitutes an integral portion of this work; but this is an arbitrary assumption. (JOSHUA, BOOK OF.) One portion at least of the Pentateuch—Deut. xxxiv., which gives the account of Moses' death—was not written by him. So early as the second century we find the author of the Clementine Homilies calling in question the authenticity of the Mosaic writings. Aben Ezra († 1167), in his *Commentary* on Deut. i. 1, threw out some doubts as to the Mosaic authorship of certain passages, e. g. Gen. xii. 6, and Deut. iii. 10, 11, xxxi. 9. For centuries, however, the Pentateuch was generally received in the Church without question as written by Moses. Spinoza (*Tract. Theol.-Polit.*, published in 1679) maintained that the elders wrote down and communicated to the people the commands of Moses, and that later they were collected and assigned to suitable passages in Moses' life. He attributed the present form of the Pentateuch to Ezra. Other writers (Vitringa, Le Clerc, Richard Simon) suggested that Genesis was composed of written documents earlier than Moses' time. In 1753 there appeared at Brussels a work in French (*Conjectures respecting the Original Memoirs of which Moses appears to have availed himself in composing the Book of Genesis*), written by Astruc, Doctor and Professor of Medicine in the Royal College at Paris, and Court Physician to Louis XIV.

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[1] This article has been abridged and materially altered from the original article of Rev. J. J. S. Perowne.

He claimed that throughout Genesis, and as far as Ex. vi., traces were to be found of two original documents, each characterized by a distinct use of the names of GOD; the one by the name *Ělôhim*, and the other by the name JEHOVAH. Besides these two principal documents, he supposed Moses to have made use of ten others in the composition of the earlier part of his work. But this "documentary hypothesis," as it is called, was too conservative for some critics. Vater and A. T. Hartmann maintained that the Pentateuch consisted merely of a number of fragments loosely strung together without order or design. This has been called the "fragmentary hypothesis." Both of these have now been superseded in Germany by the "supplementary hypothesis," which has been adopted with various modifications by De Wette, Bleek, Stähelin, Tuch, Lengerke, Hupfeld, Knobel, Bunsen, Kurtz, Delitzsch, Schultz, Vaihinger, and others. They all alike recognize two documents in the Pentateuch. They suppose the narrative of the Elohist, the more ancient writer, to have been the foundation of the work, and that the Jehovist or later writer making use of this document, added to and commented upon it, sometimes transcribing portions of it intact, and sometimes incorporating the substance of it into his own work. (GENESIS.) But though thus agreeing in the main, they differ widely in the application of the theory. Thus, e. g., De Wette distinguishes between the Elohist and the Jehovist in the first four books, and attributes Deuteronomy to a different writer altogether. Stähelin, on the other hand, declares for the identity of the Deuteronomist and the Jehovist; and supposes the last to have written in the reign of Saul, and the Elohist in the time of the Judges. Hupfeld finds, in Genesis at least, traces of three authors, an earlier and a later Elohist, and the Jehovist, besides a final editor. Delitzsch recognizes two distinct documents as the basis of the Pentateuch, especially in its earlier portions; but he maintains that Deuteronomy is the work of Moses, to whom he also assigns the Book of the Covenant (Ex. xix.–xxiv.). The documents were written, in his view, soon after the occupation of Canaan, one perhaps by Eleazar the priest, the other perhaps by Joshua or one of the elders on whom Moses' spirit rested. Ewald distinguishes seven different authors in the great Book of Primitive History (comprising the Pentateuch and Joshua), besides the author of the Blessing of Moses in Deut. xxxiii., and three editors of the work. On the other side, however, stands an array of names scarcely less distinguished for learning, who maintain not only that there is a unity of design in the Pentateuch—which is granted by many of those before mentioned—but that this can only be explained on the supposition of a single author, who must have been Moses. This is the ground taken by Hengstenberg, Hävernick, Drechsler, Ranke, Welte, Keil, Prof. Douglas (in Fairbairn), Prof. Bartlett (in *B. S.*), &c.—II. *Testimony of the Pentateuch itself with regard to its authorship.* 1. We find on reference to Ex. xxiv. 3, 4, that "Moses came and told the people all the words of Jehovah and all the judgments," and subsequently "wrote down all the words of Jehovah." These were written on a roll called "the book of the covenant" (ver. 7), and "read in the audience of the people." These "words" and "judgments" were no doubt the Sinaitic legislation so far as it had been given, and which constituted in fact the covenant between Jehovah and the people. Upon the renewal of this covenant after the idolatry of the Israelites, Moses was again commanded by Jehovah to "write these words" (xxxiv. 27). "And," it is added, "he wrote upon the tables the words of the covenant, the ten commandments." Leaving Deuteronomy aside for the present, there are only two other passages in which mention is made of writing any part of the Law, viz. Ex. xvii. 14, where Moses is commanded to write the defeat of Amalek in a book (or rather in *the* book, one already in use for the purpose); and Num. xxxiii. 2, where we are informed that Moses wrote the journeyings of the children of Israel in the desert, and the various stations at which they encamped. It obviously does not follow from these statements that Moses wrote all the rest of the first four books which bear his name. Nor on the other hand does this specific testimony with regard to certain portions justify us in coming to an opposite conclusion. So far nothing can be determined positively one way or the other (so Mr. Perowne). In Deut. xxxi. 9–12 we are told that "Moses wrote this Law," and delivered it to the custody of the priests, with a command that it should be read before all the people at the end of every seven years, on the Feast of Tabernacles. In ver. 24 it is further said, that when "he had made an end of writing the words of this Law in a book till they were finished," he delivered it to the Levites to be placed in the side of the ark of the covenant of Jehovah, that it might be preserved as a witness against the people. Such a statement is no doubt decisive, but the question is, how far does it extend? Do the words "this Law" (compare Deut. xvii. 18, xxvii. 3, 8; Josh. viii. 32) comprise all the Mosaic legislation as contained in the last four books of the Pentateuch, or must they be confined only to Deuteronomy? Mr. Perowne, Dr. S. Davidson, &c., regard the latter as the only tenable view, and claim that the direct evidence from the Pentateuch itself is not sufficient to establish the Mosaic authorship of every portion of the Five Books. Certain parts of Exodus, Leviticus, and Numbers, and the whole of Deuteronomy to the end of ch. xxx., with the Song of Moses, ch. xxxii., are all that are expressly said to have been written by Moses. Prof. S. C. Bartlett (in *B. S.* xx. 813 ff.) argues that this testimony to the agency of Moses in the production of the Pentateuch cannot fairly be restricted to the portions thus indicated; for—(*a.*) The Pentateuch nowhere alludes to any other authorship than that of Moses. (*b.*) The definite ascription of certain portions of the narrative to him involves no denial in regard to the remainder (compare Jn. xix. 35, xxi. 20–24). (*c.*) The reasons for making a record in these instances were equally operative throughout. (*d.*) There are very distinct indications that these passages were but parts of a larger whole, composed by Moses (Ex. xvii. 14, xxiv. 4, 7; Deut. xvii. 18, 19, xxviii. 58, 61, xxix. 20, 21, 27, xxx. 10, xxxi. 9–11, 24, xviii. 2, compare Num. xviii. 20; Deut. xxiv. 8, 9, compare Lev. xiii., xiv., &c.; Ex. xxv. 16, 21, 22, xxxv. 1; Num. xxix. 40, xxx. 1, xxxvi. 13; Lev. xxvii. 34, &c.). "The book of the law" commonly in the O. T. (so Prof. Bartlett, &c.; in Ezra and Nehemiah, according to Mr. Perowne, &c.) = the Pentateuch. (*e.*) These portions of avowed Mosaic authorship include and fully indorse the main portions of the whole Pentateuch. From them can be gathered an outline of the whole narrative from the time of the dispersion of the nations, together with the leading features of the whole Law. The testimony of the volume thus makes Moses responsible for the main contents of the Pentateuch. 2. Is there any evidence to show that Moses did *not* write portions of the work which goes by his name? We have already referred to the last chapter of Deuteronomy, which gives an account of his death. Mr. Perowne regards it as improbable that Moses wrote the words in praise of himself in Ex. xi. 3, or those in Num. xii. 3 (MEEK 1), but just what we might expect from the friend and disciple who pronounced his eulogium after his death (Deut. xxxiv. 10). "With historical faithfulness and unaffected simplicity Moses makes these remarks about his own person; they are historical facts; and he relates them with the same objective impartiality with which Xenophon speaks of himself in the Anabasis, or Cesar in his Commentaries," says Kalisch (quoted by Prof. Bartlett) in respect to Ex. xi. 3. Jahn, Rosenmüller, Kurtz, &c., prefer to consider Num. xii. 3 added by a later hand; but Calvin, Hengstenberg, &c., regard this statement as made by Divine direction, as important in its connection, and as recorded by Moses like Ex. xi. 3. Compare also like words of commendation in Neh. xiii. 6 ff., especially ver. 14; Ps. vii. 8, xxvi. 1, xxxv. 13, 14; Dan. x. 2, 3, 11, 19; Jn. xiii. 23, xix. 26, xx. 2, xxi. 7, 20–24; 2 Cor. xi. 5–xii. 11; 1 Th. ii. 10, &c. 3. Other evidence, to a critical eye not a whit less convincing (so Mr. Perowne), points in the same direction. The Book of Genesis has indeed a unity of plan, a coherence of parts, a shapeliness and an order, which satisfy us that as it stands it is the creation of a single mind. But it bears also manifest traces of having been based upon an earlier work; and that earlier work itself seems to have had imbedded in it fragments of still more ancient documents. Such a theory does not in the least militate against the divine authority of the book. The history contained in Genesis could not have been narrated by Moses from personal knowledge; but whether he was taught by immediate divine suggestion, or was directed by the Holy Spirit to the use of earlier documents, is immaterial in reference to the INSPIRATION of the work. The question may therefore be safely discussed on critical grounds alone. The language of ch. i. 1–ii. 3 is totally unlike that of the section which follows, ii. 4–iii. 23. This last is not only distinguished by a peculiar use of the Divine names—for here and nowhere else in the whole Pentateuch, except Ex. ix. 30, have we the combination of the two, *Jehovah Elohim* (A. V. "the LORD God")—but also by a mode of expression peculiar to itself. It is also remarkable for preserving an account of the CREATION distinct from that contained in the first chapter. Fully admitting that there is no contradiction, the representation is so different that Mr. Perowne and others believe it far more natural to conclude that it was derived from some other, though not antagonistic source. Take another instance. Chapter xiv. is beyond all doubt (so Mr. Perowne, with Ewald, Bunsen, &c.) an ancient monument—papyrus-roll it may have been, or inscription on stone—which has been copied and transplanted in its original form into our present Book of Genesis. Archaic it is in its whole character: distinct too, again, from the rest of the book in its use of the name of God (Heb. *Él 'elyôn*, A. V. "the Most High God"). We believe, then (so Mr. Perowne), that at least these two portions of Genesis —ch. ii. 4–iii. 24, and ch. xiv.—are original documents, preserved, it may have been, like the genealogies, which are also a very prominent feature of the book, in the tents of the patriarchs, and made use of either by the Elohist or the Jehovist for his history.—We come now to a more ample examination of the question as to the distinctive use of the Divine names. Mr. Perowne believes, with Astruc, &c., that this early portion of the Pentateuch, extending from Gen. i. to Ex. vi., contains two original documents characterized by their separate use of the Divine names and by other peculiarities of style. Throughout this portion of the Pentateuch the name Jehovah prevails in some sections, and Elohim in others. There are a few sections (as the advocates of the document theories admit) where both names are employed indifferently; and there are sections of some length in which neither the one nor the other occurs. The style and idiom of the Jehovah sections, it is claimed, are not the same as the style and idiom of the Elohim sections. After Ex. vi. 2–vii. 7, the name Elohim almost ceases to be characteristic of whole sections; the only exceptions to this rule being Ex. xiii. 17–19 and xviii. If, as Hengstenberg and those who agree with him maintain, the use of the Divine names is to be accounted for throughout by a reference to their etymology—if the author uses the one when his design is to speak of God as the Creator and the Judge, and the other when his object is to set forth God as the Redeemer —then it still cannot but appear remarkable (so Mr. Perowne) that only up to a particular point do these names stamp separate sections of the narrative, whereas afterward all such distinctive criterion fails.[2] Still Mr. Perowne admits that this phenomenon of the distinct use of the Divine names would scarcely of itself prove the point, that there are two documents which form the groundwork of the existing Pentateuch; but he introduces other evidence pointing the same way, and claims that we find the same story told by the two writers, and their two accounts manifestly interwoven; and that certain favorite words and phrases distinguish the one writer from the other. (1.) In proof of the first, Mr. Perowne brings forward the history of Noah. He thus separates the two supposed documents, and arranges them in parallel columns:—

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[2] "The names (so Prof. Bartlett *in B. S.* xxi. 748 ff.) have different shades of meaning, which regulated their earlier, and to some degree their later use." (See the article JEHOVAH in this Dictionary.) "In describing the work of creation (Gen. i. 1–ii. 3) GOD is named by the more general term (*Elohim*). In setting forth His relation to man (Gen. ii.) He is designated by His more special name (Jehovah), and this is coupled with the former (A. V. 'LORD God') to identify the God of creation as the same who was afterward revealed to Israel." This compound name appears in Gen. iii. 1; but in the whole conversation with the serpent (iii. 1–5) only *Elohim* ("God") is used: "It would have been," says Kalisch, "a profanation to put the holy name of God in the tempter's mouth, or to pronounce it before his ears. The identity of JEHOVAH and *Elohim* having been once impressed, it was not necessary to repeat this composition, except on peculiar occasions." "It is ridiculous to assert," says Prof. Bartlett, "that there must be such peculiar exigencies *in every instance* as to require the one term preëminently, or that such a writer, intent on other thoughts, must always be pondering subtile shades of fitness in the selection of two terms, either of which is adequate. It is precisely as with the two principal names of the Saviour in the N. T. JESUS was the personal name, CHRIST the official. Now, in the first chapter of Matthew, we have the first three times, the second twice, both together twice, discriminately used. But are we to force this nice distinction through the whole N. T., or even any one writer of it? By no means. The narrators commonly use the personal name, even where the transactions were seemingly official. The epistolary (and later) writers commonly use the official name, even where the personal epithet would be in strictness more appropriate; and while frequently using the names, single and conjoined, with undoubted discrimination, they more commonly used them much alike." Compare also the mode in which "JACOB" and "ISRAEL" are used in the last chapters of Genesis to denote the same individual.

JEHOVAH.	ELOHIM.
Gen. vi. 5. And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jehovah, &c.	Gen. vi. 12. And Elohim saw the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth.
7. And Jehovah said, I will blot out man whom I have created from off the face of the ground.	13. And Elohim said to Noah, The end of all flesh is come before me, for the earth is filled with violence because of them, and behold I will destroy them with the earth.
vii. 1. And Jehovah said to Noah . . . . Thee have I seen righteous before me in this generation.	vi. 9. Noah a righteous man was perfect in his generation. With Elohim did Noah walk.
vii. 2. Of all cattle which is clean thou shalt take to thee by sevens, male and his female, and of all cattle which is not clean, two, male and his female.	vi. 19. And of every living thing of all flesh, two of all shalt thou bring into the ark to preserve alive with thee: male and female shall they be.
3. Also of fowl of the air by sevens, male and female, to preserve seed alive on the face of all the earth.	20. Of fowl after their kind, and of cattle after their kind, of everything that creepeth on the ground after his kind, two of all shall come unto thee that thou mayest preserve (them) alive.
vii. 4. For in yet seven days I will send rain upon the earth forty days and forty nights, and I will blot out all the substance which I have made from off the face of the ground.	vi. 17. And I, behold I do bring the flood, waters upon the earth, to destroy all flesh wherein is the breath of life, from under heaven, all that is in the earth shall perish.
vii. 5. And Noah did according to all that Jehovah commanded him.	vi. 22. And Noah did according to all that Elohim commanded him: so did he.

In the rest of the narrative of the Flood, Mr. Perowne traces the two documents thus—vii. 1, 6, on the Jehovah side, answer to vi. 18, vii. 11 on the Elohim side; vii. 7–9, 17, 23, to vii. 13–16, 18, 21, 22; viii. 21, 22, to ix. 8–11. (2.) Again, Mr. Perowne and many others claim that these duplicate narratives are characterized by peculiar modes of expression; and that generally, the Elohistic and Jehovistic sections have their own distinct and individual coloring. But Keil argues that these alleged characteristic words and phrases are either (*a.*) in some respect different, or (*b*) not used exclusively by either writer, or (*c.*) found only in one or two passages. Moreover, the alleged diversities in regard to ideas, expression, &c., are arrived at for the most part by an artificial separation, aided by the hypothesis of manifest interpolations and elaborations of the *Elohim* document by the supplementer or Jehovist. Dr. S. Davidson (*Introduction to O. T.* I. 58 ff.) cuts up Gen. xxviii. into four sections (1–9, 10–12, 13–16, 17–22), and assigns them to four different writers, viz. the Elohist, younger Elohist, redactor, younger Elohist; Vaihinger divides this chapter into five sections, assigning ver. 1–12, 16 *a*, 17–22, to the Elohist, and the remainder (13–15, 16 *b*) to the Jehovist. Davidson divides Gen. xxi. into thirteen sections, assigned to four writers; Vaihinger makes but two (or three) sections, and two writers only. In ch. xxxv. Davidson has fifteen sections and four writers; Vaihinger assigns the whole to one writer, or perhaps two; Knobel makes ten sections. In ch. xli. Davidson makes forty sections for his different writers; Knobel twenty sections; while Vaihinger assigns the whole of chs. xl.–xlv. to the Elohist. Verses and half-verses are summarily removed by the theorists from their connection, and arbitrarily assigned to another document, e. g. v. 29, vii. 16 *b*, xii. 4 *b*, &c. (See *B. S.* xxi. 743 ff.; Cassell's *Bible Dictionary*, art. Pentateuch.) Mr. Perowne concludes, from the arguments summarily stated and answered above, that, besides some smaller independent documents, two original historical works form the basis of the present Book of Genesis and of the earlier chapters of Exodus. That the Elohistic is the earlier of these he regards as established by Ex. vi. 2, 3 (JEHOVAH), as well as by the matter and style of the document itself. He supposes that both are in the main as old as the time of Moses. Whether Moses himself was the author of either of these works is a different question. But Prof. Douglas (in Fairbairn) claims that "there are gaps in the fundamental (Elohim) document which need to be filled up, and there are references in it to the so-called later or supplementary matter, which we therefore believe to be a composition as early as the other." In other words, neither of the supposed documents is complete without the other, and therefore the whole work cannot be a mere compilation from previously existing documents. 4. Mr. Perowne holds that certain references of time and place clearly prove that the work, *in its present form*, is later than the time of Moses. Thus he regards Gen. xii. 6 (comp. xiii. 7), "And the Canaanite was then in the land," as implying that the state of things was different in the time of the writer, and hence as written after the occupation of the land by the Israelites. But the passage may imply—not that the Canaanite was not in the land in the writer's time, which, understood absolutely, would make the writer live after Solomon and Ezra (1 K. ix. 20, 21; Ezr. ix. 1)—but that the tribe of Canaanites then dwelt at or near Sichem in the interior of the land, though afterward (Num. xiii. 29) by the sea and the Jordan —or that the Canaanites *already* dwelt there, having migrated from the south—or that they dwelt there then, though their land was to be possessed by Abraham's seed according to the promise in the next verse. And Gen. xiii. 7 may mention that "the Canaanite and the Perizzite dwelled then in the land," to account for either the insufficiency of pasturage, or the danger of strife between Lot's and Abram's herdsmen in the presence of such neighbors. The principal notices of time and place which have been alleged as bespeaking for the Pentateuch a later date are the following:—(*a.*) References of *time*. Ex. vi. 26, 27, need not be regarded as a later addition, for it obviously sums up the genealogical register given just before, and refers back to ver. 13. But Mr. Perowne and others think it more naturally reconcilable with some other authorship than that of Moses (comp. II. 2, above). Again, Ex. xvi. 33–36, though it must have been introduced after the rest of the book was written, may have been added by Moses himself, supposing him to have composed the rest of the book. Moses there directs Aaron to lay up the manna before Jehovah, and then we read: "As Jehovah commanded Moses, so Aaron laid it up before the Testimony" (i. e. the Ark) "to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna until they came unto the borders of the land of Canaan." Then follows the remark, "Now an omer is the tenth part of an ephah." It is clear, then (so Mr. Perowne), that this passage was written not only after the Ark was made, but after the Israelites had entered the Promised Land. The obvious intention of the writer is to tell when the manna *ceased* (comp. Josh. v. 12), not, as Hengstenberg contends, how long it *continued*. Still these passages are not absolutely irreconcilable with the Mosaic authorship of the book. Verse 35 may be a later gloss only, as Le Clerc and Rosenmüller believed. The difficulty is greater with a passage in Genesis. The genealogical table of Esau's family (ch. xxxvi.) can scarcely be regarded as a later interpolation. It does not interrupt the order and connection of the book; on the contrary, it is a most essential part of its structure; it is one of the ten "generations" or genealogical registers which form, so to speak, the backbone of the whole. Here the remark (ver. 31), "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel," is understood by many to imply that when written, kings had already begun to reign over Israel. Hengstenberg, Michaelis, Delitzsch, &c., explain this by reference to the prophecy just delivered (xxxv. 11; compare xvii. 5, 6, 16, and xxvii. 29, 40), promising a line of kings to descend from Jacob. Dr. S. Davidson (*Introduction to the O. T.*, 621) admits the probability of this explanation and of the consistency of the passage with the Mosaic authorship of Genesis. Mr. Perowne and others suppose this verse may have been inserted later from the genealogical table in 1 Chr. i. 43; and if so, it may have been introduced by Ezra in his revision of the Law.—Lev. xviii. 28,—"That the land spue not you out also, when ye defile it, as it spued out the nations that were before you," is also regarded as assuming the occupation of the Land of Canaan by the Israelites. The great difficulty connected with this passage, however, is that it is not a supplementary remark of the writer's, but that the words are the words of God directing Moses what he is to say to the children of Israel (ver. 1). But this difficulty is removed thus by Prof. Douglas (in Fairbairn), Prof. Bartlett, &c.: The phrase "as it spued out" here = *as it will have spued out*, for a verb in the same mode and tense is properly translated in Is. iv. 4 "shall have washed away," and both passages are anticipatory or prophetic from the mouth of God (comp. Lev. xviii. 24). The expression "to this day," or "unto this day" (Gen. xix. 37, 38, xxii. 14, xxvi. 33, &c.), does not necessarily imply a later time than that of Moses, for it may be used of one's lifetime (xlviii. 15) or a shorter period (Deut. xxix. 4, comp. 2; Josh. vi. 25). Deut. iii. 14 may be (so Prof. Bartlett, &c.) a parenthesis added by a later hand, as Ezra; but Prof. Douglas (in Fairbairn) argues the appropriateness of "unto this day" here, because of the great difficulty of changing the name of an entire district and of the probability of permanence if in the great revolution then taking place the name remained attached for the first few months to the new conquest. (*b.*) In several instances older *names of places* (so Mr. Perowne) give place to those which came later into use in Canaan. In Gen. xiv. 14, and in Deut. xxxiv. 1, occurs the name of the well-known city of Dan. (DAN 2.) In Josh. xiv. 15 (comp. xv. 13, 54) and Judg. i. 10 we are told that the name of HEBRON before the conquest of Canaan was Kirjath-arba. In Gen. xxiii. 2 this name again occurs, and the explanation is added (Mr. Perowne supposes by some one who wrote later than the occupation of Canaan) "the same is Hebron" (comp. xiii. 18). Keil, Hengstenberg, &c., regard Hebron as the original name, and Kirjath-arba as the name in the interval between Abraham and Moses, and Hebron as again current from Moses' time. Another instance is the occurrence of HORMAH in Num. xiv. 45, xxi. 1-3, compared with Judg. i. 17. Mr. Perowne claims that there is abundant evidence in the Pentateuch itself to show that, though the main bulk of it is Mosaic, certain detached portions of it are of later growth; but nothing can be more natural (in his view) than to suppose such later additions were made by Ezra and Nehemiah.—III. The evidence lying outside of the Pentateuch itself, which bears upon its authorship and the probable date of its composition, is of three kinds: first, direct mention of the work as already existing in the later books of the Bible; secondly, the existence of a book substantially the same as the present Pentateuch amongst the Samaritans; and, lastly, allusions less direct, such as historical references, quotations, and the like, which presuppose its existence. 1. We have direct evidence for the authorship of the Law in Josh. i. 7, 8, viii. 31, 34, xxiii. 6 (comp. xxiv. 26), in all which places Moses is said to have written it. The Book of Judges does not speak of the Book of the Law. No direct mention of it occurs in the Books of Samuel. The first mention of the Law of Moses after the establishment of the monarchy is in David's charge to his son Solomon, on his deathbed (1 K. ii. 3). The allusion seems to be to parts of Deuteronomy, and therefore favors the Mosaic authorship of that book (comp. viii. 9, 53). In 2 K. xi. 12, "the testimony" is put into the hands of Joash at his coronation. This must have been a book containing either the whole of the Mosaic Law, or at least the Book of Deuteronomy. In the Books of Chronicles far more frequent mention is made of "the Law of Jehovah," or "the book of the Law of Moses"—a fact which may be accounted for partly by the priestly character of those books (comp. 1 Chr. xvi. 40, xxii. 12, 13; 2 Chr. xii. 1, xiv. 4, xv. 3, xvii. 9, xxv. 4, xxxi. 3, 4, 21, xxxiii. 8, xxxiv. 14, xxxv. 26). In Ezra and Nehemiah mention is several times made of the Law of Moses (Ezr. iii. 2, vi. 18, vii. 6; Neh. i. 7 ff., viii. 1 ff., ix. 3, 14, xiii. 1-3), and here there can be doubt that our present Pentateuch is meant; for we have no reason to suppose that any later revision of it took place. At this time, then, the existing Pentateuch was regarded as the work of Moses. The Books of Chronicles, though undoubtedly based upon ancient records, are probably in their present form as late as the time of Ezra. Hence it might be supposed that if the reference is to the present Pentateuch in Ezra, the present Pentateuch must also be referred to in Chronicles. But this does not follow (so Mr. Perowne). The Book of Ezra speaks of the Law as it existed in the time of the writer; the Books of Chronicles speak of it as it existed long before. Hence the author of the latter (who may have been Ezra), in making mention of the Law of Moses, refers of course to that recension of it (*substantially*, no doubt, the same book) which existed at the particular periods over which his history travels. In Dan. ix. 11, 13, the Law of Moses is mentioned; and here again a book differing in nothing from our present Pentateuch is probably meant. In the Prophets and in the Psalms, though there are many allusions to the Law, evidently as a written document, there are none as to its authorship. But the evidence from the historical books of the O. T. is unquestionably strong, (1.) in favor of an early existence of the main body of the Pentateuch, particularly of Genesis and the legal portions of the remaining books, (2.) as showing a universal belief among the Jews that the work was written by Moses. This ascription to Moses of the Pentateuch in its present form is likewise sanctioned by the Lord Jesus Christ and the writers of the N. T. "Moses" is spoken of as the beginning of "the Scriptures" (Lk. xxiv. 27). Moses "wrote" and left "writings" concerning Christ (Jn. i. 45, v. 46, 47). "Moses and the prophets" are referred to alike as portions of the Scriptures (Lk. xvi. 29, 31, xxiv. 27; Acts xxvi. 22); in other passages, "the Law and the prophets" (Mat. vii. 12, xxii. 40; Lk. xvi. 16; Acts xxiv. 14; Rom. iii. 21, &c.), or "the law of Moses and the prophets" (Acts xxviii. 23). The threefold division of the Jewish Scriptures—"the Law of Moses—the Prophets—the Psalms"—is mentioned by our Saviour (Lk. xxiv. 44), "the law of Moses" here and elsewhere in the N. T. unquestionably denoting the present Pentateuch (comp. Acts xv. 21; 2 Cor. iii. 15). (Bible, III. 1.) Jesus Christ and His apostles did not err in their testimony on this subject through ignorance or in accommodation to Jewish prejudices, or "the traditions of the elders." They bore witness to the truth and to the truth only (Jn. xviii. 37). The Scriptures ascribe the Pentateuch or "the Law" to Moses (i. 17). 2. Conclusive proof of the early composition of the Pentateuch, it has been argued, exists in the fact that the Samaritans had their own copies of it, not differing very materially from those possessed by the Jews, except in a few passages which had probably been purposely tampered with and altered, e. g. Ex. xii. 40 and Deut. xxvii. 4. The Samaritans, it is said, must have derived their Book of the Law from the Ten Tribes, whose land they occupied; but the Ten Tribes would not accept religious books from the Two; hence the Pentateuch must have existed in its present form before the separation of Israel from Judah. If this point could be satisfactorily established, we should have a limit of time in one direction for the composition of the Pentateuch. It could not have been later than the times of the earliest kings. It must have been earlier than the reign of Solomon, and indeed than that of Saul. History leaves us altogether in doubt as to the time at which the Pentateuch was received by the Samaritans. Copies of it *might* have been left in the northern kingdom after Shalmaneser's invasion, though this is hardly probable; or they might have been introduced thither during the religious reforms of Hezekiah or Josiah. But the Samaritan Pentateuch agrees so remarkably with the existing Hebrew Pentateuch, and that too in those passages which are (in the view of Mr. Perowne and others) interpolations and corrections as late as the time of Ezra, that we must look for some other period to which to refer the adoption of the Books of Moses by the Samaritans. This we find after the Babylonish exile, at the institution of the rival worship on Gerizim. Till the return from Babylon there is no evidence that the Samaritans regarded the Jews with any extraordinary dislike or hostility. But the manifest distrust and suspicion with which Nehemiah met their advances when he was rebuilding the walls of Jerusalem, provoked their wrath. From this time forward they were declared and open enemies. A full discussion of this question would be out of place here. We incline (so Mr. Perowne) to the view of Prideaux, that the Samaritan Pentateuch was in fact a transcript of Ezra's revised copy. The same view is virtually adopted by Gesenius. 3. We are now to consider evidence of a more indirect kind, which bears not so much on the Mosaic authorship as on the early existence of the work as a whole. This last circumstance, however, if satisfactorily made out, is, indirectly at least, an argument that Moses wrote the Pentateuch.[3] Hengstenberg has tried to show that all the later books, by their allusions and quotations, presuppose the existence of the Books of the Law. He traces, moreover, the influence of the Law upon the whole life, civil and religious, of the nation after their settlement in the land of Canaan. Now, beyond all doubt, there are numerous most striking references, both in the Prophets and in the Books of Kings, to passages which are found in our present Pentateuch. It is established in the most convincing manner that the legal portions of the Pentateuch already existed in writing before the separation of the two kingdoms. Even as regards the historical portions, there are often in the later books almost verbal coincidences of expression, which render it more than probable that these also existed in writing. Compare from Joel the following passages:—ii. 2 with Ex. x. 14; ii. 3 with Gen. ii. 8, 9 (compare xiii. 10); ii. 17 with Num. xiv. 13; ii. 20 with Ex. x. 19; iii. 1 (ii. 28, A. V.) with Gen. vi. 12; ii. 13 with Ex. xxxiv. 6; iv. (iii.) 18 with Num. xxv. 1. Again, from Amos:—ii. 2 with Num. xxi. 28; ii. 7 with Ex. xxiii. 6 and Lev. xx. 3; ii. 8 with Ex. xxii. 25, &c.; ii. 9 with Num. xiii. 32, &c.; iii. 7 with Gen. xviii. 17; iv. 4 with Lev. xxiv. 3 and Deut. xiv. 28, xxvi. 12; v. 12 with Num. xxxv. 31 (compare Ex. xxiii. 6 and Am. ii. 7); v. 17 with Ex. xii. 12; v. 21, &c. with Num. xxix. 35 and Lev. xxiii. 36; vi. 1 with Num. i. 17; vi. 6 with Gen. xxxvii. 25?; vi. 8 with Lev. xxvi. 19; vi. 14 with Num. xxxiv. 8; viii. 6 with Ex. xxi. 2 and Lev. xxv. 39; ix. 13 with Lev. xxvi. 3-5 (compare Ex. iii. 8). Again, from Hosea:—i. 2 with Lev. xx. 5-7; ii. 1 (i. 10) with Gen. xxii. 17, xxxii. 12; ii. 2 (i. 11) with Ex. i. 10; iii. 2 with Ex. xxi. 32; iv. 8 with Lev. vi. 17, &c., and vii. 1, &c.; iv. 10 with Lev. xxvi. 26; iv. 17 with Ex. xxxii. 9, 10; v. 6 with Ex. x. 9; vi. 2 with Gen. xvii. 18; vii. 8 with Ex. xxxiv. 12-16; xii. 6 (A. V. 5) with Ex. iii. 15; xii. 10 (9) with Lev. xxiii. 43; xii. 15 (14) with Gen.

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[3] An argument for the antiquity and genuineness of the Pentateuch was elaborated by the late Dr. Jahn in an essay on its language and style written just before his death in 1816. After leaving out of the account most of the words which occur only once in the Hebrew Bible as well as those which, from the nature of the case, must be found either in the Pentateuch only, or in the later books only, he enumerated about 400 words and phrases peculiar to the Pentateuch or but very seldom employed elsewhere, and about 400 words and phrases in the later books which either do not occur at all, or but very rarely, in the Pentateuch. Jahn's list, as Hengstenberg remarks, requires a revision, as Hebrew learning has made great progress since his time. "Yet after all allowances are made, the greater portion of the words in his enumeration are perfectly in point. Not a few words and phrases to which he makes no allusion might swell the number" (so Prof. B. B. Edwards, *in B. S.*, ii. 388 f.). Other arguments may be drawn from the progressiveness of the legislation as recorded in the Pentateuch and of Divine revelation as a whole. The Pentateuch contains statutes suited to the case of the Israelites in the Wilderness and prospective changes or modifications of these for them in Canaan (e. g. Num. v. 1-4, xv. 1-31; Deut. vii. 1-5, xii.). It provides legislation for cases as they arise (e. g. Num. ix. 6 ff., xv. 32 ff., xxvii. 1-11, xxxvi. 1-12); but there is no growth of law and of legislation after the time of Moses. On the other hand, there is progress in Divine revelation from Genesis to Malachi. The author of the Pentateuch does not teach the Immortality of the soul (Law of Moses, II. c., p. 537) with the clearness of David (Ps. xvi. 11, &c.; compare Ex. iii. 6 and Mat. xxii. 32, &c.), or the particulars respecting the Messiah as these appear in the Psalms and the Prophets (Ps. ii., xlv., lxxii.; Is. xl., liii. &c.; compare Gen. iii. 15, xii. 1-3, &c.), which is unaccountable on the supposition that the Pentateuch was composed in their time. (See Horne's *Introduction*, edited by Ayre, ii. 605 ff., and Ayre's *Treasury of Bible Knowledge*, article Pentateuch.)

ix. 5. From 1 Kings:—xx. 42 with Lev. xxvii. 29; xxi. 3 with Lev. xxv. 23 and Num. xxxvi. 8; xxi. 10 with Num. xxxv. 30 (compare Deut. xvii. 6, 7, xix. 15); xxii. 17 with Num. xxvii. 16, 17. From 2 Kings:—iii. 20 with Ex. xxix. 38, &c.; iv. 1 with Lev. xxv. 39, &c.; v. 27 with Ex. iv. 6 and Num. xii. 10; vi. 18 with Gen. xix. 11; vi. 28 with Lev. xxvi. 29; vii. 2, 19 with Gen. vii. 11; vii. 3 with Lev. xiii. 46 (compare Num. v. 3).[4] But now, if, as appears from the examination of all the extant Jewish literature, the Pentateuch existed as a canonical book; if, moreover, it was a book so well known that its words had become household words among the people; and if the prophets could appeal to it as a recognized and well-known document —how are we to explain the surprise and alarm in the mind of Josiah (2 Chr. xxxiv. 14 ff.), betraying as it does such utter ignorance of the Book of the Law, and of the severity of its threatenings—except on the supposition that, as a written document, it had well-nigh perished? This must have been the case (so Mr. Perowne), and it is not so extraordinary a fact perhaps as it appears at first sight. It is true that in the reign of Jehoshaphat pains had been taken to make the nation at large acquainted with the Law; but that was 300 years before; and in such an interval great changes must have taken place. It is true that in the reign of Ahaz the prophet Isaiah directed the people to turn "to the Law and to the Testimony" (Is. viii. 20); and Hezekiah, who succeeded Ahaz, had no doubt reigned in the spirit of the prophet's advice. But the next monarch (Manasseh) was guilty of outrageous wickedness, and filled Jerusalem with idols. How great a desolation might one wicked prince effect, especially during a lengthened reign! To this we must add, that at no time, in all probability, were there many copies of the Law existing in writing. It was probably then the custom, as it still is in the East, to trust largely to the memory for its transmission. The ritual would easily be perpetuated by the mere force of observance, though much of it, doubtless, became perverted, and some part of it perhaps obsolete, through the neglect of the priests. The command of Moses, which laid upon the king the obligation of making a copy of the Law for himself, had of course long been disregarded. Here and there perhaps only some prophet or righteous man possessed a copy of the sacred book. The bulk of the nation were without it. The oral transmission of the Law and the living witness of the prophets had superseded the written document, till at last it had become so scarce as to be almost unknown (so Mr. Perowne; but see Education). On carefully weighing all the evidence hitherto adduced, Mr. Perowne concludes that we can hardly question, without a literary skepticism, which would be most unreasonable, that the Pentateuch is to a very considerable extent as early as the time of Moses, though it may have undergone many later revisions and corrections, the last of these being certainly as late as the time of Ezra. He supposes that the first *composition* of the Pentateuch as a whole could not have taken place till after the Israelites entered Canaan, but that Joshua and the elders associated with him provided for its formal arrangement, custody, and transmission, while the whole work did not assume its present shape till its revision was undertaken by Ezra after the Babylonish captivity. But evidence, both internal and external,—from the Pentateuch itself and from the other Scriptures, both of the O. and N. T., from its full correspondence with the known history and peculiarities of the Hebrew nation, from its universal reception as the work of Moses by Jews and Christians, Samaritans and heathens, from the most ancient times, from the utter unsatisfactoriness of any other theory of its origin, and the manifold and irreconcilable differences and inconsistencies of those who dispute its Mosaic authorship,—sustains the view that the Pentateuch as a whole was written by Moses or under his direction, and is a part of the inspired word of God. Says Prof. G. C. M. Douglas (in Fairbairn, article Pentateuch), "A person may hold the common opinion that Moses wrote the Pentateuch, and yet along with this may also hold (rightly or wrongly) that there are elements in it which are not from the hand of Moses, but which have come to be incorporated with it by accidents to which all very ancient books are liable." (For further information, see the articles on the several books; also Abraham; Adultery; Aholibamah; Amram 1; Anah; Argob; Army; Assyria; Bashemath; Beer-sheba; Bethel 1; Bible; Blood, Avenger of; Canaan 1; Canon; Census; Chronology; City of Refuge; Congregation; Creation; Day; Divorce; Earth; Egypt; Elder; Esau; Exodus, the; Festivals; Firmament; Genealogy; God; Goshen; Ham; Havoth-jair; Heaven; Hebrew; Hobab; Inspiration; Isaac; Jacob 1; Japheth; Jehovah; Jethro; Joseph 1; Korah 4; Law of Moses; Levites; Man; Marriage; Miracles; Noah; Old Testament; Passover; Patriarch; Priest; Prophet; Sabbath; Sacrifice; Sea, the Salt; Shem; Slave; Sodom; Tabernacle; Tithes; Tongues, Confusion of; Wilderness of the Wandering; Writing, &c.)—IV. It is of importance to consider separately the question in regard to Deuteronomy. All modern critics allow that the Book of the Covenant in Exodus, perhaps a great part of Leviticus, and some part of Numbers were written by Israel's greatest leader and prophet. But Deuteronomy, it is alleged, is in style and purpose so utterly unlike the genuine writings of Moses, that it is quite impossible to believe that he is the author. But how, then, set aside the express testimony of the book itself? How explain the fact that Moses is there said to have written all the words of this Law, to have consigned it to the custody of the priests, and to have charged the Levites sedulously to preserve it by the side of the Ark? Only by the bold assertion that the fiction was invented by a later writer, who chose to personate the great Lawgiver in order to give the more color of consistency to his work! But, besides the fact that Deuteronomy claims to have been written by Moses, other evidence establishes the great antiquity of the book. 1. It is remarkable for its allusions to Egypt, which are just what would be expected supposing Moses to have been the author. In Deut. xx. 5 there is an allusion to Egyptian regulations in time of war; in xxv. 2 to the Egyptian bastinado; in xi. 10 to the Egyptian mode of irrigation. Again, among the curses threatened are the sicknesses of Egypt, xxviii. 60 (compare vii. 15). According to xxviii. 68, Egypt is the type of all the oppressors of Israel. The remembrance of Egyptian bondage is used as a motive in enforcing the obligations of the Book (v. 15, xxiv.

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[4] Says Prof. B. B. Edwards (*in B. S.* ii. 393). "In four of the earlier prophets, Isaiah (i.-xxxix.), Micah, Hosea, and Amos, there are more than 800 traces of the existence of the Pentateuch in its present form." (See Tuch's *Commentary on Genesis.*)

18, 22; compare Lev. xix. 34). Lastly, references to the sojourning in Egypt are numerous (Deut. vi. 21–23; vii. 8, 18, xi. 3, xvii. 16). The phraseology of the book, and the archaisms found in it, stamp it as of the same age with the rest of the Pentateuch. 2. A fondness for the use of figures is another peculiarity of Deuteronomy (xxix. 17, 18, xxviii. 13, 44, i. 31, 44, viii. 5, xxviii. 29, 49). The results are most surprising when we compare Deuteronomy with the Book of the Covenant (Ex. xix.–xxiv.) on the one hand, and with Ps. xc. (which is said to be Mosaic) on the other. (Compare Ex. xxiv. 17 with Deut. iv. 24, ix. 3; Ex. xix. 4 with Deut. xxxii. 11; Ps. xc. 17 with Deut. ii. 7, xiv. 29, xvi. 15, &c.) In addition to all these peculiarities which are arguments for the Mosaic authorship of the Book, we have here, too, the evidence strong and clear of post-Mosaic times and writings. The attempt, by a wrong interpretation of 2 K. xxii. and 2 Chr. xxxiv. to bring down Deuteronomy as low as the time of Manasseh, fails utterly. A century earlier the Jewish prophets borrow their words and their thoughts from Deuteronomy (e. g. Am. ii. 9, iv. 11, ix. 7; Hos. iv. 13, viii. 12, 13, xi. 3, xiii. 6; Is. i. 2; Mic. vi. 4, 8, 13–16). Since, then, not only Jeremiah and Ezekiel, but Amos and Hosea, Isaiah and Micah, speak in the words of Deuteronomy as well as in words borrowed from other portions of the Pentateuch, we see at once how untenable is the theory of those who, like Ewald, maintain that Deuteronomy was composed during the reign of Manasseh, or, as Vaihinger does, during that of Hezekiah. But, in truth, the Book speaks for itself. No imitator could have written in such a strain. We scarcely need the express testimony of the work to its own authorship. But, having it, we find (so Mr. Perowne) all the internal evidence conspiring to show that it came from Moses, excepting the concluding part. It is not probable that it was written before the three preceding books, because the legislation in Exodus and Leviticus, as being the more formal, is manifestly the earlier, whilst Deuteronomy is the spiritual interpretation and application of the Law. But the letter is always before the spirit; the thing before its interpretation.

Pen'te-cost (fr. Gr. *pentêcostê* = the *fiftieth* sc. day from the second day of the feast of unleavened bread or the Passover) (Acts ii. 1, xx. 16; 1 Cor. xvi. 8), also called "the feast of harvest, the first-fruits of thy labors" (Ex. xxiii. 16); "the feast of weeks" (xxxiv. 22; Deut. xvi. 10); "the day of the first-fruits" (Num. xxviii. 26, compare Lev. xxiii. 17); the second of the great FESTIVALS of the Hebrews. It fell in due course on the sixth day of Sivan, and its rites, according to the Law, were restricted to a single day. The most important passages in the O. T. relating to it are, Ex. xxiii. 16, Lev. xxiii. 15–22, Num. xxviii. 26–31, Deut. xvi. 9–12.—I. The time of the festival was calculated from the second day of the PASSOVER, the sixteenth of Nisan. The Law prescribes that a reckoning should be kept from "the morrow after the Sabbath"[1] to the morrow after the completion of the seventh week, which would of course be the fiftieth day (Lev. xxiii. 11, 15, 16; Deut. xvi. 9). The fifty days formally included the period of grain-harvest, commencing with the offering of the first sheaf of the barley-harvest in the Passover, and ending with that of the two first loaves which were made from the wheat-harvest, at this festival. The offering of these two loaves was the distinguishing rite of the day of Pentecost. They were to be leavened. Each loaf was to contain the tenth of an ephah (i. e. about 3½ quarts) of the finest wheat-flour of the new crop (Lev. xxiii. 17). The flour was to be the produce of the land. The loaves, with a peace-offering of two lambs of the first year, were to be waved before the Lord and given to the priests. At the same time a special sacrifice was to be made of seven lambs of the first year, one young bullock, and two rams, as a burnt-offering (accompanied by the proper meat and drink-offerings), and a kid for a sin-offering (xxiii. 18, 19). Besides these offerings, if we adopt the interpretation of the Rabbinical writers, an addition was made to the daily sacrifice of two bullocks, one ram, and seven lambs, as a burnt-offering (Num. xxviii. 27). At this, as well as the other festivals, a free-will-offering was to be made by each person who came to the sanctuary, according to his circumstances (Deut. xvi. 10). It would seem that its festive character partook of a more free and hospitable liberality than that of the Passover, which was rather of the kind which belongs to the mere family-gathering. In this respect it resembled the Feast of Tabernacles. The Levite, the stranger, the fatherless, and the widow, were to be brought within its influence (xvi. 11, 14). The mention of the gleanings to be left in the fields at harvest for "the poor and the stranger," in connection with Pentecost, may perhaps have a bearing on the liberality which belonged to the festival (Lev. xxiii. 22). At Pentecost (as at the Passover) the people were to be reminded of their bondage in Egypt, and they were especially admonished of their obligation to keep the divine Law (Deut. xvi. 12).—II. Of the information from Jewish writers respecting the observance of Pentecost, the following particulars appear worthy of notice: The flour for the loaves was sifted with peculiar care twelve times over. They were made either the day before, or, in the event of a Sabbath preceding the day of Pentecost, two days before the occasion. Each loaf was seven palms long, four broad, and four fingers high. The two lambs for a peace-offering were to be waved by the priest, before they were slaughtered, along with the loaves, and afterward the loaves were waved a second time along with the shoulders of the lambs. One loaf was given to the high-priest, and the other to the ordinary priests who officiated. The bread was eaten that same night in the Temple, and no fragment of it was suffered to remain till the morning. Although, according to the Law, the observance of Pentecost lasted but a single day, the Jews in foreign countries, since the Captivity, have prolonged it to two days. (FIRST-FRUITS.)—III. Doubts have been cast on the common interpretation of Acts ii. 1, according to which the Holy Ghost was given to the apostles on the day of Pentecost. Lightfoot contends that the passage means, *when the day of Pentecost had passed*. He supposes that Pentecost fell that year on the Sabbath, and that the disciples on the ensuing Lord's day "were all with one accord in one place;" but Neander maintains the common interpretation The question on what day of the week this Pentecost fell, must of course be determined by the mode in which the doubt is solved regarding the day on which the Last Supper was eaten. (PASSOVER III.) If it was the legal paschal supper, on the fourteenth of Nisan, and the Sabbath during which our Lord lay in the grave was the day of the omer, Pentecost must have followed on the Sabbath. But if the Supper was eaten on the thirteenth, and He was crucified on the fourteenth, the Sunday of the Resurrection must have been the day of the omer, and Pentecost must have occurred on the first day of the week.—IV. There is no clear notice in the Scriptures of any historical significance belonging to Pentecost. But most of the Jews of later times have regarded the day as the commemoration of the giving of the Law on Mount Sinai (Ex. xix., xx.).—V. If the feast of Pentecost stood without an organic connection with any other rites, we should have no certain warrant in the O. T. for regarding it as more than the divinely appointed solemn thanksgiving for the yearly supply of the most useful sort of food. But it was, as we have seen, essentially linked on to the Passover, that festival which, above all others, expressed the fact of a race chosen and separated from other nations. It was not an insulated day. It stood as the culminating point of the Pentecostal season, the interval between the Passover and Pentecost being evidently regarded as a religious season (so Mr. Clark, original author of this article). If the offering of the omer (PASSOVER, II. 3, *g*) was a supplication for the Divine blessing on the harvest which was just commencing, and the offering of the two loaves was a thanksgiving for its completion, each rite was brought into a higher significance in consequence of the omer forming an integral part of the Passover.

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[1] It has been generally held that the "Sabbath" here = the first day of holy convocation of the Passover, the fifteenth of Nisan, mentioned Lev. xxiii. 7 (compare 24, 32, 39). Some have made the "Sabbath" here = the seventh day of the week, or *the Sabbath of creation*, as the Jewish writers have called it; and thus the day of Pentecost would always fall on the first day of the week. But Bähr proves from Josh. v. 11 and Lev. xxiii. 14 that the omer was offered on the sixteenth Nisan. (PASSOVER, II. 3 *g*.)

Pe-nu'el (Heb. = PENIEL), the usual, and possibly the original, form of the name of a place which first appears as PENIEL (Gen. xxxii. 30, 31). From this narrative it is evident that it lay somewhere between the JABBOK and SUCCOTH 1 (compare xxxii. 22 with xxxiii. 17, and Judg. viii. 5, 8). GIDEON destroyed the tower of Penuel and slew the men of the city (Judg. viii. 8, 9, 17): Jeroboam rebuilt or fortified Penuel (1 K. xii. 25). Its site is unknown.

* **Pe-nu'el** (see above). **1.** In the genealogies of Judah "the father (or founder) of GEDOR" (1 Chr. iv. 4).—**2.** A Benjamite chief who dwelt at Jerusalem; son of Shashak (viii. 25).

Pe'or (Heb. *opening*, *cleft*, Ges.). **1.** A mountain in Moab, to the top of which the Prophet BALAAM was conducted by Balak for his final conjurations (Num. xxiii. 28 only). Peor—or, more accurately, "the Peor"—was "facing JESHIMON." The same is said of PISGAH. In the *Onomasticon* it is stated to be above the town of Libias (the ancient BETH-ARAM), and opposite Jericho.—**2.** In four passages (Num. xxv. 18 twice, xxxi. 16; Josh. xxii. 17) Peor is a contraction for BAAL-PEOR.

Per'a-zim (Heb. *breaches*, *defeats*, Ges.), **Mount.** A name which occurs in Is. xxviii. 21 only—unless the place which it designates = the BAAL-PERAZIM mentioned as the scene of one of David's victories over the Philistines. The commentators almost unanimously take the reference to be to David's victories above alluded to, at Baal-perazim, and Gibeon (Gesenius, Strachey); or to the former of these on the one hand, and Joshua's slaughter of the Canaanites at Gibeon and Beth-horon on the other (Eichhorn, Rosenmüller, Michaelis).

* **Per-di'tion** [-dish'un]. DAMNATION 1.—*Son of perdition* = *one doomed to perdition*, Rbn. *N. T. Lex.* ANTICHRIST; JUDAS ISCARIOT.

* **Pe'res** (Chal.) (Dan. v. 28). MENE, &c.

Pe'resh (Heb. *dung*, Ges.), son of Machir by his wife Maachah (1 Chr. vii. 16).

Pe'rez (fr. Heb.) = PHAREZ, the son of Judah. The "children of Perez" appear to have been a family of importance for many centuries (1 Chr. xxvii. 3; Neh. xi. 4, 6).

Pe'rez-uz'za (1 Chr. xiii. 11); and

Pe'rez-uz'zah (2 Sam. vi. 8) (both fr. Heb. = "the breach of Uzza" or "of Uzzah," A. V. margin; *defeat of Uzzah*, Ges.; *Uzzah's breaking*, Mr. Grove), the title which David conferred on NACHON'S THRESHING-FLOOR (CHIDON), in commemoration of the sudden death of UZZAH. The situation of the spot is not known.

* **Per'fect** (fr. L.), the A. V. translation of various Hebrew, Chaldee, and Greek words, the principal of which are—1. Heb. *câlîl* (Ez. xvi. 14, xxvii. 3, xxviii. 12), once translated "perfection" (Lam. ii. 15), "all" (Ex. xxviii. 31, xxxix. 22), "wholly" (Lev. vi. 22, 23 [Heb. 15, 16]; Num. iv. 6; 1 Sam. vii. 9), "utterly" (Is. ii. 18), &c. Of kindred words, the verb *câlal* is translated "to perfect" (Ez. xxvii. 4), "to make perfect" (11); the plural noun *michlôth* (2 Chr. iv. 21 only) is translated "perfect," margin "perfections of;" and *michlâl* (Ps. l. 2 only) is "perfection."—2. Heb. *shâlêm* (Deut. xxv. 15 twice; 1 K. viii. 61, xi. 4, xv. 3, 14; 2 K. xx. 3; 1 Chr. xii. 38, xxviii. 9, xxix. 9, 19; 2 Chr. xv. 17, xvi. 9, xix. 9, xxv. 2; Prov. xi. 1 margin; Is. xxxviii. 3), also translated "perfected" (2 Chr. viii. 16), "made ready" (1 K. vi. 7), "whole" (Deut. xxvii. 6; Josh. viii. 31; Am. i. 6, 9), "full" (Gen. xv. 16; Ru. ii. 12), "just" (Prov. xi. 1), "peaceable" (Gen. xxxiv. 21), "quiet" (Nah. i. 12, margin "at peace"). Of kindred words *shâlôm* is usu ally translated "PEACE," and *shelem* "PEACE-OFFERING."—3. Heb. noun *tachlîth* once (Ps. cxxxix. 22), twice "perfection" (Job xi. 7, xxviii. 3), twice "end" (Neh. iii. 21; Job xxvi. 10). The kindred noun *tichlâh* is translated "perfection" (Ps. cxix. 96 only).—4. Heb. *tâm* (Job i. 1, 8, ii. 3, viii. 20, ix. 20, 21, 22; Ps. xxxvii. 37, lxiv. 4 [Heb. 5]), also translated "upright" (Prov. xxix. 10), "undefiled" (Cant. v. 2, vi. 9), "plain" (Gen. xxv. 27).—5. Heb. noun *tôm*, kindred to No. 4, once translated "perfect" (Ps. ci. 2), once "full" (Job xxi. 23), once "perfection" (Is. xlvii. 9), usually "integrity" (Gen. xx. 5 [margin "simplicity," or "sincerity"], 6; 1 K. ix. 4; Ps. vii. 8 [Heb. 9], xxv. 21, xxvi. 1, 11, xli. 12 [Heb. 13], lxxviii. 72; Prov. xix. 1, xx. 7), also with a preposition "in simplicity" (2 Sam. xv. 11; 1 K. xxii. 34 margin; 2 Chr. xviii. 33 margin [text in both "at a venture"]), "uprightly" (Prov. ii. 7, x. 9), "uprightness" (Job iv. 6; Prov. xxviii. 6), "upright" (Prov. x. 29, xiii. 6); used in plural in "URIM AND THUMMIM."—6. Heb. *tâmîm*, kindred to No. 4 and 5 (Gen. vi. 9, xvii. 1; Lev. xxii. 21; Deut. xviii. 13, xxxii. 4; 1 Sam. xiv. 41; 2 Sam. xxii. 31, 33; Job xxxvi. 4, xxxvii. 16; Ps. xviii. 30, 32 [Heb. 31, 33], xix. 7 [Heb. 8], ci. 2, 6, cxix. 1 margin; Prov. ii. 21, xi. 5; Ez. xxviii. 15), usually translated "without blemish" (Ex. xii. 5, xxix. 1; often in Lev., Num., and Ez.), sometimes "without spot" (Num. xix. 2, xxviii. 3, 9, 11, xxix. 17, 26), also "undefiled" (Ps. cxix. 1), "upright" (Gen. vi. 9 margin, xvii. 1 margin; Deut. xviii. 13 margin; 2 Sam. xxii. 24, 26; Job xii. 4; Ps. xviii. 23, 25 [Heb. 24, 26], xxxvii. 18; Prov. xi. 20, xxviii. 10), uprightly" (Ps. xv. 2, lxxxiv. 11 [Heb. 12]; Prov. xxviii. 18; Am. v. 10), "sincere" (Gen. xvii. 1 margin; Deut. xviii. 13 margin; Ps. cxix. 1 mar-

gin), "sincerity" (Josh. xxiv. 14), "sincerely" (Judg. ix. 16, 19), "whole" (Lev. iii. 9; Josh. x. 13; Prov. i. 12; Ez. xv. 5), "complete" (Lev. xxiii. 15), "full" (xxv. 30), "sound" (Ps. cxix. 80), "innocent" (1 Sam. xiv. 41 margin).—7. Gr. adv. *akribôs* once (Lk. i. 3), translated once "perfectly" (1 Th. v. 2), twice "diligently" (Mat. ii. 8; Acts xviii. 25), once "circumspectly" (Eph. v. 15). The kindred noun *akribeia* is translated "perfect manner" (Acts xxii. 3 only); the comparative adjective *akribesteron* (used adverbially) is translated "more perfect" (xxiv. 24), and "more perfectly" (xviii. 26, xxiii. 15, 20); the superlative *akribestatos* is translated "most straitest" (xxvi. 5).—8. Gr. *artios* (2 Tim. iii. 17 only). Several kindred compounds also occur, viz. the verb *katartizô*, translated "to make perfect" (Heb. xiii. 21; 1 Pet. v. 10), (in passive) "to be perfect" (Lk. vi. 40; 2 Cor. xiii. 11), "to perfect" (Mat. xxi. 16; 1 Th. iii. 10), (in passive) "to be perfectly joined together" (1 Cor. i. 10), "to mend" (Mat. iv. 21; Mk. i. 19), "to restore" (Gal. vi. 1), "to prepare" (Heb. x. 5), (in passive) "to be fitted" (Rom. ix. 22), "to frame" (Heb xi. 3); the noun *katartisis*, translated "perfection" (2 Cor. xiii. 9 only); and the noun *katartismos*, translated "perfecting" (Eph. iv. 12).—9. Gr. participle *peplêrômenos* (Rev. iii. 2), from the verb *plêroô*, usually translated "to fulfil" (Mat. i. 22, ii. 15, 17, 23, iii. 15, and often in the Gospels, Acts, &c.), also "to fill" (Lk. ii. 40, iii. 5; Jn. xii. 3, xvi. 6; Acts ii. 2, v. 3, 28, xiii. 52; Rom. i. 29, xv. 13, 14; 2 Cor. vii. 4; Eph. i. 23, iii. 19, iv. 10, v. 18; Phil. i. 11; Col. i. 9; 2 Tim. i. 4), "to fill up" (Mat. xxiii. 32), (in passive) "to be full" (xiii. 48; Jn. xv. 11, xvi. 24; Phil. iv. 18; 1 Jn. i. 4; 2 Jn. 12), (in passive) "to be complete" (Col. ii. 10, iv. 12), "to end" (Lk. vii. 1; Acts xix. 21), "to accomplish" (Lk. ix. 31), "to supply" (Phil. iv. 19), &c.—10. Gr. *teleios* (Mat. v. 48 twice, xix. 21; Rom. xii. 2; 1 Cor. ii. 6, xiii. 10; Eph. iv. 13; Phil. iii. 15; Col. i. 28, iv. 12; Heb. ix. 11; Jas. i. 4 twice, 17, 25, iii. 2; 1 Jn. iv. 18), once translated "of full age" (Heb. v. 14), and once "men" (1 Cor. xiv. 20). Of kindred words, the noun *teleiotês* is once translated "perfectness" (Col. iii. 14), and once "perfection" (Heb. vi. 1); *teleiôtês* is translated "finisher" (Heb. xii. 2 only); the verb *teleioô* is translated "to make perfect" (Jn. xvii. 23; 2 Cor. xii. 9; Heb. ii. 10, v. 9, vii. 19, ix. 9, x. 1, xi. 40, xii. 23; Jas. ii. 22; 1 Jn. iv. 17, 18), "to perfect" (Lk. xiii. 32; Heb. x. 14; 1 Jn. ii. 5, iv. 12), (in passive) "to be perfect" (Phil. iii. 12), "to finish" (Jn. iv. 34, v. 36, xvii. 4; Acts xx. 24), "to fulfil" (Lk. ii. 43; Jn. xix. 28), "to consecrate" (Heb. vii. 28); the noun *teleiôsis* is once translated "performance" (Lk. i. 45), and once "perfection" (Heb. vii. 11); the compound verb *telesphoreô* is translated "to bring fruit to perfection" (Lk. viii. 14 only); the compound verb *epiteleô* is once translated "to perfect" (2 Cor. vii. 1), once "to make perfect" (Gal. iii. 3), elsewhere "to do" (Lk. xiii. 32), "to perform" (Rom. xv. 28; 2 Cor. viii. 11; Phil. i. 6), "to be a performance" (2 Cor. viii. 11), "to finish" (viii. 6), "to accomplish" (Heb. ix. 6; 1 Pet. v. 9), "to make" (Heb. viii. 5). FAITH; LOVE; SANCTIFICATION, &c.

* **Per-fec'tion** (fr. L.). PERFECT.

Per-fumes'. The free use of perfumes was peculiarly grateful to the Orientals (Prov. xxvii. 9), whose olfactory nerves are more than usually sensitive to the offensive smells engendered by the heat of their climate. The Hebrews manufactured their perfumes chiefly from SPICES imported from Arabia, though to a certain extent also from aromatic plants growing in their own country. The modes in which they applied them were various. (ALABASTER; ORNAMENTS, PERSONAL, &c.) Perfumes entered largely into the Temple-service, in the two forms of INCENSE and OINTMENT (Ex. xxx. 22–38). Nor were they less used in private life: not only were they applied to the person, but to garments (Ps. xlv. 8; Cant. iv. 11), and to articles of furniture, such as beds (Prov. vii. 17). On the arrival of a guest the same compliments were probably paid in ancient as in modern times (Dan. ii. 46). When a royal personage went abroad in his litter, attendants threw up "pillars of smoke" about his path (Cant. iii. 6). The use of perfumes was omitted in times of mourning, whence the allusion in Is. iii. 24.

Per'ga (L. fr. Gr.; compare PERGAMOS), an ancient and important city of PAMPHYLIA, situated on the river Cestrus, sixty stadia from its mouth, and celebrated in antiquity for the worship of Artemis (DIANA), whose temple stood on a hill outside the town. The Cestrus was navigable to Perga; and St. Paul landed here on his voyage from Paphos (Acts xiii. 13). He visited Perga again on his return from the interior of Pamphylia, and preached the Gospel there (xiv. 25). There are still extensive remains of Perga at a spot called by the Turks *Eski-Kálesi*.

Perga, Part of the Ancient Wall.—From Texier and Pullan, *Byzantine Architecture*.—(Fbn.)

Per'ga-mos (Gr.; popularly derived from Pergamus, son of Pyrrhus, who settled there; but apparently connected with Gr. *purgos* = *a tower*, and Eng. *burgh*, in names of places, L. & S.), a city of Mysia, about three miles N. of the river *Bakyrtchai*, the Caicus of antiquity, and twenty miles from its present mouth. The name was originally given to a remarkable hill, presenting a conical appearance when viewed from the plain, and strongly fortified by nature and art. The local mythological legends attached a sacred character to this place. Lysimachus, one of Alexander's successors, deposited in the temple or castle there an enormous sum —9,000 talents—in the care of an Asiatic eunuch named Philetærus. In the troublous times which followed, this officer betrayed his trust, declared himself independent (about B. C. 283), and retaining the treasure transmitted it at the end of twenty years to his nephew Eumenes. Eumenes was succeeded by his cousin Attalus, founder of the Attalic dynasty of Pergamene kings, who by allying himself with the rising Roman power laid the foundation of the future greatness of his house. His successor, Eumenes II., was rewarded for his fidelity to the Romans in their wars with ANTIOCHUS THE GREAT and Perseus by a gift of all the territory which the former had possessed N. of the Taurus range. The Attalic dynasty terminated B. C. 133, when Attalus III., dying at an early age, made the Romans his heirs. His dominions formed the province of ASIA Proper. The sumptuousness of the Attalic princes had raised Pergamos to the rank of the most splendid city in Asia. It was a sort of union of a pagan cathedral-city, a university-town, and a royal residence. Its library rivalled that of ALEXANDRIA. The impulse given to the art of preparing sheepskins for writing has left its record in the name *parchment* (L. *charta pergamena*, i. e. *paper of Pergamos*). But the great glory of the city was the Nicephorium, a grove of extreme beauty, laid out as a thank-offering for a victory over Antiochus, in which was an assemblage of temples, probably of Jupiter, Minerva, Apollo, Æsculapius, Bacchus, and Venus. Under the Attalic kings, Pergamos became a city of temples, devoted to a sensuous worship; and being in its origin, according to pagan notions, a sacred place, might not unnaturally be viewed by Jews and Jewish Christians as one "where was the throne of Satan" (Rev. ii. 13). After the extinction of its independence, the sacred character of Pergamos seems to have been put even more prominently forward. Æsculapius, the god of medicine, was called "the Pergamene god." His grove was recognized by the Roman senate in the reign of Tiberius as possessing the rights of sanctuary. From this notoriety of the Pergamene Æsculapius, from the title "Savior" being given to him, from the *serpent* being his characteristic emblem, and from the fact that the medical practice of antiquity included charms and incantations among its agencies, it has been supposed that the expressions "the throne of Satan" and "where Satan dwelleth" have an especial reference to this one pagan deity, and not to the whole city as a sort of focus of idolatrous worship. But although undoubtedly the Æsculapius worship of Pergamos was the most famous, yet an inscription of the time of Marcus Antoninus distinctly puts Jupiter, Minerva, Bacchus, and Æsculapius in a coördinate rank, as all being special tutelary deities of Pergamos. It seems unlikely, therefore (so Mr. Blakesley), that the expressions above quoted should be so interpreted as to isolate one of them from the rest. The charge against a portion of the Pergamene Church that some among them were of the school of Balaam, whose policy was to put a stumbling-block before the children of Israel, by inducing them to eat things sacrificed to idols and to commit fornication (Rev. ii. 14), is in both its particulars very inappropriate to the Æsculapian ritual. It points rather to the worship of Bacchus and Venus. (ANTIPAS 2; NICOLAITANS.) The remains of Pergamos (theatre, baths, fragments of temples, church of St. John, &c.) are magnificent. The modern town, *Bergama* or *Bergamo*, has about 20,000 inhabitants,

Pergamos.—(Kitto.)

including 1,600 to 2,000 Christians, who have several churches (Rev. H. Christmas, in Fairbairn).

Pe-ri'da (Heb. *kernel*, Ges.), ancestor of certain "children of Solomon's servants" who returned from Babylon with Zerubbabel (Neh. vii. 57); = Peru'da.

Per'iz-zite, the, and **Per'iz-zites** (both fr. Heb. sing. = *a countryman, rustic*, Ges.; often used collectively), one of the nations inhabiting the Land of Promise before and at the time of its conquest by Israel. They are continually mentioned in the formula so frequently occurring to express the Promised Land (Gen. xv. 20; Ex. iii. 8, 17, xxiii. 23, xxxiii. 2, xxxiv. 11; Deut. vii. 1, xx. 17; Josh. iii. 10, ix. 1, xxiv. 11; Judg. iii. 5; Ezr. ix. 1; Neh. ix. 8). "The Canaanite and the Perizzite" appear with somewhat greater distinctness on several occasions (Gen. xiii. 7, xxxiv. 30; Judg. i. 4, 5; 2 Esd. i. 21). The notice in Judges locates them in the southern part of the Holy Land. Josh. xvii. 15–18 seems to speak of them as occupying, with the Rephaim, or "giants," the "forest country" on the western flanks of Mount Carmel. They are mentioned as a tribe of mountaineers in Josh. xi. 3, xii. 8; and are catalogued among the old population whom Solomon reduced to bondage (1 K. ix. 20; 2 Chr. viii. 7).

*** Per'ju-ry.** Law of Moses; Oath; Punishments.

Per-sep'o-lis (Gr. *city of the Persians*), mentioned only in 2 Mc. ix. 2, was the capital of Persia Proper, and the occasional residence of the Persian court from the time of Darius Hystaspis, who seems to have been its founder, to the invasion of Alexander the Great, who wantonly burned it. The temples, which were of stone, may have escaped destruction or have been soon restored, since they were still the depositories of treasure in the time of Antiochus Epiphanes. Pasargadæ, the more ancient capital, was (so Rawlinson) at *Murg-Aub*, where the tomb of Cyrus may still be seen; Persepolis was forty-two miles S. of this, near *Istakher*, on the site now called the *Chehl-Minar* or Forty Pillars. Here, on a platform hewn out of the solid rock, the sides of which face the four cardinal points, are the remains of two great palaces, built respectively by Darius Hystaspis and his son Xerxes, besides a number of other edifices, chiefly temples. They are of great extent and magnificence, covering many acres. At the foot of this rock, in the plain now called *Merdasht*, probably stood the ancient town, built chiefly of wood, and now altogether effaced. After the time of Antiochus Epiphanes it disappeared from history as an inhabited place.

Persepolis.

Per'se-us [pronounced in Greek or Latin per'suse; compare Menestheus, Nereus] (Gr.), eldest son of Philip V. and last king of Macedonia. After his father's death (b. c. 179) he continued the preparations for the renewal of the war with Rome, which was seen to be inevitable. In b. c. 168 he was defeated by Lucius Æmilius Paulus at Pydna, and shortly afterward surrendered with his family to his conquerors. He graced the triumph of Paulus, and died in honorable retirement at Alba. The defeat of Perseus put an end to the independence of Macedonia, and extended even to Syria the terror of the Roman name (1 Mc. viii. 5).

Per'sia [-sha; in Latin -she-a; compare Asia] (L.; Gr. *Persis*; Heb. *Pâras*; derived by some [so Gesenius] fr. Zend *pârs* = *pure, splendid*; by others fr. Heb. *pârâsh* = *horse*, since Persia abounds in horses; by Herodotus from their legendary founder *Perses*, son of Perseus and Andromeda) was strictly the name of a tract of no very large dimensions on the Persian Gulf, which is still known as *Fars*, or *Farsistan*, a corruption of the ancient appellation. This tract was bounded on the W. by Susiana or Elam, on the N. by Media, on the S. by the Persian Gulf, and on the E. by Carmania, the modern *Kerman*. It was generally arid and unproductive, with some fertile spots. The worst part, toward the S., on the borders of the gulf, is like Arabia in climate and soil. Above this miserable region is a tract very far superior to it, consisting of rocky mountains—the continuation of Zagros, among which are fertile valleys and plains, especially toward the N., in the vicinity of Shiraz. Here is an important stream, the *Bendamir*, which flowing through the beautiful valley of *Merdasht*, and by the ruins of Persepolis, is then separated into numerous channels for irrigation, and, after fertilizing a large tract of country (the district of *Kurjan*), ends its course in the salt-lake of *Baktigan*. Vines, oranges, and lemons are abundant in this region. Further N. an arid country again succeeds, the outskirts of the Great Desert, which extends from *Kerman* to *Mazenderan*, and from *Kashan* to Lake *Zerrah*. The chief towns were Pasargadæ, the ancient, and Persepolis, the later capital. While *Fars* is the original Persia, the name is more commonly applied, both in Scripture and by profane authors, to the entire tract which came by degrees to be included within the Persian Empire. This empire extended at one time from India on the E. to Egypt and Thrace on the W., and included, besides portions of Europe and Africa, the whole of Western Asia between the Black Sea, the Caucasus, the Caspian, and the Jaxartes on the N., and the Arabian Desert, Persian Gulf, and Indian Ocean on the S. The only passage in Scripture where Persia designates the tract which has been called above "Persia Proper" is Ez. xxxviii. 5 (so Rawlinson). Elsewhere the empire is intended (2 Chr. xxxvi. 20; Esth. i. 3, &c.). PERSIANS.

Per'sian [-shan], pl. **Per'sians** [-shanz] (Heb. *Parsi;* Gr. *Persês*, pl. *Persai;* see PERSIA), the name of the people who inhabited "PERSIA Proper," and who thence conquered a mighty empire. There is reason to believe (so Prof. Rawlinson, original author of this article) that the Persians were of the same race as the MEDES, both being branches of the great Aryan stock.—1. *Character of the Nation.* The Persians were a people of lively and impressible minds, brave and impetuous in war, witty, passionate, for Orientals truthful, not without some spirit of generosity, and of more intellectual capacity than the generality of Asiatics. In the times anterior to Cyrus they were noted for the simplicity of their habits, which offered a strong contrast to the luxuriousness of the Medes; but from the date of the Median overthrow, this simplicity began to decline. They adopted the flowing Median robe (of silk?) in lieu of the old national costume—a close-fitting tunic and trousers of leather. Polygamy was common among them. They were fond of the pleasures of the table. In war they fought bravely, but without discipline.—2. *Religion.* Like the other Aryans, the Persians worshipped one Supreme God, whom they called *Auramazda* (Oromasdes, Ormazd, Ormuzd)—a term signifying (as is believed) *the Great Giver of Life.* The royal inscriptions rarely mentioned any other god. Occasionally, however, they indicate a slight and modified polytheism. Oromasdes is "the chief of the gods," so that there are other gods besides him; and the highest of these is evidently *Mithra*, who is sometimes invoked to protect the monarch, and beyond a doubt = *the sun.* Entirely separate from these—their active resister and antagonist—was *Ahriman* (Arimanius) = *the Death-dealing*—the powerful, and (probably) self-existing Evil Spirit, from whom war, disease, frost, hail, poverty, sin, death, and all other evils, had their origin. (NOAH.) Worship was confined to *Auramazda* and his good spirits; *Ahriman* and his demons were only feared and hated. The original Persian worship was simple. They were not destitute of temples, but had probably no altars, sacrifices, or priests, and certainly no images. Processions were formed, and religious chants—prayer and praise intermixed—were sung in their temples, whereby the favor of *Auramazda* and his good spirits was supposed to be secured. From the first entrance of the Persians, as immigrants, into their new territory, they were probably brought into contact with a form of religion very different from their own. Magianism, the religion of the Scythic or Turanian population of Western Asia, had long been dominant over the greater portion of the region between Mesopotamia and India. The essence of this religion was worship of the elements—more especially of fire. The simplicity of the Aryan religion was speedily corrupted by its contact with this powerful rival. There was a short struggle for preëminence, after which the rival systems came to terms. Dualism was retained, with the names of *Auramazda* and *Ahriman*, and the special worship of the sun and moon under the appellations of *Mithra* and *Homa*, but to this was superadded the worship of the elements and the whole ceremonial of Magianism, including the DIVINATION to which the MAGI made pretence. The worship of other deities, as *Tanata* or *Anaitis*, was a still later addition.—3. *Language.* The language of the ancient Persians was closely akin to the Sanscrit, or ancient language of India. We find it in its earliest stage in the *Zendavesta*—the sacred book of the whole Aryan race. Modern Persian is its degenerate representative, largely impregnated with Arabic.—4. *Division into Tribes, &c.* Herodotus tells us that the Persians were divided into ten tribes, of which three were noble, three agricultural, and four nomadic.—5. *History.* In remote antiquity it would appear that the Persians dwelt in the region E. of the Caspian, or possibly in a tract still nearer India. The general line of their progress seems to have been from E. to W., down the course of the Oxus, and then along the southern shores of the Caspian Sea, to Rhages and Media. These movements were doubtless anterior to B. C. 880, at which time the Assyrian kings seem first to have come in contact with Aryan tribes E. of Mount Zagros. If they are to be identified with the *Bartsu* or *Partsu* of the Assyrian monuments, we may say that from the middle of the ninth to the middle of the eighth century B. C. they occupied Southeastern Armenia, but by the end of the eighth century had removed into the country, which thenceforth went by their name. The leader of this last migration seems to have been Achæmenes, who was recognized as king of the newly-occupied territory, and founded the famous dynasty of the Achæmenidæ, about B. C.

Median Dress.

Old Persian Dress.

700. The crown appears to have descended in a right line through Teïspes, Cambyses I., Cyrus I., and Cambyses II., the father of Cyrus the Conqueror. The Persians became tributary to the Medes about B. C. 630, or a little earlier. After about seventy or eighty years of subjection, the Persians, under Cyrus, revolted from the Medes, engaged in a bloody struggle with them, and finally succeeded, not only in establishing their independence, but in changing places with their masters, and becoming the ruling people. The probable date of the revolt is B. C. 558. Its success, by transferring to Persia the dominion previously in the possession of the Medes, placed her at the head of an empire, the bounds of which were the Halys on the W., the Euxine on the N., Babylonia on the S., and on the E. the salt-desert of Iran. As usual in the East, this success led on to others. Cyrus defeated Crœsus, and added the Lydian empire to his dominions. This conquest was followed closely by the submission of the Greek settlements on the Asiatic coast, and by the reduction of Caria, Caunus, and Lycia. The empire was soon after extended greatly toward the N. E. and E. Cyrus rapidly overran the flat countries beyond the Caspian, after which he seems to have pushed his conquests still further to the E., adding to his dominions the districts of Herat, Cabul, Candahar, Seistan, and Beloochistan, which were thenceforth included in the empire. In B. C. 539 or 538, Babylon was attacked, and after a stout defence fell. (Babel.) This victory first brought the Persians into contact with the Jews. The conquerors found in Babylon an oppressed race—like themselves, abhorrers of idols—and professors of a religion in which to a great extent they could sympathize. (Captivity.) This race Cyrus restored to their own country by the remarkable edict recorded in Ezr. i. 2–4. He was slain in an expedition against the Massagetæ or the Derbices, after a reign of twenty-nine years. Under his son and successor, Cambyses III., the conquest of Egypt took place (B. C. 525). This prince appears to be the Ahasuerus of Ezr. iv. 6. In the absence of Cambyses with the army, a conspiracy was formed against him at court, and a Magian priest, Gomates (*Gaumata*) by name, professing to be Smerdis (*Bardiya*), the son of Cyrus, whom his brother, Cambyses, had put to death secretly, obtained quiet possession of the throne. Cambyses, then in Syria, despairing of the recovery of his crown, ended his life by suicide. His reign had lasted seven years and five months. Gomates the Magian (Artaxerxes 1) found himself thus, without a struggle, master of Persia (B. C. 522). He destroyed the national temples, substituting for them the fire-altars, and abolished the religious chants and other worship of the Oromasdians. He reversed the policy of Cyrus with respect to the Jews, and forbade by an edict the further building of the Temple (Ezr. iv. 17–22). Darius, the son of Hystaspes (Darius 2), headed a revolt against him, which in a short time was crowned with complete success. Gomates was slain, having reigned seven months. The first efforts of Darius were directed to the re-establishment of the Oromasdian religion in all its purity. Appealed to, in his second year, by the Jews, who wished to resume the construction of their Temple, he not only allowed them, confirming the decree of Cyrus, but assisted the work by grants from his own revenues, whereby the Jews were able to complete the Temple as early as his sixth year (vi. 1–15). During the first part of the reign of Darius the tranquillity of the empire was disturbed by numerous revolts in Babylon, Media, Sagartia, Persia Proper, &c. His courage and activity, however, seconded by the valor of his Persian troops and the fidelity of some satraps, carried him successfully through these and other similar difficulties; and after five or six years of struggle, he became as firmly seated on his throne as any previous monarch. He divided the empire into twenty satrapies, built magnificent palaces at Persépolis and Susa (Shushan), conquered Thrace, Pæonia, and Macedonia, toward the W., and a large portion of India on the E., &c. On the whole, he must be pronounced, next to Cyrus, the greatest of the Persian monarchs.[1] The latter part of his reign was, however, clouded by reverses. His son-in-law Mardonius suffered great losses in Thrace and in a tempest off Mount Athos; and these disasters were followed shortly by the defeat of his army under Datis and Artaphernes at Marathon (Greece); and before any attempt could be made to avenge that blow, Egypt rose in revolt (B. C. 486), massacred its Persian garrison, and declared itself independent. In the palace at the same time there was dissension; and when, after a reign of thirty-six years, the fourth Persian monarch died (B. C. 485), leaving his throne to a young prince of strong and ungoverned passions, it was evident that the empire had reached its highest point of greatness, and was already verging toward its decline. The first act of Xerxes (probably the Ahasuerus of Esther) was to reduce Egypt to subjection (B. C. 484), after which he began at once to make preparations for his invasion of Greece. This well-known expedition ended disastrously for the invaders. During the rest of the reign of Xerxes, and during part of that of his son and successor, Artaxerxes, Persia continued at war with the Greeks, who destroyed her fleets, plundered her coasts, and stirred up revolt in her provinces; but in B. C. 449 a peace was concluded between the two powers, who then continued on terms of amity for half a century. A conspiracy in the seraglio having carried off Xerxes (B. C. 465), Artaxerxes his son, called by the Greeks *Makrocheir* (= Longimanus [L.] = *Long-handed*), succeeded him, after an interval of seven months, during which the conspirator Artabanus occupied the throne. This Artaxerxes, who reigned forty years, is beyond a doubt the Artaxerxes 2 who stood in such a friendly relation toward Ezra (Ezr. vii. 11–28) and Nehemiah

Persian Warriors.—From Persepolis.

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[1] The great inscription of Darius at *Behistun* (see map, under Euphrates) is engraved in three languages (old Persian, Babylonian, and a Scythic or Tartar dialect) on a precipitous rock, connected with the Zagros chain, 300 feet above its base, the rock being 1,700 feet high. It records the deeds of Darius and the glories of his royal house, and was executed, according to Col. Rawlinson, in the fifth year of his reign, B. C. 516. The Persian inscription, with an English translation, is given in Rawlinson's *Hdt.* ii. 490 ff.

(Neh. ii. 1–9, &c.). Under his rule the disorders of the empire seem to have increased rapidly. He is the last Persian king who had any special connection with the Jews, and the last but one mentioned in Scripture. His successors were Xerxes II., Sogdianus, Darius Nothus, Artaxerxes Mnemon, Artaxerxes Ochus, and Darius Codomannus, who is probably the "Darius the Persian" of Nehemiah (xii. 22). These monarchs reigned from B. C. 424 to B. C. 330. None were of much capacity, though Ochus reconquered Egypt. The younger Cyrus attempted to dethrone his brother Artaxerxes Mnemon. After his failure, eunuchs and women governed the kings; patriotism and loyalty were alike dead; and Greek mercenaries were largely employed in the Persian armies. The collapse of the empire under the attack of Alexander the Great requires no description here. On the division of Alexander's dominions among his generals, Persia fell to the Seleucidæ (Syria), under whom it continued till after the death of Antiochus Epiphanes, when the conquering Parthians advanced their frontier to the Euphrates, and the Persians became included among their subject tribes (B. C. 164). Still their nationality was not obliterated. In A. D. 226, the Persians shook off the yoke of their oppressors, and once more became a nation under the rule of the Sassanidæ, a dynasty which continued till A. D. 641, when the Mohammedans conquered the country. (Arabia.) Since then Persia has been overrun at different times by Tartars, Afghans, &c. Modern Persia is one of the most important of the Asiatic powers. The present ruling dynasty dates from the close of the eighteenth century. The monarch is called *Shah.*

Per'sis (Gr. *a destroying, taking,* or *a female Persian?*), a Christian woman at Rome (Rom. xvi. 12) whom St. Paul salutes.

Pe-ru'da (Heb. *kernel,* Ges.) = Perida (Ezr. ii. 55).

Pes'ti-lence. Medicine; Plague.

*** Pes'tils** (2 Chr. xxiv. 14 margin) = pestles. Pestle; Mortar.

*** Pes'tle** [pes'sl] (Prov. xxvii. 22). Mortar.

Pe'ter (fr. Gr. *Petros* [= Cephas] = *a stone* or *piece of rock,* L. & S., Rbn. *N. T. Lex.*), one of the Twelve Apostles. His original name was Simon, i. e. *hearer.* He was the son of Jonas (Mat. xvi. 17; Jn. i. 13, xxi. 16; Bar-jona; Jona),[1] and was brought up in his father's occupation, a fisherman on the sea of Tiberias. (Fish.) He and his brother Andrew were partners of John (John the Apostle) and James 1, the sons of Zebedee, who had hired servants; and from various indications in the sacred narrative we are led to the conclusion (so Mr. Cook, original author of this article) that their social position brought them into contact with men of education. The apostle did not live, as a mere laboring man, in a hut by the sea-side, but first at Bethsaida, and afterward in a house at Capernaum, belonging to himself or his mother-in-law, which must have been rather a large one, since he received in it not only our Lord and his fellow-disciples, but multitudes who were attracted by the miracles and preaching of Jesus (Mat. xix. 27, &c.). It is not probable that he and his brother were wholly uneducated. (Education.) The statement in Acts iv. 13, that "the council perceived they (i. e. Peter and John) were unlearned and ignorant men," is not incompatible with this assumption, the word rendered "unlearned" being nearly equivalent to "laymen," i. e. men of ordinary education, as contrasted with those who were specially trained in the schools of the Rabbis. The language of the apostle was of course the form of Aramaic spoken in Northern Palestine, a sort of *patois,* partly Hebrew, but more nearly allied to the Syriac. (Galilee; Shemitic Languages.) It is doubtful whether our apostle was acquainted with Greek in early life. Within a few years after his call he seems to have conversed fluently in Greek with Cornelius. The style of both of Peter's Epistles indicates a considerable knowledge of Greek—it is pure and accurate, and in grammatical structure equal to that of Paul. That may, however, be accounted for by the fact, for which there is very ancient authority, that Peter employed an interpreter in the composition of his Epistles, if not in his ordinary intercourse with foreigners. It is on the whole probable that he had some rudimental knowledge of Greek in early life, which may have been afterward extended when the need was felt. (Tongues, Gift of.) That he was an affectionate husband, married in early life to a wife who accompanied him in his apostolic journeys, are facts inferred from Scripture, while very ancient traditions, recorded by Clement of Alexandria, and by other early but less trustworthy writers, inform us that her name was Perpetua, that she bore a daughter, or perhaps other children, and suffered martyrdom. It is uncertain at what age he was called by our Lord. The general impression of the Fathers is that he was an old man at the date of his death, A. D. 64, but this need not imply that he was much older than our Lord. He was probably between thirty and forty years of age at his call. That call was preceded by a special preparation. He and his brother Andrew, together with their partners James and John, the sons of Zebedee, were disciples of John the Baptist (Jn. i. 35). They were in attendance upon him when they were first called to the service of Christ. The circumstances of that call are recorded with graphic minuteness by John. This first call led to no immediate change in Peter's external position. He and his fellow-disciples looked henceforth upon our Lord as their teacher, but were not commanded to follow him as regular disciples. They returned to Capernaum, where they pursued their usual business, waiting for a further intimation of His will. The second call is recorded by the other three Evangelists (Mat. iv. 18 ff.; Mk. i. 16 ff.; Lk. v. 1–11); the narrative of Luke being apparently supplementary to the brief, and, so to speak, official accounts given by Matthew and Mark. It took place on the Sea of Galilee near Capernaum—where the four disciples, Peter and Andrew, James and John, were fishing. Peter and Andrew were first called. Our Lord then entered Simon Peter's boat and addressed the multitude on the shore; after this discourse He wrought the miracle by which He foreshadowed the success of the apostles as fishers of men. The call of James and John followed. Immediately after that call our Lord went to the house of Peter, where He wrought the miracle of healing on Peter's wife's mother. (Jesus Christ; Miracles.) Some time was passed afterward in attendance upon our Lord's public ministrations in Galilee, Decapolis, Perea, and Judea. The special designation of Peter and his eleven fellow-disciples took place some time afterward, when they were set apart as our Lord's immediate attendants (Mat. x. 2–4; Mk. iii. 13–19; Lk. vi. 13). They appear then first to have received formally the name of apostles (APOSTLE), and from that time Simon bore publicly, and, as it would seem, all but exclusively, the name Peter, which had hitherto been used rather as a characteristic appellation than as a proper name. From this time, there can be no doubt, that Peter held the first place among the apostles, to whatever cause his precedence is to be attributed. The precedence did not depend upon priority of call, or it would have devolved upon his brother Andrew, or that other disciple who first followed Jesus. It seems scarcely probable that it depended upon seniority. The special designation by Christ alone accounts in a satisfactory way for the facts that he is named first in every list of the apostles, is generally addressed by our Lord as their representative, and on the most solemn occasions speaks in their name (Jn. vi. 66–69; Mat. xvi. 13 ff.). *First among equals* Peter held no distinct office, and certainly never claimed any powers which did not equally belong to all his fellow-apostles. The distinction which Peter received in Mat. xvi. 18, 19,[2] and it may be his consciousness of ability, energy, zeal, and absolute devotion to Christ's person, seemed to have developed a natural tendency to rashness and forwardness bordering upon presumption. On this occasion the exhibition of such feelings brought upon him the strongest reproof ever addressed to a disciple by our Lord (ver. 23). It is remarkable that on other occasions when Peter signalized his faith and devotion, he displayed at the time, or immediately afterward, a more than usual deficiency in spiritual discernment and consistency (xvii. 3, xiv. 30, 31). Toward the close of our Lord's ministry Peter's characteristics became especially prominent. Together with his brother, and the two sons of Zebedee, he listened to the last awful predictions and warnings delivered to the disciples, in reference to the second advent (Mat. xxiv. 3; Mk. xiii. 3, who alone mentions these names; Lk. xxi. 7). At the Last Supper Peter seems to have been particularly earnest in the request that the traitor might be pointed out. After the Supper his words drew out the meaning of the significant, almost sacramental act of our Lord in washing His disciples' feet (Jn. xiii. 4 ff.). Then, too, he made those repeated protestations of unalterable fidelity, so soon to be falsified by his miserable fall. It seems evident that, with some diversity of circumstances, both the protestation and warning were thrice repeated (Mat. xxvi. 33–35; Mk. xiv. 29–31; Lk. xxii. 33, 34; Jn. xiii. 36–38). The fiery trial soon came. After the agony of Gethsemane, when Peter, James, and John were, as on former occasions, selected to be with our Lord, and all three alike failed to prepare themselves by prayer and watching, the arrest of Jesus took place. Peter drew his sword, alone against the armed throng, and wounded the servant of the high-priest, probably the leader of the band. When this bold but unauthorized attempt at rescue was reproved, he followed his Master with John into the high-priest's house. There he sat in the outer hall. His faith, which from first to last was bound up with hope, his special characteristic, was for the time powerless against temptation. Thrice, each time with greater vehemence, the last time with blasphemous asseveration, he denied his Master.[3] Yet it needed but a glance of his Lord's eye to bring him to himself. His repentance was instantaneous and effectual. On the morning of the Resurrection we have proof that Peter, though humbled, was not crushed by his fall. He and John were the first to visit the sepulchre; he was the first who entered it. We are told by Luke and by Paul that Christ appeared to him first among the apostles. On that occasion, however, he is called by his original name, Simon, not Peter: the higher designation was not restored until he had been publicly reinstituted, so to speak, by his Master. That reinstitution took place at the Sea of Galilee (Jn. xxi.), an event of the very highest import. Slower than John to recognize their Lord, Peter was the first to reach him: he brought the net to land. The thrice-repeated question of Christ, referring doubtless to the three protestations and denials, was thrice met by answers full of love and faith. He then received the formal commission to feed Christ's sheep, rather as one who had forfeited his place, and could not resume it without such an authorization. Then followed the prediction of his martyrdom, in which he was to find the fulfilment of his request to be permitted to follow the Lord. With this event closes the first part of Peter's history. Henceforth, he and his colleagues were to establish and govern the Church founded by their Lord, without the support of His presence. The first part of the ACTS OF THE APOSTLES is occupied by the record of transactions, in nearly all of which Peter stands forth as the recognized leader of the apostles; it being, however, equally clear that he neither exercises nor claims any authority apart from them, much less over them. Peter points out to the disciples the necessity of supplying the place of Judas, states the qualifications of an Apostle, but takes no special part in the election (Acts i.). He is the most prominent person in the greatest event after the Resurrection, when on the day of Pentecost the Church was first invested witn the plenitude of gifts and powers (ii.). The first miracle after Pentecost was wrought by him, John being joined with him in that; and when the people ran together to Solomon's porch, he was the speaker (iii.). The boldness of Peter and John, of Peter especially as the spokesman, when "filled with the Holy Ghost" he confronted the full assembly, headed by Annas and Caiaphas, produced a deep impression, enhanced as the words came from ignorant and unlearned men. The words spoken by both apostles, when commanded not to speak at all nor teach in the name of Jesus, have ever since been the watchwords of martyrs (iv. 19, 20). This first miracle of healing was soon followed by the first miracle of judgment. Peter was the minister in that transaction (v.; Ananias). He is not specially named in connection with the appointment of deacons (vi.; Deacon); but when the Gospel was first preached beyond the precincts of Judea, he and John were at once sent by the apostles to the converts at Samaria (viii. 14 ff.). Henceforth he remains prominent, but not exclusively prominent, among the propagators of the Gospel. At Samaria he was confronted with Simon Magus, the first teacher of heresy. About three years later (compare Acts ix. 26, and Gal. i. 17, 18) we have two accounts of the first meeting of Peter and Paul. This interview was followed by other events marking Peter's position—a general apostolical tour of visitation to the Churches hitherto established (Acts ix. 32), in the course of which two great miracles were wrought on Eneas and Tabitha, and in connection with which is recorded the baptism of Cornelius (x.). That was the crown and consummation of Peter's ministry. In this great act both he and his fellow-apostles saw an earnest of the admission of the Gentiles into the Church on the single condition of spiritual repentance. The establishment of a Church in great part of Gentile origin at Antioch, and the mission of Barnabas, set the seal upon the work thus inaugurated by Peter (xi.). This transaction was soon followed by the imprisonment of our apostle by Herod Agrippa (xii.). His miraculous deliverance marks the close of this second great period of his ministry. The special work assigned to him was completed. From that time we have no continuous history of him. He left Jerusalem, but it is not said where he went. He probably remained in Judea; six years later we find him once more at Jerusalem, when the apostles and elders came together to consider the question whether converts should be circumcised. Peter took the lead in that discussion, and urged with remarkable cogency the principles settled in the case of Cornelius. His arguments, adopted and enforced by James, decided that question at once and for ever. (Paul.) It is a disputed point whether the meeting between Paul and Peter, of which we have an account in Gal. ii. 1–10, took place at this time. The great majority of critics believe that it did, and this hypothesis, though not without difficulties, seems more probable than any other which has been suggested. The only point of real importance was certainly determined before the apostles separated, the work of converting the Gentiles being henceforth specially intrusted to Paul and Barnabas, while the charge of preaching to the circumcision was assigned to the elder apostles, and more particularly to Peter (Gal. ii. 7–9). This arrangement cannot, however, have been an exclusive one. Paul always addressed himself first to the Jews in every city: Peter and his old colleagues undoubtedly admitted and sought to make converts among the Gentiles. It may have been in full force only when the old and new apostles resided in the same city. Such at least was the case at Antioch, where Peter went soon afterward. There the painful collision took place between the two apostles (ii. 11 ff.); the most remarkable, and, in its bearings upon controversies at critical periods, one of the most important events in the history of the Church. (Paul.)—From this time until the date of his Epistles, we have no distinct notices in Scripture of Peter's abode or work. Peter was probably employed for the most part in building up and completing the organization of Christian communities in Palestine and the adjoining districts. There is, however, strong reason to believe that he visited Corinth at an early period. The name of Peter as founder, or joint founder, is not associated with any local Church save those of Corinth, Antioch, and Rome, by early ecclesiastical tradition. That of Alexandria may have been established by Mark, after Peter's death. That Peter preached the Gospel in the countries of Asia, mentioned in his first Epistle, appears from Origen's own words to be a mere conjecture. From that Epistle, however, it is to be inferred that toward the end of his life, Peter either visited, or resided for some time at Babylon, which at that time, and for some hundreds of years afterward, was a chief seat of Jewish culture. More important in its bearings upon later controversies is the question of Peter's connection with Rome. It may be considered as a settled point that he did not visit Rome before the last year of his life. There is no notice of his labors or presence in that city in the Epistle to the Romans. The date[4] given by Eusebius rests on a miscalculation, and is irreconcilable with the notices of him in the Acts of the Apostles. The evidence for his martyrdom there is complete (so Mr. Cook), while there is a total absence of any contrary statement in the writings of the early Fathers. Clement of Rome, writing before the end of the first century, speaks of it, but does not mention the *place*, that being of course well known to his readers. Ignatius, in his Epistle to the Romans (iv.) speaks of Peter in terms which imply a special connection with their Church. In the second century, Dionysius of Corinth, in the Epistle to Soter, bishop of Rome (Eusebius, *H. E.* ii. 25), states as a fact universally known and accounting for the intimate relations between Corinth and Rome, that Peter and Paul both taught in Italy, and suffered martyrdom about the same time. Irenæus, a disciple of Polycarp, who was a hearer of the Apostle John, bears distinct witness to Peter's presence at Rome. In the next century there is the testimony of Caius, the liberal and learned Roman presbyter (who speaks of Peter's tomb in the Vatican), of Origen, Tertullian, &c. In short, the

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[1] A tradition makes his mother's name Johanna.

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[2] The views of Mat. xvi. 18 are—1. That our Lord spoke of Himself, and not of Peter, as the rock on which the Church was to be founded (Glass, Dathe, &c.). 2. That our Lord addresses Peter as the type or representative of the Church, in his capacity of chief disciple (Augustine, &c.). 3. That the rock was not the person of Peter, but his confession of faith (Hilary, &c.). 4. That Peter himself was the rock on which the Church would be built, as the representative of the apostles, as professing in their name the true faith, and as intrusted specially with the duty of preaching it, and thereby laying the foundation of the Church (Pearson, Hammond, Bengel, Rosenmüller, Schleusner, Kuinoel, Bloomfield, &c.). This view (so Mr. Cook) is borne out by the facts that Peter on the day of Pentecost, and during the whole period of the establishment of the Church, was the chief agent in all the work of the ministry, in preaching, in admitting both Jews and Gentiles, and laying down the terms of communion. The Roman Catholic view makes Peter the representative of Christ, not personally, but in virtue of an office essential to the permanent existence and authority of the Church. But Peter did not retain, even admitting that at first he held, any primacy of rank after completing his own special work; never exercised any authority over, or independently of, the other apostles; certainly did not transmit whatever position he ever held to any of his colleagues after his decease. The promise respecting the keys also (Mat. xvi. 19) was literally fulfilled when Peter preached at Pentecost, admitted the first converts to baptism, communicated the Holy Ghost to the Samaritans, and received Cornelius, the representative of the Gentiles, to the Church. Whatever privileges may have belonged to him personally, died with him. (APOSTLE.)

[3] "There were three denials. As to the first, all is plain. Peter was sitting in the hall or court of the palace, warming himself by the fire, when he was taxed by a maid-servant, the porteress, who came up to him, with being of Jesus' company. He denied, and retreated from the fire to the porch or vestibule; and the cock crew; but the alarmed apostle did not heed it. As to the second denial, he was lingering in the porch; but his retreat had somewhat attracted attention. And so several persons charged him, the porteress again (now probably returned to the door), another maid, a male-servant, according to the first three Evangelists. This is just what we might expect: several in such a group were likely to speak at once; and so St. John, who was present, tells us, 'they said.' Then, as to the third denial, a while after; the bystanders recognized Peter, who had perhaps gone back to the fire, as a Galilean: his provincial accent betrayed him; and a kinsman of Malchus, whose ear he had cut off, identified him as one of those seen with Jesus in the garden. The words of the denial he thereupon gave are differently reported; but as St. Matthew tells us 'he began to curse and to swear,' it is obvious that he did not just utter a single sentence, but denied repeatedly with a volley of imprecations. It was then that the cock crew again; and the Lord turned and looked upon Peter" (Rev. J. Ayre, in Fairbairn, &c.)

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[4] He gives A. D. 42. and says Peter remained at Rome twenty years. In this he is followed by Jerome (who gives twenty-five years) and by most Roman Catholic writers.

Churches most nearly connected with Rome, and those least affected by its influence, which was as yet but inconsiderable in the East, concur in the statement that Peter was a joint founder of that Church, and suffered death in that city.[5] The time and manner of the apostle's martyrdom are less certain. The early writers imply, or distinctly state, that he suffered at or about the same time with Paul, and in the Neronian persecution. All agree that he was crucified (compare Jn. xxi. 18, 19). Origen says that at his own request he was crucified with his head downward. A legend relates that, when the persecution began, the Christians at Rome persuaded him to flee, but at the gate he met our Lord, who to his inquiry, "Whither goest thou?" answered, "I go to Rome, there once more to be crucified;" upon which Peter returned at once and was crucified. Thus closes the apostle's life.[6] Some additional facts, not perhaps unimportant, may be accepted on early testimony. His wife accompanied him in his wanderings. Clement of Alexandria says that "Peter and Philip had children, and that both took about their wives, who acted as their coadjutors in ministering to women at their own houses." Peter's wife is believed to have suffered martyrdom, and to have been supported in the hour of trial by her husband's exhortation. The apostle is said to have employed interpreters. Basilides, an early Gnostic, professed to derive his system from Glaucias, one of these interpreters. (TONGUES, GIFT OF.) Of far more importance is the statement that Mark wrote his Gospel under the teaching of Peter, or that he embodied in that Gospel the substance of our apostle's oral instructions. The fact is doubly important in its bearings upon the Gospel, and upon the character of our apostle. (MARK, GOSPEL OF.) The only written documents which Peter has left, are the First Epistle, about which no doubt has ever been entertained in the Church; and the Second, which has, both in early times and in our own, been a subject of earnest controversy.—*First Epistle.* The external evidence of authenticity is of the strongest kind. Referred to in the Second Epistle (iii. 1); known to Polycarp and frequently alluded to in his Epistle to the Philippians; recognized by Papias (in Euseb. *H. E.* iii. 39); repeatedly quoted by Irenæus, Clement of Alexandria, Tertullian, and Origen: it was accepted without hesitation by the universal Church. (CANON.) The internal evidence is equally strong. It was addressed to the Churches of Asia Minor, which had for the most part been founded by Paul and his companions. Supposing it to have been written at BABYLON, it is a probable conjecture (so Mr. Cook) that Silvanus (SILAS), by whom it was transmitted to those Churches, had joined Peter after a tour of visitation, either in pursuance of instructions from Paul, then a prisoner at Rome, or in the capacity of a minister of high authority in the Church, and that his account of the condition of the Christians in those districts determined the apostle to write the Epistle. The assumption that Silvanus was employed in the composition of the Epistle is not borne out by the expression, "by Silvanus, I have written unto you," such words according to ancient usage applying rather to the bearer than to the writer or amanuensis. Still it is highly probable that Silvanus would be consulted by Peter throughout, and that they would together read the Epistles of Paul, especially those addressed to the Churches in those districts. We have thus a solution of the difficulty arising from correspondences both of style and modes of thought in the writings of two apostles who differed so widely in gifts and acquirements. The objects of the Epistle, as deduced from its contents, coincide with these assumptions. They were:—1. To comfort and strengthen the Christians in a season of severe trial. 2. To enforce the practical and spiritual duties involved in their calling. 3. To warn them against special temptations attached to their position. 4. To remove all doubt as to the soundness and completeness of the religious system which they had already received. Such an attestation was especially needed by the Hebrew Christians, who were wont to appeal from Paul's authority to that of the elder apostles, and above all to that of Peter. The last, which is perhaps the very principal object, is kept in view throughout the Epistle, and is distinctly stated (1 Pet. v. 12). The harmony of its teaching with that of Paul is sufficiently obvious, nor is the general arrangement or mode of discussing the topics unlike that of the apostle of the Gentiles; still the indications of originality and independence of thought are at least equally conspicuous, and the Epistle is full of what the Gospel narrative and the discourses in the Acts prove to have been characteristic peculiarities of Peter. He dwells more frequently than Paul upon the future manifestation of Christ, upon which he bases nearly all his exhortations to patience, self-control, and the discharge of all Christian duties. The apostle's mind is full of one thought, the realization of Messianic hopes. In this he is the true representative of Israel, moved by those feelings which were best calculated to enable him to do his work as the apostle of the circumcision. But while Peter thus shows himself a genuine Israelite, his teaching is directly opposed to Judaizing tendencies. He belongs to the school, or, to speak more correctly, is the leader of the school, which at once vindicates the unity of the Law and Gospel, and puts the superiority of the latter on its true basis, that of spiritual development. The apostle of the circumcision says not a word in this Epistle of the perpetual obligation, the dignity or even the bearings of the Mosaic Law. He is full of the O. T.; his style and thoughts are charged with its imagery, but he contemplates and applies its teaching in the light of the Gospel; he regards the privileges and glory of the ancient people of God entirely in their spiritual development in the Church of Christ.—The *Second Epistle* of Peter presents questions of far greater difficulty than the former. We have few references, and none of a very positive character, in the writings of the early Fathers; the style differs materially from that of the First Epistle, and the resemblance amounting to a studied imitation, between this Epistle and that of Jude (JUDE, EPISTLE OF), seems scarcely reconcilable with the position of Peter. Doubts as to its genuineness were entertained by the greatest critics of the early Church; in the time of Eusebius it was reckoned among the disputed books, and was not formally admitted into the CANON until the year 393, at the Council of Hippo. The contents of the Epistle seem quite in accordance with its asserted origin. The salutation is followed by an enumeration of Christian blessings and exhortation to Christian duties, with special reference to the maintenance of the truth already communicated (i. 1–13). Referring then to his approaching death, the apostle assigns as grounds of assurance to believers his personal testimony as eye-witness of the Transfiguration, and the sure word of prophecy, i. e. the testimony of the Holy Ghost (14–21). The danger of being misled by false prophets is dwelt on throughout ch. ii., their covetousness and gross sensuality combined with pretences to spiritualism are described, while the overthrow of all opponents of Christian truth is predicted (ii. 1–29) in connection with prophecies touching Christ's second advent, the destruction of the world by fire, and the promise of new heavens and a new earth wherein dwelleth righteousness. After an exhortation to attend to Paul's teaching, and an emphatic warning, the Epistle closes with ascribing glory to our Lord and Saviour Jesus Christ. We may now give briefly the answers to the objections above stated:—1. With regard to its recognition by the early Church, it was not likely to be quoted frequently; it was addressed to a portion of the Church not at that time much in intercourse with the rest of Christendom: the documents of the primitive Church are far too scanty to give weight to the argument from omission. Although it cannot be proved to have been referred to by any author earlier than Origen, yet passages from Clement of Rome, Hermas, Justin Martyr, Theophilus of Antioch, and Irenæus, suggest an acquaintance with this Epistle. Eusebius and Photius state that Clement of Alexandria wrote a commentary on all the disputed Epistles, in which this was certainly included. Didymus (fourth century) refers to it very frequently in his great work on the Trinity. It was certainly included in the collection of Catholic Epistles known to Eusebius and Origen. The silence of the Fathers is accounted for more easily than its admission into the Canon after the question as to its genuineness had been raised. There must have been positive attestation from the Churches to which it was first addressed. We know that the autographs of apostolic writings were preserved with care. All motive for forgery is absent. 2. The difference of style may be admitted. The only question is, whether it is greater than can be satisfactorily accounted for, supposing that the apostle employed a different person as his amanuensis. If we admit that some time intervened between the composition of the two works, that in writing the first the apostle was aided by Silvanus, and in the second by another, perhaps by Mark, that the circumstances of the Churches addressed by him were considerably changed, and that the second was written in greater haste, not to speak of a possible decay of faculties, the differences may be regarded as insufficient to justify more than hesitation in admitting its genuineness. The resemblance to the Epistle of Jude may be admitted without affecting our judgment unfavorably. Supposing, as some eminent critics have believed, that this Epistle was copied by Jude, we should have the strongest possible testimony to its authenticity; but if we accept the more general opinion of modern critics, that the writer of this Epistle copied Jude, it is incredible that a forger should imitate the least important of the apostolic writings, while Peter might choose to give the stamp of his personal authority to a document bearing so powerfully on practical and doctrinal errors in the Churches which he addressed, and, from his humility, his impressionable mind, and his self-forgetfulness when doing his Master's work, that part of this Epistle which treats of the same subjects would naturally be colored by Jude's style as the First Epistle is by Paul's. 3. The doubts as to its genuineness appear to have originated with the critics of Alexandria, where, however, the Epistle itself was formally recognized at a very early period. They rested entirely, so far as can be ascertained, on the difference of style. The opinions of modern commentators may be summed up under three heads. Many (the so-called liberal school in Germany, and some able writers in England) reject the Epistle altogether as spurious. A few consider that the first and last chapters were written by Peter or under his dictation, but that the second chapter was interpolated. But a majority (Nitzsche, Flatt, Guericke, Pott, Augusti, Olshausen, Stier, Thiersch, &c.) support the genuineness and authenticity of this Epistle. (BIBLE; INSPIRATION; NEW TESTAMENT.)—Some apocryphal writings of very early date obtained currency in the Church as containing the substance of the apostle's teaching. The Preaching or Doctrine of Peter, probably identical with a work called the Preaching of Paul, or of Paul and Peter, quoted by Lactantius, may have contained some traces of the apostle's teaching. Another work, called the Revelation or Apocalypse of Peter, was held in much esteem for centuries.—The name CEPHAS occurs in Jn. i. 42; 1 Cor. i. 12, iii. 22, ix. 5, xv. 5; Gal. ii. 9, i. 18, ii. 10, 14 (the last three according to the Greek text of Lachmann and Tischendorf). It must have been the word actually pronounced by our Lord in Mat. xvi. 18, and on subsequent occasions when the apostle was addressed by Him or other Hebrews by his new name. By it he was known to the Corinthian Christians.

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[5] Many Protestants disbelieve the traditions altogether, and deny that Peter ever visited Rome at all, e. g. Ellendorf (translated by Rev. E. G. Smith, in *B. S.* xv. 569 ff., xvi. 82 ff.). Says Dr. W. L. Alexander (in Kitto), "Whilst it is admitted as *certain* that Peter suffered martyrdom, in all probability by crucifixion, and as *probable* that this took place at Rome, it has, nevertheless, been made pretty clear that he never was for any length of time resident in that city, and morally certain that he never was bishop in the church there."

[6] The old Greek mosaics, the early Christian sculpture, and the early pictures represent Peter "as a man of larger and stronger form (than PAUL), as his character was harsher and more abrupt. The quick impulses of his soul revealed themselves in the flashes of a dark eye. The complexion of his face was pale and sallow; and the short hair, which is described as entirely gray at the time of his death, curled black and thick round his temples and his chin, when the two apostles stood together at Antioch, twenty years before their martyrdom" (Conybeare & Howson, i. 224-5).

Peth-a-hi'ah (fr. Heb. = whom *Jehovah sets free*, Ges.). **1.** A priest, over the nineteenth course in David's reign (1 Chr. xxiv. 16).—**2.** A Levite in Ezra's time, who had married a foreign wife (Ezr. x. 23); probably the same who took part in the solemn service at the fast (Neh. ix. 5).—**3.** Son of Meshezabeel and descendant of Zerah; "at the king's (Darius's?) hand in all matters concerning the people," i. e. the Jews (xi. 24).

Pe'thor (Heb. *a table?* Ges.), a town of Mesopotamia where BALAAM resided (Num. xxii. 5; Deut. xxiii. 4); position unknown.

Pe-thu'el (Heb., probably = *man of God*, Ges.), father of the prophet JOEL (Joel i. 1).

* **Pe'tra** (Gr. *rock*), the Greek translation of SELA, the name of the celebrated Edomite city (Is. xvi. 1 margin).

Pe-ul'thai (fr. Heb. = *wages of Jehovah*, Ges.), eighth son of OBED-EDOM (1 Chr. xxvi. 5).

Pha'ath Mo'ab (Gr.) = PAHATH-MOAB (1 Esd. v.11).

Phac'a-reth (fr. Gr.) = POCHERETH of Zebaim (1 Esd. v. 34).

Phai'sur (fr. Gr.) = PASHUR 1 (1 Esd. ix. 22).

Phal-dai'us [-da'yus] (fr. Gr.) = PEDAIAH 4 (1 Esd. ix. 44).

Pha-le'as (fr. Gr.) = Padon (1 Esd. v. 29).

Pha'lec (fr. Gr.) = Peleg (Lk. iii. 35).

Phal'lu (L. fr. Heb.) = Pallu (Gen. xlvi. 9).

Phal'ti (L. fr. Heb. = Palti), the son of Laish of Gallim, to whom Saul gave Michal in marriage after his mad jealousy had driven David forth as an outlaw (1 Sam. xxv. 44); afterward separated from Michal by Ish-bosheth and Abner at David's requirement (2 Sam. iii. 15 ff., A. V. "Phaltiel").

Phal'ti-el (L. fr. Heb. = Paltiel) = Phalti (2 Sam. iii. 15).

Pha-nu'el, or **Phan'u-el** (L. fr. Heb. = Penuel, Rbn. *N. T. Lex.*), an Asherite, father of Anna the prophetess (Lk. ii. 36).

Phar'a-cim [-sim] (fr. Gr.), ancestor of certain servants of the Temple who returned with Zorobabel, according to 1 Esd. v. 31; not in Ezra and Nehemiah.

Pha'raoh [-ro] (Heb. *Par'ôh;* Gr. *Pharaô;* fr. Egyptian *Ouro*, with masc. art. *Pouro = the king*, Ges.; but see below), the common title of the native kings of Egypt in the Bible, corresponding to *p-ra* or *ph-ra* (= *the Sun*) of the hieroglyphics (so Mr. R. S. Poole, original author of this article, after the Duke of Northumberland and General Felix). As several kings are mentioned only by the title "Pharaoh" in the Bible, it is important to discriminate them.—1. *The Pharaoh of* Abraham (Gen. xii.). The Scripture narrative does not afford us any clear indications for the identification of this Pharaoh. At the time when Abraham went into Egypt, according to Hales's as well as Usher's chronology, it is generally held that the country, or at least Lower Egypt, was ruled by the Shepherd kings, of whom the first and most powerful line was the fifteenth dynasty, the undoubted territories of which would be first entered by one coming from the E. The date at which Abraham visited Egypt Mr. Poole makes about B. C. 2081, which would accord with the time of Salatis, the head of the fifteenth dynasty, according to his reckoning.—2. *The Pharaoh of* Joseph (Gen. xl., &c.) was a despotic monarch, ruling all Egypt, who followed Egyptian customs, but did not hesitate to set them aside when he thought fit; who seems to have desired to gain complete power over the Egyptians; and who favored strangers. These particulars support the idea that he was an Egyptianized foreigner rather than an Egyptian. Baron Bunsen supposed that he was Sesertesen I., the head of the twelfth dynasty, on account of the mention in a hieroglyphic inscription of a famine in that king's reign. This identification, although receiving some support from a statement of Herodotus, that Sesostris, a name reasonably traceable to Sesertesen, divided the land and raised his chief revenue from the rent paid by the holders, must be abandoned, since the calamity recorded does not approach Joseph's famine in character, and the age is almost certainly too remote. If we turn to the old view that Joseph's Pharaoh was one of the Shepherd kings, we are struck with the fitness of all the circumstances of the Biblical narrative. It is stated by Eusebius that the Pharaoh to whom Jacob came was the Shepherd Apophis. Apophis belonged to the fifteenth dynasty, which was certainly of Shepherds, and the most powerful foreign line. This dynasty, according to Mr. Poole's view of Egyptian chronology, ruled for either 284 years (Africanus), or 259 years 10 months (Josephus), from about B. C. 2080. According to Hales's chronology, which Mr. Poole would slightly modify, Joseph's government fell under this dynasty, commencing about B. C. 1876, during the reign of the last but one or perhaps the last king of the dynasty, possibly in the time of Apophis, who ended the line according to Africanus. This dynasty is said to have been of Phenicians. This king Mr. Poole regards as having reigned from Joseph's appointment (or, perhaps, somewhat earlier) until Jacob's death, at least twenty-six years, from B. C. about 1876 to 1850, and as having been the fifth or sixth king of the fifteenth dynasty. Wilkinson identifies this Pharaoh with Osirtasen I., of his sixteenth dynasty of Tanites, and places his date about B. C. 1740 (Rev. H. Constable, in Fairbairn).—3. *The Pharaoh of the Oppression.* The first persecutor of the Israelites (Ex. i., &c.) may be distinguished as the Pharaoh of the Oppression, especially as he commenced, and probably long carried on, the persecution. The general view is that he was an Egyptian, a king of the eighteenth or nineteenth dynasty. The chief points in favor of this are the name of the city Raamses, whence it has been argued that one of the oppressors was a king Rameses, and the probable change of line. The first king of this name known was head of the nineteenth dynasty, or last king of the eighteenth. Manetho says the Israelites left Egypt in the reign of Menptah, who was great-grandson of the first Rameses, and son and successor of the second. The view that this Pharaoh was of the beginning or middle of the eighteenth dynasty seems at first sight extremely probable, especially if the Pharaoh of Joseph was a Shepherd king; but Mr. Poole, in accordance with his view of Hebrew chronology, would rather make him a Shepherd king (comp. the "Assyrian," Is. lii. 4) of the sixteenth or seventeenth dynasty, whose reign, he supposes, commenced a little before the birth of Moses, which he places B. C. 1732, and lasted upward of forty years, perhaps much more. (Pharaoh's Daughter 1.) Wilkinson supposes him Amosis or Ames, the first of the eighteenth dynasty of Theban or Diospolitan kings, and makes his date B. C. 1575; Lord Prudhoe makes the "new king" (Ex. i. 8) Rameses I., and the Pharaoh of Ex. i. 11 Rameses II. (so Mr. Constable, in Fairbairn).—4. *The Pharaoh of the Exodus* (Ex. v. &c.). What is known of him (Plagues, the Ten; Exodus, the) is rather biographical than historical. It does not add much to our means of identifying the line of the oppressors excepting by the indications of race his character affords. His character finds its parallel among the Assyrians rather than the Egyptians. Mr. Poole says that he was reigning for about a year or more before the Exodus, which he places B. C. 1652. Wilkinson, who places the Exodus B. C. 1495, supposes him Thothmes III., the fourth or fifth monarch of the eighteenth dynasty, of Theban kings; Manetho, according to Africanus, makes him Amos, the first of that line; Lord Prudhoe makes him Pthahmen, the last of that dynasty (so Mr. Constable, in Fairbairn). (Leper.)—5. *Pharaoh, father-in-law of Mered.* In the genealogies of Judah, mention is made of "Bithiah the daughter of Pharaoh, which Mered took" (1 Chr. iv. 18). Mr. Poole, supposing that Mered lived before, or not much after, the Exodus, thinks it perhaps less probable that an Egyptian Pharaoh would have given his daughter in marriage to an Israelite, than that a Shepherd king would have done so, before the oppression; but allows that Bithiah may have been taken captive after the Exodus. The date and the circumstances, however, are all unknown.—6. *Pharaoh, brother-in-law of Hadad the Edomite* (1 K. xi.

18 ff.). (HADAD 4.) For the identification of this Pharaoh we have his being contemporary with David and Solomon, and the name of his wife (TAHPENES); the history of Egypt at this time is extremely obscure, neither the monuments nor Manetho giving us clear information as to the kings. It appears that toward the latter part of the twentieth dynasty the high-priests of Amen (AMON), the god of Thebes, gained great power, and at last supplanted the Rameses family, at least in Upper Egypt. At the same time a line of Tanite kings, Manetho's twenty-first dynasty, seems to have ruled in Lower Egypt. Mr. Poole supposes that the Pharaoh or Pharaohs spoken of in the Bible as ruling in the time of David and Solomon were Tanites, as Tanis was nearest to the Israelite territory. According to Africanus, the list of the twenty-first dynasty is as follows:—Smendes, 26 years; Psusennes, 46; Nephelcheres, 4; Amenothis, 9; Osochor, 6; Psinaches, 9; Psusennes, 14: but Eusebius gives the second king 41, and the last 35 years, and his numbers make up the sum of 130 years, which Africanus and he agree in assigning to the dynasty. If we take the numbers of Eusebius, Osochor would probably be the Pharaoh to whom Hadad fled, and Psusennes II. the father-in-law of Solomon; but the numbers of Africanus would substitute Psusennes I., and probably Psinaches (so Mr. Poole).—7. *Pharaoh, father-in-law of* SOLOMON (1 K. iii. 1). The mention that the queen was brought into the city of David, while Solomon's house, and the Temple, and the city-wall, were building, shows that the marriage took place not later than the eleventh year of the king, when the Temple was finished, having been commenced in the fourth year (vi. 1, 37, 38). It must have taken place between about twenty-four and eleven years before Shishak's accession. Mr. Poole thinks it certain that Solomon's father-in-law was not the Pharaoh who was reigning when Hadad left Egypt. Both Pharaohs cannot yet be identified in Manetho's list. This Pharaoh led an expedition into Palestine, and took Gezer (ix. 16). (PHARAOH'S DAUGHTER 3.)—The next kings of Egypt mentioned in the Bible are SHISHAK, probably ZERAH, and So. The first and second of these were of the twenty-second dynasty, if Zerah = Userken, and the third was doubtless one of the two Shebeks of the twenty-fifth dynasty, which was of Ethiopians.—8. *Pharaoh, the opponent of* SENNACHERIB (Is. xxxvi. 6), Mr. Poole identifies with the Sethos whom Herodotus mentions as the opponent of Sennacherib, and who may be the Zet of Manetho, the last king of his twenty-third dynasty.—TIRHAKAH, as an Ethiopian, whether then ruling in Egypt or not, is, like So, apparently not called Pharaoh.—9. *Pharaoh-necho* (Jer. xlvi. 2), or *Pharaoh-nechoh* (2 K. xxiii. 29–xxiv. 7). The first mention in the Bible of a proper name with the title Pharaoh is in the case of Pharaoh-necho, who is also called NECHO simply. His name is written in hieroglyphics *Neku.* This king was of the Saïte twenty-sixth dynasty, of which Manetho makes him either the fifth ruler (Africanus) or the sixth (Eusebius). Herodotus calls him Nekôs, and assigns to him a reign of sixteen years, which is confirmed by the monuments. He seems to have been an enterprising king, as he is related to have attempted to complete the canal connecting the Red Sea with the Nile, and to have sent an expedition of Phenicians to circumnavigate Africa, which was successfully accomplished. At the commencement of his reign (B. C. 610) he made war against the king of Assyria, and, being encountered on his way by JOSIAH, defeated and slew the king of Judah at Megiddo (2 K. xxiii. 29, 30; 2 Chr. xxxv. 20–24). Necho seems to have soon returned to Egypt: perhaps he was on his way thither when he deposed JEHOAHAZ, imposed a tribute on the land, and made JEHOIAKIM king (2 K. xxiii. 30–34; 2 Chr. xxxvi. 1–4). The army was probably posted at Carchemish, and was there defeated by NEBUCHADNEZZAR in the fourth year of Necho (B. C. 607), that king not being, as it seems, then at its head (Jer. xlvi. 1, 2, 6, 10). This battle led to the loss of all the Asiatic dominions of Egypt (2 K. xxiv. 7).—10. *Pharaoh-hophra*, the next king of Egypt mentioned in the Bible, was the second successor of Necho, from whom he was separated by the six years' reign of Psammetichus II. The name Hophra is in hieroglyphics *Wah-(p) ra-hat*, and the last syllable is equally omitted by Herodotus, who writes Apries, and by Manetho, who writes Uaphris. He came to the throne about B. C. 589, and ruled nineteen years. Herodotus makes him the son of Psammetichus II., whom he calls Psammis, and great-grandson of Psammetichus I. Herodotus relates his great prosperity, until his army against Cyrene was routed, when the Egyptians revolting set up Amasis as king, who defeated him in battle, took him prisoner, and afterward delivered him to the Egyptians by whom he was strangled. In the Bible it is related that ZEDEKIAH, the last king of Judah, was aided by Pharaoh against Nebuchadnezzar, in fulfilment of a treaty, and that an army came out of Egypt, so that the Chaldeans were obliged to raise the siege of Jerusalem. The city was first besieged in the ninth year of Zedekiah, B. C. 590, and was captured in his eleventh year, B. C. 588. It was evidently continuously invested for a length of time before it was taken, so that most probably Pharaoh's expedition took place B. C. 590 or 589. There may, therefore, be some doubt whether Psammetichus II. be not the king here spoken of; but the siege may have lasted some time before the Egyptians could have heard of it and marched to relieve the city, and Hophra may have come to the throne as early as B. C. 590. The Egyptian army returned without effecting its purpose (Jer. xxvii. 5–8; Ez. xvii. 11–18; comp. 2 K. xxv. 1–4). Ezekiel (xxix.–xxxii.) speaks of his arrogance and of his overthrow by Nebuchadnezzar. Jeremiah (xliv. 30, xlvi. 25, 26) yet more distinctly prophesied his end. —No subsequent Pharaoh is mentioned in Scripture, but there are predictions doubtless referring to the misfortunes of later princes until the second Persian conquest, when the prophecy "there shall be no more a prince of the land of EGYPT" (Ex. xxx. 13) was fulfilled.

Pha'raoh's (see above) **Daugh'ter; Pha'raoh, the Daugh'ter of.** Three Egyptian princesses, daughters of Pharaohs, are mentioned in the Bible.—**1.** The preserver of MOSES, daughter of the PHARAOH 3 who first oppressed the Israelites (Ex. ii. 5–10). She appears from her conduct toward Moses to have been heiress to the throne (Heb. xi. 23 ff.). Artapanus, or Artabanus, an historian of uncertain date, calls this princess Merrhis, and her father, the oppressor, Palmanothes, and relates that she was married to Chenephres, who ruled in the country above Memphis. The tradition is apparently of little value.—**2.** BITHIAH, wife of Mered an Israelite, daughter of PHARAOH 5 of an uncertain date (1 Chr. iv. 18).—**3.** A wife of Solomon; most probably daughter of a king of the twenty-first dynasty (1 K. iii. 1, vii. 8, ix. 24). Some have supposed the Song of Solomon (CANTICLES) was written on the occasion of this marriage. She was at first brought into the city of

David (1 K. iii. 1; JERUSALEM); afterward a house was built for her (1 K. vii. 8, ix. 24; PALACE), because David's house had been rendered holy by the ark having been there (2 Chr. viii. 11). PHARAOH 7.

Pha'raoh, the Wife of. The wife of one Pharaoh, the king who received Hadad the Edomite, is mentioned in Scripture. She is called "queen," and named TAHPENES. PHARAOH 6.

Phar-a-tho'ni (fr. Gr. *Pharathôn* = PIRATHON), one of the cities of Judea fortified by Bacchides during his contests with Jonathan Maccabeus (1 Mc. ix. 50). It doubtless represents an ancient PIRATHON, though hardly that of the Judges.

Pha'res [-reez] (Gr.) = PHAREZ or PEREZ, the son of Judah (Mat. i. 3; Lk. iii. 33; Esd. v. 5).

Pha'rez (fr. Heb. *perets* = *a breach*, Ges.). **1.** Twin son, with Zarah, or ZERAH 1, of JUDAH and TAMAR 1 his daughter-in-law; = PHARES or PEREZ. The circumstances of his birth are detailed in Gen. xxxviii. In the genealogical lists, his name comes before his brother's (xlvi. 12; Num. xxvi. 20, 21; 1 Chr. ii. 4, 5). The house also which he founded (PHARZITES) was far more numerous and illustrious than that of the Zarhites (Ru. iv. 12, 18; 1 Chr. iv. 1, ix. 4; CALEB; DAVID, &c.). Its remarkable fertility is alluded to in Ru. iv. 12, "Let thy house be like the house of Pharez, whom Tamar bare unto Judah." Of Pharez's personal history or character nothing is known. After the death, therefore, of Er and Onan without children, Pharez occupied the rank of Judah's second son (SHELAH), and moreover, from two of his sons sprang two new chief houses, those of the Hezronites and Hamulites. From Hezron's second son Ram, or Aram, sprang David and the kings of Judah, and eventually Jesus Christ. (GENEALOGY OF JESUS CHRIST.) In the reign of David the house of Pharez seems to have been eminently distinguished. A considerable number of his mighty men (Jahobeam, the Bethlehemites, Paltites, Tekoites, Ithrites, Joab, Abishai, &c.) seem to have been of the same house; and the royal house itself was the head of the family.—**2.** (fr. L.) = PAROSH (1 Esd. viii. 36; comp. Ezr. viii. 3).

Pha-ri'ra (Gr.) = PERIDA or PERUDA (1 Esd. v. 33).

Phar'i-see, pl. **Phar'i-sees** (fr. L. *Pharisæus*; Gr. *Pharisaios*; so called from the Aram. form of Heb. participle *pârûsh*, pl. *pĕrûshîm* = *separated*). The Pharisees were a religious party or school amongst the Jews at the time of Christ. The name does not occur either in the O. T. or in the Apocrypha; but it is usually considered that the Pharisees were essentially the same with the ASSIDEANS mentioned in 1 Mc. ii. 42, vii. 13–17, and in 2 Mc. xiv. 6. (ESSENES.) —*Authorities.* The sources of information respecting the Pharisees are mainly threefold: (1.) The writings of Josephus, who was himself a Pharisee (*Life* 2), profess to give direct accounts of their opinions (*B. J.* ii. 8, §§ 2–14; *Ant.* xviii. 1, § 2, and compare xiii. 5, § 9, and 10, §§ 5, 6, xvii. 2, § 4, xiii. 16, § 2, and *Life* 38). The value of Josephus's accounts would be much greater, if he had not accommodated them, more or less, to Greek ideas. (2.) The New Testament, including St. Paul's Epistles, in addition to the Gospels and Acts of the Apostles. (3.) The first portion of the Talmud called the Mishna, or "second law." This is by far the most important source of information respecting the Pharisees. It is a digest of the Jewish traditions, and a compendium of the whole ritual law, reduced to writing in its present form by Rabbi Jehudah the Holy, a Jew of great wealth and influence, who flourished in the second century. He succeeded his father Simeon as patriarch of Tiberias, and held that office at least thirty years. His death some place in a year a little antecedent to 194 A. D.; others place it as late as 220 A. D., when he would have been about eighty-one years old. There is no reasonable doubt that although it may include a few passages of a later date, the Mishna was composed, as a whole, in the second century, and represents the traditions which were current amongst the Pharisees at the time of Christ (so Mr. Twisleton, original author of this article). (VERSIONS, ANCIENT [TARGUM].) Referring to the Mishna for details, it is proposed in this article I. to give a general view of the peculiarities of the Pharisees; to notice their opinions II. on a future life, and III. on free-will; IV. to make some remarks on the proselytizing spirit attributed to them at the time of Christ. I. The fundamental principle of the Pharisees common to them with all orthodox modern Jews is, that by the side of the written law regarded as a summary of the principles and general laws of the Hebrew people, there was an oral law to complete and to explain the written Law. It was an article of faith that in the Pentateuch there was no precept, and no regulation, ceremonial, doctrinal, or legal, of which God had not given to Moses all explanations necessary for their application, with the order to transmit them by word of mouth. The classical passage in the Mishna on this subject is the following:—"Moses received the (oral) law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the Great Synagogue" (*Pirke Abôth*, i.). It is not to be supposed that all the traditions which bound the Pharisees were believed to be direct revelations to Moses on Mount Sinai. In addition to such revelations, which were not disputed, although there was no proof from the written law to support them, and in addition to interpretations received from Moses, which were either implied in the written law or to be elicited from it by reasoning, there were three other classes of traditions:—(1.) Opinions on disputed points, which were the result of a majority of votes; (2.) Decrees by prophets and wise men in different ages, carrying prohibitions farther than the written law or oral law of Moses, in order to protect the Jewish people from temptations to sin or pollution; (3.) Legal decisions of proper ecclesiastical authorities on disputed questions, some of which were attributed to Moses, some to Joshua, some to Ezra, some also to Rabbis of later date, as Hillel and Gamaliel. Viewed as a whole, they treated men like children, formalizing and defining the minutest particulars of ritual observances. The expressions of "bondage," of "weak and beggarly elements," and of "burdens too heavy for men to bear," faithfully represent the impression produced by their multiplicity. An elaborate argument might be advanced for many of them individually, but the sting of them consisted in their aggregate number, which would tend to quench the fervor and freshness of a spiritual religion. They varied in character, one class consisting of these which, admitting certain principles, were points reasonable to define; another, of points defined which were superfluously particularized; a third, of points defined where the discussion of them at all was superstitious and puerile. In order, however, to observe regulations on points of this kind, mixed with others less objectionable, and with some which, regarded from a certain point of view, were in themselves individually not unreasonable, the

Pharisees formed a kind of society. A member was called a *hâbêr* or *châbêr*, and those among the middle and lower classes who were not members were called "the people of the land," or the vulgar. Each member undertook, in the presence of three other members, that he would remain true to the laws of the association. One important condition was that a member should refrain from every thing not tithed (compare Mat. xxiii. 23; Lk. xviii. 12). It was a matter of vital importance to a Pharisee that he should be well acquainted with the Pharisaical regulations concerning what was CLEAN and UNCLEAN; for, as among the modern Hindoos (some of whose customs are very similar to those of the Pharisees), every one technically unclean is cut off from almost every religious ceremony, so, according to the Levitical law, every unclean person was cut off from all religious privileges, and was regarded as defiling the sanctuary of Jehovah (Num. xix. 20). On principles precisely similar to those of the Levitical laws (Lev. xx. 25, xxii. 4–7), it was possible to incur these awful religious penalties either by *eating* or by *touching* what was unclean in the Pharisaical sense. In reference to *eating*, independently of the slaughtering of holy sacrifices, which is the subject of two other treatises, the Mishna contains one treatise called *Hôlin* or *Chôlin*, which is specially devoted to the slaughtering of fowls and cattle for domestic use. One point in its first section is by itself vitally distinctive, "that *any thing* slaughtered by a heathen should be deemed unfit to be eaten, like the carcass of an animal that had died of itself, and like such carcass should pollute the person who carried it." For the guidance of Jewish slaughterers most minute regulations are laid down. In reference likewise to *touching* what is unclean, the Mishna abounds with prohibitions and distinctions no less minute (compare "Touch not, taste not, handle not," Col. ii. 21; also Mat. xv. 11; Lk. xi. 37–40). It would be a great mistake to suppose that the Pharisees were wealthy and luxurious, much more that they had degenerated into the vices which were imputed to some of the Roman popes and cardinals during the 200 years preceding the Reformation. Josephus compared the Pharisees to the Stoics. He says that they lived frugally, in no respect giving in to luxury, but following the leadership of reason in what it had selected and transmitted as a good (Jos. xviii. 1, § 3). Although there would be hypocrites among them, it would be unreasonable to charge all the Pharisees as a body with hypocrisy, in the sense in which we now use the word. They must be regarded as having been some of the most intense formalists whom the world has ever seen (compare Lk. vii. 36 ff., xviii. 9–14). It was alleged against them, on the highest spiritual authority, that they "made the word of God of none effect by their traditions." This would be true in the largest sense, from the purest form of religion in the O. T. being almost incompatible with such endless forms (Mic. vi. 8); but it was true in another sense, from some of the traditions being decidedly at variance with genuine religion. (Atonement, Day of; Corban; Divorce; Fasts; Frontlets; Passover; Sabbath; Vow, &c.)—II. In regard to a future state, Josephus presents the ideas of the Pharisees in such a light to his Greek readers, that whatever interpretation his ambiguous language might possibly admit, he obviously would produce the impression on Greeks that the Pharisees believed in the transmigration of souls. "They say that every soul is imperishable, but that the soul of good men only passes over (or transmigrates) into another body, while the soul of bad men is chastised by eternal punishment" (Jos. *B. J.* ii. 8, § 14). And two passages in the Gospels might countenance this idea: one in Mat. xiv. 2, where Herod the tetrarch is represented as thinking that Jesus was John the Baptist risen from the dead (though a different color is given to Herod's thoughts in Lk. ix. 7–9); and another in Jn. ix. 2, where the question is put to Jesus whether the blind man himself had sinned, or his parents, that he was born blind? Notwithstanding these passages, however, there does not appear to be sufficient reason for doubting that the Pharisees believed in a resurrection of the dead very much in the same sense as the early Christians. This is most in accordance with St. Paul's statement to the chief priests and council (Acts xxiii. 6; Paul); and it is likewise almost implied in Christ's teaching, which does not insist on the doctrine of a future life as any thing new (Mat. xxii. 30; Mk. xii. 25; Lk. xx. 34–36). On this head the Mishna is an illustration of the ideas in the Gospels, as distinguished from any mere transmigration of souls; and the peculiar phrase, "the world to come" (compare Mk. x. 30, &c.; Eternal 4), frequently occurs in it.—III. In reference to the opinions of the Pharisees concerning the freedom of the will, a difficulty arises from the very prominent position which they occupy in the accounts of Josephus, whereas nothing vitally essential to the peculiar doctrines of the Pharisees seems to depend on those opinions, and some of his expressions are Greek, rather than Hebrew. "There were three sects of the Jews," he says, "which had different conceptions respecting human affairs, of which one was called Pharisees, the second Sadducees, and the third Essenes. The Pharisees say that some things, and not all things, are the work of fate; but that some things are in our own power to be and not to be. But the Essenes declare that fate rules all things, and that nothing happens to man except by its decree. The Sadducees, on the other hand, take away fate, holding that it is a thing of naught, and that human affairs do not depend upon it; but in their estimate all things are in the power of ourselves, as being ourselves the causes of our good things, and meeting with evils through our own inconsiderateness" (Jos. xiii. 5, § 9). Josephus also says of the Pharisees, "When they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit; since their notion is, that it hath pleased God to make a temperament, whereby what He wills is done, but so that the will of man can act virtuously or viciously" (xviii. 1, § 3, Whiston's translation). "These ascribe all to fate (or providence), and to God; and yet allow that to act what is right or the contrary, is principally in the power of men; although fate does coöperate in every action" (*B. J.* ii. 8, § 14, Whiston's translation). In reference to this point, the opinion of Graetz seems not improbable, that the real difference between the Pharisees and Sadducees was at first practical and political. He conjectures that the wealthy and aristocratical Sadducees in their wars and negotiations with the Syrians entered into matters of policy and calculations of prudence, while the zealous Pharisees, disdaining worldly wisdom, laid stress on doing what seemed to be right, and leaving the event to God: and that this led to differences in formal theories and metaphysical statements.—IV. In reference to the spirit of proselytism among the

Pharisees, there is indisputable authority for the statement that it prevailed to a very great extent at the time of Christ (Mat. xxiii. 15); and attention is now called to it on account of its probable importance in having paved the way for the early diffusion of Christianity. Jews at the time of Christ had become scattered over the fairest portions of the civilized world. (CAPTIVITY; DISPERSION, &c.) On the day of Pentecost, Jews are said to have been assembled with one accord in one place at Jerusalem, "from every region under heaven." Admitting that this was an Oriental hyperbole (compare Jn. xxi. 25), there must have been some foundation for it in fact (Acts ii. 5–11). Now, it is not unlikely, though it cannot be *proved* from Josephus (xx. 2, § 3), that missions and organized attempts to produce conversions, although unknown to Greek philosophers, existed among the Pharisees. But, at any rate, the then existing regulations or customs of synagogues afforded facilities which do not exist now either in synagogues or Christian churches for presenting new views to a congregation (Acts xvii. 2; Lk. iv. 16). (SYNAGOGUE.) Under such auspices the proselytizing spirit of the Pharisees inevitably stimulated a thirst for inquiry, and accustomed the Jews to theological controversies. Thus there existed precedents and favoring circumstances for efforts to make proselytes, when the greatest of all missionaries (PAUL), a Jew by race, a Pharisee by education, a Greek by language, and a Roman citizen by birth, preaching the resurrection of Jesus to those who for the most part already believed in the resurrection of the dead, confronted the elaborate ritual-system of the written and oral law by a pure spiritual religion: and thus obtained the coöperation of many Jews themselves in breaking down every barrier between Jew, Pharisee, Greek, and Roman, and in endeavoring to unite all mankind by the brotherhood of a common Christianity. PROSELYTE.

Pha'rosh (fr. Heb.) = PAROSH (Ezr. viii. 3).

Phar'par (fr. Heb., probably = *swift*, Ges.), the second of the two "rivers of DAMASCUS"—"ABANA and Pharpar"—mentioned by Naaman (2 K. v. 12). The two principal streams in the district of Damascus are the *Barada* (probably = Abana) and the *'Awaj* (probably = Pharpar):—in fact, there are no others worthy of the name of "river." The northern and principal branch of the *'Awaj* takes its rise in a deep valley beneath the brow of Hermon, where are a number of small fountains whose waters unite beside a village called *'Arny*, the name of which it bears during the first part of its course. It thence runs first E., then S. by *Kefr Hauwar* to *Sasa*, whence, having received another stream from the W., it flows in a general easterly direction, ultimately ending in the *Bahret Hijâneh*, the most southerly of the three lakes or swamps of Damascus, about forty miles nearly E. S. E. of the point at which it started. A deep ravine E. of Hermon, sending a little tributary into the *'Awaj*, is called *Wady Barbar*, perhaps a relic of the name Pharpar (Porter, *Damascus*, i. 299 ff., and in Kitto).

Phar'zites (fr. Heb.), **the** = the descendants of PHAREZ, the son of Judah (Num. xxvi. 20).

Pha-se'ah (fr. Heb.) = PASEAH 2 (Neh. vii. 51).

Pha-se'lis (Gr.), a town on the coast of Asia Minor, on the confines of LYCIA and PAMPHYLIA, and hence ascribed by ancient writers sometimes to one and sometimes to the other. Its commerce was considerable in the sixth century B. C., for in the reign of Amasis it was one of a number of Greek towns which carried on trade somewhat in the manner of the Hanseatic confederacy in the middle ages. In later times Phaselis was distinguished as a resort of the Pamphylian and Cilician pirates. Phaselis itself stood on a rock of 50 or 100 feet elevation above the sea, and was joined to the main by a low isthmus, in the middle of which was a lake, now a pestiferous marsh. On the eastern side of this were a closed port and a roadstead, and on the western a larger artificial harbor, formed by a mole run out into the sea. The remains of this may still be traced to a considerable extent below the surface of the water. The Phaselites having joined the piratical league, lost their independence and their town-lands in the war waged by the Roman consul Publius Servilius Isauricus in 77–75 B. C. In the interval between the growth of the Cilician piracy and the Servilian expedition the Romans are represented as writing to Phaselis and other places, requiring that Simon the high-priest and the Jewish people should not be harmed, and that all Jewish fugitive criminals among them should be delivered up to Simon for punishment (1 Mc. xv. 23).

Phas'i-ron (Gr.). An Arab tribe, "the children of Phasiron" (1 Mc. ix. 66), were defeated by Jonathan.

Phas'sa-ron = PASHUR (1 Esd. v. 25).

Phe'be (L. *Phœbe*, fr. Gr. *Phoibê* = *pure, bright, radiant;* an epithet of DIANA or of the moon), a "servant of the Church at CENCHREA," commended to the Roman Christians by the Apostle Paul as "a succorer of many and of myself also" (Rom. xvi. 1, 2). DEACONESS.

Phe-ni'ce, or Phe'nice [-nis] (L. *Phœnice*, fr. Gr. *Phoinikê* = *date-land*, L. & S.; see PALM-TREE). **1.** The country or region commonly known as PHENICIA (Acts xi. 19, xv. 3).—**2.** (Gr. *Phoinix* = *date-palm*, PALM-TREE.) Phenice, more properly *Phenix* or *Phœnix*, a town or haven in Crete on the southern coast (Acts xxvii. 12). The haven lay "toward the S. W. and N. W.," i. e. (so Meyer) the harbor formed such a curve, that one shore stretched away toward the N. W. and another toward the S. W. Another explanation is given under PAUL (p. 822). Mr. James Smith, of Jordanhill, and others place Phenice at the modern *Lutro*, where (so Captain Spratt) "is the only bay W. of FAIR HAVENS, in which a vessel of any size could find shelter during the winter months."

Phe-ni'ci-a [fee-nish'e-ah or fee-nish'yah] (L. *Phœnicia*, fr. Gr. = *date-land* or *palm-land* = PHENICE), a tract of country of which TYRE and SIDON were the principal cities, to the N. of PALESTINE, along the coast of the Mediterranean Sea; bounded by that sea on the W., and by the mountain-range of LEBANON on the E. The native name of Phenicia was *Kĕna'an* (CANAAN) or *Knâ*, signifying *lowland*, so named in contrast to the adjoining ARAM, i. e. *highland*, the Hebrew name of SYRIA. The length of coast to which the name of Phenicia was applied varied at different times, and may be regarded under different aspects before and after the loss of its independence. 1. What may be termed Phenicia Proper was a narrow, undulating plain, extending from the pass of *Râs el-Beyâd* or *Abyad*, the *Promontorium Album* (= *White Promontory*) of the ancients, about six miles S. of Tyre, to the *Nahr el-Auwaly*, the ancient Bostrenus, two miles N. of Sidon. The plain is only twenty-eight miles in length. Its average breadth is about a mile; but near Sidon the mountains retreat to a distance of two miles, and near Tyre to a distance of five miles.

2. A still longer district, which afterward became fairly entitled to the name of Phenicia, extended up the coast to a point marked by the island of Aradus (ARVAD), and by Antaradus toward the N.; the southern boundary remaining the same as in Phenicia Proper. Phenicia, thus defined, is estimated to have been about 120 miles in length; while its breadth, between Lebanon and the sea, never exceeded twenty miles, and was generally much less. Scarcely sixteen geographical miles farther N. than Sidon was Berytus (BEROTHAH ?), with a roadstead so well suited for the purposes of modern navigation that, under the modern name of *Beirût*, it has eclipsed both Sidon and Tyre as an emporium for Syria. Still farther N. was Byblus (GEBAL, now *Jebeil*), inhabited by seamen and calkers. Then came Tripolis (now *Tarâbulus*), said to have been founded by colonists from Tyre, Sidon, and Aradus, with three distinct towns, a furlong apart. Toward the extreme point N. was Aradus itself (ARVAD), situated, like Tyre, on a small island near the mainland, and founded by exiles from Sidon. The whole of Phenicia Proper is well watered by various streams from the adjoining hills, the two largest being *Nahr el-Kâsimîyeh* (called *el-Litâny* in its upper part; probably the ancient Leontes), a few miles N. of Tyre, and the Bostrenus already mentioned. The soil is fertile (PALESTINE, *Botany*, &c.), except between the Bostrenus and *Beirût*. The havens of Tyre and Sidon afforded water of sufficient depth for all the requirements of ancient navigation, and Lebanon, in its extensive forests, furnished what then seemed a nearly inexhaustible supply of timber for ship-building.—In reference to the period when the PHENICIANS had lost their independence, scarcely any two Greek and Roman writers give precisely the same geographical boundaries to Phenicia. Ptolemy makes the river Eleutherus (probably the *Nahr el-Kebir*) the N. boundary, and the river Chorseus (a small stream S. of Dor) the S. boundary. Strabo represents Phenicia as the district between Orthosia (ORTHOSIAS) and Pelusium (SIN). In the O. T., the word Phenicia does not occur. In the Apocrypha, it is not defined, though "PHENICE" (= Phenicia) is spoken of as being, with CELOSYRIA, under one military commander (2 Mc. iii. 5, 8, viii. 8, x. 11; 3 Mc. iii. 15). In the N. T. "Phenice" occurs in the A. V. of Acts xi. 19, xv. 3, and "Phenicia" only in xxi. 2; but not one of these passages affords a clew as to how far the writer deemed Phenicia to extend.

Phe-ni′cians [fee-nish′yanz] = the race who in earliest recorded history inhabited PHENICIA, and who were the great maritime and commercial people of the ancient world. Without dwelling on matters which belong more strictly to the articles TYRE and SIDON, it may be proper to touch on certain points connected with the language, race, trade, and religion of the Phenicians, which may tend to throw light on Biblical history and literature.—I. The Phenician *language* belonged to that family of languages now generally called Shemitic. (SHEMITIC LANGUAGES.) It is in fact so closely allied to Hebrew, that Phenician and Hebrew, though different dialects, may be practically regarded as the same language. This may be shown in the following way:—1. Testimony is borne to the kinship of the two languages by Augustine and Jerome, in whose time Phenician or Carthaginian was still a living language. 2. A passage of Carthaginian preserved in the *Pœnulus* of Plautus, and accompanied by a Latin translation as part of the play, is intelligible through Hebrew to Hebrew scholars. 3. Very many Phenician and Carthaginian names of places and persons, destitute of meaning in Greek and Latin, become significant in Hebrew. 4. The Phenician inscriptions preserved to the present day can all be interpreted, with more or less certainty, through Hebrew. Such inscriptions are of three kinds:—1st, on gems and seals; 2dly, on coins of the Phenicians and of their colonies; 3dly, on stone.—II. Concerning the original *race* to which the Phenicians belonged, nothing can be known with certainty, because they are found already established along the Mediterranean Sea at the earliest dawn of authentic history, and for centuries afterward there is no record of their origin. According to Herodotus (vii. 89), they said of themselves in his time that they came in days of old from the shores of the Red Sea; and in this there would be nothing improbable, as they spoke a language cognate to that of the Arabians, who inhabited the E. coast of that sea. Still neither the truth nor the falsehood of the tradition can now be proved. But there is one point respecting their race which can be proved to be in the highest degree probable, and which has peculiar interest as bearing on the Jews, viz. that the Phenicians were of the same race as the Canaanites. This remarkable fact, which, taken in connection with the language of the Phenicians, leads to some interesting results, is rendered probable by the following circumstances:—1. The native name of PHENICIA was Canaan = *lowland*. This name was well given to the narrow slip of plain between the Lebanon and the Mediterranean Sea, in contrast to the elevated mountain-range adjoining. 2. Augustine states that the peasants in his part of Africa (the Carthaginian Phenicians), if asked of what race they were, would answer, in Punic or Phenician, "Canaanites." 3. The names of persons and places in the land of Canaan—not only when the Israelites invaded it, but likewise previously, when "there were yet but a few of them," and Abraham is said to have visited it—were Phenician or Hebrew: e. g. Abimelech = *Father of the king* (Gen. xx. 2); Melchizedek = *King of righteousness* (xiv. 18); Kirjath-sepher = *city of the book* (Josh. xv. 15).—III. In regard to the Phenician *trade*, as connected with the Israelites, the following points are worthy of notice: 1. Up to the time of David, not one of the twelve tribes seems to have possessed a single harbor on the sea-coast; they could not therefore become a commercial people. But when DAVID had conquered Edom, an opening for trade was afforded to the Israelites. The command of Ezion-geber near Elath, in the land of Edom, enabled them to engage in the navigation of the Red Sea. As they were novices, however, at sailing, as the navigation of the Red Sea, owing to its currents, winds, and rocks, is dangerous even to modern sailors, and as the Phenicians, during the period of the independence of Edom, were probably allowed to trade from Ezion-geber, it was politic in SOLOMON to permit the Phenicians of Tyre to have docks, and build ships at Ezion-geber on condition that his sailors and vessels might have the benefit of their experience. (HIRAM; OPHIR; TARSHISH.) 2. After the division into two kingdoms, the curtain falls on any commercial relation between the Israelites and Phenicians until it is intimated that Israelites were sold as slaves by Phenicians. It was a custom in antiquity, when one nation went to war against another, for merchants to be present in one or other of the hostile camps, in order to purchase prisoners of war as slaves (1 Mc. iii. 41; 2 Mc. v. 14). Now, this practice is alluded to in a threatening manner against the Phenicians by the prophets (Joel iii. 4, and Am. i. 9, 10), about 800 B. C. The circumstances which led to this state of things may be thus explained. After the division of the two kingdoms, there is no trace of any friendly relation between the kingdom of Judah and the Phenicians (comp. 1 K. xvi. 31). Jehoshaphat's attempt to renew the trade of the Jews in the Red Sea failed, and in the reign of Jehoram, Jehoshaphat's son, Edom revolted from Judah, and established its independence; so that if the Phenicians wished to dispatch trading-vessels from Ezion-geber, Edom was the power which it was mainly their interest to conciliate, and not Judah. Under these circumstances, the Phenicians seem not only to have purchased and sold again as slaves, and probably in some instances to have kidnapped, inhabitants of Judah, but even to have sold them to their enemies the Edomites. 3. The only other notice in the O. T. of trade between the Phenicians and the Israelites is in Ezekiel's account of the trade of Tyre (Ez. xxvii. 17). While this account supplies valuable information respecting the various commercial dealings of the most illustrious of Phenician cities, it likewise makes direct mention of the exports to it from Palestine. (Balm; Honey; Oil; Wheat.) Heeren (*Historical Researches*, ii. 117) suggests, that the fact of Palestine being, as it were, the granary of Phenicia, explains in the clearest manner the lasting peace between the two countries. (Colors; Commerce; Glass.)—IV. The *religion* of the Phenicians is a subject of vast extent and considerable perplexity in details, but of its general features as bearing upon the religion of the Hebrews there can be no doubt. As opposed to Monotheism, it was a Pantheistical personification of the forces of nature, and in its most philosophical shadowing forth of the Supreme powers, it may be said to have represented the male and female principles of production. In its popular form, it was especially a worship of the sun, moon, and five planets, or, as it might have been expressed according to ancient notions, of the seven planets—the most beautiful, and perhaps the most natural, form of idolatry ever presented to the human imagination. These planets, however, were not regarded as lifeless globes of matter, obedient to physical laws, but as intelligent animated powers, influencing the human will, and controlling human destinies. (Asherah; Ashtoreth; Baal, &c.) It will be proper here to point out certain effects which the circumstance of their being worshipped in Phenicia produced upon the Hebrews. 1. Their worship was a constant temptation to Polytheism and idolatry. It can scarcely be doubted that the Phenicians, as a great commercial people, were more generally intelligent, and as we should now say civilized, than the inland agricultural population of Palestine. When the simple-minded Jews, therefore, came in contact with a people more versatile, and, apparently, more enlightened than themselves, but who nevertheless, either in a philosophical or in a popular form, admitted a system of Polytheism, an influence would be exerted on Jewish minds, tending to make them regard their exclusive devotion to their own one God, Jehovah, however transcendent His attributes, as unsocial and morose. (Solomon; Ahab, &c.) 2. The Phenician religion was likewise in other respects deleterious to the inhabitants of Palestine, being in some points essentially demoralizing. For example, it sanctioned the dreadful superstition of burning children as sacrifices to a Phenician god (Jer. xix. 5, comp. xxxii. 35). Again, parts of the Phenician religion, especially the worship of Astarte (Ashtoreth), tended to encourage dissoluteness in the relations of the sexes, and even to sanctify impurities of the most abominable description. (Harlot; Sodomite.)—V. The most important intellectual invention of man, that of *letters*, was universally asserted by the Greeks and Romans to have been communicated by the Phenicians to the Greeks (Hdt. v. 57, 58). It was an easy step from this to believe, as many of the ancients believed, that the Phenicians *invented* letters (Lucan, *Pharsalia*, iii. 220, 221). Shemitic Languages; Writing.

Pher'e-sites (fr. Gr.) = Perizzites (1 Esd. viii. 69; compare Ezr. ix. 1).

Pher'e-zite, Pher'e-zites (fr. Gr.) = Perizzite, Perizzites (Jd. v. 16; 2 Esd. i. 21).

* **Phi-be'seth** = Pi-beseth (Ez. xxx. 17, in some copies).

Phi'chol [-kol] (L. fr. Heb. = *mouth of all*, i. e. all-commanding, Ges.), chief captain of the army of Abimelech, king of the Philistines of Gerar in the days of both Abraham (Gen. xxi. 22, 23) and Isaac (xxvi. 26). Phichol may be (so Kitto, Ayre, &c.) an official title borne by different persons (compare Abimelech, Rab-mag, &c.).

Phil-a-del'phi-a [-fe-ah; in L. pron. fil-a-del-fi'ah] (L. fr. Gr. = city of *brotherly love*, L. & S.), a town on the confines of Lydia and Phrygia *Katakekaumenê* (i. e. *entirely burnt*), built by Attalus II. Philadelphus, king of Pergamos, probably as a mart for the great wine-producing region (the *Katakekaumenê*), which was 500 stades (about 60 miles) long and 400 broad. It was situated on the lower slopes of Mt. Tmolus, on the southern side of the valley of the *Ainé-ghiul Sou* (a river, probably = the Cogamus of antiquity), and was 27 miles S. E. of Sardis. Philadelphia came under the Roman power with the rest of this region (Asia) B. C. 133. It was taken by

Alla Shehr — ancient Philadelphia.—From Macfarlane's *Apocalyptic Churches.*—(Fbn.)

the Turks under Bajazet I. A. D. 1390, having made a gallant defence, and held out against them longer than any other town in Asia Minor. It is still represented by a town called *Allah-shehr* (city of God.)[1] Its elevation is 952 feet above the sea. The region around is highly volcanic, and, geologically speaking, belongs to the district of Phrygia *Katakekaumenê*, on the western edge of which it lies. The original population of Philadelphia seems to have been Macedonian. There was, as appears from Rev. iii. 9, a synagogue of Hellenizing Jews there, as well as a Christian church. The locality continued to be subject to constant earthquakes which, in the time of Strabo, rendered even the town-walls of Philadelphia unsafe. The expense of reparation was constant, and hence perhaps the poverty of the members of the Christian Church (Rev. iii. 8).

Phi-lar'ches [-keez] (L. fr. Gr., see below). This word occurs as a proper name in A. V. in 2 Mc. viii. 32, where it is really the name of an office = *the commander of the cavalry.*

Phi-le'mon (Gr. *loving, affectionate*), the Christian to whom Paul addressed his Epistle in behalf of ONESIMUS. He was a native probably of COLOSSE, or at all events lived in that city when the apostle wrote to him; for Onesimus and Archippus whom Paul associates with Philemon in Phn. 1, 2, were Colossians (Col. iv. 9, 17). It is related that Philemon became bishop of Colosse, and died as a martyr under Nero. He was evidently a man of property and influence, the head of a numerous household, and exercising an expensive liberality toward his friends and the poor in general (Phn. 4–7). He was indebted to the Apostle Paul for his personal participation in the Gospel (ver. 19). It is not certain under what circumstances they became known to each other. It is evident that, on becoming a disciple, he gave no common proof of the sincerity and power of his faith. His character, as shadowed forth in the Epistle to him (ver. 5, 7, 21, &c.), is one of the noblest which the sacred record makes known to us (so Prof. Hackett).

Phi-le'mon (see above), **the E-pis'tle of Paul to,** one of the letters (the others are Ephesians, Colossians, Philippians) which the apostle wrote during his first imprisonment at Rome. (COLOSSIANS, EPISTLE TO.) The *time* when PAUL wrote may be fixed with much precision. The apostle at the close of the letter expresses a hope of his speedy liberation. Presuming that he had good reasons for such an expectation, and that he was not disappointed in the result, we may conclude that this letter was written by him about A. D. 63, or early in A. D. 64.—Nothing is wanted to confirm the *genuineness* of the Epistle. The external testimony is unimpeachable. Ignatius thrice uses the Greek phrase translated in Phn. 20, "Let me have joy of thee." The Canon of Muratori enumerates this as one of Paul's Epistles. Tertullian alludes to it as admitted by Marcion into his collection. Origen and Eusebius include it among the universally acknowledged writings of the early Christian times. The style and historical allusions of the Epistle accord with its being from Paul. Baur would divest it of its historical character, and make it the personified illustration, from some later writer, of the idea that Christianity unites and equalizes in a higher sense those whom outward circumstances have separated. But he does not impugn the external evidence, and his linguistic objections to Paul's authorship must be pronounced unfounded and frivolous.—The *occasion and object* are indicated by the letter itself. Paul, so intimately connected with the master (PHILEMON) and the servant (ONESIMUS), was anxious naturally to effect a reconciliation between them. He wished also to give Philemon an opportunity of manifesting his Christian love in the treatment of Onesimus, and his regard for his spiritual teacher and guide. Paul used his influence with Onesimus (ver. 12) to induce him to return to Colosse, and place himself again at the disposal of his master. On his departure, Paul put into his hand this letter as evidence that Onesimus was a true and approved disciple of Christ, and entitled as such to be received not as a servant, but above a servant, as a brother in the faith, as the representative and equal in that respect of the apostle himself, and worthy of the same consideration and love. He identifies himself with Onesimus, intercedes for him as his own child, promises reparation if he had done any wrong, demands for him not only a remission of all penalties, but the reception of sympathy, affection, Christian brotherhood, and while he solicits these favors for another, consents to receive them with the same gratitude and sense of obligation as if they were bestowed on himself.—The *result* of the appeal cannot be doubted. It may be assumed from the character of Philemon that the apostle's intercession for Onesimus was not unavailing. Surely, no fitting response to his pleadings for Onesimus could involve less than a cessation of every thing oppressive and harsh in his civil condition, as far as it depended on Philemon to mitigate or neutralize the evils of a legalized system of bondage, as well as a cessation of every thing which violated his rights as a Christian. Many of the best critics construe expressions in ver. 14 and 21 as conveying a distinct expectation on the part of Paul that Philemon would liberate Onesimus. Nearly all agree that he could hardly have failed to confer on him that favor, even if not requested in words, after such an appeal to his humanity and justice. The Epistle to Philemon has an *æsthetical character* which distinguishes it from all the other Epistles. It is a model of delicacy and skill. The writer had peculiar difficulties to overcome; but Paul showed a degree of self-denial and a tact in dealing with them, which in being equal to the occasion could hardly be greater (so Prof. Hackett, original author of this article). BIBLE; CANON; EPISTLE; INSPIRATION; NEW TESTAMENT.

Phi-le'tus (L. fr. Gr. = *to be loved, worthy of love,* L. & S.), possibly a disciple of HYMENEUS, with whom he is associated in 2 Tim. ii. 17. "They appear," says Waterland, "to have believed the Scriptures of the O. T., but misinterpreted them, allegorizing away the doctrine of the Resurrection, and resolving it all into figure and metaphor. The delivering over unto Satan seems to have been a form of excommunication declaring the person reduced to the state of a heathen; and in the apostolical age it was accompanied with supernatural or miraculous effects upon the bodies of the persons so delivered." According to Walchius, they made "RESURRECTION" = the knowledge and profession of the Christian religion, or regeneration and conversion. The names of Philetus and Hymeneus occur separately among those of Cesar's household whose relics have been found in the Columbaria at Rome.

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[1] Rev. H. Christmas (in Fairbairn) says the Turkish name "is not *Allah Shehr* (*God's city*), but *Ala Shehr* or *Alla Shehr* (*the beautiful city*)." It is not venerated by the Turks, but its situation is highly picturesque, especially when viewed from the N. E., being principally built on four or five hills, regular in figure, like truncated pyramids. The modern town, ill-built and dirty, contains nearly 15,000 inhabitants, one-fifth Greek Christians.

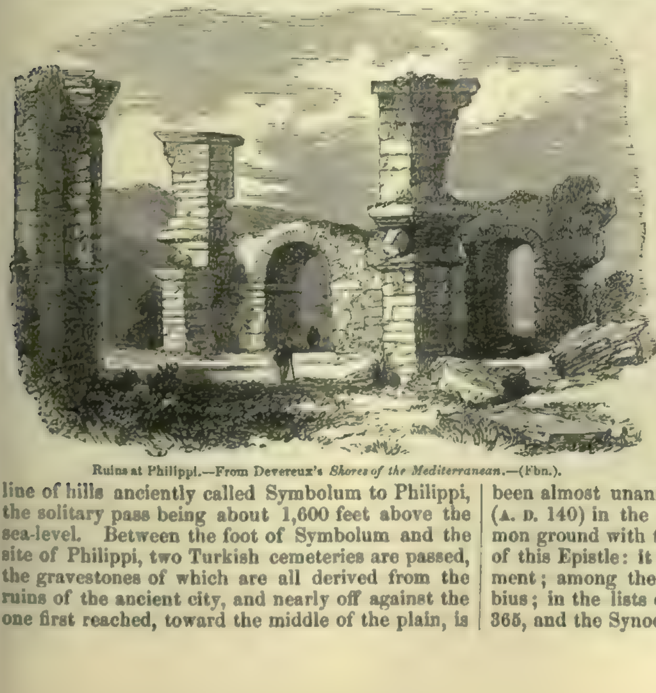
Phil'ip (fr. Gr. *Philippos* = *fond of horses*, L. & S.). **1.** Father of ALEXANDER THE GREAT (1 Mc. i. 1, vi. 2); king of MACEDONIA, B. C. 359–336.—**2.** A Phrygian, left by ANTIOCHUS EPIPHANES as governor at Jerusalem (about B. C. 170), where he behaved with great cruelty toward the Jews (2 Mc. v. 22, vi. 11, viii. 8); commonly identified with—**3.** The foster-brother (ix. 29) of Antiochus Epiphanes, whom the king upon his death-bed appointed regent of Syria and guardian of his son ANTIOCHUS V., to the exclusion of LYSIAS 1 (B. C. 164). He returned from Persia to assume the government, and occupied Antioch, which Lysias stormed (1 Mc. vi. 14, 15, 55, 56, 63). He was put to death by Lysias (so Jos. xii. 9, § 7; compare 2 Mc. xiii. 23); but 2 Mc. ix. 29 says, he went into Egypt to Ptolemy Philometor after the death of Antiochus Epiphanes.—**4.** Philip V., king of Macedonia, B. C. 220–179. His wide and successful endeavors to strengthen and enlarge the Macedonian dominion brought him into conflict with the Romans, then engaged in the critical war with Carthage. In 1 Mc. viii. 5, the defeat of Philip at Cynoscephalæ (B. C. 197) is coupled with that of PERSEUS as one of the noblest triumphs of the Romans.

Phil'ip (see above) **the A-pos'tle** (see APOSTLE) was of Bethsaida, the city of ANDREW and PETER (Jn. i. 44), and apparently was among the Galilean peasants of that district who flocked to hear the preaching of John the Baptist. The manner in which St. John speaks of him, the repetition by him of the self-same words with which Andrew had brought to Peter the good news that the Christ had at last appeared, all indicate a previous friendship with the sons of Jona and of Zebedee, and a consequent participation in their Messianic hopes (so Prof. Plumptre, original author of this article). The close union of the two in Jn. vi. and xii. suggests that he may have owed to Andrew the first tidings that the hope had been fulfilled. The statement that Jesus *found* him (Jn. i. 43) implies a previous seeking. To him first in the whole circle of the disciples were spoken the words "Follow me." As soon as he has learned to know his Master, he is eager to communicate his discovery to another who had also shared the same expectations. He speaks to NATHANAEL, probably on his arrival in Cana (compare xxi. 2), as though they had not seldom communed together, of the intimations of a divine kingdom which they found in their sacred books. We may well believe that he, like his friend, was an "Israelite indeed in whom there was no guile." In the lists of the twelve apostles, in the Synoptic Gospels, his name is as uniformly at the head of the second group of four, as the name of Peter is at that of the first (Mat. x. 3; Mk. iii. 18; Lk. vi. 14); and the facts recorded by St. John give the reason of this priority. Philip, apparently, was among the first company of disciples who were with the Lord at the commencement of His ministry, at the marriage of Cana, and on His first appearance as a prophet in Jerusalem (Jn. ii.). When John was cast into prison, and the work of declaring the glad tidings of the kingdom required a new company of preachers, we may believe that he, like his companions and friends, received a new call to a more constant discipleship (Mat. iv. 18–22). When the Twelve were specially set apart for their office, he was numbered among them. The first three Gospels tell us nothing more of him individually. St. John records a few significant utterances. Clement of Alexandria assumes that Philip was the disciple who said "Lord, suffer me first to go and bury my father" (Mat. viii. 21). Jesus, before feeding the 5,000, asked Philip, in order to prove him, "Whence shall we buy bread, that these may eat?" Philip's answer, "Two hundred pennyworth of bread is not sufficient for them that every one of them may take a little," shows how little he was prepared for the work of divine power that followed (Jn. vi. 5 ff.). Some Gentile proselytes ("Greeks," A. V.), who had come to keep the Passover at Jerusalem, desired to see Jesus. "Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus" (xii. 20–22). It was part of his childlike simplicity to express the craving, "Lord, show us the Father, and it sufficeth us." And the answer belonged especially to him. He had been eager to send others to *see* Jesus. He had thought of the glory of the Father as consisting in something else than the Truth, Righteousness, Love, that he had witnessed in the Son. "Have I been so long time with you, and yet hast thou not known me, Philip? He, that hath *seen* me, hath seen the Father. How sayest thou, *then*, Show us the Father?" (xiv. 8, 9). No other fact connected with the name of Philip is recorded in the Gospels. His close relation to the sons of Zebedee and Nathanael might lead us to think of him as one of the two unnamed disciples in the list of fishermen on the Sea of Tiberias (xxi.). He is among the company of disciples at Jerusalem after the Ascension (Acts i. 13), and on the day of Pentecost. After this, all is uncertain and apocryphal. He is mentioned by Clement of Alexandria as having had a wife and children, and as having sanctioned the marriage of his daughters instead of binding them to vows of chastity, and is included in the list of those who had borne witness of Christ in their lives, but had not died what was commonly looked on as a martyr's death. Polycrates, bishop of Ephesus, speaks of him as having fallen asleep in the Phrygian Hierapolis, as having had two daughters who had grown old unmarried, and a third, with special gifts of inspiration, who had died at Ephesus. There seems, however, in this mention of the daughters of Philip, to be some confusion between the apostle and PHILIP THE EVANGELIST. The apocryphal *Acts of Philip* are utterly wild and fantastic. Different traditions represent Phrygia, Greece and Parthia, and Scythia, as the scene of his labors.

Phil'ip (see above) **the E-van'ge-list** (see EVANGELIST) is first mentioned in the account of the dispute between the Hebrew and Hellenistic disciples in Acts vi. He is one of the Seven appointed to superintend the daily distribution of food and alms, and so to remove all suspicion and partiality. (DEACON.) The persecution, of which Saul was the leader, must have stopped the "daily ministrations" of the Church. The teachers who had been most prominent were compelled to take to flight, and Philip was among them. The city of Samaria is the first scene of his activity (Acts viii.). He is the precursor of St. Paul in his work, as Stephen has been in his teaching. It falls to his lot, rather than to that of an apostle, to take that first step in the victory over Jewish prejudice and the expansion of the Church, according to its Lord's command. The scene which brings Philip and Simon the Sorcerer (SIMON MAGUS) into contact with each other, in which the magician has to acknowledge a power over nature greater than his own, is interesting, rather as belonging to the life of the heresiarch than to that of the Evangelist. This step is followed by another. He is directed by an angel of the Lord to take the road that led down from Jerusalem to Gaza on the way to Egypt. A chariot passes by in which is a man of another race, whose complexion or dress showed him to be a native of Ethiopia. This Ethiopian eunuch, converted through Philip's instrumentality, is then baptized by him. A brief sentence tells us that Philip continued his work as a preacher at Azotus (Ashdod) and among the other cities that had formerly belonged to the Philistines, and, following the coast-line, came to Cesarea. Here, for a long period, not less than eighteen or nineteen years, we lose sight of him. Cesarea, however, seems to have been the centre of his activity. The last glimpse of him in the N. T. is in the account of St. Paul's journey to Jerusalem. To his house, as to one well known to them, St. Paul and his companions turn for shelter. He has four daughters, who possess the gift of prophetic utterance, and who apparently give themselves to the work of teaching instead of entering on the life of home (xxi. 8, 9). He is visited by the prophets and elders of Jerusalem. (Agabus; Paul.) One tradition places the scene of his death at Hierapolis in Phrygia (Philip the Apostle); another makes him end his days at Cesarea; according to another, he died bishop of Tralles. The house in which he and his daughters had lived was pointed out to travellers in the time of Jerome.

Phil'ip Her'od (see above, and Herod) **I., II.** Herod IV., V.

Phi-lip'pi (L. fr. Gr., named from Philip 1; see below), a city of Macedonia, in a plain between the ranges of Pangæus and Hæmus, about nine miles from the sea, and N. W. of the island of Thasos. St. Paul, on his first visit to Macedonia with Silas, embarked at Troas, made a straight run to Samothrace, and from thence to Neapolis (the port of Philippi), which he reached on the second day (Acts xvi. 11). A steep track, following mainly the course of an ancient paved road, leads from Neapolis over a line of hills anciently called Symbolum to Philippi, the solitary pass being about 1,600 feet above the sea-level. Between the foot of Symbolum and the site of Philippi, two Turkish cemeteries are passed, the gravestones of which are all derived from the ruins of the ancient city, and nearly off against the one first reached, toward the middle of the plain, is the modern Turkish village *Bereketli.* This, though some miles distant (so Prof. Hackett), is the nearest village to the ancient ruins, which are not at the present time inhabited at all. Near the second cemetery are some ruins on a slight eminence, and also a khan. The site of the ancient city is a mile or two beyond, on the opposite side of a river-bed sixty-six feet wide, through which a winter torrent flows. The walls may still be traced. Their direction is adjusted to the course of the stream; and at 350 feet from its margin is a gap indicating where the gate once was, probably the gate at which Paul and his company entered, and by which they went out to the "prayer-meeting" on the river-bank where they became acquainted with Lydia (Acts xvi. 13 ff.). At Philippi the "damsel with a spirit of divination" having been dispossessed, Paul and Silas were summarily seized and imprisoned. Philippi was "a chief city of the province of Macedonia" (Hackett, &c.), or "the first city of the district of Macedonia to which Paul came" (so Conybeare & Howson, Winer, &c.), not (as the A. V. text renders) "the chief city of that part of Macedonia" (12). Paul visited Philippi probably twice subsequently (xx. 1, 2, 6), and wrote to the Christians there the Epistle to the Philippians (see next article). The Philippi which he visited was a Roman colony founded by Augustus, and the remains which strew the ground are no doubt derived from that city. On this plain had been fought (B. C. 42) the battle of Philippi, in which Brutus and Cassius were defeated by Octavius (Augustus) and Antony. The establishment of Philip of Macedonia was probably not exactly on the same site, but may have been on the elevation near the second cemetery. Philip, when he acquired possession of the site, found there a town named *Datus* or *Datum*, probably in its origin a factory of the Phenicians, who were the first that worked the gold-mines in the mountains here, as in the neighboring Thasos. The proximity of the gold-mines was of course the origin of so large a city as Philippi, but the plain in which it lies is of extraordinary fertility. The ipostion too was on the main road from Rome to Asia, the Egnatian Way, which from Thessalonica to Constantinople followed the same course as the existing post-road. The ruins of Philippi are spread over several acres, but present no striking feature except two lofty gateways, supposed to belong to the time of Claudius. Traces of an amphitheatre, theatre, or stadium—for it does not clearly appear which—are also visible in the direction of the hills on the N. E. side. Inscriptions both in the Latin and Greek languages, but more generally in the former, are found.



Ruins at Philippi.—From Devereux's *Shores of the Mediterranean*.—(Fbn.).

Phi-lip'pi-ans (= *people* [i. e. Christians] *of* Philippi), **E-pis'tle to the.** 1. The canonical authority, Pauline authorship and integrity of this Epistle have been almost unanimously acknowledged. Marcion (A. D. 140) in the earliest known Canon held common ground with the Church touching the authority of this Epistle: it appears in the Muratorian Fragment; among the "acknowledged" books in Eusebius; in the lists of the Council of Laodicea, A. D. 365, and the Synod of Hippo, 393; and in all subsequent lists, as well as in the Peshito and later versions. Even contemporary evidence may be claimed for it. Philippian Christians who had contributed to the collections for St. Paul's support at Rome, who had been eye and ear witnesses of the return of Epaphroditus and the first reading of St. Paul's Epistle, may have been still alive at Philippi when Polycarp wrote (A. D. 107) his letter to them, in which he refers to St. Paul's Epistle as a well-known distinction belonging to the Philippian Church. It is quoted as St. Paul's by Irenæus, Clement of Alexandria, and Tertullian. A quotation from it (Phil. ii. 6) is found in the Epistle of the Churches of Lyons and Vienne, A. D. 177. The testimonies of later writers are innumerable. (CANON.)—2. *Where written.* The constant tradition that this Epistle was written at Rome, by St. PAUL in his captivity, was impugned first by Oeder (1731), who, disregarding the fact that the apostle was in prison (i. 7, 13, 14) when he wrote, imagined that he was at Corinth; and then by Paulus (1799), Schulz (1829), Böttger (1837), and Rilliet (1841), in whose opinion the Epistle was written during the apostle's confinement at Cesarea (Acts xxiv. 23); but the references to the "palace" (Gr. *praitôrion*, Phil. i. 13; see PRETORIUM), and to "Cesar's household" (iv. 22), to his extreme uncertainty of life connected with the decision of his case (i. 19, 20, ii. 17, iii. 10), and to the dissemination of the Gospel (i. 12–18), seem to point to Rome rather than to Cesarea.—3. *When written.* Assuming, then, that the Epistle was written at Rome during the imprisonment mentioned in the last chapter of the Acts, it could not have been written long before the end of the two years; for the distress of the Philippians on account of Epaphroditus' sickness was known at Rome when the Epistle was written; St. Luke was evidently absent from Rome; and lastly, it is obvious from Phil. i. 20, that St. Paul, when he wrote, felt his position to be very critical, and we know that it became more precarious as the two years drew to a close. In A. D. 62 the infamous Tigellinus succeeded Burrus the upright Pretorian prefect in the charge of St. Paul's person; and the marriage to NERO of Poppæa, who had become a Jewish proselyte, brought his imperial judge under an influence which, if exerted, was hostile to St. Paul. Assuming that St. Paul's acquittal and release took place in 63, we may date the Epistle to the Philippians early in that year.—4. *The writer's acquaintance with the Philippians.* PHILIPPI was endeared to St. PAUL, not only by the hospitality of Lydia, the deep sympathy of the converts, and the remarkable miracle which set a seal on his preaching, but also by the successful exercise of his missionary activity after a long suspense, and by the happy consequences of his undaunted endurance of ignominies, which remained in his memory (Phil. i. 30) after eleven years. Leaving Timothy and Luke to watch over the infant Church, Paul and Silas went to Thessalonica (1 Th. ii. 2), whither they were followed by the alms of the Philippians (Phil. iv. 16), and thence southward. After the lapse of five years, spent chiefly at Corinth and Ephesus, St. Paul, escaping from the incensed worshippers of the Ephesian Diana, passed through Macedonia, A. D. 57, on his way to Greece, accompanied by the Ephesians Tychicus and Trophimus, and probably visited Philippi for the second time, and was there joined by Timothy (Acts xx. 1, 2). He wrote at Philippi 2 Cor. (CORINTHIANS, SECOND EPISTLE TO THE.) On returning from Greece he again found a refuge among his faithful Philippians, where he spent some days at the time of the Passover, A. D. 58, with St. Luke, who accompanied him when he sailed from Neapolis (xx. 3–6). Once more, in his Roman captivity (A. D. 62) their care of him revived again. They sent EPAPHRODITUS, bearing their alms for the apostle's support, and ready also to tender his personal service (Phil. ii. 25).—5. *Scope and contents of the Epistle.* St. Paul's aim in writing is plainly this: while acknowledging the alms of the Philippians and the personal services of their messenger, to give them some information respecting his own condition, and some advice respecting theirs. After the inscription (i. 1, 2) in which Timothy as the second father of the Church is joined with Paul, he sets forth his own condition (i. 3–26), his prayers, care, and wishes for his Philippians, with the troubles and uncertainty of his imprisonment, and his hope of eventually seeing them again. Then (i. 27–ii. 18) he exhorts them to those particular virtues which he would rejoice to see them practising at the present time. He hopes soon to hear a good report of them (ii. 19–30), either by sending Timothy, or by going himself to them, as he now sends Epaphroditus whose diligent service is highly commended. Reverting (iii. 1–21) to the tone of joy which runs through the preceding descriptions and exhortations—as in i. 4, 18, 25, ii. 2, 16, 17, 18, 28—he bids them take heed that their joy be *in the Lord*, and warns them, as he had often previously warned them (probably in his last two visits), against admitting itinerant Judaizing teachers, the tendency of whose doctrine was toward a vain confidence in mere earthly things; in contrast to this, he exhorts them to follow him in placing their trust humbly but entirely in Christ, and in pressing forward in their Christian course, with the Resurrection-day constantly before their minds. Again (iv. 1–9), adverting to their position in the midst of unbelievers, he beseeches them, even with personal appeals, to be firm, united, joyful in the Lord; to be full of prayer and peace, and to lead such a life as must approve itself to the moral sense of all men. Lastly (iv. 10–23), he thanks them for the contribution sent by Epaphroditus for his support, and concludes with salutations and a benediction.—6. *Effect of the Epistle.* We have no account of the reception of this Epistle by the Philippians. Except doubtful traditions that Erastus was their first bishop, and with Lydia and Parmenas was martyred in their city, nothing is recorded of them for the next forty-four years. About A. D. 107 Ignatius was conducted through Philippi on his way to martyrdom at Rome. Soon after a letter came from Polycarp of Smyrna, which accompanied, in compliance with a request of the warm-hearted Philippians, a copy of all the letters of Ignatius in the possession of the Church at Smyrna. Now, though we cannot trace the immediate effect of St. Paul's Epistle on the Philippians, yet no one can doubt that it contributed to form the character of their Church, as it was in the time of Polycarp. It is evident from Polycarp's Epistle that the Church, by the grace of God and the guidance of the apostle, had passed through those trials of which St. Paul warned it, and had not gone back from the high degree of Christian attainments which it reached under St. Paul's oral and written teaching.—7. *The Church at Rome.* The state of the Church at ROME should be considered before entering on the study of the Epistle to the Philippians. Something is to be learned of its condition about A. D. 58 from the Epistle to the Romans, about A. D. 61 from Acts xxviii. St. Paul's presence in Rome, the freedom of speech allowed to him, and the personal freedom of his fellow-laborers were the means of infusing fresh missionary activity into the Church (Phil. i. 12–14). It was in the work of Christ that Epaphroditus was worn out (ii. 30).—8. *Characteristic features of the Epistle.* Strangely full of joy and thanksgiving amidst adversity, like the apostle's midnight hymn from the depth of his Philippian dungeon, this Epistle went forth from his prison at Rome. In most other epistles he writes with a sustained effort to instruct, or with sorrow, or with indignation; he is striving to supply imperfect, or to correct erroneous teaching, to put down scandalous impurity, or to heal schism in the Church which he addresses. But in this Epistle, though he knew the Philippians intimately, and was not blind to the faults and tendencies to fault of some of them, yet he mentions no evil so characteristic of the whole Church as to call for general censure on his part, or amendment on theirs. Of all his Epistles to Churches, none has so little of an official character as this. Love is its key-note.—The Epistle to the Philippians is found in all the principal uncial manuscripts, viz. in A, B, C, D, E, F, G, J, K. In C, however, the verses preceding i. 22, and those following iii. 5, are wanting. Bible; Inspiration; New Testament.

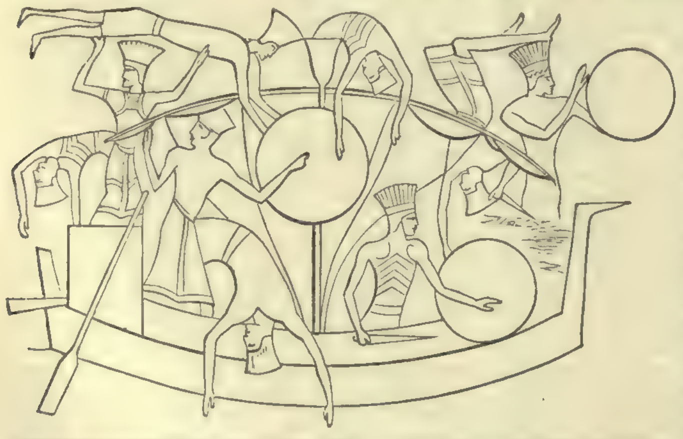
Phi-lis'ti-a [fe-lis'te-a or fe-list'ya] (a Latinized form of Heb. *Pelesheth;* see Palestine), the land of the Philistines (Ps. lx. 8, lxxxvii. 4, cviii. 9). Sephela.

* **Phi-lis'tim** (fr. Heb. pl. *Pĕlishtîm*) = Philistines (Gen. x. 14).

* **Phi-lis'tine** [-tin], pl. **Phi-lis'tines** [-tinz] (fr. Heb. *Pĕlishtî*, pl. *Pelishtîm* = *native of* Philistia, *people of* Philistia). The origin of the Philistines is nowhere expressly stated in the Bible (so Mr. Bevan); but as the prophets describe them as "the Philistines from Caphtor" (Am. ix. 7), and "the remnant of the maritime district of Caphtor" (Jer. xlvii. 4), it is at the first view probable that they were the "Caphtorims which came out of Caphtor" who expelled the Avim from their territory and occupied it in their place (Deut. ii. 23), and that these again were the Caphtorim mentioned in the Mosaic genealogical table among the descendants of Mizraim (Gen. x. 14). But in establishing this conclusion certain difficulties present themselves: in the first place, it is observable that in Gen. x. 14 the Philistines are connected with the Casluhim rather than the Caphtorim. The clause seems to have an appropriate meaning in its present position, viz. to explain when and where the name Philistine was first applied to the people whose proper appellation was Caphtorim. But a second and more serious difficulty arises out of the language of the Philistines; for while the Caphtorim were Hamitic, the Philistine language is held to have been Shemitic. The difficulty arising out of the language may be met by assuming either that the Caphtorim adopted the language of the conquered Avim, or that they diverged from the Hamitic stock when the distinctive features of Hamitism and Shemitism were yet in embryo. (Shemitic Languages.) A third objection to their Egyptian origin is raised from the application of the term "uncircumcised" to them (1 Sam. xvii. 26; 2 Sam. i. 20), whereas the Egyptians were circumcised (Hdt. ii. 36). But this objection is answered by Jer. ix. 25, 26, where the same term is applied to the Egyptians. (Circumcision.)—The next question that arises relates to the early movements of the Philistines. It has been very generally assumed of late years that Caphtor represents Crete, and that the Philistines migrated from that island, either directly or through Egypt, into Palestine. The hypothesis presupposes the Shemitic origin of the Philistines; but the Biblical statement is that Caphtorim was descended from Mizraim. Moreover, the name Caphtor can only be identified with the Egyptian Coptos. But the Cretan origin of the Philistines has been deduced not so much from the name Caphtor as from that of the Cherethites. This name in its Hebrew form bears a close resemblance to Crete, and is rendered Cretans in the LXX. But the mere coincidence of the names cannot pass for much without some corroborative testimony. Without therefore asserting that migrations may not have taken place from Crete to Philistia, Mr. Bevan holds that the evidence adduced to prove that they did, is insufficient.—The last point to be decided in connection with the early history of the Philistines is, the time when they settled in the land of Canaan. If we were to restrict ourselves to the statements of the Bible, we should conclude that this took place before the time of Abraham: for they are noticed in his day as a pastoral tribe in the neighborhood of Gerar (Gen. xxi. 32, 34, xxvi. 1, 8; Abimelech). At the Exodus they were still in the same neighborhood, but sufficiently powerful to inspire the Israelites with fear (Ex. xiii. 17, xv. 14). When the Israelites arrived, they were in full possession of the *Shĕphêlâh* (Sephela) from the "river of Egypt" (*el-'Arish*) in the S. to Ekron in the N., and had formed a confederacy of five principal cities, Gaza, Ashdod, Ashkelon, Gath, Ekron (Josh. xiii. 3). The interval between Abraham and the Exodus seems sufficient to allow for the alteration in the position of the Philistines, and their transformation from a pastoral tribe to a settled and powerful nation. But such a view has not met with acceptance among modern critics, partly because it leaves the migrations of the Philistines wholly unconnected with any known historical event, and partly because it does not explain the great increase in their power in the time of the Judges. To meet these two requirements a double migration on the part of the Philistines, or of the two branches of that nation, has been suggested. The view adopted by Movers is, that the Philistines were carried westward from Palestine into Lower Egypt by the stream of the Hyksos movement at a period subsequent to Abraham; from Egypt they passed to Crete, and returned to Palestine in the early period of the Judges. This is inconsistent with the notices in Joshua. Ewald propounds the hypothesis of a double immigration from Crete, the first in the ante-patriarchal period, as a consequence either of the Canaanitish settlement or of the Hyksos movement, the second in the time of the Judges. Mr. Bevan regards the above views as speculations, built up on very slight *data*, and unsatisfactory, inasmuch as they fail to reconcile the statements of Scripture. The hypothesis of a second immigration is not needed to account for the growth of the Philistine power. Their geographical position and their relations to neighboring nations will account for it. Between the times of Abraham and Joshua, the Philistines had advanced northward into the *Shĕphêlâh* or plain of Philistia. This plain has been in all ages remarkable for the extreme richness of its soil; its fields of standing corn, its vineyards and olive-yards, are incidentally mentioned in Scripture (Judg. xv. 5), and in time of famine the land of the Philistines was the hope of Palestine (2 K.

viii. 2). It was also adapted to the growth of military power; for while the plain itself permitted the use of war-chariots, which were the chief arm of offence, the occasional elevations which rise out of it offered secure sites for towns and strongholds. It was, moreover, a commercial country; from its position it must have been at all times the great thoroughfare between Phenicia and Syria in the N., and Egypt and Arabia in the S. The Philistines traded in slaves with Edom and Southern Arabia (Am. i. 6; Joel iii. 3, 5). They probably possessed a navy; for they had ports attached to Gaza and Ashkelon; the LXX. speaks of their ships in its version of Is. xi. 14; and they are represented as attacking the Egyptians out of ships. They had at an early period attained proficiency in the arts of peace (1 Sam. vi. 11, xiii. 20, xvii. 5, 6; HANDICRAFT). Their wealth was abundant (Judg. xvi. 5, 18), and they appear in all respects to have been a prosperous people. Possessed of such elements of power, the Philistines had attained in the time of the Judges an important position among Eastern nations. About B. C. 1209 we find them engaged in successful war with the Sidonians (Justin, xviii. 3). About the same period, they and other Mediterranean nations were engaged in an unsuccessful naval war with Rameses III. of Egypt. And now to recur to the Biblical narrative:—The territory of the Philistines, having been once occupied by the Canaanites, formed a portion of the Promised Land, and was assigned to the tribe of Judah (Josh. xv. 2, 12, 45–47). No portion, however, of it was conquered in the lifetime of Joshua (xiii. 2), and even after his death no permanent conquest was effected (Judg. iii. 3), though Gaza, Ashkelon, and Ekron were taken (i. 18). The Philistines, however, soon recovered these, and commenced an aggressive policy against the Israelites, by which they gained a complete ascendency over them. Individual heroes were raised up from time to time whose achievements might well kindle patriotism, such as SHAMGAR (iii. 31), and SAMSON (xiii.–xvi.): but neither of these men succeeded in permanently throwing off the yoke. Under Eli there was an organized but unsuccessful resistance to the encroachments of the Philistines, who were met at APHEK 3 (1 Sam. iv. 1). The production of the ARK on this occasion demonstrates the greatness of the emergency, and its loss marked the lowest depth of Israel's degradation. The next action took place under SAMUEL's leadership, and the tide of success turned in Israel's favor (vii. 9–14; EBEN-EZER). The Israelites now attributed their past weakness to their want of unity, and they desired a KING, with the special object of leading them against the foe (viii. 20). As soon as SAUL was prepared to throw off the yoke, he occupied with his army a position at MICHMASH, and his heroic son JONATHAN gave the signal for a rising by overthrowing the pillar (so Mr. Bevan; "GARRISON," A. V., Gesenius, &c.) which the Philistines had placed there. The challenge was accepted; the Philistines invaded the central district with an immense force, and, having dislodged Saul from Michmash, occupied it themselves, and sent forth predatory bands into the surrounding country. The Israelites shortly after took up a position on the other side of the ravine at GEBA, and, availing themselves of the confusion consequent upon Jonathan's daring feat, inflicted a tremendous slaughter upon the enemy (xiii., xiv.). No attempt was made by the Philistines to regain their supremacy for about twenty-five years, and the scene of the next contest shows the altered strength of the two parties: it was no longer in the central country, but in a ravine leading down to the Philistine plain, the valley of ELAH: on this occasion the prowess of young DAVID secured success to Israel (GOLIATH), and the foe was pursued to the gates of Gath and Ekron (xvii.). The power of the Philistines was, however, still intact on their own territory (xxi. 10–15, xxvii.; ACHISH). The border-warfare was continued. The scene of the next conflict was far to the N., in the valley of Esdrælon. (GILBOA.) The battle on this occasion proved disastrous to the Israelites: Saul himself perished, and the Philistines penetrated across the Jordan, and occupied the forsaken cities (xxxi. 1–7). On the appointment of David to be king over the united tribes, the Philistines attempted to counterbalance the advantage by an attack on the person of the king: they therefore penetrated into the valley of REPHAIM, S. W. of Jerusalem, and even pushed forward an advanced post as far as Bethlehem (1 Chr. xi. 16). David twice attacked them at the former spot with signal success, in the first case capturing their images (BAAL-PERAZIM), in the second pursuing them

Heads of Philistine Prisoners.—From sculptures at *Medinet Haboo*, in Rosellini's *Monuments of Egypt*.—(Fbn.)



Philistine Ship attacked by Egyptians.—From sculptures at *Medinet Haboo*, in Rosellini's *Monuments of Egypt*.—(Fbn.)

"from Geba until thou come to Gazer" (2 Sam. v. 17–25; 1 Chr. xiv. 8–16). Henceforth the Israelites appear as the aggressors: about seven years after the defeat of Rephaim, David, who had now consolidated his power, attacked them on their own soil, and took Gath with its dependencies (xviii. 1; compare "METHEG-AMMAH," 2 Sam. viii. 1), and thus their ascendency was utterly broken. (GOB.) The whole of Philistia was included in SOLOMON's empire. The division of the empire at Solomon's death was favorable to the Philistine cause: Rehoboam secured himself against them by fortifying Gath and other cities bordering on the plain (2 Chr. xi. 8): the Israelite monarchs allowed the Philistines to get hold of GIBBETHON (1 K. xv. 27, xvi. 15). Judah meanwhile had lost the tribute; for, on Jehoshaphat's success "some of the Philistines brought presents" (2 Chr. xvii. 11). But in Jehoram's reign the Philistines and Arabians invaded Judah, and sacked the royal palace (xxi. 16, 17). The increasing weakness of the Jewish monarchy under the attacks of Hazael led to the recovery of Gath, which was afterward dismantled and probably destroyed by Uzziah, who also dismantled Jabneh and Ashdod, and erected forts in different parts of the country (xxvi. 6; 2 K. xii. 17). Probably the Philistines were kept in subjection until the time of Ahaz, when they attacked the border-cities (2 Chr. xxviii. 18). A few years later, the Philistines, in conjunction with the Syrians and Assyrians, and perhaps as the subject-allies of the latter, carried on a series of attacks on the kingdom of Israel (Is. ix. 11, 12). HEZEKIAH formed an alliance with the Egyptians, as a counterpoise to the Assyrians, and the possession of Philistia became henceforth the turning-point of the struggle between the two great empires of the East. Hezekiah, in the early part of his reign, reëstablished his authority "even unto Gaza" (2 K. xviii. 8). Soon after, the Egyptians possessed the five Philistine cities. The Assyrians under Tartan, the general of SARGON, made an expedition against Egypt, and took Ashdod, as the key of that country (Is. xx. 1, 4, 5). Ashkelon was taken by SENNACHERIB in his first campaign against Egypt; Ashdod, Ekron, Gaza, submitted to him. The Assyrian supremacy, though shaken by the failure of his second campaign, was restored by ESAR-HADDON, and probably the Assyrians retained their hold on Ashdod until its capture, after a long siege, by Psammetichus. About this time Philistia was traversed by a vast Scythian horde on their way to Egypt (compare Zeph. ii. 4–7; MAGOG). The contest between the Egyptians and the Chaldeans under Nebuchadnezzar was specially disastrous to the Philistines (Jer. xlviii.). The "old hatred" that the Philistines bore to the Jews was exhibited in acts of hostility at the time of the Babylonish Captivity (Ez. xxv. 15–17): but on the return this was somewhat abated, for some of the Jews married Philistine women, to the great scandal of their rulers (Neh. xiii. 23, 24). From this time the history of Philistia is absorbed in the struggles of the neighboring kingdoms. The latest notices of the Philistines as a nation occur in 1 Mc. iii.–v. (ASHDOD; ASHKELON; EKRON; GAZA; MACCABEES.) B. C. 63 Pompey annexed Philistia to the province of Syria; but Gaza, Jamnia, Ashdod, and Ashkelon were assigned to Herod (Jos. xiv. 4, § 4, xv. 7, § 3, xvii. 11, § 5).—With regard to the institutions of the Philistines, our information is very scanty.[1] The five chief cities had, as early as the days of Joshua, constituted themselves into a confederacy, restricted, however, in all probability, to matters of offence and defence. Each was under the government of a prince whose official title was *seren*, A.V. "lord" (Josh. xiii. 3; Judg. iii. 3, &c.), and occasionally *sâr*, A. V. "prince" (1 Sam. xviii. 30, xxix. 3 ff.). Gaza is usually mentioned first, Ekron always last. Each town possessed its own territory, and had dependent towns and villages. The Philistines appear to have been deeply imbued with superstition: they carried their idols with them on their campaigns (2 Sam. v. 21), and proclaimed their victories in their presence (1 Sam. xxxi. 9). The gods whom they chiefly worshipped were DAGON (Judg. xvi. 23; 1 Sam. v. 3–5; 1 Chr. x. 10; 1 Mc. x. 83), ASHTAROTH (1 Sam. xxxi. 10), BAAL-ZEBUB (2 K. i. 2–6), and Derceto (= ATARGATIS). Priests and diviners (1 Sam. vi. 2) were attached to the various seats of worship. IDOLATRY.

Phi-lol'o-gus (L. fr. Gr., literally = *fond of talking*, usually *a lover of learning*, *learned*, L. & S.), a Christian at Rome to whom St. Paul sends his salutation (Rom. xvi. 15). Pseudo-Hippolytus makes him one of the seventy disciples, and bishop of Sinope.

* **Phil-o-me'tor** (Gr.) (2 Mc. iv. 21). PTOLEMY VI. PHILOMETOR.

Phi-los'o-phy (fr. Gr., literally = *love of wisdom*, hence the methodical pursuit of wisdom and actual possession of it, and the systematic arrangement of whatever is connected with this, including truths, principles, explanations of phenomena, &c.). It is the object of the following article (originally by Mr. Westcott) to give some account (I.) of that development of thought among the Jews which answered to the philosophy of the West; (II.) of the recognition of the preparatory office of Greek philosophy in relation to Christianity; (III.) of the systematic progress of Greek philosophy as forming a complete whole; and (IV.) of the contact of Christianity with philosophy.—I. *The Philosophic Discipline of the Jews.* Philosophy, if we limit the word strictly to describe the free pursuit of knowledge of which truth is the one complete end, is essentially of Western growth. In the East the search after wisdom has always been connected with practice: it has remained there, what it was in Greece at first, a part of religion. The history of the Jews offers no exception to this remark: there is no Jewish philosophy properly so called. Yet speculation and action meet in truth; and perhaps the most obvious lesson of the O. T. lies in the gradual construction of a divine philosophy by fact, and not by speculation. The method of Greece was to proceed from life to God; the method of Israel (so to speak) was to proceed from God to life. The axioms of one system are the conclusions of the other. The one led to the successive abandonment of the noblest domains of science which man had claimed originally as his own, till it left bare systems of morality; the other, in the fulness of time, prepared many to welcome the Christ—the Truth.—The philosophy of the Jews, using the word in a large sense, is to be sought for rather in the progress of the national life than in special books. Step by step the idea of the family was raised into that of the people; and the kingdom furnished the basis of those wider promises which included all nations in one kingdom of heaven. The social, the political, the cosmical relations of man were traced out gradually in relation to God. The philosophy of the Jews is thus essentially a moral philosophy, resting on a definite connection with God. The doctrines of Creation and Providence, of an Infinite Divine Person and of a responsible human will, which elsewhere form the ultimate limits of speculation, are here assumed at the outset. The fundamental ideas of the divine government found expression in words as well as in life. The Psalms, which, among the other infinite lessons which they convey, give a deep insight into the need of a personal apprehension of truth, everywhere declare the absolute sovereignty of God over the material and moral worlds. One man among all (Solomon) is distinguished among the Jews as "the wise man." The description which is given of his writings serves as a commentary on the national view of philosophy (1 K. iv. 30–33). The lesson of practical duty, the full utterance of "a large heart" (29), the careful study of God's creatures: this is the sum of wisdom. Yet in fact the very practical aim of this philosophy leads to the revelation of the most sublime truth. Wisdom was gradually felt to be a Person, throned by God, and holding converse with men (Prov. viii.). She was seen to stand in open enmity with "the strange woman," who sought to draw them aside by sensuous attractions; and thus a new step was made toward the central doctrine of Christianity—the Incarnation of the Word. Two books of the Bible, Job and Ecclesiastes, approach more nearly than any others to the type of philosophical discussions. But in both the problem is moral and not metaphysical. The one deals with the evils which afflict "the perfect and upright;" the other with the vanity of all the pursuits and pleasures of earth. The method of inquiry is in both cases abrupt and irregular; and the final solution is obtained, not by consecutive reasoning, but by an authoritative utterance, which faith welcomes as the truth, toward which all partial efforts had tended. The Captivity necessarily exercised a profound influence upon Jewish thought. (Cyrus.) The teaching of Persia seems to have been designed to supply important elements in the education of the chosen people. But it did yet more than this. The imagery of Ez. i. gave an apparent sanction to a new form of mystical speculation. It is uncertain at what date this earliest *Kabbalah* (i. e. Tradition) received a definite form; but there can be no doubt that the two great divisions of which it is composed, "the chariot" (Heb. *Mercâbâh*, Ez. i.) and "the Creation" (Heb. *Bĕrêshîth* [= "In the beginning"], Gen. i.), found a wide development before the Christian era. The first dealt with the manifestation of God in Himself; the second with His manifestation in Nature; and as the doctrine was handed down orally, it received naturally, both from its extent and form, great additions from foreign sources. On the one side it was open to the Persian doctrine of emanation, on the other to the Christian doctrine of the Incarnation; and the tradition was deeply impressed by both before it was first committed to writing in the seventh or eighth century. At present the original sources for the teaching of the *Kabbalah* are the *Sepher Jetzirah*, or Book of Creation (eighth century), and the *Sepher Hazohar*, or Book of Splendor (thirteenth century). Both are based upon a system of Pantheism. The contact of the Jews with Persia thus gave rise to a traditional mysticism. Their contact with Greece was marked by the rise of distinct sects. In the third century B. C. the great doctor Antigonus of Socho bears a Greek name, and popular belief pointed to him as the teacher of Zadok and Boëthus, the supposed founders of Jewish rationalism. At any rate, we may date from this time the twofold division of Jewish speculation which corresponds to the chief tendencies of practical philosophy. The Sadducees appear as the supporters of human freedom in its widest scope; the Pharisees of a religious Stoicism. At a later time the cycle of doctrine was completed, when by a natural reaction the Essenes established a mystic asceticism. The conception of wisdom which appears in the Book of Proverbs was elaborated with greater detail afterward (Wisdom of Solomon), both in Palestine (Ecclesiasticus) and in Egypt (Alexandria); but the doctrine of *the Word* is of greater speculative interest. The first use of the term Word (*Memra*), based upon the common formula of the prophets, is in the Targum of Onkelos (first century B. C.), in which "the Word of God" is commonly substituted for God in His immediate, personal relations with man; and it is probable that round this traditional rendering a fuller doctrine grew up. But there is a clear difference between the idea of the Word then prevalent in Palestine and that current at Alexandria. In Palestine the Word appears as the outward mediator between God and man, like the Angel of the Covenant: at Alexandria it appears as the spiritual connection which opens the way to revelation. The preface to St. John's Gospel includes the element of truth in both. (Magi; Persians; Shechinah).—II. *The Patristic Recognition of the Preparatory Office of Greek Philosophy.* The divine discipline of the Jews was in nature essentially moral. The lessons which it was designed to teach were embodied in the family and the nation. Yet this was not in itself a complete discipline of our nature. The reason, no less than the will and the affections, had an office to discharge in preparing man for the Incarnation. The process and the issue in the two cases were widely different, but they were in some sense complementary. Even in time this relation holds good. The divine kingdom of the Jews was just overthrown when free speculation arose in the Ionian colonies of Asia. The teaching of the last prophet nearly synchronized with the death of Socrates. All other differences between the discipline of reason and that of revelation are implicitly included in their fundamental difference of method. In the one, man boldly aspired at once to God; in the other, God gradually disclosed Himself to man. Philosophy failed as a religious teacher practically (Rom. i. 21, 22), but it bore noble witness to an inward law (ii. 14, 15). In its purest and grandest forms it was "a schoolmaster to bring men to Christ." This function of ancient philosophy is distinctly recognized by many of the greatest of the Fathers (Clement of Alexandria, Origen, Augustine, &c.). But the same writers in other places sought to explain the partial harmony of Philosophy and Revelation by an original connection of the two. The use which was made of heathen speculation by heretical writers was one great cause of its disparagement by their catholic antagonists. This variety of judgment in the heat of controversy was inevitable. The full importance of the history of ancient philosophy was then first seen when all rivalry was over, and it became possible to contemplate it as a whole, animated by a great law, often trembling on the verge of truth, and sometimes by a "bold venture" claiming the heritage of faith.—III. *The Development of Greek Philosophy.* The various attempts to derive Western philosophy from Eastern sources have signally failed. It is true that in some degree the character of Greek speculation may have been influenced, at least in its earliest stages, by religious ideas originally introduced from the East; but this indirect influence does not affect the originality of the great Greek teachers. The very value of Greek teaching lies in the fact that it was, as far as is possible, a result of simple reason, or, if faith asserts its prerogative, the distinction is sharply marked. Of the various classifications of the Greek schools which have been proposed, the simplest and truest seems to be that which divides the history of philosophy into three great periods, the first reaching to the era of the Sophists, the next to the death of Aristotle, the third to the Christian era. In the first period the world objectively is the great centre of inquiry: in the second, the "ideas" of things, truth, and being; in the third, the chief interest of philosophy falls back upon the practical conduct of life. After the Christian era philosophy ceased to have any true vitality in Greece, but it made fresh efforts to meet the changed conditions of life at Alexandria and Rome.—1. *The pre-Socratic Schools.* The first Greek philosophy was little more than an attempt to follow out in thought the mythic cosmogonies of earlier poets. What is the one permanent element which underlies the changing forms of things?—this was the primary inquiry to which the *Ionic* school endeavored to find an answer. *Thales* (about B. C. 610–625) pointed to moisture (water) as the one source and supporter of life. *Anaximenes* (about B. C. 520–480) substituted air for water. *Diogenes* of Apollonia (about B. C. 450) represented this elementary "air" as endowed with intelligence, but even he makes no distinction between the material and the intelligent. The atomic theory of *Democritus* (about B. C. 460–357) offered another and more plausible solution. The motion of his atoms included the action of force, but he wholly omitted to account for its source. Meanwhile another mode of speculation had arisen in the same school. In place of one definite element, *Anaximander* (B. C. 610–547) suggested the unlimited as the adequate origin of all special existences. And somewhat more than a century later *Anaxagoras* summed up the result of such a line of speculation: "All things were together; then mind came and disposed them in order." Thus we are left face to face with an ultimate dualism.—The *Eleatic* school started from an opposite point of view. *Xenophanes* (about B. C. 530?) "looked up to the whole heaven and said that the One is God." "Thales saw gods in all things: Xenophanes saw all things in God" (Thirlwall, *History of Greece*, ii. 136). *Parmenides* of Elea (B. C. 500) substituted abstract "being" for "God" in the system of Xenophanes, and distinguished with precision the functions of sense and reason. *Zeno* of Elea (about B. C. 450) developed with logical ingenuity the contradictions involved in our perceptions of things (e. g. in the idea of *motion*), and thus formally prepared the way for skepticism.—The teaching of *Heraclitus* (B. C. 500) offers a complete contrast to that of the Eleatics. So far from contrasting the existent and the phenomenal, he boldly identified being with change. Rest and continuance is death. That which *is* is the instantaneous balance of contending powers. Creation is the *play* of the Creator. Heraclitus makes noble "guesses at truth," yet leaves "fate" the supreme creator.—Others had labored to trace a unity in the world in the presence of one underlying element or in the idea of a whole; *Pythagoras* (about B. C. 570–504) sought to combine the separate harmony of parts with total unity. Numerical unity includes the finite and the infinite; and in the relations of number there is a perfect symmetry, as all spring out of the fundamental unit. Thus numbers seemed to Pythagoras to be not only "patterns" of things, but causes of their being.—2. *The Socratic Schools.* In the second period of Greek philosophy the scene and subject were both changed. A philosophy of ideas, using the term in its widest sense, succeeded a philosophy of nature. In three generations Greek speculation reached its greatest glory in the teaching of Socrates, Plato, and Aristotle. The famous sentence in which Aristotle characterizes the teaching of *Socrates* (B. C. 468–399) places his scientific position in the clearest light. There are two things, he says, which we may rightly attribute to Socrates, inductive reasoning, and general definition. By the first he endeavored to discover the permanent element which underlies the changing forms of appearances and the varieties of opinion: by the second he fixed the truth which he had thus gained. But, besides this, Socrates rendered another service to truth. Ethics occupied in his investigations the primary place which had hitherto been held by Physics. The great aim of his induction was to establish the sovereignty of virtue, and he determined to "know himself." He affirmed the existence of a universal law of right and wrong. He connected philosophy with action, both in detail and in general. On the one side he upheld the supremacy of conscience, on the other the working of Providence. Not the least fruitful characteristic of his teaching was what may be called its desultoriness. He formed no complete system. As a result of this, the most conflicting opinions were maintained by some of his professed followers who carried out isolated fragments of his teaching to extreme conclusions. Thus the Cynics, carrying out his proposition that self-command = virtue, professed an utter disregard of every thing material; the Cyrenaics, inverting the maxim that virtue is necessarily accompanied by pleasure, took immediate pleasure as the rule of action.—*Plato* alone (B. C. 430–347), by the breadth and nobleness of his teaching, was the true successor of Socrates; with fuller detail and greater elaborateness of parts, his philosophy was as many-sided as that of his master. Plato possessed two commanding powers, which, though apparently incompatible, are in the highest sense complementary: a matchless destructive dialectic, and a creative imagination. His famous doctrines of ideas and recollection are a solution by imagination of a logical difficulty. He attributed to general notions ("ideas") a substantive existence.

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[1] The Philistines are represented as a tall, well-proportioned race like the Egyptians, with regular features, and complexions somewhat lighter than those of the Egyptians. They shaved the beard and whiskers. Their arms and accoutrements were peculiar. They wore a head-dress or helmet resembling a row of feathers set in a jewelled tiara or metal band, to which were attached scales of the same material to defend the back of the head and sides of the face. The corselet was quilted with leather or plates of metal, reached only to the chest, was supported by shoulder-straps, and confined at the waist by a girdle from which a quilted skirt hung down nearly to the knee. The shield was large and circular. The weapons of the Philistines were the javelin or spear for the distant fight, and the poniard and long sword for close combat. (ARMS.) They used war-chariots like those of the Egyptians, also carts and wagons of various forms drawn by two or four oxen (Osburn, *Ancient Egypt, her Testimony to the Truth of the Bible*, pp. 137 ff.).

All men were supposed to have been face to face with truth: the object of teaching was to bring back impressions latent, but uneffaced. The "myths" of Plato answer in the philosopher to faith in the Christian. They point out in intelligible outlines the subjects on which man looks for revelation. Such are the relations of the human mind to truth, the preëxistence and immortality of the soul, the state of future retribution, the revolutions of the world.—The great difference between Plato and *Aristotle* (B. C. 384–322) lies in the use which Plato thus made of imagination as the exponent of instinct. The dialectic of Plato is not inferior to that of Aristotle, and Aristotle exhibits traces of poetic power not unworthy of Plato; but Aristotle never allows imagination to influence his final decision. He elaborated a perfect method, and used it with perfect fairness. His writings, if any, contain the highest utterance of pure reason. Looking back on all the earlier efforts of philosophy, he pronounced a calm and final judgment. For him many of the conclusions which others had maintained were valueless, because they rested on feeling, not on argument. The issue of his inquiry into the immortality of the soul was, part of it may be immortal, but that part is impersonal. With Socrates "ideas" (general definitions) were mere abstractions; with Plato they had an absolute existence; with Aristotle they had no existence separate from things in which they were realized, though the form which answers to the Platonic idea was held to be the essence of the thing itself. With Plato and Aristotle, Ethics is a part of Politics; the citizen is prior to the man.—3. *The post-Socratic Schools.* After Aristotle, Philosophy took a new direction. Speculation became mainly personal. *Epicurus* (B. C. 352–270) defined the object of Philosophy to be the attainment of a happy life. The pursuit of truth for its own sake he regarded as superfluous. He rejected dialectics as a useless study, and accepted the senses, in the widest acceptation of the term (EPICUREANS), as the criterion of truth. Physics he subordinated entirely to Ethics. The happiness at which the wise man aims is to be found, he said, not in momentary gratification, but in lifelong pleasure. It does not consist necessarily in excitement or motion, but often in absolute tranquillity. The gods, supremely happy and eternal, were absolutely free from the distractions and emotions consequent on any care for the world or man. All things were supposed to come into being by chance, and so pass away. The individual was left master of his own life. While Epicurus asserted in this manner the claims of one part of man's nature in the conduct of life, *Zeno* of Citium (about B. C. 280), with equal partiality, advocated a purely spiritual (intellectual) morality. (STOICS.) The opposition between the two was complete. The infinite, chance-formed worlds of the one stand over against the one harmonious world of the other. On the one side are gods regardless of material things, on the other a Being permeating and vivifying all creation. This difference necessarily found its chief expression in Ethics. For when the Stoics taught that there were only two principles of things, Matter and God, Fate or Reason, it followed that the active principle in man is of Divine origin, and that his duty is to live conformably to nature. All external things were indifferent. Reason was the absolute sovereign of man. In one point the Epicureans and Stoics were agreed. They both regarded the happiness and culture of the individual as the highest good.—Meanwhile, in the New Academy, Platonism degenerated into skepticism. Epicurus found an authoritative rule in the senses. The Stoics took refuge in what seems to answer to the modern doctrine of "common-sense," and maintained that the senses give a direct knowledge of the object. *Carneades* (B. C. 213–129) combated these views, and showed that sensation cannot be proved to declare the real nature, but only some of the effects, of things. Skepticism remained as the last issue of speculation.—But though the Greek philosophers fell short of their highest aim, it needs no words to show the work which they did as pioneers of a universal Church. Step by step great questions were proposed—Fate, Providence—Conscience, Law—the State, the Man—and answers were given, the more instructive because they are generally one-sided.—The complete course of Philosophy was run before the Christian era, but there were yet two mixed systems afterward which offered some novel features. At ALEXANDRIA Platonism was united with various elements of Eastern speculation, and for several centuries exercised an important influence on Christian doctrine. At Rome Stoicism was vivified by the spirit of the old republic, and exhibited the extreme Western type of Philosophy. The Roman Stoicism calls for a brief notice, from its supposed connection with Christian morality (*Seneca*, † A. D. 65; *Epictetus*, † about A. D. 115; *Marcus Aurelius Antoninus*, 121–180). The superficial coincidences of Stoicism with the N. T., in thought and even in language, are certainly numerous. But beneath this external resemblance of Stoicism to Christianity the later Stoics were fundamentally opposed to it. For good and for evil they were the Pharisees of the Gentile world. Their worship was a sublime egotism. Not only is there no recognition of communion between an immortal man and a personal God, but the idea is excluded. Man is but an atom in a vast universe, and his actions and sufferings are measured solely by their relation to the whole. God is "the mind of the universe," "the soul of the world," and is even identified with the world itself. The Stoicism of M. Aurelius gives many of the moral precepts of the Gospel, but their foundation can find no place in his system.—IV. *Christianity in contact with Ancient Philosophy.* The only direct trace in the N. T. of the contact of Christianity with Western Philosophy is in the account of St. Paul's visit to Athens (Acts xvii. 18; EPICUREANS; STOICS), and there is nothing in the apostolic writings to show that it exercised any important influence upon the early Church (comp. 1 Cor. i. 22–24). But Eastern speculation penetrated more deeply through the mass of the people. The "philosophy" against which the Colossians were warned seems undoubtedly of Eastern origin, containing elements similar to those afterward embodied in various shapes of Gnosticism, as a selfish asceticism, and a superstitious reverence for angels (Col. ii. 8, 16–23); and in the Epistles to Timothy, addressed to Ephesus, in which city St. Paul anticipated the rise of false teaching (Acts xx. 30), two distinct forms of error may be traced in addition to Judaism, due more or less to the same influence; one a vain spiritualism, insisting on ascetic observances (MARRIAGE) and interpreting the RESURRECTION as a moral change (1 Tim. i. 6, iv. 1–7, vi. 20; 2 Tim. ii. 16–18); the other a materialism allied to sorcery (iii. 13; compare Acts viii. 9, xix. 19). These antagonistic and yet complementary forms of heresy found a wide development in later times; but no trace of dualism (PERSIANS, § 2), of the distinction between the Creator and Redeemer, the Demiurge and the true God, which formed so essential a tenet of the Gnostic schools, occurs in the N. T.—The writings of the sub-apostolic age generally throw little light upon the relations of Christianity and Philosophy. The Clementine *Homilies* and *Recognitions*, however, contain a vivid delineation of the speculative struggle which Christianity had to maintain with Judaism and Heathenism. At the close of the second century, when the Church of Alexandria came into marked intellectual preëminence, the mutual influence of Christianity and Neo-Platonism opened a new field of speculation, or rather the two systems were presented in forms designed to meet the acknowledged wants of the time. Neo-Platonism was, in fact, an attempt to seize the spirit of Christianity apart from its historic basis and human elements. The want which the Alexandrine Fathers (Clement, Origen, &c.) endeavored to satisfy is in a great measure the want of our own time. If Christianity be Truth, it must have points of special connection with all nations and all periods. Christian Philosophy may be in one sense a contradiction in terms, for Christianity confessedly derives its first principles from revelation, and not from simple reason; but there is no less a true Philosophy of Christianity, which aims to show how completely these meet the instincts and aspirations of all ages.

Phin'e-es (Gr. form of PHINEHAS). **1.** PHINEHAS 1 (1 Esd. v. 5, viii. 2, 29; 2 Esd. i. 2*b*; Ecclus. xlv. 23; 1 Mc. ii. 26).—**2.** PHINEHAS 2 (2 Esd. i. 2 *a*).—**3.** PHINEHAS 3 (1 Esd. viii. 63).—**4.** PASEAH 2 (v. 31).

Phin'e-has (fr. Heb. = *mouth of brass*, Ges.), in Apoc. PHINEES. **1.** Son of ELEAZAR 1 and grandson of AARON (Ex. vi. 25). His mother was a daughter of Putiel. Phinehas, while quite a youth, by his zeal and energy at the critical moment of the licentious idolatry of Shittim, appeased the Divine wrath and put a stop to the plague which was destroying the nation (Num. xxv. 7). For this he was rewarded by the special approbation of Jehovah, and by a promise that the priesthood should remain in his family forever (10–13). He was appointed to accompany as priest the expedition by which the Midianites were destroyed (xxxi. 6). Many years later he also headed the party dispatched from Shiloh to remonstrate against the altar which the Transjordanic tribes built near Jordan (Josh. xxii. 13–32). In the partition of the country he received an allotment of his own—a hill on Mount Ephraim which bore his name. Here his father was buried (xxiv. 33). During his life Phinehas appears to have been the chief of the Korahites or Korhites (1 Chr. ix. 20). (KORAHITE.) After Eleazar's death he became HIGH-PRIEST—the third of the series. In this capacity he gave the oracle to the nation during the struggle with the Benjamites on the matter of Gibeah (Judg. xx. 28). The Pentateuch presents him as the type of an ardent and devoted priest (comp. Ps. cvi. 30, 31). The priests who returned from the Captivity were enrolled as "the sons of Phinehas" (Ezr. viii. 2). The memory of this champion of Jehovah was very dear to the Jews (Ecclus. xlv. 25; 1 Mc. ii. 26; PHINEES 1). Josephus (iv. 6, § 12) says that so great was his courage and so remarkable his bodily strength, that he would never relinquish any undertaking, however difficult and dangerous, without gaining a complete victory. The later Jews are fond of comparing him to Elijah, if indeed they do not regard them as one and the same individual (so Mr. Grove). The verse which closes the Book of Joshua is ascribed to Phinehas, as the description of the death of Moses at the end of Deuteronomy is to Joshua. The tomb of Phinehas, a place of great resort to both Jews and Samaritans, is shown at *Awertah*, four miles S. E. of *Nâblus*.—**2.** Second son of ELI (1 Sam. i. 3, ii. 34, iv. 4, 11, 17, 19, xiv. 3), killed with his brother by the Philistines when the ark was captured. He is introduced, apparently by mistake, in the genealogy of Ezra (2 Esd. i. 2 *a*, A. V. "Phinees").—**3.** A priest or Levite, father of Eleazar in Ezra's time (Ezr. viii. 33); perhaps = No. 1.

Phi'son (L. fr. Gr. form) = PISON (Ecclus. xxiv. 25).

Phle'gon [fle-] (Gr. *burning, blazing*), a Christian at Rome whom St. Paul salutes (Rom. xvi. 14). Pseudo-Hippolytus makes him one of the seventy disciples and bishop of Marathon. He is said to have suffered martyrdom April 8th.

Phœ'be [fee'be] (L.) = PHEBE.

Phœ-nice [fee-ni'see or fee'nis], **Phœ-ni'cia** [fee-nish'e-ah or fee-nish'yah] (both L.). PHENICE; PHENICIA.

Phœ-ni'cians [fee-nish'yanz]. PHENICIANS.

Pho'ros (Gr.) = PAROSH (1 Esd. v. 9, ix. 26).

Phryg'i-a [frij'e-ah] (L. fr. Gr. = *parching*, from its being a hot and dry region, Schl.). Perhaps there is no geographical term in the N. T. which is less capable of an exact definition. There was no Roman province of Phrygia till considerably after the first establishment of Christianity in the peninsula of Asia Minor. The word was rather ethnological than political, and denoted, in a vague manner, the western part of the central region of that peninsula. All over this district the Jews were probably numerous (Acts ii. 10). (ANTIOCHUS THE GREAT.) Through this region the Apostle Paul passed in his second and third missionary journeys (xvi. 6, xviii. 23). By Phrygia we must understand an extensive district, which contributed portions to several Roman provinces, and varying portions at different times. COLOSSE, HIERAPOLIS, ICONIUM, &c., were Phrygian towns. PHILADELPHIA.

Phud (fr. Gr.) = PHUT (Jd. ii. 23; compare Ez. xxvii. 10).

Phu'rah (fr. Heb. = *bough*, Ges.), servant, probably armor-bearer (compare 1 Sam. xiv. 1) of GIDEON, and his companion in his midnight visit to the camp of the Midianites (Judg. vii. 10, 11).

Phu'rim (L.) = PURIM (Esth. xi. 1).

Phut, Put (Heb. *Pût*; L. *Phut*; see below), the third son of HAM (Gen. x. 6; 1 Chr. i. 8), elsewhere applied to an African country or people. In the list it follows CUSH and MIZRAIM, and precedes CANAAN. We cannot place the tract of Phut out of Africa, and its position in the list would well agree with LIBYA. The few mentions of Phut in the Bible clearly indicate a country or people of Africa, and probably not far from Egypt (Jer. xlvi. 9 [margin "Put," in text "the Libyans"]; Ez. xxvii. 10 [A. V. "Phut"], xxx. 5, xxxviii. 5 [in the last two, margin "Phut," text "Libya"]; Nah. iii. 9 [A. V. "Put"]). In the ancient Egyptian inscriptions Mr. R. S. Poole finds two names which he compares to the Biblical "Phut" or "Put:" viz. (1.) that of the tribes or peoples called *the Nine Bows* (*IX Petu* or *IX Na-Petu* = NAPHTUHIM ?), and (2.) that of Nubia, *To-Pet* (*the region of the Bow*), also called *To-Meru-Pet* (*the region, the island of the Bow*), whence he conjectures the name of Meroë to come. He finds also in the geographical lists the latter form as the name of a people, *Ana-Meru-Pet*. He also compares the Coptic *Niphaiat* with Phut.

The first syllable being the article, the word nearly resembles the Hebrew name. It is applied to the western part of Lower Egypt beyond the Delta; and Champollion conjectures it to mean the Libyan part of Egypt, so called by the Greeks. To take a broad view of the question, Mr. Poole thinks that all the names mentioned may be connected with the Hebrew Phut; and he supposes that the Naphtuhim were Mizraites in the territory of Phut, perhaps intermixed with peoples of the latter stock. He regards the *Pet* of the ancient Egyptians, as a geographical designation, corresponds to the Phut of the Bible, which would therefore denote Nubia or the Nubians.—"Josephus (i. 6, § 2) says, 'Phut was the founder of LIBYA: he called the inhabitants Phutites after himself; there is a river in the country of the Moors which bears that name; whence it is that we may see the greatest part of the Grecian historiographers mention that river and the adjoining country by the appellation of Phut; but its present name has been given it from one of the sons of Mizraim, who was called *Libys* (the progenitor of the LEHABIM).' Jerome adopts this view, which has also been indorsed by Bochart, J. D. Michaelis, Gesenius, Rosenmüller, Von Bohlen, Delitzsch, Keil, and Kalisch. The versions (LXX., Vulgate) corroborate it also" (P. Holmes, D. D., in Kitto, article "Ham"). Dr. Holmes also holds that the territory of Phut was much more extensive than that of the Lehabim (who were only a branch of Mizraim), and that, while the Lehabim bordered on Upper Egypt, the children of Phut bordered on Lower Egypt, and extended westward along the northern coast of Africa and into the interior of the continent. TONGUES, CONFUSION OF.

Phu'vah (fr. Heb. = *mouth?* Ges.; = PUAH), a son of Issachar (Gen. xlvi. 13); = PUA or PUAH 2.

Phy-gel'lus [-jel-] (fr. Gr. = *fugitive*, Cruden), a Christian connected with those in Asia of whom St. Paul speaks as turned away from himself (2 Tim. i. 15). It is open to question whether their repudiation of the apostle was joined with a declension from the faith, and whether the open display of the feeling of Asia took place—at least so far as Phygellus and HERMOGENES were concerned—at Rome. Phygellus may have forsaken (see 2 Tim. iv. 16) the apostle at some critical time when his support was expected; or he may have been a leader of some party of nominal Christians at Rome, such as the apostle describes at an earlier period (Phil. i. 15, 16) opposing him there.

Phy-lac'ter-y (fr. Gr., literally = *safeguard, protection*). FRONTLETS.

*** Phy-si'cian** [fe-zish'an]. MEDICINE.

Pi-be'seth (Heb. fr. Egyptian = *the* goddess *Bast* or *Bubastis;* see below), a town of Lower EGYPT, mentioned only in Ez. xxx. 17. In hieroglyphics its name is written *Bahest*, *Bast*, and *Ha-Bahest.* The Coptic forms are *Bast*, with the article *Pi* (= *the*) prefixed, *Poubaste*, *Poubast*, &c.; the Greek *Boubastis*, *Boubastos;* and the Latin *Bubastis.* Bubastis was situate on the west bank of the Pelusiac or Bubastite branch of the Nile, in the Bubastite nome, about forty miles from the central part of Memphis. Herodotus speaks of its site as having been raised by those who dug the canals for Sesostris, and afterward by the labor of criminals under Sabacôs the Ethiopian, or rather the Ethiopian dominion. He mentions the temple of the goddess Bubastis as more beautiful than any other known to him. It lay in the midst of the city, was built of the finest red granite, and had round it a sacred enclosure of about 600 feet square, beyond which was a larger circuit, 940 feet by 1,200. The temple is entirely ruined, but the names of Rameses II. of the nineteenth dynasty, Userken I. (Osorchon I.) of the twenty-second, and Nekht-har-heb (Nectanebo I.), of the thirtieth, have been found here, as well as that of the goddess *Bast.* There are also remains of the ancient houses of the town, and amidst the houses on the northwest side are the thick walls of a fort which protected the temple below (Sir G. Wilkinson, in Rawlinson's *Herodotus*). The goddess *Bast* (or *Bubastis*), who was here the chief object of worship, = *Pesht*, the goddess of fire. Both names accompany a lion-headed figure, and the cat was sacred to them. Herodotus considers the goddess Bubastis = Artemis (DIANA). Manetho relates that a chasm of the earth opened at Bubastis in the time of the first king of the second dynasty, and many perished. The twenty-second dynasty (SHISHAK, &c.) was a line of Bubastite kings. Bubastis was taken and its walls were destroyed by the Persians B. C. 352; but it was a place of some importance under the Romans.

Pic'ture. In two of the passages in which "picture" is used in A. V. (IDOL 17) it denotes (so Mr. Phillott) idolatrous representations, either independent images, or more usually stones "portrayed," i. e. sculptured in low relief, or engraved and colored (Ez. xxiii. 14). Movable pictures, in the modern sense, were doubtless unknown to the Jews; but colored sculptures and drawings on walls or on wood, as mummy-cases, must have been familiar to them in Egypt. (CEILING; COLORS, II. 4; EMBALMING.) Mr. Phillott supposes the "pictures of silver" of Prov. xxv. 11, were wall-surfaces or cornices with carvings.—In Is. ii. 16, where the A. V. has "pleasant pictures," margin "pictures of desire," Dr. J. A. Alexander translates "*images* (i. e. visible objects) *of desire*, or rather admiration and delight," and understands it as a general expression for all attractive and majestic objects.

Piece of Gold. The A. V., in the passage respecting Naaman, relating that he "took with him ten talents of silver, and six thousand of gold, and ten changes of raiment" (2 K. v. 5), supplies "pieces" as the word understood; but "shekels," as designating the value of the whole quantity, not individual pieces, is preferable. MONEY.

*** Piece of Mon'ey** (Mat. xvii. 27) = STATER.

Piece of Sil'ver. I. In the O. T. the word "pieces" is used in the A. V. for a word understood in the Hebrew, except one case (see below). The phrase is always "a thousand" or the like "of silver" (Gen. xx. 16, xxxvii. 28, xlv. 22; Judg. ix. 4, xvi. 5; 2 K. vi. 25; Hos. iii. 2; Zech. xi. 12, 13). In similar passages the word "shekels" occurs in the Hebrew (Gen. xxiii. 15, &c.). In other passages the A. V. supplies the word "shekels" instead of "pieces" (Deut. xxii. 19, 29; Judg. xvii. 2, 3, 4, 10; 2 Sam. xviii. 11, 12), and of these the first two require this to be done. The SHEKEL was the common weight for money, and therefore most likely to be understood in an elliptical phrase. The exceptional case in which a word corresponding to "pieces" is found in the Hebrew is in Ps. lxviii. 30, Heb. 31. The Heb. *rats*, used here only, probably = "a piece" broken off, or a fragment: there is no reason to suppose that a coin is meant. (MONEY.)—II. In the N. T. two Greek words are rendered "piece of silver," viz. *drachmê* and *argurion.* (1.) The first (Lk. xv. 8, 9) = DRACHMA or DRACHM, a Greek silver coin, equivalent, at the time of St. Luke, to the Roman denarius (A. V. "Penny"). (2.) The second word occurs in the account of the betrayal of our Lord for "thirty pieces of silver" (Mat. xxvi. 15, xxvii. 3, 5, 6, 9). If the most common silver pieces be meant, they would be denarii. (Penny.) The parallel passage (Zech. xi. 12, 13; Old Testament, C) must, however, be taken into consideration, where, if our view be correct, shekels must be understood (compare Ex. xxi. 20). It is more probable that the thirty pieces of silver were tetradrachms (= shekels; see Stater) than that they were denarii (so Mr. R. S. Poole).—In Acts xix. 19 the word "pieces" is supplied in the A. V.—"50,000 *pieces* of silver," i. e. probably 50,000 drachms or denarii = $7,500 (Vulgate, Rbn. *N. T. Lex.*). Ephesus 3; Magic.

Pi'e-ty (fr. L. *pietas* = *dutiful conduct* toward God, parents, &c.). This word occurs but once in the A. V.: "Let them learn first to show piety at home," better, "toward their own household" (1 Tim. v. 4). The choice of this word here instead of the more usual equivalents of "godliness," "reverence," &c., was probably determined by the special sense of the L. *pietas* as toward parents. The Greek verb here translated "to show piety" is translated in Acts xvii. 23 "worship."

Pig'eon = Dove. Turtle.

Pi-ha-hi'roth (Heb. = *mouth of the caverns*, but doubtless fr. Egyptian = *place where grass* [or *sedge*] *grows*, Ges.), a place before or at which the Israelites encamped, at the close of the third march from Rameses, when they went out of Egypt (Ex. xiv. 2, 9; Num. xxiii. 7, 8). The name is probably that of a natural locality. This or a similar name the late M. Freznel recognized in the modern *Ghuweybet-el-boos* (*the bed of reeds*), a place near where the passage of the Red Sea is supposed to have occurred. Exodus, the.

Pi'late (fr. L. *Pilatus* = *armed with a javelin*, Cruden, &c., or probably [so Prof. Plumptre] *covered with a felt cap*, the badge of manumitted slaves), **Pon'ti-us** [-she-us] (L. *of the sea*, *marine*, Cruden; see below). The name indicates that he was connected, by descent or adoption, with the *gens* (or clan) of the Pontii, first conspicuous in Roman history in the person of Caius Pontius Telesinus, the great Samnite general. He was the sixth Roman procurator of Judea, and under him our Lord (Jesus Christ) worked, suffered, and died, as we learn, not only from the Scriptural authorities, but from Tacitus (*Ann.* xv. 44). He was appointed A. D. 25–6, in the twelfth year of Tiberius. One of his first acts was to remove the headquarters of the army from Cesarea to Jerusalem. The soldiers of course took with them their standards, bearing the image of the emperor, into the Holy City. No previous governor had ventured on such an outrage. The people poured down in crowds to Cesarea, where the procurator was then residing, and besought him to remove the images. After five days of discussion he gave the signal to some concealed soldiers to surround the petitioners, and put them to death unless they ceased to trouble him; but this only strengthened their determination, and they declared themselves ready rather to submit to death than forego their resistance to an idolatrous innovation. Pilate then yielded, and the standards were by his orders brought down to Cesarea. On two other occasions he nearly drove the Jews to insurrection; the first, when he hung up in his palace at Jerusalem some gilt shields inscribed with the names of deities, which were only removed by an order from Tiberius; the second, when he appropriated the revenue from the redemption of vows (Corban) to the construction of an aqueduct. This order led to a riot, which he suppressed by sending among the crowd soldiers with concealed daggers, who massacred a great number, not only of rioters, but of casual spectators. To these specimens of his administration from profane authors we must add the slaughter of certain Galileans, which was told to our Lord as a piece of news (Lk. xiii. 1), and on which He founded some remarks on the connection between sin and calamity. It must have occurred at some feast at Jerusalem, in the outer court of the Temple. It was the custom for the procurators to reside at Jerusalem during the great feasts, to preserve order, and accordingly, at the time of our Lord's last passover, Pilate was occupying his official residence in Herod's palace (Jesus Christ; Judgment-hall; Pretorium); and to the gates of this palace (so Bishop Cotton, original author of this article) Jesus, condemned on the charge of blasphemy, was brought early in the morning by the chief priests and officers of the Sanhedrim, who were unable to enter the residence of a Gentile, lest they should be defiled, and unfit to eat the Passover (Jn. xviii. 28). Pilate therefore came out to learn their purpose, and demanded the nature of the charge. At first they seem to have expected him to carry out their wishes without further inquiry, and therefore merely described our Lord as a disturber of the public peace; but as a Roman procurator had too much respect for justice, or at least understood his business too well to consent to such a condemnation, they were obliged to devise a new charge, and therefore interpreted our Lord's claims in a political sense, accusing Him of assuming the royal title, perverting the nation, and forbidding the payment of tribute to Rome (Lk. xxiii. 3; an account plainly presupposed in Jn. xviii. 33). It is plain that from this moment Pilate was distracted between two conflicting feelings: a fear of offending the Jews, and a conscious conviction that Jesus was innocent. Moreover, this last feeling was strengthened by his own hatred of the Jews, whose religious scruples had caused him frequent trouble, and by a growing respect for the calm dignity and meekness of the Sufferer. First he examined our Lord privately, and asked Him whether He was a king? There seems to have been in Pilate's mind a suspicion that the Prisoner really was what He was charged with being (34, xix. 8, 12, 22). He accepted as satisfactory Christ's assurance that His *kingdom was not of this world*, i. e. not worldly in its nature or objects, and therefore not to be founded by this world's weapons, though he could not understand the assertion that it was to be established by bearing witness to the truth. His famous reply, "*What is truth?*" was the question of a worldly-minded skeptical politician. At the close of the interview he came out to the Jews and declared the Prisoner innocent. To this they replied that His teaching had stirred up all the people from Galilee to Jerusalem. The mention of Galilee suggested to Pilate a new way of escaping from his dilemma, by sending on the case to Herod Antipas; but Herod, though propitiated by this act of courtesy, declined to enter into the matter. So Pilate was compelled to come to a decision; and first having assembled the chief priests and also the people, he announced to them that the Accused had done nothing worthy of death; but at the same time, in hopes of pacifying the Sanhedrim, he proposed to scourge Him before he released Him. But as the accusers were resolved to have His blood, they rejected this concession, and therefore Pilate had recourse to a fresh expedient. It was the custom for the Roman governor to grant every year, in honor of the passover, pardon to one condemned criminal. Pilate therefore offered the people their choice between two, the murderer Barabbas, and the Prophet whom a few days before they had hailed as the Messiah. To receive their decision he ascended the "judgment-seat," a portable tribunal which was carried about with a Roman magistrate to be placed wherever he might direct. (Gabbatha.) As soon as Pilate had taken his seat he received a mysterious message from his wife (according to tradition a proselyte of the gate, named Procla or Claudia Procula),[1] who had "suffered many things in a dream," which impelled her to entreat her husband not to condemn the Just One. But he had no longer any choice in the matter, for the rabble, instigated of course by the priests, chose Barabbas for pardon, and clamored for the death of Jesus; insurrection seemed imminent, and Pilate reluctantly yielded. But, before issuing the fatal order, he washed his hands before the multitude, as a sign that he was innocent of the crime, in imitation probably of the ceremony enjoined in Deut. xxi. As it produced no effect, Pilate ordered his soldiers to inflict the scourging preparatory to execution; but the sight of unjust suffering so patiently borne seems again to have troubled his conscience, and prompted a new effort in favor of the victim. But the priests only renewed their clamors for His death, and, fearing that the political charge of treason might be considered insufficient, returned to their first accusation of blasphemy, and quoting the law of Moses (Lev. xxiv. 16), which punished blasphemy with stoning, declared that He must die "because He made Himself the Son of God." But this title augmented Pilate's superstitious fears, already aroused by his wife's dream (Jn. xix. 7); he feared that Jesus might be one of the heroes or demigods of his own mythology; he took Him again into the palace, and inquired anxiously into His descent ("Whence art Thou?") and His claims, but, as the question was only prompted by fear or curiosity, Jesus made no reply. When Pilate reminded Him of his own absolute power over Him, He closed this last conversation with the irresolute governor by saying, "Thou couldest have no power at all against Me, except it were given thee from above; therefore he that delivered Me unto thee hath the greater sin." The result of this interview was one last effort to save Jesus by a fresh appeal to the multitude; but now arose the formidable cry, "If thou let this man go, thou art not Cesar's friend;" and Pilate, to whom political success was as the breath of life, again ascended the tribunal, and finally pronounced the desired condemnation. So ended Pilate's share in the greatest crime which has been committed since the world began. That he did not immediately lose his feelings of anger against the Jews who had thus compelled his acquiescence, and of compassion and awe for the Sufferer whom he had unrighteously sentenced, is plain from his curt and angry refusal to alter the inscription which he had prepared for the cross, his ready acquiescence in the request by Joseph of Arimathea that the body might be given up to him rather than consigned to the common sepulchre reserved for those who had suffered capital punishment, and his sullen answer to the demand of the Sanhedrim that the sepulchre should be guarded. We learn from Josephus (xviii. 4, §§ 1, 2) that his anxiety to avoid giving offence to Cesar did not save him from political disaster. The Samaritans were unquiet and rebellious. Pilate led his troops against them, and defeated them easily enough. The Samaritans complained to Vitellius, now president of Syria, and he sent Pilate to Rome to answer their accusations before the emperor. When he reached it he found Tiberius dead, and Caius (Caligula) on the throne, A. D. 36. Eusebius adds that soon afterward, "wearied with misfortunes," he killed himself. As to the scene of his death there are various traditions. One is that he was banished to Vienna Allobrogum (Vienne on the Rhone), where a singular monument—a pyramid on a quadrangular base, fifty-two feet high—is called Pontius Pilate's tomb. Another is that he sought to hide his sorrows on the mountain by the Lake of Lucerne, now called Mount Pilatus; and there, after spending years in its recesses, in remorse and despair rather than penitence, plunged into the dismal lake which occupies its summit. We learn from Justin Martyr, Tertullian, Eusebius, &c., that Pilate made an official report to Tiberius of our Lord's trial and condemnation; and in a homily ascribed to Chrysostom, certain memoranda are spoken of as well-known documents in common circulation. The *Acts of Pilate*, now extant in Greek, and two Latin epistles from him to the emperor, are certainly spurious.

Pil'dash (Heb. *flame of fire*, Fü.), one of the eight sons of Nahor, Abraham's brother, by his wife and niece, Milcah (Gen. xxii. 22).

Pil'e-ha (Heb. *a slice*, Ges.), a chief of the people, probably a family, who sealed the covenant with Nehemiah (Neh. x. 24).

Pil'lar (Heb. usually *ammûd*; Gr. *stulos*). The notion of a pillar is of a shaft or isolated pile, either supporting or not supporting a roof. Pillars form an important feature in Oriental architecture, partly perhaps as a reminiscence of the TENT with its supporting poles, and partly also from the use of flat roofs, in consequence of which the chambers were either narrower or divided into portions by columns. (House.) The general practice in Oriental buildings of supporting flat roofs by pillars, or of covering open spaces by awnings stretched from pillars, led to an extensive use of them in construction. At Nineveh the pillars were probably of wood, and it is very likely that the same construction prevailed in the "house of the forest of Lebanon," with its hall and porch of pillars (1 K. vii. 2, 6). (Palace.) The "chapiters" of the two pillars Jachin and Boaz resembled the tall capitals of the Persepolitan columns (so Mr. Phillott). (Chapiter; Persepolis; Temple.)—But perhaps the earliest application of the pillar was the votive or monumental. This in early times consisted of nothing but a single stone or pile of stones (Gen. xxviii. 18, xxxi. 46, &c.).—Lot's wife became a "pillar" of salt (xix. 26; Heb. *nĕtsib = a statue, pillar*, Ges.; Garrison 2).—The stone Ezel (1 Sam. xx. 19) was probably a terminal stone or waymark.—The "place" set up by Saul (xv. 12) is explained by Jerome to be a trophy. The word used (Heb. *yâd = hand*[1]) is the same as that for Absalom's pillar (A. V. "place," 2 Sam. xviii. 18). So also Jacob set up a pillar (Heb. *matstsêbâh* ; Idol 15) over Rachel's grave (Gen. xxxv. 20). The monolithic tombs and obelisks of Petra are instances of similar usage.—The Heb. *'al hâ-ammûd*, in the A. V. "by a pillar" (2 K. xi. 14, xxiii. 3), "at his pillar" (2 Chr. xxiii. 13), Gesenius, Keil, &c., translate *on the platform*, i. e. raised stand or elevated place erected for the king to stand on (= the brazen "scaffold" in 2 Chr. vi. 13 ?). The figurative use of the term "pillar," in reference to the cloud and fire accompanying the Israelites on their march, or as in Cant. iii. 6, and Rev. x. 1, is plainly derived from the notion of an isolated column not supporting a roof. (Cloud, Pillar of ; Earth.) "A pillar is the emblem of firmness and steadfastness (Jer. i. 18 ; Rev. iii. 12), and of that which sustains or supports (Gal. ii. 9 ; 1 Tim. iii. 15)" (Dr. W. L. Alexander, in Kitto). Pillar, Plain of the.

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[1] The system of administration under the Roman Republic forbade the governors of provinces to take their wives with them, but the practice had gained ground under the Empire, and Tacitus (*Ann.* iii. 33) records the failure of an attempt to reënforce the old regulation.

[1] Perhaps this name for monument in Hebrew may stand

Pil'lar, Plain of the, or rather "oak of the pillar" (marg., Heb. *êlôn mutstsâb*), a tree which stood near Shechem, and at which the men of Shechem and the house of Millo assembled to crown Abimelech son of Gideon (Judg. ix. 6). Meonenim.

Pilled = *peeled*, *stripped* (Gen. xxx. 37, 38 ; Lev. xiii. 40 marg.). Peeled.

* **Pil'low,** the A. V. translation of—1. Heb. *cĕbîr* = something *braided* or *plaited*, hence, *a quilt*, *mattress*, Ges. ; *a net*, *curtain* of goat's hair, Ewald, W. A. Wright (1 Sam. xix. 13, 16 only).—2. Heb. pl. *cĕsâthôth* = *cushions*, *pillows*, Ges. ; according to the Rabbins, *long pillows*, *bolsters* (Ez. xiii. 18, 20 only). Fürst proposes the translation *cases of skin* or *of parchment*, or *boxes*, in which oracular little images or oracular sayings were kept, and which were fastened to the joints of the hands or to the arms, as an oracle-requisite for lying prophetesses. (Magic.) —3. Heb. pl. *mĕraăshôth* = *at the head*, *under the head*, LXX., Vulgate, Ges., Fü. (Gen. xxviii. 11, 18), once translated "at his head" (1 K. xix. 6). elsewhere translated "for his bolster" (1 Sam. xix. 13, 16), or "at his bolster" (xxvi. 7, 11, 16).—4. Gr. *proskephalaion* = *a cushion for the head*, *a pillow* (Mk. iv. 28 only) ; in LXX. = No. 2. Bed.

Pil'tai (Heb. = Pelatiah, Ges.), the representative of the priestly house of Moadiah, or Maadiah, in the time of Joiakim the son of Jeshua (Neh. xii. 17).

Pine, Pine'-tree, the A. V. translation of—1. Heb. *tidhâr* (Is. xli. 19, lx. 13). What tree is intended is not certain. Gesenius inclines to think the oak, as implying duration ; the Chaldee has a species of plane ; the LXX. renders fir ; the Vulgate, &c., elm ; Henderson favors "pine." Pine-trees grew on Lebanon ; but the etymology is regarded as indicating some other tree.—2. Heb. *shemen* (Neh. viii. 15), elsewhere rendered "Oil-tree," &c. Ash.

Pin'na-cle, the A. V. translation of Gr. *pterugion* (literally *a little wing*), which occurs only in Mat. iv. 5, and Lk. iv. 9. It is plain, 1. that *pterugion* with the article is not *a* pinnacle, but *the* pinnacle. 2. That by the word itself we should understand an edge or border, like a feather or a fin. The only part of the Temple which answered to the modern sense of pinnacle was the golden spikes erected on the roof to prevent birds from settling there. Lightfoot suggests the porch or vestibule, which projected like shoulders on each side of the Temple. Robinson (*N. T. Lex.*), Fairbairn, &c., refer it to the highest point of the Temple-buildings, probably the elevation of the middle portion of the southern portico, which at its eastern end impended at a dizzy height over the valley of the Kidron. Mr. Phillott supposes it may mean the battlement ordered by law to be added to every roof.

Pi'non (Heb. darkness, Ges.), a "duke" of Edom, i. e. head or founder of a tribe of that nation (Gen. xxxvi. 41 ; 1 Chr. i. 52). Eusebius and Jerome make the seat of the tribe at Punon.

Pipe (Heb. *hâlîl* or *châlîl* ; Gr. *aulos*). The "pipe" is one of the simplest, and therefore probably one of the oldest, of musical instruments. The pipe and tabret (Timbrel), instruments of a peaceful and social character, were used at the banquets of the Hebrews (Is. v. 12), and their bridal processions (Mishna), and accompanied the simpler religious services, when the young prophets, returning from the high-place, caught their inspiration from the harmony (1 Sam. x. 5) ; or the pilgrims, on their way to the great festivals of their ritual, beguiled the weariness of the march with psalms sung to the simple music of the pipe (Is. xxx. 29). When Solomon was proclaimed king, all the people went up after him to Gihon, piping with pipes (1 K. i. 40). The sound of the pipe was apparently a soft wailing note, appropriate in mourning and at funerals (Mat. ix. 23), and in the lament of the prophet over the destruction of Moab (Jer. xlviii. 36). The pipe was the type of perforated wind instruments, and was even used in the Temple-choir, as appears from Ps. lxxxvii. 7, where "the players on instruments" are properly "pipers." Twelve days in the year, according to the Mishna, the pipes sounded before the altar. They were of reed, and not of copper or bronze, because the former gave a softer sound. Of these there were not less than two nor more than twelve. In later times the funeral and deathbed were never without the professional pipers or flute-players (Mat. ix. 23), a custom which still exists. In the social and festive life of the Egyptians the pipe played as prominent a part as among the Hebrews. The Egyptian single pipe was a straight tube, without any increase at the mouth ; held with both hands when played ; apparently not more than a foot and a half long, and often much smaller ; with three or four holes ; sometimes with a small mouth-piece of reed or thick straw. The double pipe consisted of two pipes, perhaps occasionally united by a common mouth-piece ; one, played with the left hand, having few holes and serving as a bass ; the other, played with the right hand, having more holes, and giving a sharp tone. Among the instruments used in Egyptian bands, we generally find either the double pipe or the flute, and sometimes both ; the former being played both by men and women, the latter exclusively by women. Any of the instruments above described would have been called by the Hebrews *hâlîl* or *châlîl*, and not improbably they derived their knowledge of them from Egypt. The single pipe is said to have been the invention of the Egyptians alone, who attribute it to Osiris. Music ; Musical Instruments.

* **Pi'per** (Rev. xviii. 22). Minstrel ; Pipe.

Pi'ra (fr. Gr.) (1 Esd. v. 19), apparently a repetition of the name Caphira.

Pi'ram (Heb. *wild-ass-like*, i. e. indomitable, Ges.), Amorite king of Jarmuth, defeated with his four confederates by Joshua, and hung at Makkedah (Josh. x. 3, 27).

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in some connection with the ancient custom of sculpturing on the gravestones or sepulchral columns *an uplifted hand with the arm* (Robinson's Ges. *Heb. Lex.* s. v.).

Pir'a-thon (Heb. *chief?* Ges.), a place "in the land of Ephraim in the mount of the Amalekite" (Judg. xii. 15 only); situated at the modern village of *Fer'ata*, on an eminence about six miles W. S. W. of *Nâbulus* (Shechem).

Pir'a-thon-ite = the native of, or dweller in, PIRATHON. Two such are named in the Bible. **1.** ABDON 1 the Judge (Judg. xii. 13, 15).—**2.** BENAIAH 2 (2 Sam. xxiii. 30; 1 Chr. xi. 31, xxvii. 14).

Pis'gah (Chal. *part*, *piece*, Ges.), a mountain range or district (Num. xxi. 20, xxiii. 14; Deut. iii. 27, xxxiv. 1), the same as, or a part of, that called the mountains of ABARIM (comp. Deut. xxxii. 49 with xxxiv. 1). It lay on the E. of Jordan, contiguous to the field of Moab, and immediately opposite Jericho. The field of Zophim was situated on it, and its highest point or summit—its "head"—was the Mount NEBO. No traces of the name Pisgah have been met with in later times on the E. of Jordan, but in the Arabic garb of *Râs el-Feshkhah* (almost identical with the Hebrew *Rôsh hap-pisgah* = *top of the Pisgah*) it is attached to a well-known headland on the *northwestern* end of the Dead Sea, a mass of mountain bounded on the S. by the *Wady en-Nâr* (KIDRON), over against the northern part of which, on a conical hill, about ten miles E. of Jerusalem, is situated the great Mussulman sanctuary of *Neby Mûsa* (= *Prophet Moses*), where Mohammedan tradition (irreconcilable, of course, with the Scriptures) has placed Pisgah and the burial-place of Moses. For "the springs of Pisgah," see ASHDOTH-PISGAH.

Pi-sid'i-a (Gr. *the country of the Pisidæ*), a district of Asia Minor, which cannot be very exactly defined, N. of PAMPHYLIA, and stretching along the range of Taurus. Northward it reached to, and was partly included in, PHRYGIA, which was similarly an indefinite district, though far more extensive. Thus Antioch in Pisidia (ANTIOCH 2) was sometimes called a Phrygian town. Both the country and its inhabitants were wild and rugged; and probably here the apostle encountered some of his "perils of robbers" and "perils of rivers." St. Paul passed through Pisidia twice in his first missionary journey (Acts xiii. 14, xiv. 24).

Pi'son (fr. Heb. = *overflowing*, Ges.), one of the four "heads" into which the stream flowing through EDEN 1 was divided (Gen. ii. 11).

Pis'pah (Heb. *a spreading*, Fü.), an Asherite, son of Jether, or Ithran (1 Chr. vii. 38).

Pit. In the A. V. this word appears with a figurative as well as a literal meaning, and represents several Hebrew words. 1. *Shĕôl* (Num. xvi. 30, 33; Job xvii. 16), used only of the hollow, shadowy world, the dwelling of the dead. (HELL.) 2. *Shahath* or *shachath*. Here the sinking of the pit is the primary thought. It is dug into the earth (Ps. ix. 15 [Heb. 16], cxix. 85). Covered lightly over, it served as a trap for animals or men (xxxv. 7). It thus became a type of sorrow and confusion, from which a man could not extricate himself, of the dreariness of death (Job xxxiii. 18, 24, 28, 30). To "go down to the pit," is to die without hope. 3. *Bôr.* In this word, as in the cognate *Bĕêr*, the special thought is that of a pit or well dug for water. The process of desynonymizing which goes on in all languages, seems to have confined the former to the state of the well or CISTERN, dug into the rock, but no longer filled with water (Gen. xxxvii. 30 ff., &c.). In the phrase "they that go down to the *pit*," it becomes even more constantly than the synonyms already noticed, the representative of the world of the dead (Ez. xxxi. 14, 16, xxxii. 18, 24; Ps. xxviii. 1, cxliii. 7). There may have been two reasons for this transfer. (1.) The wide deep excavation became the place of burial (Ez. xxxii. 24). (2.) The *pit*, however, in this sense, was never simply equivalent to burial-place. There is always implied in it a thought of scorn and condemnation (Zech. ix. 11; Is. li. 14; Jer. xxxviii. 6, 9). It is not strange that with the associations of material horror clustering round, it should have involved more of the idea of a place of punishment for the haughty or unjust, than did the *shĕôl* or the grave. In Rev. ix. 1, 2, and elsewhere, the "pit" (Gr. *phrear ; abusscs*) is as a dungeon. PRISON; WELL.

Pitch. The three Hebrew words *zepheth* (Ex. ii. 3; Is. xxxiv. 9 twice), *hêmâr* or *chêmâr* (A. V. "SLIME"), *côpher* (Gen. vi. 4), all represent (so Mr. Bevan) the same object, viz. mineral pitch or asphalt, in its different aspects: *zepheth* (the *zift* of the modern Arabs), in its liquid state; *hêmâr* or *chêmâr*, in its solid state, from its red color; and *côpher*, in reference to its use in overlaying wood-work. Dr. Thomson (i. 337) regards the "SLIME" and "pitch" of Ex. ii. 3 as *bitumen* and *tar*. The inflammable nature of pitch is noticed in Is. xxxiv. 9. MOSES; NOAH.

Pitch'er (Heb., usually *cad* [BARREL], once *nebel* [BOTTLE]; Gr. *keramion*) is used in A.V. to denote the water-jars or pitchers with one or two handles, used chiefly by women for carrying water, as in the story of Rebecca (Gen. xxiv. 15–20; but see Mk. xiv. 13; Lk. xxii. 10). This practice has been, and is still usual both in the East and elsewhere. The vessels used for the purpose are generally carried on the head or the shoulder. (See cut of Fountain of Nazareth, p. 312.) The Bedouin women commonly use skin-bottles. Such was the "bottle" carried by Hagar (Gen. xxi. 14). The same word is used of the pitchers employed by Gideon's 300 men (Judg. vii. 16). Probably earthen vessels were used by the Jews as by the Egyptians for containing both liquids and dry provisions. (BARREL; BOTTLE; POT; VESSEL.) "Pitcher" is used figuratively of the lip of man (Eccl. xii. 6). MEDICINE, p. 628.

Pi'thom (Heb. fr. Egyptian = *the narrow place*, Ges.; *the Atum* or *Tum*, a name of the sun-god, so R. S. Poole), one of the store-cities built by the Israelites for the first oppressor, the PHARAOH 3, "which knew not Joseph" (Ex. i. 11); probably in the most eastern part of Lower EGYPT. Herodotus mentions a town called Patumus (in the Arabian nome on the Canal of the Red Sea), which seems = the Thoum or Thou of the *Itinerary* of Antoninus, probably the military station Thohu of the *Notitia*. Pithom and Pathumus have been supposed by the scholars of the French expedition, Kitto, Ayre, &c., to be at or near the present *Abbaseh*, at the entrance of the *Wady Tûmilât*. EXODUS, THE; RAMESES.

Pi'thon (Heb.), a descendant of King Saul: one of the four sons of Micah, the son of Mephibosheth (1 Chr. viii. 35, ix. 41).

Plague, the. The disease now called the Plague, which has ravaged EGYPT and neighboring countries in modern times, is supposed to have prevailed there in former ages. Manetho speaks of "a very great plague" in the reign of Semempses, the seventh king of the first dynasty, B. C. about 2500 (so Mr. R. S. Poole, original author of this article). The difficulty of determining the character of the pestilences of ancient and mediæval times, even when carefully described, warns us not to conclude that every such mention refers to the Plague. The

Plague in recent times has not extended far beyond the Turkish Empire and the kingdom of Persia. As an epidemic it takes the character of a pestilence, sometimes of the greatest severity. The Plague, when most severe, usually appears first on the northern coast of Egypt, having previously broken out in Turkey or North Africa, W. of Egypt. It ascends the river to Cairo, rarely going much further. The mortality is often enormous, and Mr. Lane remarks of the plague of 1835:—"It destroyed not less than eighty thousand persons in Cairo, i. e. one-third of the population; and far more, I believe, than two hundred thousand in all Egypt." The Plague is considered to be a severe kind of typhus, accompanied by buboes. Like the cholera, it is most violent at the first outbreak, causing almost instant death; later it may last three days, and even longer, but usually it is fatal in a few hours. Several Hebrew words are translated "pestilence" or "plague;" but not one of these can be considered as designating by its signification the Plague.[1] Whether the disease be mentioned must be judged from the sense of passages, not from the sense of words. Those pestilences which were sent as special judgments, and were either supernaturally rapid in their effects, or in addition directed against particular culprits, are beyond the reach of human inquiry. But we also read of pestilences which, although sent as judgments, have the characteristics of modern epidemics, not being rapid beyond nature, nor directed against individuals (Lev. xxvi. 25; Deut. xxviii. 21). In neither of these passages does it seem certain that the Plague is specified. The notices in the prophets (Am. iv. 10; Zech. xiv. 18, compare 12) do not seem to afford sufficiently positive evidence that the Plague was known in those times. Hezekiah's disease has been thought to have been the Plague, and its fatal nature, as well as the mention of a boil, makes this not improbable. On the other hand, there is no mention of a pestilence among his people at the time. There does not seem, therefore, to be any distinct notice of the Plague in the Bible.

Plagues (see note [1], under PLAGUE), **the Ten**; the name popularly given to the ten fearful judgments (MIRACLES) from JEHOVAH inflicted by the hand of MOSES and AARON upon PHARAOH 4 and his people for their oppression of the Israelites.—I. *The Place.* Although it is distinctly stated that the plagues prevailed throughout EGYPT, yet the descriptions seem principally to apply to that part of Egypt which lay nearest to GOSHEN, and more especially to "the field of ZOAN," or the tract about that city (so Mr. R. S. Poole, original author of this article). We must look especially to Lower Egypt for our illustrations, while bearing in mind the evident prevalence of the plagues throughout the land.—II. *The Occasion* on which the plagues were sent is described in Ex. iii.–xii.—III. *The Plagues.* 1. *The Plague of Blood.* When Moses and Aaron came before Pharaoh, a miracle was required of them. Then Aaron's rod became "a serpent" (A. V.), or rather "a crocodile." (DRAGON 2.) The Egyptian magicians called by the king produced what seemed to be the same wonder, yet Aaron's rod swallowed up the others (vii. 8–12). This passage, taken alone, would appear to indicate that the magicians succeeded in working wonders, but, if compared with the others which relate their opposition on the occasions of the first three plagues, a contrary inference seems more reasonable. A comparison with other passages strengthens us in the inference that the magicians succeeded merely by juggling. (MAGIC.) Not only was the water of the Nile smitten, but all the water, even that in vessels, throughout the country. The fish died, and the river stank. The Egyptians could not drink of it, and digged around it for water. This plague was doubly humiliating to the religion of the country, as the Nile was held sacred, as well as some kinds of its fish, not to speak of the crocodiles, which probably were destroyed. Those who have endeavored to explain this plague by natural causes, have referred to the changes of color to which the Nile is subject, the appearance of the Red Sea, and the so-called rain and dew of blood of the middle ages; the last two occasioned by small fungi of very rapid growth. But such theories do not explain why the wonder happened at a time of year when the Nile is most clear, nor why it killed the fish and made the water unfit to be drunk.—2. *The Plague of Frogs.* When seven days had passed after the smiting of the river, Pharaoh was threatened with another judgment, and, on his refusing to let the Israelites go, the second plague was sent. The river and all the open waters of Egypt brought forth countless frogs, which not only covered the land, but filled the houses, even in their driest parts and vessels, for the ovens and kneading-troughs are specified. The magicians again had a seeming success in their opposition. This must have been an especially trying judgment to the Egyptians, as frogs were included among the sacred animals. The FROG was sacred to the goddess *Hekt*, who is represented with the head of this reptile.—3. *The Plague of Lice.* The account of the third plague is not preceded by the mention of any warning to Pharaoh. Aaron was commanded to stretch out his rod and smite the dust, which became, as the A. V. reads the word, "LICE" in man and beast. The magicians again attempted opposition; but, failing, confessed that the wonder was of God (viii. 16–19). There is much difficulty as to the animals meant; but this plague does not seem to be especially directed against the superstitions of the Egyptians.—4. *The Plague of Flies.* In the case of the fourth plague, as in that of the first, Moses was commanded to meet Pharaoh in the morning as he came forth to the water, and to threaten him with a judgment if he still refused to give the Israelites leave to go and worship. He was to be punished by what the A. V. renders "swarms *of flies*," "a swarm *of flies*," or, in the margin, "a mixture *of noisome beasts*." The proper meaning of the word *'ârôb* (Fly) is a question of extreme difficulty. Josephus, and almost all the Hebrew commentators, explain it as meaning *a mixture*, and here a mixture of wild animals. The LXX. and Philo suppose it = a dog-fly. The Vulgate has "every kind of flies." It is almost certain, from Ex. viii. 29, 31 (25, 27 Heb.), that a single creature is intended. Oedmann proposes the cockroach (*Blatta orientalis*), a kind of beetle. Yet our experience (so Mr. Poole) does not bear out the idea that any kind of beetle is injurious to man in Egypt. If we conjecture that a fly is intended, perhaps it is more reasonable to infer that it was the common fly, which in the present day is probably the most troublesome insect in Egypt.—5. *The Plague of the Murrain of Beasts.* Pharaoh was next warned that, if he did not let the people go, there should be on the day following "a very grievous MURRAIN," upon the horses, asses, camels, oxen, and sheep of Egypt, whereas those of the children of Israel should not die. Accordingly, "all the cattle of Egypt died; but of the cattle of the children of Israel died not one." Yet Pharaoh still continued obstinate (ix. 1–7). This plague fell upon the Egyptian sacred animals of two of the kinds specified, the oxen and the sheep; but it would be most felt in the destruction of the greatest part of their useful beasts. In modern times murrain is not an unfrequent visitation in Egypt, and is supposed to precede the Plague. —6. *The Plague of Boils.* The next judgment appears to have been preceded by no warning, excepting, indeed, that, when Moses publicly sent it abroad in Egypt, Pharaoh might no doubt have repented at the last moment. We read that Moses and Aaron were to take ashes of the furnace, and Moses was to sprinkle it "toward the heaven in the sight of Pharaoh." It was to become "small dust" throughout Egypt, and "be a boil breaking forth *with* BLAINS upon man and upon beast." (Medicine.) This plague may be supposed to have been either an infliction of boils, or a pestilence like the Plague of modern times. The former is, however, the more likely explanation.—7. *The Plague of Hail.* The seventh plague is preceded by a warning to Pharaoh, respecting the terrible nature of the plagues that were to ensue if he remained obstinate. For the morrow a very grievous and unprecedented HAIL was threatened, which would kill all the unsheltered cattle and men. Accordingly, "the Lord sent thunder and hail, and the fire ran along upon the ground." Thus man and beast were smitten, and the herbs and every tree broken, save in the land of Goshen. Pharaoh acknowledged his wickedness, promised, if the plague were withdrawn, to let the Israelites go, but again broke his promise (ix. 13–35). The ruin caused by the hail was evidently far greater than by any of the earlier plagues. Hail is now extremely rare, but not unknown, in Egypt, and the narrative seems to imply that it sometimes falls there.—8. *The Plague of Locusts.* Pharaoh was now threatened with a plague of locusts, to begin the next day, by which every thing the hail had left was to be devoured. This was to exceed any like visitations that had happened in the time of the king's ancestors. "And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* before them there were no such locusts as they, neither after them shall be such. For they covered the face of the whole earth, so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt." Pharaoh again confessed his sin, the plague was removed; but again he would not let the people go (x. 1–20). This plague has not the unusual nature of the one that preceded it, but it even exceeds it in severity, and so occupies its place in the gradation of the more terrible judgments that form the later part of the series. Its severity can be well understood by those who have been in Egypt in a part of the country where a flight of locusts has alighted. In this case the plague was greater than an ordinary visitation, since it extended over a far wider space, rather than because it was more intense; for it is impossible to imagine any more complete destruction than that always caused by a swarm of locusts. (Locust.)—9. *The Plague of Darkness.* After the plague of locusts we read at once of a fresh judgment. "There was a thick DARKNESS in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings." Pharaoh then gave the Israelites leave to go, if only they left their cattle; but when Moses required that they should take these also, he again refused (x. 21–29). This plague has been illustrated by reference to the *Samoom* and the hot wind of the *Khamáseen.* The former is a sand-storm which occurs in the desert, seldom lasting more than a quarter of an hour or twenty minutes, but for the time often causing the darkness of twilight, and affecting man and beast. The hot wind of the *Khamáseen* usually blows for three days and nights, and carries so much sand with it, that it produces the appearance of a yellow fog. It thus resembles the *Samoom,* though far less powerful and distressing in its effects. It is not known to cause actual darkness. (Wind.) The plague may have been an extremely severe sand-storm, miraculous in its violence and its duration, for the length of three days does not make it natural, since the severe storms are always very brief.—10. *The Death of the First-born.* Before the tenth plague Moses warned Pharaoh. "And Moses said, Thus saith the Lord, About midnight will I go out into the midst of Egypt: and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that *is* behind the mill; and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." He then foretold that Pharaoh's servants would pray him to go forth. "And he went out from Pharaoh in heat of anger." But Pharaoh still refused to let Israel go (xi. 4–10). The Passover was then instituted, and the houses of the Israelites sprinkled with the blood of the victims. The FIRST-BORN of the Egyptians were smitten at midnight, as Moses had forewarned Pharaoh (xii. 30). The clearly miraculous nature of this plague, in its severity, its falling upon man and beast, and the singling out of the first-born, puts it wholly beyond comparison with any natural pestilence, even the severest recorded in history, whether of the peculiar Egyptian Plague, or other like epidemics. The history of the Ten Plagues strictly ends with the death of the first-born. (EXODUS, THE; RED SEA, PASSAGE OF.) Here it is only necessary to notice that with the event last mentioned the recital of the wonders wrought in Egypt concludes, and the history of Israel as a separate people begins. The gradual increase in severity of the plagues is perhaps the best key to their meaning. They seem to have been sent as a series of warnings to the oppressor, to afford him a means of seeing God's will and an opportunity of repenting before Egypt was ruined. The lesson that Pharaoh's career teaches us seems to be, that there are men whom the most signal judgments do not affect so as to cause any lasting repentance. In this respect the after-history of the Jewish people is a commentary upon that of their oppressor.

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[1] "Plague" is the A. V. translation of—1. Heb. *deber*, properly = *destruction, death*, Ges. (Hos. xiii. 14 only); translated "murrain" (Ex. ix. 3; Ps. lxxviii 50 margin); elsewhere = pestilence (Ex. v. 3, ix. 15, and more than forty other passages). It is used with a wide signification for different pestilences.—2. Heb. *maggêphâh* (compare No 3) = *a plague* sent from God (ix. 14), spoken chiefly (so Gesenius) of pestilential and fatal diseases (Num. xiv. 37, xvi. 48-50 [xvii. 13-15, Heb.], xxv. 8, &c.), thrice properly translated "slaughter" (1 Sam. iv. 17; 2 Sam. xvii. 9, xviii. 7).—3. Heb. *negeph* (from the same root with No. 2) = *a plague*, a divine judgment, mostly (so Gesenius) of a fatal disease sent from God (Ex. xii. 13; Num. xvi. 46, 47 [xvii. 11, 12, Heb.], &c.), once properly translated "stumbling" (Is. viii. 14). The verb *nâgaph* itself is translated "to plague" (Ex. xxxii. 35, &c.), "smite" (Judg. xx. 35, &c.), &c.—4. Heb. *maccâh* = *a beating* or *smiting, a stroke, blow*, or *wound*, also *defeat, slaughter*, Ges. (Lev. xxvi. 21; Num. xi. 33, &c.), also translated "stripe" (Deut. xxv. 3; Prov. xx. 30), "stroke" (Esth. ix. 5; Is. xiv. 6), "wound" (1 K. xxii. 35, &c.), "sore" (Is. i. 6), "blow" (Jer. xiv. 17), "slaughter" (Josh. x. 10, 20, &c.), &c.—5. Heb. *nega'* = *a stroke* or *blow*, also *a spot, mark*, or *blemish*, Ges. (Gen. xii. 17; Ex. xi. 1; Lev. xiii. 2 ff., xiv. 3, 32 ff., &c.), also translated "stroke" (Deut. xvii. 8, &c.), "stripe" (2 Sam. vii. 14, &c.), &c. The original verb *nâga'* is sometimes translated "to plague" (Gen. xii. 17; Ps. lxxiii. 5, 14), or "smite" (2 K. xv. 5, &c.), but usually "to touch" (Gen. iii. 3, xxxii. 25, 32 [26, 33, Heb.]; Lev. v. 2, 3, &c.) or "reach" (Gen. xxviii. 12, &c.), &c.—6. Gr. *mastix* = *a whip, scourge*, tropically *a scourge* from God, i. e. *disease, plague*, Rbn. *N. T. Lex.* (Mk. iii. 10, v. 29, 34; Lk. vii. 21), elsewhere "scourging" (Acts xxii. 24; Heb. xi. 36).—7. Gr. *plêgê* = *a stroke, stripe*, or *blow*, also *a wound, a stroke* or *blow* from God, i. e. *a plague*, or *calamity*, Rbn. *N. T. Lex.* (Rev. ix. 20, xi. 6, xv. 1 ff., &c.; only in Rev.), also translated "wound" (Rev. xiii. 3, 12, 14), "stripe" (Lk. xii. 48, &c.).

Plain, the A. V. translation of seven Hebrew words.—1. *Âbêl* perhaps answers more nearly to our word *meadow* than any other (so Mr. Grove, after Gesenius, &c.). It occurs in the names of ABEL-MAIM, ABEL-MEHOLAH, ABEL-SHITTIM, and is rendered “plain” in Judg. xi. 33, “plain of vineyards.” (ABEL-CERAMIM.)—2. *Bik'âh*, *bik'ath* (when followed by a connected noun); properly (so Gesenius) = a cleft of the mountains, *a valley ;* often also *a low plain*, *a wide plain*, level country. (VALLEY 4.) The great Plain or Valley of CELOSYRIA or Cœlesyria, which separates the two ranges of Lebanon and Anti-Lebanon, is considered by Mr. Grove to be what is called in the Bible the *bik'ath* (A. V. “plain of”) AVEN (Am. i. 5), and also probably the *bik'ath* (A. V. “valley of”) LEBANON (Josh. xi. 17, xii. 7) and *bik'ath* (A. V. “valley of”) MIZPEH (xi. 8), and still known throughout Syria as *el-Bukâ'a* or *Ard el-Bukâ'a*. But Gesenius, Fürst, &c., regard this “valley” of Lebanon as that which lies at the foot of Hermon and Anti-Lebanon around the sources of the Jordan, not *el-Bukâ'a*. The Jordan “valley” at Jericho appears (so Mr. Grove) to be once mentioned under this title (Deut. xxxiv. 3). Mr. Grove regards the “valley” of MEGIDDO (2 Chr. xxxv. 22; Zech. xii. 11, A. V. “Megiddon”) and the “plain” of ONO as not identified. Out of Palestine we find denoted by the word *bik'âh* the “plain” of the land of Shinar (Gen. xi. 2), the “plain” or “valley” of Mesopotamia (Ez. iii. 22, 23, viii. 4, xxxvii. 1, 2), and the “plain” in the province of Dura (Dan. iii. 1).—3. *Hac-Ciccâr* (= *the circuit*, *the circumjacent tract*, Ges.) is confined in its topographical sense to the Jordan Valley (Gen. xiii. 10–12, xix. 17, 25–29; Deut. xxxiv. 3; 2 Sam. xviii. 23; 1 K. vii. 46; 2 Chr. iv. 17; Neh. iii. 22, xii. 28). (REGION ROUND ABOUT; ZOAR.)—4. *Ham-Mishôr* (= *the evenness*, hence *the level region*, *the plain*, Ges.) is thought by Mr. Grove, as well as No. 3, to be an archaic term existing from a pre-historic date. It occurs in the Bible in the following passages :—Deut. iii. 10, iv. 43; Josh. xiii. 9, 16, 17, 21, xx. 8; 1 K. xx. 23, 25; 2 Chr. xxvi. 10; Jer. xlviii. 8, 21. In each of these, with one exception, it is used for the district in the neighborhood of Heshbon and Dibon—the *Belka* of the modern Arabs, their most noted pasture-ground. But it is used in 1 K. xx. 23, 25, apparently with the mere general sense of *low land*, or rather *flat land*, in which chariots could be manœuvred—as opposed to uneven, mountainous ground. In Jer. xxi. 13 the term denotes (so Fürst, Henderson, &c.) the level tract of considerable extent on Zion itself, A.V. “the rock of the plain.” In Zech. iv. 7 *mîshôr* is used without the article to denote “a plain.”—5. *Hâ-'Ărâbâh* had an absolutely definite meaning, being restricted to the valley of the Jordan, and to its continuation S. of the Dead Sea. (ARABAH; PALESTINE, II. § 36, &c.).—6. *Hash-Shĕphêlah* (= *the low country*, Ges.), the invariable designation of the depressed, flat, or gently undulating region which intervened between the highlands of Judah and the Mediterranean, and was commonly in possession of the Philistines. (JUDAH 1 (II.); LOW COUNTRY; PALESTINE, II. §§ 29, 30, &c.; SEPHELA; VALLEY 5.)—7. *Êlôn*. Our translators have uniformly rendered this word “plain” (once “oak” in the margin, Judg. ix. 6), doubtless following the Vulgate, which in about half the passages has *convallis*. But this is not the verdict of the majority or the most trustworthy of the ancient versions. They regard the word as meaning an *oak* or *grove of oaks*, a rendering supported by all, or nearly all, the commentators and lexicographers of the present day. The passages in which the word occurs erroneously translated “plain,” are as follows :—Plain of MOREH (Gen. xii. 6; Deut. xi. 30), Plain of MAMRE (Gen. xiii. 18, xiv. 13, xviii. 1), Plain of ZAANAIM (Judg. iv. 11), Plain of the PILLAR (ix. 6), Plain of MEONENIM (ix. 37), Plain of TABOR (1 Sam. x. 3).—8. The Plain of ESDRÆLON, A. V. “the valley of Jezreel,” is designated in the original by *'êmek*. (VALLEY 1.)—In Lk. vi. 17 “plain” in the A. V. is the translation of Gr. *topos pedinos*, literally *a plain* (or *level*) *place ;* the adjective *pedinos* being also in the LXX. = No. 4 above (Deut. iv. 43) and No. 6 (Josh. ix. 1).

* **Plais'ter** = PLASTER.

* **Plait'ing**, used only of braiding the HAIR (1 Pet. iii. 3).

* **Planes**, the A. V. translation of Heb. pl. *maktsu'ôth*, which occurs only in Is. xliv. 13 in describing the carpenter's work in making an idol. Gesenius, Fürst, J. A. Alexander, &c., render the word *chisels*, *carving-tools*. HANDICRAFT.

* **Plane'-tree** (Ecclus. xxiv. 14). CHESTNUT-TREE.

* **Plan'ets** (2 K. xxiii. 5). ASTRONOMY; MAZZAROTH.

Plas'ter. 1. The mode of making plaster-cement has been described above. (MORTAR 2.) Plaster is mentioned in Scripture: (1.) A house infected with LEPROSY was to be replastered (Lev. xiv. 42, 43, 48). (2.) The words of the law were to be engraved on Mount Ebal on stones previously coated with plaster (Deut. xxvii. 2, 4; Josh. viii. 32). The process here mentioned was probably like that adopted in Egypt for receiving bas-reliefs. The wall was first made smooth, and its interstices, if necessary, filled up with plaster. When the figures had been drawn, and the stone adjacent cut away so as to leave them in relief, a coat of lime whitewash was laid on, and followed by one of varnish after the painting of the figures was complete. (3.) It was probably a similar coating of cement, on which the fatal letters were traced by the mystic hand “on the plaster of the wall” of Belshazzar's palace at Babylon (Dan. v. 5). 2. A plaster of figs was applied to Hezekiah's boil (Is. xxxviii. 21), and “mollifying plaster” is spoken of in Wis. xvi. 12. MEDICINE.

* **Plat, to** (Gr. *plekô*) = to form by interweaving; used only of making the CROWN of THORNS (Mat. xxvii. 29; Mk. xv. 17; Jn. xix. 2).

* **Plea.** JUDGE; TRIAL, &c.

Pledge. DEPOSIT; HOSTAGES; LOAN.

Plei'a-des [plee'ya-deez] (L. fr. Gr. = *the seven stars ;* usually derived from Gr. *pleô* [*to sail*], because

Greek navigation began at the rise and closed at the setting of the Pleiades; in mythology, seven daughters of Atlas and Pleione, placed by Jupiter among the stars [L. & S.]). The Heb. *cîmâh* (properly *a heap, cluster*, especially of stars, Ges.) so rendered occurs in Job ix. 9, xxxviii. 31, and Am. v. 8. In the last passage our A. V. has "the seven stars," although the Geneva version translates the word "Pleiades" as in the other cases. In Job the LXX. has *Pleias* (singular of Pleiades), the order of the Hebrew words having been altered, while in Amos there is no trace of the original. The Vulgate renders *Hyades* in Job ix. 9, *Pleiades* in Job xxxviii. 31, and *Arcturus* in Am. v. 8. The Jewish commentators are no less at variance. R. David Kimchi in his Lexicon says: "R. Jonah wrote that it was a collection of stars called in Arabic *Al Thuraiyâ*." That *Al Thuraiyâ* = the Pleiades is proved by the words of Aben Ragel: "*Al Thuraiyâ* is the mansion of the moon, in the sign Taurus, and it is called the celestial hen with her chickens." *Hen and chickens* is an old English name for the same stars. Aben Ezra held that *Cîmâh* was a single large star, *Aldebaran* the brightest of the Hyades, while *Cesîl* (A.V. "ORION") was *Antares* the heart of Scorpio. Gesenius, Fürst, and most modern commentators agree with the A. V. in rendering *Cîmâh* by "Pleiades." The Pleiades or Seven Stars constitute a well-known cluster of stars in the neck of the constellation Taurus (the Bull). Only six are usually seen by the naked eye. (FAMINE.) *Héa* or *Hoa*, the third god of the Assyrian triad, was known among the stars by the name of *Kimmut*, which Rawlinson compares with the Heb. *Cîmâh*, and identifies with the constellation Draco.

Plough or **Plow**. AGRICULTURE.

* **Plumb'-line** (Heb. *ănâk*) = a line with a plummet or weight attached; used by carpenters, masons, &c., for determining perpendicularity (Am. vii. 7, 8). HANDICRAFT; PLUMMET.

* **Plum'met,** the A. V. translation of Heb. *meshkeleth* (Is. xxviii. 17) = *mishkôleth* (2 K. xxi. 13) = *a* PLUMB-LINE, *plummet*, used in levelling, Ges. The "plumb-line" and "plummet" are used symbolically to denote the strict line of justice according to which GOD would deal with those that provoked Him (Ayre).

Poch'e-reth [pok-]. The children of Pochereth of Zebaim were among the children of Solomon's servants who returned with Zerubbabel (Ezr. ii. 57; Neh. vii. 59).

Po'e-try, He'brew (originally by Mr. W. A. Wright). The attributes which are common to all poetry, and which the poetry of the Hebrews possesses in a higher degree perhaps than the literature of any other people, it is unnecessary here to describe. But the points of contrast are so numerous, and the peculiarities which distinguish Hebrew poetry so remarkable, that these alone require a full and careful consideration. It is a phenomenon observed in the literature of all nations, that the earliest form in which the thoughts and feelings of a people find utterance is the poetic. Prose is an aftergrowth, the vehicle of less spontaneous, because more formal, expression. And so it is in the literature of the Hebrews. (LAMECH 1.) Of the three kinds of poetry illustrated by the Hebrew literature, the *lyric* occupies the foremost place. The Shemitic nations have nothing approaching to an *epic* poem, and in proportion to this defect the lyric element prevailed more greatly, commencing in the pre-Mosaic times, flourishing in rude vigor during the earlier periods of the Judges, the heroic age of the Hebrews, growing with the nation's growth and strengthening with its strength, till it reached its highest excellence in David, the warrior-poet, and from thenceforth began slowly to decline. *Gnomic* poetry arises from the desire felt by the poet to express the results of the accumulated experiences of life in a form of beauty and permanence. Its thoughtful character requires for its development a time of peacefulness and leisure; for it gives expression, not like the lyric to the sudden and impassioned feelings of the moment, but to calm and philosophic reflection. Being less spontaneous in its origin, its form is of necessity more artificial. The period during which it flourished among the Hebrews corresponds to its domestic and settled character. We meet with it at intervals up to the time of the Captivity, and, as it is chiefly characteristic of the age of the monarchy, Ewald has appropriately designated this era the "artificial period" of Hebrew poetry. From the end of the eighth century B. C. the decline of the nation was rapid, and with its glory departed the chief glories of its literature. After the Captivity we have nothing but the poems which formed part of the liturgical services of the Temple. Whether *dramatic* poetry, properly so called, ever existed among the Hebrews, is, to say the least, extremely doubtful (see III. below, and CANTICLES).—I. *Lyrical Poetry*. The literature of the Hebrews abounds with illustrations of all forms of lyrical poetry, in its most manifold and wide-embracing compass, from such short ejaculations as the songs of the two Lamechs (Gen. iv. 23, 24, v. 29) and Psalms xv., cxvii., &c., to the longer chants of victory and thanksgiving, like the songs of Deborah and David (Judg. v.; Ps. xviii.). The names by which the various kinds of songs were known among the Hebrews will supply some illustration of this: 1. *Shîr*, a "song" in general, adapted for the voice alone (Gen. xxxi. 27; Judg. v. 12; 1 K. iv. 32 [v. 12 Heb.]; Ps. xxx. title, &c.). 2. *Mizmôr*, a "psalm," or song to be sung with any instrumental accompaniment (titles of Ps. iii.–vi. and more than fifty others).[1] 3. NEGINAH, probably a melody expressly adapted for stringed instruments. (NEGINOTH.) 4. MASCHIL, probably a lyrical song requiring nice musical skill. 5. MICHTAM, a term of extremely doubtful meaning. 6. SHIGGAION (Ps. vii. 1), probably a wild, irregular, dithyrambic song; or, according to some, a song to be sung with variations.—But, besides these, there are other divisions of lyrical poetry of great importance, which have regard rather to the subject of the poems than to their form or adaptation for musical accompaniments. Of these we notice:—(1.) *Tĕhillâh* (A. V. "praise"), a hymn of praise. The plural *tĕhillîm* is the title of the Book of PSALMS in Hebrew. The 145th Psalm is entitled "David's (Psalm) of praise." To this class belong the songs which relate to extraordinary deliverances, such as the songs of Moses (Ex. xv.) and of Deborah (Judg. v.), and Psalms xviii. and lxviii., which have all the air of chants to be sung in triumphal processions. Such were the hymns sung in the Temple services. (2.) *Kînâh* (A. V. "lamentation"), the lament or dirge, of which there are many examples, whether uttered over an individual or as an outburst of grief for the calamities of the land (2 Sam. i. 19–27, iii. 33, 34, xviii. 33). (3.) *Shir yĕdîdôth* (A. V. "song of loves"), a love-song (Ps. xlv. 1), in its external form at least.—Other kinds of poetry there are which are lyric in form and spirit, but gnomic in subject. These may be classed as (4.) *Mâshâl* (A. V. "PARABLE," proverb, &c.), properly a similitude, and then a parable, or sententious saying, couched in poetic language. Such are the songs of Balaam (Num. xxiii. 7, 18, xxiv. 3, 15, 20, 21, 23), which are eminently lyrical in character; the mocking ballad in Num. xxi. 27–30, which has been conjectured to be a fragment of an old Amorite war-song; and the apologue of Jotham (Judg. ix. 7–20), both which last are strongly satirical in tone. But the finest of all is the magnificent prophetic song of triumph over the fall of Babylon (Is. xiv. 4–27). *Hîdâh* or *chîdâh* (= *mâshâl* in Ez. xvii. 2), an enigma (like the "RIDDLE" of Samson, Judg. xiv. 14), or "dark saying," as the A. V. has it in Ps. xlix. 4 [Heb. 5], lxxviii. 2, &c. Lastly, to this class belongs *mĕlîtsâh*, a mocking, ironical poem (Hab. ii. 6, A. V. "taunting"). (5.) *Tĕphillâh*, "PRAYER," is the title of Psalms xvii., lxxxvi., xc., cii., cxlii., and Hab. iii. All these are strictly lyrical compositions, and the title may have been assigned to them either as denoting the object with which they were written, or the use to which they were applied.—II. *Gnomic Poetry.* This division is occupied by a class of poems which are peculiarly Shemitic, and which represent the nearest approaches made by the people of that race to any thing like philosophic thought. Reasoning there is none: we have only results, and those rather the product of observation and reflection than of induction or argumentation. As lyric poetry is the expression of the poet's own feelings and impulses, so gnomic poetry is the form in which the desire of communicating knowledge to others finds vent. It has been already remarked that gnomic poetry, as a whole, requires for its development a period of national tranquillity. Its germs are the floating proverbs which pass current in the mouths of the people, and embody the experiences of many with the wit of one. The sayer of sententious sayings was to the Hebrews the wise man, the philosopher. No less than 3,000 proverbs are attributed to SOLOMON (1 K. iv. 32; Eccl. xii. 9). (PROVERBS, BOOK OF.) Of the earlier isolated proverbs but few examples remain (1 Sam. xxiv. 13; Ez. xii. 22, xviii. 2.)—III. *Dramatic Poetry.* It is impossible to assert that no form of the drama existed among the Hebrew people; the most that can be done is to examine such portions of their literature as have come down to us, for the purpose of ascertaining how far any traces of the drama proper are discernible, and what inferences may be made from them. It is unquestionably true, as Ewald observes, that the Arab reciters of romances will many times in their own persons act out a complete drama in recitation, changing their voice and gestures with the change of person and subject. Something of this kind may possibly have existed among the Hebrews. But the mere fact of the existence of these rude exhibitions among the Arabs and Egyptians of the present day is of no weight when the question to be decided is, whether the Song of Songs (CANTICLES) was designed to be so represented, as a simple pastoral drama. Of course, in considering such a question, reference is made only to the external form of the poem, and, in order to prove it, it must be shown that the dramatic is the only form of representation which it could assume, and not that, by the help of two actors and a chorus, it is capable of being exhibited in a dramatic form. All that has been done, in our opinion (so Mr. Wright), is the latter. M. Rénan (*Le Cantique des Cantiques*) has given a spirited translation of the poem, and arranged it in acts and scenes, according to his own theory of the manner in which it was intended to be represented. He divides the whole into sixteen cantos, which form five acts and an epilogue. He does not regard the Song of Songs as a drama in the same sense as the products of the Greek and Roman theatres, but as dramatic poetry in the widest application of the term, i. e. a composition conducted in dialogue and corresponding to an action. He conjectures that it is a *libretto* (a little book containing the words) intended to be completed by the play of the actors and by music, and represented in private families, probably at marriage-feasts, the representation being extended over the several days of the feast. We must look for a parallel to it in the middle ages, when, besides the mystery-plays, there were scenic representations sufficiently developed. The groundwork of this hypothesis is taken away by M. Rénan's own admission that dramatic representations are alien to the spirit of the Shemitic races. The simple corollary to this proposition must be that the Song of Songs is not a drama, but in its external form partakes more of the nature of an eclogue or pastoral dialogue. It is scarcely necessary after this to discuss the question whether the Book of JOB is a dramatic poem or not. Inasmuch as it represents an action and a progress, it is a drama as truly as any poem can be which develops the working of passion, and the alternations of faith, hope, distrust, triumphant confidence, and black despair, in the struggle which it depicts the human mind as engaged in, while attempting to solve one of the most intricate problems it can be called upon to regard. It is a drama as life is a drama, the most powerful of all tragedies; but that it is a dramatic poem, intended to be represented upon a stage, or capable of being so represented, may be confidently denied.—One characteristic of Hebrew poetry, not indeed peculiar to it, but shared by it in common with the literature of other nations, is its intensely national and local coloring. The writers were Hebrews of the Hebrews, drawing their inspiration from the mountains and rivers of Palestine, which they have immortalized in their poetic figures, and even while uttering the sublimest and most universal truths never forgetting their own nationality in its narrowest and intensest form. Examples might easily be multiplied in illustration of this remarkable characteristic of the Hebrew poets: they stand thick upon every page of their writings, and in striking contrast to the vague generalizations of the Indian philosophic poetry. In Hebrew, as in other languages, there is a peculiarity about the diction used in poetry—a kind of poetical dialect, characterized by archaic and irregular forms of words, abrupt constructions, and unusual inflections, which distinguish it from the contemporary prose or historical style. It is universally observed that archaic forms and usages of words linger in the poetry of a language after they have fallen out of ordinary use.—But the form of Hebrew poetry is its distinguishing characteristic, and what this form is, has been a vexed question for many ages. The Therapeutæ, as described by Philo (ALEXANDRIA), sang hymns and psalms of thanksgiving to God, in divers measures and strains; and these were either new or ancient ones composed by the old poets, who had left behind them measures and melodies of trimeter verses. According to Josephus, the Song of Moses at the Red Sea (Ex. xv.) was composed in the hexameter measure; and again, the song in Deut. xxxii. is described as a hexameter poem. The Psalms of David, according to him, were in various metres, some trimeters and some pentameters. Eusebius characterizes the great Song of Moses and the 118th (119th) Psalm as metrical compositions in what the Greeks call the heroic metre. They are said to be hexameters of sixteen syllables. The other verse compositions of the Hebrews are said to be in trimeters. Jerome says that the Book of Job, from iii. 3 to xlii. 6, is in hexameters, with dactyls and spondees. The conclusion seems inevitable that these terms are employed simply to denote a general external resemblance. There are, says Jerome, four alphabetical Psalms, the 110th (111th), 111th (112th), 118th (119th), and the 144th (145th). In the first two, one letter corresponds to each clause or versicle, which is written in trimeter iambics. The others are in tetrameter iambics, like the song in Deuteronomy. In Ps. 118 (119), eight verses follow each letter: in Ps. 144 (145), a letter corresponds to a verse. In Lamentations we have four alphabetical acrostics, the first two of which are written in a kind of Sapphic metre; for three clauses which are connected together and begin with one letter (i. e. in the first clause) close with a period in heroic measure. The third is written in trimeter, and the verses in threes each begin with the same letter. The fourth is like the first and second. The Proverbs end with an alphabetical poem in tetrameter iambics. There can be little doubt that these terms are mere generalities, and express no more than a certain rough resemblance. Joseph Scaliger was one of the first to point out the fallacy of Jerome's statement with regard to the metres of the Psalter and the Lamentations, and to assert that these books contained no verse bound by metrical laws, but that their language was merely prose, animated by a poetic spirit. Gerhard Vossius says, that in Job and the Proverbs there is rhythm but no metre; i. e. regard is had to the number of syllables but not to their quantity. But, in spite of the opinions pronounced by these high authorities, there were still many who believed in the existence of a Hebrew metre, and in the possibility of recovering it (Gomarus, Marcus Meibomius, Bishop Hare, Anton, Sir W. Jones, Greve, Bellermann, &c.). The theories proposed for this purpose were various, and the enumeration of them forms a curious chapter in the history of opinion. Among those who believed in the existence of a Hebrew metre, but in the impossibility of recovering it, were Carpzov, Lowth, Pfeiffer, Herder to a certain extent, Jahn, Bauer, and Buxtorf. Lowth "begins by asserting that certain of the Hebrew writings are not only animated with the true poetic spirit, but, in some degree, couched in poetic numbers; yet, he allows, that the quantity, the rhythm, or modulation of Hebrew poetry, not only is unknown, but admits of no investigation by human art or industry; he states, after Abrabanel, that the Jews themselves disclaim the very memory of metrical composition; he acknowledges that the artificial conformation of the sentences is the sole indication of metre in these poems; he barely maintains the *credibility* of attention having been paid to numbers or feet in their compositions; and, at the same time, he confesses the utter impossibility of determining whether Hebrew poetry was modulated by the ear alone, or according to any definite and settled rules of prosody" (Jebb, *Sacr. Lit.* p. 16). On the rhythmical character of Hebrew poetry, as opposed to metrical, the remarks of Jebb are remarkably appropriate. "Hebrew poetry," he says (*Sacr. Lit.* p. 20), "is universal poetry: the poetry of all languages, and of all peoples: the collocation of words (whatever may have been the sound, for of this we are quite ignorant) is primarily directed to secure the best possible announcement and discrimination of the sense: let, then, a translator only be literal, and, so far as the genius of his language will permit, let him preserve the original order of the words, and he will infallibly put the reader in possession of all, or nearly all, that the Hebrew text can give to the best Hebrew scholar of the present day. Now, had there been originally metre, . . . the poetry could not have been, as it unquestionably and emphatically is, a poetry, not of sounds, or of words, but of things." Among those who maintain the absence in Hebrew poetry of any regularity perceptible to the ear, may be mentioned Richard Simon, Wasmuth, Alstedius, the author of the book Cozri, and Rabbi Azariah de Rossi. Rabbi Azariah appears to have anticipated Bishop Lowth in his theory of parallelism: at any rate his treatise contains the germ which Lowth developed. But Lowth's system of parallelism was more completely anticipated by Schoettgen in a treatise, found in his *Horæ Hebraïcæ*, vol. i. pp. 1249–1263, diss. vi., "de Exergasia Sacra" (literally *on sacred working out*). This *exergasia* he defines to be the conjunction of entire sentences signifying the same thing: so that *exergasia* bears the same relation to sentences that synonymy does to words. But whatever may have been achieved by his predecessors, the delivery of Lowth's lectures on Hebrew Poetry, and the subsequent publication of his translation of Isaiah, formed an era in the literature of the subject. Starting with the alphabetical poems as the basis of his investigation, because that in them the verses or stanzas were more distinctly marked, Lowth came to the conclusion that they consist of verses properly so called, "of verses regulated by some observation of harmony or cadence; of measure, numbers, or rhythm," and that this harmony does not arise from rhyme, but from what he denominates parallelism. Parallelism he defines to be the correspondence of one verse or line with another, and divides it into three classes, synonymous, antithetic, and synthetic. (1.) Parallel lines *synonymous* correspond to each other by expressing the same sense in different but equivalent terms, as in the following examples, which are only two of the many given by Lowth:—

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[1] The kindred Heb. nouns *zĕmîr* (Ps. xcv. 2; elsewhere "song," Job xxxv. 10, &c.) and *zimrâh* (Ps. lxxxi. 2 [Heb. 3], xcviii. 5; elsewhere "melody," Is. li. 3, &c.) are also translated "psalm," and the verb *zâmar* is twice translated "sing psalms" (1 Chr. xvi. 9; Ps. cv. 2; elsewhere usually "sing praises," xlvii. 6 [Heb. 7] four times, 7 [Heb. 8], &c.).

"O-Jehovah, in-thy-strength the-king shall-rejoice;
And-in-thy-salvation how greatly shall-he-exult!
The-desire of-his-heart thou-hast-granted unto-him;
And-the-request of-his-lips thou-hast-not denied."
Ps. xxi. 1, 2.

"For the-moth shall-consume-them like-a-garment;
And-the-worm shall-eat-them like wool:
But-my-righteousness shall-endure for-ever:
And-my-salvation to-the-age of-ages."—Is. li. 8.

To this first division of Lowth's Jebb objects that the name *synonymous* is inappropriate, for the second clause, with few exceptions, "*diversifies* the preceding clause, and generally so as to rise above it, forming a sort of climax in the sense." He suggests as a more appropriate name for parallelism of this kind, *cognate parallelism* (*Sacr. Lit.* p. 38). (2.) Lowth's second division is *antithetic parallelism;*

when two lines correspond with each other by an opposition of terms and sentiments; when the second is contrasted with the first, sometimes in expressions, sometimes in sense only, so that the degrees of antithesis are various. As for example—

> " A wise son rejoiceth his father;
> But a foolish son is the grief of his mother."
> Prov. x. 1.
>
> " The memory of the just is a blessing:
> But the name of the wicked shall rot."—Prov. x. 7.

The gnomic poetry of the Hebrews abounds with illustrations of antithetic parallelism. (3.) *Synthetic or constructive parallelism*, where the parallel "consists only in the similar form of construction; in which word does not answer to word, and sentence to sentence, as equivalent or opposite; but there is a correspondence and equality between different propositions, in respect of the shape and turn of the whole sentence, and of the constructive parts—such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative." One of the examples of constructive parallels given by Lowth is Is. l. 5, 6:—

> " The Lord Jehovah hath opened mine ear,
> And I was not rebellious:
> Neither did I withdraw myself backward—
> I gave my back to the smiters,
> And my cheeks to them that plucked off the hair;
> My face I hid not from shame and spitting."

Jebb gives as an illustration Ps. xix. 7–10. (4.) To the three kinds of parallelism above described Jebb adds a fourth, which seems rather to be an unnecessary refinement upon than distinct from the others. He denominates it *introverted parallelism*, in which he says, "there are stanzas so constructed that, whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate; and so throughout in an order that looks inward, or, to borrow a military phrase, from flanks to centre" (*Sacr. Lit.* p. 53). Thus—

> " My son, if thine heart be wise,
> My heart also shall rejoice;
> Yea, my reins shall rejoice
> When thy lips speak right things."
> Prov. xxiii. 15, 16.
>
> " Unto Thee do I lift up mine eyes, O Thou that dwellest in the heavens;
> Behold as the eyes of servants to the hand of their masters;
> As the eyes of a maiden to the hands of her mistress,
> Even so look our eyes to Jehovah our God, until he have mercy upon us."—Ps. cxxiii. 1, 2.

A few words may now be added with respect to the classification proposed by De Wette, in which more regard was had to the rhythm. The four kinds of parallelism are—(1.) That which consists in an equal number of words in each member, as in Gen. iv. 23. Under this head are many minor divisions. (2.) Unequal parallelism, in which the number of words in the members is not the same. This has five subdivisions (Ps. lxviii. 33; Job x. 1; Ps. xl. 10, i. 3, xxiii. 3). (3.) Out of the parallelism which is unequal in consequence of the composite character of one member, another is developed, so that both members are composite (xxxi. 11). This has three subdivisions. (4.) Rhythmical parallelism which lies merely in the external form of the diction (xix. 11, &c.). De Wette also held that there were in Hebrew poetry the beginnings of a composite rhythmical structure like our strophes. Thus in Ps. xlii., xliii., a refrain marks the conclusion of a larger rhythmical period. The essay of Koester on the strophes, or the parallelism of verses in Hebrew poetry endeavors to show that the verses are subject to the same laws of symmetry as the verse members; and that consequently Hebrew poetry is essentially strophical in character. Ewald's treatise requires more careful consideration; but it is impossible here to give a fair idea of it.—The rules of Hebrew poetry, as laid down by the Jewish grammarians, are briefly these:—1. That a sentence may be divided into members, some of which contain *two*, *three*, or even *four* words, and are accordingly termed *Binary*, *Ternary*, and *Quaternary* members respectively. 2. The sentences are composed either of *Binary*, *Ternary*, or *Quaternary* members entirely, or of these different members intermixed. 3. That in two consecutive members it is an elegance to express the same idea in different words. 4. That a word expressed in either of these parallel members is often not expressed in the alternate member. 5. That a word without an accent, being joined to another word by *Makkêph* (a hyphen), is generally (though not always) reckoned with that second word as one.—After reviewing the various theories with regard to the structure of Hebrew poetry, it must be confessed that, beyond the discovery of very broad general laws, little has been done toward elaborating a satisfactory system. Probably this want of success is due to the fact that there is no system to discover; and that Hebrew poetry, while possessed in the highest degree of all sweetness and variety of rhythm and melody, is not fettered by laws of versification as we understand the term. Ecclesiastes; Inspiration; Lamentations.

Poi'son, the A. V. translation of—1. Heb. *hêmâh* or *chêmâh*, from a root signifying *to be hot* (Deut. xxxii. 24, 33; Job vi. 4; Ps. lviii. 4, cxl. 3), often translated "wrath" (Num. xxv. 11; Ps. lxxix. 6, &c.), or "fury" (Gen. xxvii. 44; Lev. xxvi. 28; Is. xxvii. 4, &c.), &c. As a poison, it in all cases denotes animal poison, and not vegetable or mineral. The only allusion to its application is in Job vi. 4, where reference seems to be made to the custom of anointing arrows with the venom of a snake, a practice the origin of which is of very remote antiquity.—2. Heb. *rôsh*, if a poison at all, denoting a vegetable poison primarily, and only twice (Deut. xxxii. 33, A.V. "venom;" Job xx. 16, A. V. "poison") used of the venom of a serpent. In other passages where it occurs, it is translated "GALL" in the A. V., except in Hos. x. 4, where it is rendered "hemlock." Whether poisonous or not, it was a plant of bitter taste. Gesenius, on the ground that the word in Hebrew also signifies "head," rejects the hemlock (Celsius), colocynth (Oedmann), henbane, and darnel (Michaelis), and proposes the "poppy" instead; from the "heads" in which its seeds are contained. "Water of *rôsh*" is then "opium," but there appears in none of the above passages to be any allusion to the characteristic effects of opium.—3. Gr. *ios* (Rom. iii. 13; Jas. iii. 8), used figuratively in both cases, the primary reference being to the poison of serpents; = No. 1 in LXX. (Rust.)—A clear case of suicide by poison is related in 2 Mc. x. 13, where Ptolemeus Macron is said to have destroyed himself by this means. But we do not find a trace of it among the Jews. It has been suggested, indeed, that the Gr. *pharmakeia* of Gal. v. 20 (A. V. "witchcraft"), signifies poisoning, but it more probably refers to the concoction of magical potions and love-philtres. Adder; Asp; Gourd 2; Medicine; Scorpion; Serpent; Tares; Wormwood.

* **Poll** = *the head* (Num. i. 2, 18, &c.).

* **Poll** = *to cut off*, *clip*, or *shave* the hair (2 Sam. xiv. 26; Ez. xliv. 20; Mic. i. 16; margin of Jer. ix. 26, xxv. 23, xlix. 32). Hair.

Pol'lux. Castor and Pollux.

Po-lyg'a-my (fr. Gr. = *many marriages* or *much marriage*). Marriage.

Pome-gran'ate [pum-] by universal consent is = Heb~~. *rimmón*, a word~~ which occurs frequently in the O. T., and is used to designate either the pomegranate-tree or its fruit. The pomegranate was doubtless early cultivated in Egypt: hence the complaint of the Israelites in the wilderness of Zin (Num. xx. 5), this "is no place of figs, or of vines, or of pomegranates." The tree, with its characteristic calyx-crowned fruit, is easily recognized on the Egyptian sculptures. The spies brought to Joshua "of the pomegranates" of Canaan (Num. xiii. 23; compare Deut. viii. 8). The trees suffered occasionally from the devastations of locusts (Josh. i. 12; compare Hag. ii. 19). Mention is made of "an orchard of pomegranates" in Cant. iv. 13, and in viii. 2 of "spiced wine of the juice of the pomegranate." In iv. 3 the cheeks (A. V. "temples") of the Beloved are compared to a section of "pomegranate within the locks," in allusion to the beautiful rosy color of the fruit. Carved figures of the pomegranate adorned the tops of the pillars in Solomon's Temple (1 K. vii. 18, 20, &c.); and worked representations of this fruit in blue, purple, and scarlet, ornamented the hem of the robe of the ephod (Ex. xxviii. 33, 34). Russell (*Natural History of Aleppo*, i. 85, 2d ed.) states "that the pomegranate" (*rummân* in Arabic) "is common in all the gardens." The pomegranate-tree (*Punica granatum*) derives its name from the Latin *pomum granatum* = *grained apple.* It belongs to the natural order *Myrtaceæ*, being, however, rather a bush than a tree. The foliage is dark green; the flowers are crimson; the fruit is red when ripe, and contains a quantity of juice. The rind is used in the manufacture of morocco leather. It is a native of Asia.

Pomegranate (*Punica granatum*).

Pom'mels [pum'melz] (pl. fr. L. = *little apples*, i. e. knobs or balls), the A. V. translation of pl. of Heb. *gullâh* (2 Chr. iv. 12, 13 only), translated "bowls" (1 K. vii. 41, &c.). The Hebrew word = convex projections belonging to the capitals of pillars. Bowl; Chapiter.

Pond (Heb. *ăgâm*). The ponds of Egypt (Ex. vii. 19, viii. 5) were doubtless water left by the inundation of the Nile. Ponds for fish are mentioned in Is. xix. 10. Pool.

Pon'ti-us Pi'late. Pilate, Pontius.

Pon'tus (L. fr. Gr. = *the sea*, especially *the open sea;* in ancient geography applies to the *Euxine* [or Black] *Sea*, called *Pontus Euxinus* or *Pontus* simply; then to the country at the E. end of the Black Sea, L. & S.), a large district in the N. of Asia Minor, extending along the coast of the Pontus Euxinus or *Euxine Sea.* It is three times mentioned in the N. T. (Acts ii. 9, 10, xviii. 2; 1 Pet. i. 1). All these passages agree in showing that there were many Jewish residents in the district. The one brilliant passage of its history is the life of the great Mithridates, who reigned more than half a century, and was at one time master of twenty-five nations, but was defeated by Pompey B. C. 66. The western part of his dominions was incorporated with the province of Bithynia; the rest was divided among various chieftains. Under Nero the whole region was made a Roman province, bearing the name of Pontus. Aquila.

Pool, the A. V. translation of—1. Heb. *ăgâm* (Is. xiv. 23, xxxv. 7, xli. 18, xlii. 15), also translated "pond."—2. Heb. *bĕrâchâh*, usually "blessing," translated "pools" in pl. once only (Ps. lxxxiv. 6).—3. Heb. *bĕrêchâh*, the usual word closely connected with the Arabic *Birkeh*, a reservoir for water. These pools, like the tanks of India, are in many parts of Palestine and Syria the only resource for water during the dry season, and the failure of them involves drought and calamity (Is. xlii. 15). Of the various pools mentioned in Scripture, perhaps the most celebrated are the pools of Solomon, about three miles S. W. of Bethlehem, called by the Arabs *el-Eurak*, from which an aqueduct was carried which still supplies Jerusalem with water (Eccl. ii. 6; Ecclus. xxiv. 30, 31). There are three pools, partly hewn out of the rock, and partly built with masonry, but all lined with cement, and all situated in the sides of the valley of Etam, with a dam across its opening, which forms the eastern side of the lowest pool. Dr. Robinson makes the upper pool 380 feet long, 236 broad at E., and 229 at W., 25 deep at E., 160 above middle pool; the middle pool 423 feet long, 250 broad at E., and 160 at W., 39 deep, 248 above lower pool; the lower pool 582 feet long, 207 broad at E., and 148 at W., 50 deep. They appear to be supplied mainly from a spring in the ground above. (See cut on p. 877.)—4. Heb. *mikveh* = *a gathering together*, *collection* of waters, Ges (Ex. vii. 19 only, margin "gathering"), translated "gathering together" in Gen. i. 10, &c.—5. Gr. *kolumbêthra* (Jn. v. 2, 4, 7, ix. 7, 11) = *a swimming place*, hence *a pool*, *pond*, *reservoir*, Rbn. *N. T. Lex.;* in LXX. = No. 3. Bethesda; Conduit; Jerusalem III., § 9; Siloam.

Poor. The general kindly spirit of the Law toward the poor is sufficiently shown by such passages as Deut. xv. 7, for the reason that (ver. 11) "the poor shall never cease out of the land." Among the special enactments in their favor the following must be mentioned. 1. The right of gleaning (Lev. xix. 9, 10; Deut. xxiv. 19, 21). (Corner.) 2. From the produce of the land in the sabbatical year, the poor and the stranger were to have their portion (Ex. xxiii. 11; Lev. xxv. 6). 3. Reëntry upon land in the jubilee year, with the limitation as to town homes (ver. 25–30). 4. Prohibition of usury, and of retention of pledges (ver. 35, 37; Ex. xxii. 25–27, &c.). (Deposit; Loan.) 5. Permanent bondage forbidden, and manumission of Hebrew bondmen

Pools of Solomon, *el-Burak*, in *Wady Urtâs* (valley of Etam); near Bethlehem; from the S. W.—From a photograph by J. Graham.—(Ayre.) The large stones in the near fore-ground form the S. E. corner of the upper pool. The middle pool being empty, the shelving rocks on its bottom, and its smooth.plastered embankment on the E. are visible. The lower pool is in the distance.

or bondwomen enjoined in the sabbatical and jubilee years (Deut. xv. 12–15; Lev. xxv. 39–42, 47–51). (Servant; Slave.) 6. Portions from the tithes to be shared by the poor after the Levites (Deut. xiv. 28, xxvi. 12, 13). (Tithe.) 7. The poor to partake in entertainments at the feasts of Weeks and Tabernacles (xvi. 11, 14; see Neh. viii. 10). 8. Daily payment of WAGES (Lev. xix. 13). Principles similar to those laid down by Moses are inculcated in N. T., as Lk. iii. 11, xiv. 13; Acts vi. 1; Gal. ii. 10; Jas. ii. 15. In later times mendicancy, which does not appear to have been contemplated by Moses, became frequent. (Agriculture; Alms; Stranger.) The word "poor" often occurs in the Scriptures in a figurative sense (Mat. v. 3; Rev. iii. 17, &c.).

Pop'lar, the A.V. translation of Heb. *libneh* (Gen. xxx. 37; Hos. iv. 13). Several authorities (Celsius, the LXX. in Hos., Vulgate, Henderson, Hamilton [in Fbn.], &c.) favor the rendering of the A.V., and think the "white poplar" (*Populus alba*) is the tree denoted; others (the LXX. in Gen., Ar., Rosenmuller, Royle [in Kitto], Fürst, &c.) understand the "storax-tree" (*Styrax officinale*, Linn.), from which is obtained the fragrant resin called storax. Both poplars and styrax or storax trees are common in Palestine, and either would suit the passages where the Hebrew term occurs. Storax is mentioned in Ecclus. xxiv. 15, together with other aromatic substances. The *Styrax officinale* is a shrub from nine to twelve feet high, with ovate leaves, which are white underneath; the flowers are in racemes, and are white or cream-colored.

Por'a-tha, or **Po-ra'tha** (Heb. fr. Pers. = *given by lot?* Ges.), one of Haman's ten sons slain by the Jews in Shushan the palace (Esth. ix. 8).

Porch [*o* as in *old*], the A. V. translation of—1. Heb. *ûlâm* or *ulâm* (1 K. vi. 3, vii. 6 ff.; 1 Chr. xxviii. 11; Ez. xl. 7 ff., &c.) = *a vestibule, porch, portico;* applied especially to the vestibule or porch erected on the eastern front of the Temple (Gesenius).—2. Heb. *misdĕrôn* (Judg. iii. 23 only) = the open gallery or porch, from which there was access to the private apartment (Gesenius).—3. Gr. *pulôn* (Mat. xxvi. 71), probably the passage from the street into the first court of the house, in which in Eastern houses is the stone-bench, for the porter or persons waiting, and where also the master of the house often receives visitors and transacts business. The word is elsewhere uniformly translated "GATE" (Lk. xvi. 20; Acts x. 17; Rev. xxi. 12 ff., &c.).—4. Gr. *proaulion* (Mk. xiv. 68) = *the place before a court, vestibule*, Suidas, L. & S., Rbn. *N. T. Lex.*).—5. Gr. *stoa* (Jn. v. 2, x. 23; Acts iii. 11, v. 12), used for the colonnade or portico of Bethesda, also for that of the Temple, called Solomon's porch. House; Palace.

Por'ci-us Fes'tus (L.) Festus, Porcius.

* **Por'phyre** [-fir] (Fr. fr. Gr. *porphura* = *purple*) = porphyry, a hard rock, usually of feldspar, of variegated colors (purple, &c.), highly prized for its beauty when polished (Esth. i. 6 margin, text "red" sc. MARBLE).

Por'ter [pore-] (Heb. *shô'ēr;* Chal. *târâ';* Gr. *thurôros*) in the A. V. does not bear its modern signification of *a carrier of burdens*, but in every case = *a gate-keeper*, from the Latin *portarius*, the man who attended to the *porta* (= GATE). Levites.

Pos-i-do'ni-us (L. fr. Gr. = *of* [or *from*] *Neptune* [Gr. *Poseidôn*]), an envoy sent by Nicanor to Judas (2 Mc. xiv. 19).

Pos-ses'sion. Demoniacs.

Post, the A. V. translation—I. (*In a building*) of—1. Heb. *ayil* (Ez. xl. 9 ff., xli. 1, 3), once translated "LINTEL" (1 K. vi. 31); usually and literally translated "ram" (Gen. xv. 9; Ex. xxix. 1 ff., &c.). As an architectural term, Gesenius makes it "a *projection* in a lateral wall, serving as a *post* or *column*, i. e. a *pilaster*." Fürst defines it "a *pilaster*, i. e.

the projection which, always springing, pillar-like, out of adjacent recesses on both sides, fronts toward the space where is the entrance and through-passage." (Arch.)—2. Heb. *ammâh* = *foundation*, Ges., Fü. (Is. vi. 4 only); translated usually "cubit" (Gen. vi. 15 f., &c.).—3. Heb. *mĕzûzâh* = *a door-post*, on which a door moves on its hinges, Ges. (Ex. xii. 7, 22, 23, &c.). The posts of the doors of the Temple were of olive-wood (1 K. vi. 33).—4. Heb. *saph* = *sill*, *threshold*, Ges. (2 K. xii. 9 [Heb. 10], xxii. 4, &c.), also translated "threshold" (Judg. xix. 27, &c.), "BASIN" (Ex. xii. 22, &c.), &c.—5. Heb. *mashkôph*, translated "upper door-post" in Ex. xii. 7, = LINTEL, Ges., Fü., &c.—II. (= *runner*, *courier*) of Heb. *râts* (2 Chr. xxx. 6, 10; Esth. iii. 13, 15, viii. 10, 14; Job ix. 25; Jer. li. 31), also translated "guard." Compel, to; Epistle; Footman 2; Guard 2.

Pot, a term applicable to many sorts of vessels; the A. V. translation of—1. Heb. *âsûc*, properly a vessel for holding ointment, *an oil-flask*, Kimchi, Ges. (2 K. iv. 2 only).—2. Heb. *gĕbîa'* once (Jer. xxxv. 5) = *a* CUP, *goblet*, BOWL, of a large size (Ges.).—3. Heb. *dûd* = *a boiler*, *pot*, Ges. (Ps. lxxxi. 6, Heb. 7), also translated "seething-pot" (Job xli. 20, Heb. 12), "CALDRON" (2 Chr. xxxv. 13), "KETTLE" (1 Sam. ii. 14), "BASKET."—4. Heb. *cĕlî* or *clî* (Lev. vi. 28, Heb. 21), elsewhere translated "FURNITURE," &c.—5. Heb. *sîr* = *a pot* (so Ges.), properly for boiling, and then generally (Ex. xxxviii. 3; 1 K. vii. 45; 2 K. iv. 38 ff., &c.), sometimes translated "CALDRON," once "PAN" (Ex. xxvii. 3). *Sîr* is combined with other words to denote special uses, as "flesh-pot" (Ex. xvi. 3), "wash-pot" (Ps. lx. 8 [Heb. 10], cviii. 9 [Heb. 10]), "seething-pot" (Jer. i. 13).—6. Heb. *pârûr* = *a pot* for boiling, Ges. (Judg. vi. 19; 1 Sam. ii. 14), once translated "PAN" (Num. xi. 8).—7. Heb. *tsintseneth* = *a vase*, *vessel*, for keeping, preserving, Ges. (Ex. xvi. 33 only).—8. Heb. dual *shĕphattayim* in Ps. lxviii. 13; A. V. "Though ye have lien among the pots." Gesenius makes this word = *a double enclosure* surrounded with pales, and applies it to the folds or enclosures, often in two parts, into which the flocks are gathered at night, the phrase *to lie among the folds* being thus spoken proverbially of shepherds and husbandmen living in leisure and quiet. Prof. J. A. Alexander translates the clause, *When ye lie down between the borders*, i. e. within the boundaries of your territory, the general idea being in his view also one of peaceful prosperity.—9. Heb. dual *cîrayim* (in part), probably (so Ges.) *a cooking-furnace*, range for pots, perhaps of pottery, as it could be broken; and double, as having places for two pots or more (Lev. xi. 35 only, A. V. "ranges for pots").—10. Heb. *matsrêph* (in part) = *a fining-pot*, *crucible*, Ges.; A. V. "fining-pot" (Prov. xvii. 3, xxvii. 21). (Handicraft, § 1.)—11. Heb. *merkâhâh* or *merkâchâh* (in part) = *unguent-kettle*, for preparing ointment, Ges.; A. V. "pot of ointment" (Job xli. 31, Heb. 23).—12. Gr. *xestês*, properly a measure containing nearly a pint, but in N. T. = any small measure or vessel, *a cup*, *pitcher*, Rbn. *N. T. Lex.* (Mk. vii. 4, 8). (Weights and Measures.)—13. Gr. *stamnos* = *an earthen jar*, *jug*, *pot*, *vase*, Rbn. *N. T. Lex.* (Heb. ix. 4 only); in LXX. = No. 7. Pitcher; Potsherd; Pottery; Water-pot.

Pot'i-phar (Heb. fr. Egyptian = Potipherah = *belonging to the sun*), "an officer of Pharaoh, chief of the executioners (A. V. 'captain of the GUARD'), an Egyptian," to whom Joseph was sold (Gen. xxxix. 1; compare xxxvii. 36). The word here rendered "officer" literally = EUNUCH; but it is also used for an officer of the court, and this is almost certainly the meaning here (so Mr. R. S. Poole). He appears to have been a wealthy man (xxxix. 4–6). The view we have of Potiphar's household is exactly in accordance with the representations on the monuments. When Joseph was accused by Potiphar's wife, his master cast him into prison (19, 20). After this we hear no more of Potiphar, unless, which is unlikely, the chief of the executioners afterward mentioned (xl. 3) be he. Egypt; Pharaoh 2.

Po-tiph'e-rah, or **Pot-i-phe'rah** (Heb. fr. Egyptian = Potiphar), priest or prince of On. His daughter Asenath was given Joseph to wife by Pharaoh (Gen. xli. 45, 50, xlvi. 20).

Pot'sherd (= a broken piece of earthenware), the A. V. translation of Heb. *heres* or *cheres* (Job ii. 8; Prov. xxvi. 23, &c.), also translated "sherd" (Is. xxx. 14; Ez. xxiii. 34), "earthen" VESSEL (Lev. vi. 28 [Heb. 21], xi. 33, &c.), "earthen" BOTTLE (Jer. xix. 1), "earthen" PITCHER (Lam. iv. 2), &c. Proverbially (so Gesenius) a "potsherd" = any thing mean and contemptible (Is. xlv. 9), also any thing very dry (Ps. xxii. 15, Heb. 16). Pot.

* **Pot'tage.** Lentiles.

* **Pot'ter.** Pottery.

Pot'ter's Field, the; a piece of ground which, according to Mat. xxvii. 7, was purchased by the priests with the thirty pieces of silver rejected by Judas Iscariot, and converted into a burial-place for Jews not belonging to the city. Mat. xxvii. 9 adduces this as a fulfilment of an ancient prediction. Aceldama; Old Testament, C; Pottery.

Pot'ter-y. The art of pottery is one of the most common and most ancient of all manufactures. It is abundantly evident, both that the Hebrews used earthen vessels in the wilderness, and that the potters' trade was afterward carried on in Palestine. They had themselves been concerned in the potters' trade in Egypt (Ps. lxxxi. 6), and the wall-paintings minutely illustrate the Egyptian process. (See cut on next page.) The CLAY, when dug, was trodden by men's feet so as to form a paste (Is. xli. 25; Wis. xv. 7; Brick); then placed by the potter on the wheel beside which he sat, and shaped by him with his hands. How early the wheel came into use in Palestine we know not, but probably it was adopted from Egypt. It consisted of a wooden disk placed on another larger one, and turned by an attendant's hand or worked by a treadle (Is. xlv. 9; Jer. xviii. 3; Ecclus. xxxviii. 29, 30). The vessel was then smoothed and coated with a glaze, and finally burnt in a furnace. There was at Jerusalem a royal establishment of potters (1 Chr. iv 23), from whose employment, and from the fragments cast away in the process, the Potter's Field perhaps received its name (Is. xxx. 14). Basin; Pitcher; Pot; Potsherd; Seal; Water-pot.

Pound. 1. A weight (Heb. *mâneh*; Gr. *litra*). (Weights and Measures.)—**2.** A money of account (Gr. *mnâ*), mentioned in the parable of the Ten Pounds (Lk. xix. 12–27). The reference appears to be to a Greek pound, a weight used as a money of account, of which sixty went to the talent, the weight depending upon the weight of the talent. Weights and Measures.

Præ-to'ri-um (L.) = the general's tent; or the headquarters of the Roman pretor or military governor. Judgment-hall; Pretorium.

Prayer (Heb. *tĕhinnâh* or *tĕchinnâh* [A. V. usually "supplication"], *tĕphillâh*, &c.; Gr. *deêsis*, *proseuchê*, &c.). This article (originally by Mr. Barry)

Egyptian Pottery.—(Wilkinson.)

will touch briefly on (1.) the doctrine of Scripture as to the nature and efficacy of prayer; (2.) its directions as to time, place, and manner of prayer; (3.) its types and examples of prayer.—(1.) Scripture does not give any theoretical explanation of the mystery which attaches to prayer. The difficulty of understanding its real efficacy arises chiefly from two sources: from the belief that man lives under general laws, which in all cases must be fulfilled unalterably; and the opposing belief that he is master of his own destiny, and need pray for no external blessing. Now Scripture, while, by the doctrine of spiritual influence, it entirely disposes of the latter difficulty, does not so entirely solve that part of the mystery which depends on the nature of God. The reference of all events and actions to the will or permission of God, and of all blessings to His free grace—the principle that our "heavenly Father knoweth what things we have need of before we ask Him"—and the ignorance of man, who "knows not what to pray for as he ought," and his consequent need of the Divine guidance in prayer—are all dwelt upon with earnestness. Yet, while this is so, on the other hand the instinct of prayer is solemnly sanctioned and enforced in every page. Not only is its subjective effect (i. e. its producing on the mind that consciousness of dependence which leads to faith, and that sense of God's protection and mercy which fosters love) asserted, but its real objective efficacy, as a means appointed by God for obtaining blessing, both spiritual and temporal, is both implied and expressed in the plainest terms (Mat. vii. 7, 8, &c.). Thus, as usual in the case of such mysteries, the two apparently opposite truths are emphasized, because they are needful to man's conception of his relation to God; their reconcilement is not, perhaps cannot be, fully revealed. For, in fact, it is involved in that inscrutable mystery which attends on the conception of any free action of man as necessary for the working out of the general laws of God's unchangeable will. At the same time it is clearly implied that such a reconcilement exists, and that all the apparently isolated and independent exertions of man's spirit in prayer are in some way perfectly subordinated to the one supreme will of God, so as to form a part of His scheme of Providence (Mat. xxvi. 39 ff.; 2 Cor. xii. 7 ff.; 1 Jn. v. 14, 15). It is also implied that the key to the mystery lies in the fact of man's spiritual unity with God in Christ, and of the consequent gift of the Holy Spirit. All true and prevailing prayer is to be offered in Christ's name (Jn. xiv. 13, xv. 16, xvi. 23–27). So also is it said of the spiritual influence of the Holy Ghost on each individual mind, that while "we know not what to pray for," the indwelling "Spirit makes intercession for the saints, *according to the will of God*" (Rom. viii. 26, 27). Here, as probably in all other cases, the action of the Holy Spirit on the soul is to free agents, what the laws of nature are to things inanimate, and is the power which harmonizes free individual action with the universal will of God.—(2.) There are no directions as to prayer in the Mosaic law: the duty is rather taken for granted, as an adjunct to SACRIFICE, than enforced or elaborated. It is hardly conceivable that, even from the beginning, public prayer did not follow every public sacrifice. Such a practice is alluded to as common in Lk. i. 10; and in one instance, at the offering of the first-fruits, it was ordained in a striking form (Deut. xxvi. 12–15). In later times it certainly grew into a regular service, both in the Temple and in the Synagogue. But, besides this public prayer, it was the custom of all at Jerusalem to go up to the Temple, at regular hours if possible, for private prayer (Lk. xviii. 10; Acts iii. 1); and those who were absent were wont to "open their windows toward Jerusalem," and pray "toward" the place of God's Presence (1 K. viii. 46–49; Dan. vi. 10; Ps. v. 7, xxviii. 2, cxxxviii. 2). The regular hours of prayer seem to have been three (see Ps. lv. 17; Dan. vi. 10), "the evening," i. e. the ninth hour (Acts iii. 1, x. 3), the hour of the evening-sacrifice (Dan. ix. 21); the "morning," i. e. the third hour (Acts ii. 15), that of the morning-sacrifice; and the sixth hour, or "noonday" (compare Ps. cxix. 164). Grace before meat would seem to have been a common practice (see Mat. xv. 36; Acts xxvii. 35). The posture of prayer among the Jews seems to have been most often standing (1 Sam. i. 26; Mat. vi. 5; Mk. xi. 25;

Lk. xviii. 11); unless the prayer were offered with especial solemnity and humiliation, which was naturally expressed by kneeling (1 K. viii. 54; compare 2 Chr. vi. 13; Ezr. ix. 5; Ps. xcv. 6; Dan. vi. 10), or prostration (Josh. vii. 6; 1 K. xviii. 42; Neh. viii. 6). In the Christian Church no posture is mentioned in the N. T. except kneeling (Acts vii. 60, ix. 40, xx. 36, xxi. 5; compare Mat. xxvi. 39; Adoration).—(3.) The only Form of Prayer given for perpetual use in the O. T. is the one in Deut. xxvi. 5–15, connected with the offering of tithes and first-fruits, and containing in simple form the important elements of prayer, acknowledgment of God's mercy, self-dedication, and prayer for future blessing. To this may perhaps be added the threefold blessing of Num. vi. 24–26, couched as it is in a precatory form; and the short prayer of Moses (Num. x. 35, 36) at the moving and resting of the cloud, the former of which was the germ of Ps. lxviii. Of the prayers recorded in the O. T., the two most remarkable are those of Solomon at the dedication of the Temple (1 K. viii. 23–53), and of Joshua the high-priest, and his colleagues, after the Captivity (Neh. ix. 5–38).[1] Both of these probably exercised a strong liturgical influence. It appears from the question of the disciples in Lk. xi. 1, and from Jewish tradition, that the chief teachers of the day gave special forms of prayer to their disciples, as the badge of their discipleship and the best fruits of their learning. All Christian prayer is, of course, based on the Lord's Prayer; but its spirit is also guided by that of His prayer in Gethsemane, and of the prayer recorded in Jn. xvii., the beginning of His great work of intercession. The influence of these prayers is more distinctly traced in the prayers contained in the Epistles (Eph. iii. 14–21; Rom. xvi. 25–27; Phil. i. 3–11; Col. i. 9–15; Heb. xiii. 20, 21; 1 Pet. v. 10, 11, &c.), than in those recorded in the Acts. The public prayer probably in the first instance took much of its form and style from the prayers of the synagogues (Acts i. 24, 25, iv. 24–30; Synagogue). In the record of prayers accepted and granted by God, we observe, as always, a special adaptation to the period of His dispensation to which they belong. In the patriarchal period, they have the simple and childlike tone of domestic supplication for the simple and apparently trivial incidents of domestic life (Gen. xv. 2, 3, xvii. 18, xxiv. 12–14, xxv. 21), although sometimes they take a wider range in intercession (xviii. 23–32, xx. 7–17). In the Mosaic period they assume a more solemn tone and a national bearing; chiefly that of direct intercession for the chosen people (Num. xi. 2, xii. 13, xxi. 7; 1 Sam. vii. 5, xii. 19, 23; 2 Sam. xxiv. 17, 18; 2 K. xix. 4, 15–19; 2 Chr. xiv. 11, xx. 6–12, xxxii. 20; Dan. ix. 20, 21). More rarely are they for individuals (1 Sam. i. 12, xv. 11, 35; 2 K. xx. 2, &c.). A special class are those which precede and refer to the exercise of miraculous power (Ex. viii. 12, 30, xv. 25; 1 K. xvii. 20, xviii. 36, 37; 2 K. iv. 33, vi. 17, 18, xx. 11; Acts ix. 40; Jas. v. 14–16). In the N. T. they have a more directly spiritual bearing (Acts iv. 24–30, viii. 15, x. 4, 31, xii. 5, xvi. 25; 2 Cor. xii. 7–9, &c.). It would seem the intention of Holy Scripture to encourage all prayer, more especially intercession, in all relations, and for all righteous objects. Frontlets.

* **Prayer of Ma-nas'ses, the.** Manasses, the Prayer of.

* **Preach, to,** the A. V. translation of—1. Heb. *bâsar* = *to bring glad tidings*, rarely *to bring tidings* in a general sense, Ges. (Ps. xl. 9, Heb. 10), also "to preach good tidings" (Is. lxi. 1), "to bring good tidings" (2 Sam. iv. 10; Is. xl. 9 twice, xli. 27, lii. 7 twice; Nah. i. 15 [ii. 1 Heb.]), also "to bear tidings" (2 Sam. xviii. 19, 20 twice), "to bring tidings" (26, 31 marg.; 1 K. i. 42; Jer. xx. 15), "to carry tidings" (1 Chr. x. 9), "to shew forth" (1 Chr. xvi. 23; Ps. xcvi. 2; Is. lx. 6), "to publish" (1 Sam. xxxi. 9; 2 Sam. i. 20, &c.).—2. Heb. *kârâ* (Neh. vi. 7; Jon. iii. 2), usually and literally translated "to call" (Gen. i. 5, 10; Num. xvi. 12, and elsewhere very often) or "cry" (Deut. xv. 9; Ps. cxix. 146, 147, &c.), also "to proclaim" (Lev. xxiii. 2, 4, 21, 37, &c.), &c.—3. Gr. *dianggellô* = *to announce fully*, Rbn. *N. T. Lex.* (Lk. ix. 60), elsewhere "to signify" (Acts xxi. 26), "to declare" (Rom. ix. 17).—4. Gr. *dialegomai* = *to lay out separately* before the mind of any one, hence *to discourse, reason, dispute, with* any one, Rbn. *N. T. Lex.* (Acts xx. 7, 9), elsewhere "to reason" or "reason with" (xvii. 2, xviii. 4, 19, xxiv. 25), "to dispute" (Mk. ix. 34; Acts xvii. 17, xix. 8, 9, xxiv. 12; Jude 9), "to speak" (Heb. xii. 5).—5. Gr. *euanggelizô* = *to bring good news, to announce glad tidings*, Rbn. *N. T. Lex.* (Lk. iii. 18, iv. 43, xvi. 16; Acts v. 42, viii. 4, 12, 35, 40, x. 36, xi. 20, xiv. 15, xv. 35, xvii. 18; 1 Cor. xv. 1, 2; 2 Cor. xi. 7; Gal. i. 8, 11, 16, 23; Eph. ii. 17, iii. 8; Heb. iv. 6; Rev. xiv. 6), also translated "to preach the gospel" (Mat. xi. 5; Lk. iv. 18, vii. 22, ix. 6, xx. 1; Acts viii. 25, xiv. 7, 21, xvi. 10; Rom. i. 15, x. 15, xv. 20; 1 Cor. i. 17, ix. 16 twice, 18; 2 Cor. x. 16; Gal. i. 8, 9, iv. 13; Heb. iv. 2; 1 Pet. i. 12, 25, iv. 6), "to shew glad tidings" (Lk. i. 19; viii. 1), "to bring good tidings" (ii. 10; 1 Th. iii. 6), "to bring glad tidings" (Rom. x. 15), "to declare glad tidings" (Acts xiii. 32), "to declare" (Rev. x. 7); in LXX. = No. 1.—6. Gr. *katanggellô*, properly *to bring word down to* any one, hence *to announce, publish, show forth*, Rbn. *N. T. Lex.* (Acts iv. 2, xiii. 5, 38, xv. 36, xvii. 3, 13; 1 Cor. ix. 14; Phil. i. 16, 18; Col. i. 28), also translated "to shew" (Acts xvi. 17, xxvi. 23; 1 Cor. xi. 26), "teach" (Acts xvi. 21), "declare" (xvii. 23; 1 Cor. ii. 1), "speak of" (Rom. i. 8).—7. Gr. *kêrussô* (from *kêrux*; see Preacher 2), in Homer *to be a herald*, in N. T. *to proclaim, announce publicly, publish*, Rbn. *N. T. Lex.* (Mat. iii. 1, iv. 17, 23, ix. 35, x. 7, 27, xi. 1, xxiv. 14, xxvi. 13; Mk. i. 4, 7, 13, 38, 39, iii. 14, vi. 12, xiv. 9, xvi. 15, 20; Lk. iii. 3, iv. 18 [Gr. 19], 19, 44, viii. 1, ix. 2, xxiv. 47; Acts viii. 5, ix. 20, x. 37, 42, xv. 21, xix. 13, xx. 25, xxviii. 31; Rom. ii. 21, x. 8, 15; 1 Cor. i. 23, ix. 27, xv. 11, 12; 2 Cor. i. 19, iv. 5, xi. 4 twice; Gal. ii. 2, v. 11; Phil. i. 15; Col. i. 23; 1 Th. ii. 9; 1 Tim. iii. 16; 2 Tim. iv. 2; 1 Pet. iii. 19), also translated "to publish" (Mk. i. 45, v. 20, vii. 36, xiii. 10; Lk. viii. 39), "to proclaim" (Lk. xii. 3; Rev. v. 2), "preacher" (Rom. x. 14, literally *one preaching*); in LXX. = No. 2.—8. Gr. *laleô* = *to speak, to talk*, properly *to use the voice*, Rbn. *N. T. Lex.* (Mk. ii. 2; Acts viii. 25, xi. 19, xiii. 42, xiv. 25, xvi. 6), usually "to speak" (Mat. ix. 18, 33, x. 19 twice, 20 twice, and very often elsewhere), also "to talk" (x. 46; Mk. vi. 50, &c.), "tell" (Mat. xxvi. 13; Jn. viii. 40, &c.), "say" (25, 26, xvi. 6, 18, &c.), "utter" (2 Cor. xii. 4; Rev. x. 3, 4 twice).—9. Gr. *prokêrussô* (in part; compound of No. 7) = *to proclaim* (or *announce*) *beforehand*, Rbn. *N. T. Lex.* (Acts iii. 20 [A. V. "to preach before"], xiii. 24 [A. V. "to preach first"]).—10. Gr. *proeuanggelizomai* (in part; compound of No. 5) = *to announce glad tidings beforehand* (Gal. iii. 8 only, A. V. "preached

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[1] To these may be added Dan. ix. 4–19.

before the gospel").—11. Gr. *parrhêsiazomai* = *to be forespoken, to be free* in speech or action, Rbn. *N. T. Lex.* (Acts ix. 27, A. V. "to preach boldly"), also translated "to speak boldly" (xiv. 3, xviii. 26, xix. 8; Eph. vi. 20), "to wax bold" (Acts xiii. 46), "to be bold" (1 Th. ii. 2), also with a verb of speaking "boldly" (Acts ix. 29, Gr. 28), or "freely" (xxvi. 26).—12. Gr. *plêroô* = *to make full, fill, fill up, fulfil*, Rbn. *N. T. Lex.* (Rom. xv. 19, A. V. "fully preached"), translated usually "to fulfil" (Mat. i. 22, ii. 15, 17, 23, and often), also "to fill up" (xxiii. 32), "to fill" (Lk. ii. 40, iii. 5, &c.), &c.—13. Gr. *akoê* = *the hearing* (Heb. iv. 2, A. V. "the word preached," literally *the word of hearing* or *the word of the message*), usually translated "hearing" (Mat. xiii. 14; Gal. iii. 2, 5, &c.), &c.—The verb "to preach" is evidently used in the Scriptures in no technical or exclusively official signification. See the following articles.

* **Preach'er**, the A. V. translation of—1. Heb. *kôheleth* in ECCLESIASTES only (Eccl. i. 1, 2, 12, vii. 27; xii. 8–10).—2. Gr. *kêrux* = (so Rbn. *N. T. Lex.*) in classic Greek *a herald, public crier;* in N. T. *a preacher*, public instructor, e. g. of the divine will and precepts, as Noah (2 Pet. ii. 5), of the Gospel, as Paul (1 Tim. ii. 7; 2 Tim. i. 11). It is once used (Rom. x. 14) in translating the kindred verb *kêrussô*. PREACH 7.

* **Preach'ing**, the A. V. translation of—1. Heb. *kĕriâh* (from *kârâ;* see PREACH 2) = *a public crying, proclamation*, Ges. (Jon. iii. 2 only).—2. Gr. *kêrugma* (from *kêrusso;* see PREACH 7; PREACHER 2) = (so Rbn. *N. T. Lex.*) *proclamation* by a herald, in Demosthenes, &c.; in N. T. *preaching, public discourse* of prophets (Mat. xii. 41; Lk. xi. 32); of Christ and His apostles, the *preaching* of the Gospel, public instruction (1 Cor. i. 21, ii. 4, xv. 14; Tit. i. 3); by metonymy for the gospel preached (Rom. xvi. 25; 2 Tim. iv. 17); in LXX. = No. 1.

* **Pre'cious** [presh'us] **Stones.** STONES, PRECIOUS.

* **Pre-des'ti-nate, to.** ORDAIN, TO, 18.

* **Prep-a-ra'tion, the** (Mk. xv. 42; Lk. xxiii. 54) = "the Preparation of the Passover" (Jn. xix. 14, 31, 42) = "the Day of the Preparation" (Mat. xxvii. 62). PASSOVER, III. 2, iii., *d*.

* **Pres'by-ter-y** (1 Tim. iv. 14). BISHOP; ELDER.

Pres'ents. GIFT.

Pres'i-dent, the A. V. translation of Chal. *sârach* or *sârĕchâ*, only used Dan. vi.; = a high officer of the Persian court; applied to the three highest ministers (Gesenius).

* **Press** (Joel iii. 13; Hag. ii. 16). WINEPRESS.

* **Press'-fat** (Hag. ii. 16). FAT; WINEPRESS.

Pre-to'ri-um (L. *prætorium*, fr. *prætor* = *leader, chief, pretor*) = the headquarters of the Roman pretor or military governor, wherever he happened to be (Mk. xv. 16); usually translated "JUDGMENT-HALL." In time of peace some one of the best buildings of the city which was the residence of the proconsul or pretor was selected for this purpose. Thus Verres appropriated the palace of King Hiero at Syracuse; at Cesarea that of Herod the Great was occupied by Felix (Acts xxiii. 35); and at Jerusalem the new palace erected by the same prince was the residence of Pilate (so Mr. Blakesley, with Winer, Robinson, &c., relying on Jos., *B. J.* ii. 14, § 8).[1] This last was situated on the western, or more elevated, hill of Jerusalem, and was connected with a system of fortifications, the aggregate of which constituted the fortified barrack. It was the dominant position on the western hill, and—at any rate on one side, probably the eastern—was mounted by a flight of steps (the same from which St. Paul made his speech in Hebrew to the angry crowd of Jews, Acts xxii. 1 ff.). From the level below the barrack a terrace led eastward to a gate opening into the western side of the cloister surrounding the Temple, the road being carried across the Valley of Tyropœon (separating the western from the Temple hill) on a causeway built up of enormous stone blocks. At the angle of the Temple-cloister just above this entrance, i. e. the northwest corner, stood the old citadel of the Temple hill, which Herod rebuilt and called ANTONIA. After the Roman power was established in Judea, a Roman guard was always maintained in the Antonia, the commander of which for the time being seems (so Mr. Blakesley) to be the official termed "CAPTAIN of the Temple" in the Gospels and Acts. The guard in the Antonia was probably relieved regularly from the cohort quartered in the barrack. The Pretorian camp at ROME, to which (so Mr. Blakesley, with Rosenmüller, Bloomfield, Robinson, &c.) St. Paul refers[2] (Phil. i. 13, A. V. "palace," margin "Cesar's court"), was erected by the Emperor Tiberius, acting under the advice of Sejanus. Before that time the guards were billeted in different parts of the city. It stood outside the walls, at some distance short of the fourth milestone, and near either to the Salarian or the Nomentane road. From the first, buildings must have sprung up near it for sutlers and others. St. Paul appears to have been permitted for the space of two years to lodge, so to speak, "within the rules" of the Pretorium (Acts xxviii. 30), although still under the custody of a soldier.

* **Pre-vent'** (fr. L. *prævenio* = *to come before*), **to,** the A. V. translation of—1. Heb. *kâdam* = *to go before, precede, anticipate, meet*, Ges. (2 Sam. xxii. 6, 19; Job xxx. 27, xli. 11 [Heb. 3]; Ps. lix. 10 [Heb. 11], lxxix. 8, &c.), also translated "to come before" (2 K. xix. 32; Ps. xcv. 2, &c.), "go before" (Ps. lxviii. 25 [Heb. 26], lxxxix. 14 [Heb. 15]), "meet" (Deut. xxiii. 4 [Heb. 5]; Neh. xiii. 2).—2. Gr. *phthanô* = *to go* (or *come*) *before*, another, *to be beforehand with, precede, anticipate*, Rbn. *N. T. Lex.* (1 Th. iv. 15), elsewhere translated "to be come" (Mat. xii. 28; Lk. xi. 20; 2 Cor. x. 14; 1 Th. ii. 16), "to attain" (Rom. ix. 31; Phil. iii. 16).—3. Gr. *prophthanô* (compounded of *pro* [= *before*] and *phthanô* [No. 2]), found only in Mat. xvii. 25; in LXX. = No. 1. The verb *to prevent* was used in its etymological sense as above, by Bacon, Shakspeare, Pope, and other English writers of their day, but is now used only in a

special sense involving a complete interruption of progress toward an object or result.

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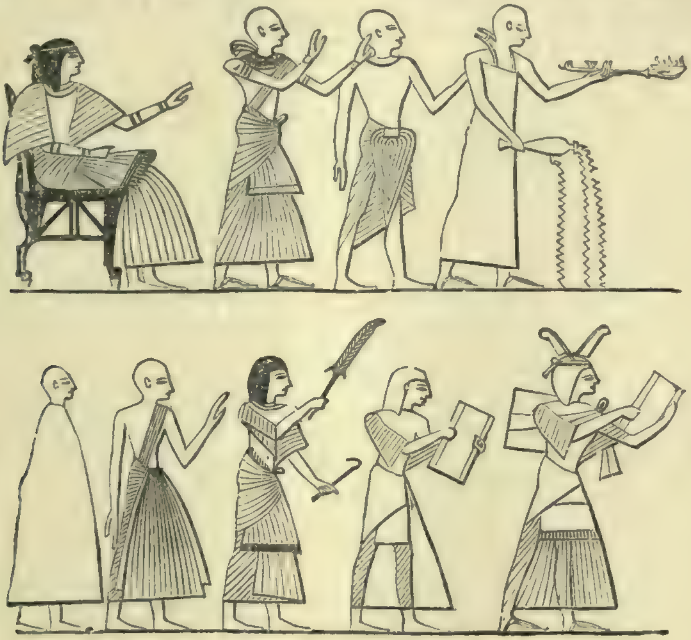
[1] "Is it certain, however, that the palace of Herod was always so used? . . . Where in that case would Herod Antipas, who had come up to the feast (Lk. xxiii. 7), dwell? . . . According to tradition, the governor lived in the lower city, and, as some more definitely assert, in the fortress Antonia. . . . There is nothing certain to be made out. The following fact, however, speaks in support of the fortress Antonia. The scourging had taken place in front of the pretorium. Then Christ was handed over to the soldiers; and they, instead of leading Jesus away immediately, commenced to mock and make a sport of Him. To carry this mockery on undisturbed, they conducted Jesus into the court of the pretorium . . . 'and gathered unto Him the whole band.' This is conclusive for the place being the fortress Antonia" (Lange's *Comm.* [translated by Dr. Schaff] *on Mat.* xxvii. 27). JESUS CHRIST; PILATE, PONTIUS.

[2] Calvin, Macknight, Barnes, &c., sustain the A. V. in referring the Gr. *praitôrion* here to the emperor's "palace." Wieseler, Conybeare & Howson, &c., suppose it a barrack for the emperor's body-guard, situated at or near the palace on the Palatine Hill.

* **Prick**, only in the plural "pricks." "To kick against the pricks," i. e. goads, proverbially denotes a resistance which brings only harm to the one who offers it. AGRICULTURE; GOAD.

Priest (from Gr. *presbuteros* = "ELDER;" Heb. *côhên;* Gr. *hiereus*). The root-meaning of the Heb. *côhên*, uncertain as far as Hebrew itself is concerned, is referred by Gesenius (*Thesaurus*) to the idea of prophecy. The *côhên* delivers a divine message, stands as a mediator between God and man, represents each to the other. This meaning, however, belongs to the Arabic, not to the Hebrew form, and Ewald connects the latter with the verb *hêchin* (= *to array, put in order*). According to Saalschütz, the primary meaning of the word = *minister*, and he thus accounts for the wider application of the name. Bähr connects it with an Arabic root (= *to draw near*). Of these etymologies, the last has the merit of answering most closely to the received usage of the word (so Prof. Plumptre). In some remarkable passages it takes a wider range. It is applied to the priests of other nations or religions, to Melchizedek (Gen. xiv. 18), Potipherah (xli. 45), Jethro (Ex. ii. 16), to those who discharged priestly functions in Israel before the appointment of Aaron and his sons (Ex. xix. 22). A case of greater difficulty presents itself in 2 Sam. viii. 18, where the sons of David are described as "priests" (Heb. pl. *côhănîm;* A. V. "chief rulers," marg. "princes;" compare 1 Chr. xviii. 17). The received explanation is, that the word is used here in what is assumed to be its earlier and wider meaning, = *rulers*. Ewald sees in it an actual suspension of the usual law in favor of members of the royal house. De Wette and Gesenius, in like manner, look on it as a revival of the old household priesthoods. Prof. Plumptre conjectures that David and his sons may have been admitted, not to distinctively priestly acts, such as burning incense (Num. xvi. 40; 2 Chr. xxvi. 18), but to an honorary, titular priesthood.—*Origin.* The idea of a priesthood connects itself, in all its forms, pure or corrupted, with the consciousness, more or less distinct, of sin. Men feel that they have broken a law. The power above them is holier than they are, and they dare not approach it. They crave the intervention of some one likely to be more acceptable than themselves. He must offer up their prayers, thanksgivings, and sacrifices. (ALTAR; PRAYER; SACRIFICE.) He becomes their representative in "things pertaining unto God." He may become also (though this does not always follow) the representative of God to man. The functions of the priest and prophet may exist in the same person. The priest may be also a king or chief.—No trace of an hereditary or caste-priesthood meets us in the worship of the patriarchal age. Abraham, Isaac, and Jacob perform priestly acts, offer sacrifices, "draw near" to the Lord (Gen. xii. 8, xviii. 23, xxvi. 25, xxxiii. 20). Once only does the word *côhên* meet us as belonging to a ritual earlier than the time of Abraham. MELCHIZEDEK is "the priest of the most high God" (xiv. 18). In the worship of the patriarchs themselves, the chief of the family, as such, acted as the priest. The office descended with the birthright, and might apparently be transferred with it. (FIRST-BORN.) In EGYPT the Israelites came in contact with a priesthood of another kind, and that contact must have been for a time a very close one. The marriage of Joseph with the daughter of the priest of On—a priest, as we may infer from her name, of the goddess Neith (ASENATH)—(xli. 45), the special favor which he showed to the priestly caste in the years of famine (xlvii. 26), the training of Moses in the palace of the Pharaohs, probably in the colleges and temples of the priests (Acts vii. 22)—all this must have impressed the constitution, the dress, the outward form of life upon the minds of the lawgiver and his contemporaries. There is scarcely any doubt that a connection of some kind existed between the Egyptian priesthood and that of Israel. The latter was not indeed an outgrowth or imitation of the former. The symbolism of the one was cosmic, "of the earth, earthy," that of the other, chiefly, if not altogether, ethical and spiritual. At the time of the Exodus there was as yet no priestly caste. The continuance of solemn sacrifices (Ex. v. 1, 3) implied, of course, a priesthood of some kind, and priests appear as a recognized body before the promulgation of the Law on Sinai (xix. 22). There are signs that the priests of the old ritual were already dealt with as belonging to an obsolescent system. Though they were known as those that "come near" to the Lord (ib.), yet they are not permitted to approach the Divine Presence on Sinai. It is noticeable also that at this transition-stage, when the old order was passing away, and the new was not yet established, there is the proclamation of the truth, wider and higher than both, that the whole people was to be a "kingdom of priests" (xix. 6). The idea of the life of the nation was, that it was to be as a priest and a prophet to the rest of mankind.—*Consecration.* The functions of the HIGH-PRIEST, the position and history of the LEVITES as the consecrated tribe, are discussed under those heads. It remains to notice the characteristic facts connected with "the priests, the sons of AARON," as standing between the two. Solemn as was the subsequent dedication of the LEVITES, that of the priests involved a yet higher consecration. A special word (Heb. *kâdash*, A.V. "to be holy," "to hallow," "to sanctify") was appropriated to it. Their old garments were laid aside; their bodies were washed with clean water, and anointed with the holy anointing-oil (OINTMENT); the new garments of their office were put on them; special sacrifices were offered for them; the blood of the ram of consecration was sprinkled upon their right ear, foot, and hand; a wave-offering was put in their hands, &c. (Ex. xxix.; Lev. viii.). The whole of this mysterious ritual was to be repeated for seven days, during which the priests remained within the Tabernacle, separated from the people, and not till then was the consecration perfect. The consecrated character thus imparted did not need renewing. It was a perpetual inheritance transmitted from father to son through all the centuries that followed.—*Dress.* The "sons of Aaron" thus dedicated were to wear during their ministrations a special apparel—at other times apparently they wore the common DRESS of the people. The material was "LINEN" (Ex. xxviii. 42; comp. COTTON). Linen drawers from the loins to the thighs were "to cover their nakedness." Over the drawers was worn the *cĕthôneth*, or close-fitting cassock, also of fine linen, white, but with a diamond or chess-board pattern on it. This came nearly to the feet, and was to be woven in its garment-shape (comp. Jn. xix. 23). The white cassock was gathered round the body with a girdle of needlework, into which, as in the more gorgeous belt of the high-priest, blue, purple, and scarlet were intermingled with white, and worked in the form of flowers (Ex. xxviii. 39, 40, xxxix. 2; Ez. xliv. 17–19). Upon their heads they were to wear caps or bonnets in the form of a cup-shaped flower, also of fine linen. (Crown; Head-dress.) They had besides other "clothes of service," probably simpler, but not described (Ex. xxxi. 10; Ez. xlii. 14). In all their acts of ministration they were to be barefooted (Ex. iii. 5; Josh. v. 15). In the earlier liturgical costume the EPHOD is mentioned as belonging to the high-priest only (Ex. xxviii. 6–12, xxxix. 2–5).—*Regulations.* The idea of a consecrated life, thus asserted at the outset, was carried through a multitude of details. Each probably had a symbolic meaning of its own. Collectively they educated the power of distinguishing between things holy and profane, CLEAN and unclean, and so ultimately between moral good and evil (Ez. xliv. 23). Before they entered the Tabernacle they were to wash their hands and their feet (Ex. xxx. 17–21, xl. 30–32). During their ministration they were to drink no wine or strong drink (Lev. x. 9; Ez. xliv. 21). Their function was to be more to them than the ties of friendship or of blood, and, except in the case of the nearest relationships (six degrees are specified, Lev. xxi. 1–5; Ez. xliv. 25), they were to make no mourning for the dead. They were not to shave their heads. (Hair.) They were to go through their ministrations with the serenity of a reverential awe, not with the frantic wildness which led the priests of Baal to cut their flesh (Lev. xix. 28; 1 K. xviii. 28), and the priests of Cybele to castrate themselves (Deut. xxiii. 1). The same thought found expression in two other forms affecting the priests of Israel. The priest was to be physically as well as liturgically perfect. (Blemish.) The marriages of the sons of Aaron were hedged round with special rules. There is indeed no evidence (so Prof. Plumptre) for what has sometimes been asserted, that either the high-priest or the other sons of Aaron were limited in their choice to the women of their own tribe, and we have some distinct instances to the contrary. It is probable, however, that the priestly families frequently intermarried, and certain that they were forbidden to marry an unchaste woman, or one who had been divorced, or the widow of any but a priest (Lev. xxi. 7, 14; Ez. xliv. 22). The prohibition of marriage with one of an alien race was assumed, though not enacted in the Law. The legitimacy of every priest depended on his GENEALOGY. The age at which the sons of Aaron might enter upon their duties was not defined by the Law, as that of the Levites was. Aristobulus (High-priest) at the age of seventeen ministered in the Temple in his pontifical robes (Jos. xv. 3, § 3). This may have been exceptional, but the language of the rabbis indicates that the special


Dress of Egyptian Priests.—(Wilkinson.)

Dress of an Egyptian High-priest.

consecration of the priest's life began with the opening years of manhood.—*Functions.* The work of the priesthood of Israel was, from its very nature, more stereotyped by the Mosaic institutions than any other element of the national life. The duties described in Exodus and Leviticus are the same as those recognized in the Books of Chronicles and Ezekiel. They, assisting the high-priest, were to watch over the FIRE on the altar of burnt-offerings, and to keep it burning evermore both by day and night (Lev. vi. 12; 2 Chr. xiii. 11), to feed the golden lamp ("CANDLESTICK") outside the veil with oil (Ex. xxvii. 20, 21; Lev. xxiv. 2), to offer the morning and evening sacrifices (SACRIFICE), each accompanied with a meat-offering and a drink-offering, at the door of the Tabernacle (Ex. xxix. 38–44). These were the fixed, invariable duties; but their chief function was that of being always at hand to do the priest's office for any guilty, or penitent, or rejoicing Israelite. The worshipper might come at any time. (ADULTERY; LEPER; MEAT-OFFERING; NAZARITE; PEACE-OFFERING; PURIFICATION; VOW, &c.) Other duties of a higher and more ethical character were hinted at, but were not, and probably could not be, the subject of a special regulation. They were to teach the children of Israel the statutes of the Lord (Lev. x. 11; Deut. xxxiii. 10; 2 Chr. xv. 3; Ez. xliv. 23, 24). The "priest's lips" were to "keep knowledge" (Mal. ii. 7). Through the whole history, except the periods of national apostasy, these acts, and others like them, formed the daily life of the priests who were on duty. The three great FESTIVALS of the year were, however, their seasons of busiest employment. Other acts of the priests of Israel, significant as they were, were less distinctively sacerdotal. They were to bless the people at every solemn meeting (Num. vi. 22–27). During the journeys in the wilderness it belonged to them to cover the Ark and all the vessels of the sanctuary with a purple or scarlet cloth before the Levites might approach them (iv. 5–15). As the people started on each day's march they were to blow "an alarm" with long silver trumpets (x. 1–8). With these they were to proclaim all the solemn days and days of gladness (ver. 10). Other instruments of MUSIC might be used by the more highly-trained Levites and the schools of the prophets, but the trumpets (CORNET) belonged only to the priests. The presence of the priests on the field of battle (1 Chr. xii. 23, 27; 2 Chr. xx. 21, 22) led, in the later periods of Jewish history, to the special appointment at such times of a war-priest. Other functions hinted at in Deuteronomy might have given them greater influence as the educators and civilizers of the people. (EDUCATION.) They were to act (whether individually or collectively does not distinctly appear) as a court of APPEAL in the more difficult controversies in criminal or civil cases (Deut. xvii. 8–13). It must remain doubtful, however, how far this order kept its ground during the storms and changes that followed. (JUDGE.)—*Maintenance.* Functions such as these were clearly incompatible with the common activities of men. A distinct provision, therefore, was made for them. This consisted—(1.) of one-tenth of the tithes (TITHE) which the people paid to the Levites, i. e. one per cent. on the whole produce of the country (Num. xviii. 26–28). (2.) Of a special tithe every third year (Deut. xiv. 28, xxvi. 12). (3.) Of the redemption-money, paid at the fixed rate of five shekels a head, for the first-born of man or beast (Num. xviii. 14–19). (4.) Of the redemption-money paid in like manner for men or things specially dedicated to the Lord (Lev. xxvii.). (5.) Of spoil, captives, cattle, and the like, taken in war (Num. xxxi. 25–47). (6.) Of the shew-bread, the flesh of the burnt-offerings, peace-offerings, trespass-offerings (xviii. 8–14; Lev. vi. 26, 29, vii. 6–10), and, in particular, the heave-shoulder and the wave-breast (x. 12–15). (7.) Of an undefined amount of the FIRST-FRUITS of corn, wine, and oil (Ex. xxiii. 19; Lev. ii. 14; Deut. xxvi. 1–10). Of some of these, as "most holy," none but the priests were to partake (Lev. vi. 29). It was lawful for their sons and daughters (x. 14), and even in some cases for their home-born slaves, to eat of others (xxii. 11). The stranger and the hired servant were in all cases excluded (xxii. 10). (8.) On their settlement in Canaan the priestly families had thirteen cities assigned them, with "suburbs" or pasture-grounds for their flocks (Josh. xxi. 13–19). (LEVITES.)—These provisions were obviously intended to secure the religion of Israel against the dangers of a caste of pauper-priests, needy and dependent, and unable to bear their witness to the true faith. They were, on the other hand, as far as possible removed from the condition of a wealthy order. The standard of a priest's income, even in the earliest days after the settlement in Canaan, was apparently low (Judg. xvii. 10).—*Classification and Statistics.* The earliest historical trace of any division of the priesthood, and corresponding cycle of services, belongs to the time of David. Jewish tradition indeed recognizes an earlier division, even during the life of Aaron, into eight houses, augmented during the period of the Shiloh-worship to sixteen, the two families of Eleazar and Ithamar standing in both cases on an equality. No less than 3,700 priests tendered their allegiance to David at Hebron (1 Chr. xii. 27). To his reign belonged the division of the priesthood into the four-and-twenty "courses" or orders (1 Chr. xxiv. 1–19; 2 Chr. xxiii. 8; Lk. i. 5), each of which was to serve in rotation for one week, while the further assignment of special services during the week was determined by lot (i. 9). Each course appears to have commenced its work on the Sabbath, the outgoing priests taking the morning-sacrifice, and leaving that of the evening to their successors (2 Chr. xxiii. 8). In this division, however, the descendants of ITHAMAR were fewer than those of ELEAZAR, and sixteen courses accordingly were assigned to the latter, eight only to the former (1 Chr. xxiv. 4). The division thus instituted was confirmed by Solomon, and continued to be recognized as the typical number of the priesthood. On the return from the Captivity there were found but four courses out of the twenty-four, each containing in round numbers about a thousand (Ezr. ii. 36–39). Out of these, however, to revive at least the idea of the old organization, the four-and-twenty courses were reconstituted, bearing the same names as before, and so continued till the destruction of Jerusalem. If we may accept the numbers given by Jewish writers as at all trustworthy, the proportion of the priesthood to the population of Palestine, during the last century of their existence as an order, must have been far greater than that of the clergy has ever been in any Christian nation. Over and above those that were scattered in the country and took their turn, there were not fewer than 24,000 stationed permanently at Jerusalem, and 12,000 at Jericho. It was almost inevitable that the great mass of the order, under such circumstances, should sink in character and reputation. The Rabbinic classification of the priesthood, though belonging to a somewhat later date, reflects the contempt into which the order had fallen. There were—(1.) the heads of the twenty-four courses, known sometimes as "chief priests;" (2.) the large number of reputable officiating but inferior priests; (3.) the *plebeians* or (to use the extremest formula of Rabbinic scorn) the *priests of the people of the earth*, ignorant and unlettered; (4.) those that, through physical disqualifications or other causes, were non-efficient members of the order, though entitled to receive their tithes.—*History.* The new priesthood did not establish itself without a struggle. (Aaron.) The rebellion of Korah 4, at the head of a portion of the Levites as representatives of the first-born, with Dathan and Abiram as leaders of the tribe of the first-born son of Jacob (Num. xvi. 1), showed that some looked back to the old patriarchal order rather than forward to the new. Prominent as was the part taken by the priests in the daily march of the host of Israel (x. 8), in the passage of the Jordan (Josh. iii. 14, 15), in the destruction of Jericho (vi. 12–16), the history of Micah 1 shows that within that century there was a strong tendency to relapse into the system of a household instead of an hereditary priesthood (Judg. xvii.). The frequent invasions and conquests during the period of the Judges must have interfered with the payment of tithes, with the maintenance of worship, with the observance of all festivals, and with this the influence of the priesthood must have been kept in the background. For a time the prerogative of the line of Aaron was in abeyance. The capture of the Ark, the removal of the Tabernacle from Shiloh, threw every thing into confusion, and Samuel, a Levite, but not within the priestly family, sacrifices, and "comes near" to the Lord: his training under Eli, his Nazarite life, his prophetic office, being regarded apparently as a special consecration. Though Shiloh had become a deserted sanctuary, Nob (1 Sam. xxi. 1) was for a time the centre of national worship, and the symbolic ritual of Israel was thus kept from being forgotten. The reign of Saul was, however, a time of suffering for them. He had manifested a disposition to usurp the priest's office (xiii. 9). The massacre of the priests at Nob (Ahimelech 1) showed how insecure their lives were against any unguarded or savage impulse. They could but wait in silence for the coming of a deliverer in David. One at least (Abiathar) shared his exile (xxiii. 6, 9). When the death of Saul set them free they came in large numbers to the camp of David, prepared apparently not only to testify their allegiance, but also to support him, armed for battle, against all rivals (1 Chr. xii. 27). They were summoned from their cities to the great restoration of the worship of Israel, when the Ark was brought up to the new capital of the kingdom (xv. 4). For a time, however, the older order of sacrifices was carried on by the priests in the Tabernacle on the high-place at Gibeon (xvi. 37–39, xxi. 29; 2 Chr. i. 3). We cannot wonder that first David and then Solomon should have sought to guard against the evils incidental to this separation of the two orders, and to unite in one great Temple priests and Levites, the symbolic worship of sacrifice and the spiritual offering of praise. The reigns of these two kings were naturally the culminating period of the glory of the Jewish priesthood. The position of the priests under the monarchy of Judah deserves a closer examination than it has yet received. The system described above gave them for every week of service in the Temple twenty-three weeks in which they had no appointed work. To what employment could they turn? (1.) The more devout and thoughtful found probably in the schools of the prophets that which satisfied them. (Levites; Prophet.) They became teaching priests (2 Chr. xv. 3), students, and interpreters of the Divine Law. (2.) Some, perhaps, served in the king's army (1 Chr. xii. 27; 2 Chr. xiii. 12, xxiii. 9; Benaiah 1). (3.) A few chosen ones might enter more deeply into the divine life, and so receive, like Zechariah, Jeremiah, Ezekiel, a special call to the office of a prophet. (4.) We can hardly escape the conclusion that many did their work in the Temple of Jehovah with a divided allegiance, and acted at other times as priests of the high places (Jer. ii. 8, viii. 1, 2; Ez. xliv. 7, 12; Urijah 1). Those who ceased to be true shepherds of the people found nothing in their ritual to sustain or elevate them. They became as sensual, covetous, tyrannical, as ever the clergy of the Christian Church became in its darkest periods; conspicuous as drunkards and adulterers (Is. xxviii. 7, 8, lvi. 10–12). The prophetic order, instead of acting as a check, became sharers in the corruption (Jer. v. 31; Lam. iv. 13; Zeph. iii. 4). The discipline of the Captivity, however, was not without its fruits. A large proportion of the priests had either perished or were content to remain in the land of their exile, but those who did return were active in the work of restoration (Ezr. iii. 2, x. 18, 19; Neh. viii. 9–13). But in Malachi's time the priests had become degenerate again (Mal. i. 10, ii. 7–9). The office of the scribe rose in repute as that of priest declined. No great changes affected the outward position of the priests under the Persian government. Both the Persian government and Alexander had respected the religion of their subjects; and the former had conferred on the priests immunities from taxation (Ezr. vi. 8, 9, vii. 24). The degree to which this recognition was carried by the immediate successors of Alexander is shown by the work of restoration accomplished by Simon the son of Onias (Ecclus. l. 12–20); and the position which they thus occupied in the eyes of the people, not less than the devotion with which his zeal inspired them, prepared them doubtless for the great struggle which was coming, and in which, under the priestly Maccabees, they were the chief defenders of their country's freedom. Some, indeed, at that crisis, were found among the apostates. (Alcimus; Jason 4; Menelaus; Onias 5.) The majority, however, were true-hearted. (Jerusalem, pp. 452 ff.)—In the N. T. period of their history the division into four-and-twenty courses is still maintained (Lk. i. 5), and the heads of these courses, together with those who have held the high-priesthood (the office no longer lasting for life), are "chief priests" by courtesy, and take their place in the Sanhedrim. The number scattered throughout Palestine was, as has been stated, very large. Of these the greater number were poor and ignorant. The priestly order, like the nation, was divided between contending sects. (Pharisees; Sadducees.) The influence of Hyrcanus, himself in the latter part of his life a Sadducee, had probably made the tenets of that party popular among the wealthier and more powerful members; and the chief priests of the Gospels and the Acts, the whole "of the kindred of the high-priest" (Acts iv. 1, 6, v. 17), were apparently consistent Sadducees. The great multitude, on the other hand, who received the testimony of the Lord's resurrection and "became obedient to the faith" (vi. 7) must have been free from, or must have overcome, Sadducean prejudices. In the scenes of the last tragedy of Jewish history the order passes away, without honor, "dying as a fool dieth." The high-priesthood is given to the lowest and vilest of the adherents of the frenzied Zealots. Other priests appear as deserting to the enemy. Josephus the historian was a priest. The destruction of Jerusalem deprived the order at one blow of all but an honorary distinction. Their occupation was gone. Many families must have altogether lost their genealogies. The influence of the Rabbis increased with the fall of the priesthood. (Education; Rabbi; Synagogue.) The language of the N. T. writers in relation to the priesthood ought not to be passed over. They recognize in Christ, the first-born, the King, the Anointed, the representative of the true primeval priesthood after the order of Melchizedek (Heb. vii., viii.), from which that of Aaron, however necessary for the time, is now seen to have been a deflection. But there is no trace of an order in the new Christian society, bearing the name and exercising functions like those of the priests of the older Covenant. (Bishop; Elder; Minister; Preacher.) The idea which pervades the teaching of the Epistles is that of a universal priesthood (Rom. xii. 1; Heb. x. 19–22; 1 Pet. ii. 9; Rev. i. 6). It was the thought of a succeeding age that the old classification of the high-priest, priests, and Levites was reproduced in the bishops, priests, and deacons of the Christian Church (so Prof. Plumptre).

Prince, the A. V. translation of various Hebrew, Chaldee, and Greek terms, most of which are of general signification, indicating authority, leadership, or preëminence. (Captain 1, 2; Congregation; Duke 2; Governor 5, 6, 10, 11, 13; Judge; King; Priest, &c.). The only special uses of the word "prince" are—1. "Princes of provinces" (1 K. xx. 14), probably = governors of districts, or local magistrates. (Province.) 2. The "princes" (Chal. pl. *ăhashdarpĕnîn* or *ăchashdarpĕnîn*) mentioned in Dan. iii. 2, 3, 27, vi. 1 ff. (see Esth. i. 1) were the predecessors of the satraps of Darius Hystaspis (Persians) = "lieutenants" in Ezr. viii. 36, and Esth. iii. 12, viii. 9, ix. 3. Jesus Christ is "the Prince of LIFE" (Acts iii. 15), and "the Prince of the kings of the earth" (Rev. i. 5): Satan is "the prince of this world" (Jn. xii. 31, &c.), and "the prince of the power of the AIR" (Eph. ii. 2). Hashmannim; Province.

* **Prin'cess**, the A. V. translation of Heb. *sârâh* = *princess*, *noble lady*, Ges. (1 K. xi. 3; Is. xlix. 23 margin; Lam. i. 1), also translated "queen" (Is. xlix. 23), and "lady" (Judg. v. 29; Esth. i. 18). Sarah.

* **Prin-ci-pal'i-ty** (= the authority, rule, or dominion of a PRINCE or chief), the A. V. translation of—1. Heb. pl. *marăshôth* (Jer. xiii. 18 only, margin "head-tires"). Gesenius and Henderson translate this passage, "From your heads shall come down the crown of your glory," instead of "Your principalities shall come down, *even* the crown of your glory."—2. Gr. *archê* = *a beginning*, what is first in time or place, Rbn. *N. T. Lex.* (Rom. viii. 38; Eph. i. 21, iii. 10, vi. 12; Col. i. 16, ii. 10, 15; Tit. iii. 1), usually translated "beginning" (Mat. xix. 4, 8; Jn. i. 1, 2, &c.), also translated "rule" (1 Cor. xv. 24), "power" (Lk. xx. 20), "magistrates" in pl. (xii. 11). In the passages where it is translated "magistrates" and "principality" or "principalities" the word is used by metonymy (so Robinson) to denote *rulers*, *magistrates*, *princes*, *potentates*, &c.

* **Print, to**, the A. V. translation of—1. Heb. *nâthan* (Lev. xix. 28), usually and literally translated "to give" (Gen. i. 29, iii. 12 twice, &c.), also "to make" (Lev. xix. 28, &c.), &c.—2. Heb. *hâkak* or *châkak* = *to cut in*, *inscribe*, Ges. (Job xix. 23), also translated "to grave" (Is. xxii. 16, xlix. 16), "to portray" (Ez. iv. 1), &c. Engraver; Writing.

Pris'ca (L. = *ancient*) = Priscilla (2 Tim. iv. 19).

Pris-cil'la [-sil-] (L. diminutive of Prisca, Rbn. *N. T. Lex.*), the wife of Aquila. The name is Prisca in 2 Tim. iv. 19, and (according to the true reading) in Rom. xvi. 3, also (according to some of the best MSS.) in 1 Cor. xvi. 19. Such variation in a Roman name is by no means unusual. The wife's name is placed before the husband's in Rom. xvi. 3 and 2 Tim. iv. 19, and (according to some of the best MSS.) in Acts xviii. 26. Only in Acts xviii. 2, and 1 Cor. xvi. 19, has Aquila unequivocally the first place. Hence Dr. Howson and others conclude that Priscilla was the more energetic character of the two. Yet the husband and the wife are always mentioned together. Priscilla (so Dr. Howson) is the example of what the married woman may do for the general service of the Church, in conjunction with home duties, as Phebe is the type of the unmarried servant of the Church, or deaconess.

Pris'on [priz'n]. For imprisonment as a punishment, see Punishments. In Egypt it is plain both that special places were used as prisons, and that they were under the custody of a military officer (Gen. xl. 3, xlii. 17). During the wandering in the desert we read on two occasions of confinement "in ward" (Lev. xxiv. 12; Num. xv. 34); but as imprisonment was not directed by the Law, so we hear of none till the time of the kings, when the prison appears as an appendage to the palace, or a special part of it (1 K. xxii. 27). Later still it is distinctly described as in the king's house (Jer. xxxii. 2, xxxvii. 21; Neh. iii. 25). This was the case also at Babylon (2 K. xxv. 27). But private houses were sometimes used as places of confinement (Jer. xxxvii. 15; Jeremiah). Public prisons other than these, though in use by the Canaanitish nations (Judg. xvi. 21, 25; Samson), were unknown in Judea previous to the Captivity. Under the Herods we hear again of royal prisons attached to the palace, or in royal fortresses (Lk. iii. 20; Acts xii. 4, 10). By the Romans Antonia was used as a prison at Jerusalem (xxiii. 10), and at Cesarea the PRETORIUM of Herod (35). The sacerdotal authorities also had a prison under the superintendence of special officers (v. 18 ff., viii. 3, xxvi. 10). Chain; Cistern; Fetters; Paul; Pit; Rome; Stocks.

* **Pris'on-gate** (Neh. xii. 39), a gate of Jerusalem, probably (so Gesenius) belonging to the wall enclosing the Temple. Sheep-gate.

Proch'o-rus (L. fr. Gr. = *leader of the chorus*, Schl.), one of the seven deacons, named next after Stephen and Philip (Acts vi. 5). Deacon.

Pro-con'sul (L. = one who at the close of his consulship in Rome was governor of a province, or military commander under a governor, Freund). Deputy.

Proc'u-ra-tor [in Latin pronounced prok-yu-ra'-tor] (L. *manager*, *overseer*; see below). The Gr. *hêgemôn*, A. V. "GOVERNOR," is applied in the N. T. to the officer who presided over the imperial province of Judea. It is used of Pontius Pilate (Mat. xxvii., xxviii.; Lk. xx. 20), of Felix (Acts xxiii., xxiv.), and of Festus (xxvi. 30). In all these cases the Vulgate equivalent is *præses* (L. = *president*). The same office is also mentioned in Lk. iii. 1. After the battle of Actium, Augustus divided the provinces of the Roman empire into two portions, giving some to the senate and reserving to himself the rest. The imperial provinces were administered by legates or deputies of the emperor, also called *præsides* or *presidents*. No questor came into the emperor's provinces, but the property and revenues of the imperial treasury were administered by the *Rationales* (L. = *accountants*), *Procuratores* (= *procurators*), and *Actores* (= *agents*) of the emperor, who were chosen from among his freedmen, or from the knights (Tac. *Hist.* v. 9; Dio Cassius, liii. 15). These procurators were sent both to the imperial and to the senatorial provinces. Sometimes a province was governed by a procurator with the functions of a *president*. This was especially the case with the smaller provinces and the outlying districts of a larger province; and such is the relation in which Judea stood to Syria. After the deposition of Archelaus Judea was annexed to Syria, and the first procurator was Coponius (sent out with Quirinus [Cyrenius]), the next Marcus Ambivius, then Annius Rufus, then Valerius Gratus (procurator eleven years), then Pontius Pilate. (Pilate, Pontius.) He was subject to the governor (or *president*) of Syria. The headquarters of the procurator were at Cesarea (Acts xxiii. 23), where he had a judgment-seat (xxv. 6) in the audience-chamber (23), and was assisted by a council (12) whom he consulted in cases of difficulty. The procurator, as the emperor's representative, had the power of life and death over his subjects (Mat. xxvii. 26), which was denied to the proconsul (A. V. "DEPUTY"). In the N. T. we see the procurator only in his judicial capacity. Thus Christ is brought before Pontius Pilate as a political offender, and the accusation is heard by the procurator, who is seated on the judgment-seat (Mat. xxvii. 2, 11, 19). Felix heard St. Paul's accusation and defence from the judgment-seat at Cesarea (Acts xxiv.); and St. Paul calls him "judge" (xxiv. 10), as if this term described his chief functions. The procurator is again alluded to in his judicial capacity in 1 Pet. ii. 14 (A. V. "governors"). He was attended by a cohort (A. V. "band;" Army, II.) as body-guard (Mat. xxvii. 27), and apparently went up to Jerusalem at the time of the high festivals, and there resided in the palace of Herod, in which was the "PRETORIUM," or "JUDGMENT-HALL."

* **Pro-gen'i-tors** [-jen-] (fr. L.) = parents, or ancestors (Gen. xlix. 26). Genealogy.

* **Prog-nos'ti-ca-tors, Month'ly** (Is. xlvii. 13). Magic.

Proph'et. I. *The Name.* The ordinary Hebrew word for prophet is *nâbî*, derived from the verb *nâbâ*, connected by Gesenius with *nâba'*, *to bubble forth*, like a fountain. If this etymology is correct, *nâbî* = a person who, as it were, involuntarily bursts forth with spiritual utterances under the divine influence, or simply one who pours forth words. Bunsen and Davidson suppose *nâbî* = the man *to whom announcements are made* by God, i. e. inspired. (INSPIRATION.) But it is more in accordance with the etymology and usage of the word to regard it as signifying (actively) one *who announces* or *pours forth* the declarations of God (so Mr. Meyrick, original author of this article, with Ewald, Hävernick, Oehler, Hengstenberg, Lee, Pusey, and most Biblical critics). Two other Hebrew words are used to designate a prophet, *rôeh*, and *hôzeh* or *chôzeh*, both signifying *one who sees*, and rendered in the A. V. "seer." The three Hebrew words are found in 1 Chr. xxix. 29. *Rôeh* is a title almost appropriated to Samuel (1 Sam. ix. 9, 11, 18, 19; 1 Chr. ix. 22, xxvi. 28, xxix. 29). It is also applied to Zadok 1 (2 Sam. xv. 27), to Hanani 2 (2 Chr. xvi. 7, 10), to prophets generally (1 Sam. ix. 9; Is. xxx. 10). It was superseded in general use by the word *nâbî*. *Hôzeh* or *chôzeh* is found in 2 Sam. xxiv. 10; 2 K. xvii. 13; 1 Chr. xxi. 9, xxv. 5, xxix. 29 (of Gad 2); 2 Chr. ix. 29, xii. 15, xix. 2, xxix. 25, 30, xxxiii. 18, 19, xxxv. 15; Is. xxix. 10, xxx. 10 (A. V. "prophets"), xlvii. 13 (A. V. "gazers"); Am. vii. 12; Mic. iii. 7. Whether there is any difference in the usage of these three words, and, if any, what that difference is, has been much debated. On the whole, it would seem that the same persons are designated by them. The Heb. *nâbî* is uniformly translated in the LXX. by the Gr. *prophêtês*, and in the A. V. by "prophet." In classical Greek, *prophêtês* = *one who speaks for another*, specially *one who speaks for a god* and so interprets his will to man (L. & S.). Hence its essential meaning is *an interpreter*. The use of the word *prophêtês* in its modern sense is post-classical, and is derived from the LXX. From the mediæval use of the derivative Greek word *prophêteia*, *prophecy* passed into the English language in the sense of *prediction*, and this sense it has retained as its popular meaning. The larger sense of *interpretation* has not, however, been lost. In fact, the English word *prophet*, like the word INSPIRATION, has always been used in a larger and in a closer sense. The different meanings, or shades of meaning, in which "prophecy" is employed in Scripture, have been drawn out by Locke as follows:—"Prophecy comprehends three things: prediction; singing by the dictate of the Spirit; and understanding and explaining the mysterious, hidden sense of Scripture, by an immediate illumination and motion of the Spirit" (*Paraphrase of 1 Cor.* xii. note, p. 121, London, 1742). The last signification applies to the prophets of the N. T. (1 Cor. xii.); the second to Miriam, Deborah 2, the "sons of Asaph," &c. (1 Chr. xxv. 3). That the idea of potential if not actual prediction enters into the conception of prophecy, as designating the function of the Hebrew prophets, seems to be proved by Deut. xviii. 22; Jer. xxviii. 9; Acts ii. 30, iii. 18, 21; 1 Pet. i. 10; 2 Pet. i. 19, 20, iii. 2. Etymologically, however, neither prescience nor prediction is implied by the term used in the Hebrew, Greek, or English language. (Daniel, the Book of; Divination.)—II. *Prophetical Order.* The sacerdotal order (Priest) was originally the instrument by which the members of the Jewish theocracy were taught and governed in things spiritual. Teaching by act and teaching by word were alike their task. But during the time of the Judges, the priesthood sank into a state of degeneracy, and the people were no longer affected by the acted lessons of the ceremonial service. They required less enigmatic warnings and exhortations. Under these circumstances a new moral power was evoked—the Prophetic Order. Samuel, himself a Levite, of the family of Kohath (1 Chr. vi. 28), and almost certainly a priest (so Mr. Meyrick), was the instrument for effecting a reform in the sacerdotal order (ix. 22), and for giving to the prophets a position of importance which they had never before held. It is not to be supposed that Samuel created the prophetic order as a new thing before unknown. The germs both of the prophetic and of the regal order are found in the Law (Deut. xiii. 1, xviii. 20, xvii. 18), but not yet developed, because there was not yet the demand for them. Samuel took measures to make his work of restoration permanent as well as effective for the moment. For this purpose he instituted Companies, or Colleges of Prophets. One we find in his lifetime at Ramah (1 Sam. xix. 19, 20); others afterward at Bethel (2 K. ii. 3), Jericho (5), Gilgal (iv. 38), and elsewhere (vi. 1). (ELIJAH; ELISHA.) Their constitution and object were similar to those of theological colleges. Into them were gathered promising students, and here they were trained for the office which they were afterward destined to fulfil. Sometimes they were very numerous (1 K. xviii. 4, xxii. 6; 2 K. ii. 16). So successful were these institutions, that from the time of Samuel to the closing of the Canon of the OLD TESTAMENT, there seems never to have been wanting a due supply of men to keep up the line of official prophets. They are represented as extinct in 1 Mc. iv. 46, ix. 27, xiv. 41, and Ecclus. xxxvi. 15. Their chief subject of study was, no doubt, the Law and its interpretation; oral, as distinct from symbolical, teaching being henceforward tacitly transferred from the priestly to the prophetical order. Subsidiary subjects of instruction were music and sacred poetry, both of which had been connected with prophecy from the time of Moses (Ex. xv. 20) and the Judges (Judg. iv. 4, v. 1).—III. *The Prophetic Gift.* To belong to the prophetic order and to possess the prophetic gift are not convertible terms. Generally, the inspired prophet came from the College of the Prophets, and belonged to the prophetic order; but this was not always the case. (AMOS; see also AHIJAH 1; AZARIAH 9; ELIEZER 6; GAD 2; HANANI 2; IDDO 4; JAHAZIEL 4; JEHU 2; MICAIAH; NATHAN 1; ODED 1, 2; SHEMAIAH 1; URIJAH 4; ZECHARIAH 6.) The sixteen prophets whose books are in the CANON have therefore that place of honor, because they were endowed with the *prophetic gift* as well as ordinarily (so far as we know) belonging to the *prophetic order*. (BIBLE, III. 2.) What, then, are the characteristics of the sixteen prophets, thus called and commissioned, and intrusted with the messages of God to His people? (1.) They were the national poets of Judea. (2.) They were annalists and historians. A great portion of Isaiah, of Jeremiah, of Daniel, of Jonah, of Haggai, is direct or indirect history. (3.) They were preachers of patriotism; their patriotism being founded on the religious motive. (4.) They were preachers of morals and of spiritual religion (Is. i. 14–17, iii., v., &c.). The system of morals put forward by the prophets, if not higher, or sterner, or purer than that of the Law, is more plainly declared, and with greater, because now more needed, vehemence of diction. (5.) They were extraordinary, yet authorized, exponents of the Law (Is. lviii. 3–7; Ez. xviii.; Mic. vi. 6–8; Hos. vi. 6; Am. v. 21, &c.). (6.) They held a pastoral or quasi-pastoral office. (7.) They were a political power in the state. (8.) But their most essential characteristic is that they were instruments of revealing God's will to man, as in other ways, so, specially, by predicting future events, and, in particular, by foretelling the incarnation of the Lord JESUS CHRIST, and the redemption effected by Him. There are two chief ways of exhibiting this fact: one is suitable when discoursing with Christians, the other when arguing with unbelievers. To the Christian it is enough to show that the truth of the NEW TESTAMENT and the truthfulness of its authors, and of the Lord Himself, are bound up with the truth of the existence of this predictive element in the prophets. To the unbeliever it is necessary to show that facts have verified their predictions. The fulfilment of a single prophecy does not prove the prophetical power of the prophet, but the fulfilment of a long series of prophecies by a series or number of events does in itself constitute a proof that the prophecies were intended to predict the events, and, consequently, that predictive power resided in the prophet or prophets. Now, the Messianic picture drawn by the prophets as a body contains at least as many traits as these:—That salvation should come through the family of Abraham, Isaac, Jacob, Judah, David: that at the time of the final absorption of the Jewish power, SHILOH (*the tranquillizer*) should gather the nations under his rule; that there should be a great Prophet, typified by Moses; a King descended from David; a Priest forever, typified by Melchizedek: that there should be born into the world a child to be called Mighty God, Eternal Father, Prince of Peace: that there should be a Righteous Servant of God on whom the Lord would lay the iniquity of all; that Messiah the Prince should be cut off, but not for Himself: that an everlasting kingdom should be given by the Ancient of Days to one like the Son of Man. (MESSIAH.) We have here a series of prophecies so applicable to the person and earthly life of Jesus Christ as to be thereby shown to have been designed to apply to Him. And if they were designed to apply to Him, prophetical prediction is proved.—Objection 1. *Vagueness.* It has been said that the prophecies are too darkly and vaguely worded to be proved predictive by the events which they are alleged to foretell. But to this might be answered—(*a.*) That God never forces men to believe, but that there is such a union of definiteness and vagueness in the prophecies as to enable those who are willing to discover the truth, while the wilfully blind are not forcibly constrained to see it. (*b.*) That, had the prophecies been couched in the form of direct declarations, their fulfilment would have thereby been rendered impossible, or, at least, capable of frustration. (*c.*) That the effect of prophecy would have been far less beneficial to believers, as being less adapted to keep them in a state of constant expectation. (*d.*) That the Messiah of Revelation could not be so clearly portrayed in His varied character as God and Man, as Prophet, Priest, and King, if He had been the mere "teacher." (*e.*) That the state of the Prophets, at the time of receiving the Divine revelation, was such as necessarily to make their predictions fragmentary, figurative, and abstracted from the relations of time. (*f.*) That some portions of the prophecies were intended to be of double application, and some portions to be understood only on their fulfilment (comp. Jn. xiv. 29; Ez. xxxvi. 33).—Objection 2. *Obscurity of a part or parts of a prophecy otherwise clear.* The objection drawn from "the unintelligibleness of one part of the prophecy, as invalidating the proof of foresight arising from the evident completion of those parts which are understood" is akin to that drawn from the vagueness of the whole of it, and may be answered like Objection 1 above.—Objection 3. *Application of the several prophecies to a more immediate subject.* It has been the task of many Biblical critics to examine the different passages alleged to be predictions of Christ, and to show that they were delivered in reference to some person or thing contemporary with, or shortly subsequent to, the time of the writer. Let it be granted that it may be proved of all the predictions of the Messiah—it certainly may be proved of many—that they primarily apply to some historical and present fact: in that case a certain law, under which

God vouchsafes His prophetical revelations, is discovered; but there is no semblance of disproof of the further Messianic interpretation of the passages under consideration. Whether it can be proved by an investigation of Holy Scripture, that this relation between Divine announcements for the future and certain present events does so exist as to constitute a law, and whether, if the law is proved to exist, it is of universal or only of partial application, we do not pause to determine. But it is manifest that the existence of a primary sense cannot exclude the possibility of a secondary sense.[1] (OLD TESTAMENT, B.).—Objection 4. *Miraculous character.* There is no question that if MIRACLES are, either physically or morally, impossible, then prediction is impossible. —IV. *The Prophetic State.* We learn from Holy Scripture that it was by the agency of the Spirit of God that the prophets received the Divine communication (Num. xi. 17, 25, 29; 1 Sam. x. 6, xix. 20; Jer. xxiii. 16; Ez. xiii. 2, 3; 2 Pet. i. 21). (MINSTREL.) The prophet held an intermediate position in communication between God and man. God communicated with him by His Spirit, and he, having received this communication, was "the spokesman" of God to man (comp. Ex. vii. 1, and iv. 16). But the means by which the Divine Spirit communicated with the human spirit, and the conditions of the human spirit under which the Divine communications were received, have not been clearly declared to us. They are, however, indicated. In Num. xii. 6–8 (comp. Joel ii. 28 and Dan. i. 17) we have an exhaustive division of the different ways in which the revelations of God are made to man. 1. Direct declaration and manifestation, "I will speak mouth to mouth, apparently, and the similitude of the Lord shall he behold." 2. Vision. 3. Dream. The theory of Philo and the Alexandrian school, that the prophet was in a state of entire unconsciousness when under the influence of Divine INSPIRATION, identifies Jewish prophecy in all essential points with the heathen *mantikê* (Gr. = DIVINATION) as distinct from *prophêteia*, or interpretation. According to the belief of the heathen, of the Alexandrian Jews, and of the Montanists, the vision of the prophet was seen while he was in a state of ecstatic unconsciousness, and the enunciation of the vision was made by him in the same state. The Fathers of the Church opposed the Montanist theory with great unanimity. It does not seem possible to draw any very precise distinction between the prophetic "dream" and the prophetic "vision." In the case of Abraham (Gen. xv. 1) and of Daniel (Dan. vii. 1), they seem to melt into each other. In both, the external senses are at rest, reflection is quiescent, and intuition energizes. The action of the ordinary faculties is suspended in the one case by natural, in the other by supernatural or extraordinary causes. (DREAMS.) The prophetic TRANCE, in which the prophets and other inspired persons, sometimes, at least, received Divine revelations, would seem to have been of the following nature. (1.) The bodily senses were closed to external objects as in deep sleep. (2.) The reflective and discursive faculty was still and inactive. (3.) The spiritual faculty was awakened to the highest state of energy. Hence revelations in trances are described by the prophets as "seen" or "heard" by them, for the spiritual faculty energizes by immediate perception on the part of the inward sense, not by inference and thought. Hence, too, the prophets' visions are unconnected and fragmentary, as they are not the subject of the reflective but of the perceptive faculty, and succession in time is disregarded or unnoticed. Hence, too, the imagery with which the prophetic writings are colored, and the dramatic cast in which they are moulded. But though Scripture language seems to point out the state of dream and of trance, or ecstasy, as a condition in which the human instrument received the Divine communications, it does not follow that all the prophetic revelations were thus made. The greater part of the Divine communications may have been made to the prophets in their waking and ordinary state, while the visions were exhibited to them in the state either of sleep, or of ecstasy.—Had the prophets a full knowledge of that which they predicted? It follows from what we have already said that they had not, and could not have. They were the "spokesmen" of God (Ex. vii. 1), the "mouth" by which His words were uttered, or they were enabled to view, and empowered to describe, pictures presented to their spiritual intuition; but there are no grounds for believing that, contemporaneously with this miracle, there was wrought another miracle, enlarging the understanding of the prophet, so as to grasp the whole of the Divine counsels which he was gazing into, or which he was the instrument of enunciating (Dan. xii. 8; Zech. iv. 5; 1 Pet. i. 10; INSPIRATION.)—V. *Interpretation of Predictive Prophecy.* A few rules, deduced from the nature of prophecy, are (1.) Interpose distances of time according as history may show them to be necessary with respect to the past, or inference may show them to be likely in respect to the future, because, as we have seen, the prophetic visions are abstracted from relations in time. (2.) Distinguish the *form* from the *idea.* (3.) Distinguish in like manner figure from what is represented by it. (4.) Make allowance for the imagery of the prophetic visions, and for the poetical diction in which they are expressed. (5.) In respect to things past, interpret by the apparent meaning, checked by reference to events: in respect to things future, interpret by the apparent meaning, checked by reference to the analogy of the faith. (6.) Interpret according to the principle which may be deduced from the examples of visions explained in the O. T. (7.) Interpret according to the principle which may be deduced from the examples of prophecies interpreted in the N. T. (OLD TESTAMENT, B.)—VI. *Use of Prophecy.* Predictive prophecy is at once a part and an evidence of revelation: at the time that it is delivered, and until its fulfilment, a part; after it has been fulfilled, an evidence. 2 Pet. i. 19 describes it as "a light shining in a dark place," or "a taper glimmering where there is nothing to reflect its rays," i. e. throwing some light, but only a feeble light as compared with what is shed from the Gospel history. But after fulfilment, "the word of prophecy" becomes "more sure" than before; i. e. it is no longer merely a feeble light to guide, but it is a firm ground of confidence, and, combined with the apostolic testimony, serves as a trustworthy evidence of the faith. As an evidence, fulfilled prophecy is as satisfactory as any thing can be, for who can know the future except the Ruler who disposes future events; and from whom can come prediction except from Him who knows the future?—VII. *Development of Messianic Prophecy.* (MESSIAH; SAVIOUR; SON OF GOD.) Hengstenberg arranges the list of the prophets chronologically thus: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Isaiah, Nahum, Habakkuk, Zephaniah, Jeremiah, Ezekiel, Daniel, Haggai, Zechariah, Malachi. Keil arranges the minor prophets with their dates thus (*B. S.* xxiv. 783): Obadiah (B. C. 889–884), Joel (875–848), Jonah (824–783), Amos (810–783), Hosea (790–725), Micah (758–710), Nahum (710–699), Habakkuk (650–624), Zephaniah (628–623), Haggai (519), Zechariah (from 519 on), Malachi (433–422).—VIII. *Prophets of the New Testament.* So far as their predictive powers are concerned, the O. T. prophets find their N. T. counterpart in the writer of the Apocalypse (ANTICHRIST; REVELATION OF ST. JOHN); but in their general character, as specially illumined revealers of God's will, their counterpart will rather be found, first in the great Prophet of the Church (JESUS CHRIST), and His forerunner JOHN THE BAPTIST, and next in all those persons who were endowed with the extraordinary gifts of the Spirit in the apostolic age, the speakers with tongues and the interpreters of tongues, the prophets and the discerners of spirits, the teachers and workers of miracles (1 Cor. xii. 10, 28). That predictive powers did occasionally exist in the N. T. prophets is proved by the case of AGABUS (Acts xi. 28), but this was not their characteristic. The prophets of the N. T. were supernaturally-illuminated expounders and preachers. (For "false prophets," see DIVINATION; IDOLATRY; MAGIC.)

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[1] Prof. S. C. Bartlett (in *B. S.* xviii. 727 f.) presents the references in Mat. ii. 15 to Hos. ii. 1. in Heb. i. 5 to 2 Sam. vii. 12–16. in Heb. x. 5–7 to Ps. xi. 6–8 (comp. verse 12), in Jn. xix. 28 ff. to Ps. lxix. 21 (comp. ver. 5), in Jn. xix. 35 to Ex. vii. 46, in Gal. iii. 16 ff. to Gen. xiii. 15 and xvii. 8, in Heb. ii. 6–8 to Ps. ii. 4 ff., in Mat. i. 22, 23, to Is. vii. 14, in Mat. xv. 7 to Is. xxix. 13, and the reference in 1 Cor. x. 3–6 to the Israelites as drinking "of the spiritual Rock that followed them, and that Rock was Christ," &c, as affording "specimens of the chief forms of difficulty surrounding the subject of Messianic prophecy. The problem is to discover some fundamental and central principle, according to which these various kinds of passages can be understood, so as neither to abrogate the authority of the N. T., nor to set aside the authority of the Old." Prof. Bartlett enumerates five theories which attempt to meet, in whole or in part, the difficulties of this problem: 1. "The theory of accommodation," which denies that the apostles intended to cite the passages as veritable prophecies, and affirm that they employed them only as apt quotations. The supporters of this theory (Tittmann, Stuart, Robinson, Barnes, &c.) render the Gr. *hina plêrôthê*. &c. (A. V. "that it might be fulfilled") *so that it was fulfilled*, but the best scholarship of the present day (Meyer, Alford, Winer, Olshausen, De Wette, Wordsworth, Tholuck, Alexander, Davidson. Fairbairn, Lee, &c.) sustains the A. V. translation in rendering "that it might be fulfilled." 2. "The theory of alternating subjects of prophecy." Thus Psalms xxii., xl., lxix., &c., have been interpreted as referring partly to David and partly to Christ. This theory arbitrarily introduces two subjects when the writer evidently presents only one. 3. "The theory of a twofold signification or 'double sense'"—primary and secondary—lower and higher—literal and allegorical or typical. Thus Chrysostom held that Ps. viii. treats primarily of man, but in a higher sense of Christ. This theory is infelicitous in its statement, and lacks method, precision, and limitation. 4. "The theory of a reiterated reference." This view asserts but one signification of the language, but assigns to that one signification repeated applications, either to events which lie along on the same level, or to events related as members of an ascending series, the fulfilment in this case rising from a lower to a higher sphere, i. e. from a type or symbol to the thing typified or symbolized, from a generic or indefinite prophecy to a fulfilment in each of a series of separate events or persons culminating in Christ, &c. Thus Is. vi. 9, 10, and xxix. 13 plainly refer to the prophet's contemporaries, but are applied in Mat. xiii. 14 ff., and xv. 7, 8, by our Saviour Himself to the Jews of His time. They were, says Lange (*on Mat.* xiii. 14 and xv. 7) "most completely fulfilled when the Jews resisted the Gospel itself." "Isaiah's verbal prophecy about his contemporaries was, in [these respects,] a typical prophecy of the times of Jesus." Alford regards "is fulfilled" in Mat. xiii. 14 as = "finds one of the stages of its fulfilment—a partial one having taken place in the contemporaries of the prophet." He regards likewise Is. xxix. 13 as "one of those deeper and more general declarations of God which shall be ever having their successive illustrations in His dealings with men." Hengstenberg and Prof. J. A. Alexander refer Psalms xxii., lxix., &c, to "an ideal person, the righteous servant of Jehovah," or "the righteous man in general," "representing the whole class of righteous sufferers," and regard his words as capable of being "appropriated, to a certain extent, by any suffering believer, and by the whole suffering Church," yet "fully verified only in Christ, the head and representative of the class in question." 5. "The theory of an organic connection and correlation sustained by the whole O. T. economy to that of the N. T. It finds one continuous scheme of God running unbroken through the two dispensations, of which the earlier portion sustains a preordained parallelism to the later, being typical, or rather representative, of it. This earlier train of arrangements being not ultimate, but, by the intention of the Holy Spirit, preparatory and representative, points forward, and thus even the language describing them involves a prophecy, while also the utterances that point most distinctly to the distant future not only clothe themselves with the forms of the present, but commonly view that future from the point of view and *through the medium of its present representation*." This last theory, "advocated substantially by Fairbairn, Wm. Lee, Ebrard, Tholuck, &c.," Prof. Bartlett presents as the basis of the true and comprehensive view of the case, and traces in its threefold relation to direct Messianic prophecy, typical transactions, and typical and representative predictions. (See his valuable article in *B. S.* xviii. 724–770.)

* **Proph'et-ess** (Heb. *nĕbîâh;* Gr. *prophêtis*) = a female PROPHET, spoken of MIRIAM (Ex. xv. 20), DEBORAH 2 (Judg. iv. 4), HULDAH (2 K. xxii. 14; 2 Chr. xxxiv. 22), NOADIAH 2 (Neh. vi. 14), ANNA 2 (Lk. ii. 36), and assumed by "JEZEBEL" in Rev. ii. 20. In Is. viii. 3 "prophetess" = *wife of the prophet.*

* **Pro-pi-ti-a'tion** [pro-pish-e-a'shun] (fr. L.), the A. V. translation of—1. Gr. *hilasmos* = *propitiation, expiation,* for *propitiator,* i. e. one who makes ATONEMENT (1 Jn. ii. 2, iv. 10).—2. Gr. *hilastêrion* = *an expiatory sacrifice, propitiation,* Rbn. *N. T. Lex.* (Rom. iii. 25), translated "MERCY-SEAT" in Heb. ix. 5.

* **Pro'rex** (L. *for the king*) = viceroy or regent (2 K. i. 17 marg. n.).

Pros'e-lyte (fr. Gr. *prosélutos* = *a new-comer;* the LXX. translation of Heb. *gêr*). The Hebrew word thus translated in the LXX. is in the A. V. commonly rendered "STRANGER" (Gen. xv. 13; Ex. ii. 22; Is. v. 17, &c.). In the N. T. the word = one who has come over to Judaism (Mat. xxiii. 15; Acts ii. 10, vi. 5, xiii. 43). The existence, through all stages of the history of the Israelites, of a body of men, not of the same race, but holding the same faith and adopting the same ritual, is a fact which, from its very nature, requires to be dealt with historically. This article (originally by Prof. Plumptre) considers the condition of the proselytes of Israel in the five great periods into which the history of the people divides itself: viz. (I.) the age of the patriarchs; (II.) from the Exodus to the commencement of the monarchy; (III.) the period of the monarchy; (IV.) from the Babylonian Captivity to the destruction of Jerusalem; (V.) from the destruction of Jerusalem downward.—I. The position of the family of Israel as a distinct nation, with a special religious character, appears at a very early period to have exercised a power of attraction over neighboring races. In the case of the Shechemites, the sons of Jacob require circumcision as an indispensable condition (Gen. xxxiv. 14). This, and apparently this only, was required of proselytes in the pre-Mosaic period.—II. The life of Israel under the Law, from the very first, presupposes and provides for the incorporation of men of other races. The "mixed multitude" of Ex. xii. 38 implies the presence of proselytes more or less complete. It is recognized in the earliest rules for the celebration of the Passover (Ex. xii. 19, 48, &c.; A.V. "STRANGER"). The laws clearly point to the position of a convert.

Among the proselytes of this period the KENITES were probably the most conspicuous (Judg. i. 16). The presence of the class was recognized in the solemn declaration of blessings and curses from Ebal and Gerizim (Josh. viii. 33). The period after the conquest of Canaan was not favorable to the admission of proselytes. The people had no strong faith, no commanding position. The Gibeonites (Josh. ix.) furnish the only instance of a conversion, and their condition is rather that of slaves compelled to conform than of free proselytes. (NETHINIM.)—III. With the monarchy and the consequent fame and influence of the people, there was more to attract stragglers from the neighboring nations, and, accordingly, many names (ARAUNAH; DOEG; EBED-MELECH; ITHMAH; SHEBNA (?); URIAH 1; ZELEK) suggest the presence of men of another race conforming to the faith of Israel. The CHERETHITES and PELETHITES consisted probably of foreigners who had been attracted to the service of David, and were content for it to adopt the religion of their master. A convert of another kind, the type, as it has been thought, of the later proselytes of the gate is NAAMAN the Syrian (2 K. v. 15, 18) recognizing Jehovah as his God, yet not binding himself to any rigorous observance of the Law. The position of the proselytes during this period appears to have undergone considerable changes. On the one hand, men (Doeg, &c.; see above) rose to power and fortune. It might well be a sign of the times in the later days of the monarchy that they became "very high," the "head" and not the "tail" of the people (Deut. xxviii. 43, 44). The picture had, however, another side. They were treated by David and Solomon as a subject-class, brought under a system of compulsory labor from which others were exempted (1 Chr. xxii. 2; 2 Chr. ii. 17, 18). The statistics of this period, taken probably for that purpose, give their number (probably, i. e. the number of adult working males) at 153,600 (*ib.*). They were subject, at other times, to wanton insolence and outrage (Ps. xciv. β). They became the special objects of the care and sympathy of the prophets (Jer. vii. 6, xxii. 3; Ez. xxii. 7, 29; Zech. vii. 10; Mal. iii. 5).—IV. The proselytism of the period after the Captivity assumed a different character. It was for the most part the conformity, not of a subject-race, but of willing adherents. Even as early as the return from Babylon we have traces of those who were drawn to a faith which they recognized as holier than their own (Neh. x. 28). With the conquests of Alexander, the wars between Egypt and Syria, the struggle under the MACCABEES (ANTIOCHUS IV., &c.), the expansion of the Roman empire, the Jews became more widely known and their power to proselyte increased. (DISPERSION, JEWS OF THE.) In most of the great cities of the empire were men who had been rescued from idolatry and its attendant debasements, and brought under the power of a higher moral law. The converts who were thus attracted, joined, with varying strictness, in the worship of the Jews. In Palestine itself the influence was often stronger and better. Even Roman centurions learned to love the conquered nation, built synagogues for them (Lk. vii. 5), fasted and prayed, and gave alms, after the pattern of the strictest Jews (Acts x. 2, 30), and became preachers of the new faith to the soldiers under them (v. 7). Such men, drawn by what was best in Judaism, were naturally among the readiest receivers of the new truth which rose out of it, and became in many cases the nucleus of a Gentile Church. Proselytism had, however, its darker side. The Jews of Palestine were eager to spread their faith by the same weapons as those with which they had defended it. The Idumeans (EDOMITES) had the alternative offered them by John Hyrcanus, of death, exile, or circumcision (Jos. xiii. 9, § 3). The Itureans (ITUREA) were converted in the same way by Aristobulus (Jos. xiii. 11, § 3). Where force was not in their power, they obtained their ends by the most unscrupulous fraud. Those who were most active in proselyting were precisely those from whose teaching all that was most true and living had departed. The vices of the Jew were engrafted on the vices of the heathen (Mat. xxiii. 15). The position of such proselytes was indeed every way pitiable. At Rome, and in other large cities, they became the butts of popular scurrility. They had to share the fortunes of the Jews. (AQUILA.) At a later time, they were bound to make a public profession of their conversion, and to pay a special tax. Among the Jews themselves their case was not much better. For the most part the convert gained but little honor even from those who gloried in having brought him over to their sect and party. Proselytes were regarded as the leprosy of Israel. One proverb coupled them with the vilest profligates as hindering Messiah's coming, and another taught that no wise man would trust a proselyte even to the twenty-fourth generation. The better Rabbis did their best to guard against these evils. Anxious to exclude all unworthy converts, they grouped them, according to their motives, as—(1.) Love-proselytes, where they were drawn by the hope of gaining the beloved one; (2.) Man-for-Woman, or Woman-for-Man proselytes, where the husband followed the wife's religion or conversely; (3.) Esther-proselytes, where conformity was assumed to escape danger, as in the original Purim (Esth. viii. 17); (4.) King's-table-proselytes, who were led by the hope of court-favor and promotion, like the converts under David and Solomon; (5.) Lion-proselytes, where the conversion originated in a superstitious dread of a Divine judgment, as with the Samaritans of 2 K. xvii. 26. None of these were regarded as fit for admission within the covenant. When they met with one with whose motives they were satisfied, he was warned that, in becoming a Jew, he was attaching himself to a persecuted people, and must expect only suffering in this life, his reward in the next. On the part of some there was a disposition to dispense with circumcision, which others regarded as indispensable (Jos. xx. 2, § 5; comp. Acts xi. 2 ff., xv.; PAUL). The centurion of Lk. vii. (probably) and Acts x., possibly the Grecians (HELLENIST) of Jn. xii. 20 and Acts xiii. 42, are instances of men admitted on the former footing. (PAUL.) The phrases "religious proselytes" (Acts xiii. 43), "devout Greeks" (xvii. 4), or "devout persons" (ver. 17), "devout men" (ii. 5, viii. 2), often inaccurately supposed to describe the same class—the Proselytes of the Gate—were probably used generally of all converts, or, if with a specific meaning, applied to the full Proselytes of Righteousness. (See below, V.)—V. The teachers who carried on the Rabbinical succession consoled themselves, as they saw the new order waxing and their own glory waning, by developing the decaying system with an almost microscopic minuteness. The precepts of the Talmud may indicate the practices and opinions of the Jews from the second to the fifth century. They are very untrustworthy as to any earlier time. The points of interest which present themselves for inquiry are: (1.) The Classification of Proselytes. (2.) The ceremonies of their admission. The division which has been in part anticipated, was recognized by the Talmudic Rabbis, but received its full expansion at the hands of Maimonides. The term "Proselytes of the Gate" was derived from the frequently occurring description in the Law, "the stranger that is within thy gates" (Ex. xx. 10, &c.). To them were referred the greater part of the precepts of the Law as to the "stranger." Converts of this class were not bound by circumcision and the other special laws of the Mosaic code. It was enough for them to observe the seven precepts of Noah, i. e. the six supposed to have been given to Adam against (1.) idolatry, (2.) blasphemy, (3.) bloodshed, (4.) uncleanness, (5.) theft, (6.) of obedience, with (7.) the prohibition of "flesh with the blood thereof" given to Noah. The proselyte was not to claim the privileges of an Israelite, might not redeem his first-born, or pay the half-shekel. He was forbidden to study the Law under pain of death. The later Rabbis, when Jerusalem had passed into other hands, held that it was unlawful for him to reside within the holy city. In return they allowed him to offer whole burnt-offerings for the priest to sacrifice, and to contribute money to the Corban of the Temple. They held out to him the hope of a place in the paradise of the world to come. They insisted that the profession of his faith should be made solemnly in the presence of three witnesses. The Jubilee was the proper season for his admission. All this seems so full and precise, that we cannot wonder that it has led many writers to look on it as representing a reality. It remains doubtful, however, whether it was ever more than a paper-scheme of what ought to be, disguising itself as having actually been. All that can be said therefore is, that in the time of the N. T. we have independent evidence (see IV., above) of the existence of converts of two degrees, and that the Talmudic division is the formal systematizing of an earlier fact. The "proselytes" and "devout" persons of the N. T. were, however, probably limited to the circumcised.—In contrast with these were the Proselytes of Righteousness, known also as Proselytes of the Covenant, perfect Israelites. Here also we must receive what we find with the same limitation as before. All seems at first clear and definite enough. The proselyte was first catechised as to his motives. If these were satisfactory, he was first instructed as to the Divine protection of the Jewish people, and then circumcised. Often the proselyte took a new name. All this, however, was not enough. The convert was still a "stranger." His children would be counted as "bastards," i. e. aliens. Baptism was required to complete his admission. When the wound was healed, he was stripped of all his clothes, in the presence of the three witnesses who had acted as his teachers, and who now acted as his sponsors, the "fathers" of the proselyte, and led into the tank or pool. As he stood there, up to his neck in water, they repeated the great commandments of the Law. These he promised and vowed to keep, and then, with an accompanying benediction, he plunged under the water. The baptism was followed, as long as the Temple stood, by the offering or Corban, consisting of two turtle-doves or pigeons (compare Lev. xii. 18), for which was substituted, after the destruction of Jerusalem, a vow to offer it as soon as the Temple should be rebuilt. For women-proselytes, there were only baptism and the Corban, or, in later times, baptism by itself.—It is obvious that this account suggests many questions of grave interest. Was this ritual observed as early as the commencement of the first century? If so, was the BAPTISM of John, or that of the Christian Church, in any way derived from, or connected with, the baptism of proselytes? If not, was the latter in any way borrowed from the former? Prof. Plumptre thus sums up the conclusions which seem fairly to be drawn from the controversial works on this subject:—(1.) There is no *direct* evidence of the practice being in use before the destruction of Jerusalem. (2.) The negative argument drawn from the silence of the O. T., of the Apocrypha, of Philo, and of Josephus, is almost decisive against the belief that there was in their time a baptism of proselytes, with *as much* importance attached to it as we find in the Talmudists. (3.) It remains probable, however, that there was *a* baptism in use at a period considerably earlier than that for which we have direct evidence. The symbol was in itself natural and fit. (4.) The history of the N. T. itself suggests the existence of such a custom (Jn. i. 25, iii. 10, &c.). A sign is seldom chosen, unless it already has a meaning for those to whom it is addressed. The fitness of the sign in this case would be in proportion to the associations already connected with it. (5.) It is, however, not improbable that there may have been a reflex action in this matter, from the Christian upon the Jewish Church. The Rabbis saw the new society, in proportion as the Gentile element in it became predominant, throwing off circumcision, relying on baptism only. There was every thing to lead them to give a fresh prominence to what had been before subordinate. Two facts of some interest remain to be noticed. (*a.*) It formed part of the Rabbinic hopes of the kingdom of the Messiah that then there should be no more proselytes. (*b.*) Partly, perhaps, as connected with this feeling, partly in consequence of the ill-repute into which the word had fallen, there is, throughout the N. T. a sedulous avoidance of it. It is used four times only (see above). NOVICE.

* **Pros'ti-tute.** HARLOT.

Prov'erbs, Book of. I. *Title.* The title of this book in Hebrew is, as usual, taken from the first word, *mishlêy* (= *proverbs of*), or more fully from the first two words, *mishlêy Shĕlômôh* (= *proverbs of Solomon*), and is in this case appropriate to the contents. By this name it is commonly known in the Talmud. The Heb. *mâshâl* (pl. *mĕshâlîm*, pl. construct *mishlêy*, as above), rendered in the A. V. "by-word," "PARABLE," "proverb," expresses all and even more than is conveyed by its English representatives. The primary idea involved in it is that of *likeness, comparison* (so Mr. Wright, original author of this article). Probably all proverbial sayings were at first of the nature of similes, but the term *mâshâl* soon acquired a more extended significance. It was applied to denote such short, pointed sayings as do not involve a comparison directly, but still convey their meaning by the help of a figure (e. g. 1 Sam. x. 12; Ez. xii. 22, 23, xvii. 2, 3). From this stage of its application it passed to that of sententious maxims generally (e. g. Prov. i. 1, x. 1, xxv. 1, xxvi. 7, 9; Eccl. xii. 9; Job xiii. 12), many of which, however, still involve a comparison (Prov. xxv. 3, 11–14, &c., xxvi. 1–3, &c.). Such comparisons are either expressed, or the things compared are placed side by side, and the comparison left for the hearer or reader to supply. Next we find it used of those longer pieces in which a single idea is no longer exhausted in a sentence, but forms the germ of the whole, and is worked out into a didactic poem. Many instances of this kind occur in the first section of the Book of Proverbs: others are found in Job xxvii., xxix. (PARABLE.) But the Book of Proverbs, according to the introductory verses which describe its character, contains, besides several varieties of the *màshàl*, sententious sayings of other kinds, mentioned in i. 6. The first of these is the *hîdâh* or *chîdâh* (apparently = *a knotty, intricate saying*, the solution of which demands experience and skill), rendered in the A. V. "dark saying," "dark speech," "hard question," "RIDDLE," and once (Hab. ii. 6) "proverb." Another was the *mĕlîtsâh* (Prov. i. 6, A. V. "the interpretation," margin "an eloquent speech"), probably = *a dark enigmatical saying*, which might assume the character of sarcasm and irony, though these were not essential to it.—II. *Canonicity of the book and its place in the Canon.* The canonicity of the Book of Proverbs has never been disputed except by the Jews themselves. It appears to have been one of the points urged by the school of Shammai, that the contradictions in the Book of Proverbs rendered it apocryphal. It occurs in all the Jewish lists of canonical books, and is reckoned among what are called the "writings" (*Cethûbim*) or Hagiographa, which form the third great division of the Hebrew Scriptures. (BIBLE, III. 3.) The Proverbs are frequently quoted or alluded to in the N. T., and the canonicity of the book thereby confirmed. (Compare Prov. iii. 11, 12, with Heb. xii. 5, 6; Prov. iii. 34 with Jas. iv. 6; Prov. xx. 20 with Mat. xv. 4 and Mk. vii. 10; Prov. xxvii. 11 with 2 Pet. ii. 22, &c. CANON; INSPIRATION; OLD TESTAMENT.)—III. *Authorship and date.* The superscriptions affixed to several portions of the Book of Proverbs, in i. 1, x. 1, xxv. 1, attribute the authorship of those portions to Solomon the son of David, king of Israel. With the exception of the last two chapters, which are distinctly assigned to other authors, it is probable that the statement of the superscriptions is in the main correct, and that the majority of the proverbs contained in the book were uttered or collected by Solomon. According to Bartolocci, quoted by Carpzov, the Jews ascribe the composition of the Song of Songs to Solomon's youth, the Proverbs to his mature manhood, and the Ecclesiastes to his old age. But in the *Seder Olam Rabba* they are all assigned to the end of his life. There is nothing unreasonable in the supposition that many, or most of the proverbs in the first twenty-nine chapters originated with Solomon. Whether they were left by him in their present form is a distinct question. The book consists of three main divisions, with two appendices. 1. Chs. i.–ix. form a connected *màshàl* (see I. above), in which Wisdom is praised and the youth exhorted to devote themselves to her. This portion is preceded by an introduction and title describing the character and general aim of the book. 2. Chs. x. 1–xxiv., with the title, "the Proverbs of Solomon," consist of three parts:—x. 1–xxii. 16, a collection of single proverbs, and detached sentences out of the region of moral teaching and worldly prudence; xxii. 17–xxiv. 21, a more connected *màshàl*, with an introduction, xxii. 17–22, which contains precepts of righteousness and prudence: xxiv. 23–34, with the inscription, "these also belong to the wise," a collection of unconnected maxims, which serve as an appendix to the preceding. 3. The third division, xxv.–xxix., according to the superscription, is a collection of Solomon's proverbs, consisting of single sentences, which the men of the court of Hezekiah copied out. The first appendix, ch. xxx., "the words of Agur," is a collection of partly proverbial and partly enigmatical sayings; the second, ch. xxxi., is divided into two parts, "the words of King Lemuel" (1–9), and an alphabetical acrostic in praise of a virtuous woman, which occupies the rest of the chapter.—At first sight it is evident that there is a marked difference between the collections of single maxims and the longer didactic pieces, which both come under the general head *màshàl.* The collection of Solomon's proverbs made by the men of Hezekiah (xxv.–xxix.) belongs to the former class of detached sentences, and in this respect corresponds with those in the second main division (x. 1–xxii. 16). The expression in xxv. 1, "these also are the proverbs of Solomon," implies that the collection was made as an appendix to another already in existence, which we may not unreasonably presume to have been that which stands immediately before it in the present arrangement of the book. Upon one point most modern critics are agreed, that the germ of the book in its present shape is the portion x. 1–xxii. 16, to which is prefixed the title, "the Proverbs of Solomon." At what time it was put into the form in which we have it, cannot be exactly determined. Ewald suggests as a probable date about two centuries after Solomon (compare xxv. 1). That all the proverbs in this collection are not Solomon's is extremely probable (so Mr. Wright); that the majority of them are his there seems no reason to doubt, and this fact would account for the general title in which they are all attributed to him. The poetical style, says Ewald, is the simplest and most antique imaginable. Most of the proverbs are examples of antithetic parallelism, the second clause containing the contrast to the first. Each verse consists of two members, with generally (in Hebrew) three or four, but seldom five words in each. (POETRY, HEBREW.) Furthermore, the proverbs in this collection have the peculiarity of being contained in a single verse. In addition to the distinctive form assumed by the proverbs of this earliest collection, may be noticed the occurrence of favorite and peculiar words and phrases—e. g. "fountain of life" (x. 11, xiii. 14, xiv. 27, xvi. 22), "tree of life" (xi. 30, xiii. 12, xv. 4), "snares of death" (xiii. 14, xiv. 27), &c.—With regard to the other collections, opinions differ widely both as to their date and authorship. Ewald places next in order chs. xxv.–xxix., the superscription to which fixes their date about the end of the eighth century B. C. "These are also the proverbs of Solomon, which the men of Hezekiah copied out," or compiled. The memory of these learned men of Hezekiah's court is perpetuated in Jewish tradition. In the Talmud they are called the *sî'âh*, "society" or "academy" of Hezekiah, and it is there said, "Hezekiah and his academy wrote Isaiah, Proverbs, Song of Songs, Ecclesiastes." Many of the proverbs in this collection are repetitions, with slight variations, of some in the previous section. We may infer from this that the compilers of this section made use of the same sources from which the earlier collection was derived. The question now arises, as in the former section: Were all these proverbs Solomon's? Jahn says Yes; Bertholdt, No; for xxv. 2–7 could not have been by Solomon or any king, but by a man who had lived for a long time at a court. In xxvii. 11, it is no monarch who speaks, but an instructor of youth; xxviii. 16 censures the very errors which stained the reign of

Solomon, and the effect of which deprived his son and successor of the ten-tribes; xxvii. 23–27 must have been written by a sage who led a nomad life. The peculiarities of this section distinguish it from the older proverbs in x.–xxii. 16. Some of these may be briefly noted. The use of the interrogation "seest thou?" in xxvi. 12, xxix. 20 (compare xxii. 29), the manner of comparing two things by simply placing them side by side and connecting them with the simple copula "and," as in xxv. 3, 20, xxvi. 3, 7, 9, 21, xxvii. 15, 20. We miss the pointed antithesis by which the first collection was distinguished. The verses are no longer of two equal members. The character of the proverbs is clearly distinct. Their construction is looser and weaker, and there is no longer that sententious brevity which gives weight and point to the proverbs in the preceding section. Ewald assigns this portion of the book to the end of the eighth century B. C. All that we know about the section xxv.–xxix. is that in Hezekiah's time, i. e. in the last quarter of the eighth century B. C., it was supposed to contain what tradition had handed down as the proverbs of Solomon, and that the majority of the proverbs were believed to be his there seems no good reason to doubt.—The date of the sections i.–ix., xxii. 17–xxv. 1, has been variously assigned. That they were added about the same period Ewald infers from the occurrence of favorite words and constructions, and that that period was a late one he concludes from the traces of a degeneracy from the purity of the Hebrew. It is a remarkable fact, and one showing the extreme difficulty of arguing from internal evidence, that the same details lead Ewald and Hitzig to precisely opposite conclusions; the former placing the date of i.–ix. in the first half of the seventh century, while the latter regards it as the oldest portion of the book, and assigns it to the ninth century. Their arguments, it must be confessed, are by no means conclusive, and we must ask for further evidence before pronouncing so positively as they have done upon a point so doubtful and obscure. In one respect they are agreed, namely, with regard to the unity of the section. Ewald finds in these chapters a certain development which shows that they must be regarded as a whole and the work of one author. The poet intended them as a general introduction to the Proverbs of Solomon, to recommend wisdom in general. But, as Bertheau remarks, there appears nowhere throughout this section any reference to what follows, which must have been the case had it been intended for an introduction. The unity of plan is no more than would be found in a collection of admonitions by different authors referring to the same subject, and is not such as to necessitate the conclusion that the whole is the work of one. There is observable throughout the section, when compared with what is called the earlier collection, a complete change in the form of the proverb. The single proverb is seldom met with, while the characteristics of this collection are connected descriptions, continuous elucidations of a truth, and longer speeches and exhortations. The style is more highly poetical, the parallelism is synonymous and not antithetic or synthetic, as in x. 1–xxii. 16; and another distinction is the usage of *Elohim* (= "God") in ii. 5, 17, iii. 4, which does not occur in x. 1–xxii. 16. Amidst this general likeness, however, there is considerable diversity. It is not necessary to lay so much stress as Bertheau appears to do upon the fact that certain paragraphs are distinguished from those with which they are placed, not merely by their contents, but by their external form; nor to argue from this that they are the work of different authors. There is more force in the appeal to the difference in the formation of sentences and the whole manner of the language as indicating diversity of authorship. With regard to the date as well as the authorship of this section it is impossible to pronounce with certainty. In its present form it did not exist till probably some long time after the proverbs which it contains were composed. At whatever time it may have reached its present shape there appears no sufficient reason to conclude that Solomon may not have uttered many or most of the proverbs here collected.—The section xxii. 17–xxiv. contains a collection of proverbs marked by certain peculiarities. (1.) The structure of the verses is not so regular as in the preceding section, x. 1–xxii. 16. (2.) A sentence is seldom completed in one verse, but most frequently in two; three verses are often closely connected (xxiii. 1–3, 6–8, 19–21); sometimes as many as five (xxiv. 30–34). (3.) The form of address, "my son," so frequent in the first nine chapters, occurs also here in xxiii. 19, 26, xxiv. 13; and the appeal to the hearer is often made in the second person. Ewald regards this section as a kind of appendix to the earliest collection of the proverbs of Solomon, added not long after the introduction in the first nine chapters, though not by the same author. He thinks it probable that the compiler of this section added also the collection of proverbs made by the learned men of the court of Hezekiah, to which he wrote the superscription in xxv. 1. This theory of course only affects the date of the section in its present form. When the proverbs were written there is nothing to determine. Bertheau maintains that they in great part proceeded from one poet. Keil asserts positively the single authorship of chs. i.–xxix., and maintains that "the contents in all parts of the collection show one and the same historical background, corresponding only to the relations, ideas, and circumstances, as well as to the progress of the culture and experiences of life, acquired by the political development of the people in the time of Solomon."—The concluding chapters (xxx., xxxi.) are in every way distinct from the rest and from each other. The former, according to the superscription, contains "the words of Agur the son of Jakeh." Whoever he was he appears to have had for his pupils Ithiel and Ucal, whom he addresses in xxx. 1–6, which is followed by single proverbs of Agur's. Ch. xxxi. 1–9 contains "the words of King Lemuel, the prophecy that his mother taught him." The last section of all (xxxi. 10–31 is an alphabetical acrostic in praise of a virtuous woman. Its artificial form stamps it as the production of a late period of Hebrew literature, perhaps about the seventh century B. C. The coloring and language point to a different author from the previous section, xxx. 1–xxxi. 9.—Mr. Wright concludes from a consideration of the whole question of the manner in which the Book of Proverbs arrived at its present shape, that the nucleus of the whole was the collection of Solomon's proverbs in x. 1–xxii. 16; that to this was added the further collection made by the learned men of the court of Hezekiah (xxv.–xxix.); that these two were put together and united with xxii. 17–xxiv., and to this as a whole the introduction (i.–ix.) was affixed, but that whether it was compiled by the same writer who added xxii. 16–xxiv. cannot be determined; and that it is impossible to assert that this same compiler may not have added the concluding chapters of the book to his previous collection. With regard to the date at which the several portions of the book were collected and put in their present shape, the conclusions of various critics are uncertain and contradictory.—To the views of Mr. Wright and others as given above, it may be added that the Rabbins and the earlier school of commentators attribute the whole book to Solomon, even chapters xxx., xxxi. being assigned to him by Rashi and his school. Keil, Hahn, &c., maintain the ancient view (see above). Delitzsch regards the first portion (i.–xxiv. 22) as put forth in Jehoshaphat's time, the introduction (i.–ix.) and appendix (xxii. 16–xxiv. 22) being written by the compiler, "a highly-gifted didactic poet, and an instrument of the Spirit of revelation;" the second portion (xxiv. 23–xxxi.) as published in Hezekiah's time, the introductory (xxiv. 23–34) and closing (xxx., xxxi.) portions being set on each side of the collection of Solomon's proverbs as a kind of foil (Rev. E. Venables, in Kitto). Rev. H. Constable (in Fairbairn) ascribes chs. i.–xxiv. to the time and hand of Solomon; and regards xxv.–xxix., according to xxv. 1, as also Solomon's own sayings copied out and collected in Hezekiah's reign by that king's officers, but previously committed to writing; xxx. as the work of Agur, probably "the man of Massa" (so Bunsen; A. V. "the prophecy"), and brother of Lemuel (so Hitzig); and xxxi. as written by the mother of "Lemuel king of Massa."

* **Prov'en-der** = food for cattle (Gen. xxiv. 25, &c.). Barn; Corn; Grass; Hay; Herd; Ox, &c.

* **Prov'i-dence** = foresight, forethought (Acts xxiv. 2). God.

Prov'ince (fr. L.; Heb. and Chal. *mĕdînâh*; Gr. *eparchia*). (1.) In the O. T. this word appears in connection with the wars between Ahab and Ben-hadad (1 K. xx. 14, 15, 19). The victory of the former is gained chiefly "by the young men ('armor-bearers,' Keil) of the princes of the province," i. e., probably, of the chiefs of tribes in the Gilead country (so Prof. Plumptre; Prof. Stuart [*on Eccl.* ii. 8] and Fürst consider the word as used of divisions of a kingdom for the collection of revenue, like the commissariat districts of Solomon in 1 K. iv. 7 ff.; compare the use of the same word in Eccl. ii. 8, v. 8 [Heb. 7]). (2.) More commonly the word is used of the divisions of the Chaldean (Dan. ii. 49, iii. 1, 30) and the Persian kingdoms (Ezr. ii. 1; Neh. vii. 6; Esth. i. 1, 22, ii. 3, &c.). Each of the Persian provinces, which were the smaller sections of a satrapy, had its own governor, who communicated more or less regularly with the central authority for instructions (Ezr. iv., v.). Each province had its own system of finance, subject to the king's direction (Hdt. iii. 89). The total number of the provinces is given at 127 (Esth. i. 1, viii. 9), the satrapies being twenty. (Compel 5; Epistle; Governor 7; Persians; Taxes.) (3.) In the N. T. we are brought into contact with the administration of the provinces of the Roman Empire. Judea was a sub-province in Syria. (Achaia; Asia; Cilicia; Cyprus; Deputy; Governor 13; Procurator; Publican.) The right of any Roman citizen to appeal from a provincial governor to the emperor meets us as asserted by St. Paul (Acts xxv. 11). In the "council" of Acts xxv. 12 we recognize the assessors appointed to take part in the judicial functions of the governor.

* **Pro-vis'ion** [-vizh'un] = a supply of food, except in the phrase "to make provision" (1 K. iv. 7; 1 Chr. xxix. 19; Rom. xiii. 14), i. e. to prepare and lay up, or make ready for use, a supply of materials, food, or whatever else is needed or desired.

* **Pru'ning-Hook.** Knife.

* **Psalm** [sahm] (Heb. usually *mizmôr*; Gr. *psalmos*) = *a song* in praise of God (1 Cor. xiv. 26; Eph. v. 19; Col. iii. 16), especially one of those contained in the Book of Psalms (Lk. xx. 42, &c.). In Lk. xxiv. 44 "the Psalms" are named as the beginning of the *Hagiographa* (Bible, III. 3) and as the portion of this containing the most direct Messianic elements (Van Oosterzee *in Lange's Comm.*, l. c.). Hymn; Music; Poetry, Hebrew; Psalms, Book of.

Psalms [sahmz] (see above and below), **Book of.** (Abridged from Mr. Thrupp's original article.) 1. *The Collection as a Whole.* It does not appear how the Psalms were, as a whole, anciently designated. Their present Hebrew appellation is *Tĕhillîm* = *Praises.* But in the actual superscriptions of the psalms the word *Tĕhillâh* is applied only to Ps. cxlv., which is indeed emphatically a praise-hymn. (Poetry, Hebrew, I.; Psalm.) The LXX. entitled them *Psalmoi* or "Psalms." The Christian Church obviously received the Psalter or Book of Psalms from the Jews not only as a constituent portion of the Holy Scripture (Bible; Canon; Inspiration; Old Testament), but also as the liturgical hymn-book which the Jewish Church had regularly used in the Temple. The number of separate psalms contained in it is, by the concordant testimony of all ancient authorities, one hundred and fifty; the avowedly "supernumerary" psalm which appears at the end of the Greek and Syriac Psalters being manifestly apocryphal. In the details, however, of the numbering, both the Greek and Syriac Psalters differ from the Hebrew. The LXX. (and so the Vulgate) joined together Psalms ix., x., and cxiv., cxv., and then divided Psalm cxvi. and Psalm cxlvii.; the Syriac joined Psalms cxiv., cxv., and divided Psalm cxlvii. Of the three divergent systems of numbering, the Hebrew (as followed in our A. V.) is, even on internal grounds, to be preferred. The verse-numbering of the A. V. frequently differs from the Hebrew in consequence of the Jewish practice of reckoning the superscription as the first verse.—2. *Component Parts of the Collection.* Ancient tradition and internal evidence concur in parting the Psalter into five great divisions or books. The ancient Jewish tradition is preserved to us by the abundant testimonies of the Christian Fathers. The doxologies at the end of Psalms xli., lxxii., lxxxix., cvi., mark the ends of the first four of the five books. It suggests itself at once that these books must have been originally formed at different periods. This is by various further considerations rendered all but certain, while the few difficulties which stand in the way of admitting it vanish when closely examined. Thus, there is a remarkable difference between the several books in their use of the divine names Jehovah and *Elohim*, to designate Almighty God. In Book I. (i.–xli.), the former name is found 272 times, while *Elohim* occurs but 15 times. (We here take no account of the superscriptions or doxology, nor yet of the occurrences of *Elohim* when inflected with a possessive suffix.) In Book II. (xlii.–lxxii.), *Elohim* is found more than five times as often as Jehovah. In Book III. (lxxiii.–lxxxix.), the preponderance of *Elohim* in the earlier is balanced by that of Jehovah in the later psalms of the book. In Book IV. (xc.–cvi.), the name Jehovah is exclusively employed; and so also, virtually, in Book V. (cvii.–cl.), *Elohim* being there found only in two passages incorporated from earlier psalms. Those who maintain, therefore, that the psalms were all collected and arranged at once, contend that the collector distributed the psalms according to the divine names which they severally exhibited. We find the several groups of psalms which form the respective five books distinguished from each other, in great measure, by their superscriptions. Book I. is exclusively Davidic, thirty-seven of the forty-one psalms having his name prefixed, two others (i., ii.) being prefatory, and the other two (x., xxxiii.) closely connected with those before them. Book II. falls, by the superscriptions of its psalms, into two distinct subdivisions, a Levitic (xlii.–l.) and a Davidic (li.–lxxi.), supplemented by lxxii. the Psalm of Solomon. In Book III., the psalms are all ascribed, explicitly or virtually, to the various Levite singers, except only Psalm lxxxvi., which bears the name of David. In Books IV., V., we have, in all, seventeen psalms marked with David's name. In reasoning from the superscriptions, we have to meet the preliminary inquiry, Are the superscriptions authentic? For the affirmative it is contended that they form an integral, and till modern times almost undisputed portion of the Hebrew text of Scripture; that they are in analogy with other biblical superscriptions or subscriptions, Davidic or otherwise (comp. 2 Sam. i. 18, probably based on an old superscription; xxiii. 1; Samuel, Books of; Is. xxxviii. 9; Hab. iii. 1, 19); and that their diversified, unsystematic, and often obscure and enigmatical character is inconsistent with the theory of their having originated at a later period. On the other hand is urged their analogy with the untrustworthy subscriptions of the N. T. epistles; also the fact that many arbitrary superscriptions are added in the Greek version of the Psalter. Mr. Thrupp believes (with Tholuck, Hengstenberg, Delitzsch, Oehler, Keil, J. A. Alexander, &c.) that they are, when rightly interpreted, fully trustworthy, and that every objection to the correctness of any one of them can be fairly met. Let us now trace the bearing of the superscriptions upon the date and method of compilation of the several books. Book I. is, by the superscriptions, entirely Davidic; nor do we find in it a trace of any but David's authorship. We may well believe that the compilation of the book was also David's work. Book II. appears by the date of its latest psalm (xlvi.) to have been compiled in the reign of Hezekiah. It would naturally comprise, 1st, several or most of the Levitical psalms anterior to that date; and 2dly, the remainder of the psalms of David previously uncompiled. To these latter, the collector, after properly appending the single psalm of Solomon, has affixed the notice that "the prayers of David the son of Jesse are ended" (Ps. lxxii. 20); evidently implying, at least apparently, that no more compositions of the royal psalmist remained. How, then, do we find, in the later Books III., IV., V., further psalms yet marked with David's name? The name "David" is used to denote, in other parts of Scripture, after the original David's death, the then head of the Davidic family; and so, in prophecy, the Messiah of the seed of David, who was to sit on David's throne (1 K. xii. 16; Hos. iii. 5; Is. lv. 3; Jer. xxx. 9; Ez. xxxiv. 23, 24). Thus, then, we may explain the meaning of the later Davidic superscriptions in the Psalter (and so of "Asaph," "Heman," "Ethan"). The psalms to which they belong were written by Hezekiah, by Josiah, by Zerubbabel, or others of David's posterity. This explanation removes all serious difficulty respecting the history of the later Books of the Psalter. Book III., the interest of which centres in the times of Hezekiah, stretches out, by its last two psalms, to the reign of Manasseh: it was probably compiled in the reign of Josiah. Book IV. contains the remainder of the psalms up to the date of the Captivity; Book V. the Psalms of the Return. There is nothing to distinguish these two books from each other in respect of outward decoration or arrangement, and they may have been compiled together in the days of Nehemiah. Many critics have assigned various psalms to the age of the Maccabees. The three named by De Wette as bearing, apparently, a Maccabean impress, are Psalms xliv., lx., lxxiv.; and in fact these, together with Ps. lxxix., are perhaps all that would, when taken alone, seriously suggest the hypothesis of a Maccabean date. But even in the case of these, the internal evidence, when more narrowly examined (superscription and verses 7, 8, of Ps. lx.; no mention of the Captivity in xliv.; lxxiv. 9 unnatural 200 years after prophecy ceased; lxxix. 6, "kingdoms;" comp. 1 Mc. vii. 6, 7), proves to be in favor of an earlier date.[1]—3. *Connection of the Psalms with the Israelitish History.* The psalms grew, essentially and gradually, out of the personal and national career of David and of Israel. That of Moses (Ps. xc.), which, though it contributed little to the production of the rest, is yet, in point of actual date, the earliest, faithfully reflects the long, weary wanderings, the multiplied provocations, and the consequent punishments of the wilderness. With David, however, Israelitish psalmody virtually commences. Previous mastery over his harp had probably already prepared the way for his future strains, when the anointing oil of Samuel descended upon him, and he began to drink in special measure, from that day forward, of the Spirit of the Lord. Then victorious at home over the mysterious melancholy of Saul and in the field over the vaunting champion of the Philistine hosts, he sang how from even babes and sucklings God had ordained strength because of His enemies (Ps. viii.). His next psalms (lviii., lix.) are of a different character; his persecutions at the hands of Saul had commenced. Other psalms also (lvi., xxxiv., lvii., lii., xxxi., liv., xxxv., xxxvi., liii. [except verse 6, comp. xiv.], xxii., xxiii., xxxviii.–xl.), may be referred to the period before David ascended the throne. When David's reign has begun, it is still with the most exciting incidents of his history, private or public, that his psalms are mainly associated. There are none to which the period of his reign at Hebron can lay exclusive claim. But after the conquest of Jerusalem his psalmody opened afresh with the solemn removal of the ark to Mount Zion; and in xxiv.–xxix., which belong together, we have the earliest definite instance of David's systematic composition or arrangement of psalms for public use. Psalm xxx. is of the same date, composed for the dedication of David's new palace. Other psalms (lx., lxi., xx., xxi.) show David's feelings in the midst of his foreign wars. Ps. li. is connected with the dark episode which made David tremble not only for himself, but also for the city on which he had labored. To the period of David's flight from Absalom we may refer iii.–vii., lv., lxii., lxiii. Even of those psalms which cannot be referred to any definite occasion, several reflect the general historical circumstances of the times. Thus Ps. ix. is a thanksgiving for the deliverance of the land of Israel from its former heathen oppressors. Ps. x. is a prayer for the deliverance of the Church from the high-handed oppression exercised from within. The succeeding psalms dwell on the same theme, the virtual internal heathenism by which the Church of God was weighed down. So that there remain very few, e. g. xv.–xvii., xix., xxxii. (with its choral appendage xxxiii.), xxxvii., of which some historical account may not be given. A season of repose near the close of his reign induced David to compose his grand personal thanksgiving for the deliverances of his whole life, Ps. xviii.; the date of which is approximately determined by its place in the history (2 Sam. xxii.). Probably at this period he finally arranged for the sanctuary-service that collection of his psalms which now constitutes the First Book of the Psalter, designedly excluding from it all (li.–lxiv.) unfitted for immediate public use, and prefixing by way of preface Psalms i. and ii., the concluding psalm (xli.) seeming to be a sort of ideal summary of the whole. The course of David's reign was not, however, as yet complete. The solemn assembly convened by him for the dedication of the materials of the future Temple (1 Chr. xxviii., xxix.) would naturally call forth a renewal of his best efforts to glorify the God of Israel in psalms; and to this occasion we doubtless owe the great festal psalms lxv.–lxvii., lxviii., containing a large review of the past history, present position, and prospective glories of God's chosen people. The supplications of Ps. lxix. suit best with the renewed distress occasioned by the sedition of Adonijah. Ps. lxxi., to which Ps. lxx., a fragment of a former psalm, is introductory, forms David's parting strain. Yet that the psalmody of Israel may not seem finally to terminate with him, the glories of the future are forthwith anticipated by his son in Ps. lxxii.—For a time the single psalm of Solomon remained the only addition to those of David. If, however, religious psalmody were to revive, somewhat might be not unreasonably anticipated from the great assembly of King Asa (2 Chr. xv.); and Ps. l. may well be assigned to a descendant of "Asaph" (comp. § 2 above) on that occasion. Of another revival of psalmody under Jehoshaphat (2 Chr. xx.) Psalms xlvii., xlviii., were the fruits. Ps. xlv. connects itself most readily with the splendors of Jehoshaphat's reign. After psalmody had thus definitely revived, there would be no reason why it should not thenceforward manifest itself in seasons of anxiety, as well as of festivity and thanksgiving. Hence Ps. xlix. Psalms xlii.–xliv., lxxiv., are best assigned to the reign of Ahaz. The reign of Hezekiah is naturally rich in psalmody. Psalms xlvi., lxxiii., lxxv., lxxvi., connect themselves with the resistance to the supremacy of the Assyrians and the Divine destruction of their host. We are now brought to a series of psalms of peculiar interest (lxxvii.–lxxxix.), springing out of the political and religious history of the separated ten tribes. In date of actual composition they commence before the times of Hezekiah. The earliest is probably Ps. lxxx., a supplication for the Israelitish people at the time of the Syrian oppression. Ps. lxxxi. is an earnest appeal to them; lxxxii. a stern reproof of the oppression prevalent in Israel (Am. iv.); lxxxiii. a prayer for deliverance from the confederacy of enemies (Joel iii.; Am. i.); lxxviii., probably at the opening of Hezekiah's reign, reproves the disobedience of the Israelites by the parable of the nation's earlier rebellions, sets forth the Temple at Jerusalem as the appointed centre of religious worship and the heir of David's house as the sovereign of the Lord's choice; lxxxiv. represents the thanks and prayers of the northern pilgrims coming up, for the first time in 250 years, to celebrate the passover in Jerusalem; lxxxv. may well be the thanksgiving for the happy restoration of religion then; lxxvii. the lamentation of the Jewish Church for the Captivity of the ten tribes soon afterward; in lxxxvi. the king himself ("David," see § 2, above) and in lxxxvii. the Levites anticipated the future welcome of all the Gentiles into the Church of God; lxxix. may be a picture of the evil days that followed through Manasseh's transgressions; and in lxxxviii., lxxxix. we have the pleadings of the nation with God in Manasseh's captivity. All these psalms (except lxxxvi.) are referred by their superscriptions to the Levite singers ("Asaph," see above: "sons of Korah"), and thus bear witness to the efforts of the Levites to reconcile the two branches of the chosen nation.—The captivity of Manasseh himself proved to be but temporary; but the sentence which his sins had provoked upon Judah and Jerusalem still remained to be executed, and precluded the hope that God's salvation could be revealed till after such an outpouring of His judgments as the nation never yet had known. Labor and sorrow must be the lot of the present generation; through these mercy might occasionally gleam, but the glory which was eventually to be manifested must be for posterity alone. The psalms of Book IV. bear generally the impress of this feeling. Psalms ci., ciii. ("of David," see above) readily refer themselves to Josiah as their author.—We pass to Book V. Ps. cvii. is the opening psalm of the Return, sung probably at the first Feast of Tabernacles (Ezr. iii.). The ensuing Davidic psalms (cviii.–cx.) may well be ascribed to Zerubbabel. Ps. cxviii., with which cxiv.–cxvii. (and in the estimation of some cxiii. and even cxi., cxii.) stand connected, was sung at the laying of the foundation of the second Temple. We here pass over the questions connected with Ps. cxix.; but a directly historical character belongs to cxx.–cxxxiv., styled in our A. V. "Songs of Degrees." (DEGREES, SONGS OF.) Internal evidence refers these to the period when the Jews under Nehemiah were, in the very face of the enemy, repairing the walls of Jerusalem, and the title may signify "Songs of goings up upon the walls," the psalms being, from their brevity, well adapted to be sung by the workmen and guards while engaged in their respective duties. Theodoret thinks the "Solomon" of Ps. cxxvii. = Zerubbabel; more probably = Nehemiah (compare "David" of cxxii., cxxiv., cxxxi., cxxxiii., and see above). Psalms cxxxv., cxxxvi. connect themselves with the fast in Neh. ix. Of somewhat earlier date, it may be, are Ps. cxxxvii. and the ensuing Davidic psalms. Of these, cxxxix. is a psalm of the new birth of Israel, from the womb of the Babylonish captivity, to a life of righteousness; cxl.–cxliii. may be a picture of the trials to which the unrestored exiles were still exposed in the realms of the Gentiles. Henceforward, as we approach the close of the Psalter, its strains rise in cheerfulness; and it fittingly terminates with Psalms cxlvii.–cl., which were probably sung on the occasion of the thanksgiving procession of Neh. xii., after the rebuilding of the walls of Jerusalem had been completed. (AIJELETH SHAHAR; ALAMOTH; AL-TASCHITH; GITTITH; HIGGAION; JEDUTHUN; JONATH-ELEM-RECHOKIM; MAHALATH; MAHALATH LEANNOTH; MASCHIL; MICHTAM; MUSIC; MUSICAL INSTRUMENTS; MUTH-LABBEN; NEGINAH; NEGINOTH;

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[1] The best arrangement for the ordinary student of the Psalter is the arrangement of the book itself. Uniform tradition and analogy agree in representing it as highly probable that this arrangement was the work of Ezra, the inspired collector and editor of the Canon (Prof. J. A. Alexander, Preface to *The Psalms translated and explained*).

Nehiloth; Selah; Sheminith; Shiggaion; Shoshannim; Shoshannim-eduth; Shushan-eduth.)—4. *Moral Characteristics of the Psalms.* Foremost among these meets us, undoubtedly, the universal recourse to communion with God (Ps. lxxvii. 1, &c.). Connected with this is the faith by which the psalmist everywhere lives in God rather than in himself (lxxvii.). It is of the essence of such faith that his view of the perfections of God should be true and vivid. The Psalter describes God as He is: it glows with testimonies to His power and providence, His love and faithfulness, His holiness and righteousness; it correspondingly testifies against every form of idol which men would substitute in the living God's place. The Psalms not only set forth the perfections of God: they proclaim also the duty of worshipping Him by the acknowledgment and adoration of His perfections. They encourage all outward rites and means of worship. Among these they recognize the ordinance of sacrifice as an expression of the worshipper's consecration of himself to God's service (iv., v., xxvii., li.). But not the less do they repudiate the outward rite when separated from that which it was designed to express (xl., li., lxix.). Similar depth is observable in the view taken by the psalmists of human sin. In regard to the Law, the psalmist, while warmly acknowledging its excellence, feels yet that it cannot so effectually guide his own unassisted exertions as to preserve him from error (xix., li., cxix.). The Psalms bear repeated testimony to the duty of instructing others in the ways of holiness (xxxii., xxxiv., li.). They indirectly enforce the duty of love, even to our enemies (vii. 4, xxxv. 13, cix. 4). On the other hand, they imprecate, in the strongest terms, the judgments of God on transgressors.[2] This brings us to notice, lastly, the faith of the psalmists in a righteous recompense to all men according to their deeds (xxxvii., &c.).—5. *Prophetical Character of the Psalms.* The moral struggle between godliness and ungodliness, so vividly depicted in the Psalms, culminates, in Holy Scripture, in the life of the Incarnate Son of God upon earth. The Psalms themselves definitely anticipated this culmination. At least three psalms may be termed directly and exclusively Messianic (ii., xlv., cx., perhaps lxxii.). It would be strange if these few psalms stood, in their prophetical significance, absolutely alone among the rest: the more so, as Ps. ii. forms part of the preface to the First Book of the Psalter, and would, as such, be entirely out of place, did not its general theme virtually extend itself over those which follow, in which the interest generally centres in the figure of the suppliant or worshipper himself. And hence the impossibility of viewing the psalms generally, notwithstanding the historical drapery in which they are outwardly clothed, as simply the past devotions of the historical David or the historical Israel. All the psalms of a personal rather than of a national character are marked in the superscriptions with the name of David, as proceeding either from David himself or from one of his descendants. It results from this, that while the Davidic psalms are partly personal, partly national, the Levitic psalms are uniformly national. It thus follows that only those psalmists who were types of Christ by external office and lineage as well as by inward piety were charged by the Holy Spirit to set forth beforehand, in Christ's own name and person, the sufferings that awaited Him and the glory that should follow. The national hymns of Israel are indeed also prospective; but in general they anticipate rather the struggles and the triumphs of the Christian Church than those of Christ Himself. (Messiah; Old Testament, B; Prophet.) Passages from the Psalms are quoted or embodied in the N. T. more than seventy times. Old Testament, C.

* **Psal'ter** [sawl-] (fr. Gr.) = the Book of Psalms.

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[2] We may condemn the Imprecatory Psalms, because—(*a.*) We overlook the benevolent temper which characterized the writers of the O. T., and was eminently conspicuous in David, the author of the sternest songs (Lev. xix. 17, 18; Deut. xxii. 6, 7; 1 Sam. xxiv. 2 ff.; 2 Sam. i. 19–27, xvi. 10 ff.; Prov. xxiv. 17, 18, 29, &c.). (*b.*) We fail to recognize the sentiments of justice breathed forth by the N. T. writers, and particularly by Christ Himself (Mat. xi. 20 ff., xxiii. 13 ff.; Mk. iii. 5; Acts viii. 20; 1 Cor. xvi. 22; Gal. i. 8, 9, v. 12; 2 Tim. iv. 14; Heb. x. 26–31, xii. 25, 29; Rev. vi. 10, &c.). (*c.*) We are inclined to overlook the peculiar genius of their authors—to interpret an ancient and an Oriental poet as we would interpret a modern and Occidental essayist (compare Is. lxii. 5, &c.). (*d.*) We regard *them* as *teaching* some proposition which *we infer* from them, and to exalt the incidental fact which we think to be involved in them above the grand aim which they obviously propose for themselves. Thus the psalmist's *entreaties* in Ps. xxviii. 4 may have reference only to the temporal discomfiture of men who were nuisances to society, though his *words* may seem to fly beyond this mark. (*e.*) We overlook their inspiration. When it is *revealed* to men that a particular sinner has been abandoned by Jehovah, they have a right to adopt such a mode of speech with regard to the reprobated one, as we have no right to *originate* in reference to a sinner whom we may simply *conjecture* to have been thus abandoned. We may not devise for ourselves a peculiarity of style, which may yet be fitly prescribed by heavenly wisdom for other penmen. (*f.*) We imagine all of them must be explained on one and the same principle. Different songs and *different parts of the same song* may be justifiable on different grounds; and a statement proving some one verse of a Psalm to be correct may be inapplicable to some other. Thus some threatenings may have been uttered with a tacit condition, "if he turn not" (compare Ps. vii. 9, 11, 12); the imprecations on the Jews must be explained differently from those on the Gentiles, for whom the general atonement had not been distinctly made known, &c. —The Imprecatory Psalms illustrate—(1.) The fact that there are times when a man, as a single individual, and for his own personal advantage, should not resist his enemies, and still may resist them as he is identified with the public and in union with God (lix. 2, 4, 13, 15, lxxxiii. 2–5, 12–18, cxxxix. 21, 22, &c.). (2.) The principle that private individuals, *as such*, ought not to satisfy their retributive sentiments by inflicting evil on transgressors; but ought to invoke the administrator of law to do what the general good requires, in satisfying this sentiment (v. 10, lxxvi. 8, 9; compare Rom. xiii. 1 ff., &c.). (3.) The duty of acquiescing in the evils inflicted upon a fellow-being, when these are the *minor* evils, preventing the occurrence of the *larger* (Ps. cix. 4 ff.). (4.) The principle that while we may grieve over an event, viewed in one aspect, that of involving certain calamities, we may rejoice in the same event, viewed in a different aspect, that of involving transcendent blessings. The success of the upright is the defeat of the wicked (Ex. xv. 1; Ps. vii. 15, 16, xxxv. 8, lii. 6, lviii. 11, cxxxvii. 7–9; compare Mat. xxv. 31–41; Rev. xviii. 20–24, &c.). (5.) The principle that we may pray for a complex event when the blessings involved in it are vividly seen to be far greater than the evils incidental to it; when the evils are vividly seen to be such as cannot be avoided, even if we do entreat God to avert them; and when the blessings are vividly seen to be such as may be gained, in fuller measure, if we pray for them than if we refuse to pray. We do not pray for the *evils* unavoidably incident to the blessings, but for the *blessings* only, and for them as clearly overbalancing the unavoidable evils (Ps. xxxv. 5–10, cxliii. 12, &c.). (6.) The principle that in particular emergencies we may give an unqualified statement of one truth, provided that in other emergencies we give an unqualified statement of the antithetic truth. The Imprecatory Psalms are shining delineations of the justice that punishes the heathen, but do not sketch, with equal brilliancy, the grace that offers an atonement to Gentiles as well as Jews. Yet they have their proper place in the Bible and in God's system as truly as the calm sentiments of the Redeemer. Justice as well as mercy is involved in a complete love. (Abridged from Prof. E. A. Park's article in *B. S.* xix. 165 ff.)

(See above.)—*Psalter of Solomon;* see Solomon, VII.

Psal'ter-y (fr. Gr., see below). The psaltery was a stringed instrument of music to accompany the voice. The Heb. *nêbel*, or *nebel*, is uniformly so rendered in the A. V., except in Is. v. 12, xiv. 11, xxii. 24 margin, and Am. v. 23, vi. 5, where it is translated *viol.* The ancient viol was a six-stringed guitar. In the Prayer Book version of the Psalms, the Hebrew word is rendered "lute." This instrument resembled the guitar, but was superior in tone, being larger, and having a convex back, somewhat like the vertical section of a gourd, or more nearly resembling that of a pear. These three instruments, the psaltery or sautry, the viol, and the lute, are frequently associated in the old English poets, and were clearly instruments resembling each other, though still different. The Gr. *psaltêrion*, from which our word is derived, denotes a stringed instrument played with the fingers instead of a plectrum or quill. The LXX. renders the Heb. *nêbel* or *nebel* by the Gr. *psaltêrion* in Neh. xii. 27, &c.; *organon* (= instrument; Organ) in Am. v. 23, vi. 5; and *nabla* in 1 Sam. x. 5, &c. Josephus appears to have regarded the Gr. *nabla* = Heb. *nebel.* He tells us that the difference between the *kinura* (Heb. *cinnôr*, A. V. "harp") and the *nabla* was, that the former had ten strings and was played with the plectrum, the latter had twelve notes and was played with the hand. We have strong presumptive evidence that *nabla* = *nebel;* and that the *nabla* = *psaltêrion* appears from the Glossary of Philoxenus. Of the psaltery among the Greeks one kind had only two or three strings, the other as many as twenty, but sometimes only five. Both Isidorus and Cassiodorus describe the psaltery as triangular in shape, like the Greek delta (Δ), with the sounding-board above the strings, which were struck downward. The *nebel* or Hebrew "psaltery" was probably of various kinds, as Kimchi says in his note on Is. xxii. 24, differing from each other both with regard to the position of the pegs and the number of the strings. The *nebel 'âsôr* (A. V. "psaltery *and* an instrument of ten strings," Ps. xxxiii. 2, xcii. 3 [Heb. 4], cxliv. 9) appears to have been an instrument of the psaltery kind which had ten strings, and was of a trapezium shape, according to some accounts. (Musical Instruments, 3.) The "psaltery" is associated with religious services (1 Sam. x. 5; 2 Sam. vi. 5; 1 Chr. xiii. 8, xv. 16, 20, 28; 2 Chr. v. 12, xx. 28, xxix. 25; Neh. xii. 27; Ps. xxxiii. 2, lxxi. 22, &c.), but it had its part also in private festivities, and was associated with banquets and luxurious indulgence (Is. v. 12, xiv. 11, xxii. 24; Am. vi. 5). The psalteries of David were made of cypress (2 Sam. vi. 5), those of Solomon of algum or almug trees (1 K. x. 12; 2 Chr. ix. 11). Among the instruments of the band which played before Nebuchadnezzar's golden image on the plains of Dura, we again meet with the "psaltery" (Dan. iii. 5, 10, 15), Chal. *pĕsantêrîn*, apparently merely a modification of the Gr. *psaltêrion.*

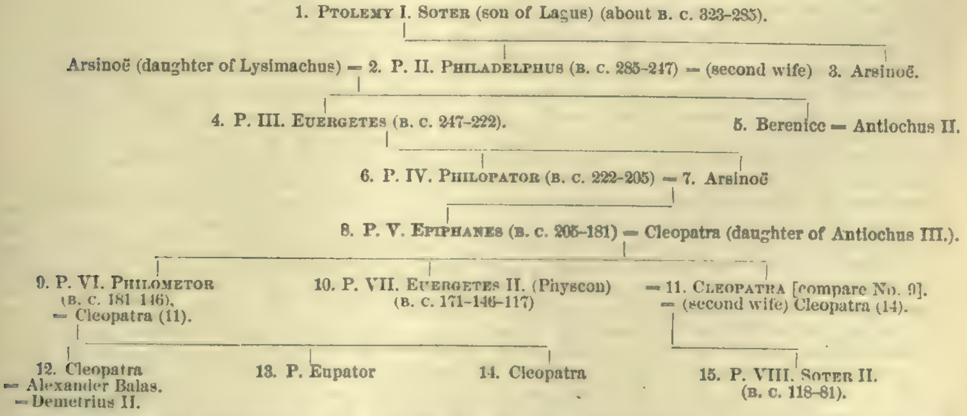
* **Ptol-e-mæ'us** [tol-e-me'us] (L.). Ptolemee and Ptolemeus; Ptolemy.

* **Ptol-e-ma'is** [tol-] (Gr., named fr. Ptolemy) = Accho.

Ptol'e-mee, and **Ptol-e-me'us** [tol-] (L. *Ptolemæus* = Ptolemy). **1.** "The son of Dorymenes" (1 Mc. iii. 38; 2 Mc. iv. 45); a courtier who possessed great influence with Antiochus Epiphanes. He was induced by a bribe to support the cause of Menelaus (iv. 45–50), and was afterward active in forcing the Jews to apostatize (vi. 8). He took part in the great expedition which Lysias organized against Judas (1 Mc. iii. 38).—**2.** Son of Agesarchus, a Megalopolitan; surnamed Macron, governor of Cyprus during the minority of Ptolemy Philometor. He afterward deserted the Egyptian service to join Antiochus Epiphanes. He stood high in the favor of Antiochus, and received from him the government of Phenicia and Celosyria (2 Mc. viii. 8, x. 11, 12). On the accession of Antiochus Eupator, his conciliatory policy toward the Jews brought him into suspicion at court. He was deprived of his government, and in consequence of this disgrace poisoned himself about B. C. 164 (x. 13).—**3.** Son of Abubus; a man of great wealth, who married the daughter of Simon the Maccabee (Maccabees), and being invested with the government of the district of Jericho, formed the design of usurping the sovereignty of Judea. With this view he treacherously murdered Simon and two of his sons (1 Mc. xvi. 11–16); but John Hyrcanus received timely intimation of his design, and escaped. Hyrcanus afterward besieged him in his stronghold of Docus, but in consequence of the occurrence of the Sabbatical year, he was enabled to make his escape to Zeno Cotylas, prince of Philadelphia.—**4.** A citizen of Jerusalem, father of Lysimachus 1, the Greek translator of Esther (Esth. xi. 1).—**5.** Ptolemy VI. Philometor (l. c. [so Mr. Westcott]; 1 Mc. i. 18, x. 51 ff., xi. 1 ff.; 2 Mc. i. 10, iv. 21).—**6.** Son of Dositheus (Esth. xi. 1). Ptolemy.

Ptol'e-my [tol-] (L. *Ptolemæus*, fr. Gr. *Ptolemaios* = *warlike*), the dynastic name of the Greek kings of Egypt, the successors of Alexander the Great; in A. V. "Ptolemee" and "Ptolemeus" (see Alexandria; Dispersion, Jews of the; Hellenist; Philosophy).—**1. Ptol'e-my I. So'ter** (Gr. *Saviour*), known as the son of Lagus, a Macedonian of low rank, was generally supposed to have been an illegitimate son of Philip 1. He distinguished himself greatly during the campaigns of Alexander; at whose death, foreseeing the necessary subdivision of the empire, he secured for himself the government of Egypt, where he proceeded at once to lay the foundations of a kingdom (B. C. 323). He abdicated in favor of his youngest son Ptolemy II. Philadelphus, two years before his death, which took place in B. C. 283. Ptolemy Soter is described very briefly in Dan. xi. 5 ("the king of the south") as one of those who should receive part of the empire of Alexander when it was "divided toward the four winds of heaven." In one of his expeditions into Syria, probably B. C. 320, Ptolemy treacherously occupied Jerusalem on the Sabbath. He carried many Jews and Samaritans captive to Alexandria, but gave them full citizenship there. Afterward many Jews voluntarily emigrated to Egypt.—**2. Ptol'e-my II. Phil-a-del'phus** (L. fr. Gr. = *fond of his brother*), youngest son of Ptolemy I., was made king two years before his death, to confirm the irregular succession. The conflict between Egypt and Syria was renewed during his reign in consequence of the intrigue of his half-brother Magas. "*But in the end of years they* [the kings of Syria and Egypt] *joined themselves together* [in friendship]. *For the king's daughter of the south* [Berenice, the daughter of Ptolemy Philadelphus] *came* [as bride] *to the king of the north* [Antiochus II.], *to make an agreement*" (so Mr. Westcott, using for history the language of Dan. xi. 6). The unhappy issue of this marriage is noticed under Antiochus II. The liberal encouragement which Ptolemy bestowed on literature and science gave birth to a new school of writers and thinkers. (ALEXANDRIA; PHILOSOPHY; SEPTUAGINT.) It was impossible that the Jew, who was now become as true a citizen of the world as the Greek, should remain passive in the conflict of opinions. From this time the Jew was familiarized with the great types of Western literature, and in some degree aimed at imitating them. An elder Philo celebrated Jerusalem in a long hexameter poem. Another epic poem, "on the Jews," was written by Theodotus. The work of ARISTOBULUS 1 on the interpretation of the Law was a still more important result of the combination of the old faith with Greek culture, as forming the groundwork of later allegories. A second time and in a new fashion Egypt disciplined a people of God. It first impressed upon a nation the firm unity of a family, and then in due time reconnected a matured people with the world from which it had been called out.—**3. Ptol'e-my III. Eu-er'ge-tes** [-je-teez] (Gr. *benefactor*), the eldest son of Ptolemy Philadelphus and brother of Berenice the wife of ANTIOCHUS II. The repudiation and murder of his sister furnished him with an occasion for invading Syria (about B. C. 246). He "*stood up, a branch out of her stock* [sprung from the same parents] *in his* [father's] *estate; and set himself at* [the head of] *his army, and came against the fortresses of the king of the north* [Antiochus], *and dealt against them and prevailed*" (so Mr. Westcott, as above; Dan. xi. 7). He extended his conquests as far as Antioch, and then eastward to Babylon, but was recalled to Egypt by tidings of seditions there. His success was brilliant and complete. "*He carried captive into Egypt the gods* [of the conquered nations] *with their molten images, and with their precious vessels of silver and gold*" (xi. 8). This capture of sacred trophies, which included the recovery of images taken from Egypt by Cambyses, earned for the king the name EUERGETES—recorded in the inscriptions which he set up at Adule in memory of his achievements. After his return to Egypt (about B. C. 243) he suffered a great part of the conquered provinces to fall again under the power of Seleucus. But the attempts which Seleucus made to attack Egypt terminated disastrously to himself. He first collected a fleet which was almost totally destroyed by a storm; and then, as if by some judicial infatuation, "*he came against the realm of the king of the south, and* [being defeated] *returned to his own land* [to Antioch]" (xi. 9). After this, Ptolemy "*desisted some years from* [attacking] *the king of the north*" (xi. 8). The remainder of his reign seems to have been spent chiefly in developing the resources of the empire. His policy toward the Jews was like that of his predecessors.—**4. Ptol'e-my IV. Phi-lop'a-tor** (Gr. *loving* his *father*, spoken ironically). After the death of Ptolemy Euergetes the line of the Ptolemies rapidly degenerated. Ptolemy Philopator, his eldest son, who succeeded him, was to the last degree sensual, effeminate, and debased. But externally his kingdom retained its power and splendor; and when circumstances forced him to action, Ptolemy himself showed ability not unworthy of his race. The description of the campaign of Raphia (B. C. 217) in Daniel gives a vivid description of his character (so Mr. Westcott, as above). "The sons of Seleucus [Seleucus Ceraunus and ANTIOCHUS THE GREAT] were *stirred up, and assembled a multitude of great forces; and one of them* [Antiochus] *came and overflowed and passed through* [even to Pelusium]; *and he returned* [from Seleucia, to which he had retired during a faithless truce]; *and they* [Antiochus and Ptolemy] *were stirred up* [in war] *even to his* [Antiochus'] *fortress. And the king of the south* [Ptolemy Philopator] *was moved with choler, and came forth and fought with him* [at Raphia]; *and he set forth a great multitude; and the multitude was given into his hand* [to lead to battle]; *and the multitude raised itself* [proudly for the conflict], *and his heart was lifted up, and he cast down ten thousands* (comp. Polybius, v. 86), *but he was not vigorous*" [to reap the fruits of his victory] (Dan. xi. 10–12; compare Polybius, v. 62, 66, 86, and 3 Mc. i. 1–5). After this decisive success, Ptolemy Philopator visited the neighboring cities of Syria, and among others, Jerusalem. After offering sacrifices of thanksgiving in the Temple, he attempted to enter the sanctuary. A sudden paralysis hindered his design; but when he returned to Alexandria he determined to inflict on the Alexandrine Jews the vengeance for his disappointment. (MACCABEES, BOOKS OF, III.) He died B. C. 205, and was succeeded by his only child, Ptolemy V. Epiphanes, then only four or five years old.—**5. Ptol'e-my V. E-piph'a-nes** [e-pif'a-neez] (Gr. = *illustrious*). His reign was a critical epoch in the history of the Jews. The rivalry between the Syrian and Egyptian parties, which had for some time divided the people, came to an open rupture in the struggles which marked his minority. (ANTIOCHUS THE GREAT; ONIAS 5.) In the strong language of Daniel, "*The robbers of the people exalted themselves to establish the vision*" (so Mr. Westcott, as above; Dan. xi. 14). The accession of Ptolemy and the confusion of a disputed regency furnished an opportunity for foreign invasion. "*Many stood up against the king of the south*" under Antiochus the Great and Philip III. of Macedonia, who formed a league to dismember his kingdom. "*So the king of the north* [Antiochus] *came, and cast up a mount, and took the most fenced city* [Sidon], *and the arms of the south did not withstand*" [at Paneas, B. C. 198] (xi. 14, 15). The Romans interfered, and in order to retain the provinces of Celosyria, Phenicia, and Judea, Antiochus "*gave him* [Ptolemy, his daughter Cleopatra] *a young maiden*" [as his betrothed wife] (xi. 17). But in the end his policy only partially succeeded. After the marriage of Ptolemy and Cleopatra (B. C. 193), Cleopatra did "*not stand on his side*," but supported her husband in maintaining the alliance with Rome. The disputed provinces, however, remained in the possession of Antiochus; and Ptolemy was poisoned when preparing an expedition to recover them from SELEUCUS, the successor of Antiochus, B. C. 181.—**6. Ptol'e-my VI. Phil-o-me'tor** (Gr. *fond of* his *mother*). On the death of Ptolemy Epiphanes, his wife Cleopatra held the regency for her young son, Ptolemy Philometor, and preserved peace with Syria till she died, B. C. 173. The government then fell into unworthy hands, and an attempt was made to recover Syria (compare 2 Mc. iv. 21). ANTIOCHUS EPIPHANES seems to have made the claim a pretext for invading Egypt. Ptolemy's generals were defeated near Pelusium, probably at the close of B. C. 171 (1 Mc. i. 16 ff.); and the next year Antiochus, having secured the young king's person, reduced almost the whole of Egypt (compare 2 Mc. v. 1). Meanwhile Ptolemy Euergetes II., also called Physcon, younger brother of Ptolemy Philometor, assumed the supreme power at Alexandria; and Antiochus, under the pretext of recovering the crown for Philometor, besieged Alexandria B. C. 169. But his selfish designs were apparent: the brothers were reconciled, and Antiochus was obliged to acquiesce for the time in the arrangement which they made. But he prepared for another invasion of Egypt, and was already approaching Alexandria, when he was met by the Roman embassy led by Caius Popillius Lænas, who, in the name of the Roman senate, insisted on his immediate retreat (B. C. 168), a command which the late victory at Pydna made it impossible to disobey. These campaigns, which are intimately connected with the visits of Antiochus to Jerusalem in B. C. 170 and 168, are briefly described in Dan. xi. 25–30. After the discomfiture of Antiochus, Philometor was for some time occupied in resisting the ambitious designs of his brother, who made two attempts to add Cyprus to the kingdom of Cyrene, which was allotted to him. Having effectually put down these attempts, he turned his attention again to Syria. During the brief reign of Antiochus Eupator he seems to have supported Philip 3 against the regent Lysias (compare 2 Mc. ix. 29). After the murder of Eupator by Demetrius I., Philometor espoused the cause of Alexander Balas, the rival claimant to the throne, because Demetrius had made an attempt on Cyprus; and when Alexander had defeated and slain his rival, he accepted the overtures which he made, and gave him his daughter Cleopatra in marriage (B. C. 150: 1 Mc. x. 51–58). But, according to 1 Mc. xi. 1, 10, &c., the alliance was not made in good faith, but only to secure possession of Syria. According to others, Alexander himself made a treacherous attempt on the life of Ptolemy (compare 1 Mc. xi. 10), which caused him to transfer his support to Demetrius II., to whom also he gave his daughter, whom he had taken from Alexander. The whole of Syria was quickly subdued, and he was crowned at Antioch king of Egypt and Asia (xi. 13). Alexander made an effort to recover his crown, but was defeated by the forces of Ptolemy and Demetrius, and shortly afterward put to death in Arabia. But Ptolemy did not long enjoy his success. He fell from his horse in the battle, and died within a few days (xi. 18), B. C. 145. Ptolemy Philometor is the last king of Egypt noticed in the Apocrypha, and his reign was marked also by the erection of the temple at Leontopolis. The consecration of a new centre of worship placed a religious as well as a political barrier between the Alexandrine and Palestinian Jews. (Alexandria; Onias 5.) Henceforth the nation was again divided. The date of the building of this temple at Leontopolis may perhaps be placed after the conclusion of the last war with Ptolemy Physcon (about B. C. 154). In Palestine the erection of this second temple was not condemned so strongly as might have been expected. The circumstances under which it was erected were evidently accepted as in some degree an excuse for the irregular worship. The Jewish colony in Egypt, of which Leontopolis was the immediate religious centre, was formed of various elements and at different times. The settlements under the Greek sovereigns, though the most important, were by no means the first. In the later times of the kingdom of Judah many "trusted in Egypt," and took refuge there (Jer. xliii. 6, 7). This colony, formed against the command of God, was devoted to complete destruction (xliv. 27), but probably the Persians, acting on the same policy as the Ptolemies, encouraged the settlements of Jews in Egypt to keep in check the native population.— The following table by Mr. Westcott gives the descent of the royal line of the Ptolemies as far as it is connected with Biblical history. The sign (=) in this table denotes marriage of those between whom it stands, and in several cases marks this connection between brother and sister. The numerals (1, 2, 3, &c.) point out those belonging to the family by birth.

GENEALOGICAL TABLE OF THE PTOLEMIES.


1. Ptolemy I. Soter (son of Lagus) (about B. C. 323-285).
Arsinoë (daughter of Lysimachus) = 2. P. II. Philadelphus (B. C. 285-247) = (second wife) 3. Arsinoë.
4. P. III. Euergetes (B. C. 247-222).
5. Berenice = Antiochus II.
6. P. IV. Philopator (B. C. 222-205) = 7. Arsinoë
8. P. V. Epiphanes (B. C. 205-181) = Cleopatra (daughter of Antiochus III.).
9. P. VI. Philometor (B. C. 181 146), = Cleopatra (11).
10. P. VII. Euergetes II. (Physcon) (B. C. 171-146-117)
= 11. Cleopatra [compare No. 9]. = (second wife) Cleopatra (14).
12. Cleopatra = Alexander Balas. = Demetrius II.
13. P. Eupator
14. Cleopatra
15. P. VIII. Soter II. (B. C. 118-81).

Pu'a (fr. Heb.) = Phuvah or Puah 2, the son of Issachar (Num. xxvi. 23); ancestor of the Punites.

Pu'ah (Heb. *mouth?* Ges.; see No. 3 below). **1.** Father of Tola, a man of Issachar, and Judge of Israel after Abimelech (Judg. x. 1).—**2.** Son of Issachar (1 Chr. vii. 1); = Phuvah and Pua.—**3.** (Heb. *mouth*, or (so Sim.) *splendid*, Ges.). One of the two midwives whom Pharaoh commanded to kill the Hebrew male children after their birth (Ex. i. 15). The A. V. calls them "Hebrew midwives;" but the original may be translated "the midwives of the Hebrew women." The two, Shiphrah and Puah, are supposed to have been the chief and representatives of their profession. Mr. Wright (with Josephus, Henry Ayre, &c.) supposes them Egyptians; Bush, Scott, Dr. W. L. Alexander (in Kitto), &c., regard them, with the A. V., as Hebrews; and a Jewish tradition makes Shiphrah = Jochebed, and Puah = Miriam.

* **Pu-bas'tum** (fr. Egyptian) = Pi-beseth (Ez. xxx. 17 margin).

Pub'li-can (fr. L. *publicanus;* Gr. *telônês;* see below). The class thus designated in the Synoptic Gospels were employed as collectors of the Roman revenue. The Roman senate found it convenient, at a period as early as, if not earlier than, the second Punic war, to farm the direct TAXES (L. *vectigalia*) and the customs or imposts (L. *portoria*) to capitalists who undertook to pay a given sum into the treasury (L. *in publicum*), and so received the name of *publicani* = *publicans*. Contracts of this kind fell naturally into the hands of the knights (L. *equites*), as the richest class of Romans. Not unfrequently they went beyond the means of any individual capitalist, and a joint-stock company was formed, with one of the partners, or an agent appointed by them, acting as managing director (L. *magister* = *master*). Under this officer, who resided commonly at Rome, transacting the business of the company, paying profits to the partners and the like, were the *sub-magistri* (L. = *sub-masters*, or *deputies*) living in the provinces. Under them, in like manner, were the *collectors* (L. *portitores*), the actual custom-house officers, who examined each bale of goods exported or imported, assessed its value more or less arbitrarily, wrote out the ticket, and enforced payment. The latter were commonly natives of the province in which they were stationed, as being brought daily into contact with all classes of the population. The Gr. *telônês*, pl. *telônai*, which etymologically might = the *publicani* or *publicans* properly so called, popularly, and in the N. T. exclusively, = the *portitores* or *collectors*. The *publicani* were thus an important section of the knights or equestrian order. The system was, however, essentially vicious. The *publicani* were banded together to support each other's interest, and at once resented and defied all interference. They demanded severe laws, and put every such law into execution. They encouraged their agents, the *collectors* or *portitores* (the "publicans" of the A. V.), in the most vexatious or fraudulent exactions, and a remedy was all but impossible. The popular feeling ran strong even against the equestrian capitalists. The underlings overcharged whenever they had an opportunity (Lk. iii. 13). They brought false charges of smuggling in the hope of extorting hush-money (xix. 8). They detained and opened letters on mere suspicion. It was the basest of all livelihoods. All this was enough to bring the class into ill-favor everywhere. In Judea and Galilee there were special circumstances of aggravation. The employment brought out all the besetting vices of the Jewish character. The strong feeling of many Jews as to the absolute unlawfulness of paying tribute at all made matters worse. The scribes who discussed the question (Mat. xxii. 15), for the most part answered it in the negative. (JUDAS OF GALILEE.) In addition to their other faults, accordingly, the "Publicans" of the N. T. were regarded as traitors and apostates, defiled by their frequent intercourse with the heathen, willing tools of the oppressor. They were classed with sinners (ix. 11, xi. 19), with harlots (xxi. 31, 32), with the heathen (xviii. 17). The Talmud enumerates three classes (murderers, thieves, publicans), with whom promises need not be kept. No money known to come from them was received into the alms-box of the synagogue or the Corban of the Temple. They were not fit to sit in judgment or give testimony. The class thus practically excommunicated furnished some of the earliest disciples both of John the Baptist and of our Lord. The publican who cried "God be merciful to me a sinner" (Lk. xviii. 13), may be taken as the representative of those who had come under John's influence (Mat. xxi. 32; Lk. iii. 12, 13). (MATTHEW.) The position of ZACCHEUS as a "chief among the publicans" (xix. 2), implies a gradation of some kind among the persons thus employed. Possibly the balsam-trade, of which Jericho was the centre, may have brought larger profits, possibly he was one of the deputies or *sub-magistri* in immediate communication with the Bureau at Rome.

Pub'li-us (L. *of the people*, *public*, *popular*, Schl., Pott), "the chief man"—probably the governor—of MELITA, who received and lodged St. Paul and his companions on their being shipwrecked off that island, and whose father was miraculously cured of a fever by the apostle (Acts xxviii. 7, 8). Publius possessed property in Melita: the title given him is "the first of the island:" and two inscriptions have been found at Citta Vecchia, in which that apparently official title occurs. Publius may have been the delegate of the Roman pretor of Sicily to whose jurisdiction Melita or Malta belonged. Traditions make him first bishop of Melita, afterward bishop of Athens and a martyr.

Pu'dens (L. *shamefaced*, *bashful*), a Christian friend of Timothy at Rome (2 Tim. iv. 21). Papebroch, the Bollandist editor, while printing the legendary histories, distinguishes between two saints of this name, both Roman senators; one St. Peter's host and St. Paul's friend, martyred under Nero; the other, the grandson of the former, living about A. D. 150. Earlier writers are disposed to believe in the existence of one Pudens only. Martial, the Spanish poet, who went to Rome A. D. 66, or earlier, in his twenty-third year, and dwelt there for nearly forty years, mentions two contemporaries, Pudens (an immoral Umbrian, who went, as a military officer, to the remote N.) and Claudia (beautiful and witty, of British birth, and mother of a flourishing family), as husband and wife (*Epig.* iv. 13). Modern researches among the Columbaria at Rome, appropriated to members of the imperial household, have brought to light an inscription in which Pudens appears as a servant of Tiberius or Claudius. Although the identity of St. Paul's Pudens with any legendary or heathen namesake is not absolutely proved, yet it is difficult to believe that these facts add nothing to our knowledge of the friend of Paul and Timothy (so Mr. Bullock).

Pu'hites (fr. Heb. sing. *Pûthî*, taken collectively = *descendant of Puthijah* [which means *Jah is revelation*], Fü.), the, according to 1 Chr. ii. 53, belonged to the families of Kirjath-jearim.

Pul (Heb., see below), a country or nation once mentioned, if the Masoretic text be here correct, in the Bible (Is. lxvi. 19). The name = that of Pul, king of Assyria. It is spoken of with distant nations: "The nations [to] Tarshish, Pul, and Lud, that draw the bow, [to] Tubal, and Javan, [to] the isles afar off." If a Mizraite LUD be intended, Pul may be African. It has accordingly been compared by Bochart and J. D. Michaelis with the island *Philæ* (which in Egyptian = *border*, *far country*, Ges.). The common LXX. reading suggests that the Hebrew had originally PHUT (Put) in this place.

Pul (Heb. fr. Assyrian = *elephant?* or better, *lord*, *king*, Ges.), an Assyrian king, the first of those monarchs mentioned in Scripture. He made an expedition against MENAHEM, king of Israel, about B. C. 770. Menahem appears to have inherited a kingdom already included among the dependencies of Assyria. Under the Assyrian system the monarchs of tributary kingdoms, on ascending the throne, applied for "confirmation in their kingdoms" to the Lord Paramount, and only became established on receiving it. We may gather from 2 K. xv. 19, 20, that Menahem neglected to make any such application to Pul—a neglect which would have been regarded as a plain act of rebellion. Possibly, he was guilty of more overt and flagrant hostility. "Menahem smote Tiphsah" (2 K. xv. 16). Pul marched an army into Palestine to punish his revolt, when Menahem made his submission, and paid 1,000 talents of gold to Pul, who then confirmed him as king. The Assyrian monuments (so Rawlinson, original author of this article) have a king, whose name is read very doubtfully as *Vul-lush* or *Iva-lush*, at about the period when Pul must have reigned. His probable date is B. C. 800-750, while Pul, as we have seen, ruled over Assyria in B. C. 770. The Hebrew name Pul is undoubtedly curtailed; for no Assyrian name consists of a single element. If we take the "Phalos" or "Phaloch" of the LXX. as probably nearer the original, we have a form not very different from *Vul-lush* or *Iva-lush*. *Vul-lush* reigned at Calah (*Nimrûd*) from about B. C. 800 to 750. He states that he made an expedition into Syria, wherein he took Damascus; and that he received tribute from the Medes, Armenians, Phenicians, Samaritans, Damascenes, Philistines, and Edomites. He also tells us that he invaded Babylonia and received the submission of the Chaldeans. His wife bears the name of Semiramis. He was probably the last Assyrian monarch of his race. The list of Assyrian monumental kings, traceable without a break and in a direct line to him from his seventh ancestor, here comes to a stand. Assyria; Nineveh.

* **Pul'pit**, the A. V. translation of the Heb. *migdâl* in Neh. viii. 4 only, usually translated "tower" (Gen. xi. 4, 5, &c.). Gesenius and Fürst make the Hebrew in Neh. viii. 4 = *an elevated stage, pulpit* (comp. ix. 4).

Pulse occurs in the A. V. only in Dan. i. 12, 16, as the translation of the Hebrew plural nouns *zêr'ôîm* and *zêr'ônim*, which literally = *seeds* of any kind. "Pulse" now = the grains of leguminous vegetables (peas, beans, &c.) (A. V., 2 Sam. xvii. 28); but in Dan. i. probably = uncooked grain of any kind, whether barley, wheat, millet, vetches, &c. Food.

Pun'ish-ments. The earliest theory of punishment current among mankind is doubtless the one of simple retaliation, "blood for blood." (Blood, Avenger of.) Viewed historically, the first case of punishment for crime mentioned in Scripture, next to the Fall itself (Adam), is that of Cain the first murderer. That death was regarded as the fitting punishment for murder appears plain from the remark of Lamech 1 (Gen. iv. 24). In the post-diluvian code, if we may so call it, retribution by the hand of man, even in the case of an offending animal, for blood shed, is clearly laid down (ix. 5, 6). Passing onward to Mosaic times, we find the sentence of capital punishment, in the case of murder, plainly laid down in the Law. (Law of Moses.) The murderer was to be put to death, even if he should have taken refuge at God's altar or in a city of refuge, and the same principle was to be carried out even in the case of an animal (Ex. xxi. 12, 14, 28, 36; Lev. xxiv. 17, 21; Num. xxxv. 31; Deut. xix. 11, 12; 1 K. ii. 28, 34). I. The following offences also are mentioned in the Law as liable to the punishment of death:—1. Striking, or even reviling, or persistently disobeying, a parent (Ex. xxi. 15, 17; Deut. xxi. 18, 19; Child). 2. Blasphemy (Lev. xxiv. 14, 16, 23). 3. Sabbath-breaking (Num. xv. 32–36; Ex. xxxi. 14, xxxv. 2; Sabbath). 4. Witchcraft, and false pretension to prophecy (Ex. xxii. 18; Lev. xx. 27; Deut. xiii. 5, xviii. 20; Divination; Magic). 5. Adultery (Lev. xx. 10; Deut. xxii. 22). 6. Unchastity (xxii. 21, 23; Lev. xxi. 9; Harlot). 7. Rape (Deut. xxii. 25). 8. Incestuous and unnatural connections (Lev. xx. 11, 14, 16; Ex. xxii. 19; Sodomites). 9. Man-stealing (xxi. 16; Deut. xxiv. 7; Men-stealers). 10. Idolatry, actual or virtual, in any shape (Lev. xx. 2; Deut. xiii. 6, 10, 15, xvii. 2–7; see Josh. vii., xxii. 20, and Num. xxv. 8). 11. False witness in certain cases (Deut. xix. 16, 19).—II. But many offences, some of them included in this list, are named in the Law as involving the penalty of "cutting off from the people." On the meaning of this expression some controversy has arisen. This formula is used in the Pentateuch in thirty-six or thirty-seven cases, which may be thus classified: 1. Breach of Morals. 2. Breach of Covenant. 3. Breach of Ritual. 1. Wilful sin in general (Num. xv. 30, 31). † 15 cases of incestuous or unclean connection (Lev. xviii. 29, xx. 9–21). 2. † ‡ Uncircumcision (Gen. xvii. 14; Ex. iv. 24). Neglect of Passover (Num. ix. 13). † Sabbath-breaking (Ex. xxxi. 14). Neglect of Atonement-day (Lev. xxiii. 29). ‡ Work done on that day (30; Atonement, Day of). † ‡ Children offered to Molech (xx. 3). † ‡ Witchcraft (6). Anointing a stranger with holy oil (Ex. xxx. 33; Ointment). 3. Eating leavened bread during Passover (xii. 15, 19). Eating fat of sacrifices (Lev. vii. 25). Eating blood (27, xvii. 14). † Eating sacrifice in an unclean condition (vii. 20, 21, xxii. 3, 4, 9). Offering too late (xix. 8). Making holy ointment for private use (Ex. xxx. 32, 33). Making holy perfume for private use (38; Incense). Neglect of purification in general (Num. xix. 13, 20). Not bringing offering after slaying a beast for food (Lev. xvii. 9). Not slaying the animal at the tabernacle-door (4). † ‡ Touching holy things illegally (Num. iv. 15, 18, 20: see 2 Sam. vi. 7; 2 Chr. xxvi. 21). (Sacrifice; Tabernacle.) In the foregoing list, classified according to the view supposed to be taken by the Law of the principle of condemnation, the cases marked with † are (*a*) those which are expressly threatened or actually visited with death, as well as with cutting off. In those (*b*) marked ‡ the hand of God is expressly named as the instrument of execution. The question is, whether the phrase "cut off" be likely to mean death in all cases, and to avoid that conclusion Le Clerc, Michaelis, &c., have suggested that in some of them, the ceremonial ones, it was intended to be commuted for banishment or privation of civil rights. Rabbinical writers explained "cutting off" = excommunication, and laid down three degrees of severity as belonging to it. But most commentators agree, that, in accordance with the obvious meaning of Heb. x. 28, the "cutting off" must = death-punishment of some sort. In two instances violations of a ritual command took place without the actual infliction of a death-punishment (1 Sam. xiv. 32; 2 Chr. xxvi. 19, 21 [here leprosy, a virtual death]); in other instances the offenders were punished with death for similar offences (Lev. x. 1, 2; Num. xvi. 10, 33; 2 Sam. vi. 7). We may perhaps conclude (so Mr. Phillott) that the primary meaning of "cutting off" is a sentence of death to be executed in some cases without remission, but in others voidable: (1.) by immediate atonement on the offender's part; (2.) by direct interposition of the Almighty, i. e. a sentence of death always “recorded,” but not always executed.—III. Punishments in themselves are twofold, Capital and Secondary. 1. Of the former kind, the four following only are prescribed by the Law: (*a.*) *Stoning*, which was the ordinary mode of execution (Ex. xvii. 4; Lk. xx. 6; Jn. x. 31; Acts xiv. 5). In the case of idolatry, and probably in other cases also, the witnesses, of whom there were to be at least two, were required to cast the first stone (Deut. xiii. 9, xvii. 7; Jn. viii. 7; Acts vii. 58). The Rabbinical writers add, that the first stone was cast by one of them on the chest of the convict, and if this failed to cause death, the bystanders proceeded to complete the sentence. (*b.*) *Hanging* is mentioned as a distinct punishment (Num. xxv. 4; 2 Sam. xxi. 6, 9); but generally, in the case of Jews, follows death by some other means. (*c.*) *Burning*, in pre-Mosaic times, was the punishment for unchastity (Gen. xxxviii. 24). Under the Law it is ordered in the case of incest with a mother-in-law, and of unchastity of a priest's daughter (Lev. xx. 14, xxi. 9); but it is also mentioned as following death by other means (Josh. vii. 25), and some have thought it was never used except after death. Among other nations burning appears to have been not unusual, and in a modified form was not unknown in war among the Jews (2 Sam. xii. 31; Jer. xxix. 22; Dan. iii. 20, 21). A tower of burning embers is mentioned in 2 Mc. xiii. 4–8. (*d.*) *Death by the sword* or *spear* is named in the Law (Ex. xix. 13, xxxii. 27; Num. xxv. 7), and occurs frequently in regal and post-Babylonian times (1 K. ii. 25, 34, xix. 1; 2 Chr. xxi. 4, &c.). (*e.*) *Strangling* is said by the Rabbins to have been regarded as the most common but least severe of the capital punishments, and to have been performed by immersing the convict in clay or mud, and then strangling him by a cloth twisted round the neck.—Besides these ordinary capital punishments, we read of others, either of foreign introduction or of an irregular kind. (*f.*) CRUCIFIXION. (*g.*) *Drowning*, though not ordered under the Law, was practised at Rome, and is said by Jerome to have been in use among the Jews. (*h.*) *Sawing asunder* (ISAIAH) or crushing beneath iron instruments (2 Sam. xii. 31, and perhaps Prov. xx. 26; Heb. xi. 37). (*i.*) *Pounding in a* MORTAR, or *beating to death*, is alluded to in Prov. xxvii. 22, but not as a legal punishment, and cases are described (2 Mc. vi. 28, 30). (*j.*) *Precipitation*, attempted in the case of our Lord at Nazareth (Lk. iv. 29), and carried out in that of captives from the Edomites (2 Chr. xxv. 12), and of St. JAMES, who is said to have been cast from “the pinnacle” of the Temple (see also 2 Mc. vi. 10).—Criminals executed by law were buried outside the city-gates, and heaps of stones were flung upon their graves (Josh. vii. 25, 26; 2 Sam. xviii. 17; Jer. xxii. 19).—2. *Of secondary punishments* among the Jews the original principles were, (*a.*) *retaliation*, “eye for eye,” &c. (Ex. xxi. 24, 25). (*b.*) *Compensation*, identical (restitution), or analogous; payment for loss of time or of power (Ex. xxi. 18–36; Lev. xxiv. 18–21; Deut. xix. 21), double payment for *trespass*, and double to fivefold for *theft*, the thief sometimes to be sold, &c. (Ex. xxii. 1 ff.; DEPOSIT; ROBBERY; SLAVE). *Slander* against a wife's honor was to be compensated to her parents by a fine of 100 shekels, and the traducer himself to be punished with stripes (Deut. xxii. 18, 19). (*c.*) *Stripes*, not to exceed forty (Deut. xxv. 3); whence the Jews took care not to exceed thirty-nine (2 Cor. xi. 24). (*d.*) SCOURGING with thorns is mentioned Judg. viii. 16. The STOCKS are mentioned (Jer. xx. 2); *passing through fire* (2 Sam. xii. 31); *mutilation* (Judg. i. 6; 2 Mc. vii. 4; 2 Sam. iv. 12); *plucking out hair* (Is. l. 6); in later times, *imprisonment* and *confiscation* or *exile* (Ezr. vii. 26; Jer. xxxvii. 15, xxxviii. 6; Acts iv. 3, v. 18, xii. 4; CAPTIVITY; PRISON). As in earlier times imprisonment formed no part of the Jewish system, the sentences were executed at once (Esth. viii. 8–11). The command for witnesses to cast the first stone shows that the duty of execution did not belong to any special OFFICER. (JUDGE; TRIAL).—Of punishments inflicted by other nations we have the following notices:—In Egypt the power of life and death and imprisonment rested with the KING, and to some extent also with officers of high rank (Gen. xl. 3, 22, xlii. 20). Death might be commuted for slavery (xlii. 19, xliv. 9, 33). In Egypt, and also in Babylon, the chief of the executioners, A. V. “CAPTAIN of the GUARD,” was a great officer of state (Gen. xxxvii. 36; Dan. ii. 14, &c.). Putting out the eyes of captives, and other cruelties, as flaying alive, burning, tearing out the tongue, &c., were practised by Assyrian and Babylonian conquerors (1 Sam. xi. 2; 2 K. xxv. 7; Jer. xxix. 22; Dan. iii. 6, &c.; BLINDNESS; FURNACE; HOOK 3; WAR). The execution of HAMAN and the story of DANIEL are pictures of summary Oriental procedure. With the Romans, stripes and the STOCKS were in use, and imprisonment, with a CHAIN attached to a soldier. There was also the *free custody* or confinement in private houses (Acts xvi. 23, xxii. 24, xxviii. 16). *Exposure to wild beasts* appears to be mentioned by St. Paul (1 Cor. xv. 32; 2 Tim. iv. 17), but not with any precision.—In regard to Divine punishment, see DAMNATION; DEATH; ETERNAL; GOD; HELL; JEHOVAH; JUSTIFY; PSALMS, BOOK OF, n. 2; SIN, &c.

Pu'nites (fr. Heb.), **the** = the descendants of PUA, or PHUVAH, the son of Issachar (Num. xxvi. 23).

Pu'non (Heb. *darkness*, Ges.), a halting-place of the Israelite host in the last portion of the Wandering (Num. xxxiii. 42, 43). By Eusebius and Jerome it is identified with Pinon, the seat of the Edomite tribe of PINON, and with Phæno, which contained the copper-mines, so notorious at that period, and was situated between Petra and Zoar; but its site is unknown. MINES; WILDERNESS OF THE WANDERING.

*** Pur** (Heb. fr. Pers. = *a lot*, A. V., Ges.) (Esth. iii. 7, ix. 24). PURIM.

Pu-ri-fi-ca'tion (fr. L. = *a making clean*), in its legal and technical sense, is applied to the ritual observances whereby an Israelite was formally absolved from the taint of UNCLEANNESS, whether evidenced by any overt act or state, or connected with man's natural depravity. (BAPTISM; LEVITE; PRIEST; PROSELYTE; SACRIFICE.) The present article (abridged from Mr. Bevan's) relates to the former class, in which alone were the ritual observances of a special character. The essence of purification, indeed, in all cases, consisted in the use of water, whether by way of ablution or aspersion; but in the greater offences of legal uncleanness, sacrifices of various kinds were added, and the ceremonies throughout bore an expiatory character. Simple ablution of the person was required after sexual intercourse (Lev. xv. 18; 2 Sam. xi. 4): ablution of the clothes, after touching the carcass of an unclean beast, or eating or carrying the carcass of a clean beast that had died a natural death (Lev. xi. 25, 40; CLEAN; UNCLEAN MEATS); ablution both of the person and of the defiled garments in cases of emission of seed (xv. 16, 17)—the ceremony in each of the above instances to take place on the day on which the uncleanness was contracted. A higher degree of uncleanness from "a running ISSUE" in males, and menstruation in women, required ablution of the person and garments after seven days, and an offering of two turtle-doves or young pigeons on the eighth (1–15, 19–30). Contact with persons in the above states, or even with clothing or furniture that had been used by them while in those states, involved uncleanness in a minor degree, requiring ablution generally the same day, in one case after seven days (5–11, 21–24). The purification after childbirth was at the end of forty days for a son and eighty for a daughter, the sacrifice being a lamb of the first year with a pigeon or turtle-dove, or for the poor two turtle-doves or young pigeons (xii. 4 ff.; Lk. ii. 22–24). The uncleannesses already specified were comparatively of a mild character: the more severe were connected with death, which, viewed as the penalty of sin, was in the highest degree contaminating. To this head we refer the two cases of (1.) touching a corpse, or a grave (Num. xix. 16), or even killing a man in war (xxxi. 19); and (2.) LEPROSY, regarded by the Hebrews as a living death. In the first of these two cases, the "water of separation," prepared by mixing "running water" with the ashes of an unblemished red heifer which had been slain by the high-priest's eldest son and wholly burnt in his sight, with cedar-wood and hyssop and scarlet, outside the camp (OLIVES, MOUNT OF), was sprinkled on the third and seventh days upon the unclean person (Num. xix.; Heb. ix. 13). The purification of the leper was a yet more formal proceeding, and indicated the highest pitch of uncleanness. One of two clean birds was killed by the priest's order over a vessel of "running (i. e. living or spring) water," into which the blood fell; the other bird, with cedar-wood and hyssop and scarlet, was dipped by the priest into the mixed blood and water, and, after the leper to be cleansed had been sprinkled seven times with the same liquid, was let loose; and the leper washed himself and his clothes, and shaved his head. Then, having passed seven days away from his tent, he repeated the washing, shaved all his hair, and brought to the tabernacle his prescribed offerings of two he-lambs, a yearling ewe-lamb (or, if poor, one lamb and two turtle-doves or young pigeons), fine flour mingled with oil, and a log of oil (Lev. xiv. 4–32; Mat. viii. 4; Lk. xvii. 14). The two stages of the proceedings indicated, the first, which took place outside the camp, the readmission of the leper to the community of men; the second, before the sanctuary, his readmission to communion with God. In the first stage, the slaughter of the one bird and the dismissal of the other, symbolized the punishment of death deserved and fully remitted. In the second, the use of oil and its application to the same parts of the body as in the consecration of priests (Lev. viii. 23, 24), symbolized the rededication of the leper to the service of Jehovah. The ceremonies in the purification of a house or a garment infected with leprosy, were identical with the first stage of those for the leper (xiv. 33–53). The necessity of purification was extended in the post-Babylonian periods to a variety of unauthorized cases. Cups and pots, brazen vessels and couches, were washed as a matter of ritual observance (Mk. vii. 4). The WASHING OF THE HANDS before meals was conducted in a formal manner (vii. 3). These ablutions required a large supply of water (Jn. ii. 6). We know not the specific causes of uncleanness in those who came up to purify themselves before the Passover (Jn. xi. 55), or in those who had taken upon themselves the Nazarite's vow (Acts xxi. 24, 26); in either case it may have been contact with a corpse, though in the latter more probably a general purification preparatory to the accomplishment of the vow.—The distinctive feature in the Mosaic rites of purification is their expiatory character. The idea of uncleanness was not peculiar to the Jew. But with all other nations simple ablution sufficed: no sacrifices were demanded. The Jew alone was taught by the use of expiatory offerings to discern to its full extent the connection between the outward sign and the inward fount of impurity.

Pu'rim (Heb. pl. fr. Pers. = *lots*, Ges.), the annual festival instituted to commemorate the preservation of the Jews in Persia from the massacre with which they were threatened through the machinations of HAMAN (Esth. ix.). (ESTHER; MORDECAI 1.) Haman appears to have been very superstitious, and much given to casting lots (iii. 7). The Jews gave the name Purim, or Lots, to the commemorative festival, because he had thrown lots to ascertain what day would be auspicious for him to carry into effect the bloody decree which the king had issued at his instance (ix. 24). The festival lasted two days, and was regularly observed on the 14th and 15th of Adar; but if the 14th happened to fall on the Sabbath, or on the second or fourth day of the week, the commencement of the festival was deferred till the next day. The traditions of the Jews, and their modern usage respecting it, are curious. A preliminary fast was appointed, called "the fast of Esther," to be observed on the 13th of Adar, in memory of the fast which Esther and her maids observed (iv. 16). If the 13th was a Sabbath, the fast was put back to the fifth day of the week. According to modern custom, as soon as the stars begin to appear, when the 14th of the month has commenced, candles are lighted up in token of rejoicing, and the people assemble in the synagogue. After a short prayer and thanksgiving, the reading of the Book of Esther commences. The book is written in a peculiar manner, on a roll called "the Roll" (Heb. *Mĕgillâh*) (BIBLE, III. 3, *b.*). The reader reads in a histrionic manner, suiting his tones and gestures to the changes in the subject matter. When he comes to the name of Haman the whole congregation cry out, "May his name be blotted out," or "Let the name of the ungodly perish." The names of the sons of Haman (ix. 7–9) are read as one word to signify that they were hanged all at once. When the roll is read through, the whole congregation exclaim, "Cursed be Haman; blessed be Mordecai; cursed be Zeresh (the wife of Haman); blessed be Esther; cursed be all idolaters; blessed be all Israelites, and blessed be Harbonah who hanged Haman." The volume is then solemnly rolled up. In the morning service in the synagogue, on the 14th, after the prayers, the passage is read from the Law (Ex. xvii. 8–16) which relates the destruction of the Amalekites, the people of Agag (1 Sam. xv. 8), the supposed ancestor of Haman (Esth. iii. 1). The roll is then read again in the same manner. The 14th of Adar, as the very day of the deliverance of the Jews, is more solemnly kept than the 13th; but when the service in the synagogue is over all give themselves up to merrymaking. On the 15th the rejoicing is continued. Offerings for the poor are also made by all who can afford to do so. When the month Adar used to be doubled, in the Jewish leap-year, the festival was repeated on the 14th and 15th of the second Adar. It was suggested first by Kepler that the "feast of the Jews" of Jn. v. 1, was the feast of Purim (and so Petavius, Olshausen, Stier, Wieseler, Winer, Anger, &c.). It seems to be generally allowed that the opinion of most of the Fathers (and of Calvin, Beza, &c.) that the feast was Pentecost, and that of Coccejus that it was Tabernacles, are precluded by the general course of the narrative, and especially by Jn. iv. 35, compared with v. 1. The interval indicated by a comparison of these texts could scarcely have extended beyond Nisan. The choice is thus left between Purim and the Passover. The principal objections to Purim are (*a*) that it was not necessary to go up to Jerusalem to keep the festival; (*b*) that it is not very likely that our Lord would have made a point of paying especial honor to a festival which appears to have had but a very small religious element in it, and seems rather to have been the means of keeping alive a feeling of national revenge and hatred. That the Passover = the feast in Jn. v. 1 has been maintained by Irenæus, Eusebius, Theodoret, Luther, Grotius, Hengstenberg, Neander, Tholuck, Robinson, and the majority of commentators. The only real objection to the Passover seems to be that Jn. v. 1 says "a (not *the*) feast of the Jews." But this difficulty, though not small, does not seem sufficient to outweigh the grave objections against the feast of Purim. Jesus Christ, p. 468.

* **Pur'ple.** Colors, II. 1; Dress, II.

Purse. The Hebrews, when on a journey, were provided with a bag in which they carried their money (Gen. xlii. 35; Prov. i. 14, vii. 20; Is. xlvi. 6; Lk. x. 4, xii. 33, xxii. 35, 36; Jn. xii. 6, xiii. 29), and, if they were merchants, also their weights (Deut. xxv. 13; Mic. vi. 11). The girdle also served as a purse (Mat. x. 9; Mk. vi. 8).

Put (Heb.) = Phut (1 Chr. i. 8; Jer. xlvi. 9 margin; Nah. iii. 9).

Pu-te'o-li (L. plural = *little wells*, or *stinking* sc. springs; see below), the great landing-place of travellers to Italy from the Levant, and the harbor to which the Alexandrian corn-ships brought their cargoes. Here St. Paul tarried seven days with Christian brethren, when on his way to Rome (Acts xxvii. 13). Puteoli was at that period a place of very great importance, at the N. E. angle of the celebrated bay, now "the bay of Naples," and in early times "the bay of Cumæ," but then called "the bay of Puteoli." Close to it was Baiæ, one of the most fashionable of the Roman watering-places. The earlier name of Puteoli, when the lower part of Italy was Greek, was Dicæarchia. The word Puteoli was a true Roman name, and arose from the strong mineral (sulphurous) springs which are characteristic of the place. Cicero had a villa in the neighborhood, Vespasian gave the city peculiar privileges, and here Hadrian was buried. In the fifth century Puteoli was ravaged both by Alaric and Genseric, and never afterward recovered its former eminence. It is now a fourth-rate Italian town, *Pozzuoli*. A cross-road from Puteoli joined the Appian Way at Capua. (Appii Forum; Three Taverns.) Among the remains of Puteoli are the aqueduct, the reservoirs, the great amphitheatre, the building called the Temple of Serapis, and sixteen piers of the ancient mole, which is formed of the concrete called *Pozzolana*.

Pu'ti-el (Heb. *afflicted of God*, Ges.). One of the daughters of Putiel was wife of Eleazar the son of Aaron, and mother of Phinehas (Ex. vi. 25).

Py'garg (fr. Gr. *pugargos*; L. *pygargus*) occurs only (Deut. xiv. 5) in the list of clean animals as the rendering (after the LXX., Vulgate, &c.) of the Heb. *dishôn*, the name apparently of some species of antelope. The Greek *pugargos* denotes an animal with a "white rump," and is used by Herodotus as the name of some Libyan deer or antelope. It is usual to identify the *pygarg* of the Greek and Latin writers with the *addax* of North Africa, Nubia, &c. (*Addax nasomaculatus*); but Mr. Houghton is inclined to consider the *pygarg* as a generic name to denote any of the white-rumped antelopes of North Africa, Syria, &c.

* **Py'thon** (L. fr. Gr.), in mythology, the name of a serpent slain by Apollo, who was hence called the Pythian Apollo or Python; in Acts xvi. 16 margin, *a soothsayer* or *ventriloquist* supposed to be inspired by the Pythian Apollo (Rbn. *N. T. Lex.*, L. & S.). Divination 5; Magic.

Q

Quails, the translation by the A. V., the most important old versions, and most modern authorities, of the Heb. *sĕlâv* or *sĕlâyv*, used collectively (Ex. xvi. 13; Num. xi. 32; Ps. cv. 40), once *salvîm* in plural (Num. xi. 31), which twice miraculously satisfied the appetites of the Israelites in the Wilderness of the Wandering. Rudbeck endeavored to show that *sĕlâv* = *locusts*; Hermann von der Hardt made them = *locust birds* (*Pastor roseus*); Mr. Forster advocated *red geese* (*Casarca rutila*); Rudbeck favored *flying-fish*, of the genus *Exocetus*; Ehrenberg other *flying-fish*, which he named *Trigla* (*Dactylopterus*) *Israelitarum*, &c. Some writers, while they hold that the original word denotes "quails," are of opinion that a species of Sand-grouse (*Pterocles Alchata*), frequent in the Bible lands, is also included under the term. It is clear, however (so Mr. Houghton), that the *sĕlâv* of the Pentateuch and Ps. cv. denotes the common European "quail" (*Coturnix dactylisonans*), and no other bird. The Hebrew word *sĕlâv* undoubtedly = the Arabic *salwâ*, a "quail." The expression "as it were two cubits (high) upon the face of the earth" (Num. xi. 31) is explained by the LXX., Vulgate, and Josephus, to refer to the height at which the quails flew above the ground, in their exhausted condition from their long flight. As to the enormous quantities which the least successful Israelite is said to have taken, viz. "ten homers," in the space of a night and two days, there is every reason for believing that the "homers" here spoken of do not denote strictly the measure of that name, but simply a "heap:" this is the explanation given

European Quail (*Coturnix dactylisonans*).—(Fbn.)

by Onkelos and the Arabic versions of Saadias and Erpenius, in Num. xi. 81. Quails migrate in immense numbers. The Israelites would have little difficulty in capturing large quantities of these birds, as they arrive at places sometimes so completely exhausted by their flight as to be readily taken, not in nets only, but by the hand. They "spread the quails round about the camp," to dry them. The Egyptians similarly prepared these birds. The expression "quails from the sea" (xi. 31) must not be restricted to denote that the birds came from the sea as their starting-point, but must be taken to show the direction from which they were coming. The quails were, at the time of the event narrated in the sacred writings, on their spring journey of migration northward. "It was at even" that they began to arrive; and they no doubt continued to come all the night. Many observers have recorded that the quail migrates by night. The European quail (*Coturnix dactylisonans*), the only species of the genus known to migrate, has a very wide geographical range on the Eastern Continent. The common quail of the United States (*Ortyx Virginianus*) is of a different, though allied, genus. PARTRIDGE.

* **Quar'ries** (Judg. iii. 19, 26). IDOL 20.

Quar'tus (L. *fourth*), a Christian of Corinth (Rom. xvi. 23). There is the usual tradition that he was one of the seventy disciples; and it is also said that he ultimately became bishop of Berytus (*Beirût*).

Qua-ter'ni-on (fr. L. = *a four*), a military term, signifying a guard of four soldiers, two of whom were attached to the person of a prisoner, while the other two kept watch outside the door of his cell (Acts xii. 4).

Queen (Heb. *malcâh*, *shêgâl*, *gĕbîrâh*; Gr. *basilissa*). Of the three Hebrew terms cited as = "queen" in the A. V., the first alone is applied to a queen-*regnant* (1 K. x. 1 ff.; 2 Chr. ix. 1 ff.); the first (Esth. i. 9 ff., vii. 1 ff., &c.; Cant. vi. 8, 9) and second (Neh. ii. 6; Ps. xlv. 9) equally to a queen-*consort*, without, however, implying the dignity which in European nations attaches to that position; and the third (1 K. xv. 13; 2 Chr. xv. 16; also [so Mr. Bevan, &c.; see below] 2 K. x. 13; and Jer. xiii. 18, xxix. 2) to the queen-*mother*, to whom that dignity is transferred in Oriental courts. The etymological force of the Hebrew words accords with their application. *Malcâh* is the feminine of *melech*, "king." *Shêgâl* simply means "wife" (Dan. v. 2, 3). *Gĕbîrâh*, on the other hand, is expressive of authority; = *powerful* or *mistress*. It would therefore be applied to the female who exercised the highest authority; and this, in an Oriental household, is not the wife but the mother of the master. Strange as such an arrangement at first sight appears, it is one of the inevitable results of polygamy (so Mr. Bevan). The title "queen" (Heb. *gĕbîrâh*, see above) in 1 K. xi. 19 is referred to the queen-*consort* by Gesenius, Fürst, Keil, and Kitto; but Henderson refers it to the queen-*mother*, and Mr. Bevan (after the LXX.) would read here "elder" instead of "queen;" in 2 K. x. 13 also to the queen-*consort* by Gesenius, &c., but to the queen-*mother* by Keil and Henderson; in Jer. xiii. 18 and xxix. 2 (compare 2 K. xxiv. 12, 15) also to the queen-*mother* by Henderson and Mr. Bevan (as above). ATHALIAH; BATH-SHEBA; JEZEBEL; MAACHAH 3; NEHUSHTA; QUEEN OF HEAVEN.

Queen of Heav'en. In Jer. vii. 18, xliv. 17, 18, 19, 25, the Heb. *mĕlecheth hashshâmayim* is thus rendered in the A. V., margin "frame or workmanship of heaven." Kimchi says "'workmanship of heaven,' i. e. the stars; and some interpret 'the queen of heaven,' i. e. a great star which is in the heavens." Rashi favors the latter; and the Targum renders throughout "the star of heaven." Kircher favors some constellation, the Pleiades or Hyades. It is generally believed that the "queen of heaven" is the moon, worshipped as ASHTORETH or Astarte, to whom the Hebrew women offered cakes in the streets of Jerusalem. The Babylonian Venus was also styled "the queen of heaven." Mr. Layard identifies Hera, "the second deity mentioned by Diodorus, with Astarte, Mylitta, or Venus," and with the "'queen of heaven,' frequently mentioned in the sacred volumes. . . . The planet which bore her name was sacred to her, and in the Assyrian sculptures a star is placed upon her head. She was called Beltis, because she was the female form of the great divinity, or BAAL." With the cakes (*cavvânîm*) which were offered in her honor, with incense and libations, Selden compares the "bran" (Bar. vi. 43) burnt by the women who sat by the wayside near the idolatrous temples for prostitution. Rashi says the cakes had the image of the god stamped on them, and Theodoret that they contained pine-cones and raisins.

* **Quick** in A. V. = *alive*, *living*. It stands for—1. Heb. *hay* or *chay* = *alive*, *living*, Ges. (Num. xvi. 30; Ps. lv. 15 [Heb. 16], cxxiv. 3), also translated "alive" (Num. xvi. 33, &c.), "living" (Gen. viii. 1, 17, 21, &c.), &c.—2. Heb. *mihyâh* or *michyâh*, a noun kindred to No. 1, = *the quick*, &c. (Lev. xiii. 10, 24), translated "reviving" (Ezr. ix. 8, 9), &c.—3. Gr. participle *zôn*, from *zaô*, *zô*, *to live*, used mostly in the phrase "the quick and dead" (Acts x. 42; 2 Tim. iv. 1; 1 Pet. iv. 5), once applied to the word of God as living or active, enduring, sure (Heb. iv. 12), often translated "living" (Mat. xvi. 16, xxii. 32, &c.) or "alive" (Acts i. 3, ix. 41, &c.), &c.—In Is. xi. 3 the Heb. *hărîhô* or *hărîchô* (from *rûah* or *rûach*, *to breathe*), in A. V. "he shall make him of quick understanding," margin "scent or smell," is translated "his delight shall be" by Gesenius, with whom J. A. Alexander, Barnes, &c., substantially agree.

* **Quick'en, to,** in A. V. = *to make alive*. It represents—1. Heb. *hîyâh* or *chîyâh* (from *hâyâh* or *châyâh*, *to live*) fourteen times in the Psalms (Ps. lxxi. 20, lxxx. 18 [Heb. 19], cxix. 25, 37, 40, 50, 88, 93, 107, 149, 154, 156, 159, cxliii. 11); elsewhere translated "to keep alive" (Gen. vii. 3, &c.), "save alive" (Ex. i. 17, 18, 22, &c.), "make alive" (Deut. xxxii. 39; 1 Sam. ii. 6), "revive" (Hab. iii. 2, &c.), &c.—2. Gr. *zôopoieô* (Jn. v. 21 twice; Rom. iv. 17, viii. 11; 1 Cor. xv. 36; 1 Tim. vi. 13; 1 Pet. iii. 18), also translated "to make alive" (1 Cor. xv. 22); translated "to quicken," i. e. to give spiritual or eternal LIFE to (Jn. vi. 63; 1 Cor. xv. 45), and in the same sense "to give life" (2 Cor. iii. 6; Gal. iii. 21). LIFE; QUICK; REGENERATION.

Quick'sands (Gr. *Surtis*; L. *Syrtis*, fr. Ar. *sert* = *desert*, Howson), **the**, more properly "the Syrtis" (Acts xxvii. 17), the broad and deep bight on the North African coast between Carthage and Cyrene. This region was an object of peculiar dread to the ancient navigators of the Mediterranean, partly because of the drifting sands and the heat along the shore itself, but chiefly on account of the shallows and the uncertain currents of water in the bay. There were properly two Syrtes: the eastern or larger, now called the *Gulf of Sidra* (referred to in Acts l. c.); and the western or smaller, now the *Gulf of Cabes*. PAUL.

Quin'tus Mem'mi-us (L.) (2 Mc. xi. 34). See MEMMIUS, QUINTUS, and MANLIUS, TITUS.

Quiv'er = a case or sheath for holding arrows (ARMS, I. 3); the A. V. translation of—1. Heb. *tĕlî*, from a root which signifies *to hang* (Gen. xxvii. 3 only). The Hebrew may denote either a quiver (so LXX., Vulgate, Gesenius, &c.) or a suspended weapon—for instance, such a sword as in our own language was formerly called a "hanger" (Onkelos, Peshito, Arabic).—2. Heb. *ashpâh* (Job xxxix. 23; Ps. cxxvii. 5; Is. xxii. 6, xlix. 2; Jer. v. 16; Lam. iii. 13). The root of this word is uncertain. It is connected with arrows only in Lam. iii. 13. The LXX. usually translate it "quiver," but "bow" in Job xxxix. 23, and "desire" in Ps. cxxvii. 5. As to the thing itself, there is nothing in the Bible to indicate either its form or material, or in what way it was carried. See cuts under ARMS and CHARIOT.

R

Ra'a-mah (Heb. *a trembling*, Ges.), a son of CUSH, and father of the Cushite SHEBA and DEDAN. The tribe of Raamah became renowned as traders (Ez. xxvii. 22) and probably settled on the shores of the Persian Gulf. The name Raamah seems to be recovered in Regma, a city on the Arabian shore of the Persian Gulf mentioned by Ptolemy.

Ra-a-mi'ah (Heb. = REELAIAH, Ges.), one of the chiefs who returned with Zerubbabel (Neh. vii. 7); = REELAIAH in Ezr. ii. 2.

Ra-am'ses [-seez] (Heb.) = RAMESES (Ex. i. 10).

Rab'bah (Heb. a *great* city, *metropolis*, Ges.), the name of several ancient places both E. and W. of the Jordan. **1.** A very strong place E. of the Jordan, which when its name is first introduced in the sacred records was the chief city of the Ammonites. (AMMON.) In five passages (Deut. iii. 11; 2 Sam. xii. 26, xvii. 27; Jer. xlix. 2; Ez. xxi. 20) it is styled "Rabbath (or 'Rabbah') of the Ammonites," or "of the children of Ammon;" but elsewhere (Josh. xiii. 25; 2 Sam. xi. 1, xii. 27, 29; 1 Chr. xxi. 1; Jer. xlix. 3; Ez. xxv. 5; Am. i. 14) simply "Rabbah." When first named it is in the hands of the Ammonites, and is mentioned as containing the bed or sarcophagus of the giant OG (Deut. ii. 11). It was not included in the territory of the tribes E. of Jordan; the border of Gad stops at "Aroer, which faces Rabbah" (Josh. xiii. 25). David's first Ammonite campaign appears to have occurred early in his reign. A part of the army, under Abishai, was sent as far as Rabbah to keep the Ammonites in check (2 Sam. x. 10, 14), but the main force under Joab remained at Medeba (1 Chr. xix. 7). After the defeat of the Syrians at Helam, the Ammonite war was resumed, and this time Rabbah was made the main point of attack (2 Sam. xi. 1). Joab took the command, and was followed by the whole of the army. The siege must have lasted nearly, if not quite, two years. (BATH-SHEBA; DAVID; URIAH.) The sallies of the Ammonites appear to have formed a main feature of the siege (xi. 17, &c.) At the end of that time Joab succeeded in capturing a portion of the place—the "city of waters," i. e. the lower town, so called from its containing the perennial stream which rises in and still flows through it. But the citadel, which rises abruptly on the north side of the lower town, a place of very great strength, still remained to be taken: and Joab insists on reserving for his king the honor of this capture. The waters of the lower city once in the hands of the besiegers, the fate of the citadel was certain. The provisions also were at last exhausted, and shortly after David's arrival the fortress was taken, and its inmates, with a very great booty, and the idol of MOLECH, fell into his hands. We are not told whether the city was demolished, or whether David was satisfied with the slaughter of its inmates. In the time of Amos, two centuries and a half later, it had again a "wall" and "palaces," and was still the sanctuary of Molech—"the king" (Am. i. 14). So it was also at the invasion of Nebuchadnezzar (Jer. xlix. 2, 3), when its dependent towns are mentioned, and when it is named in such terms as imply that it was of equal importance with Jerusalem (Ez. xxi. 20). At Rabbah, no doubt BAALIS, king of the children of Ammon (Jer. xl. 14), held such court as he could muster; and within its walls was plotted the attack of ISHMAEL 6, which cost Gedaliah his life, and drove Jeremiah into Egypt. In the period between the O. and N. T., Rabbah appears to have been a place of much importance, and the scene of many contests. It lay on the road between Heshbon and Bostra (BOZRAH 2 ?), and was the last place at which a stock of water could be obtained for the journey across the desert, while as it stood on the confines of the richer and more civilized country, it formed an important garrison-station for repelling the incursions of the wild tribes of the desert. From Ptolemy Philadelphus (B. C. 285–247) it received the name of Philadelphia. B. C. 218, it was taken from Ptolemy Philopator by Antiochus the Great, after a long and obstinate resistance. Its ancient name, though under a cloud, was still used: it is mentioned by Polybius under the hardly altered form of Rabbatámana. It was taken from the Arabs by Herod the Great, B. C. 30. At the Christian era Philadelphia formed the eastern limit of the region of Perea. It was one of the cities of the Decapolis, and as far down as the fourth century was esteemed one of the most remarkable and strongest cities of Cœlesyria (CELOSYRIA). Its magnificent theatre (said to be the largest in Syria), temples, and other public buildings, were probably erected in the second and third centuries. Philadelphia became the seat of a Christian bishop, and was one of the nineteen sees of "Palestina tertia," which were subordinate to Bostra. The church still remains "in excellent preservation," with its lofty steeple. The site, now *'Ammân*, is about twenty-two miles from the Jordan, about fourteen from Heshbon, and twelve from *es-Salt* (Ramoth-gilead ?). It lies in a valley which is a branch, or perhaps the main course, of the *Wady Zerka*, usually identified with the Jabbok. The *Moiet-'Ammân*, or water of 'Ammân, a mere streamlet, rises within the basin which contains the ruins of the town. When the Moslems conquered Syria they found the city in ruins; and in ruins remarkable for their extent and desolation even for Syria, the "land of ruins," it still remains. The public buildings are said to be Roman, in general character like those at *Jerash* (Gerasa), except the citadel, which is described as of large square stones put together without cement, and is probably more ancient than the rest. The remains of private houses scattered on both sides of the stream are very extensive.—**2.** Although there is no trace of the fact in the Bible, there can be little doubt that the name of Rabbah was also attached in Biblical times to the chief city of Moab. Its Biblical name is AR, but in the fourth century A. C. it possessed the special title of Rabbath Moab. This name was for a time displaced by Areopolis.

'Ammân (ancient "Rabbah of the Children of Ammon"), from the east; showing the perennial stream and part of the citadel-hill.—From a sketch by Wm. Tipping, Esq.

Rabba lies on the highlands at the southeast quarter of the Dead Sea, between *Kerak* and *Jibel Shihân*.—**3.** A city of Judah, named with Kirjath-jearim in Josh. xv. 60 only. No trace of its existence has yet been discovered.—**4.** In one passage (Josh. xi. 8) ZIDON is mentioned with the affix Rabbah—Zidon-rabbah. This is preserved in the margin of the A. V., though in the text it is translated "great Zidon."

Rab'bath (Heb. construct of RABBAH) **of the Chil'dren of Am'mon**, and **Rab'bath of the Am'monites** = RABBAH 1 (Deut. iii. 11; Ez. xxi. 20).

Rab'bi (Heb. *my master*, Rbn. *N. T. Lex.;* see below), a title of respect given by the Jews to their doctors and teachers, and often addressed to our Lord (Mat. xxiii. 7, 8,[1] xxvi. 25, 49; Mk. ix. 5, xi. 21, xiv. 45; Jn. i. 38, 49 [Gr. 39, 50], iii. 2, 26, iv. 31, vi. 25, ix. 2, xi. 8; A. V. "master" in Mat. xxvi., Mk., and Jn. iv., ix., xi.). The title is interpreted in express words by St. John, and by implication in St. Matthew, to mean *Master*, *Teacher* (Jn. i. 39, compare xi. 28, xiii. 13; Mat. xxiii. 8). The same interpretation is given by St. John of the kindred title RABBONI (Jn. xx. 16), which in Mk. x. 51 is translated in A. V. "Lord." The *i* which is added to the Heb. and Chal. *rab* (= *great*, *a great one*, i. e. teacher, master, doctor) and *rabbon* or *rabbân* (= *our teacher*, *our master*) has been thought to be the pronominal affix = *My;* but it is to be noted that St. John does not translate either of these by "*My* Master," but simply "Master," so that the *i* would seem to have lost any special significance as a possessive pronoun intimating appropriation or endearment, and, like the "my" in English or French titles of respect (e. g. "My lord," *Mon*seigneur, *Mon*sieur), to be merely part of the formal address. The title Rabbi is not known to have been used before the reign of Herod the Great, and is thought to have taken its rise about the time of the disputes between the rival schools of Hillel and Shammai. Rabbi was considered a higher title than Rab, and Rabban higher than Rabbi. EDUCATION; SCRIBES.

Rab'bith (Heb. *multitude*, Ges.), a town in the territory, perhaps on the boundary, of Issachar (Josh. xix. 20 only).

Rab-bo'ni (Heb. *my great master*, Rbn. *N. T. Lex.*) (Jn. xx. 16). RABBI.

Rab'-mag (Heb. fr. Pers. = *chief magus*, i. e. chief of the MAGI, Ges.; *chief priest?* Sir H. Rawlinson) is found only in Jer. xxxix. 3, 13. In both places it is a title borne by NERGAL-SHAREZER, probably = the king called by the Greeks Neriglissar. This king, and certain other important personages, bear the title in the Babylonian inscriptions (so Rawlinson). It is written indeed with a somewhat different vocalization, being read as *Rabu-Emga* by Sir H. Rawlinson.

Rab'sa-ces [-seez] (L.) = RABSHAKEH (Ecclus. xlviii. 18).

Rab'-sa-ris, or **Rab-sa'ris** (Heb., see below). **1.** An officer of the king of Assyria sent up with TARTAN and RABSHAKEH against Jerusalem in the time of Hezekiah (2 K. xviii. 17).—**2.** One of the princes of Nebuchadnezzar, who was present at the capture of Jerusalem, B. C. 588 (Jer. xxxix. 3, 13).—Rabsaris is probably (so Mr. Eddrup, with Henderson, Keil, &c.) rather the name of an office than of an individual, the word signifying *chief eunuch;* in Dan. i. 3, Ashpenaz is called the master of the eunuchs (Heb. *Rab-sârisim*). Not improbably we have in Jer. xxxix. not only the title of the Rabsaris given, but his name also, either SARSECHIM (ver. 3) or (ver. 13) NEBU-SHASBAN.

Rab'sha-keh, or **Rab-sha'keh** (Heb. *chief cup-*

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[1] Rev. Albert Barnes and others have regarded Mat. xxiii. 8—"Be not ye called Rabbi"—as forbidding in its spirit the reception of the title D. D., the modern equivalent of *Rabbi;* but P. Schaff, D. D. (in *Lange on Mat.* l. c.) maintains that "the Saviour prohibits not so much the titles themselves (of D. D., Rev., Mr. and Mrs., &c.), as the spirit of pride and ambition which covets and abuses them, the *haughty* spirit which would domineer over inferiors and also the *servile* spirit which would basely cringe to superiors" (compare ver. 6, 10-12; 1 Cor. iv. 15; 1 Tim. i. 2; Tit. i. 4; 1 Pet. v. 13).

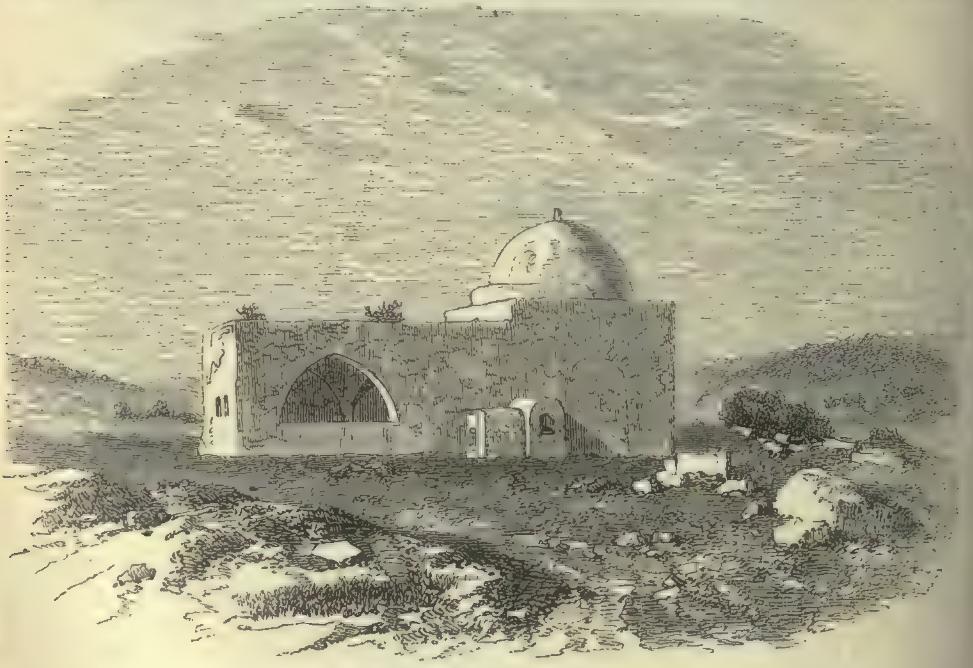
bearer, Ges.), one of the officers of the king of Assyria sent against Jerusalem in the reign of Hezekiah. Sennacherib, having taken other cities of Judah, was now besieging Lachish; and Hezekiah, terrified at his progress, and losing for a time his firm faith in God, sent to Lachish with an offer of submission and tribute. But Sennacherib, not content with this, sent a great host against Jerusalem under Tartan, Rab-saris, and Rabshakeh; not so much, apparently, with the object of immediately engaging in the siege of the city, as with the idea that, in its present disheartened state, the sight of an army, combined with the threats and specious promises of Rabshakeh, might induce a surrender at once. Many have imagined, from the familiarity of Rabshakeh with Hebrew, that he was either a Jewish deserter or an apostate captive of Israel. Being unable to obtain any promise of submission from Hezekiah, who, in the extremity of his peril returning to trust in the help of the Lord, was encouraged by the words and predictions of Isaiah, Rabshakeh went back to the king of Assyria, who had now departed from Lachish (2 K. xviii., xix.; Is. xxxvi., xxxvii.). The A. V. takes Rabshakeh as the name of a person; it may, however, be rather the name of the office which he held at the court, that of *chief cupbearer* (compare Rab-mag; Rab-saris).

Ra'ca (L. fr. Chal. *rêykâ* = *worthless*), a term of reproach used by the Jews of our Saviour's age (Mat. v. 22).

Race. Games.

Ra'chab [-kab] (Gr.) = Rahab the harlot (Mat. i. 5).

Ra'chal [-kal] (Heb. *traffic*, Ges.), one of the places to which, as one of his haunts during his wandering life, David sent a portion of his plunder from the Amalekites as a present (1 Sam. xxx. 29 only).



Rachel's Tomb.—(Cassell's *Bible Dictionary.*)

Ra'chel [*ch* as in *child*] (L. fr. Heb. = *a ewe*), also written Rahel, the younger of the daughters of Laban. She became the wife of Jacob, and mother of Joseph and Benjamin. The incidents of her life may be found in Gen. xxix.–xxxiii., xxxv. The beauty of Rachel, the deep love with which she was loved by Jacob from their first meeting by the well of Haran, when he showed to her the simple courtesies of the desert-life, and kissed her and told her he was Rebekah's son; the long servitude with which he patiently served for her, in which the seven years "seemed to him but a few days, for the love he had to her;" their marriage at last, after the fraud which substituted the elder sister (Leah) in the place of the younger; and the death of Rachel at the very time when in giving birth to another son her own long-delayed hopes were accomplished, and she had become still more endeared to her husband; his deep grief and ever-living regrets for her loss (Gen. xlviii. 7): these things make up a touching tale of personal and domestic history which has kept alive the memory of Rachel. Yet from what is related to us concerning her character there does not seem much to claim any high degree of admiration and esteem. The discontent and fretful impatience shown in her grief at being for a time childless, moved even her fond husband to anger (xxx. 1, 2). She appears, moreover, to have shared all the duplicity and falsehood of her family. See, e. g., Rachel's stealing her father's images, and the ready dexterity and presence of mind with which she concealed her theft (xxxi.). From this incident we may also infer that she was not altogether free from the superstitions and idolatry which prevailed in the land whence Abraham had been called (Josh. xxiv. 2, 14). (Teraphim.)—*Rachel's tomb.* "Rachel died and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day" (Gen. xxxv. 19, 20). The spot was well known in the time of Samuel and Saul (1 Sam. 2); and Jeremiah (xxxi. 15–17) forcibly and beautifully represents the buried Rachel weeping for the loss and captivity of her children, as the bands of the exiles, led on their road to Babylon, passed near her tomb (so Mr. Eddrup). Mat. ii. 17, 18, applies this to the slaughter by Herod of the infants at Bethlehem. (OLD TESTAMENT, B, C; PROPHET, note [1].) The position of this RAMAH (RAMA) is disputed, but the site of Rachel's tomb, "on the way to Bethlehem," "a little way to come to Ephrath," "in the border of Benjamin," has never been questioned. It is about one mile N. of Bethlehem. The present building is of stone, plastered, not ancient, and now falling to decay. Within it is a tomb in the ordinary Mohammedan form.

Rad′dai (Heb. *treading down*, Ges.), a brother of DAVID, and fifth son of Jesse (1 Chr. ii. 14). Ewald conjectures that he = REI, but this does not seem probable.

Ra′gau (L. fr. Gr., see below). **1.** A place named only in Jd. i. 5, 15; probably = RAGES.—**2.** (fr. Heb.) REU, an ancestor of our Lord (Lk. iii. 35).

Ra′ges (L. fr. Gr.; named [so Strabo] from certain *chasms* [Gr. *rhagas*, *a rent*] near it made by an earthquake), an important city in northeastern MEDIA, where that country bordered upon Parthia. It is not mentioned in the Hebrew Scriptures, but according to Tobit (i. 14 ff., v. 5, vi. 10, 12, &c.) some of the Israelitish captives taken by Enemessar (Shalmaneser) had been transported to it, and thither the angel Raphael conducted TOBIAS. In Judith (i. 5, 15) it is made the scene of the great battle between Nabuchodonosor and ARPHAXAD 2. Rages appears as Ragha in the Zendavesta, in Isidore, and in Stephen; as Raga in the inscriptions of Darius; Rhagæ in Duris of Samos, Strabo, and Arrian; and Rhagæa in Ptolemy. Properly speaking, Rages is a town, but the town gave name to a province sometimes called Rages or Rhagæ, sometimes Rhagiana. It appears from the Zendavesta that here was one of the earliest settlements of the Aryans, who were mingled, in Rhagiana, with two other races, and were thus brought into contact with heretics. Isidore calls Rages "the greatest city in Media." In the troubles which followed the death of ALEXANDER THE GREAT, Rages appears to have gone to decay, but it was soon after rebuilt by Seleucus I. (Nicator), who gave it the name of Europus. When the PARTHIANS took it they called it Arsacia, after the Arsaces of the day; but it soon recovered its ancient appellation, which it has ever since retained, with only a slight corruption, the ruins being still known by the name of *Rhey*. These ruins lie about five miles S. E. of Teheran, and cover a space 4,500 yards long by 3,500 yards broad. The walls are well marked, and are of prodigious thickness. The importance of the city consisted in its vicinity to the Caspian Gates, the pass in the range of mountains on the southern shore of the Caspian Sea. The modern Teheran, built out of its ruins, has now superseded *Rhey*.

Ra-gu′el, or **Rag′u-el** (L. form), and **Reu′el** (Heb. *friend of God*, Ges.). **1.** A prince-priest of Midian, the father of ZIPPORAH according to Ex. ii. 18, 21, and of HOBAB according to Num. x. 29. As the father-in-law of Moses is named JETHRO in Ex. iii. 1, and Hobab in Judg. iv. 11, and perhaps in Num. x. 29 (though the latter passage admits of another sense), the obvious view would be that Raguel, Jethro, and Hobab were different names for the same individual. Such is probably the case with regard to the two first, if not with the third (so Mr. Bevan). One of the names may represent an official title. Another solution of the difficulty has been sought in the loose use of terms of relationship among the Hebrews; as that the Heb. *hôthen* or *chôthen*, translated "father-in-law" in Ex. iii. 1, xviii. 1, and Num. x. 29, may = any relation by marriage, and so Jethro and Hobab were brothers-in-law of Moses; or that "father" and "daughter" in Ex. ii. 16, 21 = *grandfather* and *granddaughter* (so Targum Jonathan, Aben Ezra, Michaelis, Winer, &c.).—**2.** A pious Jew of "Ecbatane, a city of Media;" father of Sara, the wife of Tobias (Tob. iii. 7, 17, &c.).

Ra′hab (Heb. *wide*, *broad*, *large*, Ges.), or **Ra′chab** [-kab] (Gr. fr. Heb.), a celebrated woman of JERICHO, who received the spies sent by JOSHUA to spy out the land, hid them in her house from the pursuit of her countrymen, was saved with all her family when the Israelites sacked the city; and became the wife of Salmon, and ancestress of the Messiah. At the time of the arrival of the Israelites in Canaan she was a young unmarried woman, dwelling in a house of her own alone, though she had a father and mother, and brothers and sisters, living in Jericho. She was a "harlot," and probably combined the trade of lodging-keeper for wayfaring men. She seems also to have been engaged in the manufacture of linen and the art of dyeing, for which the Phenicians were early famous; since we find the flat roof of her house covered with stalks of flax put there to dry, and a stock of scarlet or crimson line in her house. Her house was on the wall, probably near the town gate, convenient for persons coming in and going out of the city. Rahab therefore had been well informed with regard to the events of the Exodus. She had heard of the passage through the Red Sea, of the utter destruction of Sihon and Og, and of the irresistible progress of the Israelitish host. The effect upon her mind had been to lead her to a firm faith in Jehovah as the true God, and to the conviction that He purposed to give the land of Canaan to the Israelites. Her reception of the spies, the artifice by which she concealed them from the king, their escape, and the saving of Rahab and her family at the capture of the city, in accordance with their promise, are all told in Josh. ii.–vi. The narrator adds, "and she dwelleth in Israel unto this day," not necessarily implying that she was alive at the time he wrote, but that the family of strangers of which she was reckoned the head, continued to dwell among the children of Israel. We learn from Mat. i. 5 that Rahab (A. V. "Rachab") became the wife of Salmon the son of Naasson, and the mother of Boaz, Jesse's grandfather. The suspicion naturally arises that Salmon may have been one of the spies whose life she saved, and that gratitude for so great a benefit led in his case to a more tender passion, and obliterated the memory of any past disgrace attaching to her name. But, however this may be, Rahab became the mother of the line from which sprung David, and eventually Christ; for that the Rachab mentioned by St. Matthew is Rahab the harlot, is as certain as that David in the genealogy is the David in the books of Samuel (so Lord A. C. Hervey). The mention of an utterly unknown Rahab in the genealogy would be absurd. The character of Rahab has much and deep interest. Dismissing, as inconsistent with truth, the attempt to clear her character of stain by saying that she was only an innkeeper, and not a harlot, we may yet notice that it is very possible that to a woman of her country and religion such a calling may have implied a far less deviation from the standard of morality than it does with us, and moreover, that with a purer faith she seems to have entered upon a pure life. As a case of casuistry, her conduct in deceiving the king of Jericho's messengers with a false tale, and, above all, in taking part against her own countrymen, has been much discussed. With regard to the first, strict truth, either in Jew or heathen, was a virtue so utterly unknown before the promulgation of the Gospel, that, as far as Rahab is concerned, the discussion is quite superfluous. Her taking part against her own countrymen is fully justified by the circumstance that fidelity to her country would in her case have been infidelity to God, and that the higher duty to her Maker eclipsed the lower duty to her native land. If her own life of shame was in any way connected with that idolatry, one can readily understand what a further stimulus this would give, now that her heart was purified by faith, to her desire for the overthrow of the nation to which she belonged by birth, and the establishment of that to which she wished to belong by a community of faith and hope. This view of Rahab's conduct is fully borne out by the references to her in the N. T. "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace" (Heb. xi. 31). St. James fortifies his doctrine of justification by works, by asking, "Was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?" (Jas. ii. 25). And in like manner Clement of Rome says, "Rahab the harlot was saved for her faith and hospitality." James, General Epistle of; Justify.

Ra'hab (Heb. *a sea-monster*, Ges.; see below), a poetical name of Egypt (Ps. lxxxix. 10; Is. li. 9). The same word signifies *fierceness*, *insolence*, *pride;* if Hebrew, when applied to Egypt it would indicate the national character of the inhabitants (so Mr. R. S. Poole). This word occurs in Job. xxvi. 12 (A. V. "the proud," margin "pride"), where it is usually translated, as in the A. V., instead of being treated as a proper name. Rahab, as a name of Egypt, occurs once only without reference to the Exodus (Ps. lxxxvii. 4). In Is. xxx. 7 the name is alluded to (A. V. "strength;" Gesenius translates *violence* [i. e. the violent] *they sit still*).

Ra'ham (Heb. *womb*, Ges.), son of Shema and father of Jorkoam in the genealogy of the descendants of Caleb the son of Hezron (1 Chr. ii. 44).

Ra'hel (Heb.) = Rachel (Jer. xxxi. 15 in some copies).

* **Rai'ment** = clothing. Dress.

Rain, the A. V. translation of the Heb. *mâtâr* (Ex. ix. 33, 34; Deut. xi. 11, 14, 17, xxviii. 12, 24, xxxii. 2, &c.; Job xxxvii. 6 twice, xxxviii. 28; Zech. x. 1 twice, &c.); also of *geshem*, which, when it differs from *mâtâr*, signifies a more violent rain (Gen. vii. 12, viii. 2; Lev. xxvi. 4; 1 K. xvii. 7, 14, xviii. 41, 44, 45; Ezr. x. 9 [A. V. "great rain," margin "showers"], 13 [A. V. "much rain]; Ez. i. 28, xiii. 11, 13, xxxiv. 26 twice [A. V. "shower" in Ez. xiii. and xxxiv.], xxxviii. 22, &c.), and is also used as a generic term, including the early and latter rain (Jer. v. 24; Joel ii. 23). *Early Rain*, the rains of the autumn, Heb. *yóreh* (Deut. xi. 14, A. V. "first rain;" Jer. v. 24, A. V. "former" sc. rain), also *môreh* (Ps. lxxxiv. 6, Heb. 7, A. V. "rain;" Joel ii. 23 twice, A. V. "former rain"). *Latter Rain*, the rain of spring, Heb. *malkôsh* (Deut. xi. 14; Job xxix. 23; Prov. xvi. 15; Jer. iii. 3, v. 24; Hos. vi. 3; Joel ii. 23; Zech. x. 1). The early and latter rains are mentioned together (Deut. xi. 14; Jer. v. 24; Hos. vi. 3; Joel ii. 23; Jas. v. 7). Another word, of a more poetical character, is Heb. plural *rĕbîbîm*, translated in our version "showers" (Deut. xxxii. 2; Ps. lxv. 10 [Heb. 11], lxxii. 6; Jer. iii. 3, xiv. 22; Mic. v. 7 [Heb. 6]). The Hebrews have also *zerem* = violent rain, storm, tempest, accompanied with hail (A. V. "storm" in Is. iv. 6 and xxv. 4 twice; "tempest" and "flood" in xxviii. 2; "tempest" in xxx. 30 and xxxii. 2; "overflowing" in Hab. iii. 10; "showers" in Job xxiv. 8, the heavy rain which comes down on mountains); *sagrîr* (A. V. "very rainy," Prov. xxvii. 15 only) = continuous and heavy rain; pl. *sĕ'îrîm* = *showers*, Ges. (Deut. xxxii. 2 only, A. V. "small rain"). In the N. T. "rain" twice answers to the Gr. *brochê* (Mat. vii. 25, 27), which in LXX. = Heb. *geshem;* but usually to the Gr. *huetos* (Acts xiv. 17, xxviii. 2; Heb. vi. 7; Jas. v. 7, 18; Rev. xi. 6), which in LXX. = Heb. *geshem* and *mâtâr*. The Greek verb *brechô* is translated "to rain" (Lk. xvii. 29; Jas. v. 17 twice; Rev. xi. 6), once "to send rain" (Mat. v. 45), twice "to wash" (Lk. vii. 38, 44).—In a country comprising so many varieties of elevation as Palestine, there must of necessity occur corresponding varieties of climate. For six months in the year no rain falls, and the harvests are gathered in without any of the anxiety with which we are so familiar lest the work be interrupted by unseasonable storms. But, in this long absence of rain, the whole land becomes dry, parched, and brown, the cisterns are empty, the springs and fountains fail, and the autumnal rains are eagerly looked for, to prepare the earth for the reception of the seed. These, the early rains, commence about the latter end of October or beginning of November, in Lebanon a month earlier: not suddenly, but by degrees; the husbandman has thus the opportunity of sowing his fields of wheat and barley. The rains come mostly from the W. or S. W. (Lk. xii. 54), continuing for two or three days at a time, and falling chiefly during the night; the wind then shifts round to the N. or E., and several days of fine weather succeed (Prov. xxv. 23). In November and December the rains continue to fall heavily, but at intervals; afterward they return, only at longer intervals, and are less heavy; but at no period during the winter do the rains (Snow falls in the elevated regions) entirely cease. Rain continues to fall more or less during March; it is very rare in April, and even in Lebanon the showers that occur are generally light. With respect to the distinction between the early and the latter rains, Robinson observes that there are not at the present day "any particular periods of rain or succession of showers, which might be regarded as distinct rainy seasons. The whole period from October to March now constitutes only one continued season of rain without any regularly intervening term of prolonged fine weather. Unless, therefore, there has been some change in the climate, the early and the latter rains, for which the husbandman waited with longing, seem rather to have implied the first showers of autumn which revived the parched and thirsty soil, and prepared it for the seed; and the later showers of spring, which continued to refresh and forward both the ripening crops and the vernal products of the fields (Jas. v. 7; Prov. xvi. 15)." (Agriculture; Dew; Famine; Frost; Hail; Palestine, *Climate;* Thunder.)—Rain furnishes the writers of the O. T. with appropriate and beautiful metaphors, varying in character according as they regard it as the beneficent and fertilizing shower (Deut. xxxii. 2; 2 Sam. xxiii. 4; Job xxix. 23; Ps. lxxii. 6; Hos. vi. 3, &c.), or the destructive storm pouring down the mountain-side and sweeping away the labor of years (Job xx. 23; Ps. xi. 6; Prov. xxviii. 3; Ez. xxviii. 22).

Rain'bow answers to the Heb. *kesheth*, A. V. "bow" (Gen. ix. 13–16; Ez. i. 28; Arms, I. 3); Gr. *toxon* (Ecclus. xliii. 11); Gr. *iris* (Rev. iv. 3, x. 1). The rainbow is the token of the covenant which God made with Noah when he came forth from the ark, that the waters should no more become a flood to destroy all flesh. The right interpretation of Gen. ix. 13 (A. V. "I do set [Heb. *nâthan*, literally *I have given;* see Ordain 4) my bow in the cloud, and it shall be for a token of a covenant between me and the earth") seems to be (so Mr. Eddrup, with Henry, Gleig, Kitto, Ayre, Wordsworth, &c.) that God took the rainbow, which had hitherto been but a beautiful object shining in the heavens when the sun's rays fell on falling rain, and consecrated it as the sign of His love and the witness of His promise (Ecclus. xliii. 11). Many regard Gen. ix. 13 as indicating the first appearance of the rainbow then, because (so Dr. Barth) there was no rain until the flood, or because (so Keil and Delitzsch), though there was rain before the flood, the atmosphere was differently constituted, &c.—The figurative and symbolical use of the rainbow as an emblem of God's mercy and faithfulness must not be passed over. In Rev. iv. 3 it is said that "there was a rainbow round about the throne, in sight like unto an emerald:" amidst the awful vision of surpassing glory is seen the symbol of Hope, the bright emblem of Mercy and of Love.

* **Rais'ing from the Dead.** Resurrection.

Rai'sins [-znz]. Vine.

Ra'kem (Heb. = Rekem). Among the descendants of Machir the son of Manasseh, by his wife Maachah, are mentioned Ulam and Rakem, apparently sons of Sheresh (1 Chr. vii. 16).

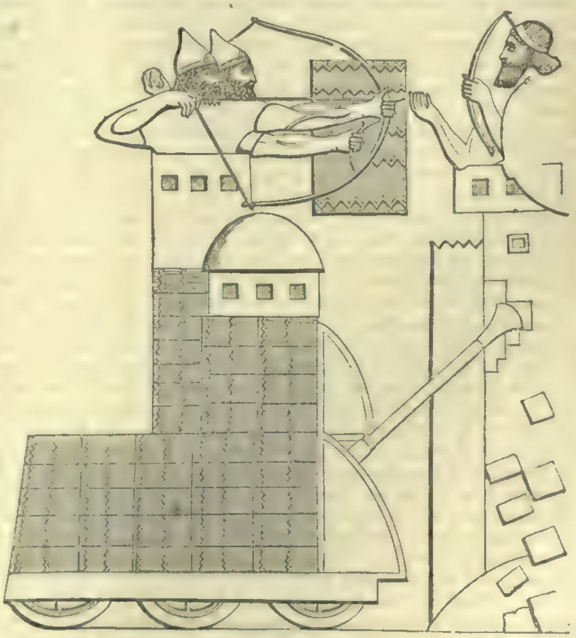
Rak'kath (Heb. *shore*, Ges.), a fortified town of Naphtali, named between Hammath and Chinnereth (Josh. xix. 35); according to the Rabbins, on the site afterward occupied by the city of Tiberias.

Rak'kon (Heb. *thinness*, Ges.), a city of Dan (Josh. xix. 46), apparently not far from Joppa.

Ram (Heb. *high*, Ges.). **1.** Second son of Hezron, and father of Amminadab (Ru. iv. 19; 1 Chr. ii. 9, 10); = Aram 4.—**2.** The first-born of Jerahmeel, and nephew of No. 1 (ii. 25, 27).—**3.** Elihu, the son of Barachel the Buzite, is described as "of the kindred of Ram" (Job xxxii. 2). Ewald identifies Ram with Aram 2.

Ram represents usually and appropriately the Heb. *ayil*, which occurs in the O. T. more than 150 times (Gen. xv. 9, xxii. 13 twice, &c.). "Rams" is also thrice the A. V. translation of the Chal. pl. *dichrîn* (Ezr. vi. 9, 17, vii. 17), properly = *males*, but specifically *male sheep*, *rams*, Ges.; twice of Heb. pl. *attûdim* (Gen. xxxi. 10 [marg. "he-goats"], 12), = *he-goats*, Ges. and A. V. elsewhere; and once (Ez. xxi. 22 marg., Heb. 27) of Heb. *cârim*, plural of *car*. Goat; Lamb; Ram, Battering; Sacrifice; Sheep; Shepherd.

Ram, Bat'ter-ing (Heb. *car;* see Lamb 4; named [so Mr. Wright] from its iron head shaped like a ram's head, or from its movement, battering down a wall like a ram butting). This instrument of ancient siege operations is twice mentioned in the O. T. (Ez. iv. 2, xxi. 22 [Heb. 27]); and as both references are to the battering-rams in use among the Assyrians and Babylonians, it will only be necessary to describe those known to have been employed in their sieges. In attacking the walls of a fort or city, the first step appears to have been to form an inclined plane or bank of earth (compare Ez. iv. 2, "cast a mount against it"), by which the besiegers could bring their battering-rams and other engines to the foot of the walls. "The battering-rams," says Mr. Layard, "were of several kinds. Some were joined to movable towers which held warriors and armed men. The whole then formed one great temporary building, the top of which is represented in sculptures as on a level with the walls, and even turrets, of the besieged city. In some bas-reliefs the battering-ram is without wheels; it was then perhaps constructed upon the spot, and was not intended to be moved. . . . The mode of working the rams cannot be determined from the Assyrian sculptures. It may be presumed from the representations in the bas-reliefs, that they were partly suspended by a rope fastened to the outside of the machine, and that men directed and impelled them from within. . . . The artificial tower was usually occupied by two warriors: one discharged his arrows against the besieged, whom he was able, from his lofty position, to harass more effectually than if he had been below; the other held up a shield for his companion's defence." Engine; War.



Battering Ram.

Ra'ma (L. = Ramah) (Mat. ii. 18, referring to Jer. xxxi. 15). The original passage may allude to a massacre of Benjamite or Ephraimite prisoners (compare ver. 9, 18), at the Ramah in Benjamin or in Mount Ephraim (so Mr. Grove). This is seized by the Evangelist and turned into a touching reference to the slaughter of the Innocents at Bethlehem, near which was (and is) the sepulchre of Rachel. Dr. Thomson thinks this Rama or Ramah must have been near Bethlehem, and subject to the same calamity. He says, a heap of rubbish, not 400 yards from Rachel's tomb, is now pointed out as Ramah (Thn. ii. 501–503). Prophet, note [1]; Rachel.

Ra'mah (Heb. *a high place*, Ges.), a word which in its simple or compound shape forms the name of several places in the Holy Land; one which, like Gibeah, Geba, Gibeon, or Mizpeh, betrays the aspect of the country. (Palestine, II. § 46.) As an appellative it is found only in one passage (Ez. xvi. 24–39), in which it occurs four times, rendered in the A. V. "HIGH PLACE." **1.** One of the cities of Benjamin (Josh. xviii. 25), named between Gibeon and Beeroth. There is a more precise specification of its position in the catalogue of the places N. of Jerusalem which were disturbed by the approach of the king of Assyria (Is. x. 28–32). At Michmash he crosses the ravine; and then successively dislodges or alarms Geba, Ramah, and Gibeah of Saul. Geba is *Jeba*, on the southern brink of the great valley; and a mile and a half beyond it, directly between it and the main road to the city, is *er-Râm* (= *the Ramah*), lying on a high hill, commanding a wide prospect—now a miserable village of a few half-deserted houses, but with remains of columns, squared stones, and perhaps a church, indicating former importance (Robinson, i. 576). Its distance from the city is five English miles. Its position is in close agreement with the notices of the Bible (Judg. iv. 5, xix. 13; Jer. xl. 1, &c.). In the struggles after the disruption of the kingdom, Ramah, as a frontier town, commanding the northern road from Jerusalem, was taken, fortified, and retaken (1 K. xv. 17, 21, 22; 2 Chr. xvi. 1, 5, 6; Rama). Its proximity to Gibeah is implied in 1 Sam. xxii. 6; Hos. v. 8; Ezr. ii. 26; Neh. vii. 30: the last two passages show also that its people returned after the Captivity. The Ramah in Neh. xi. 33 occupies a different position in the list, and may be a distinct place situated further W., nearer the plain.—**2.** The home of Elkanah, Samuel's father (1 Sam. i. 19, ii. 11), the birthplace of Samuel himself, his home and official residence, the site of his altar (vii. 17, viii. 4, xv. 34, xvi. 13, xix. 18 ff., xx. 1), and finally his burial-place (xxv. 1, xxviii. 3); = Ramathaim-zophim. All that is directly said as to its situation is that it was in Mount Ephraim (i. 1), and this would naturally lead us to seek it in the neighborhood of Shechem. But the whole tenor of the narrative of Samuel's public life (in connection with which alone this Ramah is mentioned) is so restricted to the region of the tribe of Benjamin, and to the neighborhood of Gibeah of Saul (vii. 17), that it seems impossible not to look for Samuel's city in the same locality (so Mr. Grove, original author of this article). On the other hand, the boundaries of Mount Ephraim are nowhere distinctly set forth. In the mouth of an ancient Hebrew the expression would mean that portion of the mountainous district which was at the time of speaking in the possession of the tribe of Ephraim. Mount Ephraim is mentioned as including the palm-tree of Deborah between Bethel and Ramah (Judg iv. 5), and Bethel itself (Josh. xviii. 22). Jeremiah connects Ramah of Benjamin (so Mr. Grove; see Rama) with Mount Ephraim (Jer. xxxi. 6, 9, 15, 18). In this district, tradition, with a truer instinct than it sometimes displays, has placed the residence of Samuel. The *Onomasticon* of Eusebius says, "Armathem Seipha: the city of Helkana and Samuel; it lies near Diospolis: thence came Joseph, in the Gospels said to be from Arimathea." Diospolis is Lydda, the modern *Ludd*, and the reference of Eusebius is no doubt to *Ramleh*, the well-known modern town two miles from *Ludd*. But Ramleh is on the plain, not in Mount Ephraim (compare No. 6 below). Another tradition, however, that just alluded to, common to Moslems, Jews, and Christians, up to the present day, places the residence of Samuel on the lofty and remarkable eminence of *Neby Samwîl* (= *Prophet Samuel*), which rises four miles to the N. W. of Jerusalem (see cut under Gibeon, and map of the environs of Jerusalem, and Mizpah 6). The height of this eminence (greater than that of Jerusalem itself), its commanding position, and its peculiar shape, render it the most conspicuous object in all the landscapes of that district, and make the names of Ramah and Zophim exceedingly appropriate to it. Since the days of Arculf (about A. D. 700) the tradition appears to have been continuous. The miserable modern village bears marks of antiquity in cisterns, &c. The mosque is said to stand on the foundations of a Christian church, which probably Justinian built or added to. The ostensible tomb is a mere wooden box; but below it is a cave or chamber, apparently excavated, like that of the patriarchs at Hebron. Here, then, Mr. Grove is inclined to place the Ramah of Samuel. It is usually assumed that the city in which Saul was anointed by Samuel (1 Sam. ix., x.) was Samuel's own city Ramah; but Mr. Grove regards it as different, and near Rachel's tomb (x. 2; Rachel; Zuph, the Land of). On the assumption that Ramathaim-zophim was the city of Saul's anointing, various attempts have been made to find a site for it in the neighborhood of Bethlehem. (*a.*) Gesenius suggests the *Jebel Fureidîs*, four miles S. E. of Bethlehem, the ancient Herodium, the "Frank mountain" of more modern times. (*b.*) Dr. Robinson proposes *Sôba*, in the mountains six miles W. of Jerusalem, as the possible representative of Zophim. (*c.*) Van de Velde, following Rev. S. Wolcott (*B. S.* for 1843, pp. 44 ff.), argues for *Râmeh* (or *Râmet el-Khulîl*), a well-known site of ruins about two and a half miles N. of Hebron. (*d.*) Dr. Bonar adopts *er-Râm*, which he places a short distance N. of Bethlehem, E. of Rachel's sepulchre (compare Rama). Two suggestions in an opposite direction must be noticed:—(*a.*) That of Ewald, who places Ramathaim-zophim at *Râm-Allah*, a mile W. of *el-Bîreh* (Beeroth), and nearly five N. of *Neby Samwîl*. (*b.*) That of Schwarz, who, starting from Gibeah of Saul as the home of Kish, fixes upon *Râmeh* N. of Samaria and W. of *Sânûr*, which he supposes also to be Ramoth or Jarmuth, the Levitical city of Issachar.—**3.** A fortified city of Naphtali (Josh. xix. 36), named between Adamah and Hazor; apparently, if the order of the list may be accepted, in the mountainous country N. W. of the Lake of Gennesaret; not improbably the place named *Râmeh*, discovered by Dr. Robinson, lying on the main track between *'Akka* and the N. end of the Sea of Galilee, and about eight miles E. S. E. of *Safed*.—**4.** A place on the boundary (A. V. "coast") of Asher (Josh. xix. 29), apparently between Tyre and Zidon. Porter (in Kitto), and Mr. Grove (apparently), would make this = *Râmeh*, about three miles E. of Tyre; Robinson (iii. 78) identifies it with another *Râmeh*, a village more than ten miles S. E. of Tyre; while Van de Velde (i. 114) would place it at *el-Hamrah*, a village on the N. side of the Leontes, about twenty miles E. by N. from Tyre.—**5.** RAMOTH-GILEAD in 2 K. viii. 29 and 2 Chr. xxii. 6 only.—**6.** A place mentioned among those reinhabited by the Benjamites after the Captivity (Neh. xi. 33). It may be the Ramah of Benjamin (above, No. 1) or the Ramah of Samuel, but Mr. Grove thinks that its position in the list (remote from Geba, Michmash, Bethel, ver. 31, compare Ezr. ii. 26, 28) seems to remove it further W., to the neighborhood of Lod, Hadid, and Ono. The situation of the modern *Ramleh* agrees very well with this.

Ra'math-le'hi (Heb. *the height* [or *hill*] *of Lehi* [*the jaw-bone*], Ges.), the name bestowed by Samson on the scene of his slaughter of the thousand Philistines with the jaw bone of an ass (Judg. xv. 17). "He cast away the jaw-bone out of his hand, and called that place 'Ramath-lehi'" (A. V. margin, "i. e. *the lifting up of the jaw-bone*, or, *the casting away of the jaw-bone*"). LEHI; RAMATH OF THE SOUTH.

Ra'math-miz'peh (Heb. *the height of Mizpeh*, or *of the watch-tower*), a place mentioned in Josh. xiii. 26 only, apparently on the northern boundary of Gad; probably (so Mr. Grove) = MIZPAH 1 and RAMOTH-GILEAD.

Ra'math (Heb. construct of RAMAH) **of the South,** a city of Simeon (Josh. xix. 8), apparently at its extreme southern limit, and = BAALATH-BEER; also probably = SOUTH RAMOTH. Mr. Rowlands (in Fairbairn) would identify it with *Jebel Barabir*, a hill about forty-five miles S. W. of Beer-sheba; Wilton (*The Negeb*) would place it at the ruined site called *Kurnub* (KINAH? TAMAR?), on the southern declivity of the low ridge named *Kubbet el-Baul*, about twenty miles S. E. of Beer-sheba. Van de Velde takes it as = RAMATH-LEHI, which he finds at *Tell el-Lekiyeh*, near Beer-sheba.

Ram-a-tha'im-zo'phim (fr. Heb., see below), the full name of the town (RAMAH 2) in which Elkanah, the father of the prophet Samuel, resided. It is given in its complete shape in the Hebrew text and A. V. but once (1 Sam. i. 1). Ramathaim, if interpreted as a Hebrew word, is dual (fr. *râmâh*) = *the double eminence.* This may point to a peculiarity in the shape or nature of the place, or may be an instance of the tendency, familiar to all students, which exists in language to force an archaic or foreign name into an intelligible form (so Mr. Grove). Of the force of "ZOPHIM" no probable explanation has been given. It was an ancient name on the E. of Jordan (Num. xxiii. 14), and there, as here, was attached to an eminence. Even without the testimony of the LXX. there is no doubt, from the narrative itself, that the Ramah of Samuel—where he lived, built an altar, died, and was buried—was the same place as the Ramah or Ramathaim-zophim in which he was born. Of its position nothing, or next to nothing, can be gathered from the narrative. It was in Mount Ephraim (1 Sam. i. 1). It had apparently attached to it a place called NAIOTH (xix. 18, &c., xx. 1); and it had also in its neighborhood a great well, the well of SECHU (xix. 22). RAMAH 2; RAMATHEM.

Ram'a-them (fr. Gr., see below), one of the three "governments" which were added to Judea by King Demetrius Nicator, out of the country of Samaria (1 Mc. xi. 34). It no doubt derived its name from a town RAMATHAIM, probably that renowned as the birthplace of Samuel the Prophet, though this cannot be stated with certainty.

Ra'math-ite (fr. Heb. = *native* [or *inhabitant*] *of* some RAMAH), **the.** Shimei the Ramathite had charge of the royal vineyards of King David (1 Chr. xxvii. 27).

Ram'e-ses, or **Ra-am'ses** (both Heb. fr. Egyptian, the name [= *son of the sun*, Ges.] of several kings of EGYPT, one of whom probably founded the city and named it from himself), a city and district of Lower Egypt. There can be no reasonable doubt (so Mr. R. S. Poole, original author of this article) that the same city is designated by Rameses and Raamses, and that this was the chief place of the land of Rameses, all the passages referring to the same region. The first mention of Rameses is in the narrative of the settling by Joseph of his father and brethren in Egypt, where it is related that a possession was given them "in the land of Rameses" (Gen. xlvii. 11). This land of Rameses either corresponds to the land of GOSHEN, or was a district of it, more probably the former (compare 6). "Raamses" next occurs as one of the two store-cities (A. V. "treasure cities") built for the Pharaoh who first oppressed the children of Israel (Ex. i. 11). There can be no doubt that Raamses (compare PITHOM) is Rameses in the land of Goshen. In the narrative of the Exodus, Rameses was the starting-point of the journey (xii. 37; see also Num. xxxiii. 3, 5). If, then, we suppose Rameses or Raamses to have been the chief town of the land of Rameses, either Goshen itself or a district of it, we have to endeavor to determine its situation. Lepsius supposes that *Aboo-Kesheyd* (see map under EXODUS, THE) is on the site of Rameses. His reasons are, that in the LXX. Heroöpolis (which he makes = Rameses, and places at *Aboo-Kesheyd*) is placed in the land of Rameses, in a passage where the Hebrew only mentions "the land of Goshen" (Gen. xlvi. 28), and that there is a monolithic group at *Aboo-Kesheyd* representing Tum, and Ra, and between them, Rameses II., who was probably there worshipped. The Biblical narrative of the position of Rameses seems to point to the western part of the land of Goshen, since two full marches, and part at least of a third, brought the Israelites from this town to the Red Sea; and the narrative appears to indicate a route for the chief part directly toward the sea. The one fact that *Aboo-Kesheyd* is within about eight miles of the ancient head of the gulf, seems to us fatal to Lepsius's identification. There is good reason to suppose that many cities in Egypt bore this name. EXODUS, THE.

Ra-mes'se (fr. Gr.) = RAMESES (Jd. i. 9).

Ra-mi'ah (fr. Heb. = whom *Jehovah hath set*, Ges.), a layman of Israel, one of the sons of Parosh; husband of a foreign wife (Ezr. x. 25).

Ra'moth (Heb. *heights*, Ges.), one of the four Levitical cities of Issachar according to 1 Chr. vi. 73; perhaps = JARMUTH and REMETH. RAMAH, 2, *b*.

Ra'moth (see above), an Israelite layman, of the sons of Bani (Ezr. x. 29).

Ra'moth-gil'e-ad (Heb. *the heights of Gilead*), one of the great fastnesses on the E. of Jordan, and the key to an important district, as is evident not only from the statement of 1 K. iv. 13, that it commanded the regions of Argob and of the towns of Jair, but also from the obstinacy with which it was attacked and defended by the Syrians and Jews in the reigns of AHAB, AHAZIAH, and JEHORAM. It seems probable (so Mr. Grove, with Winer, &c.) that it was identical with Ramath-mizpeh (Josh. xiii.

26), which again there is every reason to believe occupied the spot on which Jacob had made his covenant with Laban. It was the city of refuge for the tribe of Gad (Deut. iv. 43; Josh. xx. 8, xxi. 38). We next encounter it as the residence of one of Solomon's commissariat officers (1 K. iv. 13). In the second Syrian war Ramoth-gilead played a conspicuous part. During the invasion related in 1 K. xv. 20, or some subsequent incursion, this important place had been seized by Ben-hadad I. from Omri. Ahab, with Jehoshaphat, planned an attack upon it, but the attempt failed, and he lost his life (1 K. xxii.; 2 Chr. xviii.). It probably remained in possession of the Syrians till the suppression of the Moabite rebellion gave Jehoram time to renew the siege. He was more fortunate than Ahab. The town was taken by Israel, and held in spite of all the efforts of Hazael (who was now on the throne of Damascus) to regain it (2 K. ix. 14). Jehoram was severely wounded in the encounter, and retired to his palace at Jezreel (2 K. viii. 28, ix. 15; 2 Chr. xxii. 6). The fortress was left in charge of Jehu, who was here anointed king (2 K. ix.). He drove off to Jezreel, but did not return. Henceforward Ramoth-gilead disappears from our view. Eusebius and Jerome specify the position of Ramoth as fifteen miles from Philadelphia (Rabbah 1); but Eusebius places it W., and Jerome E. of Philadelphia. The latter position is obviously untenable. The former is nearly that of the modern town of *es-Salt*, which Gesenius, Porter (in Kitto), Fairbairn, Robinson, &c., would identify with Ramoth-gilead. *Es-Salt* has about 3,000 inhabitants, and occupies a strong and picturesque situation, on the summit of a steep hill, crowned with a castle, and having its lower slopes covered with terraced vineyards. In the cliffs and ravines beneath it are many tombs and grottoes. Its raisins are esteemed the best in Palestine (Porter). Ewald proposes a site further N., at *Reimun*, a few miles W. of *Jerash* (Gerasa). Mr. Grove is disposed to place it at or near a site named *Jel'âd* (= *Gilead*), which is mentioned by Seetzen as four or five miles N. of *es-Salt*.

Ra'moth in Gil'e-ad (Deut. iv. 43; Josh. xx. 8, xxi. 38; 1 K. xxii. 3) = Ramoth-gilead.

Rams' Horns. Cornet; Jubilee.

Rams' Skins dyed red formed part of the materials that the Israelites were ordered to present as offerings for the making of the Tabernacle (Ex. xxv. 5); of which they served as one of the inner coverings. There is no doubt that the A. V., following the LXX. and Vulgate, and the Jewish interpreters, is correct (so Mr. Houghton). The original words, it is true, admit of being rendered "skins of red rams." The red ram is by Col. C. H. Smith identified with the Aoudad sheep (*Ammotragus Tragelaphus*).

* **Ran'ges** [rain'jez] **for Pots** (Lev. xi. 35). Pot 9.

* **Ran'som** = price of expiation or redemption; the A. V. translation of—1. Heb. *côpher*, literally *a cover* or *that which covers* (Ex. xxx. 12; 1 Sam. xii. 3 margin [text "bribe"]; Job xxxiii. 34 [margin "atonement"], xxxvi. 18; Ps. xlix. 7 [Heb. 8]; Prov. vi. 35, xiii. 8, xxi. 18; Is. xliii. 3; Am. v. 12 margin [text "bribe"]); also translated "sum of money" (Ex. xxi. 30), "satisfaction" (Num. xxxv. 31, 32).—2. Heb. *pidyôn* (Ex. xxi. 30), also translated "redemption" (Ps. xlix. 8 [Heb. 9]).—3. Gr. *antilutron*, properly *an equivalent for redemption*, i. e. a ransom, Rbn. *N. T. Lex.* (1 Tim. ii. 6 only).—4. Gr. *lutron* = *loosing-money*, *a ransom*, price paid for the release of any one, Rbn. *N. T. Lex.*; used tropically only (Mat. xx. 28; Mk. x. 45); in LXX. = No. 1. Punishments; Saviour; Slave; War.

Ra'pha (Heb. *high*, *tall?* Ges.). **1.** A Philistine giant, father or ancestor of a family of tall men (margin of 2 Sam. xxi. 16 ff. and 1 Chr. xx. 4, 6). (See Rephaim under Giants.)—**2.** A son or descendant of Benjamin (1 Chr. viii. 2).—**3.** Son of Binea, a descendant of Saul (1 Chr. viii. 37); = Rephaiah 4.

Ra'pha-el, or Raph'a-el (L. fr. Heb. = *the divine healer*, Mr. Westcott; whom *God heals*, Ges.), "one of the seven holy angels which . . . go in and out before the glory of the Holy One" (Tob. xii. 15). According to another Jewish tradition, Raphael was one of the *four* angels which stood round the throne of God (Michael, Uriel, Gabriel, Raphael). In Tobit he appears as the guide and counsellor of Tobias. Azariah 5; Tobit, Book of.

Raph'a-im (L. fr. Heb. = Rephaim), an ancestor of Judith (Jd. viii. 1).

Ra'phon (L.), a city of Gilead, under the walls of which Judas Maccabeus defeated Timotheus (1 Mc. v. 37 only). It may have been identical with Raphana, mentioned by Pliny as one of the cities of the Decapolis. In Kiepert's map accompanying Wetzstein's *Hauran*, &c. (1860), a place named *Er-Râfe* is marked, on the E. of *Wady Hrêr*, and S. of *es-Sanamein* (Ashteroth Karnaim?). If *Er-Râfe* be Raphana, we should expect to find large ruins.

Ra'phu (Heb. *healed*, Ges.), father of Palti, the Benjamite spy (Num. xiii. 9).

Ras'ses (fr. Gr., see below), **Chil'dren of;** one of the nations whose country was ravaged by Holofernes in his approach to Judea (Jd. ii. 23 only). The old Latin version reads *Thiras et Rasis.* Wolff restores the original Chaldee text of the passage as Thars (= Tiras?) and Rosos, and compares the latter name with Rhosus, a place on the Gulf of Issus (compare also *Russia*). Rosh 3.

Rath'u-mus (fr. Gr. = Rehum). "Rathumus the story writer" of 1 Esd. ii. 16, 17, 25, 30 = "Rehum the chancellor" of Ezr. iv. 8, 9, 17, 23.

Ra'ven (Heb. *'ôrêb*, so called from its *black* color, Ges.; Gr. *korax*), a well-known bird mentioned in various passages in the Bible. A raven was sent out by Noah from the ark to see if the waters were abated (Gen. viii. 7). This bird was not allowed as food by the Mosaic law (Lev. xi. 15). The Heb. *'ôrêb* is doubtless used in a generic sense, and includes other species of the genus *Corvus*, such as the crow (*Corvus Corone*), and the hooded crow (*Corvus Cornix*). The European raven (*Corvus Corax*, Linn.) and the American raven (*Corvus carnivorus*, Bartram) are very closely allied species, the largest of the crow family, omnivorous, but by preference carnivorous, living on small animals of all kinds, carrion, &c. The Hebrew and A. V. in Gen. viii. 7 read "the raven went forth to and fro [from the ark] until the waters were dried up;" but the LXX., Vulgate, and Syriac represent the raven as "not returning until the water was dried from off the earth." The subject of Elijah's sustenance at the brook Cherith by means of ravens (1 K. xvii. 4, 6) has given occasion to much fanciful speculation. It has been attempted to show that the *'ôrĕbîm* ("ravens") were the people of Orbo, a small town near Cherith. Others have found in the ravens merely merchants; while Michaelis has attempted to show that Elijah merely plundered the ravens' nests of hares and other game! To the fact of the raven being a common bird in Palestine, and to its habit of flying restlessly about in constant search for food to satisfy its voracious appetite, may perhaps be traced the reason for its being selected by our Lord and the inspired writers as the special object of God's providing care (Job xxxviii. 41; Ps. cxlvii. 9; Lk. xii. 24).

European Raven (*Corvus Corax*).—(Fbn.)

Ra'zis (Gr. fr. Heb. = *consumption, destruction*, or *a tumult, crowd?* W. L. Alexander, in Kitto), "one of the elders of Jerusalem," who killed himself under peculiarly terrible circumstances, that he might not fall "into the hands of the wicked" (2 Mc. xiv. 37–46). In dying he is reported to have expressed his faith in a resurrection (ver. 46). This act of suicide, which was wholly alien to the spirit of the Jewish law and people, has been rightly urged by Protestant writers as an argument against the inspiration of 2 Maccabees (so Mr. Westcott).

Ra'zor. Besides other usages, the practice of shaving the head after the completion of a vow, must have created among the Jews a necessity for the special trade of a barber (Num. vi. 9, 18, viii. 7; Lev. xiv. 8; Judg. xiii. 5; Is. vii. 20; Ez. v. 1; Acts xviii. 18). The instruments of his work were probably, as in modern times, the razor, the basin, the mirror, and perhaps also the scissors (see 2 Sam. xiv. 26). Like the Levites, the Egyptian priests were accustomed to shave their whole bodies. Beard; Hair; Handicraft; Knife; Purification; Steel.

Re-ai'a [-a'yah], or **Re-a-i'a** (fr. Heb. = Reaiah), a Reubenite, son of Micah, and apparently prince of his tribe (1 Chr. v. 5).

Re-ai'ah [-a'yah], or **Re-a-i'ah** (Heb. whom *Jehovah cares for*, Ges.). **1.** Son of Shobal, the son of Judah (1 Chr. iv. 2); = Haroeh?—**2.** Ancestor of a family of Nethinim who returned from Babylon with Zerubbabel (Ezr. ii. 47; Neh. vii. 50).

* **Reap'ing.** Agriculture.

Re'ba (Heb. *a fourth part*, Ges.), one of the five kings of the Midianites slain by the children of Israel, when Balaam fell (Num. xxxi. 8; Josh. xiii. 21).

Re-bec'ca, the Latinized Greek form of Rebekah (Rom. ix. 10 only).

Re-bek'ah (fr. Heb. = *a cord with a noose*, not unaptly of a female who ensnares by her beauty, Ges.), also written Rebecca, daughter of Bethuel (Gen. xxii. 23) and sister of Laban, married to Isaac, her father's cousin. She is first presented to us in the account of the mission of Eliezer to Padan-aram (xxiv.), in which his interview with Rebekah, her consent and marriage are related. For nineteen years she was childless: then, after the prayers of Isaac and her journey to inquire of the Lord, Esau and Jacob were born, and while the younger was more particularly the companion and favorite of his mother (xxv. 19–28) the elder became a grief of mind to her (xxvi. 35). When Isaac was driven by a famine into the lawless country of the Philistines, Rebekah's beauty became, as was apprehended, a source of danger to her husband (xx.; compare Abraham). It was probably a considerable time afterward when Rebekah suggested the deceit practised by Jacob on his blind father. She directed and aided him in carrying it out, foresaw the probable consequence of Esau's anger, and prevented it by moving Isaac to send Jacob away to Padan-aram (xxvii.) to her own kindred (xxix. 12). It has been conjectured that she died during Jacob's sojourn in Padan-aram. Her burial is incidentally mentioned by Jacob (xlix. 31). St. Paul (Rom. ix. 10) refers to her as being made acquainted with the purpose of God regarding her children before they were born.

* **Re-ceipt'** [-seet] **of Cus'tom.** Publican; Taxes.

Re'chab [-kab] (Heb. *the horseman*). **1.** Father or ancestor of Jehonadab and the Rechabites (2 K. x. 15, 23; 1 Chr. ii. 55; Jer. xxxv. 6–19); identified by some writers with Hobab.—**2.** One of the two "captains of bands," whom Ishbosheth took into his service, and who conspired to murder him (2 Sam. iv. 2).—**3.** Father of Malchiah, ruler of "part" of Beth-haccerem (Neh. iii. 14).

Re'chab-ites (fr. Heb. = *descendants of* Rechab). The tribe thus named appears before us in one memorable scene. Their history before and after it lies in some obscurity.—(I.) In 1 Chr. ii. 55, the house of Rechab is identified with a section of the Kenites, who came into Canaan with the Israelites and retained their nomadic habits, and the name of Hemath is mentioned as the patriarch of the whole tribe. It has been inferred from this passage that the descendants of Rechab belonged to a branch of the Kenites settled from the first at Jabez in Judah; but probably this passage refers to the locality occupied by the Rechabites after their return from the Captivity. Of Rechab 1 himself nothing is known. He may have been the father, he may have been the remote ancestor of Jehonadab. The name may have pointed, as in the robber-chief of 2 Sam. iv. 2, to a conspicuous form of the wild Bedouin life, and Jehonadab, the son of the *Rider*, may have been, in part at least, for that reason, the companion and friend of the fierce captain of Israel who drives as with the fury of madness (2 K. ix. 20). Boulduc infers from 2 K. ii. 12, xiii. 14, that the two great prophets Elijah and Elisha were known, each of them in his time, as the "chariot" (Heb. *recheb*) of Israel. He infers from this that the special disciples of the prophets, who followed them in all their austerity, were known as the "sons of the chariot" (Heb. *bĕnēy recheb*), and that afterward, when the original meaning had been lost sight of, this was taken as a patronymic, and referred to an unknown Rechab.—(II.) The personal history of Jehonadab has been dealt with elsewhere. He and his people had all along been worshippers of Jehovah, circumcised though not reckoned as belonging to Israel, and probably therefore not considering themselves bound by the Mosaic law and ritual. The worship of Baal was accordingly not less offensive to them than to the Israelites. The luxury and license of Phenician cities threatened the destruction of the simplicity of their nomadic life (Am. ii. 7, 8, vi. 3–6). A protest was needed against both evils, and as in the case of Elijah, and of the Nazarites of Am. ii. 11, it took the form of asceticism. There was to be a more rigid adherence than ever to the old Arab life. They were to drink no wine, nor build house, nor sow seed, nor plant vineyard, nor have any. All their days they were to dwell in tents, as remembering that they were strangers in the land (Jer. xxxv. 6, 7). This was to be the condition of their retaining a distinct tribal existence. For two centuries and a half they adhered faithfully to this rule. The Nabatheans (Nebaioth) and Wahabees (Arabia) supply us with a striking parallel.—(III.) The invasion of Judah by Nebuchadnezzar, in B. C. 607, drove the Rechabites from their tents. Some inferences may be safely drawn from the facts of Jer. xxxv. The names of the Rechabites show that they continued to be worshippers of Jehovah. They are already known to the prophet. One of them (ver. 3; Jeremiah 8) bears the same name. Their rigid Nazarite life gained for them admission into the house of the Lord, into one of the chambers assigned to priests and Levites, within its precincts. Here they are tempted and their steadfastness is a reproof for the unfaithfulness of Judah and Jerusalem. The history of this trial ends with a special blessing: "Jonadab, the son of Rechab, shall not want a man to stand before me forever" (ver. 19). Prof. Plumptre regards the words "to stand before me" as not only pointing to the perpetuation of the name and tribe, but as meaning also that the Rechabites acted as the servants and ministers of Jehovah—that they were solemnly adopted into the families of Israel, and were recognized as incorporated into the tribe of Levi. (But compare Num. iii. 10, xvi. 40, xviii. 1–10.)—(IV.) Prof. Plumptre alleges in support of his view the following traces of their after-history in the Biblical and later writers:—(1.) The singular heading of the Ps. lxxi. in the LXX. version, indicating that the "sons of Jonadab" shared the captivity of Israel. (2.) The mention of a son of Rechab in Neh. iii. 14, as cooperating with the priests, Levites, and princes in the restoration of the wall of Jerusalem. (3.) The mention of the house of Rechab in 1 Chr. ii. 55. The Rechabites have become Scribes. They give themselves to a calling which, at the time of the return from Babylon was chiefly, if not exclusively, in the hands of Levites (so Prof. Plumptre). The close juxtaposition of the Rechabites with the descendants of David in 1 Chr. iii. 1, shows also in how honorable an esteem they were held at the time when that book was compiled. (4.) The account of the martyrdom of James the Just given by Hegesippus. While the Scribes and Pharisees were stoning him, "one of the priests of the sons of Rechab, the son of Rechabim, who are mentioned by Jeremiah the prophet," cried out, protesting against the crime. Dr. Stanley supposes the name "priests" here used loosely, as indicating the abstemious life of James and other Nazarites, and points to the fact that Epiphanius ascribes to Symeon the brother of James the words which Hegesippus puts into the Rechabite's mouth. Calmet supposes the man was one of the Rechabite Nethinim, whom the informant of Hegesippus took, in his ignorance, for a priest. (5.) Some later notices are not without interest. Benjamin of Tudela, in the twelfth century, mentions that near *El Jubar* (= Pumbeditha) he found Jews who were named Rechabites. They tilled the ground, kept flocks and herds, abstained from wine and flesh, and gave tithes to teachers who devoted themselves to studying the Law, and weeping for Jerusalem. A later traveller, Dr. Joseph Wolff, gives a yet stranger and more detailed report. The Jews of Jerusalem and Yemen told him that he would find the Rechabites of Jer. xxxv. living near Mecca. When he came near Senaa, he came in contact with a tribe, the *Beni-Khaibr*, who identified themselves with the sons of Jonadab. One of them, Mousa, read to Dr. Wolff from an Arabic Bible Jer. xxxv. 5–11, and affirmed that it was fulfilled in them, and that they were 60,000 in number. After a second interview with Mousa, he describes them as keeping strictly to the old rule, calls them now by the name of the *B'nê-Arhab*, and says that *B'nê Israel* of the tribe of Dan live with them. Signor Pierotti read a paper "On recent notices of the Rechabites" before the British Association, in October, 1862. He met with a tribe about two miles S. E. of the Dead Sea, who called themselves by that name, had a Hebrew Bible, said their prayers at the tomb of a Jewish Rabbi, and told him the same stories as had been told to Wolff thirty years before.

Re'chah [-kah] (Heb. *the side*, *hinder part*, Ges.). In 1 Chr. iv. 12, Beth-rapha, Pascah, and Tehinnah the father, or founder, of Ir-nahash, are said to have been "the men of Rechah."

* **Rec-on-cil-i-a'tion.** Atonement.

Re-cord'er (Heb. *mazcîr*), an officer of high rank in the Jewish state, exercising the functions not simply of an annalist, but of chancellor or president of the privy council. In David's court the recorder appears among the high officers of his household (2 Sam. viii. 16, xx. 24; 1 Chr. xviii. 15). In Solomon's he is coupled with the three secretaries, and is mentioned last, probably as being their president (1 K. iv. 3; compare 2 K. xviii. 18, 37; 2 Chr. xxxiv. 8). King; Writing.

* **Red.** Colors; Red Heifer; Red Sea.

* **Re-deem'er,** the A. V. translation of Heb. *gôël*, applied (so Gesenius) to one who redeems a field by paying back the price for which it had been sold, this right belonging to the nearest kinsman (Lev. xxv. 25, 26; A. V. in both "to redeem"), and often figuratively applied to God as redeeming and delivering men, and especially Israel (Job xix. 25; Is. xlix. 7, 26, &c.). The same word is also translated "kinsman" (Ru. iv. 1 ff. [= margin "redeemer" in 14], &c.), "avenger," or "revenger" sc. of blood (Num. xxxv. 12 ff., &c.). Blood, Avenger of; Marriage: Atonement; Jesus Christ; Saviour, &c.

* **Re-demp'tion,** the A. V. translation of—1. Heb. *gĕullâh* = the *redemption* or *repurchase* of a field, &c. (Lev. xxv. 24, 51, 52; Jer. xxxii. 7, 8; Redeemer).—2. Heb. *pĕdûth* (Ex. viii. 23 marg. [Heb. 19]; Ps. cxi. 9, cxxx. 7), *pidyôm* (Num. iii. 49), *pidyôn* (Ps. xlix. 8 [Heb. 9]; Ransom), all from a Hebrew root signifying (so Gesenius) *to cut*, *to cut in two*, *to cut loose*, hence *to ransom*, *to redeem*, *to set free*.—3. Gr. *apolutrôsis*, properly (so Rbn. *N. T. Lex.*) *a letting off for a ransom*, i. e. *redemption*, *deliverance* on account of a ransom paid (Lk. xxi. 28; Rom. iii. 24, viii. 23; 1 Cor. i. 30; Eph. i. 7, 14, iv. 30; Col. i. 14; Heb. ix. 15), once translated "deliverance" (xi. 35).—4. Gr. *lutrôsis* = *a ransoming*, *deliverance* (Lk. ii. 38; Heb. ix. 12); once, with a verb signifying *to make*, translated "redeemed," i. e. made redemption for (Lk. i. 68). Atonement; Jehovah; Jesus Christ; Redeemer.

Red Heif'er [hef-]. Purification.

Red Sea. The sea known to us as the Red Sea was by the Israelites called in Heb. *hayyâm* = "the sea" (Ex. xiv. 2, 9, 16, 21, 28, xv. 1, 4, 8, 10, 19; Josh. xxiv. 6, 7, &c.); and specially *yam-sûph*, A.V.

"Red Sea" (Ex. x. 19, xiii. 18, xv. 4, 22, xxiii. 31; Num. xiv. 25, &c.). It is perhaps written in Heb. *sûphâh* in Num. xxi. 14, rendered "Red Sea" in A. V. (NUMBERS, B); and in like manner in Deut. i. 1, *sûph*, A. V. "Red Sea," margin "Zuph." The LXX. always render it *hê eruthra thalassa* (except in Judg. xi. 16). The same Greek name occurs in Acts vii. 36 and Heb. xi. 29.—Of the *names* of this sea (1.) Heb. *yâm* signifies "the SEA," or any sea. It is also applied to the NILE (exactly as the Arabic *bahr* is so applied) in Nah. iii. 8. (2.) Heb. *yam-sûph*. The meaning of *sûph*, and the reason of its being applied to this sea, have given rise to much learned controversy. Gesenius renders it *rush*, *reed*, *sedge*, *sea-weed*. It is mentioned in the O. T. almost always in connection with the sea of the Exodus; it also occurs in the narrative of the exposure of Moses (Ex. ii. 3, 5), and in Is. xix. 6, where it is rendered "FLAG" in the A. V. It only occurs in one place besides those already referred to: in Jon. ii. 5, Heb. 6 (A. V. "weeds"). The *sûph* of the sea, it seems quite certain, is *a sea-weed resembling wool* (so Mr. E. S. Poole, original author of this article). Such sea-weed is thrown up abundantly on the shores of the Red Sea. But it may have been *also* applied to any substance resembling wool, produced by a *fluvial rush*, such as the papyrus, and hence by a synecdoche to such rush itself. (3.) Heb. *yĕór*, signifies "a RIVER." Gesenius says it is almost exclusively used of the NILE (and so Fürst, Porter [in Kitto], Fairbairn, &c.); but Mr. Poole thinks that in the passages relating to the exposure of Moses it applies to the ancient extension of the Red Sea toward Tanis (ZOAN, Avaris), or to the ancient canal through which the water of the Nile passed to the "tongue of the Egyptian Sea." (4.) Gr. *hê eruthra thalassa* (Acts vii. 36; Heb. xi. 29); L. *mare Erythræum*. The authors of theories concerning the origin of this appellation may be divided into two schools. The first have ascribed it to some natural phenomenon; such as the singularly red appearance of the mountains of the western coast; the red color of the water sometimes caused by the presence of zoophytes; the red coral of the sea; the red sea-weed; and the red storks that have been seen in great numbers, &c. The second have endeavored to find an etymological derivation. Of these the earliest (European) writers proposed a derivation from EDOM (*red*), by the Greeks translated literally. The Greeks and Romans tell us that the sea received its name from a great king, Erythras (Gr. *Eruthras*), who reigned in the adjacent country: the stories that have come down to us appear to be distortions of the tradition that Himyer was the name of apparently the chief family of Arabia Felix, the great South-Arabian kingdom, whence the Himyerites, and Homeritæ. Himyer appears to be derived from the Arabic *ahmar*, *red*. We can scarcely doubt, on these etymological grounds, the connection between the Phenicians and the Himyerites, or that in this is the true origin of the appellation of the Red Sea. But when the ethnological side of the question is considered, the evidence is much strengthened. The South-Arabian kingdom was a Joktanite (or Shemite) nation mixed with a Cushite. The Red Sea, therefore, was most probably the Sea of the Red men.—*Ancient Limits.* The most important change in the Red Sea has been the drying up of its northern extremity, "the tongue of the Egyptian Sea." The land about the head of the gulf has risen, and that near the Mediterranean become depressed. The head of the gulf has consequently retired gradually since the Christian era. Thus the prophecy of Isaiah has been fulfilled (xi. 15, xix. 5): the tongue of the Red Sea has dried up for a distance of at least fifty miles from its ancient head. An ancient canal conveyed the waters of the Nile to the Red Sea flowing through the *Wádi-t-Tumeylát*, and irrigating with its system of water-channels a large extent of country (see maps under EGYPT, and EXODUS, THE). The drying up of the head of the gulf appears to have been one of the chief causes of the neglect and ruin of this canal. The country, for the distance above indicated, is now a desert of gravelly sand, with wide patches about the old sea-bottom, of rank marsh-land, now called the "Bitter Lakes." At the northern extremity of this salt waste is a small lake sometimes called the Lake of Heroöpolis, now *Birket et-Timsáh* (*the Lake of the Crocodile*), and supposed to mark the ancient head of the gulf. The canal that connected this with the Nile was of Pharaonic origin, anciently known as the *Fossa Regum* (L. = *King's Canal*), and the *Canal of Hero*. The time at which the canal was extended, after the drying up of the head of the gulf, to the present head is uncertain, but it must have been late, and probably since the Mohammedan conquest. Traces of the ancient channel throughout its entire length to the vicinity of Bubastis (Pi-beseth), exist at intervals in the present day. The land N. of the ancient head of the gulf is a plain of heavy sand, merging into marsh-land near the Mediterranean coast, and extending to Palestine. This region, including *Wádi-t-Tumeylát*, was probably the frontier-land occupied in part by the Israelites, and open to the incursions of the wild tribes of the Arabian desert.—*Physical Description.* In extreme length the Red Sea stretches from the Straits of *Báb el-Mendeb* (or rather *Rás Báb el-Mendeb*) in latitude 12° 40′ N., to the modern head of the Gulf of Suez, latitude 30° N., about 1,400 English miles (see map under ARABIA). Its greatest width may be stated roughly at about 200 geographical miles; this is about latitude 16° 30′, but the navigable channel is here really narrower than in some other portions. From shore to shore, its narrowest part is at *Rás Benás*, latitude 24°, on the African coast, to *Rás Bereedee* opposite, a little north of *Yembo'*, the port of Medina; and thence northward to *Rás Mohammed*, the sea maintains about the same average width of 100 geographical miles. At *Rás Mohammed*, the Red Sea is split by the granitic peninsula of Sinai into two gulfs: the westernmost, or Gulf of Suez, is now about 130 geographical miles in length, with an average width of about 18, though it contracts to less than 10 miles: the easternmost, or Gulf of *El-'Akabeh*, is only about 90 miles long, from the Straits of *Tírán*, to the *'Akabeh* (ELATH), and of proportionate narrowness. The navigation of the Red Sea and Gulf of Suez, near the shore, is very difficult from the abundance of shoals, coral-reefs, rocks, and small islands; but in mid-channel, exclusive of the Gulf of Suez, there is generally a width of 100 miles clear, except the Dædalus reef. The bottom in deep soundings is in most places sand and stones, from Suez as far as *Juddah*; and thence to the straits it is commonly mud. The deepest sounding in the excellent Admiralty chart is 1,054 fathoms, in latitude 22° 30′. Journeying southward from Suez, on our left is the peninsula of SINAI: on the right is the desert coast of Egypt, of limestone formation like the greater part of the Nile valley in Egypt, the cliffs on the sea-margin stretching landward in a great rocky plateau, while more inland a chain of volcanic mountains (beginning about latitude 28° 4′ and running S.) rears its lofty peaks at intervals above the limestone, generally about 15 miles distant, and some of them 6,000 feet or more in height. This coast is especially interesting in a Biblical point of view, for here were some of the earliest monasteries of the Eastern Church, and in those secluded and barren mountains lived very early Christian hermits. South of the "Elba" chain (about latitude 22°), the country gradually sinks to a plain, until it rises to the highland of *Geedán*, latitude 15°, and thence to the straits extends a chain of low mountains. The greater part of the African coast of the Red Sea is sterile, sandy, and thinly peopled. The Gulf of *El-'Akabeh* (i. e. "of the Mountain-road") is the termination of the long valley of the *Ghôr* or *'Arabah* that runs northward to the Dead Sea. It is itself a narrow valley; the sides are lofty and precipitous mountains, of entire barrenness; the bottom is a river-like sea, running nearly straight for its whole length of about 90 miles. The northerly winds rush down this gorge with uncommon fury, and render its navigation extremely perilous; while most of the few anchorages are open to the southerly gales. The western shore is the peninsula of SINAI. The Arabian chain of mountains skirts the eastern coast. The sea, from its dangers and sterile shores, is entirely destitute of boats. The Arabian coast outside the Gulf of *'Akabeh* is skirted by the range of Arabian mountains, which generally leave a belt of coast country, called *Tihámeh*, or the *Ghór*. This tract is generally a sandy parched plain, thinly inhabited; these characteristics being especially strong in the N. The mountains of the *Hejáz* consist of ridges running parallel toward the interior, and increasing in height as they recede. The distant ranges have a rugged pointed outline, and are granitic; nearer the sea many of the hills are fossiliferous limestone, while the beach hills consist of light-colored sandstone, fronted by and containing large quantities of shells and masses of coral. Some of the mountains on this side are from 6,000 to 7,700 feet high. The coast-line itself, or *Tihámeh*, N. of *Yembo'*, is of moderate elevation, varying from 50 to 100 feet, with no beach. To the southward to *Juddah* it is more sandy and less elevated. The coral of the Red Sea is remarkably abundant, and beautifully colored and variegated. It is often red, but the more common kind is white; and of hewn blocks of this many of the Arabian towns are built.—The earliest *navigation* of the Red Sea (passing by the pre-historical Phenicians) is mentioned by Herodotus. "Sesostris (Rameses II.) was the first who, passing the Arabian Gulf in a fleet of long vessels, reduced under his authority the inhabitants of the coast bordering the Erythrean Sea." Three centuries later, Solomon's navy was built "in EZION-GEBER which is beside Eloth (ELATH), on the shore of the Red Sea in the land of Edom" (1 K. ix. 26). It is possible that the sea has retired here as at Suez, and that Ezion-geber is now dry land. Jehoshaphat also "made ships of Tharshish to go to Ophir for gold: but they went not, for the ships were broken at Ezion-geber" (xxii. 48). The scene of this wreck has been supposed to be *Edh-Dhahab.* The fashion of the ancient ships of the Red Sea, or of the Phenician ships of Solomon, is unknown. From Pliny we learn that the ships were of papyrus and like the boats of the Nile (EGYPT); and this statement was no doubt in some measure correct. El-Makreezee, in the first half of the fifteenth century, thus describes the ships that sailed from *Eydháb* on the Egyptian coast to *Juddah:* "Their '*jelebehs*,' which carry the pilgrims on the coast, have not a nail used in them, but their planks are sewed together with fibre, which is taken from the cocoanut-tree, and they caulk them with the fibres of the wood of the date-palm; then they 'pay' them with butter, or the oil of the palma Christi, or with the fat of the kirsh (white shark? *Squalus Carcharias*). . . . The sails of these *jelebehs* are of mats made of the *dóm*-palm." The fleets appear to have sailed about the autumnal equinox, and returned in December or the middle of January. The Red Sea, as it possessed for many centuries the most important sea-trade of the East, contained ports of celebrity. Of these, Elath and Ezion-geber alone appear to be mentioned in the Bible. The Heroöpolite Gulf (Gulf of Suez) is of the chief interest: it was near to Goshen; it was the scene of the passage of the Red Sea; and it was the "tongue of the Egyptian Sea." It was also the seat of the Egyptian trade in this sea and to the Indian Ocean. Heroöpolis is doubtless the same as Hero, and its site is probably identified with the modern *Aboo Keshcyd*, at the head of the old gulf. (RAMESES.) Suez is a poor town, and has only an unsafe anchorage, with very shoal water. On the shore of the Heroöpolite gulf was also Arsinoë, founded by Ptolemy Philadelphus: its site has not been settled. Berenice, founded by the same, on the southern frontier of Egypt, rose to importance under the Ptolemies and the Romans: it is now of no note. On the western coast was also the anchorage of Myos Hormos, a little N. of the modern town *El-Kuseyr*, which now forms the point of communication with the old route to Coptos. On the Arabian coast the principal ports are *Mu'eyleh*, *Yembo'* (the port of Medina), *Juddah* (the port of Mecca), and *Mukhà*, by us commonly written Mocha. The COMMERCE of the Red Sea was, in very ancient times, unquestionably great. The earliest records tell of the ships of the Egyptians, the Phenicians, and the Arabs. (ALEXANDRIA; ARABIA; EGYPT; PHENICIA.) But the shoaling of the head of the gulf rendered the navigation, always dangerous, more difficult; it destroyed the former anchorages, and made it necessary to carry merchandise across the desert to the Nile. This change appears to have been one of the main causes of the decay of the commerce of Egypt. Since the time of Mohammed the Red Sea trade has been insignificant.

Red Sea, Pas'sage of the. The passage of the Red Sea was the crisis of the Exodus. (EXODUS, THE.) It was the miracle by which the Israelites left EGYPT and were delivered from the oppressor. (PHARAOH 4.) The points that arise are the place of the passage, the narrative, and the importance of the event in Biblical history. 1. It is usual to suppose that the most northern place at which the RED SEA could have been crossed is the present head of the Gulf of Suez. An examination of the country N. of Suez has shown, however, that the sea has receded many miles (so Mr. R. S. Poole, original author of this article). The old bed is indicated by the *Birket-et-Timsáh* (*Lake of the Crocodile*), and the most southern Bitter Lakes, the northernmost part of the former probably corresponding to the head of the gulf at the time of the Exodus.—It is necessary to endeavor to ascertain the route of the Israelites before we attempt to discover where they crossed the sea. The point from which they started was RAMESES, a place certainly in the land of GOSHEN, which we identify with the *Wádi-t-Tumeylát* (see maps under EGYPT and EXODUS, THE). After the mention that the people journeyed from Rameses to SUCCOTH, and before that of their departure from Succoth, a passage occurs which appears to show the first direction of the journey, and not a change in the route: "God led them not [by] the way of the land of the Philistines, although that [was] near; . . . but God caused the people to turn [by] the way of the wilderness of the Red Sea" (Ex. xiii. 17, 18). At the end of the second day's journey the camping-place was at ETHAM "in the edge of the wilderness" (Ex. xiii. 20; Num. xxxiii. 6). Here the *Wádi-t-Tumeylát* was probably left, as it is cultivable and terminates in the desert. After leaving this place the direction seems to have changed. The first passage relating to the journey, after the mention of the encamping at Etham, is a command given to Moses: "Speak unto the children of Israel, that they turn [or 'return'] and encamp [or 'that they encamp again'] before PI-HAHIROTH, between MIGDOL and the sea, over against BAAL-ZEPHON" (Ex. xiv. 2). This explanation is added: "And Pharaoh will say of the children of Israel, They [are] entangled in the land, the wilderness hath shut them in" (3). The rendering of the A. V., "that they turn and encamp," seems the most probable of those given. At the end of the third day's march, for each camping-place seems to mark the close of a day's journey, the Israelites encamped by the sea. The place of this last encampment, and that of the passage, if Mr. Poole's views as to the most probable route are correct, would not be very far from the Persepolitan monument, about thirty miles N. of the present head of the Gulf of Suez. Local tradition favors the common opinion that the Israelites passed near the present head of the gulf; but local tradition in Egypt and the neighboring countries, judging from the evidence of history, is of very little value. The Moslems suppose the Pharaoh of the Exodus resided at MEMPHIS. From opposite Memphis a broad valley leads to the Red Sea. It is in part called the *Wádi-t-Teeh* = *Valley of the Wandering*. From it the traveller reaches the sea beneath the lofty *Gebel-et-Tákah*, which rises on the N. and shuts off all escape in that direction, except by a narrow way along the seashore, which Pharaoh might have occupied. The sea here is broad and deep, as the narrative is generally held to imply. All the local features seem suited for a great event. The supposition that the Israelites took an upper route, now that of the Mecca caravan, along the desert to the N. of the elevated tract between Cairo and Suez, must be mentioned, although it is less probable than that just noticed, and offers the same difficulties. It is, however, possible to suppose that the Israelites crossed the sea near Suez without attaining it through the *Wádi-t-Teeh*. If they went through the *Wádi-t-Tumeylát* they might have turned southward from its E. end, and so reached the neighborhood of Suez; but this would make the third day's journey more than thirty miles at least. Mr. Poole therefore thinks that the only opinion warranted by the narrative is that already stated, which supposes the passage of the sea to have taken place near the northernmost part of its ancient extension.—The last camping-place was before PI-HAHIROTH. It appears that MIGDOL was behind Pi-hahiroth, and, on the other hand, BAAL-ZEPHON and the sea. From Pi-hahiroth the Israelites crossed the sea. The only points bearing on geography in the account of this event are (*a*.) that the sea was divided by an E. wind, whence we may reasonably infer that it was crossed from W. to E., and (*b*.) that the whole Egyptian army perished, which shows that it must have been some miles broad, probably at least twelve miles. 2. A careful examination of the narrative of the passage of the Red Sea is necessary to a right understanding of the event. When the Israelites had departed, Pharaoh repented that he had let them go. Mr. Poole supposes he started from ZOAN to pursue them. The strength of Pharaoh's army is not further specified than by the statement that "he took six hundred chosen chariots, and [or 'even'] all the chariots of Egypt, and captains over every one of them" (xvi. 7; CHARIOT). With this army, which, even if a small one, was mighty in comparison to the Israelite multitude, encumbered with women, children, and cattle, Pharaoh overtook the people "encamping by the sea" (9). When the Israelites saw the oppressor's army they were terrified and murmured against Moses (11, 12). Then Moses encouraged them, bidding them see how God would save them. It seems from the narrative that Moses did not know at this time how the people would be saved, and spoke only from a heart full of faith, for we read, "And the LORD said unto Moses, Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry [ground] through the midst of the sea" (15, 16). That night the two armies, the fugitives and the pursuers, were encamped near together. Between them was "the pillar of the cloud," darkness to the Egyptians and a light to the Israelites. Perhaps in the camp of Israel the sounds of the hostile camp might be heard on the one hand, and on the other the roaring of the sea. But the pillar was a barrier and a sign of deliverance. The time was now come for the great decisive miracle of the Exodus. "And Moses stretched out his hand over the sea: and the LORD caused the sea to go [back] by a strong east wind all that night, and made the sea dry [land], and the waters were divided. And the children of Israel went through the midst of the sea upon the dry [ground]: and the waters [were] a wall unto them on their right hand, and on their left" (21, 22, compare 29). The narrative distinctly states that a path was made through the sea, and that the waters were a wall on either hand. The term "wall" does not appear to oblige us to suppose, as many have done, that the sea stood up like a cliff on either side, but should rather be considered to mean a barrier, as the former idea implies a seemingly-needless addition to the miracle, while the latter seems to be not discordant with the language of the narrative. It was during the night that the Israelites crossed, and the Egyptians followed. In the morning watch, the last third or fourth of the night, or the period before sunrise, Pharaoh's army was in full pursuit in the divided sea, and was there miraculously troubled, so that the Egyptians sought to flee (23–25). Then was Moses commanded again to stretch out his hand, and the sea returned to its strength, and overwhelmed the Egyptians, of whom not one remained alive (26–28). From Ps. lxxvii. 15–20 we learn that at the time of the passage of the sea there was a storm of rain with thunder and lightning, perhaps accompanied by an earthquake. 3. The importance of this event in Biblical history is shown by the manner in which it is spoken of in the books of the O. T. written in later times (Job xxvi. 10–13). In them it is the chief fact of Jewish history.—It may be inquired how it is that there seems to have been no record or tradition of this miracle among the Egyptians. This question involves that of the time in Egyptian history to which this event should be assigned. The date of the Exodus according to different chronologers varies more than three hundred years; the dates of the Egyptian dynasties ruling during this period of three hundred years vary full one hundred. If the lowest date of the beginning of the eighteenth dynasty be taken and the highest date of the Exodus, both which Mr. Poole considers the most probable of those which have been conjectured in the two cases, the Israelites must have left Egypt in a period of which monuments or other records are almost wanting. CHRONOLOGY; MIRACLES; MOSES.

Reed. Under this name may be noticed several Hebrew and Greek words:—1. Heb. *agmôn* occurs in Job xl. 26 (A. V. xli. 2, "hook"), xli. 12 (A. V. xli. 20, "caldron"); Is. ix. 14 (A. V. "rush"). It is mentioned also as an Egyptian plant (A. V. "rush") in Is. xix. 15; while from lviii. 5 (A. V. "bulrush") we learn that it had a pendulous panicle. There can be no doubt that it denotes some aquatic reed-like plant, whether of the Natural order *Cyperaceæ* (*Sedges*), or that of *Gramineæ* (*Grasses*). Celsius has argued in favor of the *Arundo phragmitis;* Mr. Houghton is inclined to adopt his opinion. This is a stout grass-like reed, often an inch in diameter at the base, six to twelve feet high, found in both continents in swamps and about ponds and streams, sometimes used for thatching, fencing gardens, &c., and, when split, for making strings, mats, &c. The *Arundo phragmitis* (now the *Phragmitis communis*), if it does not occur in Palestine and Egypt, is represented by a very closely allied species, viz. the *Arundo isiaca* of Delisle. The drooping panicle of flowers of this plant will answer well to the "bowing down the head" of which Isaiah speaks. The kindred *ăgâm* (POND; POOL) is once translated "reed" (Jer. li. 32) by the A. V., Gesenius, &c.—2. Heb. *gôme*, in A. V. "rush" (Job viii. 11; Is. xxxv. 7) and "bulrush" (Ex. ii. 3; Is. xviii. 2), without doubt denotes the celebrated paper-reed of the ancients (*Papyrus Antiquorum*), a plant of the Sedge family (*Cyperaceæ*), formerly common in some parts of Egypt. According to Bruce the modern Abyssinians use boats made of the papyrus reed. (EGYPT, pp. 254–5.) The ancient material called "papyrus," used for WRITING, was made from the soft cellular portion of the stem, cut lengthwise into thin slices, which were placed in two layers, one across the other, glued together, pressed and dried. The lower part of the papyrus reed was used as food by the ancient Egyptians. The papyrus reed is not now found in Egypt; it grows, however, in Syria. Mr. Tristram found it growing luxuriantly, with a stem sixteen feet long and three inches in diameter, in a marsh near *Khan Minyeh* on the edge of the Lake of Tiberias (GENNESARET), and forming "an impenetrable wilderness" in the marsh of the *Hûleh*, ancient "waters of MEROM" (Trm. 436, 587). The papyrus-plant (*Papyrus Antiquorum*) has an angular stem from three to six feet or more in height; it has no leaves; the flowers are in very small spikelets, which grow on thread-like flowering branchlets which form a bushy crown to each stem.—3. Heb. pl. *'arôth* is erroneously translated "PAPER-REED" in Is. xix. 7.—4. Heb. *kâneh* = *a reed* of any kind; it occurs in numerous passages of the O. T., and sometimes denotes the "stalk" of wheat (Gen. xli. 5, 22), or the "branches" of the candlestick (Ex. xxv., xxxvii.); in Job xxxi. 22, it denotes "the bone" of the arm between the elbow and the shoulder; in Ez. xl.–xlii. it denotes a measuring "reed" of six cubits. It is translated "reed" in 1 K. xiv. 15; 2 K. xviii. 21; Job xl. 21; Ps. lxviii. 30 marg. (Heb. 31); Is. xix. 6, xxxv. 7, xxxvi. 6, xlii. 3; Ez. xxix. 6: "calamus" in Ex. xxx. 23: Cant. iv. 14; Ez. xxvii. 19: "sweet cane" in Is.

Papyrus plant or Paper-reed (*Papyrus Antiquorum*).

Reed (*Arundo Donax*).

xliii. 24, and Jer. vi. 20: "BALANCE" in Is. xlvi. 6. Strand (*Flor. Palæst.* 28–30) gives the following names of the reed-plants of Palestine:—*Saccharum officinale* (sugar-cane; see below), *Cyperus Papyrus* (*Papyrus Antiquorum*), *Cyperus rotundus* and *Cyperus esculentus*, and *Arundo scriptoria;* but no doubt the species are numerous. The *Arundo Donax*, the *Arundo Ægyptiaca* (?) of Bové, is common on the banks of the Nile, and may perhaps be "the staff of the bruised reed" to which Sennacherib compared the power of Egypt (2 K. xviii. 21; Ez. xxix. 6, 7). The thick stem of this reed may have been used as walking-staves by the ancient Orientals; perhaps the measuring-reed was this plant; at present the dry culms of this huge grass are in much demand for fishing-rods, &c. Some kind of fragrant reed is denoted by *kâneh* in Is. xliii. 24; Ez. xxvii. 19; Cant. iv. 14; or more fully by *kĕnêh bôsem* (literally *cane of fragrance* or *of spice*) in Ex. xxx. 23, or *kâneh hattôb* (i. e. *good* [or *fragrant*] *cane*, Jer. vi. 20); which the A. V. renders "sweet cane," and "calamus." It was of foreign importation (Jer. vi. 20). Some writers have sought to identify the *kâneh bósem* with the *Acorus Calamus*, the *sweet sedge*, also called *sweet flag*, *sweet cane*, and *calamus*. Dr. Royle refers the *aromatic calamus* or *sweet cane* of Dioscorides to a species of *Andropogon*, which he calls *Andropogon calamus aromaticus*, a plant of remarkable fragrance, and a native of Central India. Still there is no necessity to refer the *kĕnêh bôsem* or *hattôb* to the *sweet cane* of Dioscorides; it may be represented by Dr. Royle's plant or by the *Andropogon Schœnanthus*, the lemon-grass of India and Arabia. Before the crusades, sugar-cane (*Saccharum Officinarum* or *Saccharum officinale*) was cultivated in abundance on the plains of Jericho and on the Mediterranean coast around Tripolis and as far S. as Tyre. The remains of ancient sugar-mills are still seen W. of *'Ain es-Sultân* (Rbn. i. 561–2; Thn. ii. 457; Jericho).—5. Gr. *kalamos* is uniformly translated "reed" (Mat. xi. 7, xii. 20, xxvii. 29, 30, 48; Mk. xv. 19, 36; Lk. vii. 24; Rev. xi. 1, xxi. 15, 16), except once (3 Jn. 13, A. V. "pen;" Writing); in LXX. = No. 4 in Is. xlii. and Ez. xl. In Mat. xxvii. 48 and Mk. xv. 36 it denotes the *stalk* or *stem* of hyssop (so Robinson, Lange, Royle [in Kitto], Barnes; comp. Jn. xix. 29); in Rev. *a measuring-reed* or *rod*.

Lemon-grass (*Andropogon Schœnanthus*).

Re-e-lai'ah [-lā'yah] (fr. Heb. = whom *Jehovah makes tremble*, i. e. who fears Jehovah, Ges.), one of the children of the province who went up with Zerubbabel (Ezr. ii. 2). In Neh. vii. 7 he is called Raamiah, and in 1 Esd. v. 8 Reesaias.

Re-e'li-us (fr. Gr.) = Bigvai in Ezr. ii. 2 (1 Esd. v. 8).

Re-e-sai'as (fr. Gr.) = Reelaiah or Raamiah (1 Esd. v. 8).

Re-fi'ner (Heb. *tsôrêph*, *mĕtsârêph*). The refiner's art was essential to the working of the precious metals. It consisted in the separation of the dross from the pure ore, which was effected by reducing the metal to a fluid state by the application of heat, and by the aid of solvents, such as alkali (Is. i. 25) or lead (Jer. vi. 29), which, amalgamating with the dross, permitted the extraction of the unadulterated metal. The instruments required by the refiner were a crucible or FURNACE, and a bellows or blow-pipe. He sat at his work (Mal. iii. 3), and could thus better watch the process, and let the metal run off at the proper moment. (Handicraft; Metals; Mines.) The notices of refining are chiefly figurative, and describe moral refinement as the result of chastening (Is. i. 25; Zech. xiii. 9; Mal. iii. 2, 3).

Ref'uge, Cit'y of. City of Refuge.

Re'gem [*g* as in *get*] (Heb. *friend*, sc. of God, Ges.), son of Jahdai, among Caleb's descendants (1 Chr. ii. 47).

Re'gem-me'lech [-lek] (Heb. *friend of the king*, Ges.). Sherezer and Regem-melech were sent on behalf of some of the Captivity to make inquiries at the Temple concerning fasting (Zech. vii. 2). The expression "the people of the land" (ver. 5) seems to indicate that those who sent to the Temple were not the captive Jews in Babylon, but those who had returned to their own country; hence in verse 2 "Bethel" (A. V. "house of God") is probably to be taken as the subject of the verb—"and Bethel, i. e. the inhabitants of Bethel, sent" (so Mr. Wright, with Henderson, &c.). Mr. Wright supposes Regem-melech (comp. 1 Chr. xxvii. 33) was probably an Assyrian title of office.

* **Re-gen-er-a'tion** [-jen-] (fr. L. = *a being born again*, *new birth*), the A. V. translation of Gr. *palinggenesia*, which occurs twice only in the N. T. (Mat. xix. 28; Tit. iii. 5). In Mat. l. c. the best interpreters connect the phrase "in the regeneration," not with the preceding words "followed me," but with the succeeding clauses, and consider "when the Son of Man shall sit in the throne of His glory" as explanatory of "in the regeneration." Robinson (*N. T. Lex.*) makes the word here = *renovation*, *restoration*, *restitution*, from decay and ruin to a former state; and regards it as spoken of the complete external manifestation of the Messiah's kingdom when all things are to be delivered from their present corruption and restored to spiritual purity and splendor (comp. Acts iii. 21). In Tit. iii. 5 the word is used tropically in a moral or spiritual sense (comp. Jn. iii. 3 ff. "born again," &c.) to denote the beginning of a Christian life, which involves a change by grace from a carnal to a Christian state, from sinful to holy affections. Death; Faith; Life; Messiah; Spirit, the Holy, &c.

* **Region**, the A. V. translation of—1. Heb. *hebel*

or *chebel* (literally *a rope* or *cord*) in the phrase "the region of ARGOB" (Deut. iii. 4, 13; 1 K. iv. 13), once translated "the country of Argob" (Deut. iii. 14). In Zeph. ii. 5–7, the same Hebrew word is translated "coast," as applied to the region bordering on the Mediterranean Sea; also in Josh. xix. 29 in the phrase "from the coast to Achzib." The word is also translated "cord" (Josh. ii. 15; Eccl. xii. 6, &c.), "line" (2 Sam. viii. 2; Ps. xvi. 6, &c.), "rope" (1 K. xx. 31, 32, &c.), "lot" (Deut. xxxii. 9, &c.), "portion" (Josh. xvii. 5, 14, &c.), "band" (Ps. cxix. 61), "company" (1 Sam. x. 5, 10), &c.—2. Heb. *nâphâh* (= *high place, height,* Ges.) in the phrase "the region of Dor" (1 K. iv. 11), elsewhere translated "the coast" (Josh. xii. 23), or "borders of Dor" (xi. 2).—3. Gr. *klima* = *a climate, clime, region,* Rbn. *N. T. Lex.* (2 Cor. xi. 10; Gal. i. 21), also translated in the plural "parts" (Rom. xv. 23).—4. Gr. *chôra* (Mat. iv. 16; Lk. iii. 1; Acts viii. 1, xiii. 49, xvi. 6), usually translated "country" (Mat. ii. 12, viii. 28, &c.), also "land" (Mk. i. 5, &c.), &c. See also the next article.

Re'gion round' a-bout', the (Gr. *hê perichôros*, in LXX. = *hac-Ciccar;* PLAIN 3). The Greek term in Mat. iii. 5 and Lk. iii. 3 (A. V. "country about") denotes the populous and flourishing region which contained JERICHO and its dependencies, in the Jordan valley, enclosed in the amphitheatre of the hills of *Quarantana.* It is also applied (so Mr. Grove) to the district of Gennesaret (Mat. xiv. 35 [A. V. "country round about"]; Mk. vi. 55; Lk. iv. 37 [A. V. "country round about"], vii. 17).

Re-ha-bi'ah (fr. Heb. = whom *Jehovah enlarges,* i. e. makes free and happy, Ges.), only son of Eliezer, the son of Moses (1 Chr. xxiii. 17, xxiv. 21, xxvi. 25).

Re'hob (Heb. *a street, area, broad place,* Ges.). **1.** Father of Hadadezer, king of Zobah, whom David smote at the Euphrates (2 Sam. viii. 3, 12).—**2.** A Levite, or family of Levites, who sealed the covenant with Nehemiah (Neh. x. 11).

Re'hob (see above). **1.** The northern limit of the exploration of the spies (Num. xiii. 21). It is specified as being "as men come unto HAMATH," i. e. at the commencement of the territory of that name, by which in the early books of the Bible the great valley of Lebanon (CELOSYRIA; PLAIN 2; VALLEY 4), the *Bukâ'a* of the modern Arabs, seems to be roughly designated. This seems to fix the position of Rehob as not far from *Tell el-Kâdy* and *Bâniâs.* Dr. Robinson proposes to identify Rehob and BETH-REHOB with *Hunin*, Dr. W. M. Thomson with *Bâniâs.* Inasmuch, however, as Beth-rehob was "far from Zidon" (Judg. xviii. 28), it must be distinct from—**2.** A town of Asher, apparently near Zidon (Josh. xix. 28)—**3.** Asher contained another Rehob (xix. 30); but the situation of this, like the former, remains unknown. One of the two was allotted to the Gershonite Levites (xxi. 31; 1 Chr. vi. 75), and of one the Canaanites retained possession (Judg. i. 31).

Re-ho-bo'am (fr. Heb. = *he enlarges the people,* Ges.), son of SOLOMON, by the Ammonite princess Naamah (1 K. xiv. 21, 31), and his successor as king (xi. 43). From the earliest period of Jewish history we perceive symptoms that the confederation of the tribes was but imperfectly cemented. The powerful Ephraim could never brook a position of inferiority (Judg. viii. 1, xii. 1). When Solomon's strong hand was withdrawn the crisis came. Rehoboam selected Shechem as the place of his coronation, probably as a concession to the Ephraimites, and perhaps in deference to old and wise counsellors of his father, whose advice he afterward unhappily rejected (1 K. xii. 1 ff.). The people demanded a remission of the severe burdens imposed by Solomon, and Rehoboam promised them an answer in three days, during which time he consulted first his father's counsellors, and then the young men "that were grown up with him, and which stood before him." Rejecting the advice of the elders to conciliate the people at the beginning of his reign, he returned as his reply the frantic bravado of his contemporaries: "My little finger shall be thicker than my father's loins. . . . . I will add to your yoke; my father hath chastised you with whips, but I will chastise you with scorpions" (i. e. scourges furnished with sharp points, as Bishop Cotton, with Gesenius, &c., explains). Thereupon rose the formidable song of insurrection, heard once before when the tribes quarrelled after David's return from the war with Absalom. Rehoboam sent Adoram or ADONIRAM (iv. 6; 2 Sam. xx. 24) to reduce the rebels to reason, but he was stoned to death by them; whereupon the king and his attendants fled to Jerusalem. JEROBOAM, having at the invitation of his friends returned from Egypt and taken part with the Israelites in demanding a remission of burdens, was now summoned by them to be their king. 1 K. xii. 3 should be translated (according to Sebastian Schmidt, Keil, &c.) "and they sent and called him" (a continuation of the parenthesis in the latter part of verse 2), "that Jeroboam and all the congregation of Israel came, and spake unto Rehoboam," &c. This translation, which the Hebrew admits, removes the apparent contradiction between verse 3 and verse 20, which states that "when all Israel heard that Jeroboam was come again, they sent and called him unto the congregation and made him king." Bishop Cotton, however, supposes that ver. 3 has been interpolated. On Rehoboam's return to Jerusalem he assembled an army of 180,000 men from the two faithful tribes of Judah and Benjamin, in the hope of reconquering Israel. The expedition, however, was forbidden by the prophet Shemaiah (xii. 24): still during Rehoboam's lifetime peaceful relations between Israel and Judah were never restored (2 Chr. xii. 15; 1 K. xiv. 30). Rehoboam now occupied himself in strengthening the territories which remained to him, by building a number of fortresses (2 Chr. xi. 6–10). The pure worship of God was maintained in Judah. But Rehoboam did not check the introduction of heathen abominations into his capital: the lascivious worship of Ashtoreth was allowed to exist by the side of the true religion, "images" were set up, and the worst immoralities were tolerated (1 K. xiv. 22–24). These evils were punished and put down by the terrible calamity of an Egyptian invasion. In the fifth year of Rehoboam's reign the country was invaded by a host of Egyptians and other African nations under SHISHAK, numbering 1,200 chariots, 60,000 cavalry, and a miscellaneous multitude of infantry. The line of fortresses which protected Jerusalem to the W. and S. was forced, Jerusalem itself was taken, and Rehoboam had to purchase an ignominious peace by delivering up all the treasures with which Solomon had adorned the Temple and palace, including his golden shields, 200 of the larger, and 300 of the smaller size (x. 16, 17; ARMS, II. 5). After the Egyptians had retired, Rehoboam comforted himself by substituting shields of brass, which were solemnly borne before him in procession by the body-guard, as if nothing had been changed since his father's time. Shishak's success is commemorated by sculptures discovered by Champollion on the outside of the great temple at

Karnak, where among a long list of captured towns and provinces occurs the name *Melchi Judah* (kingdom of Judah). After this great humiliation the moral condition of Judah seems to have improved (2 Chr. xii. 12). He died B. C. 958, after a reign of seventeen years, having ascended the throne B. C. 975 at the age of forty-one (1 K. xiv. 21; 2 Chr. xii. 13). He had eighteen wives, sixteen concubines, twenty-eight sons, and sixty daughters. He wisely dispersed his sons in command of the new fortresses about the country. Israel, Kingdom of; Judah, Kingdom of.

Re-ho'both (Heb. *wide places*, *streets*, Ges.; *wide places*, *spaces*, i. e. *extension*, Fü.), the third of the series of wells dug by Isaac (Gen. xxvi. 22). Isaac had left Gerar and its turbulent inhabitants before he dug this well. A *Wady Ruhaibeh*, containing the ruins of a town of the same name, with a large well, lies about twenty miles S. W. of Beer-sheba, and has been identified with Rehoboth by Williams, Stewart, Van de Velde, Bonar, Porter (in Kitto), Rowlands (in Fairbairn), though Dr. Robinson (and apparently Mr. Grove) thinks it too far S.

Re-ho'both (see above), **the Ci'ty;** one of the four cities built by Asshur, or by Nimrod in Asshur (Gen. x. 11). Nothing certain is known of its position. Bunsen and Kalisch propose as the representative of Rehoboth a place called *Rahabeh-malik*, on the E. bank of the Euphrates, about twelve miles below the mouth of the *Khabûr*. Its distance from *Kalah-Sherghat* and *Nimrûd* (nearly 200 miles) is perhaps an obstacle to this identification. Sir H. Rawlinson suggests *Selemiyah* near *Nimrûd*. (Nineveh.) Jerome considers *Rehoboth-Ir* (A. V. "the city Rehoboth") as referring to Nineveh, and as meaning "the streets of the city" (and so A. V. margin). See the next article.

Re-ho'both (see above) **by the Riv'er,** the city of Saul or Shaul, an early king of the Edomites (Gen. xxxvi. 37; 1 Chr. i. 48). The affix, "the river" (Heb. *nâhâr;* River 1), fixes the situation of Rehoboth as on the Euphrates. The name still remains attached to two spots on the Euphrates, each said to contain extensive ancient remains; one (with which Schultens, Bochart, Winer, Gesenius, &c., identify this Rehoboth), simply *Rahabeh*, on the right bank, eight miles below the junction of the *Khabûr*, and about three miles W. of the river; the other, four or five miles further down on the left bank. The latter is said to be called *Rahabeh-malik*, i. e. "royal," and is on this ground identified by the Jewish commentators with the city of Saul; but whether this is accurate, and whether that city, or either of the two sites just named, is also identical with Nimrod's "city Rehoboth" (see above), is not yet known.

Re'hum (Heb. *compassionate*, Ges.). **1.** One of the "children of the province" who went up from Babylon with Zerubbabel (Ezr. ii. 2); = Nehum.—**2.** "Rehum the chancellor," one of those who wrote to Artaxerxes to stop the rebuilding of the Temple (iv. 8, 9, 17, 23); perhaps a kind of lieutenant-governor of the province under the king of Persia, holding apparently the same office as Tatnai.—**3.** A Levite of the family of Bani, who assisted in rebuilding the walls of Jerusalem (Neh. iii. 17).—**4.** One of the chief of the people, who sealed the covenant with Nehemiah (x. 25).—**5.** A priestly family, or the head of a priestly house, who went up with Zerubbabel (xii. 3); = Harim 3; perhaps = No. 1.

Re'i (Heb. *friendly*, *social*, Ges.), a person mentioned (1 K. i. 8 only) as having remained firm to David's cause when Adonijah rebelled. Jerome makes him = "Hiram the Zairite," i. e. Ira the Jairite. Ewald suggests that Rei = Raddai.

Reins (fr. L. *renes* = *kidneys*), the A. V. translation of—1. Heb. *cĕlâyôth*. In ancient physiology the kidneys were believed to be the seat of desire and longing, and were hence often coupled with the heart (Ps. vii. 9, xxvi. 2; Jer. xi. 20, xvii. 10, &c.). —2. Heb. *hălâtsayim* or *chălâtsayim* once (Is. xi. 5), elsewhere translated "loins" (Gen. xxxv. 11; Job xxxviii. 3, &c.).—3. Gr. *nephros*, pl. *nephroi* (Rev. ii. 23); in LXX. = No. 1.

Re'kem (Heb. *variegation*, *flower-gardening*, Ges.; = Rakem). **1.** One of the five "kings" of Midian slain by the Israelites (Num. xxxi. 8; Josh. xiii. 21). —**2.** One of the four sons of Hebron; father of Shammai (1 Chr. ii. 43, 44).

Re'kem (see above), a city of Benjamin (Josh. xviii. 27); site unknown. May there not be (so Mr. Grove) a trace of the name in *'Ain Karim*, the well-known spring W. of Jerusalem?

Rem-a-li'ah (fr. Heb. = whom *Jehovah decks*, Ges.), father of Pekah, king of Israel (2 K. xv. 25–37, xvi. 1, 5; 2 Chr. xxviii. 6; Is. vii. 1–9, viii. 6).

Re'meth (Heb. *height*, Ges.), a city of Issachar (Josh. xix. 21); perhaps = the Ramoth of 1 Chr. vi. 73. Porter (in Kitto) suggests its identity with *Wezâr*, a small village on a rocky summit about five miles N. of *Jenîn* (En-gannim).

Rem'mon (L. fr. Heb.) = Rimmon, a city of Simeon (Josh. xix. 7).

Rem'mon-me-tho'ar (fr. Heb. *Rimmôn ham-mĕthôar*, see below), a place on the eastern boundary of Zebulun (Josh. xix. 13 only). Methoar does not really form a part of the name; but (being a participle = *stretching*, *extending*, Ges.) should be translated (as in the margin of the A. V.) —"Rimmon which reaches to Neah" (so Mr. Grove, with Gesenius, Fürst, Rashi, &c.). This Rimmon, Parchi says, is called Rumaneh, and stands an hour S. of Sepphoris. If for S. we read N., this is in close agreement with the statements of Robinson and Van de Velde, who place *Rummâneh* on the southern border of the Plain of *Buttauf*, three miles N. N. E. of *Seffûrieh*. It is difficult, however, to see how this can have been on the eastern boundary of Zebulun. Rimmon 2.

Rem'phan (fr. Gr.) (Acts vii. 43) and **Chi'un** [ki-] (fr. Heb.) (Am. v. 26) have been supposed to be names of an idol worshipped by the Israelites in the wilderness, but seem to be the names of two idols. Much difficulty has been occasioned by this corresponding occurrence of two names so wholly different in sound. The most reasonable opinion seemed to be that Chiun was a Hebrew or Shemitic name, and Remphan an Egyptian equivalent substituted by the LXX. The former, rendered Saturn in the Syr., was compared with the Ar. and Pers. *kaiwân* = the planet Saturn. Egyptology has, however, shown that this is not the true explanation (so Mr. R. S. Poole, original author of this article). Among the foreign divinities worshipped in Egypt, two, the god *Renpu*, perhaps pronounced *Rempu*, and the goddess *Ken*, occur together. Besides those divinities represented on the monuments of Egypt which have Egyptian forms or names, or both, others have foreign forms or names, or both. Of the latter, some appear to have been introduced at a very remote age. The foreign divinities that seem to be of later introduction are *Renpu*, and the goddesses *Ken*, *Anta*, and *Astarta*. The first and second of these have foreign forms; the third and fourth have Egyptian forms: there would therefore seem to be an especially foreign character about the former two. *Renpu*, pronounced *Rempu* (?), is represented as an Asiatic, with the full beard and apparently the general type of face given on the monuments to most nations E. of Egypt, and to the *Rebu* or Libyans. This type is evidently that of the Shemites. His hair is bound with a fillet, which is ornamented in front with the head of an antelope. *Ken* is represented perfectly naked, holding in both hands corn, and standing upon a lion. She is also called *Ketesh*. *Anata* appears to be Anaïtis. *Astarta* is of course the Ashtoreth of Canaan. The names of these divinities occur as early as the period of the eighteenth and nineteenth dynasties, and it is therefore not improbable that they were introduced by the Shepherds. *Renpu* and *Ken* occur together, and *Ken* is a form of the Syrian goddess, and also bears some relation to the Egyptian god of productiveness, *Khem*. Their similarity to Baal and Ashtoreth seems strong. The naked goddess *Ken* would suggest such worship as that of the Babylonian Mylitta, but the thoroughly Shemite appearance of *Renpu* is rather in favor of an Arab source. The mention of *Chiun* or *Remphan* as worshipped in the desert shows that this idolatry was, in part at least, that of foreigners, and no doubt of those settled in Lower Egypt.—We can now endeavor to explain the passages in which Chiun and Remphan occur. The Masoretic text of Am. v. 26 reads thus:—"But ye bear the tent [or 'tabernacle'] of your king ('Moloch,' A. V.) and Chiun your images, the star of your gods [or 'your god'], which ye made for yourselves."[1] The Vulgate agrees with the Masoretic text in the order of the clauses, though omitting Chiun or Remphan. The passage is cited in the Acts almost in the words of the LXX.: "Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan ('Rhaiphan,' LXX.), figures which ye made to worship them" ("your images which ye made for yourselves," LXX.). A slight change in the Hebrew would enable us to read Molech (Malcam or Milcom) instead of "your king." Beyond this it is extremely difficult to explain the differences. The tent or tabernacle of Moloch is supposed by Gesenius to have been an actual tent, and he compares the sacred tent of the Carthaginians. But there is some difficulty in the idea that the Israelites carried about so large an object for the purpose of idolatry, and it seems more likely that it was a small model of a larger tent or shrine. The reading Molech appears preferable to "your king." There is reason for supposing that Molech was a name of the planet Saturn, and that this planet was evidently supposed by the ancient translators to be intended for Chiun and Remphan. The correspondence of Remphan or Rhaiphan to Chiun is extremely remarkable, and can, we think, only be accounted for by the supposition that the LXX. translator or translators of the prophet had Egyptian knowledge, and being thus acquainted with the ancient joint worship of *Ken* and *Renpu*, substituted the latter for the former, as they may have been unwilling to repeat the name of a foreign Venus. From the manner in which it is mentioned we may conjecture that the star of Remphan was of the same character as the tabernacle of Molech, an object connected with false worship rather than an image of a false god. IDOL; IDOLATRY.

* **Rend'ing, Rent.** DRESS; MOURNING.

* **Re-pent', to,** the A. V. translation of—1. Heb. *niham* or *nicham*, and *hithnahêm* or *hithnachêm* = (so Gesenius) *to lament*, *to grieve*—(*a*) in regard to others, hence *to pity*, *to have compassion*; (*b*) in regard to one's own doings, hence *to repent*; often of one who *repents*, *grieves*, for the evil he has brought on another (Ex. xiii. 17; Judg. xxi. 15; Job xlii. 6; Jer. viii. 6, &c.). GOD is often said "to repent," i. e. to be grieved on account of the misconduct, sufferings, &c., of men, in view of which He may be moved to take a different course from what He has pursued or would otherwise pursue (Gen. vi. 6, 7; 1 Sam. xv. 11, 35; Jer. xviii. 8, 10, &c.; PRAYER); but He does not so grieve over His own course as to condemn Himself for the past or change for the future what He has fully resolved to do or bring to pass (Num. xxiii. 19; 1 Sam. xv. 29; Ps. cx. 4).—2. Heb. *shûb* thrice (1 K. viii. 47; Ez. xiv. 6, xviii. 30); usually and literally translated "to turn" (Josh. xix. 12, 27, 29 twice, 34, &c.), "turn away" (Num. xiv. 43, xxxii. 15, &c.), "turn back" (2 K. i. 5; Jer. xi. 10, &c.), and especially "return" (Gen. iii. 19, xviii. 33, xxxi. 3, 13, &c.).—3. Gr. *metamelomai*, properly (so Rbn. *N. T. Lex.*) *to transfer* or *change one's care*, hence *to change one's mind* or *purpose*, after having done any thing (Mat. xxi. 29, 32; Heb. vii. 21 = Ps. cx. 4 in No. 1), especially with the idea of regret, sorrow, remorse (Mat. xxvii. 3; 2 Cor. vii. 8 twice). (REPENTANCE 3.)—4. Gr. *metanoeô*, properly (so Rbn. *N. T. Lex.*) *to perceive afterward*, *to have an afterview*, hence *to change one's view*, *mind*, or *purpose*, implying (in the N. T.) regret, sorrow, remorse (Lk. xvii. 3, 4; 2 Cor. xii. 21); in a religious sense, implying sorrow for unbelief and sin, and the turning from them to God and the Gospel of Christ (Mat. iii. 2, iv. 17, xi. 20, and about twenty other passages); sometimes spoken of as attended with the external acts of sorrow or MOURNING which are characteristic of the East (Mat. xi. 21, xii. 41; Lk. x. 13, xi. 32; compare Jon. iii. 5–10). REPENTANCE; REPENTINGS.

* **Re-pent'ance,** the A. V. translation of—1. Heb. *nôham* or *nôcham* (Hos. xiii. 14 only; compare REPENT 1).—2. Gr. *metanoia* = (so Rbn. *N. T. Lex.*) *change of mind* or *purpose*, *repentance*, used in a general sense once (Heb. xii. 17, A. V. "he found no place of repentance," i. e. in Isaac, compare Gen. xxvii. 34 ff.); elsewhere in a religious sense = *repentance*, *penitence*, implying sorrow for unbelief and sin, and a turning from them to GOD and the Gospel of Christ (Mat. iii. 8, 11, ix. 13, and twenty other passages in N. T.).—3. Gr. adj. *ametamelêtos* (in part) once. This word (= *not to be repented of*, *unchangeable*, Rbn. *N. T. Lex.*; compare REPENT 3) occurs twice only in the N. T. (Rom. xi. 29, A. V. "without repentance," i. e. on God's part; 2 Cor. vii. 10, A. V. "not to be repented of," i. e. on the Christian's part). FAITH; LIFE; LOVE; REGENERATION; REPENT, TO; SAVIOUR; SPIRIT, THE HOLY, &c.

* **Re-pent'ings,** the A. V. translation of Heb. pl. *nĕhûmîm* or *nĕchûmîm* once (Hos. xi. 8). The He-

brew word here = *feelings of compassion*, Targum, Ges., Fü., Henderson, &c. Compare Repent 1.

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[1] Gesenius (*Hebrew Lexicon*, translated by Robinson, 1854) interprets Am. v. 26 thus: "Ye bore the tabernacle of your king (idol), and the statue (or statues) of your idols, the star of your god which ye made to yourselves." According to this interpretation, the name of the idol so worshipped by the Israelites is not given; and it can only be inferred from the mention of a star, that some planet is to be understood, which Jerome conjectures to have been Lucifer or Venus. The LXX. held Chiun to be the proper name of an idol; although changing כ (*c* or *ch*) into ר (*r* or *rh*) they write it corruptly *Rhaiphan*, *Rhêphan*, which by the further corruption of transcribers became *Rhemphan*, *Rhempha*.

Re'pha-el, or **Reph'a-el** (Heb. whom *God heals*, Ges.; = Raphael), a Levite porter, son of Shemaiah, the firstborn of Obed-edom (1 Chr. xxvi. 7).

Re'phah (Heb. *riches*, Ges.), son of Ephraim, and ancestor of Joshua (1 Chr. vii. 25).

Re-phai'ah [-fa'yah], or **Reph-a-i'ah** (Heb. whom *Jehovah healed*, Ges.). **1.** The sons of Rephaiah appear among the descendants of Zerubbabel in 1 Chr. iii. 21.—**2.** A Simeonite chieftain (iv. 42).—**3.** Son of Tola, the son of Issachar (vii. 2).—**4.** Son of Binea, and descendant of Saul (ix. 43); = Rapha 3.—**5.** Son of Hur, and ruler of "the half-part" of Jerusalem (Neh. iii. 9), who aided in repairing the wall.

Reph'a-im, Reph'a-ims (Heb. plural *rĕphâim*). Giants 3.

Reph'a-im (see above), **the Val'ley of** (see below), a spot which was the scene of some of David's most remarkable adventures (2 Sam. v. 18, 22, xxiii. 13; 1 Chr. xi. 15, xiv. 9), and was noted for its fertility (Is. xvii. 5). He twice encountered the Philistines there, and inflicted a destruction on them and on their idols so signal that it gave the place a new name. Probably during the former of these two contests the incident of the water of Bethlehem (2 Sam. xxiii. 13 ff., &c.) occurred. The "hold" (ver. 14) in which David found himself, seems (though it is not clear) to have been the cave of Adullam. This narrative seems to imply that the valley of Rephaim was near Bethlehem. Josephus mentions it as "the valley which extends (from Jerusalem) to the city of Bethlehem." Since the latter part of the sixteenth century (so Mr. Grove) the name has been attached to the upland plain which stretches S. of Jerusalem, and is crossed by the road to Bethlehem—the *el-Buk'ah* of the modern Arabs. Mr. Grove regards this plain, though appropriate in respect to its proximity to Bethlehem, as not answering at all to the meaning of the Hebrew *'êmek*, which designates *an enclosed valley*. But Porter (in Kitto) and Bonar (*Land of Promise*) maintain that though a wide plain with a scarcely perceptible S. W. slope, it is really a valley, being surrounded on all sides by low hills. A position N. W. of the city is adopted by Fürst, apparently on the ground of the terms of Josh. xv. 8, xviii. 16 (A. V. "valley of the giants"). Tobler adopts the *Wady Dêr Jasin*, one of the side valleys of the *Wady Beit Hanina*. (Elah, Valley of.) The valley appears to derive its name from the ancient Rephaim. Giants 3.

Reph'i-dim (Heb. *rests* or *stays*, Mr. Hayman; *refreshments*, Ges.; *plains*, Fü.), a station in the march of the Israelites from Egypt to Sinai (Ex. xvii. 1, 8, xix. 2). Lepsius's view is that Mount *Serbâl* is the true Horeb, and that Rephidim is *Wady Feirân*. (Paran.) This would account for the expectation of finding water here, which, however, from some unexplained cause failed. In Ex. xvii. 6, "the rock in Horeb" is named as the source of the water miraculously supplied. (Massah; Meribah 1.) On the other hand, the language used Ex. xix. 1, 2, seems precise, as regards the point that the journey from Rephidim to Sinai was a distinct stage. The name Horeb is by Robinson taken to mean an extended range or region, some part of which was near to Rephidim, which he places at *Wady esh-Sheikh*, running from N. E. to S. W., on the west side of *Jebel el-Fureia'*, opposite the northern face of the modern Horeb. It joins the *Wady Feirân*. The exact spot of Robinson's Rephidim is a defile in the *esh-Sheikh* described by Burckhardt as at about five hours' distance from where it issues from the plain *Er-Raheh*, narrowing between abrupt cliffs of blackened granite to about forty feet in width. Here is also the traditional "Seat of Moses." Keil and Delitzsch, Porter (in Kitto), Rowlands (in Fairbairn), also place Rephidim in some part of *Wady esh-Sheikh*. Mr. Hayman (original author of this article), Stanley, Ritter, Stewart, &c., with Lepsius, place Rephidim in *Wady Feirân*. The fertility and richness of the *Wady Feirân* account, as Stanley thinks, for the Amalekites' struggle to retain possession against those whom they viewed as intrusive aggressors.

* **Rep'ro-bate** (fr. L.), the A. V. translation of—1. Heb. participle *nimâs* = *rejected*, *worthless*, Ges., Fü., &c. (fr. *mâas*, *to reject*), spoken of silver (Jer. vi. 30, margin "refuse"), translated "contemned" (Ps. xv. 4).—2. Gr. adj. *adokimos* = (so Rbn. *N. T. Lex.*) *not approved*, *rejected;* used figuratively in N. T. mostly of persons, *worthy of condemnation* (Rom. i. 28; 2 Tim. iii. 8), *disappointed*, *disallowed* (1 Cor. ix. 27, A. V. "cast-away;" 2 Cor. xiii. 5–7), hence *worthless* (Tit. i. 16), once of land, *worthless, waste* (Heb. vi. 8, A. V. "rejected").

Re'sen (Heb. *a curb*, *bridle*, Ges.), mentioned only in Gen. x. 12, as one of the cities built by Asshur, "*between* Nineveh and Calah." Many have been inclined to identify it with Resina or Rhesæna of the Byzantine authors, and of Ptolemy, near the source of the western *Khabour*, and most probably the modern *Ras-el-'ain*. Bochart found Resen in the Larissa of Xenophon, the modern *Nimrûd* (= Calah, according to Rawlinson). Assyrian remains of some considerable extent are found between *Nimrûd* and the remains of Nineveh opposite Mosul, near the modern village of *Selamiyeh*, and Rawlinson conjectures that these represent the Resen of Genesis. The later Jews appear to have identified Resen with the *Kileh-Sherghat* ruins. Assyria; Nimrod.

* **Resh** (Heb. *rêysh* = head), the twentieth letter of the Hebrew alphabet (Ps. cxix.). Writing.

Re'sheph (Heb. *flame*, *lightning*, *fever*, Ges.), son of Ephraim and brother of Rephah (1 Chr. vii. 25).

* **Res-ur-rec'tion** (fr. L.) = a rising again from the dead. This is the proper and usual A. V. translation of the Gr. *anastasis*, once rendered "rising again," i. e. the *uprising* or *salvation*, in contrast with "fall," i. e. *downfall* or *destruction* (Lk. ii. 34); and twice, with a preposition, rendered by a verb (Acts xxvi. 23, A. V. "that should rise;" Heb. xi. 35, A. V. "raised to life again;" both literally *from a resurrection*). The word is used (so Rbn. *N. T. Lex.*) in the N. T., except in Lk. l. c., to denote the rising again of the body from death, the return of the dead body to life, with reference—(*a.*) To individuals who have returned to life on earth (Heb. xi. 35; see above, and compare 1 K. xvii. 17 ff. and 2 K. iv. 20 ff.), usually of Jesus Christ in this application (Acts i. 22, ii. 31, iv. 33, xvii. 18; Rom. i. 4, vi. 5; Phil. iii. 10; 1 Pet. i. 3, iii. 21). (*b.*) To the future and general rising from the dead at the end of the world, a truth which Jesus taught in opposition to the Sadducees, &c. (Mat. xxii. 23 ff.; Mk. xii. 18 ff.; Lk. xx. 27 ff.; Jn. xi. 24; Acts iv. 2, xvii. 32, xxiii. 6, 8, xxiv. 15, 21, xxvi. 23 [see above]; 1 Cor. xv. 12 ff.; 2 Tim. ii. 18 [Hymeneus; Philetus]; Heb. vi. 2). "The resurrection of life" (i. e. of the saints or people of God unto eternal happiness) is contrasted with "the resurrection of damnation" (i. e. of the wicked

unto eternal punishment; compare Mat. xxv. 31–41) in Jn. v. 29, and is "the better resurrection" of Heb. xi. 35 (i. e. better than the being raised again to this mortal life on earth), and "the resurrection of the just" (Lk. xiv. 14), or simply "the resurrection" (xx. 35, 36). "The first resurrection" in Rev. xx. 5, 6, is by some (Rbn. *N. T. Lex.*, &c.) considered = "resurrection of the just" in Lk. xiv. 14, and that in xx. 35, 36; Prof. Stuart (*on the Apocalypse*, ii. 359 ff., 475), Joseph Mede, &c., regard it as a literal, but partial resurrection (viz. of martyrs and saints especially faithful) before the general resurrection; others (Archbishop Whately, *Essays on the Future State;* Dr. T. Scott; Barnes, *on Rev.* xx. 4–6; and others) regard it as a figurative resurrection, i. e. a revival of the *principles* or *spirit* (compare ver. 4, 14, "souls," "second death;" also Rom. vi. 4 ff.; Col. iii. 1; Mat. xvii. 12, 13, &c.) of the martyr-saints, a remarkable prevalence of their characteristics, as if they were alive and ruling everywhere; millenarians hold that it is a literal resurrection of all the dead saints preceding their personal reign with Christ on earth for 1,000 years, &c. In Jn. xi. 25, "Jesus said . . . I am the resurrection," i. e. the author of the resurrection.—The Gr. *egersis* (literally *a waking up* from sleep, *a rising up;* compare Dan. xii. 2) occurs once in the N. T. to denote the "resurrection" of Jesus (Mat. xxvii. 53); and the compound *exanastasis* (literally *a rising up out of;* see *anastasis* above) is once used for the "resurrection" of the righteous dead or saints (Phil. iii. 11; see above).—The Gr. verb *anistêmi* (literally *to make stand up* or *raise up*, and *to stand up* or *rise up;* from this comes *anastasis* above) is often used with reference to the resurrection or restoration of the body to life, both transitively (Jn. vi. 39 [A. V. "raise up again"], 40, 44, 54 ["raise up"], &c.) and intransitively (Mat. xii. 41 [A. V. "rise"], xx. 19 ["rise again"], xvii. 9 ["be risen again"], &c.). So also the Gr. verb *egeirô* (literally *to awaken*, *to wake up*, and, in the middle voice, *to awake*, *to arise*, Rbn. *N. T. Lex.*) is used either of a restoration to life (Mat. x. 8 [A. V. "raise," sc. the dead], xiv. 2 ["is risen"], xxvii. 52 ["arose"], 63 ["rise again"], &c.) or of the future resurrection (1 Cor. xv. 15, 16, 29, 32 [A. V. "rise" in all these], 35, 42–44, 52 ["raised" in these], &c.). In 1 Cor. xv. an argument for a future resurrection of believers, &c., is drawn from the resurrection of JESUS CHRIST. MAN; MIRACLES; PHARISEES; SADDUCEES, &c.

Re'u, or **Reu** (Heb. *friend*, sc. of God, Ges.), son of Peleg, in the line of Abraham's ancestors (Gen. xi. 18–21; 1 Chr. i. 25); = RAGAU 2.

Reu ben (Heb. *see ye, a son!* Ges., A. V. margin; or, *provided in my affliction*, Gen. xxix. 32? Ges.; or, *the pity of God*, Jos.), Jacob's firstborn child (Gen. xxix. 32), son of Leah, apparently not born till an unusual interval had elapsed after the marriage (31). The notices of the patriarch Reuben in the Book of Genesis and the early Jewish traditional literature are unusually frequent, and on the whole give a favorable view of his disposition. To him, and him alone, the preservation of Joseph's life appears to have been due. His anguish at the disappearance of his brother, and the frustration of his kindly artifice for delivering him (xxxvii. 22), his recollection of the minute details of the painful scene many years afterward (xlii. 22), his offer to take the sole responsibility of the safety of the brother who had succeeded to Joseph's place in the family (xlii. 37), all testify to a warm and (for those rough times) a kindly nature. Of the repulsive crime which mars his history, and which turned the blessing of his dying father into a curse—his adulterous connection with Bilhah—we know from the Scriptures only the fact (xxxv. 22). These traits, slight as they are, are those of an ardent, impetuous, unbalanced, but not ungenerous nature; not crafty and cruel, as were Simeon and Levi, but rather, to use the metaphor of the dying patriarch, boiling up like a vessel of water over the rapid wood-fire of the nomad tent, and as quickly subsiding into apathy when the fuel was withdrawn.—At the time of the migration into Egypt Reuben's sons were four (xlvi. 9; 1 Chr. v. 3). From them sprang the chief families of the tribe (Num. xxvi. 5–11). DATHAN and ABIRAM were of this tribe (xvi. 1, xxvi. 8–11). The census at Mount Sinai (i. 20, 21, ii. 11) shows that at the Exodus the tribe had 46,500 men above twenty years of age, and fit for active warlike service. On the borders of Canaan there were 43,730 (xxvi. 7). In the wilderness the position of Reuben was on the southern side of the Tabernacle. The "camp" of Reuben was formed of his own tribe, of Simeon, and of Gad. The Reubenites, like the Gadites, had maintained through the march to Canaan the ancient calling of their forefathers. (PATRIARCH; SHEPHERD.) Their cattle accompanied them from Egypt (Ex. xii. 38). It followed naturally that when the nation arrived on the pasture-lands E. of the Jordan, the three tribes of Reuben, Gad, and the half of Manasseh, should prefer a request to their leader to be allowed to remain in a place so perfectly suited to their requirements. The part selected by Reuben had at that date the special name of the *Mîshôr* (PLAIN 4), with reference possibly to its evenness. Under its modern name of the *Belka* it is still esteemed beyond all others by the Arab sheepmasters. The country E. of Jordan apparently was not included in the original land promised to Abraham. When the Reubenites and their fellows approach Moses with their request, his main objection is that by what they propose they will discourage the hearts of the children of Israel from going over Jordan into the land which Jehovah had given them (Num. xxxii. 7). Only on their undertaking to fulfil their part in the conquest of the western country, the land of CANAAN proper, and thus satisfying him that their proposal was grounded in no selfish desire to escape a full share of the difficulties of the conquest, does Moses consent to their proposal.—From this time it seems as if a bar, not only of distance, and of the intervening river and mountain-wall, but also of difference in feeling and habits, gradually grew up more substantially between the eastern and western tribes. The first act of the former after the completion of the conquest, and after they had taken part in the solemn ceremonial in the valley between Ebal and Gerizim, shows how wide a gap already existed between their ideas and those of the western tribes. The pile of stones which they erected on the western bank of the Jordan to mark their boundary was erected in accordance with the unalterable habits of Bedouin tribes both before and since. It was an act identical with that in which LABAN and JACOB engaged at parting, with that which is constantly performed by the Bedouins of the present day. But by the Israelites W. of Jordan, who were fast relinquishing their nomad habits and feelings for those of more settled permanent life, this act was completely misunderstood, and was construed into an attempt to set up a rival altar to that of the Sacred Tent.—No judge, no prophet, no hero of the tribe of Reuben is handed down to us. In the dire extremity of their brethren in the N. under Deborah and Barak, they contented themselves with debating the news among the streams of the *Mishôr;* Reuben lingered among his sheepfolds and preferred the shepherd's pipe and the bleating of the flocks to the clamor of the trumpet and the turmoil of battle. His individuality fades more rapidly than Gad's. No person, no incident, is recorded, to place Reuben before us in any distincter form than as a member of the community (if community it can be called) of "the Reubenites, the Gadites, and the half-tribe of Manasseh" (1 Chr. xii. 37). Thus remote from the central seat of the national government and of the national religion, it is not to be wondered at that Reuben relinquished the faith of Jehovah. The last historical notice which we possess of them, while it records this fact, records also as its natural consequence that the Reubenites and Gadites, and the half tribe of Manasseh were carried off by Pul and Tiglath-pileser (v. 25, 26).

* **Reu'ben-ite** (fr. Heb.) = a descendant of REUBEN, and member of his tribe (Num. xxvi. 7; Deut. iii. 12, 16; 1 Chr. xi. 42. &c.).

Reu'el (Heb. *friend of God*, Ges.). **1.** One of the sons of Esau, by his wife Bashemath, sister of Ishmael (Gen. xxxvi. 4, 10, 13, 17; 1 Chr. i. 35, 37).—**2.** One of the names of Moses' father-in-law (Ex. ii. 18); the same which, through adherence to the LXX. form, is given in another passage of the A.V. RAGUEL.—**3.** Father of Eliasaph, the leader of the tribe of Gad, at the time of the census at Sinai (Num. ii. 14).—**4.** A Benjamite, ancestor of Elah (1 Chr. ix. 8).

Reu'mah (Heb. *raised*, *high*, Ges.), concubine of Nahor, Abraham's brother (Gen. xxii. 24).

* **Rev-e-la'tion** (fr. L.); Gr. *apokalupsis;* both literally = *an uncovering* or *unveiling*, hence *a disclosure* or *manifestation*, especially from God, of what was before unseen or unknown. The word "revelation" or "revelations" occurs mostly in the Epistles (Rom. ii. 5, xvi. 25; 2 Cor. xii. 1, 7, &c.), once in Rev. i. 1. The infinite wisdom and power and skill of GOD are made known in the CREATION: the great truths which He has revealed to mankind are contained in the BIBLE (INSPIRATION; MIRACLES; PROPHET): His grace and glory are especially manifested in JESUS CHRIST, the SON OF GOD, and SAVIOUR. "Revelation" is popularly used to designate the REVELATION OF ST. JOHN.

Rev-e-la'tion (see above) **of St. John,** often called the APOCALYPSE, from the Gr. title *Apokalupsis Iôannou.*—A. *Canonical Authority and Authorship.* The question as to the canonical authority of the Revelation resolves itself into a question of authorship. Was ST. JOHN THE APOSTLE and Evangelist the writer of the Revelation? This question was first mooted by Dionysius of Alexandria. The doubt which he modestly suggested has been confidently proclaimed in modern times by Luther, and widely diffused through his influence. But the general belief of the mass of Christians in all ages has been in favor of St. John's authorship. The evidence adduced in support of that belief consists of (1.) the assertions of the author, and (2.) historical tradition. (1.) The author's description of himself in chs. i. and xxii. is certainly equivalent to an assertion that he is the apostle. (*a.*) He names himself simply "John," without prefix or addition. He is also described as (*b.*) a servant of Christ; (*c.*) one who had borne testimony as an eye-witness of the word of God and of the testimony of Christ—terms which were surely designed to identify him with the writer of Jn. xix. 35, i. 14, and 1 Jn. i. 2; (*d.*) in PATMOS for the word of God and the testimony of Jesus Christ; (*e.*) a fellow-sufferer with those whom he addresses; (*f.*) the authorized channel of the most direct and important communication ever made to the seven Churches of Asia, of which Churches John the Apostle was at that time the spiritual governor and teacher; (*g.*) a fellow-servant of angels and a brother of prophets. All these marks are found united together in the Apostle John, and in him alone of all historical persons. A candid reader of the Revelation, if previously acquainted with St. John's other writings and life, must inevitably conclude that the writer intended to be identified with St. John. Yet Lücke conjectures that some Asiatic disciple and namesake of the apostle may have written the book in the course of some missionary labors or some time of sacred retirement in Patmos. Unless we are prepared to give up the veracity and divine origin of the whole book, and to treat the writer's account of himself as a mere fiction of a poet trying to cover his own insignificance with an honored name, we must accept that description as a plain statement of fact, equally credible with the rest of the book, and in harmony with the simple, honest, truthful character which is stamped on the face of the whole narrative (so Mr. Bullock, original author of this article). Besides this direct assertion of St. John's authorship, there is also an implication of it running through the book. Generally, the instinct of single-minded, patient, faithful students has led them to recognize not merely the same Spirit as the source of this and other books of Holy Scripture, but also the same peculiarly-formed human instrument employed both in producing this book and the fourth Gospel (JOHN, GOSPEL OF), and in speaking the characteristic words and performing the characteristic actions recorded of St. John.—(2.) Historical testimonies in favor of St. John's authorship. (*a.*) Justin Martyr, about A. D. 150, says:—"A man among us whose name was John, one of the apostles of Christ, in a revelation which was made to him, prophesied that the believers in our Christ shall live a thousand years in Jerusalem." (*b.*) The author of the Muratorian Fragment, about A. D. 170, speaks of St. John as the writer of the Apocalypse. (*c.*) Melito of Sardis, about A. D. 170, wrote a treatise on the Revelation of John. Eusebius (*H. E.* iv. 26) mentions this among the books of Melito; and it may be presumed that he found no doubt as to St. John's authorship in the book of this ancient Asiatic bishop. (*d.*) Theophilus, bishop of Antioch (about 180), in a controversy with Hermogenes, quotes passages out of the Revelation of John. (*e.*) Irenæus (about 195), apparently never having heard a suggestion of any other author than the apostle, often quotes the Revelation as the work of John. He describes John, the writer of the Revelation, as the same who was leaning on Jesus' bosom at supper, and asked Him who should betray Him. (*f.*) Apollonius (about 200) of Ephesus (?), in controversy with the Montanists of Phrygia, quoted passages out of the Revelation of John, and narrated a miracle wrought by John at Ephesus. (*g.*) Clement of Alexandria (about 200) quotes the book as the Revelation of John, and as the work of an apostle. (*h.*) Tertullian (A. D. 207) quotes by name "the Apostle John in the Apocalypse." (*i.*) Hippolytus (about 230) is said, in the inscription on his statue at Rome, to have composed an apology for the Apocalypse and Gospel of St. John the Apostle. (*j.*) Origen (about 233), in his Commentary on St. John, quoted by Eusebius (*H. E.* vi. 25), says of the apostle, "he wrote also the Revelation." The testimonies of later writers, in the third and fourth centuries, in favor of St. John's authorship of the Revelation are equally distinct and far more numerous. All the foregoing writers, testifying that the book came from an apostle, believed that it was a part of Holy Scripture. It is also quoted as having canonical authority by Papias, Cyprian, and in the Epistle from the churches of Lyons and Vienne, A. D. 177. It was admitted into the list of the Third Council of Carthage, A. D. 397. Such is the evidence in favor of St. John's authorship and of the canonical authority of this book. (Bible; Canon; Inspiration; New Testament.)—The following facts must be weighed on the other side. Marcion, who regarded all the apostles, except St. Paul, as corrupters of the truth, rejected the Apocalypse and all other books of the N. T. which were not written by St. Paul. (Luke, Gospel of.) The Alogi, an obscure sect, about A. D. 180, rejected the Revelation, saying it was the work, not of John, but of Cerinthus. But the testimony which is considered the most important of all in ancient times against the Revelation is contained in a fragment of Dionysius of Alexandria, about A. D. 240, the most influential and perhaps the ablest bishop in that age. He testifies that some writers before him altogether repudiated the Revelation as a forgery of Cerinthus; that many brethren, however, prized it very highly, and Dionysius would not venture to reject it, but received it in faith as containing things too deep and too sublime for his understanding. He argues that the way in which the name "John" is mentioned, and the general character of the language, are unlike what we should expect from John the Evangelist and Apostle; that there were many Johns in that age. He would not say that John Mark was the writer, since it is not known that he was in Asia. He supposes it must be the work of some John who lived in Asia. To this extent, and no further, Dionysius is a witness against St. John's authorship. It is obvious that he knew of no authority for attributing it to any other John. A weightier difficulty arises from the fact that the Revelation is one of the books absent from the ancient Peshito version. (Versions, Ancient [Syriac].) Eusebius is remarkably sparing in his quotations from the "Revelation of John," and the uncertainty of his opinion about it is best shown by his statement that "it is likely that the Revelation was seen by the second John (the Ephesian presbyter), if any one is unwilling to believe that it was seen by the apostle." Jerome states that the Greek Churches felt, with respect to the Revelation, a similar doubt to that of the Latins respecting the Epistle to the Hebrews. (Hebrews, Epistle to the.) Neither he nor Augustine shared such doubts.—B. *Time and Place of Writing.* The date of the Revelation is given by the great majority of critics as A. D. 95–97. Irenæus says: "It (i. e. the Revelation) was seen no very long time ago, but almost in our own generation, at the close of Domitian's reign." Eusebius also records that, in the persecution under Domitian, John the Apostle and Evangelist was banished to the island Patmos for his testimony of the divine word. There is no mention in any writer of the first three centuries of any other time or place. Unsupported by any historical evidence, some commentators have inferred, from the style and contents of the book, that the Revelation was written as early as the time of Nero. It has been inferred from i. 2, 9, 10, that the Revelation was written in Ephesus, immediately after the apostle's return from Patmos. But the style in which the messages to the seven Churches are delivered rather suggests the notion that the book was written in Patmos.—C. *Language.* The doubt first suggested by Harenberg, whether the Revelation was written in Aramaic, has met with little or no reception. The silence of all ancient writers as to any Aramaic original is alone a sufficient answer to the suggestion. Lücke has also collected internal evidence to show that the original is the Greek of a Jewish Christian. Lücke has also examined in minute detail the peculiarities of language which obviously distinguish the Revelation from every other book of the N. T. He urges with great force the difference between the Revelation on one side and the fourth Gospel and first Epistle on the other, in respect of their style and composition and the mental character and attainments of the writer of each. Hengstenberg maintains that they are by one writer. It may be admitted that the Revelation has many surprising grammatical peculiarities. But much of this is accounted for by the fact that it was probably written down, as it was seen, "in the Spirit," while the ideas, in all their novelty and vastness, filled the apostle's mind, and rendered him less capable of attending to forms of speech.—D. *Contents.* After the title of the book, the description of the writer, the blessing on the readers, and the salutation of the seven Churches of Asia (i. 1–4), John touches the keynote of the whole book—the Person of Christ, the redemption wrought by Him, His second coming to judge mankind, the painful, hopeful discipline of Christians in this present world (5–9). The first vision (i. 7–iii. 22) shows the Son of Man with His injunction, or Epistles to the seven Churches. In the next vision (iv. 1–viii. 1) John in heaven sees God on His throne, the seven-sealed book or roll produced and received by the slain Lamb, the Redeemer, amid universal adoration, and its seven seals opened by Him in order, the apostle narrating the signs which he sees as they are opened. Then come the seven angels who sound the seven trumpets (viii. 2–xi. 19), the reign of Christ with the judgment of the dead and the destruction of the earth's destroyers being proclaimed at the last. The second half of the Revelation (xii.–xxii.) comprises a series of visions connected by various links. It may be described generally as a prophecy of the assaults of the devil and his agents (= the dragon, the ten-horned beast, the two-horned beast or false prophet, and the harlot) upon the Church, and their final destruction. (Antichrist; Babylon 2; Judgment; Resurrection; Riddle, &c.) It appears to begin with a reference to anterior events, and closes with views of the final judgment, the new heaven and the new earth, the new Jerusalem with its people and their way of life, the last sixteen verses containing a solemn asseveration of the truth and importance of the foregoing sayings, a blessing on those who keep them, a warning of His speedy coming, and of the nearness of the time when these prophecies shall be fulfilled.—E. *Interpretation.* A short account of the different directions in which attempts have been made to interpret the Revelation, is all that can be given in this place. The interval between the apostolic age and that of Constantine has been called the Chiliastic period of Apocalyptic interpretation. The visions of St. John were chiefly regarded as representations of general Christian truths, scarcely yet embodied in actual facts, for the most part to be exemplified or fulfilled in the reign of Antichrist, the coming of Christ, the millennium, and the day of judgment. Immediately after the triumph of Constantine, the Christians, emancipated from oppression and persecution, and dominant and prosperous in their turn, began to lose their vivid expectation of our Lord's speedy advent, and their spiritual conception of His kingdom, and to look upon the temporal supremacy of Christianity as a fulfilment of the promised reign of Christ on earth. The Roman empire, become Christian, was regarded no longer as the object of prophetic denunciation, but as the scene of a millennial development. This view, however, was soon met by the figurative interpretation of the millennium as the reign of Christ in the hearts of all true believers. As the barbarous and heretical invaders of the falling empire appeared, they were regarded by the suffering Christians as fulfilling the woes denounced in the Revelation. The views to which the reputation of Abbot Joachim (of Calabria, A. D. 1200) gave currency became the foundation of that great historical school of interpretation which up to this time seems the most popular of all. Modern interpreters are generally placed in three great divisions. *a.* The Historical or Continuous expositors, in whose opinion the Revelation is a progressive history of the fortunes of the Church from the first century to the end of time (Mede, Sir I. Newton, Vitringa, Bengel, Woodhouse, Faber, E. B. Elliott, Wordsworth, Hengstenberg, Ebrard, Alford mainly, &c.). *b.* The Preterist expositors, who are of opinion that the Revelation has been almost, or altogether, fulfilled in the time which has passed since it was written; that it refers principally to the triumph of Christianity over Judaism and Paganism, signalized in the downfall of Jerusalem and of Rome (Alcasar, Grotius, Hammond, Bossuet, Calmet, Wetstein, Eichhorn, Hug, Herder, Ewald, Lücke, De Wette, Stuart, Lee, Maurice, &c.). *c.* The Futurist expositors, who believe that the whole book, excepting perhaps the first three chapters, refers principally, if not exclusively, to events which are yet to come (Dr. J. H. Todd, Dr. S. R. Maitland, B. Newton, C. Maitland, I. Williams, De Burgh, &c.).—Two methods have been proposed by which the student of the Revelation may escape the incongruities and fallacies of the different interpretations, whilst he may derive edification from whatever truth they contain. It has been suggested that the book may be regarded as a prophetic poem, dealing in general and inexact descriptions, much of which may be set down as poetic imagery, mere embellishment. But such a view would be difficult to reconcile with the belief that the book is an inspired prophecy. A better suggestion is made, or rather revived, by Dr. Arnold in his Sermons *On the Interpretation of Prophecy:* that we should bear in mind that predictions have a lower historical sense, as well as a higher spiritual sense: that there may be one or more than one typical, imperfect, historical fulfilment of a prophecy, in each of which the higher spiritual fulfilment is shadowed forth more or less distinctly. Old Testament, B, note ²; Prophet.

* **Re-ven'ger of Blood.** Blood, Avenger of.

* **Rev'e-nue.** King; Publican; Taxes.

Re'zeph (fr. Heb. = *a stone* heated to roast meat or bake bread on it, Ges.), one of the places which Sennacherib mentions in his taunting message to Hezekiah, as destroyed by his predecessor (2 K. xix. 12; Is. xxxvii. 12); a day's march W. of the Euphrates, on the road from *Racca* to *Hums* (so Gesenius, Keil, Thenius, &c.); E. of the Euphrates, near Bagdad (so Hitzig).

Re-zi'a (fr. Heb. = *delight*, Ges.), an Asherite chief, of the sons of Ulla (1 Chr. vii. 39).

Re'zin (fr. Heb. = *lover, friend?* or *firm, stable?* or *prince?* Ges.; *a holding together, regulation*, hence *dominion*, Fü.). **1.** A king of Damascus, contemporary with Pekah in Israel, and with Jotham and Ahàz in Judea. He attacked Jotham during the latter part of his reign (2 K. xv. 37); but his chief war was with Ahaz, whose territories he invaded, in company with Pekah (about B. C. 741). The combined army laid siege to Jerusalem, where Ahaz was, but "could not prevail against it" (Is. vii. 1; 2 K. xvi. 5). Rezin, however, "recovered Elath to Syria" (xvi. 6). Soon after this he was attacked, defeated, and slain by Tiglath-pileser II., king of Assyria (xvi. 9). (Isaiah.)—**2.** Ancestor of a family of Nethinim, who returned with Zerubbabel (Ezr. ii. 48; Neh. vii. 50).

Re'zon (Heb. *prince*, Ges.), son of Eliadah; a Syrian, who when David defeated Hadadezer, king of Zobah, put himself at the head of a band of freebooters and set up a petty kingdom at Damascus (1 K. xi. 23). He may have been an officer of Hadadezer, who, foreseeing the destruction which David would inflict, prudently escaped with some followers; or more probably (so Mr. Wright) he gathered his band of the remnant of those who survived the slaughter. Rezon's settlement at Damascus could not have been till some time after the battle in which Hadadezer's power was broken, for David at the same time defeated the army of Damascene Syrians who came to the relief of Hadadezer, and put garrisons in Damascus. From his position at Damascus Rezon harassed the kingdom of Solomon during his whole reign.

Rhe'gi-um [re'je-um] (L. fr. Gr. *rhêgnumi* = *to break*, or *break through*, because the sea anciently *broke through* there between Italy and Sicily, Pape, L. & S., &c.), an Italian town on the Bruttian coast, at the southern entrance of the straits of Messina; mentioned (Acts xxviii. 13) in the account of St. Paul's voyage from Syracuse to Puteoli, after the shipwreck at Malta. (See map under Paul.) The figures on its coins are the "twin brothers" (*Castor and Pollux*) who gave the name to St. Paul's ship. The place was originally a Greek colony: it was miserably destroyed by Dionysius of Syracuse: from Augustus it received advantages which combined with its geographical position in making it important throughout the duration of the Roman empire. The modern *Reggio* is a town of 10,000 inhabitants, about six miles across the straits from Messina.

Rhe'sa (Gr., see below), son of Zorobabel in the Genealogy of Jesus Christ (Lk. iii. 27). Lord A. C. Hervey has conjectured that "Rhesa" is no person, but merely the title *Rôsh*, i. e. "Prince," originally attached to the name of Zerubbabel.

* **Rhi-noc'e-ros-es** [ri-nos-] (fr. Gr.), **Rhi-noc'e-rots** in some copies, plural of *Rhinoceros* (Is. xxxiv. 7 margin). Unicorn.

Rho'da (fr. Gr. = *rose, rose-bush*), a maid who announced Peter's arrival at the door of Mary's house after his miraculous release from prison (Acts xii. 13).

Rhodes [pronounced like *roads*] (fr. Gr. *Rhodos;* L. *Rhodus;* thus named [so Diodorus Siculus] from a daughter of the god Neptune, or [so others] from its abounding in *roses* [comp. Rhoda]). St. Paul touched at this island on his return voyage to Syria from the third missionary journey (Acts xxi. 1). Rhodes is immediately opposite the high Carian and Lycian headlands at the S. W. extremity of the peninsula of Asia Minor. Its position has had much to do with its history. Its real eminence began (about 400 B. C.) with the founding of that city at the N. E. extremity of the island which still continues to be the capital. After Alexander's death it entered on a glorious period, its material prosperity being largely developed, and its institutions deserving and obtaining general esteem. Its Colossus, a statue of Apollo, 70 cubits or 105 feet high, was one of the wonders of the ancient world. As we approach the time of the consolidation of the Roman power in the Levant, we have a notice of Jewish residents in Rhodes (1 Mc. xv. 23). The Romans, after the defeat of Antiochus, assigned, during some time, to Rhodes certain districts on the mainland (Caria; Lycia); and after these were withdrawn, the island still enjoyed (from Augustus to Vespasian) a considerable amount of independence. Its Byzantine history is again eminent. Under Constantine it was the metropolis of the "Province of the Islands." It was the last place where the Christians of the East held out against the advancing Saracens; and subsequently it was once more famous as the home and fortress of the Knights of St. John. (Malta.) Its soil is fertile, and its climate delightful. Its present population is 28,000, viz. 21,000 Turks, 6,000 Greeks, 1,000 Jews (*New Amer. Cyc.*).

Rhod'o-cus (L. fr. Gr.), a Jew who betrayed the plans of his countrymen to Antiochus Eupator (2 Mc. xiii. 21).

Rho'dus (L.) = Rhodes (1 Mc. xv. 33).

Ri'bai (Heb. = Jeribai, Ges.), father of Ittai the Benjamite of Gibeah (2 Sam. xxiii. 29; 1 Chr. xi. 31).

* **Rib'and** = ribbon; the A. V. translation of Heb. *pâthîl* once (Num. xv. 38). Hem of Garment; Lace.

Rib'lah (Heb. *fertility*, Ges.). 1. One of the landmarks on the eastern boundary of the land of Israel, as specified by Moses (Num. xxxiv. 11). It was between Shepham and the Sea of Chinnereth (Gennesaret, Sea of), and on the "east side of the spring" (A. V. "Ain"). Shepham has not yet been identified, and which of the great fountains of northern Palestine is intended by "the spring" is uncertain (so Mr. Grove; but see Ain 1). Mr. Grove (with Parchi, &c.) thinks it hardly possible, without entirely disarranging the specification of the boundary, that this Riblah can be the same with "Riblah in the land of Hamath." But Gesenius (*Heb. Lex.*), Robinson (ii. 507, iii. 544–6), Thomson (*B. S.* v. 693), Porter (ii. 335, in Kitto, &c.), Winer, Fürst, &c., make Riblah in Num. xxxiv. = Riblah in 2 K. and Jeremiah.—**2.** "Riblah in the land of Hamath," a place on the great road between Palestine and Babylonia, at which the kings of Babylonia were accustomed to remain while directing the operations of their armies in Palestine and Phenicia. Here Nebuchadnezzar waited while the sieges of Jerusalem and of Tyre were being conducted by his lieutenants; here Zedekiah's eyes were put out, his sons having been slain before his eyes, and here the nobles of Jerusalem were also slain (Jer. xxxix. 5, 6, lii. 9, 10, 26, 27; 2 K. xxv. 6, 20, 21). In like manner Pharaoh-necho, after his victory over the Babylonians at Carchemish, returned to Riblah and summoned Jehoahaz from Jerusalem before him (xxiii. 33). This Riblah has no doubt been discovered, still named *Ribleh*, a miserable village in a vast and fertile plain, on the right (E.) bank of the *el-Asy* (Orontes), upon the great road which connects *Ba'albek* and *Hums*, about thirty-five miles N. E. of the former and twenty miles S. W. of the latter place. Diblath.

Rid'dle [-dl] (Heb. *hîdâh* or *chîdâh* = something *entangled*, *intricate*, Ges.). The Hebrew word (so Mr. Farrar, original author of this article) is used for artifice (Dan. viii. 23, A. V. "dark sentence"), a proverb (Prov. i. 6, "dark saying" in this and the two next; Proverbs, Book of), a song (Ps. xlix. 4 [Heb. 5], lxxviii. 2), an oracle (Num. xii. 8, "dark speech"), a parable (Ez. xvii. 2, "riddle"), and in general any wise or intricate sentence (Hab. ii. 6, "proverb"), as well as a "riddle" in our sense of the word (Judg. xiv. 12–19). The riddles which the queen of Sheba came to ask of Solomon (1 K. x. 1; 2 Chr. ix. 1) were rather "hard questions" referring to profound inquiries. Solomon is said, however, to have been very fond of the riddle proper. The Greek word *ainigma* (= *enigma*, *riddle*) occurs only once in the N. T. (1 Cor. xiii. 12, "darkly;" compare Num. xii. 8); but, in the wider meaning of the word, many instances of it occur in our Lord's discourses. All ancient nations, and especially Orientals, have been fond of riddles. We find traces of the custom among the Arabs (Koran xxv. 35), and indeed several Arabic books of riddles exist; but these are rather emblems and devices than what we call riddles, although they are very ingenious. They were also known to the ancient Egyptians, and were especially used in banquets both by Greeks and Romans. Riddles were generally proposed in verse, like the celebrated riddle of Samson, which, however, was properly no riddle at all, because the Philistines did not possess the only clew on which the solution *could* depend. Francis Junius distinguishes between the *greater* enigma, where the allegory or obscure intimation is continuous throughout the passage (as in Ez. xvii. 2); and the *lesser* enigma, where the difficulty is concentrated in the peculiar use of some one word. It only remains to notice the single instance of a riddle occurring in the N. T., viz. *the number of the beast* (Rev. xiii. 16–18). This belongs to a class of riddles very common among Egyptian mystics, the Gnostics, some of the Fathers, and the Jewish Cabbalists. The most exact analogies to the enigma on the name of the beast are to be found in the so-called Sibylline verses. It would be absurd to doubt that St. John (not *greatly* removed in time from the Christian forgers of the Sibylline verses) intended some *name* as an answer to the number 666. Most of the Fathers supposed the name *Lateinos* (= *Latin*) to be intended. Number 10; Revelation of St. John.

* **Ri'ding.** Ass; Camel; Cart; Chariot; Horse; Mule; Wagon.

* **Right'eous** (Heb. usually *tsaddîk*, sometimes *yâshâr*, &c.; Gr. *dikaios*) denotes one who pursues an undeviatingly *right* course, one whose character and conduct are in strict accordance with justice and truth (Ex. ix. 27; Ps. cxix. 137; Rom. iii. 10; Rev. xvi. 5, &c.); it is likewise applied to actions, &c., which are *right* or just as they should be (Deut. iv. 8; Rev. xvi. 7, xix. 2, &c.). In the language of common life those are called "righteous" whose general aim is to be right and to obey God, though they are not faultless (Gen. xviii. 23 ff.; Ps. i. 5, 6; Mat. x. 41 thrice, xxv. 37, 46; 1 Pet. iv. 18, &c.). Justify; Perfect; Righteousness, &c.

* **Right'eous-ness** (Heb. *tsedek*, *tsĕdâkâh*; Chal. *tsidkâh*; Gr. *dikaiosune* usually, sometimes *dikaiôma*, once [Heb. i. 8] *euthutês*) = a doing or being what is just and right, the being righteous. "Righteousness" in the strict sense belongs only to God and sinless beings (Dan. ix. 7; Jn. xvi. 8, 10, &c.); but

the "FAITH" of the true believer or of the friend of God is "counted unto him for righteousness" (Rom. iv. 3, compare iii. 22 ff., &c.). ATONEMENT; JUSTIFICATION; SAVIOUR, &c.

Rim'mon (Heb., see next article), a Benjamite of Beeroth, father of Rechab and Baanah, the murderers of Ishbosheth (2 Sam. iv. 2, 5, 9).

Rim'mon (Heb., see below), a deity worshipped by the Syrians of Damascus, where there was a temple or house of Rimmon (2 K. v. 18). Serarius refers the name to the Heb. *rimmón*, a pomegranate, a fruit sacred to Venus, who is thus the deity worshipped under this title. Ursinus explains Rimmon as the pomegranate, the emblem of the fertilizing principle of nature, a symbol of frequent occurrence in the old religions. But Selden, Le Clerc, Vitringa, Rosenmüller, Gesenius, &c., think that Rimmon is from the Hebrew root *rûm, to be high*, and signifies *most high.* Movers regards Rimmon as the abbreviated form of HADAD-RIMMON, HADAD being the sun-god of the Syrians. Combining this with the pomegranate, which was his symbol, Hadad-rimmon would then be the sun-god of the late summer who ripens the pomegranate and other fruits.

Rim'mon (Heb. *a pomegranate*, Ges.). **1.** A town in the S. of Judah (Josh. xv. 32), allotted to Simeon (xix. 7, A. V. "Remmon;" 1 Chr. iv. 32). In each of the above lists the name succeeds that of AIN 2. In the catalogue of the places reoccupied by the Jews after the return from Babylon (Neh. xi. 29) the two are joined, and appear in the A. V. as EN-RIMMON. It is named as "S. of Jerusalem" in Zech. xiv. 10.—**2.** A city of Zebulun belonging to the Merarite Levites (1 Chr. vi. 77); probably = REMMON-METHOAR and DIMNAH.

Rim'mon-pa'rez (fr. Heb. = *pomegranate of the breach*, Ayre), a march-station in the WILDERNESS OF THE WANDERING (Num. xxxiii. 19, 20); supposed by Rowlands (in Fbn.) to be at *Jebel Ikhrimm*, about seventy-five miles S. S. W. of Beer-sheba.

Rim'mon (Heb. *pomegranate*, Ges.), **the Rock**, a cliff or inaccessible natural fastness, in which the six hundred Benjamites, who escaped the slaughter of Gibeah, took refuge (Judg. xx. 45, 47, xxi. 13). It is described as in the "wilderness," i. e. the wild uncultivated country which lies on the east of the central highlands of Benjamin, on which Gibeah was situated—between them and the Jordan Valley. The name is identified with the modern *Rummôn*, a village three miles E. of Bethel, on the summit of a conical chalky hill, visible in all directions, and commanding the whole country.

Ring (Heb. *tabba'ath*, *galîl*; Gr. *daktulios*). The ring was regarded as an indispensable article of a Hebrew's attire, inasmuch as it contained his signet. It was hence the symbol of authority, and as such was presented by Pharaoh to Joseph (Gen. xli. 42), by Ahasuerus to Haman (Esth. iii. 10), by Antiochus to Philip (1 Mc. vi. 15). Such rings were worn not only by men, but by women (Is. iii. 21), and are enumerated among the articles presented by men and women for the service of the Tabernacle (Ex. xxxv. 22). The signet-ring was worn on the right hand (Jer. xxii. 24). We may conclude, from Ex. xxviii. 11, that the rings contained a stone engraven with a device, or with the owner's name.

Egyptian Signet-rings, with impressions from them.—(Fbn.)

Assyrian Rings, from the British Museum.—(Fbn.)
1. Of white, yellow, and greenish glass. 2. Of bronze.

The Egyptians, Greeks, and Romans often wore a profusion of rings. (ORNAMENTS, PERSONAL; SEAL.) The custom appears also to have prevailed among the Jews of the Apostolic age; for in Jas. ii. 2 a rich man is described as not simply "with a gold ring," as in the A. V., but *golden-ringed* (Gr. *chrusodaktulios*). In Ez. i. 18 "rings" (Heb. *gab* in two forms of pl.) are the *rims* of the wheels.

Rin'nah (Heb. *shout, outcry*, Ges.), a son of Shimon among the descendants of Judah (1 Chr. iv. 20).

Ri'phath (Heb. *a breaking in pieces*, i. e. *extreme terror*, Sim.), second son of GOMER, and brother of ASHKENAZ and TOGARMAH (Gen. x. 3). The Hebrew text in 1 Chr. i. 6 has, by a copyist's error, DIPHATH. The name has been variously identified with that of the Rhipæan Mountains (Knobel), the river Rhebas in Bithynia (Bochart), the Rhibii, a people living E. of the Caspian Sea (Schulthess), and the Ripheans, the ancient name of the Paphlagonians (Josephus). The weight of opinion is, however, in favor of the Rhipæan (or Rhiphæan) mountains, which are identified with the Carpathian range in the N. E. of Dacia. TONGUES, CONFUSION OF.

*** Ri'sing from the Dead.** RESURRECTION.

Ris'sah (Heb. *a ruin*, Ges.), a march-station in the WILDERNESS OF THE WANDERING (Num. xxxiii. 21, 22), supposed by Winer = Rasa in the *Tab. Peut.*, 32 Roman miles from Ailah (Elah), and 203 S. of Jerusalem; by Wilton to be at *'Ain el-Jughâmileh*, about 125 miles S. S. W. of Beer-sheba; by Rowlands (in Fbn.) at *el-Kusaby*, about 55 miles S. W. of Beer-sheba, in *Wady el-'Arîsh.*

Rith'mah (Heb. the plant called *broom*, Ges.), a march-station in the WILDERNESS OF THE WANDERING (Num. xxxiii. 18, 19), probably N. E. of HAZEROTH (so Mr. Hayman); supposed by Rowlands (in Fbn.) to be at *Sahel er-Retemah* or *Wady Aboo Retemât*, a broad valley or plain a few miles W. of his KADESH.

Riv'er. In the sense in which we employ the word, viz. for a perennial stream of considerable size, a river is a much rarer object in the East than in the West. With the exception of the Jordan and the *Lîtâny*, the streams of the Holy Land are either entirely dried up in the summer months, and converted into hot lanes of glaring stones, or else reduced to very small streamlets deeply sunk in a narrow bed, and concealed from view by a dense growth of shrubs. For the various aspects of the streams of the country which such conditions inevitably produced, the ancient Hebrews had very exact terms, which they employed habitually with much precision. 1. The perennial river = Heb. *nâhâr*; possibly used of the JORDAN in Ps. lxvi. 6 (A. V. "flood"), lxxiv. 15; of the great Mesopotamian and Egyptian rivers generally in Gen. ii. 10 ff.; Ex. vii. 19;

2 K. xvii. 6; Ez. iii. 15, &c.; with the article, "*the* river," invariably = the EUPHRATES (Gen. xxxi. 21; Ex. xxiii. 31; Num. xxiv. 6; 2 Sam. x. 16, &c., &c.). (ABANA; AHAVA; CHEBAR; EDEN; HABOR; PHARPAR; RIVER OF EGYPT 1). The kindred Chal. *nĕhar* is translated "river," i. e. Euphrates, in Ezr. iv.–vi., and "stream" in Dan. vii. 10.—2. The term for the fleeting fugitive torrents of Palestine is *nahal* or *nachal*, for which our translators have used promiscuously, and sometimes almost alternately, "VALLEY" (Num. xxi. 12, xxxii. 9, &c.), "BROOK" (Gen. xxxii. 23 [Heb. 24]; Num. xiii. 23, 24, xxi. 14, 15; Deut. ii. 13, 14; 1 K. xviii. 40, &c.), and "river" (Lev. xi. 9, 10; Deut. ii. 24, 36, 37, iii. 8, 12, 16 twice ["valley" here once), iv. 48, x. 7; Josh. xii. 1, 2 [thrice], xiii. 9, 16 [twice each], &c.). Many of the wadys of Palestine are deep, abrupt chasms or rents in the solid rock of the hills, and have a savage, gloomy aspect. Unfortunately our language does not contain any single word which has both the meanings of the Hebrew *nahal* or *nachal* and its Arabic equivalent *wady*, which can be used at once for a dry valley and for the stream which occasionally flows through it. (ARNON; BESOR; BROOK 4; CHERITH; ESHCOL; GAASH; GERAR; JABBOK; KANAH; KIDRON; KISHON; RIVER OF EGYPT 2; SHITTIM; SOREK; VALLEY 3; ZERED.)—3. Heb. *yĕôr*, a word of Egyptian origin, applied to the NILE only (Gen. xli. 1 ff.; Ex. i. 22, ii. 3, 5, iv. 9, vii. 15 ff., &c.), and, in the plural, to the canals by which the Nile water was distributed throughout Egypt, or to streams having a connection with that country (Ex. vii. 19, viii. 5 [Heb. 1]; 2 K. xix. 24; Job xxviii. 10; Ps. lxxviii. 44, &c.). It is translated "flood" (Jer. xlvi. 7, 8; Am. viii. 8, ix. 5), also in pl. "brooks" (BROOK 2), and "streams" (Is. xxxiii. 21 only).—4. Heb. *yûbâl* (from a root signifying *to well, to flow*, sc. copiously and with impetus, Ges.) occurs once only (Jer. xvii. 8). The kindred *ûbâl* or *ubâl* is used only of "the river of ULAI" (Dan. viii. 2, 3, 6), and *yâbâl* is used only in the plural with *waters* (Is. xxx. 25 [A. V. "streams of waters"], xliv. 4 ["water courses"]).—5. Heb. *peleg* = *a brook, rivulet*; commonly taken as a *channel* or *canal* from the idea of *dividing*, Ges. (Job xxix. 6; Ps. i. 3, lxv. 9 [Heb. 10], cxix. 136; Prov. v. 16, xxi. 1; Is. xxx. 25, xxxii. 2; Lam. iii. 48), once translated "streams" (Ps. xlvi. 4 [Heb. 5]). The kindred pl. *pĕlaggôth* (= *brooks, streams*, Ges.) is translated "divisions" in Judg. v. 15, 16; and "rivers" in Job xx. 17.—6. Heb. *âphîk* (from a root signifying *to hold, to contain*, Ges.) may signify a torrent or any rush or body of water (Cant. v. 12; Ez. vi. 3, xxxi. 12, xxxii. 6, xxxiv. 13, xxxv. 8, xxxvi. 4, 6; Joel i. 20, iii. 18 [iv. 18, Heb.]), also translated "channel" (2 Sam. xxii. 16; Ps. xviii. 15 [Heb. 16]; Is. viii. 7), "stream" (Job vi. 15; Ps. cxxvi. 4), "BROOK" Ps. xlii. 1 [Heb. 2]).—7. Gr. *potamos* (= *a river, stream, torrent, flood*, Rbn. *N. T. Lex.*) (Mk. i. 5; Jn. vii. 38; Acts xvi. 13; Rev. viii. 10, ix. 14, xvi. 4, 12, xxii. 1, 2), also translated "flood" (Mat. vii. 25, 27; Rev. xii. 15, 16), "stream" (Lk. vi. 48, 49), "waters" in pl. (2 Cor. xi. 26); in LXX. = 1 & 3, above. "Little rivers" in Ez. xxxi. 4 = the pl. of the Heb. elsewhere translated CONDUIT.

Riv'er of E'gypt. Two Hebrew terms are thus rendered in the A. V.: 1. *Nĕhar Mitsrayim* (Gen. xv. 18), "the river of Egypt," i. e. the NILE, and here the Pelusiac or easternmost branch. (RIVER 1.)—2. *Nahal* (or *nachal*) *Mitsrayim* (Num. xxxiv. 5; Josh. xv. 4, 47; 1 K. viii. 65; 2 K. xxiv. 7; Is. xxvii. 12, in the last passage translated "the stream of Egypt"), according to the common opinion, designates a desert stream on the border of Egypt, still occasionally flowing in the valley called *Wâdy el-'Arîsh.* The centre of the valley is occupied by the bed of this torrent, which only flows after rains, as is usual in the desert valleys. This stream is first mentioned as the point where the southern border of the Promised Land touched the Mediterranean, which formed its western border (Num. xxxiv. 3–6). In the later history we find Solomon's kingdom extending from the "entering in of Hamath unto the river of Egypt" (1 K. viii. 65), and Egypt limited in the same manner where the loss of the eastern provinces is mentioned (2 K. xxiv. 7). If, with the generality of critics, we think that this "river of Egypt" is the *Wâdy el-'Arîsh*, we must conclude that the same SHIHOR or SIHOR is also applied to the latter, although elsewhere designating the Nile, for these two terms are used interchangeably to designate a stream on the border of the Promised Land.

Riz'pah (fr. Heb. = *a coal*, LXX. and Rabbins; *a hot stone*, Ges.), concubine to King SAUL, and mother of his two sons Armoni and MEPHIBOSHETH 1. Mr. Grove supposes Rizpah a foreigner, a Hivite, descended from Ajah or AIAH, son of Zibeon. After the death of Saul and occupation of the country W. of the Jordan by the Philistines, Rizpah accompanied the other members of the royal family to their new residence at Mahanaim; and here her name is first introduced to us as the subject of an accusation levelled at ABNER by Ishbosheth (2 Sam. iii. 7). We hear nothing more of Rizpah till the tragic story which has made her name familiar (2 Sam. xxi. 8–11). Every one can appreciate the love and endurance with which the mother watched over the bodies of her two sons and her five relatives, to save them from an indignity peculiarly painful to the whole of the ancient world (Ps. lxxix. 2). But it is questionable whether the ordinary conception of the scene is accurate. The seven victims were not, as the A. V. implies, "hung;" they were crucified. The seven crosses were planted in the rock on the top of the sacred hill of Gibeah. The victims were sacrificed at the beginning of the barley harvest—the sacred and festal time of the Passover—and in the full blaze of the summer sun they hung till the fall of the periodical rain in October. During the whole of that time Rizpah remained at the foot of the crosses on which the bodies of her sons were exposed.

Road occurs but once in the A. V., viz. in 1 Sam. xxvii. 10, where it = "raid" or "inroad.". CAUSEWAY; HIGHWAY.

Rob'ber·y. Whether in the larger sense of plunder, or the more limited sense of theft, systematically organized, robbery has ever been one of the principal employments of the nomad tribes of the East. From the time of Ishmael to the present day the Bedouin has been a "wild man," and a robber by trade (Gen. xvi. 12). An instance of an enterprise of a truly Bedouin character, but distinguished by the exceptional features belonging to its principal actor, is seen in the night-foray of David (1 Sam. xxvi. 6–12). Predatory inroads on a large scale are seen in the incursions of the Sabeans and Chaldeans on the property of Job (Job i. 15, 17); the revenge coupled with plunder of Simeon and Levi (Gen. xxxiv. 28, 29); the reprisals of the Hebrews upon the Midianites (Num. xxxi. 32–54), and the frequent and often prolonged invasions of "spoilers" upon the Israelites, together with their reprisals (Judg. ii. 14, vi. 3, 4; 1 Sam. xi., xv.; 2 Sam. viii., x.; 2 K. v. 2; 1 Chr. v. 10, 18–22). Similar disorder in the country, complained of more than once by the prophets (Hos. iv. 2, vi. 9; Mic. ii. 8), continued more or less through Maccabean down to Roman times. (Arbela; Cave; Judas of Galilee; Pisidia; Thieves, the Two.) In the later history also of the country, the robbers, or *sicarii*, together with their leader, John of Gischala, played a conspicuous part. (Jerusalem.) The Mosaic law on the subject of theft is contained in Ex. xxii. (Law of Moses; Punishments.) There seems no reason to suppose that the Law underwent any alteration in Solomon's time, as "sevenfold" restitution in Prov. vi. 30, 31, may be simply restitution *to the full amount*. Man-stealing was punishable with death (Ex. xxi. 16; Deut. xxiv. 7). Invasion of right in land was strictly forbidden (Deut. xxvii. 17; Is. v. 8; Mic. ii. 2).

* **Robe.** Dress.

Ro-bo'am (L. fr. Heb.) = Rehoboam (Ecclus. xlvii. 23; Mat. i. 7).

* **Rock** (Heb. *sela'*, *tsûr*, &c.; Gr. usually *petra*) is often used in the Scriptures in its ordinary sense (Num. xx. 8 ff.; Judg. vi. 21, &c.); also because rocks were used for fortresses or strongholds (Etam, the Rock; Rimmon, the Rock; Sela, &c.), the word denotes a place of security, and figuratively a refuge, defence, or protection (Ps. xviii. 2, 31, 46, lxi. 2, &c.). Peter; Stone.

* **Rod** (Heb. *hôter* or *chôter*, *matteh*, *makkêl*, *shêbet*; Gr. *rhabdos*) = a branch, shoot, or stick, such as may be used for a whip (Prov. xiv. 3; Jer. i. 11, &c.); also a shepherd's staff (Ex. iv. 2 ff., &c.), the sceptre or authority of a ruler or king (Ps. cx. 2; Rev. ii. 27, &c.), an instrument for punishment or correction (Prov. x. 13; 1 Cor. iv. 21, &c.), &c. King; Moses; Punishments; Sceptre; Scourging; Shepherd.

* **Rod'a-nim, or Ro-da'nim** (1 Chr. i. 7 margin). Dodanim.

Roe, Roe'buck, the A. V. translation of—1. Heb. *tsĕbî* (masc.), *tsĕbîyâh* (fem.). There seems to be little or no doubt that the Hebrew word, which occurs frequently in the O. T., denotes some species of antelope, probably the *Gazella Dorcas*, a native of Egypt and North Africa, or the *Gazella Arabica* of Syria or Arabia, which appears to be a variety only of the *Dorcas* (so Mr. Houghton). The gazelle was allowed as food (Deut. xii. 15, 22, &c.); it was very fleet of foot (2 Sam. ii. 18; 1 Chr. xii. 8); it was hunted (Is. xiii. 14; Prov. vi. 5); it was celebrated for its loveliness (Cant. ii. 9, 17, viii. 14). The gazelle is found in Egypt, Barbary, and Syria. —2. Heb. *ya'ălâh* (Prov. v. 19 only) = the female of the wild or mountain GOAT, Ges.

Ariel Gazelle (*Gazella Arabica*).

* **Ro'gel** (Heb. *a fuller*, Ges.) (1 K. i. 9 margin). En-rogel.

Ro'ge-lim (Heb. *fullers' place*, Ges.), the residence of Barzillai the Gileadite (2 Sam. xvii. 27, xix. 31) in the highlands E. of the Jordan; site unknown.

Roh'gah (Heb. *outcry*, Ges.), an Asherite chief, of the sons of Shamer (1 Chr. vii. 34).

Ro'i-mus (fr. Gr.) = Rehum 1 (1 Esd. v. 8).

* **Roll** (Heb. and Chal. *mĕgillâh*). A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled up on a stick, and was unrolled when a person wished to read it. The Heb. *gillâyôn* in Is. viii. 1, rendered in the A. V. "roll," more correctly means *tablet*. Bible; Writing.

Ro-mam'ti-e'zer (Heb. *I have exalted his help*, Ges.), a son of Heman, and chief of the twenty-fourth division of the Temple-choir in David's time (1 Chr. xxv. 4, 31).

* **Ro'man,** originally and properly a native or inhabitant of Rome (Jn. xi. 48, &c.); also one who had the rights and privileges of a CITIZEN of Rome (Acts xvi. 37, 38, &c.). Latin; Roman Empire.

Ro'man (= *of* Rome) **Em'pire.** The history of the Roman Empire, properly so-called, extends from the battle of Actium, B. C. 31, when Augustus became sole ruler of the Roman world, to the abdication of Augustulus, A. D. 476. The dominion of Rome over a large number of conquered nations had, however, reached wide limits some time before the monarchy of Augustus was established. The notices of Roman history in the Bible are confined to the last century and a half of the commonwealth and the first century of the imperial monarchy. There is no historic mention of Rome in the O. T. (Daniel.) 1 Mc. i. 10 first mentions Rome as the place where Antiochus Epiphanes was a hostage. About 161 B. C. Judas Maccabeus heard of the Romans as the conquerors of Philip, Perseus, and Antiochus (1 Mc. viii. 5, 6). To strengthen himself against Demetrius, king of Syria, he sent ambassadors to Rome (viii. 17), and concluded a defensive alliance with the senate (viii. 22–32). This was renewed by Jonathan (xii. 1) and by Simon (xv. 17). In 65 B. C., when Syria was made a Roman province by Pompey, the Jews were still governed by one of the Asmonean princes. (High-priest; Maccabees.) Aristobulus had lately driven his brother Hyrcanus from the high-priesthood, and was now in his turn attacked by Aretas, king of Arabia Petræa, the ally of Hyrcanus. Pompey's lieutenant, Marcus Æmilius Scaurus, interfered in the contest B. C. 64, and the next year Pompey himself marched an army into Judea and took Jerusalem. From this time the Jews were practically under the government of Rome. Hyrcanus retained the high-priesthood and a titular sovereignty, subject to the watchful control of his minister Antipater, an active partisan of the Roman interests. Finally, Antipater's son, Herod the Great, was made king by Antony's interest, B. C. 40, and confirmed in the kingdom by Augustus, B. C. 30. The Jews, however, were all this time tributaries of Rome, and their princes in reality were mere Roman procurators. On the banishment of Archelaus, A. D. 6, Judea became a mere appendage of the province of Syria, and was governed by a Roman PROCURATOR, who resided at Cesarea. Such were the relations of the Jewish people to the Roman government at the time when the N. T. history begins. (APPEAL; PROVINCE; TAXES, &c.) In illustration of the sacred narrative it may be well to give a short general account of the position of the emperor, the extent of the empire, and the administration of the provinces at the time of our Lord and His apostles. I. When AUGUSTUS became sole ruler of the Roman world he was in theory simply the first citizen of the republic, intrusted with temporary powers to settle the disorders of the state. The old magistracies were retained, but the various powers and prerogatives of each were conferred upon Augustus. Above all, he was the emperor (L. *Imperator*). This word, used originally to designate any one intrusted with the *imperium* or full military authority over a Roman army, acquired a new significance when adopted as a permanent title by Julius Cesar. By his use of it as a constant prefix to his name in the city and in the camp he openly asserted a paramount military authority over the state. The empire was nominally elective, but practically it passed by adoption; and till Nero's time a sort of hereditary right seemed to be recognized. (CESAR; CLAUDIUS; NERO; TIBERIUS.) —II. *Extent of the Empire.* Cicero's description of the Greek states and colonies, as a "fringe on the skirts of barbarism," has been well applied to the Roman dominions before the conquests of Pompey and Julius Cesar. The Roman Empire was still confined to a narrow strip encircling the Mediterranean Sea. Pompey added Asia Minor and Syria. Cesar added Gaul. The generals of Augustus overran the northwestern portion of Spain, and the country between the Alps and the Danube. The boundaries of the empire were now, the Atlantic on the W., the Euphrates on the E., the deserts of Africa, the cataracts of the Nile, and the Arabian deserts on the S., the British Channel, the Rhine, the Danube, and the Black Sea on the N. The only subsequent conquests of importance were those of Britain by Claudius and of Dacia by Trajan. The only independent powers of importance were the Parthians on the E. and the Germans on the N. The population of the empire in the time of Augustus has been calculated at 85,000,000. This population was controlled in the time of Tiberius by an army of 25 legions (about 170,000 men), besides the pretorian guards (10,000?) and other cohorts (5,000 or 6,000?) in the capital. (ARMY, II.) The navy may have contained about 21,000 men.—III. *The Provinces.* The usual fate of a country conquered by Rome was to become a subject province, governed directly from Rome by officers sent out for that purpose. Sometimes, however, petty sovereigns were left in possession of a nominal independence on the borders, or within the natural limits, of the province. There were differences too in the political condition of cities within the provinces. ANTIOCH 1, ATHENS, EPHESUS, TARSUS, THESSALONICA, &c., were free cities, i. e. were governed by their own magistrates, and were exempted from occupation by a Roman garrison. ANTIOCH 2, CORINTH, PHILIPPI, TROAS, &c., were "colonies," i. e. communities of Roman citizens transplanted, like garrisons of the imperial city, into a foreign land. (COLONY.) Augustus divided the provinces into two classes: (1.) Imperial, (2.) Senatorial; retaining in his own hands, for obvious reasons, those provinces where the presence of a large military force was necessary, and committing the peaceful and unarmed provinces to the Senate. The imperial provinces at first were —Gaul, Lusitania, SYRIA, PHENICIA, CILICIA, CYPRUS, and EGYPT. The senatorial provinces were Africa, Numidia, ASIA, ACHAIA and Epirus, DALMATIA, MACEDONIA, Sicily, CRETE and CYRENE, BITHYNIA and PONTUS, Sardinia, Bætica. Cyprus and Narbonian Gaul (i. e. Gaul beyond the Alps) were subsequently given up by Augustus, who in turn received Dalmatia from the Senate. Many other changes were made afterward. (DEPUTY; GOVERNOR 13; PROCURATOR.) The provinces were heavily taxed for the benefit of Rome and her citizens. (CENSUS; PUBLICAN; TAXES; TRIBUTE.) They are said to have been better governed under the empire than under the commonwealth, and those of the emperor better than those of the Senate. Two important changes were introduced under the empire. The governors received a fixed pay, and the term of their command was prolonged. The condition of the Roman Empire at the time when Christianity appeared has often been dwelt upon, as affording obvious illustrations of St. Paul's expression that the "fulness of time had come" (Gal. iv. 4). The general peace within the limits of the empire, the formation of military roads (HIGHWAY), the suppression of piracy (CILICIA, &c.), the march of the legions, the voyages of the corn-fleets (ALEXANDRIA), the general increase of traffic (COMMERCE; DISPERSION), the spread of the LATIN language in the West as GREEK had already spread in the East, the external unity of the empire, offered facilities hitherto unknown for the spread of a world-wide religion. The tendency too of a despotism like that of the Roman Empire to reduce all its subjects to a dead level, was a powerful instrument in breaking down the pride of privileged races and national religions, and familiarizing men with the truth that "God hath made of one blood all nations on the face of the earth" (Acts xvii. 24, 26). But still more striking than this outward preparation for the diffusion of the Gospel was the appearance of a deep and wide-spread corruption which seemed to defy any human remedy. (ADULTERY; IDOLATRY; SLAVE, &c.) The chief prophetic notices of the Roman Empire are found in Daniel. (DANIEL, BOOK OF.) According to some interpreters the Romans are intended in Deut. xxviii. 49–57. BABYLON 2; ROME.

Ro′mans (= *people* [i. e. Christians] *of* ROME), **E-pis′tle to the.** **A.** The *date* of this Epistle is fixed with more absolute certainty and within narrower limits than that of any other of St. Paul's Epistles. The following considerations determine the time of writing. 1. Certain names in the salutations point to Corinth, as the place from which the letter was sent. (*a.*) Phebe, a deaconess of Cenchrea, one of the port towns of Corinth, is commended to the Romans (xvi. 1, 2). (*b.*) GAIUS, in whose house St. Paul was lodged at the time (xvi. 23), is probably the person mentioned as one of the chief members of the Corinthian Church in 1 Cor. i. 14, though the name was very common (so Mr. Lightfoot, original author of this article). (*c.*) Erastus, here designated "the treasurer of the city" (xvi. 23, A. V. "chamberlain") is elsewhere mentioned in connection with Corinth (2 Tim. iv. 20; see also Acts xix. 22). 2. Having thus determined the place of writing to be Corinth, we may fix upon the visit recorded in Acts xx. 3, during the winter and spring following the apostle's long residence at Ephesus, as the occasion on which the Epistle was written. For St. Paul, when he wrote, was about to carry the contributions of Macedonia and Achaia to Jerusalem (Rom. xv. 25–27), and a comparison with Acts xx. 22, xxiv. 17, and with 1 Cor. xvi. 4 and 2 Cor. viii. 1, 2, ix. 1 ff., shows that he was so engaged at this period of his life (compare also Rom. xv. 23–25 with Acts xix. 21). The Epistle then was written from Corinth during St. Paul's third missionary journey, in the second of the two visits recorded in the Acts, when he remained three months in Greece (Acts xx. 3). It was in the winter or early spring of the year that the Epistle to the Romans was written, probably A. D. 58. (PAUL.)—**B.** The Epistle to the Romans is thus placed in *chronological connection* with the Epistles to the Galatians and Corinthians, which appear to have been written within the twelve months preceding. They present a remarkable resemblance to each other in style and matter—a much greater resemblance than can be traced to any other of St. Paul's Epistles.—**C.** The *occasion* which prompted this Epistle, and the *circumstances* attending its writing, were as follows. St. Paul had long purposed visiting Rome, and still retained this purpose, wishing also to extend his journey to Spain (Rom. i. 9–13, xv. 22–29). For the time, however, he was prevented from carrying out his design, as he was bound for Jerusalem with the alms of the Gentile Christians, and meanwhile he addressed this letter to the Romans, to supply the lack of his personal teaching. Phebe, a deaconess of the neighboring Church of Cenchrea, was on the point of starting for Rome (xvi. 1, 2), and probably conveyed the letter. The body of the Epistle was written at the apostle's dictation by Tertius (xvi. 22); but perhaps we may infer, from the abruptness of the final doxology, that it was added by the apostle himself.—**D.** The *Origin of the Roman Church* is involved in obscurity. If it had been founded by St. PETER, according to a later tradition, the absence of any allusion to him both in this Epistle and in the letters written by St. Paul from Rome would admit of no explanation. It is equally clear that no other apostle was the founder. The statement in the Clementines that the first tidings of the Gospel reached Rome during the lifetime of our Lord, is evidently a fiction. On the other hand, it is clear that the foundation of this Church dates very far back (xvi. 7; AQUILA, &c.). It may be that some of those Romans, "both Jews and proselytes," present on the day of Pentecost (Acts ii. 10), carried back the earliest tidings of the new doctrine, or the Gospel may have first reached the imperial city through those who were scattered abroad to escape the persecution which followed on the death of Stephen (viii. 4, xi. 19). At first we may suppose that the Gospel was preached there in a confused and imperfect form, scarcely more than a phase of Judaism, as in the case of Apollos at Corinth (xviii. 25), or the disciples at Ephesus (xix. 1–3). As time advanced and better instructed teachers arrived, the clouds would gradually clear away, till at length the presence of the great apostle himself at Rome dispersed the mists of Judaism which still hung about the Roman Church.[1]—**E.** A question next arises as to the *composition of the Roman Church*, at the time when St. Paul wrote. Probably St. Paul addressed a mixed Church of Jews and Gentiles, the latter perhaps being the more numerous. There are certainly passages which imply the presence of a large number of Jewish converts to Christianity (Rom. ii., iii., vii., &c.). If we analyze the list of names in ch. xvi., and assume that this list approximately represents the proportion of Jew and Gentile in the Roman Church (an assumption at least not improbable), we arrive at the same result. Altogether it appears that a very large fraction of the Christian believers mentioned in these salutations were Jews, even supposing that the others, bearing Greek and Latin names, of whom we know nothing, were heathens. Nor does the existence of a large Jewish element in the Roman Church present any difficulty. The captives carried to ROME by Pompey formed the nucleus of the Jewish population in the metropolis. Since that time they had largely increased. On the other hand, situated in the metropolis of the great empire of heathendom, the Roman Church must necessarily have been in great measure a Gentile Church; and the language of the Epistle bears out this supposition (Rom. i. 5, 13, ix. 3, 4, x. 1, xi. 23, 25, 30). These Gentile converts, however, were not for the most part native Romans. All the literature of the early Roman Church was written in the Greek tongue. The names of the bishops of Rome during the first two centuries are with but few exceptions Greek. A very large proportion of the names in the salutations of this Epistle are Greek names. From the Greek population of Rome, therefore, pure or mixed, the Gentile portion of the Church was almost entirely drawn. When we inquire into the probable rank and station of the Roman believers, an analysis of the names in the list of salutation again gives an approximate answer. These names belong for the most part to the middle and lower grades of society. Many of them are found in the *columbaria* or subterranean sepulchres of the freedmen and slaves of the early Roman emperors. Among the less wealthy merchants and tradesmen, among the petty officers of the army, among the slaves and freedmen of the imperial palace—whether Jews or Greeks—the Gospel would first find a firm footing. To this last class allusion is made in Phil. iv. 22, "they that are of Cesar's household."—**F.** The heterogeneous composition of this Church explains *the general character of the Epistle to the Romans.* In an assemblage so various, we should expect to find not the exclusive predominance of a single form of error, but the coincidence of different and opposing forms. It was therefore the business of the Christian teacher to reconcile the opposing difficulties and to hold out a meeting point in the Gospel. This is exactly what St. Paul does in this Epistle. It does not appear that it was specially written to answer any doubts or settle any controversies then rife in the Roman Church. There were therefore no disturbing influences, such as arise out of personal relations, or peculiar circumstances, to derange a general and systematic exposition of the nature and working of the Gospel. Thus the Epistle to the Romans is more of a treatise than of a letter. In this respect it differs widely from the Epistles to the Corinthians and Galatians, which are full of personal and direct allusions. In one instance alone (xiii. 1) we seem to trace a special reference to the Church of the metropolis.—**G.** This explanation is in fact to be sought in its *relation to the contemporaneous Epistles.* The letter to the Romans closes the group of Epistles written during the second missionary journey. This group contains besides, as already mentioned, the letters to the Corinthians and Galatians, written probably within the few months preceding. In the Epistles to these two Churches we study the attitude of the Gospel toward the Gentile and Jewish world respectively. These letters are direct and special, evoked by present emergencies, directed against actual evils, full of personal applications. The Epistle to the Romans is the summary of what St. Paul had written before, the result of his dealing with the two antagonistic forms of error, the gathering together of the fragmentary teaching in the Corinthian and Galatian letters.—**H.** Viewing this Epistle, then, rather as a treatise than a letter, we are enabled to explain certain *phenomena in the text.* In the received text a doxology stands at the close of the Epistle (xvi. 25–27). The preponderance of evidence is in favor of this position, but there is respectable authority for placing it at the end of ch. xiv. In some texts again it is found in both places, while others omit it entirely. The phenomena of the MSS. seem best explained by supposing that the letter was circulated at an early date (whether during the apostle's lifetime or not it is idle to inquire) in two forms, both with and without the two last chapters. (New Testament, I., § 39.)—**I.** In describing the *purport* of this Epistle we may start from St. Paul's own words, which, standing at the beginning of the doctrinal portion, may be taken as a summary of the contents: "The Gospel is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith" (i. 16, 17). Accordingly the Epistle has been described as comprising "the religious philosophy of the world's history." The world in its religious aspect is divided into Jew and Gentile. The atonement of Christ is the centre of religious history. The doctrine of justification by faith is the key which unlocks the hidden mysteries of the Divine dispensation.—The Epistle, from its general character, lends itself more readily to an *analysis* than is often the case with St. Paul's Epistles. The following is a table of its contents:—Salutation (i. 1–7). The apostle at the outset strikes the keynote of the Epistle in the expressions "*called* as an apostle," "*called* as saints." Divine grace is every thing, human merit nothing.—(I.) Personal explanations. Purposed visit to Rome (i. 8–15).—(II.) Doctrinal (i. 16–xi. 36). The *general proposition.* The Gospel is the salvation of Jew and Gentile alike. This salvation comes by faith (i. 16, 17). The rest of this section is taken up in establishing this thesis, and drawing deductions from it, or correcting misapprehensions. (*a.*) All alike were under *condemnation* before the Gospel. The heathen (i. 18–32). The Jew (ii. 1–29). Objections to this statement answered (iii. 1–8). And the position itself established from Scripture (iii. 9–20). (*b.*) A *righteousness* (justification) is revealed under the Gospel, which being of faith, not of law, is also universal (iii. 21–26). And boasting is thereby excluded (iii. 27–31). Of this justification by faith Abraham is an example (iv. 1–25). Thus, then, we are justified in Christ, in whom alone we glory (v. 1–11). And this acceptance in Christ is as universal as was the condemnation in Adam (v. 12–19). (*c.*) The *moral consequences* of our deliverance. The law was given to multiply sin (v. 20, 21). When we died to the law we died to sin (vi. 1–14). The abolition of the law, however, is not a signal for moral license (vi. 15–23). On the contrary, as the law has passed away, so must sin, for sin and the law are correlative; at the same time this is no disparagement of the law, but rather a proof of human weakness (vii. 1–25). So henceforth in Christ we are free from sin, we have the Spirit, and look forward in hope, triumphing over our present afflictions (viii. 1–39). (*d.*) The *rejection of the Jews* is a matter of deep sorrow (ix. 1–5). Yet we must remember—[i.] That the promise was not to the whole people, but only to a select seed (ix. 6–13). And the absolute purpose of God in so ordaining is not to be canvassed by man (ix. 14–19). [ii.] That the Jews did not seek justification aright, and so missed it. This justification was promised by *faith*, and is offered to all alike, the preaching to the Gentiles being implied therein. The character and results of the Gospel dispensation are foreshadowed in Scripture (x. 1–21). [iii.] That the rejection of the Jews is not final. This rejection has been the means of gathering in the Gentiles, and through the Gentiles they themselves will ultimately be brought to Christ (xi. 1–36).—(III.) Practical exhortations (xii. 1–xv. 13). (*a.*) To holiness of life and to charity in general, the duty of obedience to rulers being inculcated by the way (xii. 1–xiii. 14). (*b.*) And more particularly against giving offence to weaker brethren (xiv. 1–xv. 13).—(IV.) Personal matters. (*a.*) The apostle's motive in writing the letter, and his intention of visiting the Romans (xv. 14–33). (*b.*) Greetings (xvi. 1–23). The letter ends with a benediction and doxology (xvi. 24–27). While this Epistle contains the fullest and most systematic exposition of the apostle's *teaching*, it is at the same time a very striking expression of his *character.* Nowhere do his earnest and affectionate nature, and his tact and delicacy in handling unwelcome topics, appear more strongly than when he is dealing with the rejection of his fellow-countrymen, the Jews.—**J.** Internal evidence is so strongly in favor of the *genuineness* of the Epistle to the Romans that it has never been seriously questioned. But the external testimony in its favor is not inconsiderable. It is not the practice of the Apostolic Fathers to cite the N. T. writers by name, but marked passages from the Romans are found embedded in the Epistles of Clement and Polycarp. It seems also to have been directly cited by the elder quoted in Irenæus, and is alluded to by the writer of the Epistle to Diognetus, and by Justin Martyr. It has a place, moreover, in the Muratorian Canon, and in the Syriac and Old Latin Versions. Nor have we the testimony of orthodox writers alone. The Epistle was commonly quoted as an authority by the heretics of the sub-apostolic age, by the Ophites, by Basilides, by Valentinus, by the Valentinians Heracleon and Ptolemæus, and perhaps also by Tatian, besides being included in Marcion's Canon. In the latter part of the second century the evidence in its favor is still fuller. Bible; Canon; Inspiration; New Testament.

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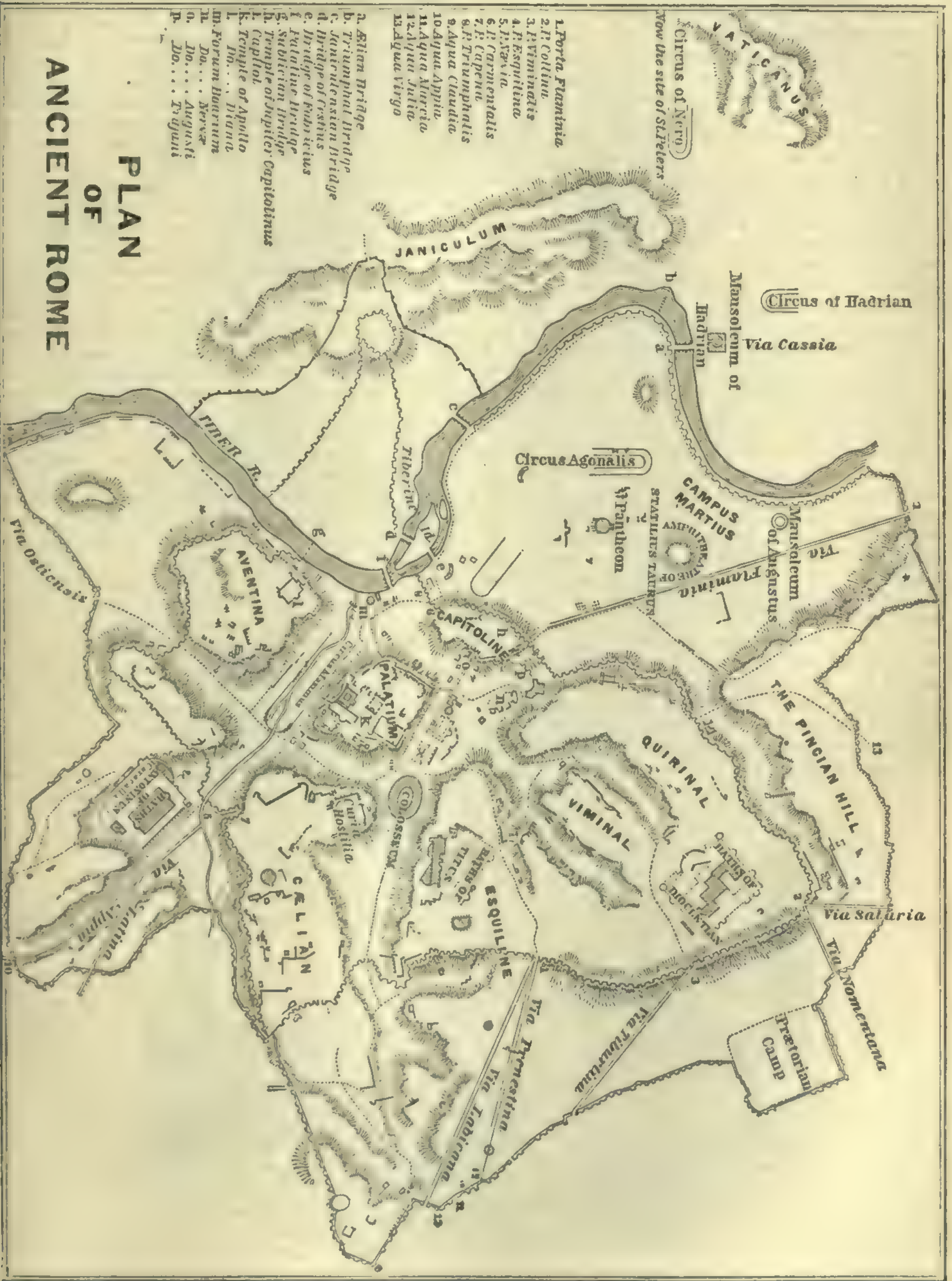
[1] "It is a noteworthy remark of Bleek that there could not have been at the time a regularly constituted Church at Rome. For he does not address the 'church' (Rom. i. 7) as he so generally does, or speak of 'bishops and deacons (compare Phil. i. 1), appointed ministers; some of his expressions importing that there were only private communities (Rom. xvi. 5. 14, 15) instead of a public body'" (Ayre's *Treasury of Bible Knowledge*).

Rome [*o* as in *rose*] (L. *Roma;* Gr. *Rhômê;* said to have been named by the Pelasgi from their *strength* or *might* [Gr. *rhômê*] in war, or by the Trojans in honor of their wise matron *Roma*, or by *Romulus* from himself, &c. [so Plutarch]), the famous capital of the ancient world, situated on the Tiber, about fifteen miles from its mouth. The "seven hills" (Rev. xvii. 9) which formed the nucleus of the ancient city stand on the left bank. On the opposite side of the river rises the far higher ridge of the Janiculum. Here, from very early times, was a fortress with a suburb beneath it extending to the river. Modern Rome lies to the N. of the ancient city, covering with its principal portion the plain N. of the seven hills, once known as the *Campus Martius* (*Field of Mars*), and on the opposite bank extending over the low ground beneath the Vatican to the N. of the ancient Janiculum. Romulus, a fabled son of Mars, and afterward worshipped as the god Quirinus, is reputed to have founded the city (B. C. 753) on the summit of Mount Palatine, and to have been the first of its seven kings, the last of them, Tarquin the Proud, being dethroned B. C. 509. The Roman republic, which succeeded the monarchy, lasted nearly 500 years, until the battle of Actium, after which it gave place to the ROMAN EMPIRE. In the republic the supreme authority was committed to two consuls elected annually, at first exclusively from the patricians or Roman nobility. Tribunes of the people, whose duty it was to defend the oppressed plebeians, and who could stop any law or abolish any decree of the senate by pronouncing the word *Veto* (= *I forbid*), were first chosen B. C. 493. After this, intermarriages between the differ-



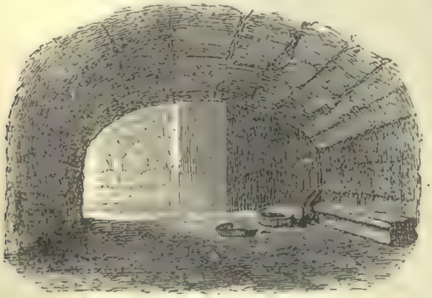
ent orders were legalized; one consul (and still later two) might be elected from the plebeians; and by these and other changes, gradually introduced, the government became practically democratic. The laws of the twelve tables, which were long preserved and acted upon, were arranged and ratified B. C. 451. By them nine crimes (including nightly meetings) were punishable by death. Rome was taken and burnt by the Gauls B. C. 390; but a dictator was appointed as in other times of extreme danger, and the Gauls were repelled. After many wars with neighboring nations, the Romans became masters of all ancient Italy about B. C. 264. Then began the first Punic war (with Carthage, which was originally a Phenician colony in Africa, near the modern *Tunis*), at the end of which, B. C. 242, Sicily became a Roman province. In the second Punic war, B. C. 219–201, Hannibal led the Carthaginians, but he was finally defeated by Scipio Africanus at Zama, in Africa, B. C. 202, and Spain was ceded to Rome. The third Punic war, B. C. 149–6, ended with the capture and destruction of Carthage, long the formidable rival of Rome. Rome had now become a conquering nation. The Romans first entered Asia B. C. 190, and defeated ANTIOCHUS THE GREAT at Magnesia. DALMATIA became a Roman province B. C. 155; Greece, under the name of ACHAIA, B. C. 146; Numidia (modern Algiers) B. C. 105; afterward SYRIA, &c. But while the limits of their dominions were thus extended abroad, the Romans were by no means free from troubles at home. Dissensions often arose respecting the agrarian laws, &c. The civil wars of Marius and Sylla filled Rome with blood, B. C. 88–82. The two wars of the slaves in Sicily (B. C. 135–2 and B. C. 104–99), the social war between the Romans and the allied states of Italy (B. C. 91–89), the war of Spartacus or of the gladiators (B. C. 73–71), the two conspiracies of Catiline (B. C. 66 and 63), were some of the most prominent disturbances before B. C. 60. Julius Cesar now pursued a career of conquest in Gaul (modern France), Germany, and Britain. Pompey had been victorious over the pirates of CILICIA, had conquered Mithridates, king of PONTUS, and Tigranes, king of ARMENIA, had subdued SYRIA, taken JERUSALEM, &c.; Crassus had defeated Spartacus and the gladiators, but was more noted for his immense wealth. These three, agreeing to share the supreme power between them, formed the first triumvirate B. C. 60. After the death of Crassus, B. C. 53, in an expedition against the PARTHIANS, the dissensions between Pompey and Cesar produced a civil war; but the battle of Pharsalia, B. C. 48, and the death of Pompey soon after it, made Cesar master of the civilized world. He was made dictator, but was assassinated in the senate-house, March 15, B. C. 44, by Brutus, Cassius, and other senators, who aimed to restore the republic. Rome, however, was now too corrupt to be free; and the next year after his death a second triumvirate was formed between Antony, Octavius, and Lepidus. In the battle at Philippi, B. C. 42, the republican forces under Brutus and Cassius were defeated by the triumvirs. Lepidus having been stripped of his power, B. C. 36, the battle of Actium, in which Antony was defeated, left Octavius without a rival, and he became the first Roman emperor, under the name of AUGUSTUS CESAR. Henceforward, till Constantine transferred the seat of government to Byzantium, now named Constantinople, A. D. 330, Rome was the capital of the ROMAN EMPIRE. From the division of the empire into Eastern and Western, Rome was for about a century the capital of the Western Empire. The city was taken and partially burnt by Alaric the Goth, A. D. 410; it was again taken and plundered by Genseric the Vandal in 455; and in 476, when the Western Empire fell, it was taken by Odoacer, chief of the Heruli, who for seventeen years was king of Italy. After this Rome was thrice (493, 547, 550) taken by the Ostrogoths or Eastern Goths, and thrice (537, 547, 553) by the forces of the Emperor of the East. From 553 to 726, Rome, with the adjacent territory, was governed by an officer called prefect, duke, or patrician, appointed by the emperor; but in 726 it became an independent commonwealth, retaining its title of duchy. The Pope of Rome is said to have been constituted universal bishop by the Emperor Phocas in 606, but the temporal authority of the Pope is usually traced to the action of King Pepin of France, in conferring on Pope Stephen III. the title of Patrician (i. e. chief magistrate) of Rome in 751, and in bestowing on him the exarchate of Ravenna in 756. Yet the Emperor Charlemagne, Pepin's son, was styled Patrician of the Romans, and

Rome—the Forum and Modern Capitol.—From Hakewell's *Italy*.—(Fbn.)

exercised imperial authority in Rome, though he is declared to have confirmed his father's donations. The Countess Matilda, it is said, by her will, dated in 1102, gave her territories in central and northern Italy to the Pope; but after her decease, the Emperor Henry V. of Germany took possession of the whole of her property. About 1200, however, Pope Innocent III. asserted the claims of the Roman see in connection with these donations, and received the allegiance of the magistrates of Rome and a number of other Italian towns, and in May, 1278, the limits of the States of the Church were formally recognized and defined by a charter from the German Emperor Rudolph of Hapsburg. In the fourteenth century the Popes resided for seventy years at Avignon, in France. In 1347 Cola di Rienzo or Rienzi, at the head of a popular movement, proclaimed the republic, and was appointed tribune by acclamation; but the republic lasted only a few months. In 1376 Rome became again the residence of the Papal court, which with brief intervals (1797–9, 1808–14, 1848–9) has continued there till the present time.—Rome is not mentioned in the O. T., but in the Apocrypha (1 & 2 Mc.; Roman Empire), and in three books of the N. T. (Acts; Rom.; 2 Tim.). The conquests of Pompey seem to have given rise to the first settlement of Jews at Rome. The Jewish King Aristobulus and his son formed part of Pompey's triumph, and many Jewish captives and emigrants were brought to Rome at that time. A special district was assigned them, not on the site of the modern *Ghetto* (where they now live) between the Capitol and the island of the Tiber, but across the Tiber. Many of these Jews were made freedmen. Julius Cesar showed them some kindness. They were favored also by Augustus. Claudius "commanded all Jews to depart from Rome" (Acts xviii. 2; Aquila), on account of tumults connected, possibly, with the preaching of Christianity at Rome. This banishment cannot have been of long duration, for we find Jews residing at Rome, apparently in considerable numbers, at St. Paul's visit (xxviii. 17).—It may be useful to give some account of Rome in the time of Nero, the "Cesar" to whom St. Paul appealed, and in whose reign he suffered martyrdom. 1. The city at that time was a large and irregular mass of buildings unprotected by an outer wall. Conybeare & Howson (ii. 367)

Ruins of the Palace of the Cesars.—(Conyb. & H. ii. 419.)

estimate its circuit at more than twelve miles, about twice that of the old Servian wall. St. Paul's visit lies between two famous epochs in the history of the city, viz. its restoration by Augustus and its restoration by Nero. Augustus boasted "that he had found the city of brick, and left it of marble." The streets were generally narrow and winding, flanked by densely-crowded lodging-houses (or tenement-houses) of enormous height. St. Paul's first visit to Rome took place before the Neronian conflagration, but even after the restoration of the city subsequent to that event, many of the old evils continued. The population of the city has been variously estimated: at half a million, at two millions and upward, and even at eight millions. Probably Gibbon's estimate of one million two hundred thousand is nearest to the truth. One-half of the population consisted, in all probability, of slaves. (Slave.) The larger part of the remainder consisted of pauper citizens supported in idleness by the miserable system of public gratuities. There appears to have been no middle class and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and profligacy we hear so much in the heathen writers of the time. Such was the population of Rome at the time of St. Paul's visit. 2. The localities in and about Rome especially connected with the life of St. Paul are—(*a.*) The Appian Way [1], by which he approached Rome (Acts xxviii. 15; Appii Forum). (*b.*) "The palace," or "Cesar's court" (Phil. i. 13). This may mean either the great camp of the Pretorian guards which Tiberius established outside the walls on the N. E. side of the city, or, more probably (so Mr. Hornby, with Wieseler, &c.), a barrack attached to the imperial residence on the Palatine. (Pretorium.)—3. The connection of other localities at Rome with St. Paul's name rests only on traditions of more or less probability, as—(*a.*) The Mamertine or Tullian prison, built by Ancus Martius near the forum. It still exists beneath the church of *San Giuseppe dei Falegnami.* Here it is said that St. Peter and St. Paul were fellow-prisoners for nine months. The story, however, of the imprisonment in the Mamertine prison seems inconsistent with 2 Tim., especially iv. 11. (*b.*) The chapel on the Ostian road which marks the spot where the two apostles are said to have separated on their way to martyrdom. (*c.*) The supposed scene of St. Paul's martyrdom, viz. the church of *San Paolo alle tre fontane* on the Ostian road. (*d.*) The supposed scene of St. Peter's martyrdom, viz. the church of *San Pietro in Montorio,* on the Janiculum. (*e.*) The chapel *Domine quo Vadis* (L. = *Lord, whither goest Thou?*), on the Appian road, the scene of our Lord's legendary appearance to St. Peter as he was escaping from martyrdom. (*f.*) The places where the bodies of the two apostles, deposited first in the catacombs, are supposed to have been finally buried—that of St. Paul by the Ostian road—that of St. Peter beneath the dome of the famous Basilica which bears his name.—4. Sites unquestionably connected with the Roman Christians of the apostolic age are—(*a.*) The gardens of Nero in the Vatican, not far from the spot where St. Peter's now stands. Here Christians wrapped in the skins of beasts were torn to pieces by dogs, or, clothed in inflammable robes, were burned to serve as torches during the midnight games. Others were crucified. (*b.*) The Catacombs. These subterranean galleries, commonly from eight to ten feet high, and four to six wide, and extending for miles, especially in the neighborhood of the old Appian and Nomentan Ways, were used as places of refuge, of worship, and of burial by the early Christians. Babylon 2; Clement; Latin; Linus; Romans, Epistle to the, &c.



Mamertine Prison at Rome.—(Kitto.)

Roof. House; Palace; Pinnacle; Temple.

Room, the A. V. translation of the Heb. *mâkôm* (Gen. xxiv. 23 ff.; usually = "place"), *kên* (vi. 14; usually = "nest;" see Noah), &c.; Gr. *topos* (Lk. ii. 7, xiv. 9, 10, 22, and 1 Cor. xiv. 16; usually and literally = "place"), &c. The Gr. *anôgeon* or *anagaion* (properly [so Rbn. *N. T. Lex.*] = *any thing above ground*, hence *an upper room*, in the upper story or connected with the roof, for the reception of guests) is twice translated "upper room" (Mk. xiv. 15; Lk. xxii. 12). The Gr. *huperôon* (originally an adjective = *upper;* oftener, *an upper chamber* = *anagaion* above, Rbn. *N. T. Lex.*) is once translated "upper room" (Acts i. 13), and thrice "upper chamber" (ix. 37–39, xx. 8; see House). The Gr. *prôtoklisia* (properly = *the first reclining-place* at table, *the chief place at meals,* i. e. the middle place on the highest couch; see Meals) is translated "uppermost room" in Mat. xxiii. 6 and Mk. xii. 39, "chief room" in Lk. xiv. 7 and xx. 46, and "highest room" in xiv. 8.

* **Root** (Heb. *shôresh;* Gr. *rhiza*) = the part of a tree or plant which is usually underground (Job viii. 17, xxx. 4; Mat. xiii. 6, &c.). In poetry (so Gesenius) persons and nations are often compared to a plant or tree, and then the root is the chief part mentioned (Is. v. 24; Hos. ix. 16). "Root" figuratively = *the lowest part, bottom* (Job xxviii. 9, &c.); *a stock, race* (Is. xiv. 29); *an abode, seat* (Judg. v. 14); *a ground* or *source* (Job xix. 28; 1 Tim. vi. 10, &c.). "Root" also = *a shoot, sprout,* springing from the root (Is. liii. 2; Dan. xi. 7); and metaphorically *descendant, offspring* (Is. xi. 10, comp. 1; Rev. v. 5, xxii. 16).

Rose, the A. V. translation of—1. Heb. *hăbatstseleth* or *chăbatstseleth* in Cant. ii. 1—"I am the rose of Sharon;" and Is. xxxv. 1—"The desert shall rejoice and blossom as the rose." There is much difference of opinion as to what particular flower is here denoted. Tremellius and Diodati, with some of the Rabbins, believe the rose is intended. Celsius, the Targum on Cant. ii. 1, Bochart, Dr. Royle (in Kitto), Mr. Houghton, &c., favor the narcissus (*Polyanthus Narcissus*), a bulbous plant celebrated for its fragrance. Gesenius (from its etymological meaning, *acid* [or *acrid*] *bulb*) favors the meadow saffron (*Col′chicum autumnale*), a plant with a bulb-like rootstock much used in medicine. Mr. Houghton says the narcissus and the lily (*Lilium candidum*) would be in blossom together in the early spring, while the *Colchicum autumnale* is an autumn plant. Chateaubriand mentions the narcissus as growing in the plain of Sharon.—2. Gr. *rhodon* (Wis. ii. 8; Ecclus. xxiv. 14, xxxix. 13, l. 8). Roses (genus *Rosa* of botanists) are greatly prized in the East, especially for the sake of the rose-water, which is in much request. Dr. Hooker observed seven species of wild roses in Syria. The hundred-leaved rose (*Rosa centifo′lia*) and damask rose (*Rosa Damascena*) are cultivated everywhere, and are very fragrant. The so-called "Rose of Jericho" is a small cruciferous annual plant (*Anastatica Hierochuntica*), bearing small white flowers, not uncommon in sandy soil in Palestine and Egypt. PALESTINE, *Botany*.

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[1] Designated (in L.) *Via Appia,* on the "Plan of Ancient Rome" here given. This Plan is taken from Adam's *Roman Antiquities,* edited by James Boyd, LL. D., Glasgow, 1835. On it *Porta* (or *P.*) = *Gate,* and *Aqua* = *Aqueduct.*

Rosh (Heb. *head, chief*). **1.** In Gen. xlvi. 21, Rosh is reckoned among the sons of Benjamin, but the name does not occur elsewhere, and probably "Ehi and Rosh" is a corruption of "AHIRAM."—**2.** GALL 2 (Deut. xxix. 18 marg.).—**3.** The Heb. *Rôsh*, translated "chief" in the A. V. of Ez. xxxviii. 2, 3, xxxix. 1, is by the LXX., Bochart, Gesenius, Fürst, Fairbairn, Stanley, &c., regarded as a proper name. Fairbairn translates the words in xxxviii. 2, rendered by the A. V. "Gog, the land of MAGOG, the chief prince of MESHECH and TUBAL," thus: "Gog, of the land of Magog, prince of Rosh (or Rhos), Meshech, and Tubal." Gesenius considers it beyond doubt that by *Rosh* is intended the tribe on the N. of the Taurus, so called from the neighborhood to the *Rha*, or Volga, and that in this name and tribe we have the first trace of the *Russ* or *Russian* nation. The name probably = RASSES, in Jd. ii. 23.

Ros′in = the *resin* or residuum of turpentine after distillation. 1. In Ez. xxvii. 17 the A. V. marg. has "rosin," but the text "BALM."—2. In the Song of the Three Holy Children (23), the servants of the king of Babylon are said to have "ceased not to make the oven hot with rosin (properly *naphtha*, so Mr. Wright, with the LXX., Vulgate, and Peshito-Syriac), pitch, tow, and small wood." SLIME.

Ru′bies, the A. V. translation of the Heb. plurals *pĕniyim, pĕninim*, concerning the meaning of which there is much difference of opinion and great uncertainty (Job xxviii. 18; Prov. iii. 15, viii. 11, xx. 15, xxxi. 10; Lam. iv. 7). In Lam. iv. 7 the A. V. has "Her Nazarites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies." A. Boote (and so J. D. Michaelis, Gesenius, Fürst) supposed "CORAL" to be intended. Bochart (with whom Mr. Houghton and Rosenmüller agree) contends that the Hebrew term denotes pearls, and supposes the "ruddy" = *bright in color*, or *of a reddish tinge*. (PEARL.) The ruby is supposed by Gesenius to be = Heb. *cadcôd*, translated "AGATE" in Is. liv. 12 and Ez. xxvii. 16. The common ruby of jewelry or spinel ruby is a red variety of spinel, a compound usually of sesquioxide of iron and alumina, found in octahedrons. The oriental ruby is red SAPPHIRE.

* **Rud′der.** SHIP.

Rue (Gr. *pêganon*), in Lk. xi. 42 only, is doubtless the common garden rue (*Ruta graveolens*), a shrubby plant about two feet high, of strong medicinal virtues, and powerful odor, anciently used both as a condiment and as a medicine. It is a native of the Mediterranean coasts, and has been found by Hasselquist on Mount Tabor. The Talmud enumerates rue among kitchen-herbs, and considers it free of tithe, as not cultivated in gardens. In our Lord's time, however, rue was doubtless a garden-plant, and therefore tithable. In the middle ages it was used by the priests to sprinkle holy water, and was called *herb of grace*.

Ru′fus (L. *red, reddish*), mentioned in Mk. xv. 21 with Alexander, as a son of SIMON 6 the Cyrenian (Lk. xxiii. 26). Again, in Rom. xvi. 13, the Apostle Paul salutes Rufus "chosen in the Lord." It is generally supposed that this Rufus = the one to whom Mark refers. Yet Rufus was not an uncommon name, and possibly, therefore, Mark and Paul may have had in view different individuals.

Ru-ha′mah (Heb. *pitied, compassionated*, Ges.), in A. V. margin "having obtained mercy" (Hos. ii. 1). The name, if name it be, is like Lo-ruhamah, symbolical, and as that was given to the daughter of HOSEA, to denote that God's mercy was turned away from Israel, so the name Ruhamah is addressed to the daughters of the people to denote that they were still the objects of His love and tender compassion.

* **Ru′ler.** DUKE; GOVERNOR; JUDGE; KING; PRINCE; SYNAGOGUE.

Ru′mah (Heb. *lofty*, Ges.), the place to which belonged Pedaiah, the father of King Jehoiakim's mother (2 K. xxiii. 36 only), possibly = ARUMAH, near Shechem. Mr. Grove supposes rather that Rumah = DUMAH, near Hebron. Van de Velde (ii. 303) identifies Arumah with the ruin *el-Arma* or *el-Orma*, on a hill about five miles S. E. of Shechem. Some make Rumah = the Rumah in Galilee of Josephus (*B. J.* iii. 7, § 21), which was probably (so Ritter, Robinson, Thomson) at *Rûmeh*, a ruin on a hill about seven miles N. of Nazareth.

* **Run′ner.** FOOTMAN 2; GUARD 2; POST, II.

Rush. REED.

Rust is the A. V. translation in Mat. v. 19, 20, of the Gr. *brôsis*, which joined with "MOTH" has by some been understood to denote the larva of some moth injurious to corn, as the *Tinea granella*; but probably (so Mr. Houghton, with Lange, &c.) refers in a general sense to any corrupting and destroying substance that may attack treasures of any kind long undisturbed. The Vulgate, with Robinson (*N. T. Lex.*), and the A. V. renders "rust." In Jas. v. 3 "rust" is the translation of Gr. *ios*, which here (so Mr. Houghton) = the *tarnish* which overspreads silver rather than "rust," which now = oxide of iron.

Ruth (Heb. *female friend*, Ges.), a Moabitish woman, the wife, first, of Mahlon, secondly of BOAZ, and by him mother of Obed; ancestress of David and of Christ; one of the four women named by Matthew in the GENEALOGY OF CHRIST (Ru. i.–iv.; Mat. i. 5). A severe famine in Judah induced Elimelech, of Bethlehem Ephratah, to emigrate into the land of Moab, with his wife Naomi, and his two sons, Mahlon and Chilion. At the end of ten years Naomi, now a childless widow, having heard that there was plenty again in Judah, resolved to return to Bethlehem, and her daughter-in-law, Ruth, attached to the mother, land, and religion of her deceased husband, returned with her. They arrived at Bethlehem just at the beginning of barley harvest, and Ruth, going out to glean, chanced to go into the field of Boaz, a wealthy man, and near kinsman of her father-in-law Elimelech. Upon learning who the stranger was, Boaz, already acquainted with her reputation for kindness and virtue, treated her with the utmost kindness and respect, and sent her home laden with corn which she had gleaned. Encouraged by this incident, Naomi instructed Ruth to claim at the hand of Boaz that he should perform the part of her husband's near kinsman, by purchasing the inheritance of Elimelech, and taking her to be his wife. But there was a nearer kinsman than Boaz, and it was necessary that he should have the option of redeeming the inheritance for himself. He, however, declined, fearing to mar his own inheritance. Upon which, with all due solemnity, Boaz took Ruth to be his wife, amidst the blessings and congratulations of their neighbors. Marriage; Ruth, the Book of.

* **Ruth, the Book of,** contains the history of Ruth the Moabitess. Its canonicity is unquestioned. It is generally understood that the ancient Jews reckoned it a part of the Book of Judges; but in our Hebrew Bibles it is arrayed in the Hagiographa, between Canticles and Lamentations. (Bible; Canon; Inspiration; Old Testament.) The date and authorship are unknown. The Talmud and most writers ascribe it to Samuel; some have ascribed it to Hezekiah, Ezra, &c. Prof. Weir (in Fairbairn) supposes the events occurred somewhat earlier than the priesthood of Eli, but were not committed to writing till some time afterward under the monarchy. The genealogy in ch. iv. 18–22 is more commonly regarded as incomplete, though Usher and others have supposed that David's ancestors, as persons of preëminent piety, were divinely favored with unusual length of life. "The scope of the book is to set forth the origin of David historically and genealogically, showing how a heathen, belonging to a people so hostile to the theocracy as the Moabites, was honored to become the progenitor of the great and pious King David, because she placed unlimited trust in the Lord, and sought protection from the God of Israel" (Davidson, with Umbreit, &c.). Prof. Bush (in Kitto) thinks the leading design of the book was "to preintimate, by the recorded adoption of a Gentile woman into the family from which Christ was to derive His origin, the final reception of the Gentile nations into the true Church, as fellow-heirs of the salvation of the Gospel." "The picture given of domestic life is attractive and graphic, not merely or chiefly because of the writer's ability to place his theme in so good a light, but because he narrates an episode of domestic life beautiful in itself, which had really happened" (Davidson's *Text of the O. T. considered*, 655).

Rye (Heb. *cussemeth*) occurs in Ex. ix. 32 and Is. xxviii. 25: in the latter the margin reads "spelt." In Ez. iv. 9 the text has "fitches," and the margin "spelt." Some authorities maintain that the Hebrew denotes fitches, others oats, and others rye. Celsius has shown that in all probability "spelt" is intended (so Mr. Houghton, with Dr. Hamilton [in Fairbairn], Gesenius, J. A. Alexander, &c.). Rye (*Secale cereale*) is a well-known cereal plant, more hardy than wheat, the principal cultivated grain of a large part of the north temperate zone, but probably not cultivated in Egypt or Palestine in early times, whereas spelt has been long cultivated and held in high esteem in the East. "Spelt" (*Triticum Spelta*) differs but slightly from our common wheat (*Triticum vulgare*). There are three kinds of spelt, viz. *Triticum Spelta*, *Triticum dicoccum*, (Rice wheat), and *Triticum monococcum*. Food.

S

* **Sa-bach'tha-ni.** Eli, eli, lama sabachthani.

Sab'a-oth, or Sa-ba'oth (fr. Heb., see below), **the Lord of.** This name is found in the English Bible twice (Rom. ix. 29; Jas. v. 4). Sabaoth is the Greek form of the Hebrew plural *tsĕbâôth* = "armies," which occurs in the oft-repeated formula translated in the A. V. of the O. T. by "Lord of hosts," "Lord God of hosts." Mr. Grove thinks that in the mouth and mind of an ancient Hebrew, "the Lord of hosts" was the leader and commander of the armies of the nation, who "went forth with them" (Ps. xliv. 9), and led them to certain victory over the worshippers of Baal, Chemosh, and other false gods; but Gesenius, Fairbairn, W. L. Alexander (in Kitto), and most scholars make "hosts" here = the angels and powers of heaven (comp. Gen. xxxii. 2, 3; Josh. v. 14; Ps. ciii. 21, cxlviii. 2; Dan. viii. 10, 11). Jehovah.

Sa'bat (fr. Gr.). **1.** Ancestor of certain sons of Solomon's servants who returned with Zorobabel (1 Esd. v. 34); not in Ezra and Nehemiah.—**2.** Sebat (1 Mc. xvi. 14). Month.

Sâb-a-te'as (fr. Gr.) = Shabbethai (1 Esd. ix. 48; comp. Neh. viii. 7).

Sab'a-tus (fr. Gr.) = Zabad (1 Esd. ix. 28; comp. Ezr. x. 27).

Sab'ban (fr. Gr.) = Binnui 1 (1 Esd. viii. 63; comp. Ezr. viii. 33).

Sab'bath (Heb. *shabbâth, a day of rest*, from *shâbâth, to cease to do, to rest*; Gr. *sabbaton*, fr. Heb.). The name *Sabbath* is applied to divers great festivals (Lev. xxiii.; Passover), but principally and usually to the seventh day of the week, the strict observance of which is enforced not merely in the general Mosaic code (Law of Moses), but in the Decalogue itself (Ten Commandments). The first Scriptural notice of the weekly Sabbath, though it is not mentioned by name, is in Gen. ii. 3, at the close of the record of the six days' creation. And hence it is frequently argued that the institution is as old as mankind, and is consequently of universal concern and obligation (see below). In Ex. xvi. 23–29 we find the first incontrovertible institution of the day, as one given to, and to be kept by, the children of Israel. Shortly afterward it was reenacted in the Fourth Commandment. Many of the Rabbis date the institution from the incident recorded in Ex. xv. 25. This, however, seems to want foundation (comp. 26). The words in ch. xvi. in connection with the gathering of manna are not in themselves enough to indicate whether such institution was altogether a novelty, or referred to a day the sanctity of which was already known to those to whom it was given. There is plausibility certainly in the opinion of Grotius, that the day was already known, and in some measure observed as holy, but that the rule of abstinence from work was first given then, and shortly afterward more explicitly imposed in the Fourth Commandment. There it is distinctly set forth, and extended to the whole of an Israelite's household, his son and his daughter, his servants, male and female, his ox and his ass, and the stranger within his gates. Penalties and provisions in other parts of the Law construed the abstinence from labor prescribed in the commandment. Isaiah utters solemn warnings against profaning, and promises large blessings on the due observance of, the day (Is. lviii. 13, 14). In Jeremiah's time there seems to have been an habitual violation of it (Jer. xvii.

21-27). By Ezekiel (xx. 12-24) the profanation of the Sabbath is made foremost among the national sins of the Jews. From Neh. x. 31, we learn that the people entered into a covenant to renew the observance of the Law, in which they pledged themselves neither to buy nor sell victuals on the Sabbath. The practice was then not infrequent, and Nehemiah tells us (xiii. 15-22) of the successful steps which he took for its stoppage. Henceforward there is no evidence of the Sabbath being neglected by the Jews, except such as (1 Mc. i. 11-15, 39-45) went into open apostasy. In the N. T. we find the most marked stress laid on the Sabbath. In whatever ways the Jew might err respecting it, he had altogether ceased to neglect it. On the contrary, wherever he went its observance became the most visible badge of his nationality. Our Lord's mode of observing the Sabbath was one of the main features of His life, which His Pharisaic adversaries most eagerly watched and criticised.—Mr. Garden, in the original article from which this is abridged, attempts to consider and determine the true idea and purpose of the Sabbath in the Mosaic Law and as designed for the Hebrews—I. By considering, with a view to their elimination, the Pharisaic and Rabbinical prohibitions. II. By taking a survey of the general Sabbatical periods of Hebrew time. III. By examining the actual enactments of Scripture respecting the seventh day, and the mode in which such observance was maintained by the best Israelites.—I. Nearly every one is aware that the Pharisaic and Rabbinical schools invented many prohibitions respecting the Sabbath of which we find nothing in the original institution. Of these some may have been legitimate enforcements in detail of that institution, such as the Scribes and Pharisees "sitting in Moses' seat" (Mat. xxiii. 2, 3) had a right to impose. How a general law is to be carried out in particular cases, must often be determined for others by such as have authority to do so. To this class may belong the limitation of a Sabbath-day's journey. Many, however, of these prohibitions were fantastic and arbitrary, in the number of those "heavy burdens and grievous to be borne" which the later expounders of the Law "laid on men's shoulders." The harmless act of the disciples in the corn-field, and the beneficent healing of the man in the synagogue with the withered hand, were alike regarded as breaches of the Law (Mat. xii. 1-13; Jn. v. 10). A man might throw some needful nourishment to the animal that had fallen into the pit, but must not pull him out till the next day. It was unlawful to catch a flea on the Sabbath, except the insect were actually hurting its assailant, or to mount into a tree, lest a branch or twig should be broken in the process. That this perversion of the Sabbath had become very general in our Saviour's time is apparent both from the recorded objections to acts of His on that day, and from His marked conduct on occasions to which those objections were sure to be urged. There is no reason, however, for thinking that the Pharisees had arrived at a sentence against pleasure of every sort on the sacred day. The duty of hospitality was remembered. It was usual for the rich to give a feast on that day; and our Lord's attendance on such a feast, and making it the occasion of putting forth His rules for the demeanor of guests, and for the right exercise of hospitality, show that the gathering of friends and social enjoyment were not deemed inconsistent with the true scope and spirit of the Sabbath. It was thought right that the meats, though cold, should be of the best and choicest, nor might the Sabbath be chosen for a fast. Such are the inferences to which we are brought by our Lord's words concerning, and works on, the sacred day. The declaration that "the Son of Man is Lord also of the Sabbath," must not be viewed as though our Lord held Himself free from the Law respecting it. It is to be taken in connection with the preceding words, "the Sabbath was made for man," &c., from which it is an inference (Mk. ii. 27, 28). If, then, our Lord, coming to fulfil and rightly interpret the Law (Mat. v. 17), did thus protest against the Pharisaical and Rabbinical rules respecting the Sabbath, we are supplied by this protest with a large negative view of that ordinance. The acts condemned by the Pharisees *were not* violations of it.—II. The Sabbath was the keynote to a scale of Sabbatical observance—consisting of itself, the seventh month, the seventh year, and the year of Jubilee. As each seventh day was sacred, so was each seventh month, and seventh year. (Festivals; Number.) The seventh month opened with the Feast of Trumpets, and contained the Day of Atonement and Feast of Tabernacles—the last named being the most joyful of Hebrew festivals. (Atonement, Day of; Tabernacles, Feast of; Trumpets, Feast of.) The rules for the Sabbatical Year are very precise. As labor was prohibited on the seventh day, so the land was to rest every seventh year. And as each forty-ninth year wound up seven of such weeks of years, so it either was itself, or it ushered in, "the year of Jubilee." In Ex. xxiii. 10, 11, the Sabbatical year is placed in close connection with the Sabbath-day, and the words in which the former is prescribed are analogous to those of the Fourth Commandment. This is immediately followed by a renewed proclamation of the law of the Sabbath. The aim of the two institutions, as here exhibited, is eminently a beneficent one. To give rights to classes that would otherwise have been without such, to the bondman and bondmaid, nay, to the beast of the field, is viewed here as their main end. "The stranger," too, is comprehended in the benefit (compare also Lev. xxv. 2-7). One great aim of both the Sabbath-day and the Sabbatical year, clearly was to debar the Hebrew from the thought of absolute ownership of any thing. The year of Jubilee must be regarded as completing this Sabbatical Scale.—III. We must consider the actual enactments of Scripture respecting the seventh day. We commence our inquiry with the institution of it in the wilderness, in connection with the gathering of manna (Ex. xvi. 23). The prohibition to gather the manna on the Sabbath is accompanied by one to bake or to seethe on that day. The Fourth Commandment gives us but the generality, "all manner of work," and we are left to seek elsewhere for the particular application of the general principle. That general principle in itself, however, obviously embraces an abstinence from worldly labor or occupation, and from enforcing such on servants or dependents, or on the stranger. By him is most probably meant the partial proselyte (but see Proselyte and Stranger). The naming him therefore in the commandment helps to interpret its whole principle, and testifies to its having been a beneficent privilege for all who came within it. It gave rights to the slave, to the despised stranger, even to the ox and the ass. This beneficent character of the Fourth Commandment is very apparent in the version of it in Deut. v. 12-15—"that thy bondman and thy bondwoman may rest as well as thou," &c. But although this be so, and though it be plain that to come within the scope of the commandment was to possess a franchise, to share in a privilege, yet does the original proclamation of it in Exodus place it on a ground which, closely connected no doubt with these others, is yet higher and more comprehensive. The divine method of working and rest is there proposed to man as the model after which he is to work and to rest. Time, then, presents a perfect whole, is, then, well rounded and entire, when it is shaped into a week, modelled on the six days of creation and their following Sabbath. Six days' work and the seventh day's rest conform the life of man to the method of his Creator. In distributing his life thus, man may look up to God as his Archetype. It is important to remember that the Fourth Commandment is not limited to a mere enactment respecting one day, but prescribes the due distribution of a week, and enforces the six day's work as much as the seventh day's rest. This higher ground of observance was felt to invest the Sabbath with a theological character, and rendered it the great witness for faith in a personal and creating God. Hence its supremacy over all the Law, being sometimes taken as the representative of it all (Neh. ix. 14).—In all this, however, we have but an assertion of the general principle of resting on the Sabbath, and must seek elsewhere for information as to the details wherewith that principle was to be brought out. We have already seen that the work forbidden is not to be confounded with action of every sort. The terms in the commandment show plainly enough the sort of work which is contemplated. They are *servile work* (A. V. "labor") and *business* (A. V. "work"). The Pentateuch presents us with but three applications of the general principle—not to go out of the camp (i. e. to gather manna), not to light a fire in any house, not to gather sticks (Ex. xvi. 29, xxxv. 3; Num. xv. 32–36). The reference of Isaiah to the Sabbath gives us no details (Is. lvi. 1–7, lviii. 13, 14). Those in Jeremiah and Nehemiah show that carrying goods for sale, and buying such, were equally profanations of the day. There is no ground for supposing that to engage the enemy on the Sabbath was considered unlawful before the Captivity. At a subsequent period we know (1 Mc. ii. 34–38) the scruple existed and was acted on with most calamitous effects. These effects led Mattathias and his friends to determine that action in self-defence was lawful on the Sabbath, initiatory attack unlawful (ii. 41). Yet the scruple, like many other scruples, proved a convenience, and under the Roman Empire the Jews procured exemption from military service by means of it. It was not, however, without its evils. In the siege of JERUSALEM by Pompey, as well as in the final one by Titus, the Romans took advantage of it, and, abstaining from attack, prosecuted on the Sabbath, without molestation from the enemy, such works as enabled them to renew the assault with increased resources. So far therefore as the negative side of Sabbatical observance is concerned, it would seem that servile labor, whether that of slaves or of hired servants, and all worldly business on the part of masters, was suspended on the Sabbath, and the day was a common right to rest and be refreshed, possessed by all classes in the Hebrew community. It was thus, as we have urged, a beneficent institution.—We must now quit the negative for the positive side of the institution. In the first place, we learn from the Pentateuch that the morning and evening sacrifice were both doubled on the Sabbath-day, and that the fresh shew-bread was then baked, and substituted on the Table for that of the previous week. And this at once leads to the observation that the negative rules, proscribing work, lighting of fires, &c., did not apply to the rites of religion. It became a saying that *there was no Sabbath in holy things* (compare Mat. xii. 5). Next, it is clear that individual offerings were not breaches of the Sabbath; and from this doubtless came the feasts of the rich on that day, which were sanctioned by our Saviour's attendance on one such (Lk. xiv. 1 ff.). It was, we may be pretty sure, a feast on a sacrifice, and therefore a religious act. All around the giver, the poor as well as others, were admitted to it. We have no ground for supposing that any thing like the didactic institutions of the SYNAGOGUE formed part of the original observance of the Sabbath. But from an early period, if not, as is most probable, from the very institution, occupation with holy themes was regarded as an essential part of the observance of the Sabbath. It would seem to have been an habitual practice to repair to a prophet on that day, in order, it must be presumed, to listen to his teaching (2 K. iv. 23). Certain Psalms too (e. g. Ps. xcii.) were composed for the Sabbath, and probably used in private as well as in the Tabernacle. At a later period we come upon precepts that on the Sabbath the mind should be uplifted to high and holy themes—to God, His character, His revelations of Himself, His mighty works. Still the thoughts with which the day was invested were ever thoughts, not of restriction, but of freedom and of joy. Such indeed would seem, from Neh. viii. 9–12, to have been essential to the notion of a *holy* day. We have pointed out that pleasure, as such, was never considered by the Jews a breach of the Sabbath. We have seen, then, that, for whomsoever else the provision was intended, the chosen race were in possession of an ordinance, whereby neither a man's time nor his property could be considered absolutely his own, the seventh of each week being holy to God, and dedicated to rest after the pattern of God's rest, and giving equal rights to all. We have also seen that this provision was the tonic to a chord of Sabbatical observance, through which the same great principles of God's claim and society's, on every man's time and every man's property, were extended and developed. Of the Sabbatical year, indeed, and of the year of Jubilee, it may be questioned whether they were persistently observed. But no doubt exists that the weekly Sabbath was always partially, and in the Pharisaic and subsequent times very strictly, however mistakenly, observed.—We have hitherto viewed the Sabbath merely as a Mosaic ordinance. It remains to ask (A.) whether there be indications of its having been previously known and observed; and, (B.) whether it have a universal scope and authority over all men. (A.) The first and chief argument of those who maintain that the Sabbath was known before Moses, is the reference to it in Gen. ii. 2, 3. This is considered to represent it as coeval with man, being instituted at the Creation. But we have no materials for ascertaining, or even conjecturing, which was put forth first, the record of the Creation, or the Fourth Commandment. Gen. iv. 3 reads—"And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord." The words rendered "in process of time" mean literally "at the end of days" (margin), and it is contended by some that they designate a fixed period of days, probably the end of a week, the seventh or Sabbath-day. Again, the division of time into weeks seems recognized in Jacob's courtship of Rachel—"Fulfil her week" (Gen. xxix. 27, 28). Lastly, the opening of the Fourth Commandment, the injunction "Remember the Sabbath-day," is appealed to as proof that that day was already known. It is easy (so Mr. Garden, but see note [1] below) to see that all this is but a precarious foundation on which to build. It is not clear that the words in Gen. iv. 3 denote a fixed division of time of any sort. Those in Gen. xxix. obviously do, but carry us no further than proving that the week was known and recognized by Jacob and Laban, though it must be admitted that, in the case of time so divided, sacred rites would probably be celebrated on a fixed and statedly-recurring day. The argument from the prevalence of the weekly division of time would require a greater approach to universality in such practice than the facts exhibit, to make it a cogent one. The injunction in the Fourth Commandment to *remember* the Sabbath-day may refer only to its previous institution in connection with the gathering of manna, or may be but the natural precept to *keep in mind* the rule about to be delivered: on the other hand, the perplexity of the Israelites respecting the double supply of manna on the sixth (Ex. xvi. 22) leads us to infer that the Sabbath for which such extra supply was designed was not then known to them. Moreover, the language of Ez. xx. seems to designate it as an ordinance distinctively Hebrew and Mosaic. We cannot, then, from the uncertain notices which we possess, infer more than that the weekly division of time was known to the Israelites and others before the Law of Moses.[1] (Week.)—(B.) But to come to our second question, it by no means follows, that even if the Sabbath were no older than Moses, its scope and obligation are limited to Israel, and that itself belongs only to the obsolete enactments of the Levitical Law. That Law contains two elements, the code of a particular nation, and commandments of human and universal character. (Law of Moses.) To which class belongs the Sabbath, viewed simply in itself, is a question which will soon come before us, and one which does not appear hard to settle. Meanwhile, we must inquire into the case as exhibited by Scripture. And here we are at once confronted with the fact that the command to keep the Sabbath forms part of the Decalogue, which has a rank and authority above the other enactments of the Law (Mat. xix. 17-19; Rom. xiii. 8, 9; Eph. vi. 2, 3). In some way, therefore, the Fourth Commandment has an authority over, and is to be obeyed by, Christians, though whether in the letter, or in some large spiritual sense and scope, is a question which still remains. The phenomena respecting the Sabbath presented by the N. T. are (1.) the frequent reference to it in the four Gospels; and (2.) the silence of the Epistles, except one place (Col. ii. 16, 17), where its repeal would seem to be asserted, and perhaps one other (Heb. iv. 9). (1.) The references to it in the four Gospels are numerous. We have already seen the high position which it took in the minds of the Rabbis, and the strange code of prohibitions which they put forth in connection with it (see I. above). Consequently no part of our Saviour's teaching and practice seems to have been so eagerly and narrowly watched as that which related to the Sabbath. We have already seen the kind of prohibitions against which both His teaching and practice were directed; and His two pregnant declarations, "The Sabbath was made for man, not man for the Sabbath" (Mk. ii. 27), and "My Father worketh hitherto, and I work" (Jn. v. 17), surely exhibit to us the Law of the Sabbath as human and universal. The former sets it forth as a privilege and a blessing. The latter wonderfully exalts the Sabbath by referring it to God as its archetype. (2.) The Epistles, it must be admitted, with the exception of Col. ii. 16, 17, and perhaps Heb. iv. 9, are silent on the subject of the Sabbath. No rules for its observance are ever given by the apostles—its violation is never denounced by them, Sabbath-breakers are never included in any list of offenders. Col. ii. 16, 17 seems (so Mr. Garden, but see note [2]) a far stronger argument for the abolition of the Sabbath in the Christian dispensation than is furnished by Heb. iv. 9 (A. V. "rest," margin "keeping of a Sabbath") for its continuance; and while the first day of the week is more than once referred to as one of religious observance, it is never identified with the Sabbath. When we turn to the monuments which we possess of the early Church, we find ourselves on the whole carried in the same direction. The seventh day of the week continued, indeed, to be observed; but not as obligatory on Christians in the same way as on Jews. Again, the observance of the Lord's Day as a Sabbath would have been well-nigh impossible to the majority of Christians in the first ages, so connected were they with persecuting heathen masters, fathers, and neighbors. When the early Fathers speak of the Lord's Day, they sometimes, perhaps, by comparing, connect it with the Sabbath; but we have never found a passage, previous to the conversion of Constantine, prohibitory of any work or occupation on the former, and any such, did it exist, would have been in a great measure nugatory, for the reasons just alleged. After Constantine things become different at once. His celebrated edict prohibitory of judicial proceedings on the Lord's Day was probably dictated by a wish to give the great Christian festival as much honor as was enjoyed by those of the heathen, rather than by any reference to the Sabbath or the Fourth Commandment; but it was followed by several which extended the prohibition to many other occupations, and to many forms of pleasure held innocent on ordinary days. But it was surely impossible to observe both the Lord's Day, as was done by Christians after Constantine, and to read the Fourth Commandment without connecting the two; and, seeing that such was to be the practice of the developed Church, we can understand how the silence of the N. T. Epistles, and even the strong words of St. Paul (Col. ii. 16, 17), do not impair the human and universal scope of the Fourth Commandment, exhibited so strongly in the very nature of the Law, and in the teaching respecting it of Him who came not to destroy the Law, but to fulfil (Mat. v. 17). In the East, indeed, where the seventh day of the week was long kept as a festival, that would present itself to men's minds as the Sabbath, and the first day of the week would appear rather in its distinctively Christian character (Lord's Day), than in connection with the Old Law. But in the West the seventh day was kept for the most part as a fast, and that for a reason merely Christian, viz. in commemoration of our Lord's lying in the sepulchre throughout that day. Its observance therefore would not obscure the aspect of the Lord's Day as that of hebdomadal rest and refreshment. An exposition which has been given of Heb. iv. 8–10, by Owen and Wardlaw, is singularly illustrative of the view just suggested. Ver. 9 is, "there remaineth therefore a rest for the people of God." Now, it is important that throughout the passage the Greek word for "rest" is *katapausis*, and that in the words just quoted it is changed into *sabbatismos*, which certainly means the *keeping of rest*, the act of sabbatizing rather than the objective rest itself. It has accordingly been suggested that those words are not the author's conclusion—which is to be found in the form of thesis in the declaration "we which have believed do enter into rest"—but a parenthesis to the effect that "to the people of God," the Christian community, there remaineth, *there is left, a Sabbatizing*, the great change that has passed upon them and the mighty elevation to which they have been brought as on other matters, so as regards the Rest of God revealed to them, still leaving scope for and justifying the practice. The objections, however, to this exposition are many and great, and most commentators regard the passage as having no reference to the weekly Sabbath.—The Gr. *sabbaton*, or pl. *sabbata*, sometimes = "week" in the N. T., i. e. (so Rbn. *N. T. Lex.*) the interval from Sabbath to Sabbath (Mat. xxviii. 1; Mk. xvi. 2, 9; Lk. xviii. 12, xxiv. 1; Jn. xx. 1, 19; Acts xx. 7; 1 Cor. xvi. 2). "The second Sabbath after the first" (Lk. vi. 1, literally *the second-first Sabbath*) = the first Sabbath after the second day (Sabbath) of unleavened bread connected with the Passover (Robinson, Doddridge, Jahn, &c.); or the first Sabbath after the beginning of the second year in a cycle of seven years which was connected with the Sabbatical Year (Wieseler, Van Oosterzee [in Lange], &c.). Day; Lord's Day.

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[1] The argument for the pre-Mosaic institution of the Sabbath may be stated more cogently thus: The Israelites, like all the nations around them, were familiar with the WEEK as a division of time: Moses, when giving an account of the CREATION of the world, declared that God rested on the seventh day and blessed and sanctified it; and still further, GOD Himself in the Fourth Commandment, after speaking of the Sabbath just as if it was something previously known the observance of which was enforced, "Remember the Sabbath-day to keep it holy," subjoins as the reason, "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath-day, and hallowed it." The natural conclusion from these facts is, that God instituted the Sabbath in Paradise for the human race—a conclusion coincident with the language of our Saviour, "The Sabbath was made for MAN," not for Israelites or Jews only, but for man as man (Mk. ii. 27).

[2] The apostle says (Col. ii. 16, 17)—"Let no man, therefore, judge you in meat, or drink, or in respect of an holy day, or of the new moon, or of the Sabbath-days; which are a shadow of good things to come; but the body is of Christ." He had been speaking of "the handwriting of ordinances that was against us, which was contrary to us;" and here he enumerates the ceremonial ordinances respecting food and drink and festivals, the term "Sabbath-days" here in the plural ("holy day" and "new moon" being in the singular) naturally including other holy days (e. g. the first, tenth, fifteenth, and twenty-second days of the seventh month, compare Lev. xxiii. 24, 32, 39) besides the seventh day of the week. These were "shadows of good things to come," types of which Christ was the "body" or fulfilment, "carnal ordinances imposed until the time of reformation" (Heb. ix. 10). Christians might discontinue keeping these and all similar days without disobedience to God. Now, if there were contentions among the Colossians in respect to observing the first day of the week as the day of holy rest, as was perhaps the case, the apostle might properly, as the first day of the week (Lord's Day) was undoubtedly observed by the early Christians, add the observance of the seventh day of the week as the Sabbath to the catalogue of burdensome ordinances, without interfering at all with the Fourth Commandment, which plainly distinguishes "the Sabbath-day" as an institution from "the seventh day" of the week on which the Israelites observed it. The Son of Man as "Lord of the Sabbath" (Mk. ii. 28) might change it from the seventh day to the first; and then the sanctification of the seventh day as the Sabbath might be gradually discontinued without taking away the Sabbath or setting aside the Fourth Commandment. The perpetual obligation of the Sabbath is argued—(1.) From its adaptation to the physical and moral nature of man, and its necessity for the promotion of his highest well-being. Mankind must have a Sabbath, or be morally and physically degraded.—(2.) From its having been instituted by God for mankind. Whether instituted by God in Paradise or not (see note [1]), the reason for its institution as given in the Fourth Commandment (which reason is not inconsistent with, but only supplemented by, another in Deut. v. 15 peculiar to the Israelites) is one which applies to the whole race of man.—(3.) From the manifest favor with which God has always regarded it. Both under the Old Dispensation and the New the Sabbath has been a delight to God and His people; it has been "the holy of the Lord, honorable" (Is. lviii. 13). God has made it a blessing, spiritually as well as temporally, to all who have heartily and faithfully observed it.

Sab'bath-day's Jour'ney (Acts i. 12). On a violation of the commandment by some who went to look for manna on the seventh day, Moses enjoined every man to "abide in his place," and forbade any man to "go out of his place" on that day (Ex. xvi. 29). It seems natural to look on this as a mere enactment for the occasion, and having no bearing on any state of affairs subsequent to the journey through the wilderness and the daily gathering of manna. Whether the earlier Hebrews did or did not regard it thus, it is not easy to say. In after-times the precept in Ex. xvi. was undoubtedly viewed as a permanent law. But as some departure from a man's own place was unavoidable, the Scribes and Pharisees fixed the allowable amount at 2,000 paces, or about six furlongs, from the wall of the city. Our Saviour seems to refer to this law in warning the disciples (Jewish Christians, who would not feel free from the restrictions on journeying on that day) to pray that their flight from Jerusalem in the time of its judgment should not be on the Sabbath-day (Mat. xxiv. 20). The permitted distance seems to have been grounded on the space to be kept between the Ark and the people (Josh. iii. 4) in the wilderness, which tradition said was that between the Ark and the tents. We find the same distance given as the circumference outside the walls of the Levitical cities to be counted as their suburbs (Num. xxxv. 5). The place reckoned from was thus not a man's own house, but the wall of the city where he dwelt, and thus the amount of the lawful Sabbath-day's journeying must have varied greatly. When a man was obliged to go farther than a Sabbath-day's journey, on some good ground, he must, according to the Talmud, furnish himself the evening before with food for two meals, sit down and eat at the appointed distance, bury what he had left, and thank God for the appointed boundary, and then the next morning make this the point to reckon the distance from. Weights and Measures.

Sab-ba-the'us (fr. L.) = Shabbethai the Levite (1 Esd. ix. 14; compare Ezr. x. 15).

Sab-bat'ic-al (fr. Sabbath) **Year.** As each seventh day and month were holy, so was each seventh year, by the Mosaic code. The law of the Sabbatical year, first given in Ex. xxiii. 10, 11, is, to sow and reap for six years, and to let the land rest on the seventh, "that the poor of thy people may eat; and what they leave the beasts of the field shall eat." It is added, "In like manner thou shalt deal with thy vineyard and thy oliveyard." We next meet with the enactment in Lev. xxv. 2–7, and finally in Deut. xv., in which last place the new feature presents itself of the seventh year being one of release to debtors. When we combine these several notices, we find that every seventh year the land was to have rest to *enjoy her Sabbaths.* Neither tillage nor cultivation of any sort was to be practised. (Corner; Gleaning; Loan; Poor.) This singular institution has the aspect, at first sight, of total impracticability. This, however, wears off when we consider that in no year was the owner allowed to reap the whole harvest (Lev. xix. 9, xxiii. 22), and so there would usually be some crop from spontaneous production, besides the produce of the vines and olives. Moreover, it is clear that the owners of land were to lay by corn in previous years for their own and their families' wants (xxv. 20–22). And though the right of property was in abeyance during the Sabbatical year, it has been suggested that this applied only to the fields, and not to the gardens attached to houses. The release of debtors during the Sabbatical year must not be confounded with the release of bondservants on the seventh year of their service. (Slave.) The spirit of this law, like that of the weekly Sabbath, was beneficent, limiting the rights and checking the sense of property; the one puts in God's claims on time, the other on the land. There may also have been an eye to the benefit which would accrue to the land from lying fallow every seventh year, in a time when the rotation of crops was unknown. The Sabbatical year opened in the Sabbatical month, and the whole Law was to be read every such year, during the Feast of Tabernacles, to the assembled people. At the completion of a week of Sabbatical years, the Sabbatical scale received its completion in the year of Jubilee. It has been inferred from Lev. xxv. 2, that the Sabbatical year was to be held by the people on the first year of their occupying Canaan, but this would contradict ver. 3, 4. It is more reasonable to suppose, with the best Jewish authorities, that the law became obligatory fourteen years after the first entrance into the Promised Land, the conquest of which took seven years, and the distribution seven more. A further question arises: Was this law in point of fact obeyed? In the threatenings in Lev. xxvi., judgments on the violation of the Sabbatical year are particularly contemplated (ver. 33, 34); and that it was greatly if not quite neglected appears from 2 Chr. xxxvi. 20, 21, where the Captivity is spoken of as lasting "until the land had enjoyed her Sabbaths; for as long as she lay desolate, she kept Sabbath, to fulfil threescore and ten years." Some of the Jewish commentators have inferred from this that their forefathers had neglected exactly seventy Sabbatical years. If such neglect was continuous, the law must have been disobeyed 490 years, i. e. through nearly the whole duration of the monarchy; and as there is nothing in the previous history leading to the inference that the people were more scrupulous then, we must look to the return from Captivity for indications of the Sabbatical year being actually and punctiliously observed. The dates of three Sabbatical years Mr. R. S. Poole gives as B. C. 163, 135, 37 (Jos. xii. 9, § 5, xiii. 8, § 1, xiv. 16, § 2, xv. 1, § 2; *B. J.* i. 2, § 4; 1 Mc. vi. 49, 53). Alexander the Great is said to have exempted the Jews from tribute during it; so too did Julius Cesar. Chronology; Festivals; Sabbath; Year.

Sab-be'us (fr. Gr.) = Shemaiah 14 (1 Esd. ix. 32).

Sa-be'ans (fr. L.) = people of Sheba or of Seba.

Sa'bi (fr. Gr.) = Zebaim? (1 Esd. v. 34).

Sab'tah (Gen. x. 7), or **Sab'ta** (1 Chr. i. 9) (both Heb. = *a striking, breaking,* i. e. *terror,* Sim.), the third in order of the sons of Cush, who probably settled on the southern coast of Arabia. The statements of Pliny, Ptolemy, &c., respecting *Sabbatha*, *Sabota*, or *Sobotale*, metropolis of the Atramitæ (probably the Chatramotitæ), seem (so Mr. E. S. Poole, with Winer, Knobel, Keil, &c.) to point to a trace of the tribe descended from Sabtah, always supposing that this *Sabbatha* was not a corruption or dialectic variation of Saba, Seba, or Sheba. Ptolemy places Sabbatha in 77° long., 16° 30′ lat. It was an important city, containing no less than sixty temples. Gesenius thinks that Sabtah corresponds to the Ethiopian city *Sabat*, *Saba*, *Sabai*, on the southwestern coast of the Red Sea, not far from the present *Arkiko.* Michaelis removes Sabtah to *Ceuta* opposite Gibraltar, called in Arabic *Sebtah;* Bochart places Sabtah near the western shore of the Persian Gulf, with the *Saphtha* of Ptolemy, the name also of an island in that gulf.

Sab'te-cha [-kah] (Heb. *a striking,* i. e. *extreme terror,* Sim.), and **Sab'te-chah** (fr. Heb., id.), the fifth in order of the sons of Cush (Gen. x. 7; 1 Chr. i. 9), whose settlements would probably be near the Persian Gulf in Arabia. Bochart would place him in Carmania on the Persian shore of the Gulf; Gesenius and the Targum in Ethiopia.

Sa'car (Heb. *hire, reward,* Ges.). **1.** A Hararite, father of Ahiam (1 Chr. xi. 35); = Sharar.—**2.** A Levite porter, fourth son of Obed-edom (xxvi. 4).

Sack'but (Dan. iii. 5, 7, 10, 15), the A. V. rendering of the Chal. *sabbĕchâ.* If this musical instrument = the Gr. *sambukê* and L. *sambuca*, the English translation is entirely wrong. The sackbut was a wind-instrument; the *sambuca* was played with strings. Mr. Chappell says: "The sackbut was a bass trumpet with a slide, like the modern trombone." The *sambuca* was a triangular instrument with four or more strings played with the fingers. Harp; Music.

Sack'cloth (Heb. *sak;* Gr. *sakkos*), a coarse texture of a dark color, made of goats'-hair (Is. l. 3; Rev. vi. 12); used (1.) for making sacks (Gen. xlii. 25; Lev. xi. 32; Josh. ix. 4); and (2.) for making the rough garments used by mourners, which were in extreme cases worn next the skin (1 K. xxi. 27; 2 K. vi. 30; Job xvi. 15; Is. xxxii. 11), and this even by females (Joel i. 8; 2 Mc. iii. 19), but at other times were worn over the coat (Jon. iii. 6) in lieu of the outer garment. The robe probably resembled a sack in shape, was confined by a girdle of similar material (2 Sam. iii. 31; Is. iii. 24, &c.), and was sometimes worn through the night (1 K. xxi. 27). It was a garment of ascetics and prophets (Is. xx. 2). Dress; Mourning.

Sac'ri-fice [sak're-fize] (fr. L. *sacrificium*) = an offering to God of a slain animal or other gift as an atonement for sin, an acknowledgment of His goodness, or a means of securing His favor; or the animal or gift thus offered. I. *The words used to denote Sacrifice in Scripture.* 1. Heb. *minhâh* or *minchâh* = a "gift" or "present" (Gen. xxxii. 13, 18, 20, 21, &c.), a sacrifice or "offering" generally (iv. 3–5, &c.), especially an unbloody sacrifice or "meat-offering" (Lev. ii. 1, 3 ff., &c.).—2. Heb. *korbân*, translated "offering" (Lev. i. 2 ff., ii. 1, 13, &c.) or "oblation" (ii. 4 ff., &c.; Corban).—3. Heb. *zebah* or *zebach*, Chal. *dĕbah* or *dĕbach* (Ezr. vi. 3) refers emphatically to a bloody sacrifice, in which the shedding of blood is the essential idea (Gen. xxxi. 54; Lev. iii. 1 ff., &c.), opposed to No. 1 in Ps. xl. 6, and to No. 4 in Ex. x. 25, &c. (compare Ps. li. 16, 17, 19 [Heb. 18, 19, 21]).—4. Heb. *'ôlâh* = the

"BURNT-OFFERING" or "burnt-sacrifice," to be wholly consumed.—5. Heb. *câlîl* (= *complete*, *finished*, *perfect*, Ges.), translated "whole burnt-sacrifice" (Deut. xxxiii. 10), "whole burnt-offering" (Ps. li. 19, Heb. 21), translated also "wholly" when used with other words denoting sacrifice (Lev. vi. 22, 23 [Heb. 15, 16]; 1 Sam. vii. 9).—6. Heb. *shelem* = "PEACE-OFFERING."—7. Heb. *hattâth* or *chattâth* = "SIN-OFFERING."—8. Heb. *âshâm* = "TRESPASS-OFFERING."—9. Gr. *thusia*, uniformly translated "sacrifice" in N. T. (Mat. ix. 13, &c.); in LXX. = No. 1, 3, 7, above.—10. Gr. *dôron*, uniformly translated "GIFT" in N. T. (Mat. ii. 11, v. 23, 24, &c.); in LXX. = No. 1, 2, 3, above.—11. Gr. *eidôlothuton* (= *idol-sacrifice*, Rbn., *N. T. Lex.*), translated "meats (or 'things') offered to idols," &c. (Acts xv. 29, xxi. 25; 1 Cor. viii. 1, 4, 7, 10, x. 19, 28; Rev. ii. 14, 20).—12. Gr. *prosphora* = "offering" (Acts xxi. 26, xxiv. 17; Eph. v. 2; Heb. x. 5, 8, 10, 14, 18), once "offering up" (Rom. xv. 16); in LXX. = No. 1 above.—II. *The historical development of Sacrifice in the O. T.* embraces—1. *Origin of Sacrifice.* In tracing the history of sacrifice from its first beginning to its perfect development in the Mosaic ritual, we are at once met by the long-disputed question as to the *origin of sacrifice;* whether it arose from a natural instinct of man, sanctioned and guided by God, or was the subject of some distinct primeval revelation. There can be no doubt (so Mr. Barry, whose article is here abridged), that sacrifice was sanctioned by God's Law, with a special typical reference to the ATONEMENT of Christ; its universal prevalence, independent of, and often opposed to, man's natural reasonings on his relation to God, shows it to have been primeval, and deeply rooted in the instincts of humanity. Whether it was first enjoined by an external command, or was based on that sense of sin and lost communion with God which is stamped by His hand on the heart of man—is an historical question, perhaps insoluble. The great difficulty in the theory which refers it to a distinct command of God, is the total silence of Holy Scripture. Nor is the mysterious and supernatural character of the Atonement, with which the sacrifices of the O. T. are expressly connected, any conclusive argument on this side of the question. All allow that the eucharistic and deprecatory ideas of sacrifice are perfectly natural to man. The higher view of its expiatory character, dependent, as it is, entirely on its typical nature, appears but gradually in Scripture. Only in the N. T. (especially in Hebrews) is its nature clearly unfolded. It is to be noticed that, except in Gen. xv. 9, the method of patriarchal sacrifice is left free. The inference is at least probable, that when God sanctioned formally a natural rite, then, and not till then, did He define its method. The question, therefore, of the origin of sacrifice is best left in the silence with which Scripture surrounds it.—2. *Ante-Mosaic History of Sacrifice.* In examining the various sacrifices recorded in Scripture before the establishment of the Law, we find that the words specially denoting expiatory sacrifice (*hattâth* or *chattâth* and *âshâm;* see above) are not applied to them. This fact does not at all show that they were not actually expiatory, but it justifies the inference that this idea was not then the prominent one in the doctrine of sacrifice. The sacrifice of Cain and Abel is called *minhâh* or *minchâh* (see above, and GIFT), although in the case of the latter it was a bloody sacrifice. In the case of both it would appear to have been eucharistic. The sacrifice of Noah after the Flood (Gen. viii. 20) is called burnt-offering (*'ôlâh;* see above). This sacrifice is expressly connected with the institution of the COVENANT in ix. 8–17. The same ratification of a covenant is seen in Abraham's burnt-offering (xv. 9). The sacrifice (*zebah* or *zebach*) of Jacob at Mizpah also marks a covenant with Laban, to which God is called to be a witness and a party. In all these, therefore, the prominent idea seems to have been what is called the *federative*, the recognition of a bond between the sacrificer and God, and the dedication of himself, as represented by the victim, to the service of the Lord. The sacrifice of Isaac (xxii. 1–13) stands by itself. Yet in its principle it appears to have been of the same nature as before: the voluntary surrender of an only son on Abraham's part, and the willing dedication of himself on Isaac's, are in the foreground; the expiatory idea, if recognized at all, holds certainly a secondary position. In the burnt-offerings of Job for his children (Job i. 5) and for his three friends (xlii. 8), we for the first time find the expression of the desire of expiation for sin. The same is the case in the words of Moses to Pharaoh (Ex. x. 25). Here the main idea is at least deprecatory.—3. *Sacrifices of the Mosaic Period.* These are inaugurated by the offering of the PASSOVER and the sacrifice of Ex. xxiv. The Passover, indeed, is unique in its character, and seems to embrace the peculiarities of all the divisions of sacrifice soon to be established; but it is clear that the idea of salvation from death by means of sacrifice is brought out in it with a distinctness before unknown. The sacrifice of Ex. xxiv., offered as a solemn inauguration of the Covenant of Sinai, has a similarly comprehensive character, but the solemn use of the BLOOD (compare Heb. ix. 18–22) distinctly marks the idea that expiatory sacrifice was needed for entering into covenant with God. The Law of Leviticus now unfolds distinctly the various forms of sacrifice:—(*a.*) *The* BURNT-OFFERING. *Self-dedicatory.*—(*b.*) *The* MEAT-OFFERING (*unbloody*); *the* PEACE-OFFERING (*bloody*). *Eucharistic.*—(*c.*) *The* SIN-OFFERING; *the* TRESPASS-OFFERING. *Expiatory.*—To these may be added,—(*d.*) *The* INCENSE offered after sacrifice in the Holy Place, and (on the Day of Atonement) in the Holy of Holies, the symbol of the intercession of the priest (as a type of the Great High-Priest), accompanying and making efficacious the prayer of the people. In the consecration of Aaron and his sons (Lev. viii.) we find these offered in what became ever afterward the appointed order: first came the sin-offering, to prepare access to God; next, the burnt-offering, to mark their dedication to His service; and thirdly, the meat-offering of thanksgiving. Henceforth, the sacrificial system was fixed in all its parts, until He should come whom it typified. It is to be noticed that the Law of Leviticus takes the rite of sacrifice for granted (Lev. i. 2, ii. 1, &c.), and is directed chiefly to guide and limit its exercise. In every case but that of the peace-offering, the nature of the victim was carefully prescribed, so as to preserve the idea symbolized.[1] The place of offering was expressly limited, first to the TABERNACLE, afterward to the TEMPLE. This ordinance also necessitated their periodical gathering as one nation before God, and so kept clearly before their minds their relation to Him as their national King.

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[1] Of living creatures, the Hebrews "offered only these five kinds: bullocks, goats, sheep, turtles, pigeons. Their offerings of other kinds were: tithe, first-fruits, flour, wine, frankincense, salt" (Lightfoot). **BANQUET**; **BLEMISH**; **CLEAN**; **UNCLEAN MEATS**.

(JEHOVAH.) Both limitations brought out the great truth, that God Himself provided the way in which man should approach Him, and that the method of reconciliation was initiated by Him, and not by them. In consequence of the peculiarity of the Law, it has been argued that the whole system of sacrifice was only a condescension to the weakness of the people, borrowed, more or less, from the heathen nations, especially from Egypt, in order to guard against worse superstition and positive idolatry. Taken as an explanation of the theory of sacrifice, it is weak and superficial; but as giving a reason for the minuteness and elaboration of the Mosaic ceremonial, it may probably have some value. —II. *Post-Mosaic Sacrifices.* The regular sacrifices in the Temple service were:—(*a.*) *Burnt-offerings.* (1.) The daily burnt-offerings (Ex. xxix. 38–42; Num. xxviii. 3–8). (2.) The double burnt-offerings on the Sabbath (xxviii. 9, 10). (3.) The burnt-offerings at the great FESTIVALS, and at the new moon, Day of Atonement, and Feast of Trumpets (xxviii. 11–xxix. 39).—(*b.*) *Meat-offerings.* (1.) The daily meat-offerings (flour, oil, and wine) accompanying the daily burnt-offerings (Ex. xxix. 40, 41). (2.) The SHEWBREAD, renewed every Sabbath (Lev. xxiv. 5, 9). (3.) The special meat-offerings at the Sabbath and the great festivals (Num. xxviii., xxix.) (4.) The FIRST-FRUITS, at the Passover (Lev. xxiii. 10–14), at Pentecost (xxiii. 17–20), both "wave-offerings;" the first-fruits of the dough and threshing-floor at the harvest-time (Num. xv. 20, 21; Deut. xxvi. 1–11), called "heave-offerings."—(*c.*) *Sin-offerings.* (1.) Sin-offering (a kid) each new moon (Num. xxviii. 15). (2.) Sin-offerings at the Passover, Pentecost, Feast of Trumpets, and Tabernacles (xxviii. 22, 30, xxix. 5, 16, 19, 22, 25, 28, 31, 34, 38). (3.) The offering of the two goats for the people, and of the bullock for the priest himself, on the Great Day of Atonement (Lev. xvi.; ATONEMENT, DAY OF).—(*d.*) *Incense.* (1.) The morning and evening incense (Ex. xxx. 7, 8). (2.) The incense on the Great Day of Atonement (Lev. xvi. 12). Besides these public sacrifices, there were offerings of the people for themselves individually; at the PURIFICATION of women (Lev. xii.), the presentation of the FIRST-BORN, and CIRCUMCISION of all male children, the cleansing of the LEPROSY (xiv.) or any uncleanness (xv.), at the fulfilment of NAZARITE and other vows (Num. vi. 1–21; Vow), on occasion of marriage and of burial, &c., &c.—III. *The Theory of Sacrifice, as set forth in the O. and N. T.* By the order of sacrifice in its perfect form (as in Lev. viii.) it is clear that the sin-offering occupies the most important place, the burnt-offering comes next, and the meat-offering or peace-offering last of all. The second could only be offered after the first had been accepted; the third was only a subsidiary part of the second. Yet, in actual order of time, it has been seen that the patriarchal sacrifices partook much more of the nature of the peace-offering and burnt-offering; and that, under the Law, by which was "the knowledge of sin" (Rom. iii. 20), the sin-offering was for the first time explicitly set forth. This is but natural, that the deepest ideas should be the last in order of development.—It is needless to dwell on the universality of heathen sacrifices, and difficult to reduce to any single theory the various ideas involved therein. It is clear that the sacrifice was often looked upon as a gift or tribute to the gods, also that sacrifices were used as prayers to obtain benefits, or to avert wrath. On the other hand, that they were regarded as thank-offerings, and the feasting on their flesh as a partaking of the "table of the gods" (compare 1 Cor. x. 20, 21), is equally certain. Nor was the higher idea of sacrifice, as a representation of the self-devotion of the offerer, body and soul, to the god, wholly lost, although generally obscured by the grosser and more obvious conceptions of the rite. But, besides all these, there seems always to have been latent the idea of propitiation, i. e. the belief in a communion with the gods, natural to man, broken off in some way, and by sacrifice to be restored.—Now, the essential difference between these heathen views of sacrifice and the Scriptural doctrine of the O. T. is not to be found in its denial of any of these ideas. In fact, it brings out, clearly and distinctly, the ideas which in heathenism were uncertain, vague, and perverted. But the essential points of distinction are two. First, that whereas the heathen conceived of their gods as alienated in jealousy or anger, to be sought after, and to be appeased by the unaided action of man, Scripture represents God Himself as approaching man, as pointing out and sanctioning the way by which the broken covenant should be restored. The second mark of distinction is closely connected with this, inasmuch as it shows sacrifice to be a scheme proceeding from God, and, in His foreknowledge, connected with the one central fact of all human history. It is to be found in the typical character of all Jewish sacrifices, on which, as the Epistle to the Hebrews argues, all their efficacy depended.—The nature and meaning of the various kinds of sacrifice is partly gathered from the form of their institution and ceremonial, partly from the teaching of the Prophets, and partly from the N. T., especially the Epistle to the Hebrews. All had relation, under different aspects, to a COVENANT between God and man. The SIN-OFFERING represented that Covenant as broken by man, and as knit together again, by God's appointment, through the "shedding of blood." Its characteristic ceremony was the sprinkling of the blood before the veil of the Sanctuary, the putting some of it on the horns of the altar of incense, and the pouring out of all the rest at the foot of the altar of burnt-offering. The shedding of the blood, the symbol of life, signified that the death of the offender was deserved for sin, but that the death of the victim was accepted for his death by the ordinance of God's mercy. Beyond all doubt the sin-offering distinctly witnessed that sin existed in man, that the "wages of that sin was death," and that God had provided an Atonement by the vicarious suffering of an appointed victim. The ceremonial and meaning of the BURNT-OFFERING were very different. The idea of expiation seems not to have been absent from it, for the blood was sprinkled round about the altar of sacrifice; but the main idea is the offering of the whole victim to God, representing (as the laying of the hand on its head shows) the devotion of the sacrificer, body and soul, to Him (Rom. xii. 1). The death of the victim was, so to speak, an incidental feature. The MEAT-OFFERING, the peace or thank-offering, the first-fruits, &c., were simply offerings to God of His own best gifts, as a sign of thankful homage, and as a means of maintaining His service and His servants. The characteristic ceremony in the peace-offering was the eating of the flesh by the sacrificer. It betokened the enjoyment of communion with God. It is clear from this that the idea of sacrifice is a complex idea, involving the propitiatory, the dedicatory, and the eucharistic elements. Any one of these, taken by itself, would lead to error and superstition. All three, probably, were more or less implied in each sacrifice, each element predominating in its turn. Now, the Israelites, while they seem always to have retained the ideas of propitiation and of eucharistic offering, constantly ignored the self-dedication which is the link between the two, and which the regular burnt-offering should have impressed upon them as their daily thought and duty. It is therefore to this point that the teaching of the prophets is mainly directed (1 Sam. xv. 22; Is. i. 10–20; Jer. vii. 22, 23; Ez. xx. 39–44; Hos. vi. 6; Am. v. 21–27; Mic. vi. 6–8, &c.). The same truth is recognized by the Psalmist (Ps. xl. 8–11, l. 13, 14, li. 16, 17, cxli. 2). It is not to be argued from these passages that the idea of self-dedication is the main one of sacrifice. The idea of propitiation lies below it, taken for granted by the Prophets as by the whole people, but still enveloped in mystery until the Antitype should come to make all clear. For the evolution of this doctrine we must look to the N. T. Without entering directly on the great subject of the ATONEMENT (which would be foreign to the scope of this article), it will be sufficient to refer to the connection, established in the N. T., between it and the sacrifices of the Mosaic system. To do this, we need do little more than analyze the Epistle to the Hebrews, which contains the key of the whole sacrificial doctrine. In the first place, it follows the prophetic books by stating, in the most emphatic terms, the intrinsic nullity of all mere material sacrifices (Heb. ix. 9, 10, x. 4). The very fact of their constant repetition is said to prove this imperfection; but it does not follow that they actually had no spiritual efficacy, if offered in repentance and faith. On the contrary, the object of the whole Epistle is to show their typical and probationary character, and to assert that in virtue of it alone they had a spiritual meaning. Our Lord is declared (see 1 Pet. i. 20) "to have been foreordained" as a sacrifice "before the foundation of the world;" or (as it is more strikingly expressed in Rev. xiii. 8) "slain from the foundation of the world." The material sacrifices represented this Great Atonement as already made and accepted in God's foreknowledge: and to those who grasped the ideas of sin, pardon, and self-dedication, symbolized in them, they were means of entering into the blessings which the One True Sacrifice alone procured. They could convey nothing in themselves; yet, as types, they might, if accepted by a true, though necessarily imperfect, faith, be means of conveying in some degree the blessings of the Antitype. (SAVIOUR.)—This typical character of all sacrifice being thus set forth, the next point dwelt upon is the union in our Lord's Person of the PRIEST, the offerer, and the sacrifice. It is clear that the Atonement, in this Epistle, as in the N. T. generally, is viewed in a twofold light. On the one hand, it is set forth distinctly as a vicarious sacrifice, which was rendered necessary by the sin of man, and in which the Lord "bare the sins of many." It is its essential characteristic that in it He stands absolutely alone, offering His sacrifice without any reference to the faith or the conversion of men. In it He stands out alone as the Mediator between God and man; and His sacrifice is offered once for all, never to be imitated or repeated. Now, this view of the Atonement is set forth in the Epistle to the Hebrews, as typified by the sin-offering (Heb. ix. 7–23). All the expiatory and propitiatory sacrifices of the Law are now for the first time brought into full light. As the sin-offering, though not the earliest, is the most fundamental of all sacrifices, so the aspect of the Atonement, which it symbolizes, is the one on which all others rest. On the other hand, the sacrifice of Christ is set forth to us, as the completion of that perfect obedience to the will of the Father which is the natural duty of sinless man, in which He is the representative of all men, and in which He calls upon us, when reconciled to God, to "take up the Cross and follow Him." In this view His death is not the principal object; we dwell rather on His lowly Incarnation, and His life of humility, temptation, and suffering, to which that death was but a fitting close. The main idea of this view of the Atonement is representative rather than vicarious. It is typified by the burnt-offering, in respect of which the N. T. merely quotes and enforces the language already cited from the O. T., and especially (see Heb. x. 6–9) the words of Ps. xl. 6, &c., which contrast with material sacrifice the "doing the will of God." As, without the sin-offering of the Cross, this, our burnt-offering, would be impossible, so also without the burnt-offering the sin-offering will to us be unavailing. With these views of our Lord's sacrifice on earth, as typified in the Levitical sacrifices on the outer altar, is also to be connected the offering of His Intercession for us in heaven, which was represented by the incense (Heb. ix. 24–28, comp. iv. 14–16, vi. 19, 20, vii. 25; ADORATION; PRAYER). The typical sense of the meat-offering, or peace-offering, is less connected with the sacrifice of Christ Himself, than with those sacrifices of praise, thanksgiving, charity, and devotion, which we, as Christians, offer to God, and "with which He is well pleased" (xiii. 15, 16), as with "an odor of sweet smell, a sacrifice acceptable to God" (Phil. iv. 18).

Sad-a-mi'as (fr. L.) = SHALLUM, ancestor of Ezra (2 Esd. i. 1).

Sa'das = AZGAD (1 Esd. v. 13; comp. Ezr. ii. 12).

Sad-de'us = IDDO 6 (1 Esd. viii. 45); = DADDEUS.

* **Sad'dle.** ASS; CAMEL; HORSE; MULE.

Sad'duc (fr. Gr.) = ZADOK the high-priest (1 Esd. viii. 2).

Sad'du-cees [-seez] (fr. L. *Sadducæi*; Gr. *Saddoukaioi*; see below), a religious party or school among the Jews at the time of Christ, who denied that the oral law was a revelation of God to the Israelites, and who deemed the written law alone to be obligatory on the nation, as of divine authority (Mat. iii. 7, xvi. 1, 6, 11, 12, xxii. 23, 34; Mk. xii. 18; Lk. xx. 27; Acts iv. 1, v. 17, xxiii. 6–8).—*Origin of the name.* The Hebrew word by which they are called in the Mishna is *Tsĕdûkîm*,[1] the plural of *Tsâdôk* = *just*, or *righteous*; used in the Bible only as a proper name, ZADOK. The most obvious translation of the word, therefore, is to call them Zadoks or Zadokites. The ordinary Jewish statement is that they are named from a certain Zadok, a disciple of the Antigonus of Socho, who is mentioned in the Mishna as having received the oral law from SIMON the Just, the last of the men of the Great Synagogue. But this statement is unsupported by Josephus or the Talmud, and appears unworthy of credit. Epiphanius states that the Sadducees called themselves by that name from Heb. *tsedek* = *righteousness*, "and that there was likewise anciently a Zadok (Heb. *Tsâdók*) among the priests, but that they did not continue in the doctrines of their chief." This explanation of the origin of the word Sadducees must be rejected with that given by the Jews (so Mr. Twisleton, original author of this article). If now recourse is had to conjecture, the word is less likely to have arisen from the meaning of *righteousness* than from the name of an individual, inasmuch as Zadok (Heb. *Tsâdôk*) never occurs in the Bible, except as a proper name. Now, according to the existing records of Jewish history, there was one ZADOK of transcendent importance, and only one: viz. the priest who was so prominent in David's time, and who declared in favor of Solomon, when Abiathar took the part of Adonijah as successor to the throne (1 K. i. 32–45). His line of priests appears to have had decided preeminence in subsequent history. Now, as the transition from the expression "sons of Zadok" and "priests of the seed of Zadok," to Zadokites, is easy and obvious, and as in Acts v. 17, it is said, "*Then the high-priest rose, and all they that were with him, which is the sect of the Sadducees*, and were filled with indignation," it has been conjectured by Geiger that the Sadducees or Zadokites were originally identical with the sons of Zadok, and constituted what may be termed a kind of sacerdotal aristocracy. To these were afterward attached all who for any reason reckoned themselves as belonging to the aristocracy; e. g. the families of the high-priest, who had attained consideration under the dynasty of Herod. These were for the most part judges, and individuals of the official and governing class.—I. As the PHARISEES asserted, so the Sadducees denied, that the Israelites were in possession of an Oral Law transmitted to them by Moses. That doctrine (of the existence of a Mosaic Oral Law) is at the present day rejected, probably by almost all, if not by all, Christians; and the greater number of Christians have never even heard of it, though it is older than Christianity, and has been the support and consolation of the Jews under the most cruel persecutions, and is likewise now maintained, all over the world, by those who are called the orthodox Jews. It must not be assumed that the Sadducees, because they rejected a Mosaic Oral Law, rejected likewise all traditions and all decisions in explanation of passages in the Pentateuch. Although they protested against the assertion that such points had been divinely settled by Moses, they probably, in numerous instances, followed practically the same traditions as the Pharisees. This will explain why in the Mishna specific points of difference between the Pharisees and Sadducees are mentioned, which are so unimportant, e. g. whether the stream of water from a clean vessel into an unclean one is itself clean or unclean, &c.—II. The denial of man's RESURRECTION after death, followed in the conception of the Sadducees as a logical conclusion from their denial that Moses had revealed to the Israelites the Oral Law. For on a point so momentous as a second life beyond the grave, no religious party among the Jews would have deemed themselves bound to accept any doctrine as an article of faith, unless it had been proclaimed by Moses, their great legislator; and it is certain that in the written Law of the PENTATEUCH there is a total absence of any assertion by Moses of the resurrection of the dead. This fact is presented to Christians in a striking manner by the well-known words of the Pentateuch which are quoted by Christ in argument with the Sadducees on this subject (Ex. iii. 6, 16; Mk. xii. 26, 27; Mat. xxii. 31, 32; Lk. xx. 37). It cannot be doubted that in such a case Christ would quote to His powerful adversaries the most cogent text in the Law; and yet the text actually quoted does not do more than suggest an *inference* on this great doctrine. It is true that passages in other parts of the O. T. express a belief in a resurrection (Is. xxvi. 19; Dan. xii. 2; Job xix. 26; and in some of the Psalms); and it may at first sight be a subject of surprise that the Sadducees were not convinced by the authority of those passages. But although the Sadducees regarded the books which contained these passages as sacred, it is more than doubtful whether any of the Jews regarded them as sacred in precisely the same sense as the written Law. To the Jews Moses was and is a colossal Form, preëminent in authority above all subsequent prophets.—In connection with the disbelief of a resurrection by the Sadducees, it is proper to notice the statement (Acts xxiii. 8) that they likewise denied there was "angel or spirit." A perplexity arises as to the precise sense in which this denial is to be understood. The two principal explanations which have been suggested are, either that the Sadducees regarded the angels of the O. T. as transitory unsubstantial representations of Jehovah, or that they disbelieved, not the angels of the O. T., but merely the angelical system which had become developed in the popular belief of the Jews after their return from the Babylonian Captivity. Perhaps, however, another suggestion is admissible. It appears from Acts xxiii. 9, that some of the scribes on the side of the Pharisees suggested the possibility of a spirit or an angel having spoken to St. Paul, on the very occasion when it is asserted that the Sadducees denied the existence of angel or spirit. Now, the Sadducees may have disbelieved in the occurrence of any such phenomena in their own time, although they accepted all the statements respecting angels in the O. T.; and thus the key to the assertion in ver. 8, that the Sadducees denied "angel or spirit," would be found exclusively in ver. 9.—III. The opinions of the Sadducees respecting the freedom of the will, and the way in which those opinions are treated by Josephus, have been noticed under PHARISEES. Possibly the stress laid by the Sadducees on the freedom of the will may have had some connection with their forming such a large portion of that class from which criminal judges were selected. The sentiment of the lines—

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[1] A Heb. singular *Tsĕdûkî* (= *Sadducee*) occurs in the Mishna (Wr.).

> "Our acts our Angels are, or good or ill,
> Our fatal shadows that walk by us still,"

would express that portion of truth on which the Sadducees, in inflicting punishments, would dwell with most emphasis: and as, in some sense, they disbelieved in angels, these lines have a peculiar claim to be regarded as a correct exponent of Sadducean thought.—IV. Some of the early Christian writers, e. g. Epiphanius, Origen, and Jerome, attribute to the Sadducees the rejection of all the Sacred Scriptures except the Pentateuch; but this statement is now generally admitted to have been founded on a misconception of the truth, and probably to have arisen from a confusion of the Sadducees with the Samaritans. Josephus is wholly silent as to an antagonism on this point between the Sadducees and the Pharisees. What probably had more influence than any thing else in occasioning this misconception respecting the Sadducees, was the circumstance that in arguing with them on the doctrine of a future life (see II. above), Christ quoted from the Pentateuch only, although there are stronger texts in favor of the doctrine in some other books of the O. T.—V. It may be proper to notice a fact which, while it accounts for misconceptions of early Christian writers respecting the Sadducees, is on other grounds well worthy to arrest the attention. This fact is the rapid disappearance of the Sadducees from history after the first century, and the subsequent predominance among the Jews of the opinions of the Pharisees. Two circumstances indirectly, but powerfully, contributed to produce this result: (1.) The state of the Jews after the capture of Jerusalem by Titus; (2.) The growth of the Christian religion. (1.) It is difficult to over-estimate the consternation and dismay which the destruction of Jerusalem occasioned in the minds of sincerely religious Jews. In this their hour of darkness and anguish, they naturally turned to the consolations and hopes of a future state; and the doctrine of the Sadducees, that there was nothing beyond the present life, would have appeared to them cold, heartless, and hateful. (2.) While they were sunk in the lowest depths of depression, a new religion which they despised as a heresy and a superstition, of which one of their own nation (JESUS CHRIST) was the object, and another (PAUL) the unrivalled missionary to the heathen, was gradually making its way among the subjects of their detested conquerors, the Romans. One cause of its success was undoubtedly the vivid belief in the resurrection of Jesus, and a consequent resurrection of all mankind. Consciously, therefore, or unconsciously, many circumstances combined to induce the Jews, who were not Pharisees, but who resisted the new heresy, to rally round the standard of the Oral Law, and to assert that their holy legislator, Moses, had transmitted to his faithful people by word of mouth, although not in writing, the revelation of a future state of rewards and punishments. This doctrine is still maintained by the majority of our Jewish contemporaries.—The Karaites, who are found in Russia, Austria, Constantinople, &c., and number about 5,000 or 6,000, hold doctrines which are, with few exceptions, the same as those of the Sadducees (Ginsburg, in Kitto).

Sa'doc (L. = ZADOK). **1.** ZADOK 1 (2 Esd. i. 1).—**2.** A descendant of Zerubbabel in the genealogy of Jesus Christ (Mat. i. 14).

Saf'fron (fr. Ar. *zafran*, *yellow*), the A. V. (and doubtless correct) translation of the Heb. *carcôm*, mentioned only with other odorous substances in Cant. iv. 14; the Arabic *Kurkum* is similar to the Hebrew, and denotes the *Crocus sativus*, or "saffron crocus." Saffron has from the earliest times been in high esteem as a perfume. It was also used in seasoning dishes. The part of the plant which was used was the stigma, which was pulled out of the flower and then dried. These, when prepared, are dry, narrow, threadlike, and twisted together, of an orange-yellow color, having a peculiar aromatic and penetrating odor, with a bitterish and somewhat aromatic taste, tingeing the mouth and saliva yellow. Saffron was formerly highly esteemed as a stimulant medicine, and is still in high repute in the East (Dr. Royle, in Kitto).

* **Sail.** SHIP.

* **Saint** (fr. L.; Heb. *hâsîd* or *châsîd*, *kâdôsh*, &c.; Chal. *kaddîsh*; Gr. *hagios*) = *a holy* one, applied to angels (Dan. viii. 13; Zech. xiv. 5; 1 Th. iii. 13, &c.), but especially to the people of God, dead (Mat. xxvii. 52; Rev. xvi. 6, &c.) or living (Ps. xvi. 3, xxxvii. 28; Acts ix. 32, 41; Rom. i. 7, &c.). All the words translated "saint" are in other passages translated "holy" (Ps. lxxxvi. 2; Is. iv. 3; Dan. iv. 8, 13; 1 Th. v. 26, 27, &c.). FAITH; RIGHTEOUS; SAVIOUR.

Sa'la (Gr.) = SALAH (Lk. iii. 35).

Sa'lah (fr. Heb. = SHELAH; see below), son of Arphaxad and father of Eber (Gen. x. 24, xi. 12–14; Lk. iii. 35); = SHELAH 2. The name is significant of *extension*. It thus seems to imply the historical fact of the gradual extension of a branch of the Shemitic race from its original seat in Northern Assyria toward the river Euphrates.

Sal'a-mis (Gr., probably named from Gr. *salos*, i. e. the *breaking of the waves* against the steep shores of the island, L. & S.), a city at the E. end of the island of CYPRUS, and the first place visited by Paul and Barnabas, on the first missionary journey, after leaving the mainland at Seleucia. Here alone, among all the Greek cities visited by St. PAUL, we read of "synagogues" in the plural (Acts xiii. 5). Hence we conclude that there were many Jews in Cyprus. And this is in harmony with what we read elsewhere. Jewish residents were in the island when the Seleucidæ reigned at Antioch (1 Mc. xv. 23). At a later period, in the reigns of Trajan and Hadrian, dreadful tumults here, caused by a vast multitude of Jews, made the whole city a desert. Salamis, afterward rebuilt and called Constantia, was not far from the modern *Famagousta*. It was situated near a river called the Pediæus, on low ground, which is in fact a continuation of the plain running up into the interior toward the place where *Nicosia*, the present capital of Cyprus, stands. Its harbor was very good. It was anciently the capital of Cyprus, and was, under the Romans, the most important mercantile town, if not the seat of government.

Sal-a-sad'a-i (Gr.) = ZURISHADDAI (Jd. viii. 1).

Sa-la'thi-el (Gr.) = SHEALTIEL, son of Jechonias (= JECONIAH OR JEHOIACHIN), king of Judah, and father of Zorobabel (ZERUBBABEL), according to Mat. i. 12; but son of Neri, and father of Zorobabel, according to Lk. iii. 27; while the genealogy in 1 Chr. iii. 17–19 leaves it doubtful whether he is the son of Assir or Jechonias, and makes Zerubbabel his nephew. Upon the principle that no genealogy would assign to the true son and heir of a king any inferior and private parentage, whereas, on the contrary, the son of a private person would naturally be placed in the royal pedigree on his becoming the rightful heir to the throne; we may assert, with the utmost confidence (so Lord A. C. Hervey), that St. Luke gives us the true state of the case, when he informs us that Salathiel was the son of Neri, and a descendant of Nathan the son of David. And from his insertion in the royal pedigree, both in 1 Chr. and Matthew, after the childless Jechonias, we infer, with no less confidence, that, on the failure of Solomon's line, he was the next heir to the throne of David. It may therefore be considered as certain, that Salathiel was the son of Neri, and the heir of Jeconiah. Dr. W. L. Alexander (in Kitto) prefers the hypothesis that Salathiel "was really the son of Jeconiah, and was counted for a son to Neri from having married his daughter." GENEALOGY OF JESUS CHRIST.

Sal'cah (fr. Heb. = *a moving along*, *moving about*, Ges.), a city named in the early records of Israel as the extreme limit of BASHAN (Deut. iii. 10, "Salchah;" Josh. xiii. 11) and of the tribe of Gad (1 Chr. v. 11). On another occasion the name seems to denote a district rather than a town (Josh. xii. 5). It is doubtless identical with the town of *Sulkhad*, which stands at the southern extremity of the *Jebel Haurân*, twenty miles S. of *Kunawât* (the ancient Kenath). Immediately below *Sulkhad* commences the plain of the great Euphrates desert. The town is of considerable size, two or three miles in circumference, surrounding a castle on a lofty isolated hill, which was probably once the crater of a volcano. Many of the houses, though long deserted, are still perfect, with their stone roofs, doors, and walls; the city walls are still tolerably good; but the region is uninhabited and desolate.

Sal′chah [-kah] (Heb.) = SALCAH (Deut. iii. 10).

Sa′lem (Gr. fr. Heb. *shâlêm* = *peace*, Rbn. *N. T. Lex.*). **1.** The place of which MELCHIZEDEK was king (Gen. xiv. 18; Heb. vii. 1, 2). Dr. Wolff, Stuart apparently (*Comm. on Heb.* l. c.), &c., regard Salem as a title (= *peace*), not the name of a place. But Salem and SHAVEH are generally regarded as lying near each other in Abram's road from Hobah to the plain of Mamre. The various opinions in regard to this Salem are:—1. That of the Jewish commentators, who with one voice affirm that Salem is JERUSALEM, on the ground that Jerusalem is so called in Ps. lxxvi. 2 (so Jos. i. 10, § 2, the Targums, and most commentators). 2. Jerome maintained that the Salem of Melchizedek was not Jerusalem, but a town near Scythopolis, which in his day was still called Salem. Elsewhere he places it more precisely at eight Roman miles from Scythopolis, and gives its name then as Salumias. Further, he identifies this Salem with the SALIM of John the Baptist (so also Rosenmüller, Tuch, Rödiger, &c.). 3. Ewald pronounces that Salem is a town on the E. side of Jordan, on the road from Damascus to Sodom, quoting at the same time Jn. iii. 23. 4. A tradition given by Eupolemus (Eusebius *Præp. Ev.* ix. 17) differs in some important points from the Biblical account. According to this the meeting took place in the sanctuary of the city Argarizin, which is interpreted by Eupolemus to mean "the Mountain of the Most High." Argarizin is of course *har Gerizzîm* (Heb. = Mount GERIZIM). Stanley (246) thinks Gerizim was the scene of the meeting with Melchizedek. (SHALEM.) 5. A Salem is mentioned in Jd. iv. 4, among the places seized and fortified by the Jews on the approach of Holofernes. If the Gr. *aulôn*, here translated "valley," is, according to frequent usage, the Jordan valley, then the Salem referred to must be that mentioned by Jerome. Or, as is perhaps still more likely, it refers to another *Salim* near *Zer'in* (Jezreel).—2. It seems to be agreed on all hands that Salem in Ps. lxxvi. 2 = JERUSALEM, but whether as a mere abbreviation to suit some exigency of the poetry, and point the allusion to the peace (*salem*) which the city enjoyed through the protection of God, or whether, after a well-known habit of poets, it is an antique name preferred to the more modern and familiar one, is a question not yet decided.

Sa′lim (L. = SALEM), a place named (Jn. iii. 23) to point out the situation of ENON, the scene of John's last baptisms—Salim being the well-known town or spot, and Enon a place of fountains, or other water, near it. Eusebius and Jerome both affirm unhesitatingly that it existed in their day near the Jordan, eight Roman miles S. of Scythopolis. Jerome adds (under "Salem") that its name was then Salumias. Various attempts have been more recently made to determine the locality of this spot. 1. Some (as Alford, *Greek Testament*) propose SHILHIM and AIN, in the arid country far in the S. of Judea, entirely out of the circle of associations of John and of our Lord. Others identify it with the SHALIM of 1 Sam. ix. 4, but this latter place is itself unknown. 2. Robinson (iii. 298, 333) suggests the modern village of *Salim*, three miles E. of *Nâbulus*, but this is no less out of the circle of John's ministrations, and is too near the Samaritans. A writer in the *Colonial Church Chronicle*, No. cxxvi. 464, who concurs in this opinion, was told of a village one hour E. (?; about five miles N.?) of *Salim* "named *'Ain-ûn*, with a copious stream of water." (ENON.) 3. Dr. Barclay maintains that Salim is to be found in *Wady Seleim*, and Enon in the copious streams of *'Ain Farah*, among the deep and intricate ravines some five miles N. E. of Jerusalem. This opinion Porter (in Kitto) favors. 4. The name of *Salîm* has been lately discovered by Van de Velde (ii. 345) in a position exactly in accordance with the notice of Eusebius, viz. six English miles S. of *Beisân*, and two miles W. of the Jordan. *Salim* fulfils also the conditions implied in the name of Enon (springs), and the direct statement of the text, that the place contained abundance of water.

Sal′lai, or **Sal′la-i** (Heb. *basket-maker?* Ges.). **1.** A Benjamite, who settled in Jerusalem after the Captivity (Neh. xi. 8).—**2.** Head of one of the courses of priests who went up from Babylon with Zerubbabel (xii. 20); = SALLU 2.

Sal′lu (Heb. *weighed*, Ges.). **1.** Son of Meshullam; a Benjamite in Jerusalem after the Captivity (1 Chr. ix. 7; Neh. xi. 7).—**2.** SALLAI 2 (xii. 7).

Sal-lu′mus (fr. Gr.) = SHALLUM 11 (1 Esd. ix. 25).

Sal′ma (Heb. *garment*, Ges.), or **Sal′mon** (Heb. *clothed*, Ges.), son of Nahshon, the prince of Judah; father of Boaz, the husband of Ruth. On the entrance of the Israelites into Canaan, Salmon took RAHAB of Jericho to be his wife, and from this union sprang the Christ (Mat. i. 4, 5; Lk. iii. 32, &c.). Two circumstances connected with Salmon have caused some perplexity. As regards the first, the orthography, the variation in proper names is so extremely common, that such slight differences are scarcely worth noticing (Rev. iv. 20, 21; comp. Shimea, Shimeah, Shammah, Shimma, names of David's brother, &c.). As to the other difficulty, the variation in Salma's genealogy, which has induced some to think the Salma of 1 Chr. ii. 51, 54 is not the Salma of ii. 11, is more apparent than real. It arises from the circumstance that Bethlehem Ephratah, which was Salmon's inheritance, was part of the territory of Caleb, the grandson of Ephratah; and this caused him to be reckoned among the sons of Caleb (so Lord A. C. Hervey).

* **Sal′mah** (Heb.) = SALMA (Ru. iv. 20 marg.).

* **Sal-man-as′ser** = SHALMANESER (Hos. xi. 5 margin).

Sal-man-a′sar (L.) = SHALMANESER (2 Esd. xiii. 40).

Sal′mon (L. fr. Heb. *tsalmôn* = *shady*, Ges.; see below). It is usually supposed that a hill near Shechem, on which Abimelech and his followers cut down the boughs with which they set the tower of Shechem on fire (Judg. ix. 48, A. V. "ZALMON") is the "Salmon" or Zalmon mentioned in Ps. lxviii. 14; and this is probable, though the passage is peculiarly difficult, and the precise allusion intended by the poet seems hopelessly lost (so Mr. Twisleton). The literal translation of the word is, "Thou makest it snow" in Salmon, or "It snows in Salmon," with liberty to use the word either in the past or in the future tense. As, notwithstanding ingenious attempts, this supplies no satisfactory meaning, recourse is had to a translation of doubtful validity, "Thou makest it white as snow," or "It is white as snow"—words to which various metaphorical meanings have been attributed. The allusion which, through the lexicon of Gesenius, is most generally received, is that the words refer to the ground being snow-white with bones after a defeat of the Canaanite kings. Some (Targum, Kimchi, &c.) suppose that Salmon (Heb. *Tsalmôn*) is not a proper name in this passage, but merely signifies *darkness*.

Sal'mon (Heb. *clothed*, Ges.), the father of Boaz (Ru. iv. 20, 21; Mat. i. 4, 5; Lk. iii. 32). SALMA.

Sal-mo'ne (Gr.), the E. point of the island of CRETE (Acts xxvii. 7). PAUL.

Sa'lom, the Greek form of—**1.** SHALLUM, father of Hilkiah (Bar. i. 7).—**2.** SALU, father of Zimri (1 Mc. ii. 26).

Sa-lo'me [as an English word often pronounced Sa-lome'; comp. MAGDALENE, &c.] (fr. Heb. = *pacific*, Schl.). **1.** The wife of ZEBEDEE (comp. Mat. xxvii. 56 with Mk. xv. 40). It is the opinion of many modern critics (Wieseler, Lange, Meyer, Alford, &c.) that she was the sister of Mary, the mother of Jesus, to whom reference is made in Jn. xix. 25. The words admit, however, of another and hitherto generally received explanation, according to which they refer to the "MARY THE WIFE OF CLEOPHAS" immediately afterward mentioned. The only events recorded of Salome are that she preferred a request on behalf of her two sons for seats of honor in the kingdom of heaven (Mat. xx. 20), attended at the crucifixion of Jesus (Mk. xv. 40), and visited his sepulchre (xvi. 1). She is mentioned by name only on the two later occasions.—**2.** The "daughter of HERODIAS" by her first husband, HEROD PHILIP 1 (Mat. xiv. 6). She married first Philip the tetrarch of Trachonitis, her paternal uncle, and secondly Aristobulus, the king of Chalcis.

Salt [sawlt] (Heb. *melah* or *melach;* Gr. *hals*). Indispensable as salt (chloride of sodium) is to ourselves, it was even more so to the Hebrews, being to them not only an appetizing condiment in the food both of man (Job vi. 6) and beast (Is. xxx. 24 margin), and a most valuable antidote to the effects of the heat of the climate on animal food, but also entering largely into their religious services as an accompaniment to the various offerings presented on the altar (Lev. ii. 13). (SACRIFICE.) They possessed an inexhaustible and ready supply of it on the southern shores of the Dead Sea. (SEA, THE SALT.) Salt might also be procured from the Mediterranean Sea, and from this source the Phenicians would naturally obtain the supply necessary for salting FISH (Neh. xiii. 16) and for other purposes. The Jews appear to have distinguished between rock-salt and that gained by evaporation, as the Talmudists particularize one species (probably the latter) as the "salt of Sodom." The salt-pits formed an important source of revenue to the rulers of the country, and Antiochus conferred a valuable boon on Jerusalem by presenting the city with 375 bushels of salt for the Temple-service. In addition to the uses of salt already specified, the inferior sorts were applied as a manure to the soil, or to hasten the decomposition of dung (Mat. v. 13; Lk. xiv. 35). Too large an admixture, however, was held to produce sterility, as exemplified on the shores of the Dead Sea (Deut. xxix. 23; Zeph. ii. 9): hence "a salt land" = a barren land (Job xxxix. 6 margin; Jer. xvii. 6); and hence also arose the custom of sowing with salt the foundations of a destroyed city (Judg. ix. 45), as a token of its irretrievable ruin.—"The salt used in this country (Syria and Palestine) is not manufactured by boiling clean salt water, nor quarried from mines, but is obtained from marshes along the sea-shore, as in Cyprus, or from salt-lakes in the interior, which dry up in summer, as the one in the desert N. of Palmyra, and the great lake of *Jebbûl*, S. E. of Aleppo. Maundrell, who visited the lake at *Jebbûl*, found salt there which had entirely lost its savor (Mat. v. 13; Mk. ix. 50), and the same abounds among the *debris* at *Usdum*, and in other localities of rock-salt at the south end of the Dead Sea. Indeed, it is a well-known fact the salt of *this country*, when in contact with the ground, or exposed to rain and sun, does become insipid and useless. From the manner in which it is gathered, much earth and other impurities are necessarily collected with it. Not a little of it is so impure that it cannot be used at all, and such salt soon effloresces and turns to dust—not to fruitful soil, however. It is not only good for nothing itself, but it actually destroys all fertility wherever it is thrown, and this is the reason why it is cast into the street" (Thn. ii. 43, 44).—The associations connected with salt in Eastern countries are important. As one of the most essential articles of diet, it symbolized hospitality; as an antiseptic, durability, fidelity, and purity. Hence the expression, "COVENANT of salt" (Lev. ii. 13; Num. xviii. 19; 2 Chr. xiii. 5), as betokening an indissoluble alliance between friends; and again the expression, "salted with the salt of the palace" (Ezr. iv. 14), not necessarily meaning that they had "maintenance from the palace," as the A. V. has it, but that they were bound by sacred obligations of fidelity to the king. So in the present day, "to eat bread and salt together" is an expression for a league of mutual amity. It was probably with a view to keep this idea prominently before the minds of the Jews that the use of salt was enjoined on the Israelites in their offerings to God. The purifying property of salt, as opposed to corruption, led to its selection as the outward sign in Elisha's miracle (2 K. ii. 20, 21), and is also developed in the N. T. (Mat. v. 13; Col. iv. 6). The custom of rubbing infants with salt (Ez. xvi. 4) originated in sanitary considerations, but received also a symbolical meaning.

Salt, Cit'y of (Heb. *'îr hammelah* or *-lach;* see CITY 1, and SALT), the fifth of the six cities of Judah which lay in the "wilderness" (Josh. xv. 62; DESERT 2). Robinson, Porter (in Kitto), &c., would place it somewhere near the plain at the S. end of the Salt Sea. (SALT, VALLEY OF.) Van de Velde mentions a *Nahr Maleh* (?), a ravine or wady which begins W. S. W. from *Sebbeh* (Masada), and runs S. E. to the Dead Sea.

*** Salt Sea, the.** SEA, THE SALT.

Salt, Val'ley of (Heb. *gêy melah*, and *gêy hammelah* or *-lach;* see VALLEY 2, and SALT), a certain valley, or perhaps more accurately a "ravine," in which occurred two memorable victories of the Israelite arms. 1. That of DAVID over the Edomites (2 Sam. viii. 13; 1 Chr. xviii. 12; compare 1 K. xi. 15, 16; Ps. lx. title; ABISHAI; JOAB 1). 2. That of AMAZIAH (2 K. xiv. 7; 2 Chr. xxv. 11). Neither of these notices affords any clew to the situation of the Valley of Salt. Seetzen was probably the first to suggest that it was the broad open plain which lies at the lower end of the Dead Sea, and intervenes between the lake itself and the range of heights which crosses the valley at six or eight miles to the S. (AKRABBIM.) The same view is taken (more decisively) by Dr. Robinson (ii. 109), who notes that it is adjacent to the mountain of salt (*Khashm Usdum*), and separates the ancient territories of Judah and Edom. Porter (in Kitto) suggests that it might be the *Wady Zuweireh*, a well-known pass at the northern end of the salt-range of *Usdum*, though the scope of the narrative would rather seem to locate it nearer Edom. Mr. Grove also thinks it might be nearer Petra, and raises objections to Dr. Robinson's identification from the peculiar Hebrew word (*gèy*) here translated valley (Valley 2), from the word (Arabah) elsewhere uniformly applied to the more northern parts of the same valley, and from the possibility that the Hebrew name (see above) translated "valley of salt" may be the representation of some archaic Edomite name (compare *el-Milh* [= *salt*], the Arabic representative of Moladah). Some have thought the place of David's victory in 2 Sam. viii. 13 was the remarkable valley of salt S E. of Aleppo (Robinson's Ges. *Heb. Lex.*).

Sa'lu (Heb. = Sallu, Ges.), father of Zimri the Simeonite prince whom Phinehas slew (Num. xxv. 14); = Salom 2.

Sa'lum (fr. Gr.). **1.** Shallum 8 (1 Esd. v. 28).—**2.** Shallum 6 (viii. 1).

Sal-u-ta'tion (fr. L.). Salutations may be classed under the two heads of conversational and epistolary. The salutation at meeting consisted in early times of various expressions of blessing, such as "God be gracious unto thee" (Gen. xliii. 29); "Blessed be thou of the Lord" (Ru. iii. 10; 1 Sam. xv. 13); "The Lord be with you," "The Lord bless thee" (Ru. ii. 4); "The blessing of the Lord be upon you; we bless you in the name of the Lord" (Ps. cxxix. 8). Hence the term "bless" received the secondary sense of "salute" (Gen. xlvii. 7, 10; 1 K. viii. 66, &c.). The Hebrew term used in these instances (*shâlôm*) has no special reference to "peace," as stated in the margin, but to general well-being, and strictly answers to our "welfare." The salutation at parting consisted originally of a simple blessing (Gen. xxiv. 60, xxviii. 1, xlvii. 10; Josh. xxii. 6), but in later times the term *shâlôm* was introduced here also in the form "Go in peace," or rather "Farewell" (1 Sam. i. 17, xx. 42; 2 Sam. xv. 9). This was current in our Saviour's time (Mk. v. 34; Lk. vii. 50; Acts xvi. 36), and is adopted by Him in His parting address to His disciples (Jn. xiv. 27). It had even passed into a salutation on meeting in such forms as "Peace be to this house" (Lk. x. 5), "Peace be unto you" (xxiv. 36; Jn. xx. 19). The more common salutation, however, at this time was borrowed from the Greeks, their word *chairein* (A.V. "hail," "God speed" in 2 Jn. 10, 11) being used at meeting (Mat. xxvi. 49, xxviii. 9; Lk. i. 28), and probably also at departure. In modern times the ordinary mode of address current in the East resembles the Hebrew:—*Es-selâm aleykum*, "Peace be on you," and the term "salam" has been introduced into our own language to describe the Oriental salutation.—The greetings noticed above were freely exchanged among persons of different ranks, even strangers, on meeting (Ru. ii. 4; Ps. cxxix. 8; Prov. xxvii. 14). The only restriction appears to have been in regard to religion, the Jew saluting only "brethren" (Mat. v. 47). The Apostle John forbids an interchange of greeting where it implied a wish for the success of a bad cause (2 Jn. 11, A. V. "God speed"). The modern Orientals are famed for the elaborate formality of their greetings, which occupy a very considerable time; the instances in the Bible are not such, and therefore the address to persons on urgent business, "Salute no man by the way" (2 K. iv. 29; Lk. x. 4), may best be referred to the delay likely to ensue from subsequent conversation (so Mr. Bevan).—The Persian monarch was never approached without the salutation, "O king, live for ever" (Dan. ii. 4, &c.). There is no evidence that this ever became current among the Jews (1 K. i. 31, compare 30). (Adoration; Kiss.) The epistolary salutations in the period subsequent to the O. T. were framed on the model of the Latin style: the addition of the term "peace" may, however, be a vestige of the old Hebrew form (2 Mc. i. 1). The writer placed his own name first, and then that of the person whom he saluted; only in special cases was this order reversed (i. 1, ix. 19; 1 Esd. vi. 7). A combination of the first and third persons in the terms of the salutation was not unfrequent (Gal. i. 1, 2; Phn 1; 2 Pet. i. 1). The Gr. *chairein* (A.V. "greeting") was used elliptically (expressed or understood) in the introductory salutation (1 Mc. x. 18; 2 Mc. ix. 19 ["wisheth joy"]; 1 Esd. viii. 9; Acts xv. 23, xxiii. 26 ["send greeting" in the last 3]; Jas. i. 1). A form of prayer for spiritual mercies was also used, e. g. "grace and peace" (Rom. i. 7, &c.). The concluding salutation consisted occasionally of a translation of the Latin *valete* (Gr. *rônnumai*, A. V. "farewell;" Acts xv. 29, xxiii. 30), but more generally of the Gr. verb *aspazomai*, "I salute" (Rom. xvi. 6, 7, 9 ff, &c.) or "greet" (xvi. 3, 6, 8, &c.), or the cognate substantive *aspasmos*, A.V. "salutation" (1 Cor. xvi. 21, &c.), accompanied by a prayer for peace or grace. Epistle.

* **Sal-va'tion** (fr. L.; Heb. *yèshû'âh*, *yesha'*, &c.; Gr. *sôtêria*, *sôtêrion*) sometimes denotes deliverance from temporal evils or earthly destruction (Ex. xiv. 13, xv. 2; 1 Sam. xiv. 45; Phil. i. 19, &c.), but especially deliverance from the punishment and misery consequent on sin, with restoration to the favor of God and the bestowment of eternal life and blessedness in the kingdom of heaven (Is. lxii. 11; Zech. ix. 9; Lk. i. 77; Rom. i. 16, &c.). God is figuratively called "salvation," i. e. the author or giver of salvation (Ps. xxvii. 1; Is. xii. 2, xxxiii. 2, &c.). The Lord Jesus Christ has provided the salvation of the Gospel, and is therefore preëminently "the Saviour" (Mat. i. 21; 1 Tim. iv. 10). Atonement; Damnation; Death; Faith; Justification; Life; Righteous; Sin, &c.

Sam'a-el (fr. Gr.), a variation for (margin) Salamiel (Shelumiel) in Jd. viii. 1.

Sa-mai'as [-ma'yas] (Gr. = Shemaiah). **1.** Shemaiah 23 (1 Esd. i. 9).—**2.** Shemaiah 11 (viii. 39).—**3.** The "great Samaias," father of Ananias and Jonathas (Tob. v. 13).

Sa-ma'ri-a [in L. pronounced Sam-a-ri'a] (L. fr. Heb. *Shômĕrôn* = *watch-post*, Ges.; see below). **1.** A city of Palestine. The word *Shômerôn* means, etymologically (so Dr. Hessey, the original author of this article), *pertaining to a watch*, or *a watch-mountain;* and we should almost be inclined to think that the peculiarity of the situation of Samaria gave occasion to its name (see below). In the territory originally belonging to the tribe of Joseph, about six miles N. W. of Shechem, there is a wide basin-shaped valley, encircled with high hills, almost on the edge of the great plain (Sharon) which borders upon the Mediterranean. In the centre of this basin, which is on a lower level than the valley of Shechem, rises a less elevated oblong hill, with steep yet accessible sides, and a long flat top. This hill was chosen by Omri as the site of the capital of the kingdom of Israel. (Israel, Kingdom of.) He "bought the hill of Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built after the name of the owner of the hill, Samaria" (1 K. xvi. 23, 24). This statement, of course, dispenses with the etymology above alluded to; but the central position of the hill admirably adapted it for a place of *observation* and a fortress. From the date of Omri's purchase, B. C. 925, Samaria retained its dignity as the capital of the ten tribes. Ahab built a temple to Baal there (xvi. 32, 33); and hence a portion of the city, possibly fortified by a separate wall, was called "the city of the house of Baal" (2 K. x. 25). Samaria must have been a place of great strength. It was twice besieged by the Syrians, in B. C. 901 (1 K. xx. 1), and in B. C. 892 (2 K. vi. 24–vii. 20); but on both occasions the siege was ineffectual. The possessor of Samaria was considered *de facto* king of Israel (2 K. xv. 13, 14); and woes denounced against the nation were directed against it by name (Is. vii. 9, &c.). In B. C. 721, Samaria was taken, after a siege of three years, by SHALMANESER, king of Assyria (2 K. xviii. 9, 10), and the kingdom of the ten tribes was terminated. (See No. 3 below.) Some years afterward the district of which Samaria was the centre was repeopled by Esar-haddon; but we do not hear especially of the city until the days of Alexander the Great. That conqueror took the city, which seems to have somewhat recovered itself, killed a large portion of the inhabitants, and suffered the remainder to settle at Shechem. He replaced them by a colony of Syro-Macedonians, and gave the adjacent territory to the Jews to inhabit. These Syro-Macedonians occupied the city until the time of John Hyrcanus, who took it after a year's siege, and did his best to demolish it entirely (B. C. 109). After this disaster the Jews inhabited what remained of the city; at least we find it in their possession in the time of Alexander Jannæus, and until Pompey gave it back to the descendants of its original inhabitants. By directions of Gabinius, Samaria and other demolished cities were rebuilt. But its more effectual rebuilding was undertaken by HEROD the Great. He called it *Sebaste* (Gr. = *venerable*, *august*) = *Augusta*, after his patron AUGUSTUS; built a wall round it twenty stadia (two and a half miles) long, and a magnificent temple in the centre, dedicated to Cesar; and colonized it with 6,000 veterans and others. How long Samaria maintained its splendor after Herod's improvements we are not informed. In the N. T. the city itself does not appear to be mentioned, but rather a portion of *the district* to which, even in older times, it had extended its name (compare Mat. x. 5; Jn. iv. 4, 5). Henceforth its history is very unconnected. Septimus Severus planted a Roman colony there in the beginning of the third century. It had a Christian bishop probably as early as the third century. It fell into the hands of the Mohammedans during the siege of Jerusalem. During the crusades a Latin bishopric was established there. At this day the city is represented by a small village retaining few vestiges of the past except its name, *Sebustieh*, an Arabic corruption of Sebaste. Some architectural remains it has, partly of Christian construction or adaptation, as the ruined church of St. John the Baptist, partly, perhaps (colonnades, &c.), traces of Idumean magnificence. Jerome, whose acquaintance with Palestine imparts a sort of probability to the tradition which prevailed so strongly in later days, asserts that Sebaste, which he invariably identifies with Samaria, was the place in which John the Baptist was imprisoned and suffered death. He also makes it the burial-place of the prophets Elisha and Obadiah.—**2.** The "Samaria" of 1 Mc. v. 66 is in Josephus, doubtless correctly, Marissa (i. e. MARESHA).—**3.** "Samaria" (the district), "Samaritans." In the strictest sense of the term, a SAMARITAN would be an inhabitant of the *city* of Samaria. But it is found in the O. T. only once, and then in a wider signification (2 K. xvii. 29), designating those whom the king of Assyria had "placed in the *cities* of Samaria instead of the children of Israel." "Samaria" at first included all the tribes over which Jeroboam made himself king, whether E. or W. of the river Jordan (1 K. xiii. 32). In other places in the historical books of the O. T. (except 2 K. xvii. 24, 26, 28, 29) "Samaria" seems to denote the *city* exclusively. But the prophets use "Samaria" in a greatly extended sense (Ez. xvi. 53; Hos. viii. 5, 6; Am. iii. 9). Hence "Samaritan" must have denoted every one subject to the king of the northern capital. But whatever extent the word might have acquired, it necessarily became contracted as the limits of the kingdom of Israel became contracted. In all probability the territory of Simeon and that of Dan were very early absorbed in the kingdom of Judah. This would be one limitation. Next, in B. C. 771 and 740 respectively, Pul, king of Assyria, and Tiglath-pileser, king of Assyria, carried away the Reubenites and the Gadites, and the half-tribe of Manasseh (1 Chr. v. 26; compare also 2 K. x. 32, 33). This would be a second limitation. But the latter of these kings went further: "He took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria" (2 K. xv. 29). This would be a third limitation. But we have yet to arrive at a fourth limitation of the kingdom of Samaria, and, by consequence, of the word Samaritan. It is evident from an occurrence in Hezekiah's reign, that just before the deposition and death of Hoshea, the last king of Israel, the authority of the king of Judah, or, at least, his influence, was recognized by portions of Asher, Issachar, and Zebulun, and even of Ephraim and Manasseh (2 Chr. xxx. 1–26). Men came from all those tribes to the Passover at Jerusalem. This was about B. C. 726. Samaria (the city), and a few adjacent cities or villages only, represented that dominion which had once extended from Bethel to Dan northward, and from the Mediterranean to the borders of Syria and Ammon eastward (compare 2 K. xvii. 5, 6, 23; 2 Chr. xxxiv. 6).—This brings us more closely to the second point of our discussion, the origin of those who are in 2 K. xvii. 29, and in the N. T., called Samaritans. SHALMANESER (2 K. xvii. 5, 6, 26) carried Israel, i. e. the remnant of the ten tribes which still acknowledged Hoshea's authority, into Assyria. This remnant consisted, as has been shown, of Samaria (the city) and a few adjacent cities and villages. Now, (1.) Did he carry away all their inhabitants, or no? (2.) Whether they were wholly or only partially desolated, who replaced the deported population? In reference to (1.) the language of Scripture admits of scarcely a doubt. "Israel was carried away" (xvii. 6, 23), and other nations were placed "in the cities of Samaria *instead* of the children of Israel" (xvii. 24, compare 26, 28, and xxi. 13). There is no mention whatever, as in the case of the somewhat parallel destruction of the kingdom of Judah, of "the poor of the land being left to be vine-dressers and husbandmen" (xxv. 12; CAPTIVITY). We may then conclude that the cities of Samaria were not merely partially but wholly evacuated of their inhabitants in B. C. 721 (see below), and that they remained in this desolated state until, in the words of 2 K. xvii. 24, "the king of Assyria brought men from Babylon (BABEL), and from CUTHAH, and from AVA (IVAH, xviii. 34), and from HAMATH, and from SEPHARVAIM, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." Thus the new

Sebustieh, the ancient SAMARIA, from the E. N. E.
Behind the city are the mountains of Ephraim, verging on the Plain of Sharon. The Mediterranean Sea is in the farthest distance. The original sketch from which this view is taken was made by William Tipping, Esq., in 1842.

Samaritans were Assyrians by birth or subjugation, were utterly strangers in the cities of Samaria, and were exclusively the inhabitants of those cities.—An incidental question, however, arises, Who was the king of Assyria that effected this colonization? Josephus apparently attributes it to Shalmaneser; but the Samaritans themselves, in Ezr. iv. 2, 10, attributed their colonization to "ESAR-HADDON, king of Assur," or to "the great and noble ASNAPPER," either the king himself or one of his generals (about B. C. 677). The fact, too, that some of these foreigners came from Babylon would seem to direct us to Esar-haddon, rather than to his grandfather, Shalmaneser. And this date coincides with the termination of the sixty-five years of Isaiah's prophecy, delivered B. C. 742, within which "Ephraim should be broken that it should not be a people" (Is. vii. 8).—These strangers, placed in "the cities of Samaria" by Esar-haddon, were of course idolaters, and worshipped a strange medley of divinities. God's displeasure was kindled, and they were infested by beasts of prey, which had probably increased to a great extent before their entrance upon it. On their explaining their miserable condition to the king of Assyria, he dispatched one of the captive priests to teach them "how they should fear the Lord." The priest came accordingly, and henceforth, in the language of the sacred historian, they "feared the Lord, and served their graven images, both their children and their children's children: as did their fathers, so do they unto this day" (2 K. xvii. 41). Such was the origin of the new Samaritans—men not of Jewish extraction, but from the further East. A gap occurs in their history until Judah has returned from Captivity. They then desire to be allowed to participate in the rebuilding of the Temple at Jerusalem. But they do not call it a *national* undertaking. They advance no pretensions to Jewish blood. They confess their Assyrian descent, and even put it forward ostentatiously, perhaps to enhance the merit of their partial conversion to God. The Jews, however, do not listen favorably to their overtures. Ezra, no doubt, who records the transaction, saw them through and through. On this the Samaritans become open enemies, frustrate the operations of the Jews through the reigns of two Persian kings, and are only effectually silenced in the reign of Darius Hystaspis, B. C. 519. The feud, thus unhappily begun, grew year by year more inveterate. Matters at length came to a climax. About B. C. 409, Manasseh, a priest expelled from Jerusalem by Nehemiah for an unlawful marriage, obtained permission from the Persian king of his day, Darius Nothus, to build a temple on Mount GERIZIM, for the Samaritans, with whom he had found réfuge (so Dr. Hessey, with Prideaux, &c.; but see GERIZIM; NEHEMIAH, BOOK OF). The animosity of the Samaritans became more intense than ever. They are said to have done every thing in their power to annoy the Jews. Their own temple on Gerizim they considered much superior to that at Jerusalem. There they sacrificed a passover. Toward the mountain, even after the temple on it had fallen, wherever they were, they directed their worship. To their copy of the Law (SAMARITAN PENTATEUCH) they arrogated an antiquity and authority greater than attached to any copy in the possession of the Jews. The Law (i. e. the five books of Moses) was their sole code; they rejected every other book in the Jewish Canon. The Jews, on the other hand, were not more conciliatory in their treatment of the Samaritans. The copy of the Law possessed by that people they declared to be the legacy of an apostate (Manasseh), and cast grave suspicions upon its genuineness. Certain other Jewish renegades had from time to time taken refuge with the Samaritans. Hence, by degrees, the Samaritans claimed to partake of Jewish blood, especially if doing so happened to suit their interest. A remarkable instance of this is exhibited in their unsuccessful request of Alexander the Great, about B. C. 332 (before he besieged and destroyed the city of Samaria), to be excused from payment of tribute in the Sabbatical year, on the plea that, as true Israelites, descendants of Ephraim and Manasseh, sons of Joseph, they refrained from cultivating their land in that year. Another instance of claim to Jewish descent appears in the words of the woman of Samaria to our Lord (Jn. iv. 12), "Art thou greater than our father Jacob, who gave us the well?" Very far were the Jews from admitting this claim to consanguinity on the part of these people. They were ever reminding them that they were after all mere Cutheans, mere strangers from Assyria. They would have no dealings with them that they could possibly avoid (iv. 9). "Thou art a Samaritan and hast a devil" was an expression of bitter reproach (viii. 48). The Samaritan was publicly cursed in their synagogues—could not be a witness in Jewish courts—could not be admitted to any sort of proselytism. The traditional hatred in which the Jew held the Samaritan is expressed in Ecclus. l. 25, 26. Even the apostles believed that an inhospitable slight shown by a Samaritan village to Christ would be not unduly avenged by calling down fire from heaven (Lk. ix. 52 ff.; compare Mat. x. 5, 6; Lk. x. 33, xvii. 16; Jn. iv. 22; Acts i. 8, viii. 5, ff.). Such were the Samaritans of our Lord's day: a people distinct from the Jews, though lying in the very midst of the Jews, a people preserving their identity, though seven centuries had rolled away since they had been brought from Assyria by Esar-haddon, and though they had abandoned their polytheism for a sort of ultra Mosaicism: a people, who—though their limits had gradually contracted, and the rallying-place of their religion on Mount Gerizim had been destroyed by John Hyrcanus (B. C. 130), and though Samaria (the city) had been again and again destroyed, and though their teritory had been the battle-field of Syria and Egypt—still preserved their nationality, still worshipped from Shechem and their impoverished settlements toward their sacred hill; still retained their nationality, and could not coalesce with the Jews. Not, indeed, that we must suppose that the whole of the country called in our Lord's time Samaria was in the possession of the Cuthean Samaritans, or that it had ever been so. It was bounded northward by the range of hills which commences at Mount Carmel on the W., and, after making a bend to the S. W., runs almost due E. to the valley of the Jordan, forming the southern border of the plain of Esdrælon. It touched toward the S., as nearly as possible, the northern limits of Benjamin. Thus it comprehended the ancient territory of Ephraim, and of the Manassites W. of Jordan. The Cuthean Samaritans, however, possessed only a few towns and villages of this large area, and these lay almost together in the centre of the district. They observe the Law, and celebrate the Passover in a sacred spot on Mount Gerizim. The Samaritans were very troublesome, both to Jews and Romans, in the first century A. C. Pilate chastised them with a severity which led to his own downfall, and a slaughter of 10,600 of them took place under Vespasian. Yet, they increased greatly in numbers and importance. Epiphanius (fourth century) considers them the chief and most dangerous enemies of Christianity. An outrage on the Christians at Neapolis (Shechem), toward the end of the fifth century, was so severely punished that they sank into obscurity. They are just noticed by travellers in the twelfth and fourteenth centuries. In the latter part of the sixteenth century a correspondence with them was commenced by Joseph Scaliger. At *Nâblus* (Shechem) the Samaritans have still a settlement, consisting of about 200 persons. The view maintained above, as to the purely Assyrian origin of the New Samaritans, is that of Suicer, Reland, Hammond, Drusius (in the *Critici Sacri*), Maldonatus, Hengstenberg, Hävernick, Robinson, and Archbishop Trench. Others, as De Sacy, Gesenius, Winer, Döllinger, Davidson, Mills, Ayre, &c., have held a different view, which may be expressed thus in Döllinger's words: "In the northern part of the Promised Land (as opposed to Judea proper) there grew up a mingled race which drew its origin from the remnant of the Israelites who were left behind in the country on the removal of the Ten Tribes, and also from the heathen colonists who were transplanted into the cities of Israel. Their religion was as hybrid as their extraction: they worshipped Jehovah, but, in addition to Him, also the heathen idols of Phenician origin which they had brought from their native land."

* **Sa-mar'i-tan** (L. *Samaritanus*) = one from Samaria (Lk. x. 23, xvii. 16; Jn. viii. 48, &c.). Samaria 3.

Sa-mar'i-tan Pen'ta-teuch (see above, and Pentateuch). I. The Samaritan Pentateuch is a Recension of the commonly received Hebrew Text of the Mosaic Law, in use with the Samaritans, and written in the ancient Hebrew or so-called Samaritan character. This recension is quoted by Origen, Jerome, Eusebius, and other Fathers. The Talmud mentions the Samaritan Pentateuch distinctly and contemptuously as a clumsily-forged record. Down to within the last two hundred and fifty years, however, no copy of this divergent Code of Laws had reached Europe, and it began to be pronounced a fiction. In 1616, Pietro della Valle acquired a complete MS. from the Samaritans in Damascus. In 1623 it was presented by Achille Harley de Sancy to the Library of the Oratory in Paris, and in 1628 there appeared a brief description of it by J. Morin in his preface to the Roman text of the LXX. It was published in the Paris Polyglott, whence it was copied, with few emendations from other copies, by Walton. The number of MSS. in Europe has gradually grown to eighteen. These MSS. vary in size from 12mo to folio, and no scroll, such as the Jews and the Samaritans use in their synagogues, is found among them. Their material is vellum or cotton-paper; the ink used is black in all cases save the scroll used by the Samaritans at *Nâblus*, the letters of which are in gold. There are neither vowels, accents, nor diacritical points. The individual words are separated from each other by a dot. Greater or smaller divisions of the text are marked by two dots placed one above the other, and by an asterisk. A small line above a consonant indicates a peculiar meaning of the word, an unusual form, a passive, &c.: it is, in fact, a contrivance to bespeak attention. The whole Pentateuch is divided into nine hundred and sixty-four paragraphs, or *Kâtsin*, the termination of which is indicated by these figures, =, ∴, or <. To none of the MSS. which have as yet reached Europe can be assigned a higher date than the 10th century A. C. The scroll used in *Nâblus* is said by the Samaritans to have been written by Abishua the son of Phinehas. Its true date is not known. (Old Testament; Writing.) Morin and others after him placed the Samaritan Pentateuch far above the Received Text in point of genuineness, but Ravius succeeded in finally disposing of this point of the superiority (1755). It was from his day forward allowed, almost on all hands, that the Masoretic text was the genuine one, but that in doubtful cases, when the Samaritan had an "unquestionably clearer" reading, this was to be adopted, since a certain amount of value, however limited, did attach to it. Here the matter rested until 1815, when Gesenius, in his masterly dissertation on its origin and character, abolished the remnant of the authority of the Samaritan Pentateuch. Gesenius divides all the peculiar readings of the Samaritan Pentateuch into eight classes, viz.—1. Readings by which emendations of a grammatical nature have been attempted. (*a.*) The quiescent letters, or *matres lectionis* (OLD TESTAMENT, A 1), are supplied. (*b.*) The more poetical forms of the pronouns are altered into the more common ones. (*c.*) The same propensity for completing apparently incomplete forms is noticeable in the flexion of the verbs. (*d.*) On the other hand, the paragogical letters *vâv* (ו) and *yôd* (י), at the end of nouns, are almost universally struck out by the Samaritan corrector; and, in the ignorance of the existence of nouns of a common gender, he has given them genders according to his fancy. (*e.*) The infinite absolute is reduced to the form of the finite verb. For obsolete or rare forms, the modern and more common ones have been substituted in a great number of places. 2. Glosses and interpretations received into the text. 3. Conjectural emendations of real or imaginary difficulties in the Masoretic text. 4. Readings in which apparent deficiencies have been corrected or supplied from parallel passages in the common text. 5. An extension of class 4, comprising larger phrases, additions, and repetitions from parallel passages. 6. Emendations of passages and words of the Hebrew text which contain something objectionable in the eyes of the Samaritans, on account either of historical improbability or apparent want of dignity in the terms applied to the Creator. Thus, in the Samaritan Pentateuch, no one, in the antediluvian times, begets his first son after he has lived 150 years: but one hundred years are, where necessary, subtracted before, and added after the birth of the first son. (CHRONOLOGY; SEPTUAGINT.) Thus Ex. xii. 40 in our text reads, "Now the sojourning of the children of Israel who dwelt in Egypt was four hundred and thirty years." The Samaritan has "The sojourning of the children of Israel [*and their fathers who dwelt in the land of Canaan and in the land of Egypt*] was four hundred and thirty years:" an interpolation of very late date indeed. Again, in Gen. ii. 2, "And God [? had] finished on the seventh day" is altered into "the *sixth*," lest God's rest on the Sabbath-day might seem incomplete. 7. Samaritanisms, i. e. certain Hebrew forms, translated into the idiomatic Samaritan. 8. Alterations made in favor or on behalf of Samaritan theology, hermeneutics, and domestic worship. Thus the word *Elohim* (GOD), four times construed with the plural verb in the Hebrew Pentateuch, is in the Samaritan Pentateuch joined to the singular verb (Gen. xx. 13, xxxi. 53, xxxv. 7; Ex. xxii. 9); and further, anthropomorphisms as well as anthropopathisms are carefully expunged—a practice very common in later times. The last and perhaps most momentous of all intentional alterations is the constant change of all the phrases, "God will choose a spot," into "He has chosen," viz. GERIZIM, and the well-known substitution of Gerizim for Ebal in Deut. xxvii. 4 (A. V. 5). In Exodus as well as in Deuteronomy the Samaritan has, immediately after the Ten Commandments, the following from Deut. xxvii. 2-7 and xi. 30: "And it shall be on the day when ye shall pass over Jordan . . . ye shall set up these stones . . . on Mount *Gerizim* . . . and there shalt thou build an altar . . . '*That mountain*' on the other side Jordan by the way where the sun goeth down . . . in the champaign over against Gilgal, beside the plains of Moreh, '*over against Shechem*;'"—this last superfluous addition, which is also found in Deut. xi. 30 of the Samaritan Pentateuch, being ridiculed in the Talmud.—From the immense number of these worse than worthless variants Gesenius has singled out the following four, which he thinks preferable on the whole to those of the Masoretic text; yet they too have since been, all but unanimously, rejected: (1.) After the words, "And Cain spoke to his brother Abel" (Gen. iv. 8), the Samaritan adds, "let us go into the field." (2.) In Gen. xxii. 13 instead of "behind him a ram," the Samaritan reads, "*one* ram." (3.) For (Gen. xlix. 14) "an ass of bone," i. e. "a strong ass," the Samaritan has "an ass of strangers." (4.) For "he led forth his trained servants" (Gen. xiv. 14), the Samaritan reads, "he numbered."—Important additions to the preceding classes of Gesenius have been made by Frankel, such as the Samaritans' preference of the imperative for the third person; ignorance of the use of the infinitive absolute for the imperative; Galileanisms—to which also belongs the permutation of the letters *Ahevi* (*âleph* [א], *hê* [ה], *vâv* [ו], *yôd* [י]), in the Samaritan; the occasional softening down of the *pê* (פ) into *bêyth* (ב), of *caph* (כ) into *gîmel* (ג), *tsâdêy* (צ) into *zayin* (ז), &c., and chiefly the presence of words and phrases in the Samaritan which are *not* interpolated from parallel passages, but are entirely wanting in our text. Frankel derives from these passages chiefly the conclusion that the Samaritan Pentateuch was, partly at least, emendated from the LXX., Onkelos, and other very late sources. Kirchheim makes thirteen classes of peculiarities instead of the eight of Gesenius: 1. Additions and alterations in the Samaritan Pentateuch in favor of Gerizim. 2. Additions for the purpose of completion. 3. Commentary, glosses. 4. Change of verbs and moods. 5. Change of nouns. 6. Emendation of seeming irregularities by assimilating forms, &c. 7. Permutation of letters. 8. Pronouns. 9. Gender. 10. Letters added. 11. Addition of prepositions, conjunctions, articles, &c. 12. Junction of separated, and separation of joined words. 13. Chronological alterations.—Mr. Deutsch, the original author of this article, gives four reasons for the divergency of existing opinions: (a.) the obscurity of the history of the Samaritans (SAMARIA 3); (b.) the small number of MSS., all comparatively recent; (c.) the imperfect collation of these MSS.; (d.) the lack of any thorough comparison of the various readings of the Samaritan Pentateuch and those of the LXX. The following are the leading opinions, and the chief arguments for and against them:—(1.) The Samaritan Pentateuch came into the hands of the Samaritans as an inheritance from the ten tribes whom they succeeded (so J. Morin, Walton, Cappellus, Kennicott, Michaelis, Eichhorn, Bauer, Jahn, Bertholdt, Steudel, Mazade, Stuart, Davidson, &c.). Because (*a.*) It seems improbable that the Samaritans should have accepted their code at the hands of the Jews after the Exile, since there existed an intense hatred between the two nationalities. (*b.*) The Samaritan Canon has only the Pentateuch in common with the Hebrew Canon: had that book been received at a period when the Hagiographa and the Prophets were in the Jews' hands, it would be surprising if they had not also received those. (*c.*) The Samaritan letters, avowedly the more ancient, are found in the Samaritan copy: therefore it was written before the alteration of the character into the square Hebrew—which dates from the end of the Exile—took place. On the other side it is argued:—(*a.*)

There existed no *religious* animosity whatsoever between Judah and Israel when they separated. The ten tribes could not therefore have bequeathed such an animosity to those who succeeded them. On the contrary, the contest between the slowly Judaized Samaritans and the Jews only dates from the moment when the latter refused to recognize the claims of the former, of belonging to the people of God, and rejected their aid in building the Temple. (*b.*) The jealousy with which the Samaritans regarded Jerusalem, and the intense hatred which they naturally conceived against the post-Mosaic writers of national Jewish history, would sufficiently account for their rejecting the other books, in all of which, save Joshua, Judges, and Job, either Jerusalem, as the centre of worship, or David and his House, are extolled. (*c.*) The present Hebrew character was *not* introduced by Ezra after the return from the Exile, but came into use at a much later period. The Samaritans might therefore have received the Pentateuch at the hands of the returned exiles, who, according to the Talmud, *afterward* changed their writing, and in the Pentateuch only, so as to distinguish it from the Samaritan. (2.) The second leading opinion on the age and origin of the Samaritan Pentateuch is that it was introduced by Manasseh at the time of the foundation of the Samaritan Sanctuary on Mount Gerizim (so Ant. van Dale, R. Simon, Prideaux, Fulda, Hasse, De Wette, Gesenius, Hupfeld, Hengstenberg, Keil, &c.). In support of this opinion are alleged, the idolatry of the Samaritans before they received a Jewish priest through Esarhaddon (2 K. xvii. 24–33), and the immense number of readings common to the LXX. and this Code, against the Masoretic text. (3.) Other, but very isolated notions, are those of Morin, Le Clerc, Poncet, &c., that the Israelitish priest sent by the king of Assyria to instruct the new inhabitants in the religion of the country brought the Pentateuch with him. Further, that the Samaritan Pentateuch was the production of an impostor, Dositheus, who lived during the time of the apostles, and who falsified the sacred records in order to prove that he was the Messiah (Usher). Against which there is only this to be observed, that there is not the slightest alteration of such a nature to be found. Finally, that it is a very late and faulty recension, made after the Masoretic Text (sixth century after Christ), into which glosses from the LXX. had been received (Frankel).—The chief opinions with respect to the agreement of the numerous and as yet uninvestigated readings of the LXX. and the Samaritan Pentateuch are:—1. That the LXX. have translated from the Samaritan (De Dieu, Selden, Hottinger, Hassencamp, Eichhorn, &c.). 2. That mutual interpolations have taken place (Grotius, Usher, Ravius, &c.). 3. That both versions were formed from Hebrew copies, which differed among themselves as well as from the one which afterward obtained public authority in Palestine; that, however, very many wilful corruptions and interpolations have crept in in later times (Gesenius). 4. That the Samaritan has in the main been altered from the LXX. (Frankel).—But the Samaritan and LXX. quite as often disagree with each other, and follow each the Masoretic Text. Further, the quotations in the N. T. from the LXX., where they coincide with the Samaritan against the Hebrew Text, are so few and unimportant that they cannot be adduced as any argument whatsoever.—II. *Versions* from the Samaritan Pentateuch. 1. *Samaritan.* According to the Samaritans themselves, their high-priest Nathaniel, who died about 20 B. C., is its author. Gesenius puts its date a few years A. C. Juynboll thinks that it had long been in use in the second century A. C. Frankel places it after Mohammed. Other investigators date it from the time of Esar-haddon's priest (so Schwarz), or either shortly before or after the foundation of the temple on Mount Gerizim. It seems certain, however, that it was composed before the destruction of the second temple; and being intended, like the Targums, for the use of the people exclusively, it was written in the popular Samaritan idiom, a mixture of Hebrew, Aramaic, and Syriac. In this version the original has been followed, with a very few exceptions, in a slavish and sometimes perfectly childish manner, the sense evidently being of minor consideration. In other cases, where no Samaritan equivalent could be found for the Hebrew word, the translator, instead of paraphrasing it, simply transposes its letters, so as to make it *look* Samaritan. On the whole it may be considered a very valuable aid toward the study of the Samaritan Text, on account of its very close verbal adherence. A few cases, however, may be brought forward, where the Version has departed from the Text, either under the influence of popular religious notions, or for the sake of explanation. Anthropomorphisms are avoided. "Angel" is frequently found instead of "God." A great difficulty is offered by the proper names which this version often substitutes, they being, in many cases, less intelligible than the original ones. The similarity it has with Onkelos occasionally amounts to complete identity; but no safe conclusion as to the respective relation of the two versions can be drawn from this. This Version has likewise, in passing through the hands of copyists and commentators, suffered many interpolations and corruptions. The first copy of it was brought to Europe by De la Valle, together with the Samaritan Text, in 1616. J. Nedrinus first published it together with a faulty Latin translation in the Paris Polyglott, whence it was, with a few emendations, reprinted in Walton, with some notes by Castell.—2. *Greek-Samaritan.* The hatred between the Samaritans and the Jews is supposed to have caused the former to prepare a Greek translation of their Pentateuch in opposition to the LXX. of the Jews. In this way at least the existence of certain fragments of a Greek Version of the Samaritan Pentateuch, preserved in some MSS. of the LXX., together with portions of Aquila, Symmachus, Theodotion, &c., is accounted for. These fragments are supposed to be alluded to by the Greek Fathers under the name *Samareitikon* (Gr. = *Samaritan*). It is doubtful, however, whether it ever existed (as Gesenius, Winer, Juynboll suppose) in the shape of a complete translation, or only designated (as Castell, Voss, Herbst hold) a certain number of scholia translated from the Samaritan Version. Other critics (Hävernick, Hengstenberg, &c.) see in it only a corrected edition of certain passages of the LXX.—3. In 1070 an *Arabic* Version of the Samaritan Pentateuch was made by Abu Said in Egypt, on the basis of the Arabic translation of Saadiah haggaon. (VERSIONS, ANCIENT [ARABIC].) Like the original Samaritan it avoids anthropomorphisms and anthropopathisms, replacing the latter by euphemisms, besides occasionally making some slight alterations, especially in proper nouns. It appears to have been drawn up from the Samaritan Text, not from the Samaritan Version. Its language is far from elegant, or even correct.—4. To this Arabic version Abu Barachat, a Syrian, wrote in 1208 a somewhat paraphrastic commentary, which has by degrees come to be looked upon as a new Version—the *Syriac*.—III. *Samaritan Literature*, besides the Pentateuch and its versions. 1. *Chronicon Samaritanum* (L. = *Samaritan Chronicle*). "There is no Prophet but Moses" is a chief dogma of the Samaritans. Fierce invectives are uttered against Samuel, Eli, Solomon, Ezra, &c. Joshua alone seems to have found favor in their eyes; but the *Book of Joshua*, which they perhaps possessed in its original form, gradually came to form only the groundwork of a fictitious national Samaritan history, overgrown with the most fantastic and anachronistic legends. This is the so-called "Samaritan Joshua," or *Chronicon Samaritanum*, sent to Scaliger by the Samaritans of Cairo in 1584. It was edited by Juynboll (Leyden, 1848), and his acute investigations have shown that it was redacted into its present form about A. D. 1300, out of four special documents, three of which were Arabic, and one Hebrew (i. e. Samaritan). The chronicle embraces the time from "King Joshua" to about A. D. 350, and was originally written in, or subsequently translated into, Arabic. 2. From this work chiefly has been compiled another chronicle written in 1355, by Abu'l Fatah. This comprises the history of the Jews and Samaritans from Adam to the years of the Hegira 756 and 798 (A. D. 1355 and 1397) respectively. It is of equally low historical value; its only remarkable feature being the adoption of certain Talmudical legends, which it took at second hand from Josippon ben Gorion. 3. A work on the history and genealogy of the patriarchs, from Adam to Moses, attributed to Moses himself; perhaps the same which Petermann saw at *Nâblus*, and which consisted of sixteen vellum leaves (supposed, however, to contain the history of the world down to the end). 4. Other Samaritan works chiefly in Arabic—their Samaritan and Hebrew literature having mostly been destroyed by the Emperor Commodus—are: some Commentaries upon the whole or parts of their Pentateuch; a few theological works chiefly in Arabic, mixed with Samaritanisms; and some grammatical works. 5. Their Liturgical literature consists chiefly of hymns (*Defter*, *Durrân*) and prayers for Sabbath and Feast days, and of occasional prayers at nuptials, circumcisions, burials, &c.—IV. We shall only briefly touch here upon the strangely contradictory rabbinical laws framed for the regulation of the intercourse between the two rival nationalities of Jews and Samaritans in religious and ritual matters; discrepancies due partly to the ever-shifting phases of their mutual relations, partly to the modifications brought about in the Samaritan creed, and partly to the now less now greater acquiescence of the Jews in the religious state of the Samaritans. Thus we find the older Talmudical authorities disputing whether the Cuthim (Samaritans) are to be considered as "Real Converts," or only converts through fear—"Lion Converts." (PROSELYTE IV.) It would appear that notwithstanding their rejection of all but the Pentateuch, they had adopted many traditional religious practices from the Jews—principally such as were derived direct from the Books of Moses. It was acknowledged that they kept these ordinances with even greater rigor than those from whom they adopted them. The utmost confidence was therefore placed in them for their ritually slaughtering animals, even fowls; their wells are pronounced to be conformed to all the conditions prescribed by the Mishna; their unleavened bread for the Passover is commended; their cheese; and even their whole food is allowed to the Jews. Their testimony was valued in that most stringent matter of the letter of divorce. They were admitted to the office of circumcising Jewish boys. The criminal law makes no difference between them and the Jews. By degrees, however, inhibitions began to be laid upon the use of their wine, vinegar, bread. We hear of their exclusion by R. Meïr, in the third generation of the *Tanaim* (Aram. = *repeaters*, or teachers of the Law), and later again under R. Abbuha, the *Amora* (Aram. = *expositor*, or later doctor of the Law), at the time of Diocletian; this time the exclusion was unconditional and final. Partaking of their bread was considered a transgression, to be punished like eating the flesh of swine. In Mat. x. 5 Samaritans and Gentiles are already mentioned together; and in Lk. xvii. 18 the Samaritan is called "a STRANGER." The reason for this exclusion is variously given.

Sam'a-tus (fr. Gr.), one of the sons of Ozora in the list of 1 Esd. ix. 34.

***Sa'mech** [-mek] (Heb. *fulcrum*, *support*, Ges.), the fifteenth letter of the Hebrew alphabet (Ps. cxix.). WRITING.

Sa-mel'us [-me'yus] (fr. Gr.) = SHEMAIAH 13 (1 Esd. ix. 21).

Sam'gar-ne'bo (Heb. fr. Pers. = *sword of* NEBO, i. e. of Mercury? Ges.; Fürst makes *Samgar* = *cupbearer*, and connects *Nebo* with the following *Sarsechim*; Von Bohlen makes *Samgar* = *warrior*), one of the princes or generals of the king of Babylon who commanded the army of the Chaldeans at the capture of Jerusalem (Jer. xxxix. 3).

Sa'mi = SHOBAI (1 Esd. v. 28).

Sa'mis = SHIMEI 13 (1 Esd. ix. 34).

Sam'lah (Heb. *a garment*), a king of Edom, successor to Hadad or Hadar (Gen. xxxvi. 36, 37; 1 Chr. i. 47, 48). Mr. E. S. Poole supposes MASREKAH was his chief city.

Sam'mus (fr. Gr.) = SHEMA (1 Esd. ix. 43).

Sa'mos (Gr. *a height*, especially by the sea-shore, Str., L. & S.), a very illustrious Greek island off that part of Asia Minor where IONIA touches CARIA. Samos is a very lofty and commanding island. It was celebrated for its fertility, its pottery, its temple of Juno, and as the birth-place of Pythagoras. It is noticed in the account of St. Paul's return from his third missionary journey (Acts xx. 15). He had been at Chios, and was about to proceed to Miletus, having passed by Ephesus without touching there. The night was spent at the anchorage of TROGYLLIUM, in the narrow strait between Samos and the extremity of the mainland-ridge of Mycale. This spot is famous for the great battle of the old Greeks against the Persians in B. C. 479, and for a gallant action of the modern Greeks against the Turks in 1824. Jews resided here (1 Mc. xv. 23). Samos was anciently mistress of the sea, afterward a valuable dependency of Athens. In the time of Herod the Great, and when St. Paul was there, it was politically a "free city" in the province of ASIA. ROMAN EMPIRE.

Sam-o-thra'ci-a [-she-a] (L. fr. Gr. = *the* SAMOS [or *height*] *of* THRACE, Str.), an island in the Ægean Sea, off the coast of Thrace, mentioned in the account of St. Paul's first voyage to Europe (Acts xvi. 11). Being a very lofty and conspicuous island, it is an excellent landmark for sailors, and must have been full in view, if the weather was clear, throughout that voyage from TROAS to NEAPOLIS. This voyage, made with a fair wind, occupied only parts of two days, and the technical word here used (A. V. "came with a straight course") implies that they ran before the wind (compare the five days of a subsequent return-voyage, xx. 6). Now, the position of this island exactly corresponds with these notices. St. Paul and his companions anchored for the night off Samothracia. The ancient city, and therefore probably the usual anchorage, was on the north side, which would be sufficiently sheltered from a S. E. wind. In St. Paul's time Samothracia (or Samothrace) had, according to Pliny, the privileges of a small free state, though it was doubtless considered a dependency of the province of Macedonia. The mysterious divinities called Cabiri were here worshipped.

Samp'sa-mes [-meez] (Gr.), a name in the list of those written to by the Romans in behalf of the Jews (1 Mc. xv. 23). It was probably a place, which Grimm identifies with *Samsun* on the coast of the Black Sea, between Sinope and Trebizond.

Sam'son (L.; Gr. *Sampsón;* fr. Heb. *Shimshôn* = *sunlike*, Ges.; *strong*, Jos.; *the distinguished, the hero*, Fü.), son of Manoah, a man of Zorah, in the tribe of Dan, on the border of Judah (Josh. xv. 33, xix. 41). The account of his birth, life, and exploits is given in Judg. xiii.–xvi. His birth was foretold by an angel of the Lord, who said that he should be "a Nazarite unto God from the womb," and should "begin to deliver Israel out of the hand of the Philistines." He sought, contrary to his parents' wish, to marry a Philistine female of Timnath, acting in this under the prompting and secret control of Jehovah, who saw fit thus to bring upon the Philistines a righteous retribution. On his way to Timnath he slew a lion, in the carcass of which he afterward found a swarm of bees and honey. (Bee.) At the marriage feast he put forth a riddle, the solution of which the guests obtained through his wife's treachery. He then went to Ashkelon and slew thirty Philistines, whose garments (Dress) he gave as the prize to those who expounded the riddle. His wife was given to another, and Samson then caught 300 foxes or jackals (Fox), fastened a firebrand to each pair, and turned them into the standing corn of the Philistines. The enraged Philistines burnt his wife and her father; Samson slew many of the Philistines, and retired to the rock Etam (Etam, the Rock); and afterward, bound by the men of Judah and delivered up to the Philistines, he slew a thousand of the latter in Lehi with the jaw-bone of an ass, and was then refreshed by drinking of the spring En-hakkore. Subsequently visiting a harlot in Gaza, and watched by his enemies, he escaped them by carrying off both doors or leaves of one of the city-gates with their posts and bar to the top of a hill in the direction of Hebron. After this, he loved a woman in the valley of Sorek, named Delilah, who enticed him to reveal to her the secret of his great strength and then betrayed him to his enemies, who put out his eyes (Punishments) and made him grind corn in the prison-house at Gaza. (Mill.) After his hair began to grow and his strength returned, the Philistines made a great sacrifice to Dagon and brought out Samson to make sport for them. He then, taking hold of the two middle pillars on which the house stood, pulled down the whole edifice, and thus slew at his death about 3,000 men and women. (1.) As a judge his authority seems to have been limited to the district bordering upon the country of the Philistines, and his action as a deliverer does not seem to have extended beyond desultory attacks upon the dominant Philistines. It is evident from Judg. xiii. 1, 5, xv. 9–11, 20, and the whole history, that the Israelites, or at least Judah and Dan, which are the only tribes mentioned, were subject to the Philistines through the whole of Samson's judgeship; so that Samson's twenty years of office (xvi. 31) would be included in the forty years of the Philistine dominion. From the angel's speech to Samson's mother (xiii. 5), it appears further that the Israelites were already subject to the Philistines at his birth; and as Samson cannot have begun to be judge before he was twenty years of age, it follows that his judgeship must have coincided with the last twenty years of Philistine dominion. But in 1 Sam. vii. 1–14, &c., we find that the Philistine dominion ceased under the judgeship of Samuel. Hence Lord A. C. Hervey concludes that the early part of Samuel's judgeship coincided with the latter part of Samson's; and that the capture of the ark by the Philistines in the time of Eli occurred during Samson's lifetime. Lord A. C. Hervey also argues the proximity of the times of Samson and Samuel from the general prominence of the Philistines in their relation to Israel, the Nazaritism of both Samson and Samuel (xiii. 5, xvi. 17; compare 1 Sam. i. 11), and the similar notices of the house of Dagon and of the lords of the Philistines (Judg. xvi. 8, 18, 23, 27; 1 Sam. v. 2, 7; Judges, Book of). There is no allusion whatever to other parts of Israel during Samson's judgeship, except the single fact of the men of the border tribe of Judah, 3,000 in number, fetching him from the rock Etam to deliver him up to the Philistines (Judg. xv. 9–13). The whole narrative is entirely local, and, like the following story concerning Micah (xvii., xviii.), seems to be taken from the annals of the tribe of Dan. (2.) As a Nazarite, Samson exhibits the law in Num. vi. in full practice (Judg. xiii. 5, xvi. 17). (3.) Samson was endowed with supernatural power by the Spirit of the Lord. "The Spirit of the Lord began to move him at times in Mahaneh-dan." "The Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax burnt with fire." "The Spirit of the Lord came upon him, and he went down to Ashkelon, and slew thirty men of them" (Judg. xiii. 25, xv. 14, xiv. 19). After his locks were cut, and his strength was gone from him, it is said, "he wist not that the Lord was departed from him" (xiii. 25, xiv. 6, 19, xv. 14, xvi. 20). The phrase, "the Spirit of the Lord came upon him," is common to him with Othniel and Gideon (iii. 10, vi. 34); but the connection of supernatural power with the integrity of the Nazaritic vow, and the particular gift of great strength of body, as seen in tearing in pieces a lion, breaking his bonds asunder, carrying the gates of the city on his back, and throwing down the pillars which supported the house of Dagon, are peculiar to Samson. Indeed, his whole character and his history have no exact parallel in Scripture. It is easy, however, to see how forcibly the Israelites would be taught, by such an example, that their national strength lay in their complete separation from idolatry, and consecration to the true God; and that He could give them power to subdue their mightiest enemies, if only they were true to His service (compare 1 Sam. ii. 10).—Samson was one of the most remarkable personages in history. God seems to have raised him up "to baffle the power of the whole Philistine nation by the prowess of a single individual. . . . The enrolment of his name by an apostolic Jew (Heb. xi. 32) in the list of the ancient worthies, who had by faith obtained an excellent report, warrants us undoubtedly in a favorable estimate of his character on the whole, while at the same time the fidelity of the inspired narrative has perpetuated the record of infirmities which must for ever mar the lustre of his noble deeds" (Bush, in Kitto).—It is an interesting question whether any of the legends respecting HERCULES were derived from Phenician traditions of the strength of Samson. The combination of great strength with submission to the power of women; the slaying of the Nemean lion; the coming by his death at the hands of his wife; and especially the story told by Herodotus of the captivity of Hercules in Egypt, are certainly remarkable coincidences. Phenician traders might easily have carried stories concerning the Hebrew hero to Greece, Italy, &c., and such stories would have been moulded according to the taste or imagination of those who heard them.

Sam'u-el (L. fr. Heb. *Shĕmûêl = name of God*, Origen ? Ges.; *placed by God; asked of God*, Jos.; *heard of God*, Stl., &c.), also written SHEMUEL, the last JUDGE, the first of the regular succession of Prophets (PROPHET), and the founder of the monarchy. (KING.) He was son of ELKANAH 4, an Ephrathite or Ephraimite (EPHRATHITE 2), and of HANNAH. His birth-place (1 Sam. i. 1, 19; RAMAH 2; RAMATHAIM-ZOPHIM) is one of the vexed questions of sacred geography, as his descent is of sacred genealogy. Elkanah's family must have been large. His wife Peninnah had several children, and Hannah had, besides Samuel, three sons and two daughters. In the account of Samuel's birth Hannah is described as a woman of a high religious mission. Almost a Nazarite by practice (i. 15), and a prophetess in her gifts (ii. 1), she sought from God the gift of the child for which she longed with a passionate devotion of silent prayer, of which there is no other example in the O. T., and when the son was granted, the name which he bore, and thus first introduced into the world, expressed her sense of the urgency of her entreaty—*Samuel* (= "the *Asked* [or *Heard*] *of God*"). Living in the great age of vows, she had before his birth dedicated him to the office of a NAZARITE. As soon as he was weaned (CHILD), she herself with her husband brought him to the TABERNACLE at SHILOH, where she had received the first intimation of his birth, and there solemnly consecrated him (i. 24). Then his mother made him over to ELI (25, 28), and the child himself performed an act of worship. The HYMN which followed on this consecration is the first of the kind in the sacred volume (ii. 1-10; POETRY, HEBREW). From this time the child is shut up in the Tabernacle. The priests furnished him with an EPHOD, and his mother every year, apparently at the only time of their meeting, gave him a little mantle. (DRESS; MANTLE 2.) He seems to have slept within the Holiest Place (iii. 3), and his special duty was to put out, as it would seem, the sacred candlestick, and to open the doors at sunrise. In this way his childhood was passed. Whilst thus sleeping in the Tabernacle he received his first prophetic call (iii. 1-18). The stillness of the night—the sudden voice—the childlike misconception—the venerable Eli—the contrast between the terrible doom and the gentle creature who has to announce it—give to this portion of the narrative a universal interest. From this moment the prophetic character of Samuel was established. His words were treasured up, and Shiloh became the resort of those who came to hear him (iii. 19-21). In the overthrow of the sanctuary, which followed shortly on this vision, we hear not what became of Samuel (iv. 11). He next appears, probably twenty years afterward, suddenly among the people, warning them against their idolatrous practices (vii. 3, 4). He convened an assembly at MIZPEH. As he was offering up a sacrifice, and sustaining his loud cry of supplication, the Philistine host suddenly burst upon them. A violent thunderstorm came to the timely assistance of Israel. The Philistines fled, and, exactly at the spot where twenty years before they had obtained their great victory, they were entirely routed. A stone was set up, which long remained as a memorial of Samuel's triumph, and gave to the place its name of EBEN-EZER = *the Stone of Help* (vii. 12). This was Samuel's first and, as far as we know, his only military achievement. But it was apparently this which raised him to the office of "JUDGE" (comp. xii. 11 and Ecclus. xlvi. 15-18). He visited, in discharge of his duties as ruler, the three chief sanctuaries on the W. of Jordan—BETHEL, GILGAL, and MIZPEH (1 Sam. vii. 16). His own residence was still his native city, Ramah or Ramathaim, which he further consecrated by an altar (vii. 17). Here he married, and two sons (ABIAH 3; JOEL 1; VASHNI) grew up to repeat under his eyes the same perversion of high office that he had himself witnessed in his childhood in the case of the two sons of Eli. In his old age he shared his power with them (viii. 1-4).—Down to this point in Samuel's life there is little to distinguish his career from that of his predecessors. But his peculiar position in the sacred narrative turns on the events which follow. He is the inaugurator of the transition from what is commonly called the theocracy (JEHOVAH; KING) to the monarchy. The misdemeanor of his own sons precipitated the catastrophe which had been long preparing. The people demanded a king. For the whole night he lay fasting and sleepless, in the perplexity of doubt and difficulty (so Dean Stanley, original author of this article, after Josephus). In the vision of that night, as recorded by the sacred historian, is given the dark side of the new institution, on which Samuel dwells on the following day (1 Sam. viii. 9-18). This presents his reluctance to receive the new order of things. The whole narrative of the reception and consecration of SAUL gives his acquiescence in it. The final conflict of feeling and surrender of his office is given in the last assembly over which he presided, and in his subsequent relations with Saul. The assembly was held at Gilgal, immediately after the victory over the Ammonites. The monarchy was a second time solemnly inaugurated, and "Saul (so the Hebrew text; 'Samuel,' according to the LXX.) and all the men of Israel rejoiced greatly." Then takes place his farewell address. He appeals to their knowledge of his integrity, and sums up the new situation in which they have placed themselves, and although the wickedness of asking a king is still strongly insisted on, and the thunderstorm (in May or June; RAIN; THUNDER), in answer to his prayer, is urged as a sign of the Divine displeasure, the king is repeatedly acknowledged as the Lord's "anointed" (ANOINTING), the future prosperity of the nation is declared to depend on their use or misuse of the new constitution, and Samuel retires with expressions of goodwill and hope (xii.). It is the most signal example afforded in the O. T. of a great character reconciling himself to a changed order of things, and of the Divine sanction resting on his acquiescence.—His subsequent relations with Saul are of the same mixed kind. The two institutions which they respectively represented ran on side by side. Samuel was still Judge. He judged Israel "all the days of his life" (vii. 15), and from time to time came across the king's path. Samuel is called emphatically "the PROPHET" (Acts iii. 24, xiii. 20). He was especially known in his old age as "Samuel the Seer" (1 Sam. ix. 11, 18, 19; 1 Chr. ix. 22, xxvi. 28, xxix. 29). He was consulted far and near on the small affairs of life (1 Sam. ix. 7, 8). From this prophetic gift, combined with his office of ruler, an awful reverence grew up around him. No sacrificial feast was thought complete without his blessing (ix. 13). A peculiar virtue was believed to reside in his intercession. He was conspicuous in later times among those that "call upon the name of the Lord" (Ps. xcix. 6; 1 Sam. xii. 18; Jer. xv. 1). There was something peculiar (so Stanley) in the long-sustained cry or shout of supplication, which seemed to draw down as by force the Divine answer (1 Sam. vii. 8, 9, xv. 11). But two points more especially placed him at the head of the prophetic order as it afterward appeared. The first is brought out in his relation with Saul, the second in his relation with David. (1.) He represents the independence of the moral law, of the Divine Will, as distinct from regal or sacerdotal enactments, which is so remarkable a characteristic of all the later prophets. He was, if a Levite, yet certainly not a priest; and all the attempts to identify his opposition to Saul with a hierarchical interest are founded on a complete misconception of the facts of the case. From the time of the overthrow of Shiloh, he never appears in the remotest connection with the priestly order. When he counsels Saul, it is not as the priest but as the prophet. Saul's sin, in both cases where he came into collision with Samuel, was not of intruding into sacerdotal functions, but of disobedience to the prophetic voice. The first was that of not waiting for Samuel's arrival, according to the sign given by Samuel at his original meeting at Ramah (x. 8, xiii. 8); the second (xv.) was that of not carrying out the stern prophetic injunction for the destruction of the Amalekites. The aged prophet with his own hand hacked AGAG limb from limb, and with true prophetic utterance said to Saul, "To obey is better than sacrifice, and to hearken than the fat of rams." The parting was not one of rivals, but of dear though divided friends. The king throws himself on the prophet with all his force; not without a vehement effort the prophet tears himself away. A long shadow of grief fell over the prophet. "Samuel mourned for Saul" (xv. 11, 35; xvi. 1). (2.) He is the first of the regular succession of prophets (Acts iii. 24). Moses, Miriam, and Deborah, perhaps Ehud, had been prophets. From Samuel, however, the continuous succession was unbroken. His mother, though not expressly so called, was in fact a prophetess. But the connection of the continuity of the office with Samuel appears to be still more direct. It is in his lifetime, long after he had been "established as a prophet" (1 Sam. iii. 20), that we hear of the companies of disciples, called in the O. T. "the sons of the prophets," by modern writers "the schools of the prophets." Samuel is expressly described as "standing appointed over them" (xix. 20). In those schools, and learning to cultivate the prophetic gifts, were some, whom we know for certain, others whom we may almost certainly conjecture, to have been so trained or influenced. One was Saul. Twice at least he is described as having been in the company of Samuel's disciples (x. 10, 11, xix. 24). Another was DAVID. The first acquaintance of Samuel with David was when he privately anointed him at the house of Jesse. But the connection thus begun with the shepherd-boy must have been continued afterward. David, at first, fled to "Naioth in Ramah," as to his second home (xix. 19). Samuel there becomes the spiritual father of the Psalmist king. He is also the founder of the first regular institutions of religious instruction, and communities for the purposes of EDUCATION.—The death of Samuel is described as taking place in the year of the close of David's wanderings. It is said with peculiar emphasis, as if to mark the loss, that "*all* the Israelites were gathered together" from all parts of this hitherto divided country, and "lamented him," and "buried him," not in any consecrated place, nor outside the walls of his city, but within his own house, thus in a manner consecrated by being turned into his tomb (xxv. 1). The place long pointed out as his tomb is the height, most conspicuous of all in the neighborhood of Jerusalem, immediately above the town of GIBEON, now called *Neby Samwîl* (= *the Prophet Samuel*). His relics were translated from Judea (the place is not specified) A. D. 406, to Constantinople, and received there with much pomp by the Emperor Arcadius. HEMAN, his grandson, was one of the chief singers in the Levitical choir (1 Chr. vi. 33, xv. 17, xxv. 5). On the apparition of Samuel at En-dor (1 Sam. xxviii. 14; Ecclus. xlvi. 20), see MAGIC, p. 585. It has been supposed that Samuel wrote a Life of David, of course of his earlier years (1 Chr. xxix. 29); but this appears doubtful. Various other books of the O. T. have been ascribed to him by the Jewish tradition. (JUDGES; RUTH; SAMUEL, BOOKS OF.) He is regarded by the Samaritans as a magician and an infidel. SAMARITAN PENTATEUCH, III. 1; SAMUEL, BOOKS OF.

Sam'u-el (see above), **Books of,** two historical books of the O. T., which are not separated from each other in the Hebrew MSS., and which, from a critical point of view, must be regarded as one book. The present division was first made in the LXX., and was adopted in the Vulgate from the LXX. It was not till A. D. 1518 that the division of the LXX. was adopted in Hebrew, in the edition of the Bible printed by the Bombergs at Venice. (OLD TESTAMENT.) The book was called by the Hebrews "Samuel," probably because the birth and life of SAMUEL were the subjects treated of in the beginning of the work. The whole consists of three large sections:—(I.) The history and administration of Samuel (1 Sam. i.–vii.). (II.) The establishment of a monarchy, and the history of Saul's reign (viii.–xxxi.), including (1.) Saul's advancement and administration till God rejected him (viii.–xv.), and (2.) his downward course till his death (xvi.–xxxi.). (III.) David's reign (2 Sam. i.–xxiv.), including (1.) his career of conquest and prosperity (i.–ix.), (2.) his great sin, and the troubles which afterward afflicted his house (x.–xxiv.).—**A.** *Authorship and Date of the Book.* 1. In common with all the historical books of the O. T., except the beginning of Nehemiah, the Book of Samuel contains no mention in the text of the name of its author. It is indisputable that the title "Samuel" does not imply that the prophet was the author of the Book of Samuel as a whole; for the death of Samuel is recorded in the beginning of 1 Sam. xxv. The absence of the historian's name from both the text and the title of the book is not supplied by any statement of any other writer, made within a reasonable period from the time when the book may be supposed to have been written. No mention of the author's name is made in the Book of Kings, nor, as will be hereafter shown, in the Chronicles, nor in any other of the sacred writings. It is not mentioned in the Apocrypha or in Josephus, or in the Mishna. In the Babylonian Gemara, which is supposed to have been completed in its present form somewhere about A. D. 500, it is for the first time asserted that "Samuel wrote his book," i. e. as the words imply, the book which bears his name. But this statement cannot be proved to have been made earlier than 1,550 years after the death of Samuel, and is unsupported by reference to any authority of any kind. Abarbanel, a learned Jew, who died A. D. 1508, propounded the opinion that the Book of Samuel was written by the prophet Jeremiah, and this opinion was adopted by Hugo Grotius. But this opinion is highly improbable. In our own time the most prevalent idea seems to be that the first twenty-four chapters of the Book of Samuel were written by the prophet himself, and the rest of the chapters by the prophets NATHAN and GAD. Mr. Twisleton thinks that two circumstances have contributed to the adoption of this opinion at the present day:—(*a.*) the growth of stricter ideas as to the importance of knowing who was the author of any historical work which advances claims to be trustworthy; (*b.*) the mistranslation of 1 Chr. xxix. 29, which Mr. Twisleton, with the LXX., &c., would translate thus:—"Now the history of David first and last, behold it is written in the history of Samuel the seer, and in the history of Nathan the prophet, and in the history of Gad the seer"—the Hebrew word *dibrêy* (= "acts" and "book," A. V., Vulg., &c.) being here translated "history" in each of the four times that it is used. Mr. Twisleton thinks it morally certain that this passage of the Chronicles is no authority for the supposition that, when it was written, any work was in existence of which either Gad, Nathan, or Samuel, was the author. 2. Although the authorship of the Book of Samuel cannot be ascertained with any certainty, there are some indications as to the date of the work. The earliest undeniable external evidence of the existence of the book seems to be the Greek translation of it in the SEPTUAGINT. The next best external testimony is 2 Mc. ii. 13, in which it is said of Nehemiah that, "he, founding a library, gathered together the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts." Now, although this passage (MACCABEES, BOOKS OF, II.) cannot be relied on for proving that Nehemiah himself did in fact ever found such a library, yet it is good evidence to prove that the Acts of the Kings were in existence when the passage was written; and it cannot reasonably be doubted that this phrase was intended to include the Book of Samuel, which is equivalent to 1 and 2 Kings in the LXX. (KINGS, FIRST AND SECOND BOOKS OF.) Hence there is external evidence that the Book of Samuel was written before 2 Maccabees. And lastly, 1 Chr. xxix. 29 seems likewise to prove externally that the Book of Samuel was written before the CHRONICLES, "the history (A. V. 'book') of Samuel the seer" in this passage being most naturally understood as referring to this work.—The internal evidence respecting the Book of Samuel indicates that it was written some centuries earlier; for (*a.*) It seems to have been written at a time when the PENTATEUCH was not acted on as the rule of religious observances (1 Sam. vii. 9, 10, 17, ix. 13, x. 8, xiv. 35; 2 Sam. xxiv. 18–25; HIGH PLACES; SACRIFICE). This circumstance points to its date as earlier than the reformation of Josiah. (*b.*) It is in accordance with this early date that allusions in it even to the existence of MOSES are so few (1 Sam. xii. 6, 8). To a religious Jew, when the laws of the Pentateuch were observed, Moses could not fail to be the predominant idea in his mind; but Moses would not necessarily be of equal importance to a Hebrew historian who lived before the reformation of Josiah. (*c.*) It tallies with an early date that it is one of the best specimens of Hebrew prose in the golden age of Hebrew literature. In prose it holds the same place which Joel and the undisputed prophecies of Isaiah hold in poetical or prophetical language. At the same time this argument from language must not be pushed so far as to imply that, standing alone, it would be conclusive; for some writings, the date of which is about the time of the Captivity (e. g. Habakkuk), are in pure Hebrew.—Mr. Twisleton concludes, from the above arguments and from 1 Sam. xxvii. 6, that the work was composed at a period not later than the reformation of Josiah (about B. C. 622),—that the very earliest point of time at which it could have existed in its present form was subsequent to the secession of the Ten Tribes (B. C. 975),—but that the precise time between 975 B. C. and 622 B. C., when it was composed, cannot be definitely ascertained. Dr. Samuel Davidson thinks "that the writer or compiler of the whole lived after Rehoboam, perhaps under Abijah, Rehoboam's son." The death of David, although evidently implied in 2 Sam. v. 5, is not directly recorded in Samuel. From this fact Hävernick infers that the author lived not long after the death of David. Dr. Eadie (in Fbn.) thinks that "the Books" of Samuel, "or rather the materials out of which they have been formed, were contemporaneous with the events recorded."—**B.** *Sources of the Book of Samuel.* The only work actually quoted in this book is the Book of Jasher, i. e. the Book of the Upright, respecting which there have been many unsatisfactory conjectures. (JASHER, BOOK OF.) It, however, contains several poetical compositions: (1.) David's Lamentations over Saul and Jonathan (2 Sam. i. 19–27), called "The Bow" (i. 18); universally admitted to be a genuine production of David. (2.) David's Lamentation on the death of Abner (iii. 33, 34); undoubtedly genuine. (3.) 2 Sam. xxii. A Song of David; = Ps. xviii., with a few unimportant verbal differences. For poetical beauty, the song is well worthy to be the production of David. The following difficulties, however, are connected with it. (*a.*) The date of the composition is assigned to the day when David had been delivered not only out of the hand of all his enemies, but likewise "out of the hand of Saul." "This form of expression does not imply that Saul was the last of his enemies, but rather that he was the first, both in time and in importance, so that he might be considered equal to all the others put together. . . . The psalm was not occasioned by any particular event, but by a retrospect of all the deliverances from persecution which the writer had experienced" (Prof. J. A. Alexander, *on Ps.* xviii.). (*b.*) In the closing verse (2 Sam. xxii. 51), Jehovah is spoken of as showing "mercy to His anointed, unto David and his seed for evermore." These words would be more naturally written *of* David than *by* David. They may, however, be a later addition (so Mr. Twisleton; but compare PENTATEUCH, II. 2). (*c.*) In some passages of this song (xxii. 21–25) the strongest assertions are made of the poet's uprightness and purity. Now, it is a subject of surprise that, at any period after the painful incidents of his life in the matter of Uriah, David should have used this language concerning himself (so Mr. Twisleton). "The 'righteousness' here claimed (ver. 21, 25) is not an absolute perfection or entire exemption from all sinful infirmity, but what Paul calls submission to the righteousness of God (Rom. x. 3), including faith in His mercy and a sincere governing desire to do His will. . . . The essential idea in the writer's mind (ver. 22) was that of apostasy or total abjuration of God's service. It is of this mortal sin, and not of all particular transgressions, that the Psalmist here professes himself innocent" (Prof. J. A. Alexander, *on Ps.* xviii.). (Perfect.) (4.) A song, called "last words of David" (2 Sam. xxiii. 2–7). There is no sufficient reason to deny that this song is David's. (5.) The Song of Hannah (1 Sam. ii. 1–10).—Mr. Twisleton thinks that perhaps the two conjectures respecting the composition of the Book of Samuel which are most entitled to consideration, are—first, That the list which it contains of officers or public functionaries under David is the result of contemporary registration; and secondly, That the Book of Samuel was the compilation of some one connected with the schools of the prophets, or penetrated by their spirit. "It is universally admitted," says Dr. Davidson, "that the contents of these books (of Samuel) were drawn from various written sources. This, indeed, is manifest from internal evidence. The narrative is so extended, in most parts, that it approaches to the nature of a biography, though it is occasionally brief and chronicle-like. . . . The historical character of the books rests on sufficient evidence, internal and external. Every impartial reader feels that the narrative bears the impress of truth. The biographical portraits are striking and natural, having a vividness like that proceeding from an eye-witness. The delineation is artless, natural, lively; the connection of the events probable and just. . . . Places, times, and minute sketches evince the hand of persons who were well acquainted with the facts related. . . . The books are sometimes quoted or referred to in the N. T., as 2 Sam. vii. 14 in Heb. i. 5, and 1 Sam. xiii. 14 in Acts xiii. 22. Allusions to them also occur in the Psalms" (*Text of the O. T. considered*, pp. 657, 664). (Bible; Canon; Inspiration.)—A comparison of the Books of Samuel and Chronicles tends to throw light on the state of the Hebrew mind at the time when the Book of Samuel was written, compared with the ideas prevalent among the Jews some centuries later, at the time of the compilation of the Chronicles.—In the numerous instances wherein there is a close verbal agreement between passages in Samuel and in the Chronicles, the sound conclusion seems to be that the Chronicles were copied from Samuel, and not that both were copied from a common original. Abner; Absalom; Achish; Ark; Bath-sheba; Chronology; David; Elhanan 1; Goliath; Ish-bosheth; Joab; Michal; Moab; Philistines; Rizpah; Saul 2; Satan; Tabernacle, &c.

San-a-bas'sar (fr. Gr.) = Sheshbazzar (1 Esd. ii. 12, 15).

San-a-bas'sa-rus (fr. Gr.) = Sheshbazzar (1 Esd. vi. 18, 20).

San'a-sib (Gr.), ancestor of certain priests said to have returned with Zorobabel (1 Esd. v. 24).

San-bal'lat (Heb. fr. Pers. = *lauded by the army*, or *giving strength to the army?* Von Bohlen, Ges.; *a chestnut-tree*, Fü.), a Moabite of Horonaim (so Lord A. C. Hervey, with Gesenius, and most), called "Sanballat the Horonite" (Neh. ii. 10, 19, xiii. 28). All that we know of him from Scripture is that he had apparently some civil or military command in Samaria, in the service of Artaxerxes (iv. 2), and that, from the moment of Nehemiah's arrival in Judea, he set himself to oppose every measure for the welfare of Jerusalem, and was a constant adversary to the Tirshatha. His companions in this hostility were Tobiah the Ammonite, and Geshem the Arabian (ii. 19, iv. 7). For the details of their opposition see Nehemiah, and Nehemiah, Book of, and Neh. vi. The only other incident in his life is his alliance with the high-priest's family by the marriage of his daughter with one of the grandsons of Eliashib, which, from the similar connection formed by Tobiah the Ammonite (xiii. 4), appears to have been part of a settled policy concerted between Eliashib and the Samaritan faction. The expulsion from the priesthood of the guilty son of Joiada by Nehemiah must have still further widened the breach between him and Sanballat, and between the two parties in the Jewish state. Here, however, the Scriptural narrative ends—owing, probably, to Nehemiah's return to Persia—and with it likewise our knowledge of Sanballat. Samaria 3.

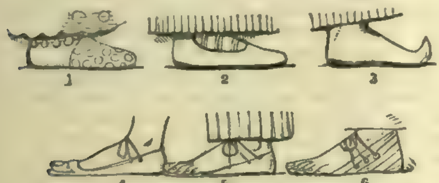
* **Sanc-ti-fi-ca'tion** (properly *a making holy*, hence *a being holy* or *state of holiness*), and **to sanc'ti-fy** (= *to make clean* or *holy*, *to set apart as sacred*, *to regard and treat as holy*). The former occurs only in the N. T. as the translation of Gr. *hagiasmos* (1 Cor. i. 30; 1 Th. iv. 3, 4; 2 Th. ii. 13; 1 Pet. i. 2), elsewhere translated "holiness" (Rom. vi. 19, 22; 1 Th. iv. 7; 1 Tim. ii. 15; Heb. xii. 14). The verb "to sanctify" is the usual translation of the Heb. *kâdash* or *kâdêsh* (Gen. ii. 3; Ex. xiii. 2, xix. 10, 14, 22, 23, &c.), and Gr. *hagiazô* (Mat. xxiii. 17, 19; Jn. x. 36, xvii. 17, 19 twice, &c.), each also translated "to hallow" (Ex. xx. 11, xxix. 21; Mat. vi. 9, &c.), "to be holy" (Ex. xxix. 37; Is. lxv. 5; Rev. xxii. 11, &c.). Atonement; Clean; Justification; Perfect; Priest; Purification; Saint; Sanctuary; Spirit, the Holy.

* **Sanc'tu-a-ry** (fr. L.; Heb. *mikdâsh*, *kôdesh*; Gr. *hagion*) = a holy or consecrated place; a place for keeping sacred things (Ex. xv. 17, xxv. 8, xxx. 13, 24; Heb. vii. 2, &c.). Sanctification; Tabernacle; Temple.

* **Sand** (Heb. *hôl* or *chôl*; Gr. *ammos*). "The sand of the sea" is often used as an image of great abundance or innumerable multitude (Gen. xxii. 17, xli. 49; Rom. ix. 27; Heb. xi. 12, &c.), sometimes also of a great burden or weight (Job vi. 3; Prov. xxvii. 3). House; Mortar 2; Palestine II., §§ 25, 32, *Geology*, § 16.

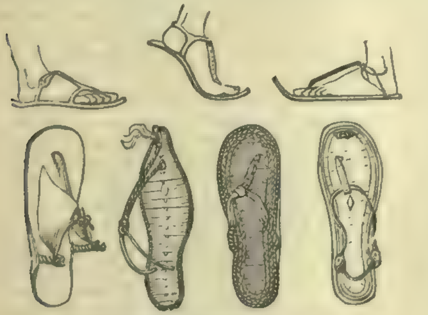
San'dal (fr. Gr. *sandalon*), the A. V. translation of the Gr. *sandalion*, literally = *little sandal* (Mk. vi. 9; Acts xii. 8); = Heb. *na'al*; see below. The sandal appears to have been the article ordinarily used by the Hebrews for protecting the feet. It consisted simply of a sole attached to the foot by thongs. The Heb. *na'al* (A. V. "shoe" (Ex. iii. 5, xii. 11, and elsewhere) implies such an article, its proper sense being that of *confining* or shutting in the foot with thongs: we have also express notice of the thong (A. V. "shoe-latchet") in several passages (Gen. xiv. 23; Is. v. 27; Mk. i. 7). The Gr. *hupodêma* (also translated "shoe" in A. V., Mat. iii. 11, x. 10, and elsewhere) properly applies to the sandal exclusively, as it means what is bound *under* the foot; but the Alexandrine and later writers used it to denote any covering of the foot. A similar observation applies to the Gr. *sandalion*, in A. V.

"sandal" (Mk. vi. 9; Acts xii. 8).—We learn from the Talmudists that the sole was made of leather, felt, cloth, or wood, and was occasionally shod with iron. In Egypt various fibrous substances, such as palm-leaves and papyrus-stalks, were used in addition to leather, while in Assyria wood or leather was employed. In Egypt the sandals were usually turned up at the toe like our skates, though other forms, rounded and pointed, are also exhibited. In Assyria the heel and the side of the foot were encased, and sometimes the sandal consisted of little else than this. In Palestine a heel-strap was essential to a proper sandal. Great attention was paid by the ladies to their sandals; they were made of the skins of an animal ("Badger-skins," Ez. xvi. 10), and the thongs were handsomely embroidered (Cant. vii. 1 , Jd. x. 4, xvi. 9). Sandals were worn by all classes of society in Palestine, even by the very poor (Am. viii. 6), and both the sandal and the thong or shoe-latchet were so cheap and common, that they passed into a proverb for the most insignificant thing (Gen. xiv. 23; Ecclus. xlvi. 19). They were, however, dispensed with in-doors, and were only put on by persons about to undertake some business away from their homes; such as a military expedition (Is. v. 27; Eph. vi. 15), or a journey (Ex. xii. 11; Josh. ix. 5, 13; Acts xii. 8): on such occasions persons carried an extra pair, which our Lord in Mat. x. 10 (compare Mk. vi. 9; Lk. x. 4) forbade the apostles to do on their first journey. During meal-times the feet were undoubtedly uncovered, as implied in Lk. vii. 38 and Jn. xiii. 5, 6, and in the exception in regard to the Passover (Ex. xii. 11). It was a mark of reverence to cast off the shoes in approaching a place or person of eminent sanctity (Ex. iii. 5; Josh. v. 15). This is now the well-known custom in the East. The modern Egyptians take off their shoes before stepping on the carpeted *leewân* (HOUSE), that spot being devoted to prayer. It was also an indication of violent emotion, or of mourning, if a person appeared barefoot in public (2 Sam. xv. 30; Is. xx. 2; Ez. xxiv. 17, 23). To carry or to unloose a person's sandal was a menial office betokening great inferiority on the part of the person performing it (Mat. iii. 11; Mk. i. 7; Jn. i. 27; Acts xiii. 25). The expression in Ps. lx. 8, cviii. 9, "over Edom I cast out my shoe," evidently signifies the subjection of that country, and may refer to the custom of handing the sandal to a slave, or of claiming possession of a property by planting the foot on it, or of acquiring it by the symbolical action of casting the shoe, or Edom may be regarded as a shelf on which the sandals were rested while the owner bathed his feet (so Mr. Bevan). The use of the shoe in the transfer of property is noticed in Ru. iv. 7, 8, and that connected with repudiating a levirate marriage in Deut. xxv. 5. DRESS; HANDICRAFT; LEATHER; WASHING THE HANDS AND FEET.



Assyrian Sandals.—(Fbn.)

1. Embroidered Shoe of Queen of Sardanapalus III.
2. Shoe of a Priest.—Both from *Kouyunjik* sculptures, British Museum.
3. Shoe of a Jewish captive.—From the Black Obelisk from *Nimroud*.
4-6. Assyrian Sandals.—From sculptures, British Museum.



Egyptian Sandals.—From Rosellini.—(Fbn.)

San'he-drim (accurately *Sanhedrin*, a Heb. or Aram. form of Gr. *sunedrion* = "COUNCIL"), called also in the Talmud *the great Sanhedrin*, the supreme council of the Jewish people in the time of Christ and earlier. 1. The *origin* of this assembly is traced in the Mishna to the seventy elders whom Moses was directed (Num. xi. 16, 17) to associate with him in the government of the Israelites. This body continued to exist, according to the Rabbinical accounts, down to the close of the Jewish commonwealth. But since the time of Vorstius it has been generally admitted that the tribunal established by Moses was probably temporary, and did not continue to exist after the Israelites had entered Palestine. In the lack of definite historical information as to the establishment of the Sanhedrim, it can only be said in general that the Greek etymology of the name seems to point to a period subsequent to the Macedonian supremacy in Palestine, probably in the time of Alexander's successors or of the Maccabees (so Prof. G. E. Day, original author of this article). We gather from the few incidental notices in the N. T. that it consisted of chief priests, or the heads of the twenty-four classes into which the priests were divided, elders, men of age and experience, and scribes, lawyers, or those learned in the Jewish law (A. V. "council;" Mat. xxvi. 57, 59; Mk. xv. 1; Lk. xxii. 66; Acts v. 21). 2. The *number of members* is usually given as seventy-one (i. e. seventy besides Moses, so the Mishna); but some say seventy. The president of this body was styled *Nâsi* (Heb. = "prince" or "chief"), and, according to Maimonides and Lightfoot, was chosen on account of his eminence in worth and wisdom. Often, if not generally, this preëminence was accorded to the high-priest (Mat. xxvi. 62). The vice-president, called in the Talmud "father of the house of judgment," sat at the right hand of the president. Some writers speak of a second vice-president, but this is not sufficiently confirmed. The Babylonian Gemara states that there were two scribes, one of whom registered the votes for acquittal, the other those for condemnation. (MINISTER; OFFICER.) While in session the Sanhedrim sat in the form of a half-circle. 3. The *place* in which the sessions of the Sanhedrim were ordinarily held was, according to the Talmud, a hall called *Gazzîth*, supposed by Lightfoot to have been situated in the southeast corner of one of the courts near the Temple-building. In special exigencies, however, it seems to have met in the residence of the high-priest (Mat. xxvi. 3). Forty years before the destruction of Jerusalem, and consequently while the Saviour was teaching in Palestine, the sessions of the Sanhedrim were removed from the hall Gazzith to a somewhat greater distance from the Temple-building, although still on Mount Moriah. After several other changes, its seat was finally established at Tiberias.—As a judicial body the Sanhedrim constituted a supreme court, to which belonged in the first instance the trial of a tribe fallen into idolatry, false prophets, and the high-priest; also the other priests. As an administrative council it determined other important matters. Jesus was arraigned before this body as a false prophet (Jn. xi. 47), and Peter, John, Stephen, and Paul as teachers of error and deceivers of the people. From Acts ix. 2 it appears that the Sanhedrim exercised a degree of authority beyond the limits of Palestine. According to the Jerusalem Gemara the power of inflicting capital punishment was taken away from this tribunal forty years before the destruction of Jerusalem. With this agrees the answer of the Jews to Pilate (Jn. xix. 31). The Talmud also mentions a *lesser Sanhedrim* of twenty-three members in every city in Palestine in which were not less than 120 householders. Adultery; Appeal; Assembly; Elder; Judge; Punishments; Synagogue, the Great; Trial.

* **San-he′rib** (Heb.) = Sennacherib (2 K. xviii. 13 margin).

San-san′nah (Heb. *palm-branch*, Ges.), a city in the southern district of Judah (Josh. xv. 31 only). Wilton (*Negeb*) makes this = Hazar-susah and Hazar-susim, and supposes it may be in the *Wady es-Suny*, W. of Beer-sheba. Rowlands (in Fairbairn, article "South Country") supposes these names may = Sitnah.

Saph (Heb. *threshold*, *basin*, Ges.), one of the sons of "the giant;" slain by Sibbechai the Hushathite (2 Sam. xxi. 18); called Sippai in 1 Chr. xx. 4.

Sa′phat (Gr.) = Shephatiah 2 (1 Esd. v. 9).

Saph-a-ti′as (Gr.) = Shephatiah 2 (1 Esd. viii. 34).

Sa′pheth (fr. Gr.) = Shephatiah 3 (1 Esd. v. 33).

Sa′phir (L. fr. Heb. = *fair*, Ges.), one of the villages addressed by the Prophet Micah (i. 11 only). By Eusebius and Jerome it is described as "in the mountain-district between Eleutheropolis and Ascalon." In this direction a village called *es-Sawâfir* still exists (or rather three of that name, two with affixes), possibly the representative of the ancient Saphir (Rbn. ii. 34 n.). *Es-Sawâfir* lies seven or eight miles N. E. of Ascalon, and about twelve W. of *Beit Jibrîn* (Eleutheropolis). Tobler prefers a village called *Saber*, close to *Sawâfir*. Schwarz suggests the village of *Sâfirîyeh*, a couple of miles N. W. of Lydda.

Sap-phi′ra [saf-fi′rah] (fr. Gr. = sapphire, or fr. Syr. = *beautiful*), the wife of Ananias 10, and the participator both in his guilt and in his punishment (Acts v. 1–10).

Sap′phire [saf′fire] (L. *sapphirus;* Gr. *sappheiros;* Heb. *sappir*), a precious stone, apparently of a bright blue color (Ex. xxiv. 10); the second stone in the second row of the high-priest's breastplate (xxviii. 18); extremely precious (Job xxviii. 16); one of the precious stones that ornamented the king of Tyre (Ez. xxviii. 13). "Sapphire" occurs in the N. T. only as the second of the twelve foundations of the wall of the New Jerusalem (Rev. xxi. 19). The sapphire of the ancients = our lapis-lazuli, which is a mineral of a beautiful blue color, highly esteemed for ornamental purposes, used also for making the blue ultramarine pigment. It was much used in ancient Egyptian jewelry for signet-stones, pendants, and amulets (King). The modern sapphire is a precious stone of a bright blue color, next in hardness to the diamond. The sapphire, Oriental ruby, Oriental amethyst, Oriental emerald, and Oriental topaz, are all varieties of corundum, distinguished by their different colors. Emery (Adamant) and adamantine spar are also varieties of corundum, which in modern mineralogy denotes alumina (the characteristic basis of clay) as found native in a crystalline state. Rosenmüller and Braun regard the "sapphire" of the O. T. as our modern sapphire or precious corundum.

Sa′ra (L. = Sarah). **1.** Sarah, the wife of Abraham (Heb. xi. 11; 1 Pet. iii. 6).—**2.** Daughter of Raguel, said to have been married successively to seven husbands, all killed by Asmodeus; but subsequently the happy wife of Tobias (Tob. iii. 7, vi. 10 ff., vii., &c.). Tobit, Book of.

Sar-a-bi′as (Gr.) = Sherebiah (1 Esd. ix. 48).

Sa′rah (Heb. *princess*). **1.** The wife of Abraham, and mother of Isaac; originally Sarai; in N. T. Sara. Her name is first introduced in Gen. xi. 29, as follows: "Abram and Nahor took them wives: the name of Abram's wife was Sarai; and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and the father of Iscah." In Gen. xx. 12, Abraham speaks of her as "his sister, the daughter of the same father, but not the daughter of the same mother." The common Jewish tradition is that Sarai is the same as Iscah, the daughter of Haran, and the sister of Lot. The change of her name from "Sarai" to "Sarah" was made at the same time that Abram's name was changed to Abraham, on the establishment of the Covenant of Circumcision between him and God. Her history is of course that of Abraham. She came with him from Ur to Haran, from Haran to Canaan, and accompanied him in all the wanderings of his life. Her only independent action is the demand that Hagar and Ishmael should be cast out—a demand symbolically applied in Gal. iv. 22–31 to the displacement of the Old Covenant by the New. The times in which she plays the most important part in the history are when Abraham was sojourning, first in Egypt, then in Gerar, and where Sarah shared his deceit toward Pharaoh (Gen. xii. 11–15) and toward Abimelech (xx. 9–11). Her personal beauty is expressly mentioned in xii. 11 ff. (compare xx. 11). Her character is represented as deeply and truly affectionate, but impulsive, jealous, and imperious in its affection. She died at Hebron at the age of 127 years, 28 years before her husband, and was buried by him in the cave of Machpelah. She is referred to in the N. T. as a type of conjugal obedience in 1 Pet. iii. 6, and as one of the types of faith in Heb. xi. 11.—**2.** Serah, the daughter of Asher (Num. xxvi. 46).

Sa′rai (Heb. *my princess*, Jerome; *Jah is ruler*, Fü.; *contentious*, Ewald, &c.), the original name of Sarah, the wife of Abraham. It is always used in the history from Gen. xi. 29 to xvii. 15, when it was changed to Sarah.

Sa-rai′as [-ra′yas] (Gr. = Seraiah). **1.** Seraiah the high-priest (1 Esd. v. 5).—**2.** Seraiah, the father of Ezra (viii. 1; 2 Esd. i. 1).

Sar′a-mel (Gr. fr. Heb. or Syr.? see below; the Latin and some Greek MSS. read *Asaramel*), the name of the place in which the assembly of the Jews was held at which the high-priesthood was conferred upon Simon Maccabeus (1 Mc. xiv. 28). Some (as Castellio) have treated it as a corruption of Jerusalem, but this is altogether improbable.

Others have conjectured that it is a corruption of—(1.) *Hahatsar Millo* = *the court of* Millo (Grotius). 2. *Hahatsar Am El* = *the court of the people of God*, i. e. the great court of the Temple (Ewald). 3. *Hashsha'ar Am El* = *the gate of the people of God* (Winer). 4. *Hassar Am El* = *the prince of the people of God*, as if not the name of a place, but the title of Simon (Grimm). None of these explanations, however, can be regarded as entirely satisfactory (so Mr. Grove).

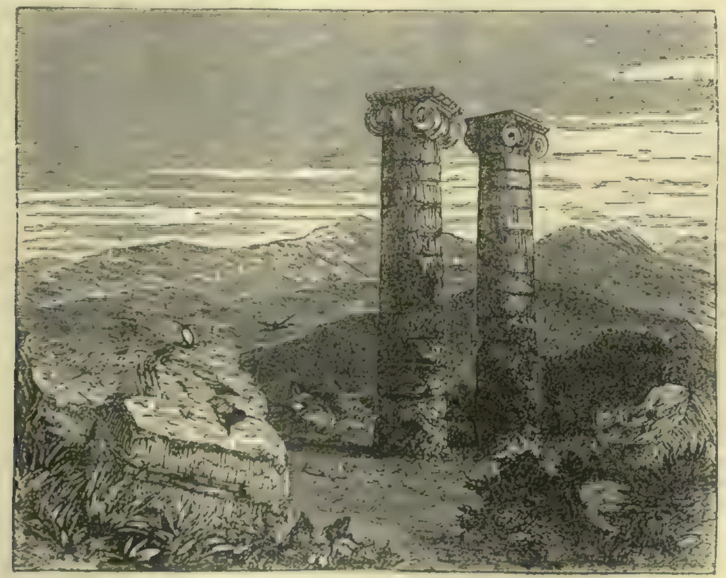
Sa'raph (Heb. *fiery, poisonous* ; see under Serpent 1), mentioned in 1 Chr. iv. 22, among the descendants of Shelah the son of Judah, as having had dominion in Moab.

Sar-ched'o-nus (fr. Gr. *Sacherdonos*) = Esar-haddon (Tob. i. 21).

Sar-de'us (fr. Gr.) = Aziza (1 Esd. ix. 28).

Sar dine [-din]. In Rev. iv. 3 St. John declares that He whom he saw sitting on the heavenly throne "was to look upon like a jasper and a sardine stone" (= Sardius). *Sardine* occurs only here, from Gr. *sardinos* (= *sardios*) of the Received Text, for which later editions have *sardios*.

Sar'dis (said to be from an old Lydian word = *the sun*, Creuzer), a city about two miles S. of the river Hermus, just below the range of Tmolus (*Bos Dagh*), on a spur of which its acropolis was built. It was the ancient residence of the kings of Lydia. After its conquest by Cyrus the Persians always kept a garrison in the citadel, and it was so occupied by Alexander the Great. Sardis was in very early times, both from the extremely fertile character of the neighboring region, and from its convenient position, a commercial mart of importance. Chestnuts were first produced in the neighborhood. The art of dyeing wool is said by Pliny to have been invented there; and at any rate Sardis was the entrepot of the dyed woollen manufactures. Sardis too was the place where the metal *electrum* was procured (Amber); and thither the Spartans sent, in the sixth century B. C., to purchase gold for gilding the face of the Apollo at Amyclæ. This was probably furnished by the auriferous sand of the Pactolus, a brook which ran through the forum by the side of the great temple of Cybele. Sardis recovered the privilege of municipal government (and, as was alleged several centuries afterward, the right of a sanctuary) upon its surrender to Alexander the Great. It changed hands more than once in the contests after the death of Alexander. In 214 B. C. it was taken and sacked by the army of Antiochus the Great. After the ruin of Antiochus's fortunes it passed, with the rest of Asia on that side of Taurus, under the dominion of the kings of Pergamos, whose interest led them to divert the course of traffic between Asia and Europe away from Sardis. Its productive soil must always have continued a source of wealth; but its importance as a central mart appears to have diminished from the time of the invasion of Asia by Alexander. Of the few inscriptions discovered, all, or nearly all, belong to the time of the Roman empire. The massive temple of Cybele still bears witness in its fragmentary remains to the wealth and architectural skill of the people that raised it. The two columns represented in the engraving belonged to it. They are 6 feet 4½ inches in diameter at about 35 feet below the capital. One stone in their architrave in 1812 was calculated to weigh twenty-five tons. The present soil is more than twenty-five feet above the pavement. On the N. side of the acropolis, overlooking the valley of the Hermus, is a theatre near 400 feet in diameter, attached to a stadium of about 1,000. This probably was erected after the restoration of Sardis by Alexander. The modern name of the ruins at Sardis is *Sert-Kalessi*. Travellers describe the appearance of the locality, on approaching it from the N. W., as that of complete solitude. The Pactolus is a mere thread of water, all but evanescent in summer-time. The *Wadis-ichai* (Hermus), in the neighborhood of the town, is between fifty and sixty yards wide, and nearly three feet deep. In the time of the Emperor Tiberius, Sardis was desolated by an earthquake, and a pestilential fever followed. Its tribute was remitted for five years, and it received a benefaction from the emperor. It



Ruins of Sardis.

was nearly destroyed by Tamerlane about A. D. 1400. In 1850 no human being lived there. Its site is extremely unhealthy (Rev. H. Christmas, in Fairbairn). Sardis is mentioned in the Bible only in Rev. iii. 1–6. There the Church is pointedly reproved. Melito, bishop of Sardis (second century), wrote various works. Canon.

Sar'dites (fr. Heb.), **the** = the descendants of Sered the son of Zebulun (Num. xxvi. 26).

Sar'di-us (Heb. *ôdem;* Gr. *sardios,* from Sardis, where it was first found, Pliny), a precious stone which occupied the first place in the first row of the high-priest's breastplate (Ex. xxviii. 17, xxxix. 10), and was one of the ornaments of the king of Tyre (Ez. xxviii. 13). The A. V. margin has "ruby" in all these passages; but there can scarcely be a doubt that either the sard (= sardius) or sardonyx is here denoted (so Mr. Houghton). The LXX., Josephus, Vulgate, &c., agree with the A. V. in rendering "sardius." The sixth foundation of the wall of the heavenly Jerusalem was a sardius (Rev. xxi. 20). The sard or sardius (also called carnelian) is a chalcedony, or translucent quartz, red or yellow. It has long been a favorite stone for the engraver's art. A bright-red sort was in Pliny's time most esteemed. Engraver; Ornaments, Personal; Sardius; Seal.

Sar'do-nyx (L. fr. Gr. = sardius and onyx), a sort of chalcedony in which layers of dark or light sard (Sardius) and white were regularly united (Rev. xxi. 20 only). It is frequently employed by engravers for the purposes of a signet-ring.

Sa-re'a (L.), one of the five scribes "ready to write swiftly" whom Esdras was commanded to take (2 Esd. xiv. 24).

Sa-rep'ta (Gr.) = Zarephath (Lk. iv. 26).

Sar'gon (Heb. fr. Pers. = *prince of the sun?* Ges.), one of the greatest of the Assyrian kings. His name is read in the native inscriptions as Sargina, while a town which he built and called after himself (now Khorsabad) was known as *Sarghûn* to the Arabian geographers (so Prof. Rawlinson, original author of this article). He is mentioned by name only once in Scripture (Is. xx. 1). Vitringa, Offerhaus, Eichhorn, and Hupfeld, identified him with Shalmaneser; Grotius, Lowth, and Keil, with Sennacherib; Perizonius, Kalinsky, and Michaelis, with Esar-haddon. The Assyrian inscriptions prove Sargon to have been distinct from the several monarchs named, and fix his place in the list (as did Rosenmüller, Gesenius, Ewald, and Winer) between Shalmaneser and Sennacherib. He was certainly Sennacherib's father, and doubtless his immediate predecessor. He ascended the throne of Assyria, as we gather from his annals, in the same year that Merodach-baladan ascended the throne of Babylon, which, according to Ptolemy's Canon, was B. C. 721. He seems to have been a usurper, but was undoubtedly a great and successful warrior. In Babylonia he deposed Merodach-baladan, and established a viceroy; in Media he built a number of cities, which he peopled with captives from other quarters; in Armenia and the neighboring countries he gained many victories; while in the far west he reduced Philistia, penetrated deep into the Arabian peninsula, took Tyre, conquered (as his inscriptions claim) Samaria, received tribute from Cyprus, and forced Egypt to submit to his arms and consent to the payment of a tribute. In this last direction he seems to have waged three wars—one in his second year (B. C. 720), for the possession of Gaza; another in his sixth year (B. C. 715), when Egypt itself was the object of attack; and a third in his ninth (B. C. 712), when the special subject of contention was Ashdod, which Sargon took by one of his generals. (Tartan.) This is the event which causes the mention of Sargon's name in Scripture (Is. xx. 1 ff.). The year of the attack, being B. C. 712, would fall into the reign of the first Ethiopian king, Sabaco I. (So?), who probably conquered Egypt in B. C. 714. Sargon was also the builder of useful works, and of the magnificent palace at *Khorsabad.* He probably reigned nineteen years, from B. C. 721 to B. C. 702, when he left the throne to his son, the celebrated Sennacherib. Assyria; Nineveh.

Sa'rid (Heb. *one left, a survivor,* Ges.), a place on the border of Zebulun, W. of Chisloth-tabor (Josh. xix. 10–12).

Sa'ron (Gr.) = Sharon, the district in which Lydda stood (Acts ix. 35 only).

Sa-ro'thi-e (Gr. Alex. MS.), ancestor of certain sons of the servants of Solomon said to have returned with Zorobabel (1 Esd. v. 34); not in Ezra or Nehemiah.

Sar'se-chim [-kim] (Heb. *chief of the eunuchs* = Rabsaris? Ges.; see below), one of the generals of Nebuchadnezzar's army at the taking of Jerusalem (Jer. xxxix. 3). He appears to have held the office of chief eunuch; = Nebushasban and Rabsaris?

Sa'ruch [-ruk] (fr. Gr.) = Serug (Lk. iii. 35).

Sa'tan. The word itself, the Heb. *sâtân,* is simply an "adversary," and is so translated in 1 Sam. xxix. 4; 2 Sam. xix. 22; 1 K. v. 4, xi. 14, 23, 25; Num. xxii. 22, 32 marg.; Ps. cix. 6 marg.). This original sense is still found in our Lord's application of the name to Peter in Mat. xvi. 23. It is used as a proper name or title in the O. T., viz. (with the article) in Job i. 6–12, ii. 1–7, and Zech. iii. 1, 2, also (without the article) in 1 Chr. xxi. 1. In the N. T. "Satan" (Gr. *Satanâs,* from Hebrew) is found in twenty-five places (exclusive of parallel passages), and the corresponding Greek term *ho diabolos,* A. V. "the devil" (Devil 1) in about the same number. The title "the prince of this world" is used three times (Jn. xii. 31, xiv. 30, xvi. 11), "the wicked one" is used certainly six times (Mat. xiii. 19, 38; 1 Jn. ii. 13, 14, iii. 12, v. 18), probably more frequently, and "the tempter" twice (Mat. iv. 3; 1 Th. iii. 5). The scriptural revelation on the subject, it is clear from this simple enumeration of passages, is to be sought in the N. T. rather than in the O. T. It divides itself naturally into the consideration of *his existence, his nature,* and *his power and action.*—A. *His existence.* The personal existence of a Spirit of Evil is revealed, in various degrees of clearness, again and again in Scripture. Every quality, every action which can indicate personality, is attributed to him in language which cannot be explained away (see below). The tendency of the mind in its inquiry as to the origin of evil is generally toward one or other of two extremes (so Mr. Barry). The first is to consider evil as a negative imperfection, arising, in some unknown and inexplicable way, from the nature of matter, or from some disturbing influences which limit the action of goodness on earth. The other is the old Persian or Manichean hypothesis, which traces the existence of evil to a rival Creator, not subordinate to the Creator of Good, though perhaps inferior to Him in power, and destined to be overcome by Him at last. (Persians, § 2; Philosophy.) The Revelation of Scripture, speaking with authority, meets the truth, and removes the error, inherent in both these hypotheses. It asserts in the strongest terms the perfect supremacy of God, so that under His permission alone, and for His inscrutable purposes, evil is allowed to exist (Prov. xvi. 4; Is. xlv. 7; Am. iii. 6;

comp. Rom. ix. 22, 23). It regards this evil as an anomaly and corruption, to be taken away by a new manifestation of Divine Love in the Incarnation and ATONEMENT. (JESUS CHRIST; SAVIOUR.) The conquest of it began virtually in God's ordinance after the Fall itself, was effected actually on the Cross, and shall be perfected in its results at the Judgment Day. Still Scripture recognizes the existence of evil in the world, not only as felt in outward circumstances ("the world"), and as existing by nature in the soul of man ("the flesh"), but also as proceeding from the influence of an Evil Spirit, exercising that mysterious power of free will, which God's rational creatures possess, to rebel against Him, and to draw others into the same rebellion ("the devil"). In accordance with the "economy" and progressiveness of God's revelation, the existence of Satan is but gradually revealed. In the first entrance of evil into the world, the temptation is referred only to the SERPENT. (ADAM; EVE.) Throughout the patriarchal and Jewish dispensation, this vague and imperfect revelation of the Source of Evil alone was given. The Source of all Good is set forth in all His supreme and unapproachable Majesty; evil is known negatively as the falling away from Him; and the "vanity" of idols is represented as the opposite to His reality and goodness. (ATONEMENT, DAY OF.) The Book of JOB stands alone on the basis of "natural religion," apart from the gradual and orderly evolutions of the Mosaic revelation. In it, for the first time, we find a distinct mention of "Satan," the "adversary" of Job. But it is important to remark the emphatic stress laid on his subordinate position, on the absence of all but delegated power, of all terror, and all grandeur in his character. It is especially remarkable that no power of spiritual influence, but only a power over outward circumstances, is attributed to him. The Captivity brought the Israelites face to face with the great dualism of the Persian mythology, the conflict of Ormuzd with Ahriman, the coördinate Spirit of Evil. (PERSIANS § 2.) In the books written after the Captivity we have again the name of "Satan" mentioned (1 Chr. xxi. 1; Zech. iii. 1, 2); but it is confessed by all that the Satan of Scripture bears no resemblance to the Persian Ahriman. His subordination and inferiority are as strongly marked as ever. In the interval between the O. T. and N. T. the Jewish mind had pondered on the scanty revelations already given of evil spiritual influence. But the Apocryphal Books, while dwelling on demons (ASMODEUS; DEVIL 2; DEMON) have no notice of Satan, except in Wis. ii. 24. The same may be observed of Josephus. But, while a mass of fable and superstition grew up on the general subject of evil spiritual influence, still the existence and nature of Satan remained in the background, felt, but not understood. The N. T. first brings it plainly forward. From the beginning of the Gospel, when he appears as the personal tempter of our Lord (JESUS CHRIST), through all the Gospels, Epistles, and Apocalypse, it is asserted or implied, again and again, as a familiar and important truth (Jn. viii. 44, &c.; ANGELS; DEMONIACS).—B. *His nature.* Satan is spoken of as a "spirit" in Eph. ii. 2, as the prince or ruler of the demons (A. V. "devils;" DEMON; DEVIL 2) in Mat. xii. 24-26, and as having "ANGELS" subject to him in Mat. xxv. 41 and Rev. xii. 7, 9. The whole description of his power implies spiritual nature and spiritual influence. We conclude, therefore, that he was of angelic nature, a rational and spiritual creature, superhuman in power, wisdom, and energy; and not only so, but an ARCHANGEL, one of the "princes" of heaven. But of the time, cause, and manner of his fall, Scripture tells us scarcely any thing.[1] It limits its disclosures, as always, to that which we need to know. The passage on which all the fabric of tradition and poetry has been raised is Rev. xii. 7, 9, which speaks of "MICHAEL and his angels" as "fighting against the DRAGON and his angels," till the "great dragon, called the devil and Satan, was cast out into the earth, and his angels cast out with him;" but this (so Mr. Barry) cannot refer to the original fall of Satan. The only other passage which refers to the fall of the angels is 2 Pet. ii. 4 ("God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment"), with the parallel passage in Jude 6 (see note [2] below). The declaration of our Lord in Lk. x. 18, "I beheld Satan, as lightning, fall from heaven," may refer to the fact of his original fall; but tells nothing of its cause or method. John viii. 44, it seems likely, refers to the beginning of his action upon man. From 1 Tim. iii. 6, "lest being lifted up by pride he fall into the condemnation of the devil," it is a probable inference that pride was the cause of the devil's condemnation.—But Scripture describes to us distinctly the moral nature of the Evil One. This is no matter of barren speculation to those who, by yielding to evil, may become the "children of Satan," instead of "children of God." The ideal of goodness is made up of the three great moral attributes of God—Love, Truth, and Purity or Holiness; combined with that spirit which is the natural temper of a finite and dependent creature, the spirit of Faith. We find, accordingly, that the opposites of these qualities are dwelt upon as the characteristics of the devil (Mat. iv. 1-10; Jn. viii. 44; 1 Tim. iii. 6; 1 Jn. iii. 10-15, &c.).—C. *His power and action.* The power of Satan over the soul is represented as exercised either directly or by his instruments. His direct influence over the soul is simply that of a powerful and evil nature on those in whom lurks the germ of the same evil, differing from the influence exercised by a wicked man in degree rather than in kind; but he has the power of suggesting thoughts, without the medium of action or words—a power which is only in very slight degree exercised by men upon each other. This influence is spoken of in Scripture in the strongest terms, as a real external influence, correlative to, but not to be confounded with, the existence of evil within (Mat. xiii. 19, 39; Acts xxvi. 18; Rom. xvi. 20; 1 Cor. v. 5; 2 Cor. ii. 11; 1 Th. ii. 18; 2 Th. ii. 9; 1 Tim. i. 20, v. 15; Rev. ii. 9, 10, 13, 24, iii. 9). The Bible puts before us in plain and terrible certainty the fact of Satanic influence over the soul. Yet its language is very far from countenancing the Manichean theory. The influence of Satan is always spoken of as temporary and limited, subordinated to the Divine counsel, and broken by the Incarnate Son of God. It is brought out visibly, in the form of possession, in the earthly life of our Lord, only in order that it may give the opportunity of His triumph (Rom. xvi. 20; compare Gen. iii. 15). The history of JOB shows plainly, what is elsewhere constantly implied, that Satanic influence is permitted in order to be overruled to good, to teach humility, and, therefore, faith. The mystery of the existence of evil is left unexplained, but its present subordination and future destruction are familiar truths. So, accordingly, on the other hand, his power is spoken of as capable of being resisted by the will of man, when aided by the grace of God (2 Cor. ii. 11; Eph. iv. 27, vi. 10–17; 1 Tim. iii. 7, vi. 9; 2 Tim. ii. 26; Jas. iv. 7; 1 Pet. v. 8; 1 Jn. v. 18). Besides his own direct influence, the Scripture discloses to us the fact that Satan is the leader of a host of evil spirits or angels who share his evil work, and for whom the "everlasting FIRE is prepared" (Mat. xxv. 41; ETERNAL; JUDGMENT, &c.). Mat. xii. 24–26 identifies them distinctly with the demons (A. V. "devils") who had power to possess the souls of men. (BEELZEBUL; DEMON; DEMONIACS.) They are mostly spoken of in Scripture in reference to possession; but in Eph. vi. 12 they are described in various lights, as "principalities," "powers," "rulers of the darkness of this world," and "spiritual powers of wickedness in heavenly places" (or "things"); and in all as "wrestling" against the soul of man. In Rev. xii. 7–9, they are spoken of as fighting with "the dragon, the old serpent called the devil and Satan," against "Michael and his angels," and as cast out of heaven with their chief.[2] Taking all these passages together, we find them sharing the enmity to God and man implied in the name and nature of Satan; but their power and action are but little dwelt upon in comparison with his. The Evil One is not only the "prince of the demons," but also the "prince of this world" (Jn. xii. 31, xiv. 30, xvi. 11), and even the "god of this world" (2 Cor. iv. 4; compare Eph. vi. 12; IDOLATRY). This power he claimed for himself, *as a delegated authority*, in the temptation of our Lord (Lk. iv. 6; JESUS CHRIST); and the temptation would have been unreal, had he spoken altogether falsely. It implies another kind of indirect influence exercised through earthly instruments. There are some indications in Scripture of the exercise of this power through inanimate instruments, of an influence over the powers of nature, and what men call the "chances" of life (Lk. xiii. 16; Jn. vi. 70, viii. 44; Acts xiii. 10; 2 Cor. xi. 14, 15, xii. 7; 1 Th. ii. 18; 1 Jn. iii. 8–10; Rev. ii. 10). Most of all is this indirect action of Satan manifested in those who deliberately mislead and tempt men. The method of his action is best discerned by an examination of the title by which he is designated in Scripture. He is called emphatically "the devil" (Gr. *ho diabolos;* DEVIL 1). The derivation of the word in itself implies only the endeavor to break the bonds between others, and "set them at variance;" but common usage adds to this general sense the special idea of "setting at variance *by slander*." In the application of the title to Satan, both the general and special senses should be kept in view. His general object is to breaks the bonds of communion between God and man, and the bonds of truth and love which bind men to each other. He slanders God to man, and man to God. The slander of God to man is seen best in Gen. iii. 4, 5, "Ye shall not surely die: for God doth know, that in the day that ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil." These words attribute selfishness and jealousy to the Giver of all good. The slander of man to God is illustrated by Job i. 9–11, ii. 4, 5. In reference to it, Satan is called the "adversary" of man in 1 Pet. v. 8, and represented in that character in Zech. iii. 1, 2; and is designated in Rev. xii. 10 as "the accuser of our brethren, who accused them before our God day and night." The method of Satanic action upon the heart itself may be summed up in two words—Temptation and Possession. The subject of TEMPTATION is illustrated, not only by abstract statements, but also by the record of the temptations of ADAM and of our Lord. (JESUS CHRIST.) It is expressly laid down (as in Jas. i. 2–4), that "temptation," properly so called, i. e. "trial," is essential to man, and is accordingly ordained for him and sent to him by God (as in Gen. xxii. 1). Man's nature is progressive; his faculties, which exist at first only in capacity, must be brought out to exist in actual efficiency by free exercise. His appetites and passions need to be checked by the reason and conscience, and this need brings on a trial. Besides this, the will itself delights in independence of action. The need of giving up the individual will freely and by conviction, so as to be in harmony with the will of God, is the occasion of a still severer trial. It is this tentability of man, even in his original nature, which is represented in Scripture as giving scope to the evil action of Satan. He is called the "tempter" (Mat. iv. 3; 1 Th. iii. 5). He has power, first, to present to the appetites or passions their objects in vivid and captivating forms; and next, to act upon the desire of the will for independence. It is a power which can be resisted, because it is under the control and overruling power of God (1 Cor. x. 13; Jas. iv. 7, &c.). It is exercised both negatively and positively. Its negative exercise is referred to in the parable of the sower (Mat. xiii. 19). Its positive exercise is set forth in the parable of the wheat and the tares (25, 38, 39). This exercise of the Tempter's power is possible, even against a sinless nature. We see this in the Temptation of our Lord (iv. 1 ff. &c.). But in the temptation of a fallen nature Satan has a greater power. "Whosoever committeth sin is the servant of sin" (Jn. viii. 34; compare Rom. vi. 16, vii. 14–24). His own "LUST" or the "FLESH" sympathizes with, and aids, the temptation of the Evil One. This is a fact recognized by experience. The power of sin is broken by the ATONEMENT and the gift of the Spirit, but yet not completely cast out (Gal. v. 17). (Ananias 10; David; Judas Iscariot; Redemption; Repentance; Sanctification; Saviour; Sin; Spirit, the Holy.) This twofold power of temptation is frequently referred to in Scripture, as exercised, chiefly by the suggestion of evil thoughts, but occasionally by the delegated power of Satan over outward circumstances. (Excommunication; Hymeneus; Philetus.) On the subject of Possession, see Demoniacs.

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[1] There is no impossibility in the nature of things that God has created or should create beings of just such powers as are ascribed to "the devil and his angels;" and there is no more impossibility that such beings have sinned or should sin than that men have sinned or should sin. The existence of fallen angels is no more impossible than the existence of holy angels; the same God may not only have created both, but may have made both originally alike.

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[2] These and other passages respecting the state of the fallen angels may be harmonized thus: The "chains of darkness" with which they are bound represent the utter hopelessness of their escape from the JUDGMENT of God which awaits them: their trial and condemnation at the appointed time are just as certain as in the case of a murderer against whom the evidence is conclusive and fully in readiness while the guilty one is closely confined with heavy chains in a strong prison. They may have a particular place called "HELL," or "the deep" (Lk. viii. 31), or "the bottomless pit" (Rev. xx. 1), for their proper abode, and at their first banishment from heaven, and at other particular times, may have been sent thither, while yet none of them may now be compelled to remain there constantly, but all may be allowed for a time or at times to visit the earth and fully manifest their abominable character. They may sometimes be sent by the irresistible power of God to desert places on the earth; they may be some of the time not in the heaven of heavens where God and holy angels dwell, but in the AIR or in some other part of the heavens where they may meet the holy angels and strive to hinder them in their discharge of the sacred trusts committed to them. In this sense there may be "war in HEAVEN" (Rev. xii. 7), i. e. in the air or in some other part of that vast region called "heaven." There the "prince of the power of the air" may marshal his host and be defeated by the holy angels. Thus "the devil and his angels" may have their proper home in hell and yet not be always there. They will disobey God and leave their prison or abode of torment, if they can; but God will ultimately confine them there without a respite (Mat. viii. 29, xxv. 41 ff.; 2 Pet. ii. 4; Jude 6; Rev. xx. 10, &c.).

Sath-ra-bu´za-nes [-neez] (L.) = Shethar-boznai (1 Esd. vi. 3, 7, 27).

Sa´tyr [-tur] (fr. Gr.), the A. V. translation in Is. xiii. 21, xxxiv. 14, of the Heb. *sā'îr*, pl. *sĕ'îrîm*, literally translated "hairy" in Gen. xxvii. 11, 23, and "rough" in Dan. viii. 21, is frequently applied to *he-goats* (Goat), and is translated in plural "devils" (Devil 3) in Lev. xvii. 7, and 2 Chr. xi. 15; but in Is. xiii. 21, and xxxiv. 14, where the prophet predicts the desolation of Babylon, our translation is correct, and Satyrs, i. e. demons of woods and desert places, are intended (so Mr. Houghton, with Bochart, Gesenius, Rosenmüller, Parkhurst, Maurer, &c.). The satyrs in classical mythology were imaginary beings, represented as partly (usually half or more) human and partly goat-like in form, and regarded as constituting a class of deities or superhuman beings that frequented forests and lonely places. The Hebrew word translated "satyr" in the A. V. is here rendered *demon* in the LXX.; *hairy* or *shaggy* animal (see above) in the Vulgate; *shaggy* beast (or *wild goat*) by Prof. J. A. Alexander (*on Is.*), Dr. W. L. Alexander (in Kitto), Henderson, Fairbairn, Ayre, &c.; *ape* by Michaelis, Lichtenstein, &c. "If the question is determined by tradition and authority, it denotes *demons*; if by the context and usage of the word, it signifies *wild goats*, or more generically, *hairy*, *shaggy* animals" (J. A. Alexander, *on Is.* xiii. 21). The Mendesians of Egypt worshipped the goat, especially the he-goat (Herodotus); and some species of *Cynocephalus* (dog-faced baboon) also entered into the theology of the ancient Egyptians (so Mr. Houghton, &c.). The "devils" in Lev. xvii. 7 and 2 Chr. xi. 15 were probably goats or idols in the form of goats (Gesenius, J. A. Alexander, &c.).

Saul (L. fr. Heb. = *asked for*, *desired*, Ges.), more accurately Shaul. **1.** "Saul of Rehoboth by the River" was one of the early kings of Edom, and successor of Samlah (Gen. xxxvi. 37, 38). In 1 Chr. i. 48 he is called Shaul.—**2.** The first king of Israel. His character is in part illustrated by the fierce, wayward, fitful nature of his tribe (Benjamin 1), and in part accounted for by the struggle between the old and new systems in which he found himself involved. To this we must add a taint of madness, which broke out in violent frenzy at times, leaving him with long lucid intervals. He was remarkable for his strength and activity (2 Sam. i. 23), and like the Homeric heroes, of gigantic stature, taller by head and shoulders than the rest of the people, and of that kind of beauty denoted by the word "goodly" (1 Sam. ix. 2), and which caused him (so Dean Stanley, original author of this article) to be compared to the gazelle, "the gazelle (A. V. 'beauty') of Israel" (2 Sam. i. 19). The birthplace of Saul is not expressly mentioned; but, as Zelah was the place of Kish's sepulchre (2 Sam. xxi.), it was probably his native village.[1] His father, Kish, was a powerful and wealthy chief, though the family to which he belonged was of little importance (1 Sam. ix. 1, 21). A portion of his property consisted of a drove of asses. In search of these asses, gone astray on the mountains, he sent his son Saul, accompanied by a servant, who acted also as a guide and guardian of the young man (ix. 3–10). After a three days' journey through Ephraim and Benjamin (Shalim; Shalisha; Zuph), Saul met with Samuel for the first time (11 ff.). A Divine intimation had indicated to him the approach and the future destiny of the youthful Benjamite. Surprised at his language, but still obeying his call, they ascended to the high place, and in the inn or caravanserai at the top (so LXX.) found thirty or (LXX., and Josephus) seventy guests assembled, among whom they took the chief place. In anticipation of some distinguished stranger, Samuel had bade the cook reserve a boiled shoulder, from which Saul, as the chief guest, was bidden to tear off the first morsel (LXX. ix. 22–24). They then descended to the city, and a bed was prepared for Saul on the housetop. At daybreak Samuel roused him. They descended again to the skirts of the town, and there (the servant having left them) Samuel poured over Saul's head the consecrated oil, and with a kiss of salutation announced to him that he was to be the ruler and (LXX.) deliverer of the nation (ix. 25–x. 1). From that moment a new life dawned upon him. He returned by a route which, like that of his search, it is impossible to make out distinctly (Rachel; Tabor, Plain of; Zelzah); and at every step homeward it was confirmed by the incidents which, according to Samuel's prediction, awaited him (x. 9, 10). The finding of the asses was announced to him, and loaves of bread were offered him as if to indicate his new dignity. At "the hill of God" (ver. 5, 10; possibly his own city, Gibeah), he met a band of prophets (Prophet) descending with musical instruments, and he caught the inspiration from them as a sign of his new life. This may be styled the private, inner view of his call. The outer call, related independently of the other, was as follows:—An assembly was convened by Samuel at Mizpeh, and lots were cast to find the tribe and family which was to produce the king. Saul was named—and, by a Divine intimation, found hid in the circle of baggage which surrounded the encampment (x. 17–24). His stature at once conciliated the public feeling; the shout was raised, "Long live the king" (x. 23–24); and he returned to Gibeah, accompanied by the fighting part of the people, of whom he was now to be the especial head. The murmurs of the worthless part of the community who refused to salute him with the usual presents were soon dispelled. He was (having apparently returned to his private life) on his way home, driving his herd of oxen, when he heard one of those wild lamentations in the city of Gibeah, such as mark in Eastern towns the arrival of a great calamity. It was the tidings of the threat issued by Nahash,[2] king of Ammon, against Jabesh-gilead. "The Spirit of the Lord came upon him," as on the ancient Judges. The shy, retiring nature which we have observed, vanished never to return. Three (or six, LXX.) hundred thousand followed from Israel, and thirty (or seventy, LXX.) thousand from Judah: and Jabesh was rescued. The effect was instantaneous on the people—the punishment of the murmurers was demanded—but refused by Saul, and the monarchy was inaugurated anew at Gilgal (xi. 1–15). Saul becomes king of Israel. But he still so far resembles the earlier judges (judge) as to be virtually king only of his own tribe, Benjamin, or of the immediate neighborhood. Almost all his exploits are confined to this circle of territory or associations. Samuel, who had up to this time been still named as ruler with Saul (xi. 7, 12, 14), now withdrew, and Saul became the acknowledged chief. In the second year of his reign, he began to organize an attempt to shake off the Philistine yoke which pressed on his country; not least on his own tribe, where a Philistine officer had long been stationed even in his own field (x. 5, xiii. 3). An army of 3,000 was formed, which he soon afterward gathered together round him; and Jonathan, apparently with his sanction, rose against the officer ("Garrison" 2) and slew him (xiii. 2–4). This roused the whole force of the Philistine nation against him. The spirit of Israel was completely broken. In this crisis, Saul, now on the very confines of his kingdom at Gilgal, found himself in the position long before described by Samuel; longing to exercise his royal right of sacrifice, yet deterred by his sense of obedience to the prophet (xiii. 13, comp. x. 8). At last, on the seventh day, he could wait no longer, but just after the sacrifice was completed Samuel arrived, and pronounced the first curse, on his impetuous zeal (xiii. 5–14). Meanwhile the adventurous exploit of Jonathan at Michmash brought on the crisis which ultimately drove the Philistines back to their own territory. It was signalized by two remarkable incidents in the life of Saul. One was the first appearance of his madness in the rash vow which all but cost the life of his son (xiv. 24, 44). The other was the erection of his first altar, either to celebrate the victory, or to expiate the savage feast of the famished people (xiv. 35). The expulsion of the Philistines (although not entirely completed, xiv. 52) at once placed Saul in a position higher than that of any previous ruler of Israel. Probably from this time was formed the organization of royal state. Abner became captain of the host. A body-guard was also formed, of which David afterward became chief. Doeg the Edomite was "the chief of the herdmen." The high-priest (Ahimelech or Ahiah) was in attendance on him with the ephod, when he desired it (xiv. 3), and felt himself bound to assist his secret

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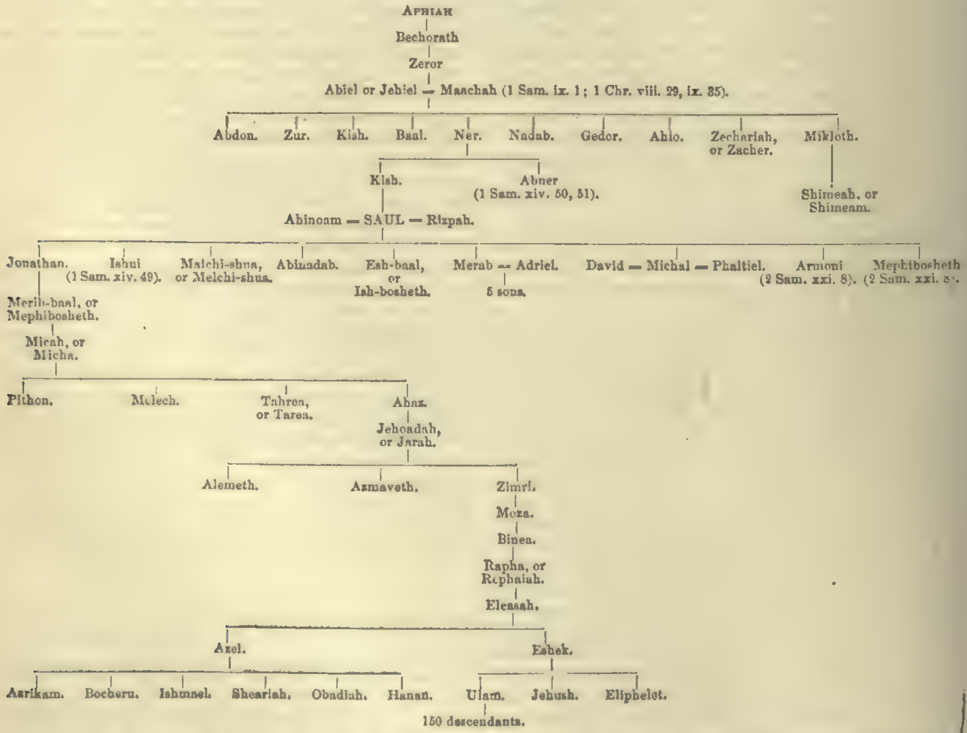
[1] The following is the genealogy of Saul according to the most common mode of reconciling the different statements (1 Sam. ix. 1, 2, xiv. 49–51: 2 Sam. ix. 12, xxi. 8; 1 Chr. viii. 29 ff., ix. 35 ff.). This table makes Abiel 1 = Jehiel 12, "son of Abiel" in 1 Sam. ix. 1 (a link in a Hebrew genealogy being often omitted; see Chronology I.) = *grandson* of Abiel, "Saul's uncle" in xiv. 50 descriptive of Abner rather than of Ner, and "Michal" in 2 Sam. xxi. 8, a copyist's mistake for Merab. But some have supposed that Ner was "Saul's uncle," and thus Abner was Saul's cousin, in which case there may have been either two named Ner, (viz. Saul's grandfather and Saul's uncle), or only one Kish (viz. the grandson of Jehiel and brother of Ner), who might have been reckoned as Jehiel's son in consequence of the distinct and important family of which he became the head (compare the cases of Ephraim and Manasseh who were reckoned as "sons" of their grandfather Jacob, and of Anah who appears among the "sons" of Seir in Gen. xxxvi. 20 and 1 Chr. i. 38).

GENEALOGY OF SAUL.

(= indicates married.)



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[2] A state of hostility or of actual war with Nahash seems to have existed some time before he offered to the inhabitants of Jabesh-gilead the reproachful condition of thrusting out their right eyes which was the immediate occasion of Saul's vigorous effort to deliver them; for in 1 Sam. xii. 12 the Israelites are said to have demanded a king when they saw that Nahash came against them. This demand may, however, have been a repetition of a previous request made in viii. 4 ff. In either case there is no necessary inconsistency in the narrative.

commissioners (xxi. 1–9, xxii. 14). Saul himself had a tall spear (ARMS, I. 2, *a*), which never left him. In battle he wore a DIADEM (A. V. "CROWN") on his head and a BRACELET on his arm (2 Sam. i. 10). The warlike character of his reign naturally still predominated, and he could now attack the neighboring tribes of MOAB, AMMON, EDOM, ZOBAH, and finally AMALEK (1 Sam. xiv. 47). The war with Amalek is twice related, first briefly (xiv. 48), and then at length (xv. 1–9). Saul's disobedience to the prophetical command of SAMUEL was shown in the sparing of the king (AGAG), and the retention of the spoil. This second act of disobedience called down the second curse, and the first distinct intimation of the transference of the kingdom to a rival. The struggle between Samuel and Saul in their final parting is indicated by the rent of Samuel's robe as he tears himself away from Saul's grasp, and by the long mourning of Samuel for the separation (xv. 27, 35, xvi. 1). The rest of Saul's life is one long tragedy. The frenzy (MADNESS) which had given indications of itself before, now at times took almost entire possession of him. It is described as "an evil spirit from the LORD" (comp. the phrase "religious madness;" DEMONIACS), which, when it came upon him, almost choked or strangled him from its violence (xvi. 14, LXX.). In this crisis DAVID was recommended to him by one of the young men of his guard. From this time forward their lives are blended together. In Saul's better moments he never lost the strong affection which he had contracted for David. Occasionally too his prophetical gift returned, blended with his madness (xix. 24). But his acts of fierce, wild zeal increased (xxii., xxviii. 3, 9; 2 Sam. xxi. 1). At last the monarchy itself, which he had raised up, broke down under the weakness of its head. The Philistines reëntered the country, and with their chariots and horses occupied the plain of Esdrælon. Their camp was pitched on the southern slope of the range now called Little Hermon, by Shunem. On the opposite side, on Mount GILBOA, was the Israelite army, clinging as usual to the heights which were their safety. It was near the spring of Gideon's encampment (HAROD = *trembling*)—and now the heart of the king as he pitched his camp there "trembled exceedingly" (1 Sam. xxviii. 5). In the loss of all the usual means of consulting the Divine Will, he determined, with that wayward mixture of superstition and religion which marked his whole career, to apply to one of the necromancers who had escaped his persecution. She was a woman living at En-dor, on the other side of Little Hermon. According to the Hebrew tradition mentioned by Jerome, she was the mother of Abner. She recognizes the disguised king first by the appearance of Samuel. Saul apparently saw nothing, but listened to her description of a god-like figure of an aged man, wrapped round with the royal or sacred robe. (DIVINATION 5; MAGIC, p. 585.) On hearing the denunciation, which the apparition conveyed, Saul fell the whole length of his gigantic stature (xxviii. 20 margin) on the ground, and remained motionless till the woman and his servants forced him to eat. The next day the battle came on, and according to Josephus, perhaps according to the spirit of the sacred narrative, his courage and self-devotion returned. The Israelites were driven up the side of Gilboa. The three sons of Saul were slain (xxxi. 2). Saul himself with his armor-bearer was pursued by the archers and charioteers of the enemy (xxxi. 3; 2 Sam. i. 6). He was wounded. His shield was cast away (i. 21). He fell upon his own sword (1 Sam. xxxi. 4). According to another account, an Amalekite (Jewish tradition makes him the son of Doeg) came up at the moment of his death-wound, and found him "fallen," but leaning on his spear (2 Sam. i. 6, 10). The dizziness of death was gathered over him (LXX., 2 Sam. i. 9), but he was still alive; and he was, at his own request, put out of his pain by the Amalekite, who took off his royal diadem and bracelet, and carried the news to David (i. 7–10).[3] The body, on being found by the Philistines, was stripped and decapitated. The armor was sent into the Philistine cities, as if in retribution for the spoliation of Goliath, and finally deposited in the temple of Astarte (ASHTAROTH), apparently in the neighboring Canaanitish city of BETH-SHAN; and over the walls of the same city was hung the naked headless corpse, with those of his three sons (ver. 9, 10). The head was deposited (probably at ASHDOD) in the temple of Dagon (1 Chr. x. 10). The corpse was removed from Beth-shan by the gratitude of the inhabitants of JABESH-GILEAD, who came over the Jordan by night, carried off the bodies, burnt them, and buried them under the tamarisk (A. V., with Onkelos, Syriac, Arabic, Fürst, &c., "tree;" compare "OAK" in 1 Chr. x. 12) at Jabesh (1 Sam. xxxi. 13). Thence, after the lapse of several years, his ashes and those of Jonathan were removed by David to their ancestral sepulchre at Zelah in Benjamin (2 Sam. xxi. 14). (CHRONOLOGY.) —**3.** The Jewish name of St. PAUL.

Sav'a-ran (fr. Gr.), an erroneous form of the title AVARAN, borne by ELEAZAR 9 (1 Mc. vi. 43).

* **Save, to.** SALVATION; SAVIOUR.

Sa-vi'as (fr. Gr.) = UZZI, ancestor of Ezra (1 Esd. viii. 2).

Sa'vior, or **Sa'viour** [save'yur] (Heb. participle *môshîa'*, from *yâsha'*, *to save*; Gr. *sôtêr*) = *one who saves* or *brings salvation*, i. e. one who delivers or rescues from actual or impending danger. The Hebrew and Greek terms express, beyond this, *assistance* and *protection* of every kind; and, in a secondary sense, the results of such assistance—victory, safety, prosperity, and happiness. Thus, the Judges are termed "saviours" (Neh. ix. 27; Judg. iii. 9 margin); "the Lord gave Israel a saviour," viz. Jeroboam II., to deliver Israel from the Syrians (2 K. xiii. 5). In the Psalms are numerous petitions to God to save from the effects of sin (Ps. xxxix. 8, lxxix. 9, &c.). Isaiah appropriates the term "Saviour" to Jehovah (xliii. 11), and connects it with the notions of justice and righteousness (xlv. 21, lx. 16, 17); adduces it as the special manner in which Jehovah reveals Himself to man (xlv. 15); hints at the means to be adopted in passages where he connects "Saviour" with "REDEEMER" (xli. 14, xlix. 26, lx. 16, &c.), and with "ransom" (xliii. 3, &c.). (See also Zech. ix. 9; Hos. i. 7, &c.) In the N. T. the term "Saviour" is especially applied to the Lord JESUS CHRIST (Lk. ii. 11; Jn. iv. 42, &c.). He wrought the miracles that were to be the credentials of the MESSIAH; He laid down the principles of the Gospel morality, until He had established in the minds of the Twelve the conviction that He was the Christ of God. Then He taught that His work included suffering as well as teaching (Mat. xvi. 20, 21, xx. 28, &c.). The words of the institution of the LORD'S SUPPER speak most distinctly of a SACRIFICE (Mat. xxvi. 27, 28, &c.). In John iii. 14, 15, under the figure of the brazen serpent lifted up, the atoning virtue of the Lord's death is fully set forth (comp. vi. 51, 53, x. 11, 17, 18, xvii. 17, 19, &c.). The apostles, after the Resurrection, preach no moral system, but a belief in and love of Christ, the crucified and risen Lord, through whom, if they repent, men shall obtain salvation (Acts ii., iii. 18, viii., comp. Is. liii., &c.). We are able to complete from the Epistles our account of the teaching of the apostles on the doctrine of Atonement (2 Cor. v. 21; Gal. iii. 13; 1 Tim. ii. 5; Heb. vii. 25; 1 Pet. ii. 24; 1 Jn. ii. 1, 2, &c.). The teaching of the N. T. on the effects of the death of Jesus may be thus roughly described (so Archbishop Thomson, original author of this article): (I.) God sent His Son into the world to redeem lost and ruined man from sin and death, and the Son willingly took upon Him the form of a servant for this purpose; and thus the Father and the Son manifested their love for us. (II.) God the Father laid upon His Son the weight of the sins of the whole world, so that He bare in His own body the wrath which men must else have borne, because there was no other way of escape for them; and thus the Atonement was a manifestation of Divine justice. (III.) The effect of the Atonement thus wrought is, that man is placed in a new position, freed from the dominion of sin, and able to follow holiness; and thus the doctrine of the Atonement ought to work in all the hearers a sense of love, of obedience, and of self-sacrifice. In shorter words, the sacrifice of the death of Christ is a proof of Divine *love*, and of Divine *justice*, and is for us a document of *obedience*. Faith; Heaven; Justification; Love; Ransom; Repentance; Righteous; Saint, &c.

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[3] This Amalekite's account may have described a later incident, or it may have been feigned as a supposed recommendation to David's favor.

Saw (Heb. *mĕgêrâh*, *massôr*). Egyptian saws, so far as has yet been discovered, were single-handed, though Jerome has been thought to allude to circular saws. The teeth, as in modern Oriental saws, usually incline toward the handle, instead of away from it like ours. They have, in most cases, bronze blades, apparently attached to the handles by leathern thongs, but some of those in the British Museum have their blades let into them like our knives. A double-handed iron saw has been found at *Nimrûd*. No evidence exists of the use of the saw applied to stone in Egypt, nor without the double-handed saw does it seem likely that this should be the case; but we read of sawn stones used in the Temple (1 K. vii. 9). The saws "under" or "in" which David is said to have placed his captives were of iron. The expression in 2 Sam. xii. 31 does not necessarily imply torture, but the word "cut" in 1 Chr. xx. 3 can hardly be understood otherwise. Handicraft; Punishments; War.

* **Scales,** the A. V. translation of the Heb. *peles* = a balance, Ges. (Is. xl. 12), also translated "weight" (Prov. xvi. 11). Fish.

Scape'-goat. Atonement, Day of.

Scar'let. Colors.

Scep'tre [sep'ter] (Fr. fr. Gr., see below). The Hebrew term *shêbet*, like its Greek equivalent *skêptron*, and our derivative *sceptre*, originally meant a rod or staff. It was thence specifically applied to the shepherd's crook (Lev. xxvii. 32; Mic. vii. 14), and to the wand or sceptre of a ruler. The sceptre of the Egyptian kings resembled a plough. The use of the staff as a symbol of authority was not confined to kings; it might be used by any leader, as in Judg. v. 14, where for "pen of the writer," as in the A. V., we should read "sceptre of the leader" (so Mr. Bevan). The allusions to the sceptre are all of a metaphorical character, and describe it simply as one of the insignia of supreme power (Gen. xlix. 10; Num. xxiv. 17; Ps. xlv. 6; Is. xiv. 5; Am. i. 5; Zech. x. 11; Wis. x. 14; Bar. vi. 14). The sceptre of the Jewish kings was probably made of wood. That of the Persian monarch is described as "golden," i. e. probably of massive gold (Esth. iv. 11). A carved ivory staff discovered at *Nimrûd* is supposed to have been a sceptre.

Sce'va [see-] (L. fr. Gr. = *furnished*, *prepared*, Schl.), a Jew residing at Ephesus at St. Paul's second visit to that town (Acts xix. 14–16), described as a high-priest (Gr. *archiereus*, A. V. "chief of the priests"), either as having exercised the office at Jerusalem, or as being chief of one of the twenty-four classes. His seven sons were exorcists. Demoniac; Exorcist.

* **Schin** [shin] (a German spelling of Heb. *shîn* = *a tooth*, Ges.), the twenty-first letter of the Hebrew alphabet (Ps. cxix.), *sîn* being the same letter with the point differently placed. Writing.

* **Schism** [sizm], an Anglicized form of Gr. *schisma* (1 Cor. i. 10 marg., xi. 18 marg., xii. 25), usually translated "division" (Jn. vii. 43, ix. 16, &c.), or "rent" (Mat. ix. 16; Mk. ii. 21).

* **School** [skool] occurs in the A. V. only in Acts xix. 9 as the translation of Gr. *scholê* = *leisure*; hence *a school*, a place of learned leisure, where a teacher and his disciples came together, and held discussions and disputations (Rbn. *N. T. Lex.*). Education; Philosophy; Prophet.

Sci'ence [si-] (Fr. fr. L. *scientia* = *knowledge*). In the A. V. this word occurs only in Dan. i. 4 as the translation of Heb. *madda'*, and in 1 Tim. vi. 20 as the translation of Gr. *gnôsis*, both being elsewhere literally and usually rendered "knowledge." St. Paul is speaking of the "knowledge" of which both the Judaizing and the mystic sects of the apostolic age continually boasted, against which he so urgently warns men (1 Cor. viii. 1, 7), the counterfeit of the true knowledge which he prizes so highly (xii. 8, xiii. 2; Phil. i. 9; Col. iii. 10). Magi; Philosophy.

* **Scorn.** Laugh.

Scor'pi-on (Heb. *'akrâb*; Gr. *skorpios*), the common name of certain well-known animals of the class *Arachnida* and family *Scorpionidæ* (genus *Scorpio*, Linn.). Scorpions (so Mr. Gosse, in Fairbairn) "agree with spiders in breathing by means of lung-sacs, but differ from them by having large extended *palpi* (or feelers) with pincer-shaped extremities, and an abdomen divided into distinct segments, and invested in a crustaceous integument (or crust-like shell)." They are mentioned in Deut. viii. 15; Ez. ii. 6; Lk. x. 19, xi. 12; Rev. ix. 3, 5, 10). The wilderness of Sinai was inhabited by scorpions at the time of the Exodus, and to this day these animals are common in the same district, as well as in some parts of Palestine. Ehrenberg enumerates five species as occurring near Mount Sinai, some of which are found also, with other species, in Lebanon. Scorpions are generally found in dry and in dark places, under stones and in ruins, chiefly in warm climates. They are carnivorous in their habits, and move along in a threatening attitude with the tail elevated. The sting, which is situated at the extremity of the tail, has at its base a gland which secretes a poisonous fluid, which is discharged into the wound by two minute orifices at its extremity. In hot climates the sting often occasions much suffering, and sometimes alarming symptoms. The "scorpions" of 1 K. xii. 11, 14, and 2 Chr. x. 11, 14, have clearly no allusion to the animal, but to some instrument of SCOURGING—probably a whip armed with iron points (so Mr. Houghton)—unless indeed the expression is a mere figure. Celsius thinks the "scorpion" scourge was the spiny stem of what the Arabs call *Hedek*, the *Solanum melongena*, variety *esculentum*, i. e. egg-plant (allied to the tomato).

Scorpion.

Scourg'ing [skurj-]. The punishment of scourging was prescribed by the Law in the case of a betrothed bondwoman guilty of unchastity, and perhaps in the case of both the guilty persons (Lev. xix. 20). The instrument of punishment in ancient Egypt, as it is also in modern times generally in the East, was usually the stick, applied to the soles of the feet—bastinado. Under the Roman method the culprit was stripped, stretched with cords or thongs on a frame, and beaten with rods. After the Porcian law, B. C. 300, Roman citizens were exempted from scourging, but slaves and foreigners were liable to be beaten even to death. ADULTERY; PUNISHMENTS; SCORPION.

Screech'-owl. OWL.

Scribe, pl. **Scribes** (fr. L. *scriba* = *writer*; Gr. *grammateus*; Heb. *sôphêr*, pl. *sôphĕrîm*). I. *Name.* (1.) Three meanings (so Prof. Plumptre, original author of this article) are connected with the Heb. verb *sâphar*, the root of *sôphêr*, *sôphĕrîm*—(*a.*) to write, (*b.*) to set in order, (*c.*) to count. The *sôpherîm* or scribes were so called because they wrote out the Law, or because they classified and arranged its precepts, or because they counted with scrupulous minuteness every clause and letter it contained. The traditions of the Scribes were in favor of the last of these etymologies. The second fits in best with the military functions connected with the word in the earlier stages of its history. The authority of most Hebrew scholars is with the first. The Greek equivalent (*grammateus*) answers to the derived rather than the original meaning of the word. The *grammateus* or scribe of a Greek state was not the mere writer, but the keeper and registrar of public documents (Thucydides, iv. 118, vii. 10; so in Acts xix. 35). (2.) The name of KIRJATH-SEPHER (Josh. xv. 15; Judg. i. 12) may possibly connect itself with some early use of the title. In Judg. v. 14 the Hebrew word (A. V. "writer") appears to point to military functions of some kind. The "pen of the writer" of the A. V. here is probably the rod or sceptre of the commander numbering or marshalling his troops. Three men are mentioned as successively filling the office of Scribe under David and Solomon (2 Sam. viii. 17, xx. 25; 1 K. iv. 3; KING). We may think of them as the king's secretaries, writing his letters, drawing up his decrees, managing his finances (compare 2 K. xii. 10). At a later period the word again connects itself with the act of numbering the military forces of the country (Jer. lii. 25, and probably Is. xxxiii. 18). Other associations, however, began to gather round it about the same period. The zeal of Hezekiah led him to foster the growth of a body of men whose work it was to transcribe old records, or to put in writing what had been handed down orally (Prov. xxv. 1). To this period accordingly belongs the new significance of the title. It no longer designates only an OFFICER of the king's court, but a class, students and interpreters of the Law, boasting of their wisdom (Jer. viii. 8). (3.) The seventy years of the CAPTIVITY gave a fresh glory to the name. The exiles would be anxious to preserve the sacred books, the laws, the hymns, the prophecies of the past. Ezr. vii. 10—"to seek the Law of the LORD, and to do it, and to teach in Israel statutes and judgments"—describes the high ideal of the new office. The Scribes publicly read and expounded the Law, perhaps also translated it from the already obsolescent Hebrew into the Aramaic of the people (Neh. viii. 8–13). (4.) Of the time that followed we have but scanty records. The Scribes' office apparently became more and more prominent. They appear as a distinct class, "the families of the Scribes," with a local habitation (1 Chr. ii. 55). They compile, as in the two Books of Chronicles, extracts and epitomes of larger histories (1 Chr. xxix. 29; 2 Chr. ix. 29).—II. *Development of Doctrine.* (1.) Of the Scribes of this period, except EZRA and ZADOK (Neh. viii. 9, xiii. 13), we have no names. A later age honored them collectively as the men of the Great Synagogue. (CANON; SYNAGOGUE, THE GREAT.) Never, perhaps, was so important a work done so silently. In the words of later Judaism they devoted themselves to the *mikrâ* (i. e. *recitation*, "reading," as in Neh. viii. 8), the careful study of the text, and laid down rules for transcribing it with the most scrupulous precision. (2.) A saying is ascribed to SIMON the Just (B. C. 300–290), which embodies the principle on which they had acted, and enables us to trace the next stage of the growth of their system. "Our fathers have taught us," he said, "three things, to be cautious in judging, to train many scholars, and to set a fence about the Law." They wished to make the Law of Moses the rule of life for the whole nation and for individual men. The Jewish teacher could recognize no principles beyond the precepts of the Law. (3.) In this as in other instances, the idolatry of the letter was destructive of the very reverence in which it had originated. Step by step the Scribes were led to conclusions at which we may believe the earlier representatives of the order would have started back with horror. Decisions on fresh questions were accumulated into a complex system of casuistry. The new precepts, still transmitted orally, more precisely fitting in to the circumstances of men's lives than the old, came practically to take their place. The "Words of the Scribes" were honored above the Law. The right relation of moral and ceremonial laws was not only forgotten, but absolutely inverted. (4.) The first work of the Scribes in our Lord's time was to report the decisions of previous Rabbis. These were the *Halâchôth* (the *current* precepts of the schools)—precepts binding on the conscience. From these grew up the Mishna, and afterward the Gemara, which together constitute the Talmud. (Old Testament, B; Pharisees.) (5.) But the sacred books were not studied as a code of laws only. To *search* into their meaning had from the first belonged to the ideal office of the Scribe. But here also the book suggested thoughts which could not logically be deduced from it. The fruit of their interpretative effort appears in the *Midrâshim* (= *searchings, investigations, commentaries*) on the several books of the O. T. The process by which the meaning, moral or mystical, was elicited, was known as *Haggâdâh* (= *saying, opinion*). The mystical school of interpretation culminated in the *Kabbâlâh* (= *reception, the received doctrine*). Every letter, every number, became pregnant with mysteries. (Old Testament, B.)—III. *History.* (1.) The names of the earlier Scribes passed away, as has been said, mostly unrecorded. Simon the Just (about B. C. 300–290) appears as the last of the men of the Great Synagogue, the beginner of a new period. The names of the times that followed—Antigonus of Socho, Zadok, Boëthus—connect themselves with the rise of the first opposition (Sadducees) to the traditional system which was growing up. (Philosophy.) The tenet of the Sadducees, however, was embraced by only a small minority. It tended, by maintaining the sufficiency of the letter of the Law, to destroy the very occupation of a Scribe, and the class, as such, belonged to the party of its opponents. The words "Scribes" and "Pharisees" were bound together by the closest possible alliance (Mat. xxiii.; Lk. v. 30). To understand their relation to each other in our Lord's time, or their connection with His life and teaching, we must look back to what is known of the five pairs of teachers who represented the scribal succession. (2.) The two names that stand first in order are Joses ben-Joezer, a priest, and Joses ben-Jochanan (about B. C. 140–130). The precepts ascribed to them indicate a tendency to a greater elaboration of all rules connected with ceremonial defilement. The struggle with the Syrian kings (Antiochus Epiphanes; Maccabees, &c.) had turned chiefly on questions of this nature, and it was the wish of the two teachers to prepare the people for any future conflict by founding a fraternity (the *Häbêrîm* or *Chăbêrîm* = *associates*) bound to the strictest observance of the Law. (Assideans.) (3.) Joshua ben-Perachiah and Nithai of Arbela were contemporary with John Hyrcanus (about B. C. 135–108), and enjoyed his favor till toward the close of his reign, when caprice or interest led him to pass over to the Sadducees. (4.) The secession of Hyrcanus involved the Pharisees, and therefore the Scribes as a class, in difficulties, and a period of confusion followed. The meetings of the Sanhedrim were suspended or became predominantly Sadducean. Under his successor, Alexander Jannæus, the influence of Simon ben-Shetach over the queen-mother Salome reëstablished for a time the ascendancy of the Scribes. The Sanhedrim once again assembled, with none to oppose the dominant Pharisaic party. The return of Alexander from his campaign against Gaza again turned the tables. Eight hundred Pharisees took refuge in a fortress, were besieged, taken, and put to death. Joshua ben-Perachiah, the venerable head of the order, was driven into exile. Simon ben-Shetach, his successor, had to earn his livelihood by spinning flax. The Sadducees failed, however, to win the confidence of the people. On the death of Jannæus his widow Alexandra favored the Scribes, and Simon ben-Shetach and Judah ben-Tabbai entered on their work as joint teachers. Under them the juristic side of the Scribe's functions became prominent. Their rules turn chiefly on the laws of evidence. They showed what sacrifices they were prepared to make in support of those laws. Judah, rebuked by his colleague for having unlawfully condemned a false witness to death, resolved never to give judgment without consulting Simon, and threw himself daily on the grave of the condemned man, imploring pardon. Simon, having sentenced his own son to death, allowed the execution to go on, the son also urging it, after the witnesses confessed that they had spoken falsely. (5.) The two that followed, Shemaiah and Abtalion, were proselytes themselves, or the sons of proselytes; but their preëminence in the knowledge of the Law raised them to this office. The high-priest was jealous of them. Shemaiah checked the growing love of titles of honor (Rabbi, &c.). Abtalion rebuked the tendency to new opinions. The two attempted to check the rising power of Herod in his bold defiance of the Sanhedrim. When he showed himself to be irresistible, they had the wisdom to submit, and were suffered to continue their work in peace. Its glory was, however, in great measure, gone. The doors of their school were no longer thrown open to all comers so that crowds might listen to the teacher. A fixed fee had to be paid on entrance. On the death of Shemaiah and Abtalion there were no qualified successors to take their place. Two sons of Bethera, otherwise unknown, for a time occupied it, but were themselves conscious of their incompetence. (6.) Hillel (born about B. C. 112 [1]), "the son of David," was the noblest and most genial representative of his order, the best fruit which the system of the Scribes was capable of producing. It is instructive to mark at once how far he prepared the way for the higher teaching which was to follow, how far he inevitably fell short of it. He came from Golah in Babylonia to study under Shemaiah and Abtalion. He worked to earn his livelihood and pay the fees for attendance; but one day, unable to find employment and pay the fee, he eagerly listened at a window outside till the snow lay on him six cubits high (!), and the teachers then received him as a student without payment. In the earlier days of his activity Hillel had as his colleague Menahem, probably = the Essene Manaen of Josephus. He, however, and a large number of his followers, entered the service of Herod, and abandoned at once their calling as Scribes and their habits of devotion. The place thus vacant was soon filled by Shammai. The two were held in nearly equal honor. One was the president, the other the vice-president, of the Sanhedrim. They did not teach, however, as their predecessors had done, in entire harmony with each other. Within the party of the Pharisees, within the order of the Scribes, there came for the first time to be two schools with distinctly opposed tendencies, one (that of Shammai) vehemently, rigidly orthodox, the other orthodox also, but with an orthodoxy which, in the language of modern politics, might be classed as liberal conservative. The points on which they differed were almost innumerable, e. g. as to the causes and degrees of uncleanness, as to the law of contracts or of wills, &c. The school of Shammai were most scrupulous in regard to uncleanness, rigidly sabbatarian, and strict in maintaining the marriage-law. (Divorce; Sabbath; Unclean Meats, &c.) Yet Shammai himself was said to be rich, luxurious, self-indulgent. Hillel was poor to the day of his death. (7.) The teaching of Hillel showed some capacity for wider thoughts. His personal character was more lovable and attractive. While on the one side he taught as from a mind well stored with the traditions of the elders, he was, on the other, any thing but a slavish follower of those traditions. He was the first to lay down principles for an equitable construction of the Law with a dialectic precision which seems almost to imply a Greek culture. His teaching as to the year of release, divorce, &c., was an adaptation to the times or the temper of the age. In one memorable rule we find the nearest approach yet made to the great commandment of the Gospel: "Do nothing to thy neighbor that thou wouldest not that he should do unto thee." (8.) The contrast showed itself in the conduct of the followers not less than in the teachers. The disciples of Shammai were fierce, appealed to popular passions, and used the sword to decide their controversies. Out of that school grew the party of the Zealots, fierce, fanatical, vindictive. Those of Hillel were like their master (compare, e. g., the advice of Gamaliel, Acts v. 34–42), cautious, gentle, tolerant, unwilling to make enemies, content to let things take their course. One sought to impose upon the proselyte from heathenism the full burden of the Law, the other to treat him with some sympathy and indulgence. (9.) Outwardly the teaching of our Lord must have appeared to men different in many ways from both (Mat. vii. 29, ix. 36, &c.). But in most of the points at issue between the two parties, He must have appeared in direct antagonism to the school of Shammai, in sympathy with that of Hillel (vii. 12, xii. 1–14, xv. 1–11; Jn. v. 1–16, &c.). So far, on the other hand, as the temper of the Hillel school was one of mere adaptation to the feeling of the people, cleaving to tradition, wanting in the intuition of a higher life, the teaching of Christ must have been felt as unsparingly condemning it. (10.) Hillel himself lived, according to the tradition of the Rabbis, to the great age of 120 (see note [1]), and may therefore have been present among the doctors of Lk. ii. 46, and Gamaliel, his grandson and successor, was at the head of this school during the whole of the ministry of Christ, as well as in the early portion of the history of the Acts. We are thus able to explain the fact, which so many passages in the Gospels lead us to infer, the existence all along of a party among the Scribes themselves, more or less disposed to recognize Jesus of Nazareth as a teacher (Mk. x. 17, xii. 34; Lk. xxiii. 50, 51; Jn. iii. 1, vii. 51, xii. 42).—IV. *Education and Life.* (1.) The special training for a Scribe's office began, probably, about the age of thirteen. According to the Mishna the child began to read the *Mikrâ* (= Scripture) at five, and the Mishna at ten. Three years later every Israelite became a child of the Law, and was bound to study and obey it. The great mass of men rested in the scanty teaching of their synagogues, in knowing and repeating their *Tĕphillîn*, the texts inscribed on their phylacteries. (Frontlets.) For the boy who was destined by his parents, or who devoted himself to the calling of a Scribe, something more was required. He made his way to Jerusalem, and applied for admission to the school of some famous Rabbi. If he were poor, it was the duty of the synagogue of his town or village to provide for the payment of his fees, and in part also for his maintenance. The master and his scholars met, the former sitting on a high chair, the elder pupils on a lower bench, the younger on the ground, both literally "at his feet." The class-room might be the chamber of the Temple set apart for this purpose, or the private school of the Rabbi. The education was chiefly catechetical, the pupil submitting cases and asking questions, the teacher examining the pupil (Lk. ii.). Parables entered largely into the method of instruction. (Education; Parable.) (2.) After a sufficient period of training, probably at the age of thirty, the probationer was solemnly admitted to his office. The presiding Rabbi pronounced the formula, "I admit thee, and thou art admitted to the Chair of the Scribe," solemnly ordained him by the imposition of hands, and gave to him, as the symbol of his work, tablets on which he was to note down the sayings of the wise, and the "key of knowledge" (compare Lk. xi. 52), with which he was to open or to shut the treasures of Divine wisdom. (3.) There still remained for the disciple after his admission the choice of a variety of functions, the chances of failure and success. He might rise to high places, become a doctor of the Law, an arbitrator in family litigations (xii. 14), the head of a school, a member of the Sanhedrim. He might have to content himself with the humbler work of a transcriber, copying the Law and the Prophets for the synagogues, or *Tĕphillîn* for the devout, or a notary writing out contracts of sale, covenants of espousals, bills of repudiation. The position of the more fortunate was of course attractive enough. Theoretically the Scribe's office was not to be a source of wealth. It is doubtful how far the teacher appropriated the pupil's fees. The indirect payments were, however, considerable. (4.) In regard to social position there was a like contradiction between theory and practice. The older Scribes had had no titles (Rabbi); Shemaiah warned his disciples against them. In our Lord's time the passion for distinction was insatiable. Drawing to themselves, as they did, nearly all the energy and thought of Judaism, the priesthood was powerless to compete with them. Unless the Priest became a Scribe also, he remained in obscurity. (5.) The character of the order was marked under these influences by a deep, incurable hypocrisy, all the more perilous because, in most cases, it was unconscious. We must not infer from this that all were alike tainted, or that the work which they had done, and the worth of their office, were not recognized by Him who rebuked them for their evil. Writing.

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[1] Dr. Ginsburg (in Kitto) gives as the date of Hillel's birth about B. C. 75, of his settlement in Jerusalem about B. C. 36, of his becoming president of the Sanhedrim about B. C. 30, and of his death about A. D. 10, after being president about forty years.

Scrip (Heb. *yalkût*, *tsiklon*; Gr. *pêra*), a bag or sack in which shepherds, travellers, &c., carried their food or other necessaries (1 K. xvii. 40; 2 K. iv. 42 margin; Mat. x. 10; Mk. vi. 8; Lk. ix. 3, x. 4, xxii. 35, 36). The scrip of the Galilean peasants was of leather, used especially to carry their food on a journey, and slung over their shoulders. A similar article is still used by the Syrian shepherds.

Script'ure (fr. L. *scriptura* = *a writing*; = Heb. *cĕthâb*; Gr. *graphê*; see below), a distinctive name applied, individually and collectively, to the books included in the Bible. (See Canon, Inspiration, and the articles on the various books of the Old Testament and New Testament.) In the earlier books we read of the Law, the Book of the Law. In Ex. xxxii. 16, the Commandments written on the tables of testimony are said to be "the writing

(Heb. *michtâb*) of God." In Dan. x. 21, where the A. V. has "the Scripture of Truth," the words do not probably mean more than *a true writing* (so Prof. Plumptre, &c.; Gesenius, Stuart, &c., translate this *the book of truth*, i. e. the book of God's decrees, the book which contains what is or will be true or accordant with facts). The thought of *the* Scripture as a whole is hardly to be found in them. This first appears in 2 Chr. xxx. 5, 18 ("as it was written," A. V.; *cac-câthûb*, Heb.; *kata tên graphên*, LXX.), and is probably connected with the profound reverence for the Sacred Books which led the earlier SCRIBES to confine their own teaching to oral tradition, and gave therefore to *the Writing* a distinctive preëminence (compare "it is written," Mat. iv. 4, 6, xxi. 13, &c.). The Greek word, as will be seen, kept its ground in this sense. A slight change passed over that of the Hebrew and led to the substitution of another. The word *cĕthûbîm* (= *writings*) was used, in the Jewish arrangement of the O. T., for a part and not the whole of the O. T. (the Hagiographa; BIBLE, III. 3). In the Mishna we find the *Mikrâ* (Neh. viii. 8, A. V. "reading," i. e. the thing read or recited, recitation) used to designate the collective Sacred Books.—In the N. T. the Gr. *graphê*, A. V. "Scripture," is in the singular applied often to this or that passage (i. e. Scripture declaration, promise, prophecy, &c.) quoted from the O. T. (Mk. xii. 10; Lk. iv. 21; Jn. xiii. 18, xix. 37; Rom. ix. 17; Gal. iii. 8, &c.). In Acts viii. 32, it takes a somewhat larger extension, as denoting the *writing* of Isaiah; but in ver. 35 the more limited meaning reappears. (On 2 Tim. iii. 16 and 2 Pet. i. 20, see INSPIRATION, I. 2, and III. 1). In the Gr. pl. *graphai*, A. V. "scriptures," the collective meaning is prominent (Mat. xxi. 42, xxii. 29; Jn. v. 39; Acts xvii. 11; 1 Cor. xv. 3, &c.). We have "all the Scriptures" (Lk. xxiv. 27), "the holy Scriptures" (Rom. i. 2), "the Scriptures of the prophets" (xvi. 26). In 2 Pet. iii. 16 we find an extension of the term to the Epistles of St. Paul; but it remains uncertain whether "the other Scriptures" are the Scriptures of the O. T. exclusively, or include other writings of the N. T. In 2 Tim. iii. 15 the Gr. *ta hiera grammata* (= *the sacred writings*; compare "writings" of Moses, Jn. v. 47) answers to "The Holy Scriptures" of the A. V.

* **Scroll** [*o* as in *note*] = a MS. roll. The A. V. thus correctly translates in Is. xxxiv. 4 the Heb. *sêpher*, and in Rev. vi. 14 the Gr. *biblion* (each usually translated "book"). NEW TESTAMENT; OLD TESTAMENT; WRITING.

* **Scur'vy.** MEDICINE.

* **Scythe** (Jer. l. 16 marg.). AGRICULTURE; SICKLE.

Scyth'i-an [sith-] (fr. Gr. *Skuthês*) occurs in Col. iii. 11 as a generalized term for *rude, ignorant, degraded.* The same view of Scythian barbarism appears in 2 Mc. iv. 47, and 3 Mc. vii. 5. The Scythians dwelt mostly on the north of the Black Sea and the Caspian, stretching thence indefinitely into inner Asia, and were regarded by the ancients as standing extremely low in point of intelligence and civilization. MAGOG; SCYTHOPOLIS.

Scy-thop'o-lis (L. fr. Gr. = *the city of the Scythians*) = BETH-SHEAN, now *Beisân* (Jd. iii. 10; 2 Mc. xii. 29). A mound close to it on the W. is called *Tell Shûk*, in which possibly a trace of Scythopolis may linger. The LXX. and Pliny attribute the origin of the name Scythopolis to the Scythians, who, in the words of the Byzantine historian George Syncellus, "overran Palestine, and took possession of Baisan, which from them is called Scythopolis." This has been in modern times generally referred to the invasion recorded by Herodotus (i. 104–6), when the Scythians (MAGOG; SCYTHIAN), after their occupation of Media, passed through Palestine on their road to Egypt (about B. C. 600). Reland, however (who doubted the truth of Herodotus's account), and, after him, Gesenius and Grimm, make Scythopolis a corruption of Succothopolis, i. e. the chief town of the district of SUCCOTH; but this would be naming the most important place in the region after one comparatively unknown; and besides, this derivation, if true, would rather have made the Gr. name *Skênopolis*, L. *Scenopolis.* Dr. Robinson thinks that Scythopolis may have been named after the *Scythians*, not literally, but as = *rude people, barbarians* (SCYTHIAN), in which sense the term might well be applied to the wild Arabs, who then, as now, inhabited the *Ghôr*, and at times may have had possession of Beth-shean. Scythopolis was the largest city of the DECAPOLIS, and the only one of the ten which lay W. of Jordan. It was surrounded by a district of its own of the most abundant fertility. About A. D. 65 the heathen inhabitants massacred (so Josephus) 13,000 Jews. It became the seat of a Christian bishop, and its name is found in the lists of signatures as late as the Council of Constantinople, A. D. 536. It was plundered by Saladin and burnt A. D. 1183. The latest mention of it under the title of Scythopolis is probably that of William of Tyre, about A. D. 1185. The population of Beisân is about 500 (Rbn. iii. 332).

* **Scyth-o-pol'i-tans** [sith-] = inhabitants of SCYTHOPOLIS (2 Mc. xii. 30).

Sea. The Sea (Heb. *yâm*, pl. *yammîm*) is used in Scripture to denote—1. The collection of waters encompassing the land, or what we call, in a more or less definite sense, "the Ocean" (Gen. i. 10; Deut. xxx. 13, &c.). 2. Some portion of this, as the Mediterranean Sea (Deut. xi. 24; SEA, THE GREAT), or the RED SEA (Ex. xv. 4, &c.). 3. Inland lakes, whether of salt or fresh water. (GENNESARET, SEA OF; SEA, THE SALT, &c.). 4. Any great collection of water, as the NILE (Is. xviii. 2; Nah. iii. 8, &c.), or the EUPHRATES (Jer. li. 36).—The common Gr. word for "sea" in the N. T. is *thalassa* (in LXX. = Heb. *yâm*), which occurs more than ninety times; the Gr. *pelagos*, especially denoting the *high* or *open sea*, being translated once "sea" (Acts xxvii. 5), and once with *thalassa* following "the *depth* of the sea" (Mat. xviii. 6). The qualities or characteristics of the sea and sea-coast mentioned in Scripture are, 1. The SAND, whose abundance on the coast both of Palestine and Egypt furnishes so many illustrations (Gen. xxii. 17, xli. 49; Judg. vii. 12; 1 Sam. xiii. 5; 1 K. iv. 20, 29; Is. x. 22, &c.). 2. The shore (Gen. xxii. 17; Ex. xiv. 30, &c.). 3. Creeks or inlets (Acts xxvii. 39). 4. Harbors (Gen. xlix. 13; Ps. cvii. 30; BREACHES, &c.). 5. Waves or billows (Ps. xlii. 7, lxv. 7, &c.). It may be remarked that almost all the figures of speech taken from the sea in Scripture, refer either to its power or its danger. The place "where two seas met" (Acts xxvii. 41; MELITA) perhaps means where two currents, caused by the intervention of the island, met and produced an eddy, which made it desirable at once to ground the ship. EARTH.

Sea, Molt'en [*o* pronounced as in *no*], i. e. *melted sea*, or one made of *melted* metal. In the place of the LAVER of the Tabernacle, Solomon caused a laver to be cast for a similar purpose, which from its size was called a sea. It was made partly or wholly of the BRASS, or rather copper, which had been captured by David from "Tibhath and Chun, cities of Hadarezer king of Zobah" (1 K. vii. 23–26; 1 Chr. xviii. 8). Its dimensions were:—Height, 5 cubits; diameter, 10 cubits; circumference, 30 cubits; thickness, 1 handbreadth; and it is said to have been capable of containing 2,000, or according to 2 Chr. iv. 5, 3,000 baths. Below the brim there was a double row of "knops," 10 (i. e. 5 + 5) in each cubit. These were probably a running border or double fillet of tendrils, and fruits, said to be gourds of an oval shape. The brim itself, or lip, was wrought "like the brim of a cup, with flowers of lilies," i. e. curved outward like a lily or lotus flower. The laver stood on twelve oxen, three toward each quarter of the heavens, and all looking outward. It was mutilated by Ahaz, by being removed from its basis of oxen and placed on a stone base, and was finally broken up by the Assyrians (2 K. xvi. 14, 17, xxv. 13). Josephus says that the form of the sea was hemispherical, and that it held 3,000 baths, i. e. 25,920 gallons. (Weights and Measures.) The question arises, which occurred to the Jewish writers themselves, how the contents of the laver, as they are given in the sacred text, are to be reconciled with its dimensions. The Jewish writers supposed that it had a square hollow base for 3 cubits of its height, and 2 cubits of the circular form above. A far more probable suggestion is that of Thenius, in which Keil agrees, that it was of a bulging form below, but contracted at the mouth to the dimensions named in 1 K. vii. 23. The laver is said to have been supplied in earlier days by the Gibeonites, afterward by a conduit from the pools at Bethlehem.

* **Sea, the East.** Sea, the Salt.

* **Sea, the Great** = the sea now known as the Mediterranean Sea (Num. xxxiv. 6, 7; Josh. i. 4, ix. 1, xv. 12, 47, xxiii. 4; Ez. xlvii. 10, 15, 19, 20; Dan. vii. 2); also called "the uttermost sea" (Deut. xi. 24), "the utmost sea" (xxxiv. 2; Joel ii. 20), "the sea of the Philistines" (Ex. xxiii. 31), "the hinder sea" (Zech. xiv. 8), or "the sea" simply (Gen. xlix. 13; Ps. lxxx. 11, cvii. 23, &c.). This sea, the largest with which the Hebrews were acquainted, washes the western coast of Palestine. It is 2,300 miles in length, and 1,200 in its greatest width, and averages more than half a mile in depth. It covers an area of 1,000,000 square miles. It separates Africa from Europe, and partially from Asia. It communicates with the Atlantic Ocean only by the Strait of Gibraltar, through which it receives water, as its loss from evaporation exceeds all its supply from rains and rivers. Its water is salter than that of the Atlantic. "The shores of the Mediterranean have for thousands of years been the principal seats of civilization. The most important periods of the history of mankind have been determined by the rule of different nations over the countries bordering on this vast inland ocean. The Egyptians, the Phenicians, the Hebrews, the Greeks, Romans, Carthaginians, and Saracens flourished there under distinct forms of society" (*New American Cyclopædia*, article "Mediterranean Sea"). For the biblical relations of the Mediterranean, see Accho; Alexandria; Commerce; Egypt; Greece; Italy; Jonah; Joppa; Libya; Melita; Paul; Sea; Ship, &c.

Sea, the Salt [1] (Heb. *yâm hammelah* or *-lach*; see Sea and Salt), the usual, and perhaps the most ancient name for the remarkable lake, which to the Western world is now generally known as the Dead Sea.—I. *Names.* 1. This name, "the Salt Sea," is found in Gen. xiv. 3; Num. xxxiv. 3, 12; Deut. iii. 17; Josh. iii. 16, xii. 3, xv. 2, 5, xviii. 19. 2. Another, and possibly a later name, is the "sea of the plain" (Arabah; Plain), which is found in Deut. iv. 49, and 2 K. xiv. 25; and combined with the former—"the sea of the plain, (even) the salt sea"—in Deut. iii. 17 and Josh. iii. 16, xii. 3. 3. In the prophets (Ez. xlvii. 18; Joel ii. 20; Zech. xiv. 8 [A. V. "the former sea"]) it is entitled "the East sea." 4. In Ez. xlvii. 8, it is styled "the sea" and distinguished from "the great sea"—the Mediterranean (ver. 10). (Sea, the Great.) 5. In 2 Esd. v. 7 it is called "the Sodomitish sea." Josephus once calls it "the lake of Sodom." 6. In the Talmudical books it is called both the "Sea of Salt," and "Sea of Sodom." 7. Josephus, and before him Diodorus Siculus, names it, from its asphalt or bitumen (Slime), "Lake Asphaltitis," or "Lake Asphaltites" = *the Asphaltic Lake.* 8. The name "Dead Sea" appears to have been first used in Greek by Pausanias and Galen, and in Latin (*Mare Mortuum*) by Justin, or rather by the older historian, Trogus Pompeius (about B. C. 10), whose work he epitomized. It is used by Eusebius, Jerome, &c. 9. The Arabic name is *Bahr Lût* = *the Sea of Lot.*—II. *Description.* 1. The so-called Dead Sea is the final receptacle of the river Jordan, the lowest and the largest of the three lakes which interrupt the rush of its downward course. It is the deepest portion of that very deep natural fissure which runs like a furrow from the Gulf of *'Akabah* to the range of Lebanon, and from the range of Lebanon to the extreme N. of Syria. 2. The lake is of an oblong form, of tolerably regular contour, interrupted only by a large and long peninsula which projects from the eastern shore, near its southern end, and virtually divides the expanse of the water into two portions, connected by a long, narrow, and somewhat devious passage. It lies between 31° 6′ 20″ and 31° 46′ N. latitude nearly; and between 35° 24′ and 35° 37′ E. longitude nearly. It is thus from N. to S. about 40 geographical, or 46 English miles long. Its greatest width (some 3 miles S. of *'Ain Jidy*) is about 9 geographical miles, or 10½ English miles. The ordinary area of the upper portion is about 174 square geographical miles; of the channel, 29; and of the lower portion or "the lagoon," 46; in all about 250 square geographical miles. At its northern end the lake receives the stream of the Jordan; on its eastern side the *Zerka Ma'in* (the ancient Callirrhoë [Lasha?], and possibly the more ancient En-eglaim), the *Môjib* (Arnon), and the *Beni-Hemâd* (on the map just N. of the *Wady ed-Dera'ah*, or 20): on the S. the *Kurâhy* or *el-Ahsy* (in the *Ghôr es-Sâfieh*), and the *Tufîleh*; and on the W. that of *'Ain Jidy.* These are probably all perennial, though variable, streams; but, in addition, the beds of the torrents which lead through the mountains E. and W., and over the flat shelving plains both N. and S. of the lake, show that in the winter a very large quantity of water must be poured into it. There are also all along the western side a considerable number of springs—some fresh, some salt, some warm and fetid—which appear to run continually, and all find their way into its waters. The lake has no outlet. 3. The depression of its surface, and the depth which it attains below that surface, combined with the absence of any outlet, render it one of the most remarkable spots on the globe. According to the observations of Lieutenant Lynch, the surface of the lake in May,

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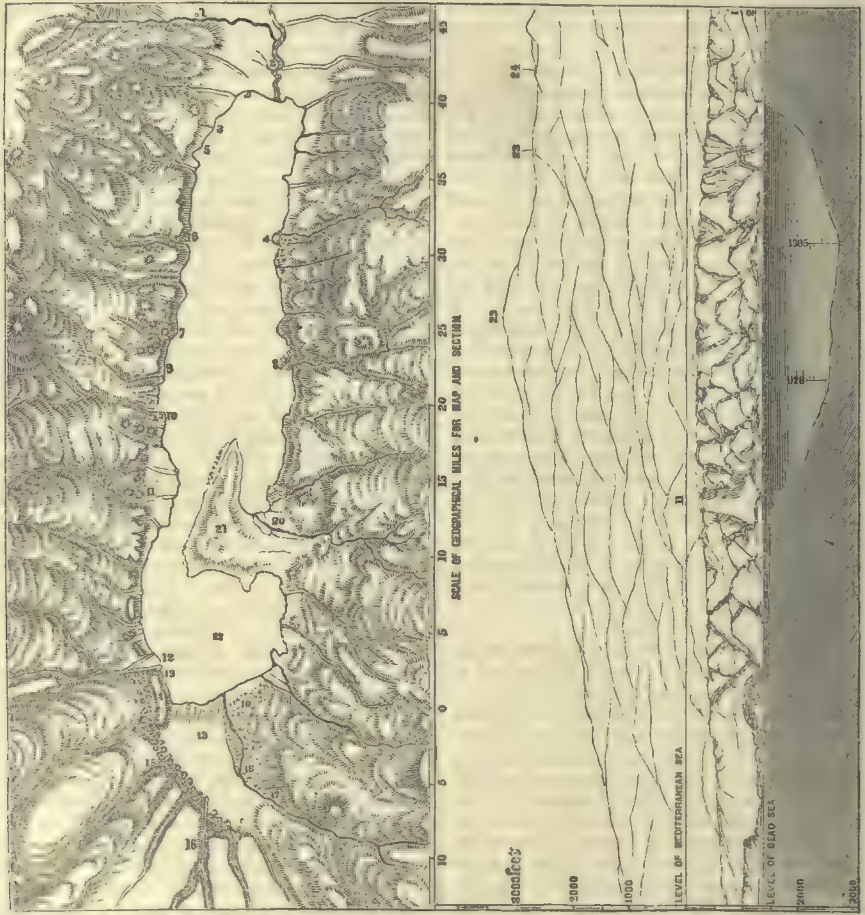
[1] This article is abridged, and, in some parts, essentially altered, from the original by Mr. Grove.

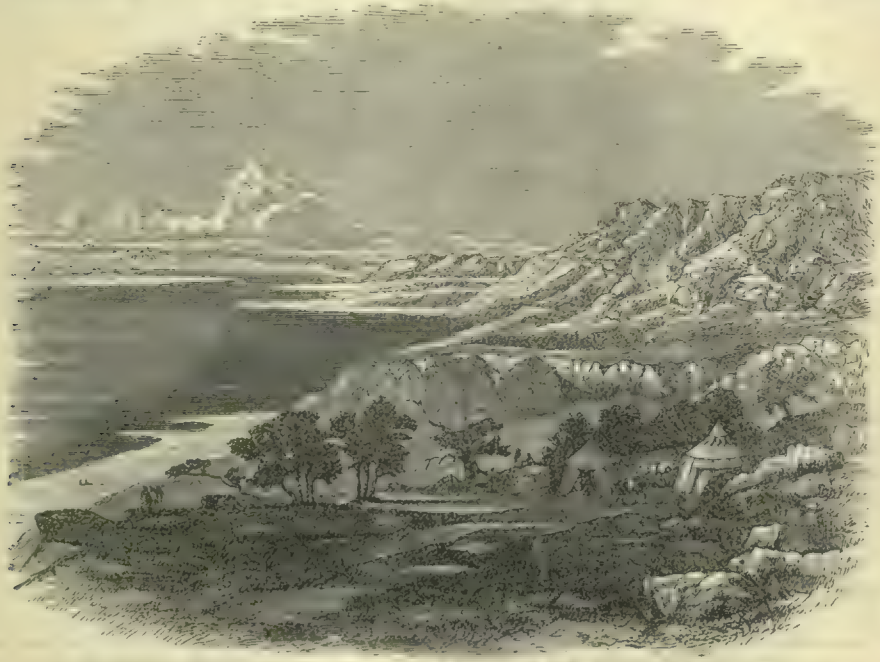
1848, was 1,316.7 feet below the level of the Mediterranean at Jaffa; according to the observations of the French Expedition of Duc de Luynes in 1864, the surface was 1,286 feet below the Mediterranean. The upper portion, according to Lieutenant Lynch, is a perfect basin, descending rapidly till it attains, at about one-third of its length from the N. end, a depth of 1,308 feet. Immediately W. of the upper extremity of the peninsula, however, this depth decreases suddenly to 336 feet, then to 114, and by the time the west point of the peninsula is reached, to 18 feet. Below this the southern portion is a mere lagoon of almost even bottom, varying in depth from 12 feet in the middle to 3 at the edges. 4. The level of the lake is liable to variation according to the season of the year. Since it has no outlet, if more water is supplied from the clouds and streams than the evaporation can carry off, as in winter, the lake will rise until the evaporating surface is so much increased as to restore the balance. On the other hand, should the evaporation drive off a larger quantity than the supply, as in summer, the lake will descend until the surface becomes so small as again to restore the balance. The extreme differences in level resulting from these causes have not yet been carefully observed. 5. The change in level necessarily causes a change in the dimensions of the lake. This chiefly affects the southern end. The shore of that part slopes up from the water with an extremely gradual incline. Over so flat a beach a very slight rise in the lake would send the water a considerable distance. Dr. Anderson, the geologist of the American expedition, conjectured that the water occasionally extended as much as eight or ten miles S. of its position then. On the peninsula, the acclivity of which is much greater than that of the southern shores of the lagoon, and in the early part of the summer (June 2d), Irby and Mangles found the "high-water mark a mile distant from the water's edge." At the northern end the shore being steeper, the water-line probably remains tolerably constant. The variation in breadth will not be so much. 6. The mountains which form the walls of the great fissure in whose depths the lake is contained, continue a nearly parallel course through its entire length. Viewed from the beach at the northern end of the lake, there is little perceptible difference between the two ranges. Each is equally bare and stern to



Map and Longitudinal Section (from N. to S.), of the DEAD SEA, from the Observations, Surveys, and Soundings of Lynch, Robinson, De Saulcy, Van de Velde, &c., drawn under the superintendence of Mr. Grove by Trelawney Saunders.

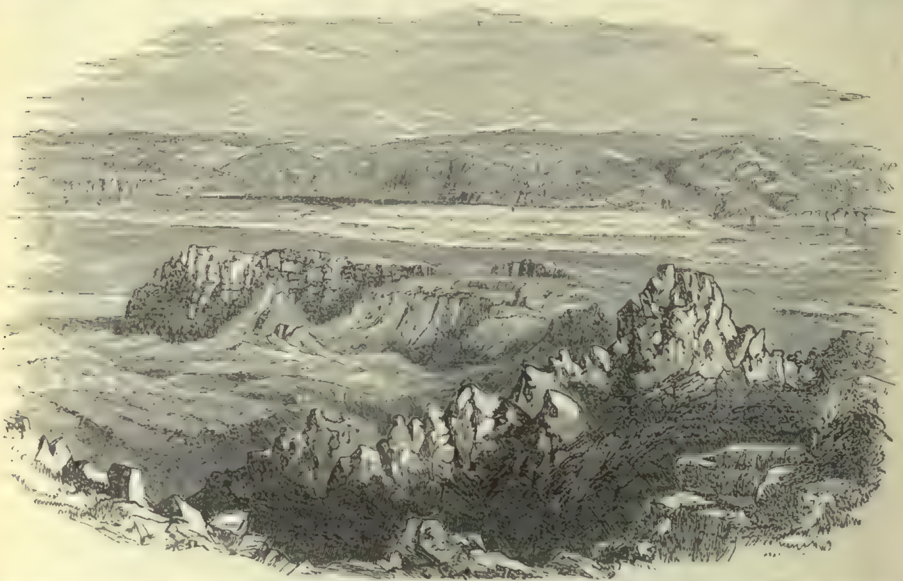
References.—1. Jericho. 2. Ford of Jordan. 3. *Wady Gumran.* 4. *Wady Zerka Ma'in.* 5. *Rás el-Feshkhah.* 6. *'Ain Terábeh.* 7. *Ras Mersed.* 8. *Wady Mójib.* 9. *'Ain Jidy.* 10. *Birket el-Khulil.* 11. *Sebbeh.* 12. *Wady Zuweirah* from N. W., and *Wady el-Muhauwat* from S. W. 13. *Um Zoghal.* 14. *Khashm Usdum.* 15. *Wady Fikreh.* 16. *Wady el-Jeib.* 17. *Wady Tufileh.* 18. *Ghór es-Safieh.* 19. Plain es-Sabkah. 20. *Wady ed-Dera'ah, or Wady Kerak.* 21. The Peninsula. 22. The Lagoon. 23. The Frank Mountain. 24. Bethlehem. 25. Hebron.

the eye. On the left the eastern mountains stretch their long, hazy, horizontal line, till they are lost in the dim distance. The western mountains on the other hand do not appear so continuous, since the *Râs el-Feshkhah* projects so far as to conceal the southern portion of the range when viewed from most points. 7. Of the eastern side but little is known. One traveller in modern times (Seetzen in 1807) has succeeded in forcing his way along its whole length. Both Dr. Robinson from *'Ain Jidy*, and Lieut. Molyneux from the surface of the lake, record their impression that the eastern mountains are much more lofty than the western, and much more broken by clefts and ravines. In color they are brown or red—a great contrast to the gray and white tones of the western mountains. Both sides of the lake, however, are alike in the absence of vegetation—almost entirely barren and scorched, except where a spring or perennial stream nourishes reeds, thorn-bushes, stunted palms, acacias, &c. 8. Seetzen started in January, 1807, from the ford of the Jordan through the upper country, by *Jebel Attârûs* and the ravine of the *Wady Mōjib* to the peninsula; returning immediately after by the lower level, as near the lake as it was possible to go. He was on foot, with but a single guide. He represents the general structure of the mountains as limestone, capped in many places by basalt, and having at its foot a red ferruginous sandstone, which forms the immediate margin of the lake. The rocks lie in a succession of enormous terraces, apparently more vertical in form than those on the W. The streams of the *Mōjib* and *Zerka Ma'in* issue forth from portals of dark-red sandstone of romantic beauty, the overhanging sides of which no ray of sun ever enters. Palms are numerous; but except near the streams there is no vegetation. Lynch found volcanic formations on the eastern shore, a whole mountain S. of *Wady Zerka Ma'in* appearing "one black mass of scoriæ and lava" (*Expedition to Dead Sea*, 280, 369). Between *Wady Zerka Ma'in* and the Jordan volcanic eruptions have produced immense flows of basaltic rock. Among other smaller basaltic streams, three were found on the E. border of the Dead Sea, S. of the little plain of Zara (Report by M. Lartet, geologist in Duc de Luynes's French expedition in 1864, noticed in *Journal of Sacred Literature*, July, 1865). 9. One remarkable feature of the northern portion of the eastern heights is a plateau which divides the mountains half-way up, apparently forming a gigantic landing-place in the slope, and stretching northward from the *Wady Zerka Ma'in*. 10. The western shores of the lake have been more investigated than the eastern, although they cannot be said to have been yet more than very partially explored. Some travellers have passed over their entire length: as De Saulcy in January, 1851; Poole in November, 1855; Tristram in January, 1864, &c. Others have passed over considerable portions of it, as Dr. Robinson in 1838, Messrs. Wolcott and Tipping in 1842, Lieut. Lynch in 1848, Lieut. Van de Velde in 1852, Mr. Holman Hunt in 1854, &c. 11. The western range preserves for the greater part of its length a course hardly less regular than the eastern. The *Râs el-Feshkhah* is one of the few spurs from the range—a bold headland at the mouth of the Kidron, which interrupts the view from the N. The coast-line is low, with indentations and irregularities, from *Râs el Feshkhah* to *Râs Mersed* (Trm. 253, 255). 12. The accompanying woodcut represents the view looking southward from the spring of *'Ain Jidy*, a point about 700 feet above the water. It is taken from a drawing by Mr. Tipping, and gives a good idea of the course of that portion of the western heights, and of their ordinary character. 13. The portion actually represented in this view is described by Dr. Anderson as "varying from 1,200 to 1,500 feet in height, bold and steep, admitting nowhere of the as-



The Dead Sea.—View from *'Ain Jidy*, looking S.—From a drawing made on the spot in 1842, by W. Tipping, Esq.

cent or descent of beasts of burden, and practicable only here and there to the most intrepid climber." 14. Further south the mountain-sides assume a more abrupt and savage aspect, and in the *Wady Zuweirah*, and still more at *Sebbeh*—the ancient Masada—reach a pitch of rugged and repulsive, though at the same time impressive, desolation, which perhaps cannot be exceeded anywhere on the face of the earth. Beyond *Usdum* the mountains continue their general line, but the district at their feet is occupied by a mass of lower eminences, which, advancing inward, gradually encroach on the plain at the S. end of the lake, and finally shut it in completely (see § 22; AKRABBIM.) 15. The region on the top of the western heights was probably at one time a wide table-land, rising gradually toward the high lands which form the central line of the country. It is now cut up by deep and difficult ravines, separated by steep and inaccessible summits; but portions of the table-lands still remain in many places to testify to the original conformation. The material is a soft white cretaceous limestone, containing a good deal of sulphur. The surface is entirely desert, with no sign of cultivation. 16. Between *'Ain Jidy* and *'Ain Terâbeh* the summit is a table-land 740 feet above the lake. Further N., above *'Ain Terâbeh*, the summit of the pass is 1,305.75 feet above the lake, the height of the plain between the *Wady en-Nâr* (Kidron) and *Gumran* is given by Mr. Poole at 1,340 feet. This appears also to be about the height of the rock of *Sebbeh*, and of the table-land on the eastern mountains N. of *Wady Zerka Ma'in*, and coincides nearly with the ocean level. 17. A beach of varying width skirts the foot of the mountains on the western side. Above *'Ain Jidy* it consists mainly of the deltas of the torrents—fan-shaped banks of *débris* of all sizes, at a steep slope, spreading from the outlet of the torrent. In one or two places—as at the mouth of the Kidron and at *'Ain Terâbeh*—the beach may be 1,000 or 1,400 yards wide, but usually it is much narrower, and often is reduced to almost nothing by the advance of the headlands. For its major part it is impassable. Below *'Ain Jidy*, however, a marked change occurs in the character of the beach. Alternating with the shingle, solid deposits of a new material, soft friable chalk, marl, and gypsum, with salt, begin to make their appearance. The width of the beach thus formed is considerably greater than that above *'Ain Jidy*. From the *Birket el-Khulîl* (a shallow depression on the shore, which forms a natural salt-pan) to the wady S. of *Sebbeh*, a distance of six miles, it is from one to two miles wide, and is passable for the whole distance. One feature of the beach is the line of driftwood which encircles the lake, and marks the highest, or the ordinary high, level of the water. 18. At the southwest corner of the lake, below where the wadys *Zuweirah* and *Mahauwat* break down through the enclosing heights, the beach is encroached on by the salt mountain or ridge of *Khashm Usdum* (*Khashm* [so Robinson] = *cartilage of the nose; Usdum = Sodom*). This remarkable ridge, which has a breadth of from a mile to a mile and a half, and a height of from 300 to 400 feet, and extends "from its northern end for three miles N. E. and S. W., and then for three miles further due N. and S. (magnetic)," "is a solid mass of rock-SALT of a greenish-white transparency, covered at the top with a loose crust of *débris* of gravel, rolled flints, and gypsum, but chiefly with a chalky marl. . . . Portions of the salt-cliff are continually splitting off and falling, leaving perpendicular faces, and when this is not the case, the *débris* is far too loose and steep to permit of any climbing. Wide as the hill is, there is no plateau on the top, but a front of little peaks and ridges, furrowed and scarped angularly in every direction" (Trm. 322–5). Mr. Tristram ascended one pinnacle with great difficulty. Between the north end of *Khashm Usdum* and the lake is a mound covered with stones and bearing the name of *Um Zôghal* (the "Sodom" of M. de Saulcy). It is about sixty feet in diameter and ten or twelve high, evidently artificial, and not improbably the remains of an ancient structure. 19. It



The Dead Sea.—View from the heights behind *Sebbeh* (Masada), showing the wide beach on the western side of the Lake, and the tongue-shaped peninsula.—From a drawing made on the spot by W. Tipping, Esq.

follows from the fact that the lake occupies a portion of a longitudinal depression, that its northern and southern ends are not enclosed by highland, as its east and west sides are. (ARABAH; JORDAN; PALESTINE.) 20. A small piece of land lies off the shore about half-way between the entrance of the Jordan and the western side of the lake. It is nearly circular in form. Its sides are sloping, and therefore its size varies with the height of the water. When Mr. Grove went to it in September, 1858, it was about 100 yards in diameter, 10 or 12 feet out of the water, and connected with the shore by a narrow neck or isthmus of about 100 yards in length. It is an island when the water is at its full height. 21. Beyond the island the northwestern corner of the lake is bordered by a low plain, extending up to the foot of the mountains of *Neby Mûsa*, and S. as far as *Râs Feshkhah.* This plain must be considerably lower than the general level of the land N. of the lake, since its appearance implies that it is often covered with water. A similar plain (the *Ghôr el-Belka*, or *Ghôr Seisaban*) appears to exist on the N. E. corner of the lake between the mouth of the Jordan and the slopes of the mountains of Moab. 22. The southern end is like the northern, a wide plain, the *el-Ghôr.* It has been visited by but few travellers. The plain is bounded on the W. and S., below the *Khashm Usdum*, by a tract thickly studded with a confused mass of unimportant eminences (AKRABBIM), "low cliffs and conical hills," of chalky indurated marl. In height they vary from 50 to 150 feet. In color they are brilliant white. All along their base are springs, the overflow from which forms a tract of marsh-land, overgrown with canes, tamarisks, thorn and other shrubs, with here and there a stunted palm (see § 14, above). 23. The waters of two-thirds of the ARABAH drain northward into the plain at the S. of the lake, and thence into the lake itself. The *Wady el-Jeib*—the principal channel by which this vast drainage is discharged on to the plain—is very large, "a huge channel," "not far from half a mile wide," "bearing traces of an immense volume of water, rushing along with violence, and covering the whole breadth of the valley." 24. The eastern boundary of the plain is formed by the mountains of MOAB and EDOM, which, adjacent to the lake, consist of sandstone, red and yellow, with conglomerate containing porphyry and granite. 25. The plain itself consists of two very distinct sections, divided by a line running nearly N. and S. Of these the western is a region of salt and barrenness, bounded by the salt mountain of *Khashm Usdum.* (SODOM.) Near the lake it bears the name of *es-Sabkah*, i. e. the plain of salt mud. "This is a large flat of at least six by ten miles from N. to S., occasionally flooded," "the whole formed of fine sandy mud" (Trm. 332–3). 26. The eastern section of the plain, divided from the *Sabkah* by a dense thicket of reeds, almost impenetrable, is a thick copse of shrubs similar to that around Jericho, and, like that, cleared here and there in patches where the *Ghawârineh*, or Arabs of the *Ghôr*, cultivate their wheat, *durra* (MILLET), barley, and indigo, and set up their wretched villages. This fertile district, abounding in trees of various kinds, and well watered, is called the *Ghôr es-Sâfieh.* Mr. Tristram makes its length from N. to S. ten or twelve miles, and its greatest width three miles. 27. The eastern mountains which form the background to this district of woodland are no less naked and rugged than those on the opposite side of the valley. They consist, according to Seetzen, Poole, and Lynch, of a red sandstone, with limestone above it—the sandstone in horizontal strata with vertical cleavage. Travellers concur in estimating them as higher than those on the W., and as preserving a more horizontal line to the S. After passing from the *Ghôr es-Sâfieh* to the N., a salt plain is encountered resembling the *Sabkah*, and like it overflowed by the lake when high. With this exception the mountains come down abruptly to the water on the whole eastern side of the lagoon. 28. The peninsula which projects from the eastern shore and forms the north enclosure of the lagoon appears to bear, among the Arabs, the names *Ghôr el-Mezra'ah* and *Ghôr el-Lisân.* 29. Its entire length from N. to S. is about ten geographical miles—and its breadth from five to six—though these dimensions are subject to some variation according to the time of year. It appears to be formed entirely of recent aqueous deposits, late or post-tertiary, very similar to, if not identical with, those which face it on the western shore, and with the "mounds" which skirt the plains at the S. and N. W. of the lake. It consists of a friable carbonate of lime intermixed with sand or sandy marls, and with frequent masses of sulphate of lime (gypsum). The whole is impregnated strongly with sulphur, and with salt. At the N. it is worn into a short ridge or mane, with very steep sides and serrated top. Toward the S. the top widens into a table-land, over which is a very scanty growth of shrubs. On the W., S., and N. E. are steep declivities to the shore. On the E. the highland descends to a depression which appears to run across the isthmus. Into this valley lead the mountain torrents from the E. (*Wady ed-Dera'ah* or *Kerak*, &c.). Here is a wretched village called *Mezra'ah.* 30. There seems no reason to doubt that this peninsula is the remnant of a bed of aqueous strata deposited when the water of the lake stood very much higher than it now does, but gradually being disintegrated and carried down into the depths of the lake. It may have been deposited either by the general action of the lake, or by the special action of a river, possibly in the direction of *Wady Kerak.* 31. The extraordinary difference between the depth of the two portions of the lake —N. and S. of the peninsula—has been already alluded to. The former is a bowl, which at one place attains the depth of more than 1,300 feet, while the average depth along its axis may be taken as not far short of 1,000. On the other hand, the southern portion is a flat plain, a very few feet only below the surface. The channel connecting the two portions gradually increases in depth from S. to N. 32. Thus the circular portion below the peninsula, and a part of the channel, form a mere lagoon. This portion, and the plain at the S. as far as the rise or offset at which the ARABAH commences, would appear to have been left by the last great change in the form of the ground at a level not far below its present one, and consequently much higher than the bottom of the lake itself. But surrounded on three sides by highlands, the waters of which have no other outlet, it has become the delta into which those waters discharge themselves. 33. The water of the lake is not less remarkable than its other features. Its most obvious peculiarity is its great weight. Its specific gravity has been found to be 12·28; i. e. a gallon of it weighs over 12½ lbs. instead of 10 lbs., the weight of distilled water. The buoyancy of its water is a common theme of remark by the travellers who have been upon it or in it. Dr. Robinson "could never swim before, either in fresh or salt water," yet here he "could sit, stand, lie, or swim without difficulty." 34. Of the weight and inertia of its water, the American expedition under Lieut. Lynch had practical experience. In the gale in which the party were caught on their first day on the lake, between the mouth of the Jordan and the *'Ain Feshkhah*, "it seemed as if the bows of the boats were encountering the sledge-hammers of the Titans." When, however, "the wind abated, the sea rapidly fell; the water, from its ponderous quality, settling as soon as the agitating cause had ceased to act." At ordinary times there is nothing remarkable in the action of the surface of the lake. Its waves rise and fall, and surf beats on the shore, just like the ocean. 35. One or two phenomena of the surface may be mentioned. Many travellers mention that the turbid yellow stream of the Jordan is distinguishable for a long distance in the lake. Lines of foam on its surface are also mentioned. The haze or mist which perpetually broods over the water is the result of the prodigious evaporation. 36. The remarkable weight of this water is due to the very large quantity of mineral salts which it holds in solution. From the analysis of the United States expedition it appears that each gallon of the water, weighing 12¼ lbs., contains nearly 3⅓ lbs. (3·319) of matter in solution—an immense quantity when we recollect that sea-water, weighing 10¼ lbs. per gallon, contains less than ½ lb. Of this 3⅓ lbs. nearly 1 lb. is common salt (chloride of sodium); about 2 lbs. chloride of magnesium, and less than ½ lb. chloride of calcium (or muriate of lime). The most unusual ingredient is bromide of magnesium, which exists in truly extraordinary quantity. The magnesium compounds impart a nauseous and bitter flavor to the water. 37. The sources of the components of the water may be named generally without difficulty. The lime and magnesia proceed from the dolomitic limestone of the surrounding mountains; from the gypsum which exists on the shores, nearly pure, in large quantities; and from the carbonate of lime and carbonate of magnesia, found on the peninsula and elsewhere. The chloride of sodium is supplied from *Khashm Usdum*, and the copious brine-springs on both shores. Balls of nearly pure sulphur (probably the deposit of some sulphurous stream) are found in the neighborhood of the lake, on the peninsula, on the western beach and the northwestern heights, and on the plain S. of Jericho. Manganese, iron, and alumina have been found on the peninsula, and the other constituents are the product of the numerous mineral springs which surround the lake, and the washings of the aqueous deposits on the shores, which are gradually restoring to the lake the salts they received from it ages back when covered by its waters. The strength of these ingredients is heightened by the continual evaporation. 38. It has been long supposed that no life whatever existed in the lake. But recent facts show (so Mr. Grove) that some inferior organizations can and do find a home even in these salt and acrid waters. The Cabinet of Natural History at Paris contains a fine specimen of a coral called *Stylophora pistillata*, which is stated to have been brought from the lake in 1837 by the Marquis de l'Escalopier, and has every appearance of having been a resident there, and not an ancient or foreign specimen. Ehrenberg discovered microscopic animalcules, molluscs, &c., viz. 11 species of *Polygaster*, 2 of *Polythalamiæ*, and 5 of *Phytolithariæ*, in mud and water brought home by Lepsius, the mud having been taken from the N. end of the lake, one hour N. W. of the Jordan. The copious phosphorescence mentioned by Lynch is also a token of the existence of life in the waters.[2] 39. The statements of ancient travellers and geographers, that no living creature could exist on the shores of the lake, or bird fly across its surface, are amply disproved by later travellers. The canebrakes of *'Ain Feshkhah*, and the other springs on the margin of the lake, harbor snipe, partridges, ducks, nightingales, and other birds, as well as frogs; hawks, doves, and hares are found along the shore, and the thickets of *'Ain Jidy* contain "innumerable birds." Ducks and other birds swim and dive in the water. 40. Of the temperature of the water more observations are necessary before any inferences can be drawn. Lynch states that a stratum at 59° Fahrenheit is almost invariably found at ten fathoms below the surface. Between *Wady Zerka* and *'Ain Terâbeh* the temperature at surface was 76°, gradually decreasing to 62° at 1.044 feet deep, with the exception just named. At other times, and in the lagoon, the temperature ranged from 82° to 90°, and from 5° to 10° below that of the air. 41. Nor does there appear to be any thing inimical to life in the atmosphere of the lake or its shores, except what naturally proceeds from the great heat of the climate. The *Ghawârineh* and *Rashâîdeh* Arabs, who inhabit the southern and western sides and the peninsula, are described as a poor stunted race; but this is easily accounted for by the heat and relaxing nature of the climate, and by their meagre way of life. 42. For the botany of the Dead Sea, see the article PALESTINE, *Botany* II. 43. The birds and animals mentioned by Lynch and Robinson have been already named (§ 39, above). Mr. Tristram saw at the N. end traces of the leopard, wild boar, wolf, hyena, jackals, foxes, jerboas, marmots; he obtained a hare (*Lepus Sinaiticus*); he mentions also numerous birds—the black stork, eagle, raven (*Corvus umbrinus*), king-fisher (*Alcedo ispida*), wheatear (*Saxicola Deserti*), Norfolk plover, pochard-ducks, partridges (the Greek and Hey's), warblers, red-shanks, sandpipers, gulls, &c. (Trm. 242–8). Near *'Ain Feshkhah* he found a small sand-colored night-jar (*Caprimulgus Tamaricis*), and a coney (*Hyrax Syriacus*), rats, porcupine mice, gazelles, ibex, &c. (Trm. 250–8). At the S. end he found in the *Sabkah* such birds as the ruddy shield-rake (*Casarca rutila*), the common red-shank, the little stint (*Tringa minuta*), the ash-colored martin (*Cotyle palustris*), dotterels, &c.; in the *Ghôr es-Sâfieh*, numerous doves (*Turtur risorius* and *Turtur Ægyptius*), bulbuls, or Palestine nightingales (*Ixos xanthopygius*), hopping thrush, shrikes, sun-bird, sparrow (*Passer Moabiticus*), Abyssinian lark, pipits, wagtails, ravens, kites, vultures, &c. (Trm. 333, 336, 344). (PALESTINE, *Zoology;* PARTRIDGE, &c.) 44. The appearance of the lake does not fulfil the idea conveyed by its popular name. "The Dead Sea," says a recent traveller, "did not strike me with that sense of desolation and dreariness which I suppose it ought. I thought it a pretty, smiling lake—a nice ripple on its surface." Seetzen enthusiastically extols the beauties of the view from the delta at the mouth of the *Wady Môjib*, and the advantages of that situation for a permanent residence. 45. The truth lies, as usual, somewhere between these two extremes. The lake certainly is not a gloomy, deadly, smoking gulf. But, with all the brilliancy of its illumination, its frequent beauty of coloring, the fantastic grandeur of its enclosing mountains, and the tranquil charm afforded by the reflection of that unequalled sky on the no less unequalled mirror of the surface—with all these there is something in the prevalent sterility and the dry, burnt look of the shores, the overpowering heat, the occasional smell of sulphur, the dreary salt marsh at the southern end, and the fringe of dead driftwood round the margin, which must go far to excuse the title which so many ages have attached to the lake, and which we may be sure it will never lose. 46. This singular lake has a peculiar connection with the Biblical history. In the topographical records of the Pentateuch and the Book of Joshua, it forms one among the landmarks of the boundaries of the whole country as well as of the inferior divisions of Judah and Benjamin (see above, I., 1, 2). It is also named as a landmark in the account of the restoration of the coast of Israel under Jeroboam II. (2 K. xiv. 25; comp. Num. xxxiv. 8–12). The name also occurs in the imagery of the prophets (see above, I., 3, 4). The N. T. does not contain the name. "The Salt Sea" is also mentioned as having been in the time of Abraham the Vale of Siddim (Gen. xiv. 3; SIDDIM, THE VALE OF). 47. Mr. Grove claims that the evidence of the spot is sufficient to show that no material change has taken place in the upper and deeper portion of the lake for a period very long anterior to the time of Abraham, and that in the lower portion—the lagoon and the plain below it—if any change has occurred, it appears to have been rather one of reclamation than of submersion—the gradual silting up of the district by the torrents which discharge their contents into it. Mr. Grove proposes, as a possible explanation of the clause "which is the Salt Sea" in Gen. xiv. 3, the hypothesis that some temporary fluctuation in the level of the lake may have laid under water the district S. of the lagoon, and thus made the Vale of Siddim (assumed to have been that plain) for the time, perhaps for some years, a part of "the Salt Sea;" but thinks it more natural to consider this clause (which in his view is a note long afterward added to the text; see PENTATEUCH) as representing that the present lake covered a district which in historic times had been permanently habitable dry land. Mr. Grove maintains, however, that the Vale of Siddim "was somewhere N. of the lake, perhaps on the plain at its N. W. corner (SIDDIM, THE VALE OF), and that the cities of SODOM, GOMORRAH, &c., were also situated to the N. of the lake. "It has usually been assumed," says Dr. Robinson, "that this lake has existed only since the destruction of Sodom and Gomorrah; . . . but . . . every circumstance goes to show that a lake must have existed in this place, into which the Jordan poured its waters, long before the catastrophe of Sodom. The great depression of the whole broad Jordan valley and of the northern part of the ARABAH, the direction of its lateral valleys, as well as the slope of the high western desert toward the N., all go to show that the configuration of this region, in its main features, is coeval with the present condition of the surface of the earth in general; and not the effect of any local catastrophe at a subsequent period. It seems also to be a necessary conclusion, that the Dead Sea anciently covered a less extent of surface than at present" (Rbn. ii. 188). Dr. Robinson maintains what has been—at least, until very recently—the almost universal opinion, that the cities of the plain and the Vale of Siddim were at the S. end of the Dead Sea, and "that the fertile plain is now in part occupied by the southern bay, or that portion of the sea lying S. of the peninsula" (ii. 189). 48. The destruction of Sodom, Gomorrah, &c., is recorded in Gen. xix. 24 ff. as having occurred in the time of ABRAHAM. (CHRONOLOGY.) The catastrophe which destroyed them is described as a shower of ignited sulphur descending from the skies. Mr. Tristram, who, with Mr. Grove and others, places the cities of the plain at the N. end of the Dead Sea, and maintains that they were not submerged, found in the *Wady el-Mahauwat*, which leads down to the Dead Sea at the N. end of *Khashm Usdum*, traces of volcanic action, of which he says, "The whole appearance points to a shower of hot sulphur and an irruption of bitumen upon it, which would naturally be calcined and impregnated by its fumes; and this at a geological period quite subsequent to all the diluvial and alluvial action of which we have such abundant evidence. The vestiges remain exactly as the last relics of a snow-drift remain in spring—an atmospheric deposit" (Trm. 356–7). (See above, § 8.) Dr. Robinson, holding that the cities and the Vale of Siddim were at the S. part of the present sea (see § 47), explains Gen. xix. 24 ff. by supposing that in a tempest of thunder and lightning, the accompaniments perhaps of an earthquake or of some volcanic action, or of both, these masses of bitumen (which were in the Vale of Siddim, probably a depression in the plain adjacent to the Salt Sea, and at least near to Sodom and Gomorrah [xiv. 2, 3, 10]) were ignited by the lightning, and a conflagration produced which not only destroyed the cities, but also consumed and scooped out the surface of the plain itself; so that the waters of the lake, rushing in, spread themselves out over the once fertile tract (Rbn. *Phys. Geog.* 234–5). Mr. Grove also admits that the destruction of Sodom and Gomorrah may have been by volcanic action, but thinks it can have had no connection with that far more ancient event which opened the great valley of the Jordan and the Dead Sea, and at some subsequent time cut it off from communication with the Red Sea, by forcing up between them the tract of the *Wady 'Arabah.*

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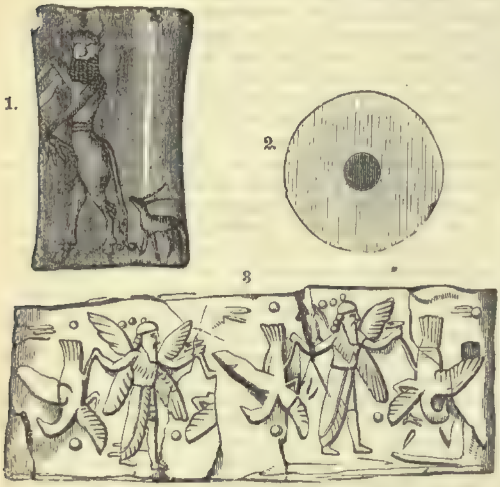
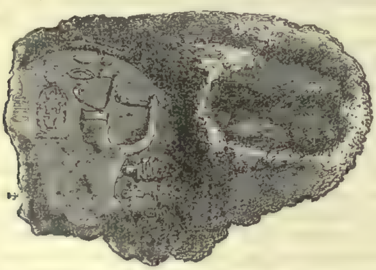
[2] Mr. Tristram notices the abundance of dead land-shells, and of very small dead fish, &c., found on the beach near the mouth of the Jordan, and says, "It is quite certain that no form of either vertebrate or molluscous life can exist for more than a very short time in the sea itself, and that all that enter it are almost immediately poisoned and salted down." At the southern end near *Usdum*, "some of our party employed themselves in searching, but without avail, for life in the Dead Sea, and especially for any traces of the coral (*Stylophora pistillata*), exhibited in the Museum of Paris as from hence. No person who has examined the southern portion of the lake can for one instant believe that this specimen, or any other coral, ever came from it, unless as a semi-fossil, though microscopic crustaceans may possibly be found, as they live in the salt lagoons close to the shore, but which are not so strongly impregnated with salt" (Trm. 245, 324).

Seal (Heb. *hôthâm* or *chôthâm*; Gr. *sphragis*). The importance attached to seals in the East is so great that without one no document is regarded as authentic. The use of some method of sealing is obviously, therefore, of remote antiquity. Among such methods used in Egypt at a very early period were engraved stones, pierced lengthwise, and hung by a string or chain from the arm or neck, or set in rings for the finger. The most ancient form used for this purpose was the scarabæus (the *beetle*), formed of precious or common stone, or even of blue pottery or porcelain, on the flat side of which the inscription or device was engraved. Cylinders of stone or pottery bearing devices were also used as signets. But in many cases the seal consisted of a lump of CLAY, impressed with the seal and attached to the document, whether of papyrus or other material, by strings. The use of clay in sealing is noticed in Job xxxviii. 14, and the signet-ring as an ordinary part of a man's equipment in the case of Judah (Gen. xxxviii. 18), who probably, like many modern Arabs, wore it suspended by a string from his neck or arm (Cant. viii. 6). The Ring or the seal as an emblem of authority in Egypt, Persia, &c., is mentioned in the cases of Pharaoh with Joseph (Gen. xli. 42), of Ahab (1 K. xxi. 8), of Ahasuerus (Esth. iii. 10, 12, viii. 2), of Darius (Dan. vi. 17; 1 Mc. vi. 15), and as an evidence of a covenant in Jer. xxxii. 10, 54; Neh. ix. 38, x. 1; Hag. ii. 23. Its general importance is denoted by the metaphorical use of the word, denoting privacy and security, authentication, proof, &c. (Rom. iv. 11; Rev. v. 1, ix. 4, &c.). The phrase in Jn. iii. 33, "hath set to his seal" = has affixed his seal, i. e. has attested or confirmed as if by his seal. Engraved signets were in use among the Hebrews in early times, as is evident in the description of the high-priest's breastplate (Ex. xxviii. 11, 36, xxxix. 6), and the work of the Engraver as a distinct occupation is mentioned in Ecclus. xxxviii. 27. Nineveh; Ornaments, Personal.



Babylonian Seals.—From Layard.—(Rawlinson's *Herodotus*, I., 262).
1. External view of a cylindrical Seal. 2. Section of the same. 3. Impression from a Seal on a clay tablet.



Impressions of the Signets of the kings of Assyria and Egypt.—(Original size.)

Part of cartouche of Sabaco, king of Egypt, enlarged from the preceding cut.

* **Sea'men.** Commerce; Ship, &c.

* **Sea'-mon-sters.** Dragon; Whale.

* **Sea'son** [see'zn]. Agriculture; Chronology; Palestine, *Climate;* Rain.

* **Seat.** Furniture; House; Meals; Room; Throne.

Se'ba (Heb. *drinker* or *drunkard?* R. S. Poole; fr. Ethiopic = *a man?* Ges.; pl. *Sĕbâîm:* A. V. incorrectly rendered "Sabeans") heads the list of the sons of Cush. Nimrod, mentioned at the close of the list, ruled at first in Babylonia, and apparently afterward in Assyria: of the names between Seba and Nimrod, probably some belong to Arabia. We thus may conjecture (so Mr. R. S. Poole) a curve of Cushite settlements, one extremity of which is to be placed in Babylonia, the other, if prolonged far enough in accordance with the mention of the African Cush, in Ethiopia (see below). Besides the mention of Seba in the list of the sons of Cush (Gen. x. 7; 1 Chr. i. 9), there are but three, or, as some hold, four notices of the nation (Ps. lxxii. 10; Is. xliii. 3, xlv. 14 [A. V. "Sabeans, men of stature"]). The doubtful notice is in Ez. xxiii. 42, in a difficult passage: "and with men of the multitude of Adam (so Mr. Poole; A. V. 'men of the common sort,' margin 'multitude of men') *were* brought drunkards (A. V. margin; but the A. V. text has 'Sabeans,' and the *Kerî* reads 'people of Seba') from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads." The first clause would seem to favor the idea that a nation is meant, but the reading of the Hebrew text and A. V. margin is rather supported by what follows the mention of the "drunkards." These passages seem to show (if we omit the last) that Seba was a nation of Africa, bordering on or included in Cush, and in Solomon's time independent and of political importance. Herodotus speaks of the Ethiopians as the tallest and handsomest men in the world (compare Is. xlv. 14, above). No ancient Ethiopian kingdom of importance could have excluded the island of Meroë, and therefore this one of Solomon's time may be identified with that which must have arisen in the period of weakness and division of Egypt that followed the empire, and have laid the basis of that power that made Shebek, or Sabaco, able to conquer Egypt, and found the Ethiopian dynasty which ruled that country as well as Ethiopia. Josephus says that Saba (= Seba) was the ancient name of the Ethiopian island and city of Meroë, but he writes for Seba, in the notice of the Noachian settlements, *Sabas.* The island of Meroë lay between the Astaboras (modern *Atbara*), the most northern tributary of the Nile, and the Astapus (modern *Bahr el-Azrak* or "Blue River"), the eastern of its two great confluents; it is also described as bounded by the Astaboras, the Astapus, and the Astasobas, the latter two uniting to form the Blue River, but this is essentially the same thing. It was in the time of the kingdom rich and productive. The chief city was Meroë, which was an oracle of Jupiter Ammon. The remains of the city Meroë are (so Gesenius, &c.) between 16° and 17° N. lat. on the Nile near *Shendy.*

* **Se-bas'te** (Gr.) = Samaria 1.

Se'bat. MONTH.

Sec'a-cah (fr. Heb. = *enclosure*, Ges.), one of the six cities of Judah in the "wilderness" (DESERT 2), i. e. the tract bordering on the Dead Sea (Josh. xv. 61). Its position is not known.

Sech-e-ni'as [sek-] (Gr. fr. Heb. = SHECHANIAH). **1.** SHECHANIAH 2 (1 Esd. viii. 29).—**2.** SHECHANIAH 3 (viii. 32).

Se'chu [-ku] (Heb. *watch-tower*, Ges.), a place (1 Sam. xix. 22 only), apparently lying on the route between Saul's residence, Gibeah, and Ramah (Ramathaim-zophim), that of Samuel. It was noted for "the great well" (or rather cistern) which it contained. If Saul started from GIBEAH 5 (*Tuleil el-Fûl*), and if *Neby Samwil* is RAMAH 2, then *Bir Nebâla* (*the well of Nebâla*), alleged by Schwarz to contain a large pit, would be in a suitable position for the great well of Sechu (so Mr. Grove).

Se-cun'dus (L. *second, favorable*), a Thessalonian Christian who went with the Apostle Paul from Corinth as far as Asia, on his return to Jerusalem from his third missionary tour (Acts xx. 4).

Sed-e-ci'as (L. = ZEDEKIAH). **1.** Father of Maaseiah (Bar. i. 1), and apparently identical with the false prophet in Jer. xxix. 21, 22.—**2.** ZEDEKIAH, king of Judah (Bar. i. 8).

* **Seed.** AGRICULTURE; CHILD; CORN; SEED-TIME, &c.

* **Seed'-time.** AGRICULTURE; PALESTINE, *Climate*; RAIN; SOWING.

Seer = *one who sees*, especially one who sees into the future. PROPHET.

* **Seethe** [*th* as in *this*], **to** = to boil (Ex. xvi. 23, xxiii. 19, &c.). COOKING; LENTILES; MILK, &c.

Se'gub (Heb. *elevated*, Ges.). **1.** Youngest son of HIEL the Bethelite, who rebuilt JERICHO (1 K. xvi. 34). Rabbinical tradition says he died when his father had set up the gates of the city.—**2.** Son of Hezron (1 Chr. ii. 21, 22).

Seir [seer] (Heb. *rough, rugged*, Ptr.; *hairy, shaggy*, Ges.). **1.** A HORITE chief or phylarch who originally inhabited the land of EDOM (Gen. xxxvi. 20, 21; 1 Chr. i. 38; see No. 2 below).—**2.** "**The land of Seir**" (Gen. xxxii. 3, xxxvi. 30), or **Mount Seir** (xiv. 6, xxxvi. 8, 9; Deut. i. 2, ii. 1, 5; Josh. xxiv. 4; 2 Chr. xx. 10, 22, 23; Ez. xxxv. 2, 3, 7, 15), or **Seir** simply (Gen. xxxiii. 14, 16; Num. xxiv. 18; Deut. i. 44, ii. 4, 8, 12, 22, 29, xxxiii. 2; Josh. xi. 17, xii. 7; Judg. v. 4; 2 Chr. xx. 23, xxv. 11, 14; Is. xxi. 11; Ez. xxv. 8); the original name of the mountain-ridge extending along the east side of the valley of ARABAH, from the Dead Sea to the Elanitic Gulf; also called EDOM. The name may either have been derived (so Porter, with Gesenius, &c.) from Seir the Horite, chief of the aboriginal inhabitants (Gen. xxxvi. 20), or, what is perhaps more probable, from the rough aspect of the whole country. The Mount Seir of the Bible had the ARABAH on the W. (Deut. i. 1, 8); it extended as far S. as the head of the Gulf of '*Akabah* (ver. 8); its eastern border ran along the base of the mountain-range where the plateau of ARABIA begins. Its northern border Mr. Porter would place at "the Mount HALAK that goeth up to Seir, even unto Baal-gad" (Josh. xi. 17), and he would identify this Mount Halak with the line of "naked" (*hâlâk* = "naked") white hills or cliffs (AKRABBIM) which runs across the great valley about eight miles S. of the Dead Sea, forming the division between the Arabah proper and the deep *Ghôr* N. of it, and appearing, when viewed from the shore of the Dead Sea, as a line of hills shutting in the valley, and extending up to the mountains of Seir. Wilton (*The Negeb*, 73, n.) and Rowlands (in Fairbairn) distinguish "the land of Seir" or "Seir" from "Mount Seir," making the former extend further W. or N. W. than the latter and embrace a part of "the south country" of JUDAH. Wilton identifies Mount Halak with *Jebel Yelek*, and Rowlands with *Jebel el-Halal*, both situated S. W. from Beer-sheba, one about seventy-five miles, the other about fifty.—**3.** "**Mount Seir**;" one of the landmarks on the north boundary of Judah (Josh. xv. 10 only). It lay westward of Kirjath-jearim, and between it and Beth-shemesh. If *Kuriet el-'Enab* be the former, and '*Ain-shems* the latter of these two, then Mount Seir must be the ridge between the *Wady 'Aly* and the *Wady Ghurâb*. The name may be derived from some incursion by the Edomites which has escaped record, or more probably from some peculiarity in the form or appearance of the spot. Whether this has any connection with SEIRATH, is doubtful (so Mr. Grove).

Sei'rath [see-] (fr. Heb. = *a she-goat*, Ges.), the place to which Ehud fled after his murder of Eglon (Judg. iii. 26, 27). It was in "Mount Ephraim" (27), a continuation, perhaps, of the same wooded shaggy hills (such seems to be the signification of SEIR and *Seirath*) which stretched even so far S. as to enter the territory of Judah (Josh. xv. 10).

Se'la (Is. xvi. 1) and **Se'lah** (2 K. xiv. 7) (Heb. *sela', a rock*, Ges.; in LXX. *Petra*), rendered "the rock" (Judg. i. 36; 2 Chr. xxv. 12; Ob. 3), probably the famous city and stronghold of EDOM, later known as "Petra," the ruins of which are found in *Wady Mûsa*, S. of the Dead Sea, about two days' journey N. of the top of the gulf of '*Akabah*, and three or four S. from Jericho. It was taken by Amaziah, and called JOKTHEEL, but seems to have afterward come under the dominion of MOAB. In the end of the fourth century B. C. it was the headquarters of the Nabatheans. (NEBAIOTH.) About 70 B. C. it was the residence of the Arab princes named ARETAS. It was by Trajan reduced to subjection to the Roman empire. The city Petra lay, though at a high level, in a hollow shut in by mountain-cliffs of reddish sandstone, and approached only by a narrow ravine (from twelve feet to forty

Sela or Petra. General view of the ruins, looking toward the theatre.—(Ayre.)

or fifty feet wide), through which, and across the city's site, the river winds. The principal ruins are —(1.) *el-Khuzneh* (= *the treasure*), an edifice (an ancient temple, or a dwelling for the dead?), forming a portion of the lofty mass of rock, and having a beautiful façade, with columns and statues and elaborately sculptured ornaments of delicate workmanship and soft coloring; (2.) the theatre, which might seat perhaps 3,500 persons; (3.) a tomb with three rows of columns; (4.) a tomb with a Latin inscription; (5.) ruined bridges; (6.) a triumphal arch; (7.) *Zub Far'ôn*, a lone column connected with the foundations of a temple; (8.) *Kusr Far'ôn* (= *Pharaoh's castle*), the only structure of mason-work now standing.

Se'la-ham-mah'le-koth (Heb. *the cliff of escapes* or *of divisions;* more literally *rock of the escapes*), a rock or cliff in the wilderness of Maon, the scene of one of David's remarkable escapes from Saul (1 Sam. xxiii. 28). No identification has yet been suggested.

* **Se'lah** (fr. Heb.) = SELA, a city of EDOM (2 K. xiv. 7).

Se'lah (Heb., see below). This word, which is only found in the poetical books of the O. T., occurs seventy-one times in the Psalms, and three times in Habakkuk. In sixteen Psalms it is found once, in fifteen twice, in seven three times, and in one four times—always at the end of a verse, except in Ps. lv. 19 [Heb. 20], lvii. 3 [Heb. 4], and Hab. iii. 3, 9, where it is in the middle, though at the end of a clause. All the Psalms in which it occurs, except eleven (iii., vii., xxiv., xxxii., xlviii., l., lxxxii., lxxxiii., lxxxvii., lxxxix., cxliii.), have also the musical direction, "to the chief musician" (compare also Hab. iii. 19); and in these exceptions we find the Hebrew words *mizmôr* (A. V. "Psalm;" POETRY, HEBREW), "SHIGGAION," or "MASCHIL," which sufficiently indicate that they were intended for music. Besides these, in the titles of the Psalms in which Selah occurs, we meet with the musical term "ALAMOTH" (xlvi.), "AL-TASCHITH" (lvii., lix., lxxv.), "GITTITH" (lxxxi., lxxxiv.), "MAHALATH LEANNOTH" (lxxxviii.), "MICHTAM" (lvii., lix., lx.), "NEGINAH" (lxi.), "NEGINOTH" (iv., liv., lv., lxvii., lxxvi.; compare Hab. iii. 19), and "SHUSHAN-EDUTH" (lx.); and on this association alone might be formed a strong presumption that, like these, Selah itself is a term which had a meaning in the musical nomenclature of the Hebrews. What that meaning may have been is now a matter of pure conjecture. In by far the greater number of instances the Targum renders the word by "forever," in Ps. xlviii. 8 [Heb. 9] "forever and ever." In Ps. xlix. 13 [Heb. 14] it has "for the world to come;" in Ps. xxxix. 5 [Heb. 6] "for the life everlasting;" and in Ps. cxl. 5 [Heb. 6] "continually." This interpretation, adopted by the majority of Rabbinical writers, is purely traditional, based upon no etymology whatever, yet followed by Aquila, Symmachus, Theodotion, Jerome, and the Peshito Syriac in some instances. That this rendering is manifestly inappropriate in some passages, e. g. Ps. xxi. 2 [Heb. 3], xxxii. 4, lxxxi. 7 [Heb. 8], and Hab. iii. 3, and superfluous in others, as Ps. xliv. 8 [Heb. 9], lxxxiv. 4 [Heb. 5], lxxxix. 4 [Heb. 5], was pointed out long since by Aben Ezra. In the Psalms the uniform rendering of the LXX. is Gr. *diapsalma.* The Vulgate omits it entirely. The rendering of the LXX., &c., is as traditional as that of the Targum, and has no foundation in any known etymology. With regard to the meaning of *diapsalma* itself there is great doubt. Jerome enumerates various opinions; that *diapsalma* denotes a change of metre, a cessation of the Spirit's influence, or the beginning of another sense. Aben Ezra (on Ps. iii. 3) expressed his opinion that Selah was a word of emphasis, used to give weight and importance to what was said, and to indicate its truth. Kimchi explained it as a musical term, signifying a raising or elevating the voice. Gesenius makes Selah the imperative from the verb *sâlâh*, and hence = *rest! pause!* "Its use seems to have been, in chanting the words of the Psalms, to direct the singer *to rest, to pause* a little, while the instruments played an interlude or symphony. It is a sign of *pause*" (Gesenius, *Hebrew Lexicon*, translated by Robinson, 1854). Ewald derives Selah from *sâlal*, *to rise*, and regards the phrase "Higgaion, Selah," in Ps. ix. 16 [Heb. 17], as the full form, signifying "music, strike up!"—an indication that the voices of the choir were to cease while the instruments alone came in. Hengstenberg follows Gesenius, De Wette, &c., in the rendering *pause!* but refers it to the contents of the psalm, and understands it of the silence of the music in order to give room for quiet reflection. If this were the case, Selah at the end of a psalm would be superfluous. Fürst makes Selah = *to the end*, i. e. *ended*, *pause* of the song; and says it may refer mainly to the musical accompaniment. Sommer (followed by Keil, &c.) regards Selah as having an essentially religious aim, the words with which it is connected being such as before all others would come up in remembrance before Jehovah, and says, "It is placed by the poet at the passages, where, in the Temple-song, the choir of priests, standing opposite to that of the Levites, sounded the trumpets (Heb. *sâlal*), and with the powerful tones of this instrument, the words just spoken were marked and borne upward to Jehovah's ear. This intercessory music of the priests was probably sustained on the part of the Levites by the vigorous tones of the psaltery and harp; hence the Greek term *diapsalma.* The same appears further from the full phrase, 'Higgaion, Selah' (Ps. ix. 16), the first word denoting the sound of the stringed instruments (xcii. 3); the latter, the blast of the trumpets, both of which would here sound together. The less important word (Higgaion) disappeared when the expression was abbreviated, and Selah alone remained" (*B. S.* v. 72 ff.). Davidson says:—"The word denotes *elevation* or *ascent*, i. e. *loud, clear.* The music which commonly accompanied the singing was soft and feeble. In cases where it was to burst in more strongly during the silence of the song, *Selah* was the sign. At the end of a verse or strophe, where it commonly stands, the music may have readily been strongest and loudest." Augusti thought it was an exclamation, like *hallelujah!* and the late Prof. Lee classed it among the interjections, and rendered it *praise!* Beyond the fact that Selah is a musical term, we know absolutely nothing about it (so Mr. Wright).

Se'led (Heb. *exultation*, Ges.), son of Nadab, a descendant of Jerahmeel (1 Chr. ii. 30).

Sel-e-mi'a (L. = SHELEMIAH), one of the five men "ready to write swiftly," whom Esdras was commanded to take (2 Esd. xiv. 24).

Sel-e-mi'as (Gr.) = SHELEMIAH 1 (1 Esd. ix. 34).

Se-leu'ci-a [se-lu'she-a; in L. pronounced sel-lu-si'ah] (L. fr. Gr., named from its founder = the city *of Seleucus;* see below), a town near the mouth of the Orontes, was practically the seaport of ANTIOCH 1. The distance between the two towns was about sixteen miles. We are expressly told that St. Paul, in company with Barnabas, sailed from Seleucia at the beginning of his first missionary circuit (Acts xiii. 4); and it is almost certain that he landed there on his return from it (xiv. 26). This strong fortress and convenient seaport was constructed by the first Seleucus, a successor of Alexander the Great, and here he was buried. It is mentioned in 1 Mc. xi. 8. It retained its importance in Roman times, and in St. Paul's day it had the privileges of a free city. The remains are numerous, including an immense excavation extending from the higher part of the city to the sea, two piers (called "Paul" and "Barnabas") of the old harbor, &c.

Se-leu'cus (L. fr. Gr.) **IV. Phi-lop'a-tor** (Gr. *loving his father*), "king of Asia" (2 Mc. iii. 3), i. e. of the provinces included in the Syrian monarchy of the Seleucidæ; son and successor of Antiochus the Great. He took part in the disastrous battle of Magnesia (B. C. 190), and three years afterward, on the death of his father, ascended the throne. He was murdered, after a reign of twelve years (B. C. 175), by Heliodorus, one of his own courtiers (Dan. xi. 20). His son Demetrius I. Soter, whom he had sent, while still a boy, as hostage to Rome, gained the crown in 162 B. C. (1 Mc. vii. 1; 2 Mc. xiv. 1). The general policy of Seleucus toward the Jews, like that of his father (iii. 2, 3), was conciliatory, and he undertook a large share of the expenses of the Temple-service (iii. 3, 6). On one occasion, by the false representations of Simon 3, he was induced to make an attempt to carry away the treasure deposited in the Temple, by means of the same Heliodorus who murdered him. The attempt signally failed, but it does not appear that he afterward showed any resentment against the Jews (iv. 5, 6); though his want of money to pay the enormous tribute due to the Romans may have compelled him to raise extraordinary revenues (compare his title "a raiser of taxes" in Dan. xi. 20). Syria.

* **Sell'er.** Colors; Commerce; Fairs; Market, &c.

Sem (Gr.) = Shem the patriarch (Lk. iii. 36).

Sem-a-chi'ah [-ki-] (fr. Heb. = *Jehovah sustains him*, Ges.), a Levite, son of Shemaiah 9 (1 Chr. xxvi. 7).

Sem'e-i (Gr. = Shimei). **1.** Shimei 14 (1 Esd. ix. 33).—**2.** Shimei 16 (Esth. xi. 2).—**3.** Father of Mattathias in the genealogy of Jesus Christ (Lk. iii. 26).

Se-mel'li-us (fr. Gr.) = Shimshai (1 Esd. ii. 16, 17, 25, 30).

Se'mis (fr. Gr.) = Shimei 13 (1 Esd. ix. 23).

Sem-it'ic (fr. Sem = Shem) **Lan'gua-ges.** Shemitic Languages.

Se-na'ah (Heb. *thorny*, Ges.). The "children of Senaah" are enumerated among the "people of Israel" who returned from the Captivity with Zerubbabel (Ezr. ii. 35; Neh. vii. 38). In Neh. iii. 3, the name is given with the Hebrew article, Hassenaah. The names in these lists are mostly those of towns; but Senaah does not occur elsewhere in the Bible as a town. The Magdal-Senna, or "great Senna" of Eusebius and Jerome, seven miles N. of Jericho, however, is not inappropriate in position. Bertheau suggests that Senaah represents not a single place but a district; but there is nothing to corroborate this (so Mr. Grove).

* **Sen'ate,** the A. V. translation of Gr. *gerousia* = (so Rbn. *N. T. Lex.*) *eldership*, i. e. *the elders*, taken collectively (Acts v. 21 only). Elder.

Se'neh (Heb. *thorn*, *thorn-bush*), the name of the southern one—that toward Geba—of the two isolated rocks which stood in the "passage of Michmash" (1 Sam. xiv. 4). Bozez.

Se'nir (Heb. *coat-of-mail*, or *cataract*, Ges.; see below). This name occurs twice in the A. V., viz. 1 Chr. v. 23, and Ez. xxvii. 5; but the Hebrew word occurs in Deut. iii. 9, and Cant. iv. 8, though some Hebrew copies have *shĕnir* here (so Gesenius), and the A. V. has Shenir. It is the Amorite name for the mountain (or perhaps rather a portion of the mountain) in the N. of Palestine which the Hebrews called Hermon. Abulfeda reports that the part of Anti-Lebanon N. of Damascus—that usually denominated *Jebel esh-Shurky*, "the East Mountain"—was in his day called *Senir*.

Sen-nach'e-rib [-nak-] (L.; Heb. *Sanhêrib* or *Sanchêrib*; fr. Sansc. = *conqueror of armies*, Bohlen, Ges.; see below), the son and successor of Sargon, king of Assyria. His name in the Assyrian inscriptions is read by Rawlinson *Tsin-akki-irib*, which is understood to mean "Sin (or the Moon) increases brothers:" an indication that he was not the first-born of his father. We know little or nothing of Sennacherib during his father's lifetime. From his name, and from Polyhistor's mention (after Berosus) that his brother held the tributary kingdom of Babylon, we may gather that he was not the eldest son, and not the heir to the crown till the year before his father's death. (Nineveh.) Sennacherib mounted the throne B. C. 702. His first efforts were directed to crushing the revolt of Babylonia, which he invaded with a large army. Merodach-baladan ventured on a battle, but was defeated and driven from the country. Sennacherib then made Belibus, an officer of his court, viceroy, and, quitting Babylonia, ravaged the lands of the Aramean tribes on the Tigris and Euphrates, whence he carried off 200,000 captives. The next year he made war on the independent tribes in Mount Zagros, and reduced a portion of Media. In his third year (B. C. 700) he turned his arms toward the West, chastised Sidon, took tribute from Tyre, Aradus, and the other Phenician cities, as well as from Edom and Ashdod, besieged and captured Ascalon, made war on Egypt, which was still dependent on Ethiopia, took Libnah and Lachish on the Egyptian frontier, and, having probably concluded a convention with his chief enemy, finally marched against Hezekiah, king of Judah. It was at this time (so Rawlinson) that "Sennacherib came up against all the fenced cities of Judah, and took them," &c. (2 K. xviii. 13–16). In B. C. 699 Sennacherib invaded Babylonia for the second time. He made a second expedition into Palestine, perhaps in this same year. Hezekiah had again revolted, and claimed the protection of Egypt. Instead, therefore, of besieging Jerusalem, the Assyrian king marched past it to the Egyptian frontier, attacked once more Lachish and Libnah, but apparently failed to take them, sent messengers from the former to Hezekiah (2 K. xviii. 17), and on their return without his submission wrote him a threatening letter (xix. 14). Tirhakah was hastening to the aid of the Egyptians when an event occurred which relieved both Egypt and Judea from their danger. In one night the Assyrians lost, either by a pestilence or by some more awful manifestation of Divine power (Angels III.), 185,000 men! The camp immediately broke up—the king fled. Sennacherib reached his capital in safety, and was not deterred from engaging in other wars, though he seems thenceforward to have carefully avoided Palestine. In his fifth year he led an expedition into Armenia and Media; after which, from his sixth to his eighth year, he was engaged in wars with Susiana and Babylonia. From this point his annals fail us. Sennacherib reigned twenty-two years. The date of his accession is fixed by the Canon of Ptolemy to B. C. 702, the first year of Belibus or Elibus. The date of his death is marked in the same document by the accession of Asaridanus (ESAR-HADDON) to the throne of Babylon in B. C. 680. The monuments are in exact conformity with these dates (so Rawlinson), for the twenty-second year of Sennacherib (but none later) has been found upon them. It is impossible to reconcile these dates with the chronology of Hezekiah's reign, according to the present Hebrew text. Some suppose that in 2 K. xviii. 13 and Is. xxxvi. 1 the year has been altered by a copyist from "twenty-seventh" to "fourteenth." Others suppose a dislocation as well as alteration of the text. Sennacherib was one of the most magnificent of the Assyrian kings. He seems to have been the first who fixed the seat of government permanently at Nineveh, which he carefully repaired and adorned with splendid buildings. His greatest work is the grand palace at *Koyunjik*. He built also, or repaired, a second palace at *Nebbi Yunus*, confined the Tigris to its channel by an embankment of brick, restored the ancient aqueducts, &c. (NINEVEH.) He also erected monuments in distant countries, one, a rock-hewn tablet, at the mouth of the *Nahr el-Kelb*, two hours from *Beirût*. Of the death of Sennacherib it is only known that, "as he was worshipping in the house of Nisroch his god, Adrammelech and Sharezer his sons smote him with the sword, and escaped into the land of Armenia" (2 K. xix. 37; Is. xxxvii. 38). THRONE.

Sen'u-ah (Heb., properly *Hassenuah* = the *bristling*, Ges.), a Benjamite, the father of Judah, who was second over the city after the return from Babylon (Neh. xi. 9); = HASENUAH.

Se-o'rim (Heb. *barley*, Ges.), chief of the fourth of the twenty-four courses of priests instituted by David (1 Chr. xxiv. 8).

Se'phar (Heb. *a numbering*, *census*, Ges.). It is written, after the enumeration of the sons of JOKTAN, "and their dwelling was from MESHA as thou goest unto Sephar, a mount of the east" (Gen. x. 30). The immigration of the Joktanites was probably from W. to E., and they occupied the southwestern portion of the peninsula. (ARABIA.) The undoubted identifications of Arabian places and tribes with their Joktanite originals are included within these limits, and point to Sephar as the eastern boundary. There appears to be little doubt that the ancient seaport town called *Dhafâri* or *Zafâri*, and *Dhafâr* or *Zafâr*, without the inflexional termination, represents the Biblical site or district (so Mr. E. S. Poole, with most critics). It appears to preserve the name mentioned in Gen. x. 30, and to be in the district anciently so named. It is situated on the coast, in the province of *Hadramäwt*, and near the district which adjoins that province on the E., called *Esh-Shihr*. M. Fresnel tells us that *Zafâr*, pronounced by the modern inhabitants *Isfôr*, is now the name of a series of villages situate some of them on the shore, and some close to the shore, of the Indian Ocean, between *Mirbât* and *Râs-Sâjir*, extending a distance of two days' journey, or seventeen or eighteen hours, from E. to W. Proceeding in this direction, those near the shore are named *Tâkah*, *Ed-Dahâreez*, *El-Beleed*, *El-Hâfeh*, *Salâhah*, and *Awkad*. The first four are on the sea-shore, and the last two at a small distance from it. *El-Beleed*, otherwise called *Harkâm*, is, in M. Fresnel's opinion, the ancient *Zafâr*. It is on a small peninsula lying between the ocean and a bay, and the port is on the land-side of the town. The classical writers mention Sapphar metropolis or Saphar, the capital of the Sappharitæ, placed by Ptolemy near the Homeritæ.

Seph'a-rad (Heb. fr. Assyrian = *boundary*, *limit*, Wr.), a place whence the captive Jews were to return to possess the cities of the South (Ob. 20 only). Its situation is uncertain. (1.) The reading of the LXX., *heôs* (= *as far as*) *Ephrathâ*, is probably a mere conjecture. (2.) The reading of the Vulgate, *Bosporus* (Cimmerian, or Thracian ?), was adopted by Jerome from his Jewish instructor. The Targum Jonathan and the Peshito-Syriac, and from them the modern Jews, interpret Sepharad as *Spain* (*Ispamia* and *Ispania*). (3.) Others have suggested the identity of Sepharad with *Sipphara* in Mesopotamia, but that is more probably SEPHARVAIM. (4.) The name has perhaps been discovered in the cuneiform Persian inscriptions of *Naksh-i-Rustum* and *Behistun ;* and also in a list of Asiatic nations given by Niebuhr. In the latter it occurs between "Cappadocia" and "Ionia." De Sacy was the first to propose the identification of this with Sepharad, and subsequently it was suggested by Lassen that *S-Pa-Ra-D* = SARDIS, the ancient capital of Lydia. Winer and Pusey approve this identification. (5.) Ewald considers that Sepharad has a connection with Zarephath in the preceding verse; and suggests that the true reading is Sepharam, and that it is to be found in a place three hours from *'Akka* (ACCHO), i. e. doubtless the modern *Shefa 'Omar*. (6.) Michaelis suggests that the "Spartans" of 1 Mc. xii. 15 are accurately "Sepharadites."

Seph-ar-va'im (L. fr. Heb. dual; see below), mentioned by Sennacherib in his letter to Hezekiah as a city whose king had been unable to resist the Assyrians (2 K. xix. 13; Is. xxxvii. 13; compare 2 K. xviii. 34). It is coupled with Hena and Ava, or Ivah, towns on the EUPHRATES above Babylon. Again, it is mentioned, in 2 K. xvii. 24, where it is again joined with Ava, and also with Cuthah and Babylon. These indications justify us in identifying the place with the famous town of Sippara or Sipphara, on the Euphrates above Babylon, near the site of the modern *Mosaib*. The dual form indicates that there were two Sipparas, one on either side of the river. Berosus called Sippara, "a city of the sun;" and in the inscription it bears the same title, being called *Tsipar sha Shamas*, or "Sippara of the Sun"—the sun being the chief object of worship there (compare 2 K. xvii. 31). SEPHARVITES.

* **Se-phar'vites** = people of SEPHARVAIM, who burnt their children in the fire to ADRAMMELECH and ANAMMELECH, 2 K. xvii. 31).

Se-phe'la, the Gr. form of the Heb. *hash-Shĕphêlâh*, the native name for the southern division of the low-lying flat district which intervenes between the central highlands of the Holy Land and the Mediterranean (1 Mc. xii. 38), the other and northern portion of which was known as SHARON. The Hebrew name occurs throughout the topographical records of Joshua, the historical works, and the topographical passages in the Prophets. In these passages, however, the word is treated in the A. V. not as a proper name, but as a mere appellative, and rendered "the vale," "the valley," "the plain," "the low plains," and "the low country." (JUDAH 1 (II.); LOW COUNTRY; PALESTINE, II., §§ 29, 30, &c.; PLAIN 6; VALLEY 5.) The name is retained in the old versions, and was actually in use down to the fifth century. No definite limits are mentioned to the *Shĕphêlâh*, nor is it probable that there were any. In Josh. xv. 33–47 "the valley" (Heb. *hash-Shĕphêlâh*) contains forty-three "cities," as well as the hamlets and temporary villages dependent on them. Of these, as far as our knowledge avails us, the most northern was Ekron, the most southern Gaza, and the most eastern Nezib (about seven miles N. N. W. of Hebron). A large number of these towns, however, were situated not in the plain, nor even on the western slopes of the central mountains, but in the mountains themselves.

Sep'tu-a-gint (fr. L. *septuaginta* = 70; see below). The causes which produced this Greek version of the Old Testament, the number and names of the translators, the times at which different portions were translated, are all uncertain (so Prof. Selwyn, original author of this article).—*Printed Editions.* It appears at the present day in four principal editions. 1. The Complutensian Polyglott (Old Testament, I., § 3), A. D. 1514–1517. 2. The Aldine Edition, Venice, A. D. 1518. 3. The Roman Edition, edited under Pope Sixtus V., A. D. 1587. 4. Facsimile Edition of the Alexandrine MS. (New Testament, I., § 28, A), by H. H. Baber, A. D. 1816. The texts of 1 and 2 were probably formed by collation of several MSS. The Roman edition, 3, is printed from the venerable Vatican MS. (New Testament, I., § 28, B). A transcript of this MS., prepared by Cardinal Mai, was published at Rome, by Vercelloni, in 1857; this edition is not so accurate as to preclude the necessity of consulting the MS. The Facsimile Edition, 4, by Mr. Baber, is printed with types made after the form of the letters in the Alexandrine MS. Other editions are—Walton's Polyglott, 1657; Cambridge edition, 1665; Grabe, Oxford, 1707–1720, reprinted by Breitinger, Zurich, 1730; Bos, Franeker (Netherlands), 1709; Holmes, continued by Parsons, Oxford, 1798–1827; Oxford edition, by Gaisford, 1848; Tischendorf's editions, Leipsic, 1850, 1856, &c.; Field, 1859, &c.—*Manuscripts.* The various readings given by Holmes and Parsons enable us to judge, in some measure, of the character of the several MSS., and of the degree of their accordance with the Hebrew text. They are distinguished thus by Holmes: the *uncial* by Roman numerals, the *cursive* by Arabic figures. Among them may be specially noted, with their probable dates and estimates of value as given by Holmes in his Preface to the Pentateuch:—

	Uncial.[1]	Probable date. Century.
I.	*Cottonian.* British Museum (fragments)...	4
II.	*Vatican.* Vatican Library, Rome..........	4
III.	*Alexandrine.* British Museum............	5
VII	*Ambrosian.* Ambrosian Library, Milan....	7
X.	*Coislinian.* Imperial Library, Paris........	7
	Cursive.	
16.	*Medicean.* Laurentian Library, Florence...	11
19.	*Chigian* at Rome. Similar to Complutensian Text and 108, 118..........................	10
25.	*Monachian* at Munich......................	10
58.	*Vatican* (No. x.) Vatican Library, similar to 72....	13
59.	*Glasguan* at Glasgow..........	12
61.	*Bodleian* Laud. 36, excellent..............	12
64.	*Parisian* (11). Imperial Library............	10 or 11
72.	*Venetian.* Excellent........................	13
75.	*Oxonian* at Oxford (University College).....	12
81.	*Vatican* (1901), excellent....................	11
106. 107.	*Ferrarian* at Ferrara. These two agree..	14
108.	*Vatican* (330) Similar to Complutensian Text, and 19.	14
118.	*Parisian.* Imp. Lib. Similar to Complutensian Text, and 19.	13

The texts of these MSS. differ considerably from each other, and consequently differ in various degrees from the Hebrew original. The following are the results of a comparison of the readings in Ex. i.–viii.:—1. Several of the MSS. agree well with the Hebrew; others differ very much. 2. The chief variance from the Hebrew is in the addition or omission of words and clauses. 3. Taking the Roman text as the basis, there are found eighty places (*a*) where some of the MSS. differ from the Roman text, either by addition or omission, *in agreement with the Hebrew;* twenty-six places (*b*) where differences of the same kind are *not in agreement with the Hebrew.* There is therefore a large balance against the Roman text, in point of accordance with the Hebrew. 4. Those MSS. which have the largest number of differences of class (*a*) have the smallest number of class (*b*). There is evidently some strong reason for this close accordance with the Hebrew in these MSS. 5. The divergence between the extreme points of the series of MSS. may be estimated from this statement:

No. 72 differs from the Roman text in 40 places, *with* Heb.
" " " " " 4 " *against* "
" 59 " " " 40 " *with* "
" " " " " 9 " *against* "

Between these and the Roman text lie many shades of variety. The Alexandrine text is about half-way between the two extremes;

Differing from Roman text in 25 places, *with* Hebrew.
" " " " 16 " *against* "

But whence these varieties of text? Was the Version at first more in accordance with the Hebrew, as in 72 and 59, and did it afterward degenerate into the less accurate state of the Vatican MS.? Or was the Version at first less accurate, like the Vatican text, and afterward brought, by critical labors, into the more accurate form of the MSS. which stand highest in the scale? History supplies the answer. Jerome speaks of two copies, one older and less accurate (*koinê* [Gr.] = *common*), fragments of which are believed to be represented by the still extant remains of the old Latin Version; the other more faithful to the Hebrew, which he took as the basis of his own new Latin Version. He also speaks of the corruption of the ancient translation, and the great variety of copies used in different countries. Origen, finding great discordance in the several copies in the LXX., laid this version side by side with the the other three translations of Aquila, Theodotion, and Symmachus; and, *taking their accordance with each other as the test of their agreement with the Hebrew*, marked the copy of the LXX. with an *obelos* ÷, where he found superfluous words, and supplied the deficiencies of the LXX. by words taken from the other versions, with an *asterisk* *, prefixed. From Eusebius we learn that this work of Origen was called *Tetrapla, the fourfold Bible.* But this was only the earlier and the smaller portion of Origen's labors: he rested not till he had acquired the knowledge of Hebrew, and compared the Septuagint directly with the Hebrew copies. The result of his subsequent labors was embodied in the *Hexapla* or *sixfold* Bible, in which he arranged the four above-mentioned translations with two or three others and the Hebrew text in separate columns, so that the whole could be seen at one view. From Jerome we learn that in the Hexapla the Hebrew text was placed in one column in Hebrew letters, in the next column in Greek letters. The fate of this laborious work is unknown. It was brought from Tyre and laid up in the library at Cesarea, and there probably perished by the flames, A. D. 653. One copy, however, had been made by Pamphilus and Eusebius, of the column containing the corrected text of the Septuagint, with Origen's *asterisks* and *obeli*, and the letters denoting from which of the other translators each addition was taken. This copy is probably the ancestor of those MSS. which now approach most nearly to the Hebrew, and are entitled *Hexaplar*. To these main sources of our existing MSS. must be added the recensions of the Septuagint mentioned by Jerome and others, viz. those of Lucian of Antioch and Hesychius of Egypt, not long after the time of Origen. Each of these had a wide range: that of Lucian (supposed to be corrected by the Hebrew) in the Churches from Constantinople to Antioch; that of Hesychius in Alexandria and Egypt; while the churches lying between these two regions used the Hexaplar text copied by Eusebius and Pamphilus.—I. *History of the Version.* Before attempting to ascertain whence came the ancient text called *koinê* or *common*, which was current before the time of Origen, we may notice—(*a.*) This version was highly esteemed by the Hellenistic Jews before the coming of Christ. An annual festival was held at ALEXANDRIA in remembrance of the completion of the work. The manner in which it is quoted by the writers of the N. T. proves that it had been long in general use. It was found wherever the Greek language prevailed, or Jews were settled among Gentiles. To the wide dispersion of this version we may ascribe in great measure that general persuasion which prevailed over the whole East of the near approach of the Redeemer. (MESSIAH.) (*b.*) Not less wide was the influence of the Septuagint in the spread of the Gospel. Many of the Jews assembled at Jerusalem on the day of Pentecost, from Asia Minor, Africa, Crete, and Rome, used the GREEK language; from Antioch and Alexandria in the East, to Rome and Massilia (*Marseilles*) in the West, the voice of the Gospel sounded forth in Greek. For a long period the Septuagint was the O. T. of the far larger part of the Christian Church. (CANON.)—Can we now find any clear, united, consistent testimony to the origin of the Septuagint? 1. Where? 2. When? 3. By whom? 4. Whence the title? 1. The only point in which all agree is that Alexandria was the birthplace of the Version. 2. The Version was made, or at least commenced, in the time of the earlier Ptolemies, in the first half of the third century B. C. 3. *By whom was it made?* The following are some of the traditions current among the Fathers:—Irenæus relates that Ptolemy Lagi, wishing to adorn his Alexandrian Library with the writings of all nations, requested from the Jews of Jerusalem a Greek version of their Scriptures; that they sent seventy elders well skilled in the Scriptures and in later languages; that the king *separated them from one another*, and bade them all translate the several books. When they came together before Ptolemy and showed their versions, God was glorified, for *they all agreed exactly*, from beginning to end, in every phrase and word, so that all men may know *that the Scriptures are translated by the inspiration of God.* Justin Martyr gives the same account, and adds that he was taken to see the cells where the interpreters worked. Epiphanius says that the translators were divided into pairs, in thirty-six cells, each pair being provided with two scribes; and that thirty-six versions, agreeing in every point, were produced, *by the gift of the Holy Spirit.* Among the Latin Fathers Augustine adheres to the inspiration of the translators. But Jerome boldly throws aside the whole story of the cells and the inspiration, and refers to the relation of Aristæus, or Aristeas, and to Josephus, the former being followed by the latter. This (so called) letter of Aristeas to his brother Philocrates is still extant. It gives a splendid account of the origin of the Septuagint; of the embassy and presents sent by King Ptolemy to the high-priest at Jerusalem, by the advice of *Demetrius Phalereus, his librarian*, fifty talents of gold and fifty talents of silver, &c.: the Jewish slaves whom he set free, paying their ransom himself; the letter of the king; the answer of the high-priest; the choosing of six interpreters from each of the twelve tribes, and their names; the copy of the Law, in letters of gold; their arrival at Alexandria on the anniversary of the king's victory over Antigonus; the feast prepared for the seventy-two, which continued for seven days; the question proposed to each of the interpreters in turn, with the answers of each; their lodging by the sea-shore; and the accomplishment of their work in seventy-two days, *by conference and comparison.* This is the story which probably gave to this version the title of the *Septuagint.* A simpler account, and probably more genuine, is that given by ARISTOBULUS 1 (second century B. C.): "Before Demetrius Phalereus a translation had been made, by others, of the history of the Hebrews' going forth out of Egypt, and of all that happened to them, and of the conquest of the land, and of the exposition of the whole Law. . . . But the entire translation of our whole Law was made in the time of the king named Philadelphus, a man of greater zeal, under the direction of Demetrius Phalereus." The Prologue of the Wisdom of Jesus the Son of Sirach (ECCLESIASTICUS) makes mention of "the Law itself, the Prophets, and the rest of the books," having been translated from the Hebrew into another tongue. The letter of Aristeas was received as genuine and true for many centuries; but the general belief of scholars now is, that it was the work of some Alexandrian Jew, whether with the object of enhancing the dignity of his Law, or the credit of the Greek version, or for the meaner purpose of gain. But the Pseudo-Aristeas had a basis of fact for his fiction; on three points of his story there is no material difference of opinion, and they are confirmed by the study of the Version itself:—(1.) The Version was made at Alexandria. (2.) It was begun in the time of the earlier Ptolemies, about B. C. 280. (3.) The Law (i. e. the Pentateuch) alone was translated at first. But by whom was the Version made? As Hody justly remarks, "it is of little moment whether it was made at the command of the king or spontaneously by the Jews; but it is a question of great importance whether the Hebrew copy of the Law, and the interpreters (as Pseudo-Aristeas and his followers relate), were summoned from Jerusalem, and sent by the high-priest to Alexandria." The Version itself bears upon its face the marks of imperfect knowledge of Hebrew, and exhibits the forms and phrases of the Macedonic Greek prevalent in Alexandria, with a plentiful sprinkling of Egyptian words. The reader of the LXX. will readily agree with Hody's conclusion—that, whether by the king's command or by the Jews spontaneously, it was made by Alexandrine Jews. The question as to the moving cause which gave birth to the Version is one which cannot be so decisively answered either by internal evidence or by historical testimony. The balance of probability must be struck between the tradition of the king's intervention and the simpler account suggested by the facts of history, and the phenomena of the Version itself. It is well known that, after the Jews returned from the Captivity of Babylon, having lost in great measure the familiar knowledge of the ancient Hebrew, the readings from the Books of Moses in the synagogues of Palestine were explained to them in the Chaldaic tongue, in Targums or Paraphrases; and the same was done with the Books of the Prophets, when, at a later time, they also were read in the synagogues. (OLD TESTAMENT, B; VERSIONS, ANCIENT [TARGUM].) The Jews of Alexandria had probably still less knowledge of Hebrew; their familiar language was Alexandrian Greek. They had settled in Alexandria in large numbers soon after the time of Alexander, and under the earlier Ptolemies. They would naturally follow the same practice as their brethren in Palestine; the Law first and afterward the Prophets would be explained in Greek, and from this practice would arise in time an entire Greek Version. 4. *Whence the title?* It seems unnecessary to suppose, with Eichhorn, that the title *Septuagint* arose from the approval given to the Version by an Alexandrian Sanhedrim of seventy or seventy-two; that title appears sufficiently accounted for above by the prevalence of the letter of Aristeas, describing the mission of seventy-two interpreters from Jerusalem.—II. *Character of the Septuagint.* A minute examination shows that the Hebrew MSS. used by the Greek translators were not pointed as at present, that they were written without intervals between the words, and that the present final forms of the letters *caph*, *mêm*, *nûn*, *pê*, *tsâdêy* (WRITING), were not then in use. In a few cases the translators appear to have preserved the true pointing and division of the words where the Masorets have gone wrong. (A.) *Is the Septuagint faithful in substance?*—1. It has been clearly shown by Hody, Frankel, &c., that the several books were translated by different persons, without any comprehensive revision to harmonize the several parts. Names and words are rendered differently in different books; particular words and phrases are used in some books and not in others. 2. Thus the character of the Version varies much in the several books, that of the Pentateuch being the best. 3. The poetical parts are, generally speaking, inferior to the historical, the original abounding with rarer words and expressions. The Psalms and Proverbs are perhaps the best of the poetical parts. 4. In the Major Prophets (probably translated nearly 100 years after the Pentateuch) some of the most important prophecies are sadly obscured. Ezekiel and the Minor Prophets (speaking generally) seem to be better rendered. 5. Supposing the numerous glosses and duplicate renderings, which have evidently crept from the margin into the text, to be removed, and forming a rough estimate of what the Septuagint was in its earliest state, we may perhaps say of it that it is the image of the original seen through a glass not adjusted to the proper focus; the larger features are shown, but the sharpness of definition is lost.—(B.) We have anticipated the answer to the second question—*Is the Version minutely accurate in details?*—but will give a few examples. (1.) The *same* word in the same chapter is often rendered by *differing* words, as "will pass over" in Ex. xii. 13, 23. (2.) *Differing* words by the *same* word, as "will pass through" and "will pass over" in xii. 23. (3.) The Divine names are frequently interchanged, as "Lord" for "God," and "God" for "Jehovah." (4.) Proper names are sometimes translated, sometimes not, as "Pisgah" translated in Deut. iii. 27, but not in xxxiv. 1. (5.) The translators are often misled by the similarity of Hebrew words, as "for thy works" instead of "for thy sake" in Gen. iii. 17. In very many cases the error may be thus traced to the similarity of some of the Hebrew letters (e. g. *dâleth* and *rêsh*, *hê* and *tâv*, *yôd* and *vâv*; see WRITING); in some it is difficult to see any connection between the original and the Version. (6.) Besides the above deviations, and many like them, which are probably due to accidental causes, the change of a letter, or doubtful writing in the Hebrew, there are some passages which seem to exhibit a studied variation in the LXX. from the Hebrew (e. g. Gen. ii. 2; Ex. xii. 40). Frequently the strong expressions of the Hebrew are softened down, where human parts are ascribed to GOD (e. g. Ex. iv. 16). The Version is therefore not minutely accurate in details.—(C.) We shall now be prepared to weigh the tradition of the Fathers, that the Version was made by inspiration. If there be such a thing as an *inspiration of translators*, it must be an effect of the Holy Spirit on their minds, enabling them to do their *work of translation* more perfectly than by their own abilities and acquirements; to overcome the difficulties arising from defective knowledge, from imperfect MSS., from similarity of letters, from human infirmity and weariness; and so to produce a copy of the Scriptures, setting forth the Word of God, and the history of His people, in its original truth and purity. If the Septuagint Version satisfies this test, it will be found not only substantially faithful, but minutely accurate in details; it will be, in short, a republication of the original text, purified from the errors of human hands and eyes, stamped with fresh authority from Heaven. This is a question to be decided by facts, by the phenomena of the Version itself. We will simply declare our own conviction that, instead of such a Divine republication of the original, we find a marked distinction between the original and the Septuagint—a distinction well expressed in the words of Jerome: "There the Spirit predicts things to come; here learning and abundance of words translates what it understands."—III. *What, then, are the benefits to be derived from the study of the Septuagint?*—1. For the O. T. The Septuagint gives evidence of the character and condition of the Hebrew MSS. from which it was made, with respect to vowel points and the mode of writing. Being made from MSS. far older than the Masoretic recension, the Septuagint often indicates readings more ancient and more correct than those of our present Hebrew MSS. and editions; and often speaks decisively between the conflicting readings of the present MSS. (e. g. Ps. xvi. 10, xxii. 17; Hos. vi. 5). In Gen. iv. 8 a clause ("Let us go into the field"), which Prof. Selwyn and others consider necessary to the sense, is contained in the LXX., but not in the Hebrew; but some of the best interpreters sustain the Hebrew text here, though they translate the preceding Hebrew word (*vayyômer*, literally and usually = "and said") differently—the translation of Gesenius being *and said* sc. it, viz. what God has told him (Cain) in ver. 7; of Fürst, *and spoke*, viz. from ver. 7; of A. V. "and talked," &c. In all these cases Prof. Selwyn does not attribute any paramount *authority* to the Septuagint on account of its superior antiquity to the extant Hebrew MSS.; but takes it as an evidence of a more ancient Hebrew text, as an eye-witness of the texts, 280 or 180 years B. C. 2. The close connection between the O. and N. T. makes the study of the Septuagint extremely valuable, and almost indispensable to the theological student. It was manifestly the chief storehouse from which the apostles drew their proofs and precepts. (Old Testament, C.) 3. Further, the language of the Septuagint is the mould in which the thoughts and expressions of the apostles and evangelists are cast. In this Version Divine Truth has taken the Greek language as its shrine, and adapted it to the things of God. Hence the Septuagint is a treasury of illustration for the Greek Testament. 4. The frequent citations of the LXX. by the Greek Fathers, and of the Latin Version of the LXX. by the Fathers who wrote in Latin, form another reason for the study of the Septuagint. 5. On the value of the Septuagint as a monument of the Greek language in one of its most curious phases, this is not the place to dwell.—IV. *Objects to be attained by the Critical Scholar.* 1. A question of much interest still waits for a solution: the relation between the Septuagint and the Samaritan Pentateuch. 2. For the critical scholar it would be a worthy object of pursuit to ascertain, as nearly as possible, the original text of the Septuagint as it stood in the time of the apostles and Philo. The critic would probably take as his basis the Roman edition, from the Vatican MS., as representing most nearly the ancient (*koinê* or *common*) texts. The collection of fragments of Origen's *Hexapla*, by Montfaucon, &c., would help him to eliminate the additions to the LXX. from other sources, and to purge out the glosses and double renderings; the citations in the N. T. and in Philo, in the early Christian Fathers, both Greek and Latin, would render assistance of the same kind; and perhaps the most effective aid of all would be found in the fragments of the Old Latin Version collected by Sabatier in three volumes folio (Rheims, 1743). Another work of more practical and general interest still remains to be done, viz. to provide a Greek version, accurate and faithful to the Hebrew original, for the use of the Greek Church, and of students reading the Scriptures in that language for purposes of devotion or mental improvement. Apocrypha; Bible; Daniel, Apocryphal Additions to; Esther; Maccabees, Book of; Versions, Ancient (Greek), &c.

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[1] The Sinaitic MS., uncial, is supposed by Tischendorf to be as ancient as the Vatican (II.). New Testament, I., § 28, ℵ.

Sep'ul-chre [-ker] (fr. L. = *a burial-place* or *tomb*). Burial; Tomb.

Se'rah (Heb. *abundance*, Ges.), daughter of Asher (Gen. xlvi. 17; 1 Chr. vii. 30); = Sarah 2.

Se-rai'ah [-ra'yah], or **Ser-a-i'ah** (Heb. *warrior of Jehovah*, Ges.). **1.** The king's SCRIBE or secretary in David's reign (2 Sam. viii. 17). (Shavsha.)—**2.** HIGH-PRIEST in Zedekiah's reign, taken captive by Nebuzaradan and slain at Riblah (2 K. xxv. 18; 1 Chr. vi. 14; Jer. lii. 24).—**3.** Son of Tanhumeth the Netophathite; one of the captains who came to Gedaliah (2 K. xxv. 23; Jer. xl. 8).—**4.** Son of Kenaz, and brother of Othniel; father of Joab 2 (1 Chr. iv. 13, 14).—**5.** Ancestor of Jehu, a Simeonite chief (iv. 35).—**6.** One of "the children of the province" who returned with Zerubbabel (Ezr. ii. 2); = Azariah 20.—**7.** Father or ancestor of Ezra the scribe (vii. 1); = No. 2?—**8.** A priest, or priestly family, who sealed the covenant with Nehemiah (Neh. x. 2).—**9.** A priest and "ruler of the house of God" after the Captivity (compare Azariah 7); son of Hilkiah (xi. 11).—**10.** Head of a priestly house which went up from Babylon with Zerubbabel (xii. 1, 12).—**11.** Son of Neriah, and brother of Baruch (Jer. li. 59, 61). He went with Zedekiah to Babylon in the fourth year of his reign, or, as the Targum has it, "in the mission of Zedekiah," and is described in Heb. as *sar mĕnûhâh* or *mĕnûchâh* (literally "prince of rest;" A. V. "a quiet prince;" margin "or, prince of Menucha, or, chief CHAMBERLAIN"), a title interpreted by Kimchi as = *chamberlain;* by Gesenius as perhaps = *chief of the quarters*, i. e. quartermaster-general. Perhaps (so Mr. Wright) he was an officer who took charge of the royal caravan on its march, and fixed the place where it should halt (Maurer, Hitzig, &c.). Seraiah was commissioned by the prophet Jeremiah to take with him on his journey the roll in which he had written the doom of Babylon, and sink it in the midst of the Euphrates, as a token that Babylon should sink, never to rise again (Jer. li. 60–64).—**12.** Son of Azriel; one of those commanded by Jehoiakim to apprehend Jeremiah and Baruch (xxxvi. 26).

Ser'a-phim (Heb. pl. *sĕrâphîm* = *elevated* ones, *princes*, Ges., Fü., &c.; *burning ones*, or angels *of fire*, Kimchi, &c. [compare *sârâph* = "fiery SERPENT"]), an order of celestial beings whom Isaiah beheld in vision standing above Jehovah as He sat upon His throne (Is. vi. 2). They are described as having each of them three pairs of wings, with one of which they covered their faces (a token of humility); with the second they covered their feet (a token of respect); while with the third they flew. They seem to have borne a general resemblance to the human figure, for they are represented as having a face, a voice, feet, and hands (ver. 6). Their occupation was twofold—to celebrate the praises of Jehovah's holiness and power (ver. 3), and to act as the medium of communication between heaven and earth (ver. 6). From their antiphonal chant ("one cried unto another") we may conceive them to have been ranged in opposite rows on each side of the throne. The idea of a winged human figure was not peculiar to the Hebrews: among the sculptures found at *Mourghaub* in Persia, we meet with a representation of a man with two pairs of wings, springing from the shoulders, and extending, the one pair upward, the other downward, so as to admit of covering the head and the feet. Angels; Cherubim.

Se'red (Heb. *fear*, Ges.), first-born of Zebulun, and ancestor of the Sardites (Gen. xlvi. 14; Num. xxvi. 26).

Ser'gi-us (L., the name of the members of a certain Roman clan) **Pau'lus** (L. = Paul), proconsul (A.V. "DEPUTY") of Cyprus when the Apostle Paul visited that island with Barnabas on his first missionary tour (Acts xiii. 7 ff.). He is described as an intelligent man, truth-seeking, eager for information from all sources within his reach. Thus he was led first to admit to his society Elymas the Magian, and afterward to seek out the missionary strangers and learn from them the nature of the Christian doctrine. On becoming acquainted with the apostle he examined at once the claims of the Gospel, and yielded his mind to the evidence of its truth.

* **Ser'jeant,** the A. V. translation of Gr. *rhabdouchos*, literally *a rod-holder*, *a lictor*, an officer who attended on certain Roman magistrates of the higher class and executed their decrees (Acts xvi. 35, 38). Such an officer at Rome bore a bundle of rods, but in a province a staff or wand (Hackett, Ayre, &c.).

Se'ron (Gr.), a general of Antiochus Epiphanes, in chief command of the Syrian army; defeated at Beth-horon by Judas Maccabeus, B. C. 166 (1 Mc. iii. 13, 24).

Ser'pent (fr. L.), the A. V. translation of—1. Heb. *nâhâsh* or *nâchâsh*, the generic name of a "serpent" (Gen. iii. 1 ff., xlix. 17; Ex. iv. 3, vii. 15; Num. xxi. 6 ff., &c., frequently in O. T.).—2. Heb. pl. participle construct *zôhăléy* or *zôchăléy* (from *zâhal* or *zâchal*) = *crawling* ones, *crawlers*, serpents, Ges. (Deut. xxxii. 24 only), also translated "worm" (Mic. vii. 17 only).—3. Heb. *sârâph* (in part), literally (so Gesenius) *burning*, *fiery*, hence *poisonous*, *venomous*, *deadly*, as an attribute of a serpent, from the burning inflammation caused by its bite; translated "fiery serpent" (Num. xxi. 8; Is. xiv. 29, xxx. 6), and "fiery" (Num. xxi. 6; Deut. viii. 15, *nâhâsh* or *nâchâsh* being expressed in both these). In Isaiah "flying" (Heb. *mĕ'ôphêph*) is connected with *sârâph* (see below).—4. Heb. *tannîn* (Ex. vii. 9, 10, 12), elsewhere translated "DRAGON," "WHALE," &c.—5. Gr. *herpeton* (Jas. iii. 7 only), elsewhere translated literally "creeping thing" (Acts x. 12, xi. 6; Rom. i. 23).—6. Gr. *ophis*, uniformly and properly translated "serpent" in N. T. (Mat. vii. 10, x. 16, xxiii. 33, &c.); in LXX. = No 1.—The following are the principal Biblical allusions to this animal:—Its subtlety is mentioned in Gen. iii. 1; its wisdom is alluded to by our Lord in Mat. x. 16; the poisonous properties of some species are often mentioned (ADDER; ASP; VIPER); the sharp "tongue" of the serpent is poetically mentioned as the instrument of POISON in Ps. cxl. 3 and Job xx. 16 ("the viper's tongue shall slay him"); in other places (e. g. Prov. xxiii. 32; Eccl. x. 8, 11; Num. xxi. 9), the venom is correctly ascribed to the bite, while in Job xx. 14 the "GALL" is said to be the poison; the serpents' habit of lying concealed in hedges is alluded to in Eccl. x. 8, and in holes of walls, in Am. v. 19; their dwelling in dry sandy places, in Deut. viii. 15; their wonderful mode of progression is mentioned by the author of Prov. xxx. 19, as one of the things which were too wonderful for him; the oviparous nature of most of the order is alluded to in Is. lix. 5, where the A. V., however, has "cockatrice," margin "ADDER." The art of taming and charming serpents is of great antiquity, and is alluded to in Ps. lviii. 5; Eccl. x. 11; Jer. viii. 17; probably in Jas. iii. 7. (SERPENT-CHARMING.) It was under the form of a serpent that the devil seduced Eve: hence in Scripture SATAN is called "the old serpent" (Rev. xii. 9; compare 2 Cor. xi. 3). The part which the serpent played in the Temptation and Fall (Gen. iii.; ADAM; EVE) is full of deep and curious interest. First, we note the subtilty ascribed to this reptile. It was an ancient belief, both amongst Orientals and the people of the Western world, that the serpent was endued with a large share of sagacity. The particular wisdom alluded to by our Lord refers, it is probable, to the sagacity displayed by serpents in avoiding danger. The disciples were warned to be as prudent in not incurring unnecessary persecution. It has been supposed by many commentators that the serpent, prior to the Fall, moved along in an erect attitude, as Milton represents him in *Paradise Lost*, ix. But an erect mode of progression is utterly incompatible with the structure of a serpent, whose motion on the ground is effected by the mechanism of the vertebral column and the multitudinous ribs which, like so many pairs of levers, enable it to move its body from place to place; consequently, had the snakes before the Fall moved in an erect attitude, they must have been formed on a different plan altogether. All the fossil serpents hitherto found differ in no essential respects from modern representatives of the order. The sun and moon were in the heavens before they were appointed "for signs and for seasons, and for days and years." (RAINBOW.) Cain was "cursed from the earth" without any essential change in his mental and physical constitution. The typical form of the serpent and its mode of progression were in all probability the same before the Fall as after it: but subsequent to the Fall its form and progression were to be regarded with hatred and disgust by all mankind, and thus the animal was cursed "above all cattle," and a mark of condemnation was forever stamped upon it. That part of the curse is literally fulfilled which speaks of the enmity henceforth to exist between the serpent and mankind, though this has more especial reference to the devil whose instrument the serpent was in his deceit. There is no more difficulty in Satan's being permitted to use the serpent for his purpose in Eden than in the possession of the swine by the demons in Mat. viii. 32 (DEMONIACS), or in the serpent's use of language in Gen. iii. than in the ass's address to Balaam in Num. xxii. 28, 30. (MAGIC; MIRACLES.) Serpents are said in Scripture to "eat dust" (Gen. iii. 14; Is. lxv. 25; Mic. vii. 17); these animals, which for the most part take their food on the ground, do consequently swallow with it large portions of sand and dust. "Almost throughout the East," writes Dr. Kalisch, "the serpent was used as an emblem of the evil principle, of the spirit of disobedience and contumacy. A few exceptions only can be discovered. The Phenicians adored that animal as a beneficent genius; and the Chinese consider it as a symbol of superior wisdom and power, and ascribe to the kings of heaven (*tien-hoangs*) bodies of serpents. Some other nations fluctuated in their conceptions regarding the serpent. The Egyptians represented the eternal spirit *Kneph*, the author of all good, under the mythic form of that reptile; they understood the art of taming it, and embalmed it after death; but they applied the same symbol for the god of revenge and punishment (*Tithrambo*), and for *Typhon*, the author of all moral and physical evil; and in the Egyptian symbolical alphabet the serpent represents subtlety and cunning, lust and sensual pleasure." (IDOLATRY.)—The evil spirit in the form of a serpent appears in the *Ahriman* or lord of evil who, according to the doctrine of Zoroaster, first taught men to sin under the guise of this reptile. (PERSIANS.)—Serpents are divided into two great sections—the poisonous, embracing all those with movable tubular fangs and poison-bags in the upper jaw, and constituting (so Col. C. H. Smith, in Kitto) nôt quite one-fifth of the whole number (ADDER; ASP; VIPER)—and the colubrine, embracing those destitute of this apparatus, but not therefore always innocuous.—Much has been written on the question of the "fiery serpents" of Num. xxi. 6, 8 and Deut. viii. 15, with which it is usual erroneously (so Mr. Houghton) to identify the "fiery flying serpent" of Is. xxx 6, and xiv. 29. There is no occasion to refer the venomous snakes in question to the kind of which Niebuhr speaks, and which the Arabs at Basra denominate *Heie sursurie*, or *Heie thiâre*, "flying serpents," which obtained that name from their habit of "springing" from branch to branch of the date-trees they inhabit. The species of poisonous snake which destroyed the Israelites in the Arabian desert may have been the *Cerastes*, or the *Naia Haje*, or any other venomous species frequenting Arabia. (ADDER; ASP.) Mr. Houghton supposes that some kind of flying lizard (*Draco*, *Dra-*

cocella, or *Dracunculus*), of formidable appearance, though harmless, may have been as terrible to the Hebrews as a venomous snake, and may thus denote the "fiery flying serpent" of Isaiah (l. c.), which he says can have no existence in nature. Mr. Gosse (in Fairbairn) would refer the "fiery flying serpent" to the poisonous Egyptian cobra (*Naia Haje;* Asp), which, when excited, erects its head and fore parts perpendicularly to the height of four feet or more, raises and brings forward its anterior ribs so as to stretch the skin of that part into a broad and thin flattened disk, and sways its head and disk gently from side to side with a motion like a hovering bird, till suddenly it strikes its victim. Monstrous forms of snakes with birds' wings occur on the Egyptian sculptures. Serpent, Brazen.

Ser'pent, Bra'zen. When the murmuring Israelites in the wilderness were bitten by the "fiery serpents" (Serpent), and many died in consequence, Moses was directed to make a serpent of brass, and put it on a pole, that the bitten Israelites might look upon it and live (Num. xxi. 5–9). The scene of the history, determined by a comparison of Num. xxi. 3, and xxxiii. 42, must have been either Zalmonah or Punon. I. The truth of the history will, in this place, be taken for granted. (Inspiration; Miracles; Pentateuch.) To most of the Israelites it must have seemed as strange then as it did afterward to the later Rabbis, that any such symbol should be employed. The Second Commandment appeared to forbid the likeness of any living thing. The golden calf had been destroyed as an abomination. What reason was there for the difference? In part, of course, the answer may be, that the Second Commandment forbade, not all symbolic forms as such, but those that men made for themselves to worship; but the question still remains, why was *this* form chosen? It is hardly enough to say, with Jewish commentators, that *any* outward means might have been chosen, or, with most Christian interpreters, that it was intended to be a type of Christ. (Salvation.) If the words of our Lord in Jn. iii. 14, 15, point to the fulfilment of the type, there must yet have been another meaning for the symbol. Two views have been held. One, maintaining that the serpent was the representative of evil, claims that to present the serpent-form as deprived of its power to hurt, impaled as the trophy of a conqueror, was to assert that evil, physical and spiritual, had been overcome, and thus help to strengthen the weak faith of the Israelites in a victory over both. To some writers (Ewald, Patrick, Jackson, Vitringa, &c.) this has commended itself as the simplest and most obvious view. Others, again, have started from a different ground. They look to Egypt as the starting-point for all the thoughts which the serpent could suggest, and they find there that it was worshipped as a good deity, the symbol of health and life. Contrasted as these views appear, they have, it is believed, a point of contact (so Prof. Plumptre, original author of this article). The idea primarily connected with the serpent in the history of the Fall, as throughout the proverbial language of Scripture, is that of wisdom (Gen. iii. 1; Mat. x. 16; 2 Cor. xi. 3). Wisdom, apart from obedience to a divine order, allying itself to man's lower nature, passes into cunning. Man's nature is envenomed and degraded by it. But wisdom, the self-same power of understanding, yielding to the divine law, is the source of all healing and restoring influences, and the serpent-form thus becomes a symbol of deliverance and health. The Israelites were taught that it would be so to them in proportion as they ceased to be sensual and rebellious.—II. The brazen serpent next appears as an object of worship. Hezekiah's zeal leads him to destroy it. (Nehushtan.) We are left to conjecture when the worship began, or what was its locality. All that we know of the reign of Ahaz makes it probable that it was under his auspices that it received a new development. The church of St. Ambrose, at Milan, has boasted for nearly nine centuries of possessing the brazen serpent which Moses set up in the wilderness.—III. When the material symbol had perished, its history began to suggest deeper thoughts to the minds of men. The writer of the Book of Wisdom sees in it "a sign of salvation;" "he that turned himself toward it was not saved by the thing that he saw, but by Thee that art the Saviour of all" (Wis. xvi. 6, 7). The Targum of Jonathan paraphrases Num. xxi. 8: "He shall be healed if he direct his heart unto the Name of the Word of the Lord." Philo, with his characteristic taste for an ethical, mystical interpretation, represents the history as a parable of man's victory over his lower sensuous nature. The facts just stated may help us to enter into the bearing of the words of Jn. iii. 14, 15.—IV. A full discussion of the typical meaning here unfolded belongs to Exegesis rather than to a Dictionary. It will be enough to note here that which connects itself with facts or theories already mentioned. On the one side, the typical interpretation has been extended to all the details—that the pole was like the cross in form, the serpent was nailed to it as Christ was nailed, and represented His being made sin for us, &c. On the other, it has been maintained that the serpent was from the beginning, and remains still, exclusively the symbol of evil; that the lifting-up of the Son of Man answered to that of the serpent, because on the cross the victory over the serpent was accomplished. In the spiritual as in the historical interpretation, both theories may have an element of truth. Faith; Medicine; Old Testament, B; Poison; Saviour.

Ser'pent-charm'ing. There can be no question at all of the remarkable power which, from time immemorial, has been exercised by certain people in the East over poisonous serpents. The art is distinctly mentioned in the Bible. (Serpent.) The usual species operated upon, both in Africa and in India, are the hooded snakes (*Naia tripudians*, and

Serpent-charming.

Naia Haje) and the horned *Cerastes*. (ADDER; ASP.) That the charmers frequently, and perhaps generally, extract the poison-fangs before the snakes are subjected to their skill, there is much probability for believing; but that this operation is not always attended to is clear from the testimony of Bruce and numerous other writers. Some have supposed that the practice of taking out or breaking off the poison-fangs is alluded to in Ps. lviii. 6, "Break their teeth, O God, in their mouth." The serpent-charmer's usual instrument is a flute. Those who professed the art of taming serpents were called by the Hebrews *mĕnahăshîm* or *mĕnachăshîm*, while the art itself was called *lahash* or *lachash* (Jer. viii. 17; Eccl. x. 11); but these terms were not always used in this restricted sense. DIVINATION 8; ENCHANTMENTS 3.

Se'rug (Heb. *shoot, branch*, Ges.), in N. T. SARUCH; a PATRIARCH, son of Reu, and great-grandfather of Abraham. His age is given in the Hebrew Bible as 230 years (Gen. xi. 20–23); 30 years before he begat NAHOR 1, and 200 years afterward. (CHRONOLOGY.) Bochart conjectures that the town of *Seruj*, a day's journey from Charræ in Mesopotamia, was named from this patriarch. Suidas and others ascribe to him the deification of dead benefactors of mankind. Epiphanius states that, though in his time idolatry took its rise, yet it was confined to pictures.

* **Ser'vant** (fr. L.) = "one who serves or does services, voluntarily or involuntarily" (Webster's *Dict.*). This word is the A. V. translation of—1. Heb. *ĕnôsh* once (1 Sam. xxiv. 7, Heb. 8), usually and literally "MAN."—2. Heb. *na'ar* (Num. xxii. 22; Judg. vii. 10, 11, xix. 3, 9, 11, 13; Ru. ii. 5, 6; 1 Sam. ii. 13, 15, ix. 3, 5, 7, 8, 10, 22, 27, x. 14, xvi. 18, xxi. 2 [Heb. 3], xxv. 19; 2 Sam. ix. 9, xiii. 17, 28, 29, xvi. 1, xix. 17 [Heb. 18]; 1 K. xviii. 43, xix. 3; 2 K. iv. 12, 24, 25, 38, v. 20, 23, vi. 15, viii. 4, xix. 6; Neh. iv. 16, 22, 23 [Heb. 10, 16, 17], v. 10, 15, 16, vi. 5, xiii. 19; Esth. ii. 2, vi. 3, 5; Job i. 15–17; Is. xxxvii. 6), once literally "boy" (Gen. xxv. 27), often "lad" (xxi. 12 ff., xxii. 5, 12, &c.), "young man" (xiv. 24, xviii. 7, xxii. 3, 5, 19, &c.), "child" (Judg. xiii. 5 ff.; 1 Sam. i. 22 ff., &c.), "babe" (Ex. ii. 6), &c.—3. Heb. participle *mĕshârêth* (fr. *shârath* = *to wait on*, *serve*, *minister*, A. V., Ges., &c.) (Ex. xxxiii. 11; Num. xii. 28; 2 Sam. xiii. 17, 18; 2 K. vi. 15; Prov. xxix. 12), once translated "servitor" (2 K. iv. 43), usually and properly "MINISTER."—4. Heb. *'ebed*, found in the O. T. about 800 times, and usually rendered "servant" (Gen. ix. 25–27, xiv. 15, &c.), sometimes "man-servant" (xii. 16, xx. 14, &c.), "bondman" (xliii. 18, xliv. 9, 33, &c.), &c. The kindred Heb. verb *'âbad* (= *to labor*, *till*, *work*, *serve*, &c., A.V., Ges., &c.) (1 Chr. xix. 9), or its participle *'ôbêd* (Gen. xlix. 15; 2 K. x. 19, &c.), is sometimes translated "servant." The Chal. *'ăbêd* in Ezr. iv. 11, v. 11, &c. = Heb. *'ebed*. Both the verb and noun are applied to those who have been bought with money or are slaves, to common soldiers and court-officers who are styled "servants" of their chief, to tributary nations, to worshippers or ministers of God, &c.—5. Heb. *sâchîr* (in part), translated "hired servant" (Ex. xi. 45; Lev. xxii. 10, xxv. 6, 40, 50, 53; Deut. xv. 18, xxiv. 14), also translated "hireling" (Job vii. 1, 2, &c.), &c.—6. Gr. *diakonos* (Mat. xxii. 13, xxiii. 11; Mk. ix. 35; Jn. ii. 5, 9, xii. 26; Rom. xvi. 1), also translated "MINISTER" and "DEACON." (DEACONESS.)—7. Gr. *doulos*, occurring in N. T. nearly 150 times, and usually translated "servant" (Mat. viii. 9, x. 24, 25, &c.), sometimes "bond" (1 Cor. xii. 13; Gal. iii. 28, &c.), = *a bondman*, *slave*, *servant*, properly by birth, but is applied (so Rbn. *N. T. Lex.*) to both involuntary and voluntary service, denoting court-officers and worshippers or ministers of God as well as slaves, and in LXX. = No. 4. Of kindred words, the plural adjective *doula* is twice used (Rom. vi. 19 only, A. V. "servants"); the verb *douloô* is translated "to become servant" (vi. 18, 22), "to make servant" (1 Cor. ix. 19), "to bring into bondage" (Acts vii. 6; 2 Pet. ii. 19), "to be under bondage" (1 Cor. vii. 15), "in bondage" (Gal. iv. 3), and in a passive participle is translated "given," i. e. enslaved (Tit. ii. 3); the verb *douleuô* is ordinarily translated "to serve" (Mat. vi. 24 twice; Lk. xv. 29, &c.), sometimes "to be in bondage" (Jn. viii. 33; Acts vii. 7; Gal. iv. 9), and "to do service" (iv. 8, 25; Eph. vi. 7; 1 Tim. vi. 2); *douleia* uniformly = "bondage" (Rom. viii. 15, 21; Gal. iv. 24, v. 1; Heb. ii. 15); *doulê* = "handmaid" (Lk. i. 38) or "handmaiden" (48; Acts ii. 18); and the compound verb *doulagôgeô* = "to bring into subjection" (1 Cor. ix. 27 only).—8. Gr. *therapôn* = *an attendant* or *minister* of God. viz. Moses (Heb. iii. 5 only).—9. Gr. *oiketês* = *a house-companion*, *domestic*, Rbn. *N. T. Lex.* (Lk. xvi. 13; Rom. xiv. 4; 1 Pet. ii. 18), once "household servant" (Acts x. 7). Both No. 9 and 8 in LXX. are used for No. 4.—10. Gr. *pais* (Mat. viii. 6, 8, 13, xii. 18, xiv. 2; Lk. i. 54, 69, vii. 7, xv. 26; Acts iv. 25), also translated "man-servant" (Lk. xii. 45), often literally "child" (Mat. ii. 16, xvii. 18, xxi. 15; Lk. ii. 43, ix. 42; Acts iv. 27, 30), also "young man" (xx. 12), "son" (Jn. iv. 51; Acts iii. 13, 26), "maiden" (Lk. viii. 51), "maid" (54); in LXX. = No. 2 and 4.—11. Gr. *hupêretês* (Mat. xxvi. 58; Mk. xiv. 54, 65; Jn. xviii. 36), also translated "OFFICER" and "MINISTER." The kindred verb *hupêreteô* is translated "to serve" (Acts xiii. 36), "to minister" (xx. 34, xxiv. 23).—12. Gr. *misthios* (in part), translated "hired servant" (Lk. xv. 17, 19 only); in LXX. = No. 5.—13. Gr. *misthôtos* (in part), translated "hired servant" in Mk. i. 20, and "hireling" in Jn. x. 12, 13 twice; in LXX. = No. 5. LORD; SLAVE.

* **Ser'vi-tor** = a SERVANT or attendant (2 K. iv. 43). MINISTER.

Se'sis (Gr.) = SHASHAI (1 Esd. ix. 34).

Ses'thel (Gr.) = BEZALEEL of the sons of Pahath-moab (1 Esd. ix. 31).

Seth (Gr. fr. Heb. = SHETH; see below) (Gen. iv. 25, 26, v. 3–8; Lk. iii. 38), the third son of ADAM; father of Enos, and ancestor of NOAH; = SHETH. The signification of his name is "appointed" or "put" in the place of the murdered Abel; but Ewald thinks that another signification, which he prefers, is indicated in the text, viz. "seedling," or "germ." In the fourth century there existed in Egypt a sect calling themselves Sethians, who regarded Seth as a divine effluence or virtue, and are classed by Neander among those Gnostic sects which, in opposing Judaism, approximated to paganism. GIANT 2; PATRIARCH.

Se'thur (Heb. *hidden*, Ges.), the Asherite spy, son of Michael (Num. xiii. 13).

* **Set'tle** [-tl] (= a part *settled* or sunk lower), the A.V. translation of Heb. *'ăzârâh* (Ez. xliii. 14 thrice, 17, 20, xlv. 19), elsewhere translated (by A. V., Gesenius, Fürst) "court" sc. of the Temple (2 Chr. iv. 9 twice, vi. 13). In the passages from Ezekiel, Gesenius explains the Hebrew word as = *a ledge* around the altar, formed by drawing in or diminishing the part above, *an offset*, *terrace;* Fürst regards it as metaphorically = *a ledge* or *border* of the altar, and Fairbairn (*on Ez.*) also translates *ledge*.

Sev'en (Heb. *sheba'*; Gr. *hepta*), in the sacred literature of the Hebrews, may fairly be termed the *representative* symbolic NUMBER—the keystone on which the symbolism of numbers depends. The views of Biblical critics as to the origin of this symbolism may be ranged under two heads, according as the symbolism is attributed to theoretical speculations as to the internal properties of the number itself, or to external associations of a physical or historical character. According to the former view (Bähr, &c.), the symbolism of the number seven would be traced back to the symbolism of its component elements three and four, the first of which = Divinity, and the second = Humanity, whence seven = Divinity + Humanity, or, in other words, the unity between God and Man, as effected by the manifestations of the Divinity in creation and revelation. This theory is seductive from its ingenuity, and its appeal to the imagination, but there appears to be little foundation for it (so Mr. Bevan, original author of this article). The second class of opinions attribute the symbolism of the number seven to external associations, and may be subdivided into two sorts, according as the symbolism is supposed to have originated in the observation of purely physical phenomena, or in the peculiar religious enactments of Mosaism. The influence of the number seven was not restricted to the Hebrews; it prevailed among the Persians (Esth. i. 10, 14), among the ancient Indians, among the Greeks and Romans to a certain extent, and probably among all nations where the WEEK of seven days was established, as in China, Egypt, Arabia, &c. The wide range of the word *seven* is in this respect an interesting and significant fact: it is the only numeral, except "six," which the Shemitic languages have in common with the Indo-European. In the countries above enumerated, the institution of seven as a cyclical number is attributed to the observation of the changes of the moon, or to the supposed number of the planets. The peculiarity of the Hebrew view consists in the special dignity of the *seventh*, and not simply in that of *seven*. We cannot trace back the peculiar associations of the Hebrews farther than to the point when the seventh day was consecrated to the purposes of religious rest. Assuming this, therefore, as our starting-point, the first idea associated with seven would be that of *religious periodicity*. The SABBATH, being the seventh day, suggested the adoption of seven as the *coefficient*, so to say, for the appointment of all sacred periods. (FESTIVALS; JUBILEE; SABBATICAL YEAR, &c.) From the idea of periodicity, it passed by an easy transition to the *duration* or *repetition* of religious proceedings; and thus seven days were appointed as the length of the Feasts of Passover and Tabernacles; seven days for the ceremonies for the consecration of priests, &c.; seven things to be offered in sacrifice (oxen, sheep, goats, pigeons, wheat, oil, wine); seven victims to be offered on any special occasion, as in Balaam's sacrifice (Num. xxiii. 1), and especially at the ratification of a treaty, the notion of seven being embodied in the Hebrew term (*nishba'*) signifying *to swear*, literally meaning to *do seven times* (Gen. xxi. 28). The number seven, having thus been impressed with the seal of sanctity as the symbol of all connected with the Divinity, was adopted generally as a *cyclical* number, with the subordinate notions of perfection or completeness (iv. 15; Lev. xxvi. 18, 28; Ps. lxxix. 12; Prov. vi. 31; Mat. xviii. 21). It is mentioned in numerous passages (e. g. Job v. 19; Jer. xv. 9; Mat. xii. 45) in a sense analogous to that of a "round number," but with the additional idea of sufficiency and completeness (see also Gen. xli. 2–7; Josh. vi. 4; 2 K. v. 10; NUMBER; SEVEN, THE, &c.). The foregoing applications of the number seven become of great practical importance in connection with the interpretation of some of the prophetical portions of the Bible, and particularly of the Apocalypse. We have but to run over the chief subjects of that book (the seven churches, seals, trumpets, vials, angels, spirits before the throne, &c.), to see the necessity of deciding whether the number is to be accepted in a literal or metaphorical sense—in other words, whether it represents a number or a quality. The decision of this question affects not only the number seven, but also the number which stands in antagonism to seven, viz. the half of seven, which appears under the form of forty-two months = 3½ years (Rev. xiii. 5), twelve hundred and sixty days, also = 3½ years (xi. 3, xii. 6), and again a time, times, and half a time = 3½ years (xii. 14). If seven express the notion of completeness, then half-seven = incompleteness and the secondary ideas of suffering and disaster: if the one represent divine agency, the other may represent human agency. OLD TESTAMENT, B; PROPHET.

* **Sev'en, the** (Acts xxi. 8, compare vi. 3 ff.), commonly regarded as deacons of the Church in Jerusalem, or as appointed to an office out of which grew that of DEACON.

* **Sev'en Stars, the** = the PLEIADES.

* **Se-ve'neh** (Heb.) = SYENE (Ez. xxix. 10 marg.).

* **Sev'en-ty, the.** 1. The seventy disciples sent by our Lord into the places which He was about to visit (Lk. x. 17, comp. 1).—2. The phrase is also used (not in the Scriptures) to denote the translators of the SEPTUAGINT version of the O. T., or the Septuagint itself.

* **Sex-ta'ri-us** (L.; Gr. *xestês*) = (so Rbn. *N. T. Lex.*) nearly one pint English (Mk. vii. 4 margin). POT 12; WEIGHTS AND MEASURES.

Sha-al-ab'bin (Heb.) = SHAALBIM, a town of Dan, named between IR-SHEMESH and AJALON (Josh. xix. 42).

Sha-al'bim (Heb. *city of foxes*, Ges.), one of the towns held by the original inhabitants of Canaan after the general conquest (Judg. i. 35); mentioned with Aijalon again in Josh. xix. 42 ("SHAALABBIN"), and with BETH-SHEMESH both there and in 1 K. iv. 9, in the last passage as making up one of Solomon's commissariat districts; site unknown. SHAALBONITE.

Sha-al'bon-ite (fr. Heb., see below), **the.** Eliahba the Shaalbonite was one of David's thirty-seven heroes (2 Sam. xxiii. 32; 1 Chr. xi. 33). He was the native of a place named *Shaalbon*, unmentioned elsewhere, unless = SHAALBIM or SHAALABBIN.

Sha'aph (Heb. *division*, Ges.). **1.** Son of Jahdai (1 Chr. ii. 47).—**2.** Son of CALEB 1 by his concubine Maachah (ii. 49).

Sha-a-ra'im (fr. Heb. dual = *two gates*, Ges.), a city of Judah (Josh. xv. 36, A. V. incorrectly "Sharaim"), mentioned again in the account of the rout which followed the fall of Goliath (1 Sam. xvii. 52); probably somewhere W. of *Shuweikeh* (SOCOH 1), on the lower slopes of the hills, where they subside into the great plain. We find the name in a list of the towns of Simeon (1 Chr. iv. 31), occupying the same place with SHARUHEN and SHILHIM, in the corresponding lists of Joshua. It is impossible (so Mr. Grove) that the same Shaaraim can be intended, and indeed it may be a mere corruption of one of the other two names.

Sha-ash'gaz (Heb. fr. Pers. = *beauty's servant* [so

Bohlen]? Ges.), the eunuch in the palace of Ahasuerus who had the custody of the women in the second house (Esth. ii. 14). Hegai.

Shab'be-thai, or **Shab-beth'a-i** (Heb. *sabbath-born*, Ges.). **1.** A Levite who assisted Ezra in investigating the marriages with foreigners (Ezr. x. 15); apparently the same who with Jeshua and others instructed the people in the knowledge of the Law (Neh. viii. 7).—**2.** One of the chiefs of the Levites after the return from Babylon (xi. 16); possibly = No. 1.

Sha-chi'a [-ki-] (fr. Heb. *shâchĕyâh = accusation*, Ges. Many Hebrew MSS. and editions have *Shâbĕyâh*, Ges., which would become Shabiah according to the analogy of the A. V.), a son of Shaharaim by his wife Hodesh (1 Chr. viii. 10).

Shad'dai, or **Shad'da-i** (Heb. *shadday = the Almighty*, Ges.), an ancient name of God, rendered "Almighty" everywhere in the A. V. In all passages of Genesis, except xlix. 25, in Ex. vi. 3, and in Ez. x. 5, it is found in connection with *êl*, "God," *El-Shaddai* being there rendered "God Almighty," or "the Almighty God." It occurs six times in Genesis (xvii. 1, xxviii. 3, xxxv. 11, xliii. 14, xlviii. 3, xlix. 25), once in Exodus (vi. 3), twice in Numbers (xxiv. 4, 16), twice in Ruth (i. 20, 21), thirty-one times in Job, twice in the Psalms (lxviii. 14 [Heb. 15], xci. 1), once in Isaiah (xiii. 6), twice in Ezekiel (i. 24, x. 25), and once in Joel (i. 15). In Genesis and Exodus it is found in what are called the Elohistic portions of those books (Pentateuch), in Numbers in the Jehovistic portion, and throughout Job the name Shaddai stands in parallelism with *Elohim*, and never with Jehovah.

* **Shad'ow.** Cloud; Darkness; Death; Old Testament, B; Prophet.

Sha'drach [-drak] (fr. Pers. = *rejoicing in the way* [so Bohlen], or *royal* [so Benfey]? Ges.), the Chaldee name of Hananiah 7, the chief of the "three holy children," who were cast into the burning fiery furnace, and miraculously preserved (Dan. i.–iii.). (Meshach; Daniel, Apocryphal Additions to, 1, *a*.) After their deliverance from the furnace, we hear no more of Shadrach, Meshach, and Abed-nego in the O. T.; and they are spoken of in the N. T. only in the pointed allusion to them as having "through faith quenched the violence of fire" (Heb. xi. 33, 34). But there are repeated allusions to them in the Books of Maccabees, and the martyrs of the Maccabean period seem to have been much encouraged by their example (1 Mc. ii. 59, 60; 3 Mc. vi. 6; 4 Mc. xiii. 9, xvi. 3, 21, xviii. 12).

Sha'ge (Heb. *erring*, Ges.), father of Jonathan the Hararite, one of David's "valiant men" (1 Chr. xi. 34). Shammah 5.

Sha-ha-ra'im (fr. Heb. = *the two dawns*, Ges.), a Benjamite whose history and descent are alike obscure in the present text (1 Chr. viii. 8). It has been proposed to remove the full stop from the end of verse 7, and read on thus: "and [Gera] begat Uzza and Ahihud, and Shaharaim he begat in the field of Moab," &c. He had three wives and nine children.

Sha-haz'i-mah (fr. Heb. = *heights*, Ges.), a city of Issachar, apparently between Tabor and the Jordan (Josh. xix. 22 only).

Sha'lem (Heb. *whole, sound, safe*, Ges.). Mr. Grove believes that this word in Gen. xxxiii. 18 should not be taken as a proper name, but that the sentence should be rendered, "Jacob came *safe* to the city of Shechem," though he considers it remarkable that there should be a modern village named *Salim* in a position to a certain degree consistent with the requirements of the narrative when so interpreted:—viz. three miles E. of *Nâblus* (the ancient Shechem), and therefore between it and the Jordan Valley, where verse 17 leaves Jacob settled. But he adduces several considerations which weigh very much against this being more than a fortuitous coincidence. (1.) If Shalem was the city in front of which Jacob pitched his tent, then it certainly was the scene of the events of chapter xxxiv.; and Jacob's well and Joseph's tomb must be removed from the situation in which tradition has so appropriately placed them to some spot further E. and nearer to *Salim*. (2.) Though E. of *Nâblus*, *Salim* does not appear to lie near any actual line of communication between it and the Jordan Valley. (3.) With the exception of the LXX., Peshito-Syriac, and Vulgate, among the ancients, and Luther's and the A. V. among the moderns, the unanimous voice of translators and scholars is in favor of treating *shâlêm* as a mere appellative. *Salim* does not appear to have been visited by any traveller.

Sha'lim (fr. Heb. = *foxes' region*, Ges.; see below), **the Land of;** a district through which Saul passed on his journey in quest of his father's asses (1 Sam. ix. 4 only). The name in the original, properly *Sha'ălîm*, had no connection with Shalem, or with the modern *Salîm*, E. of *Nâblus*. Mr. Grove conjectures that the district may = the "land of Shual."

Shal'i-sha (fr. Heb. = *triad*, Ges.), **the Land of;** one of the districts traversed by Saul when in search of the asses of Kish (1 Sam. ix. 4 only). It apparently lay between "Mount Ephraim" and the "land of Shalim," a specification which with all its evident preciseness is irrecognizable. The difficulty is increased by placing Shalisha with some at *Sâris* or *Khirbet Sâris*, a village a few miles W. of Jerusalem. If the land of Shalisha contained, as it not impossibly did, the place called Baal-shalisha (2 K. iv. 42), then the whole disposition of Saul's route would be changed (so Mr. Grove).

Shal'le-cheth [-keth] (Heb. a *casting-down*, or *felling*, Ges.), **the Gate;** one of the gates of the "house of Jehovah," whether by that be intended the sacred tent of David or the Temple of Solomon (1 Chr. xxvi. 16). It was the gate "to the causeway of the ascent," and is identified by Mr. Grove with the *Bab Silsileh*, or *Sinsleh*, which enters the western wall of the *Haram*, about 600 feet from the southwestern corner of the *Haram* wall.

Shal'lum (Heb. *retribution*, Ges.). **1.** Fifteenth king of Israel, and son of Jabesh, conspired against Zachariah 1, son of Jeroboam II., killed him, brought the dynasty of Jehu to a close (Israel, Kingdom of), and was made king, but after reigning in Samaria for a month only, was in his turn dethroned and killed by Menahem (2 K. xv. 10–15).—**2.** Husband (or son, according to the LXX. in 2 K.) of Huldah the prophetess (2 K. xxii. 14; 2 Chr. xxxiv. 22) in the reign of Josiah. He appears to have been keeper of the priestly vestments in the Temple.—**3.** A descendant of Sheshan (1 Chr. ii. 40, 41).—**4.** Son of Josiah, king of Judah; known as Jehoahaz (iii. 15; Jer. xxii. 11).—**5.** Son of Shaul the son of Simeon (1 Chr. iv. 25).—**6.** A high-priest, son of Zadok and ancestor of Ezra (vi. 12, 13; Ezr. vii. 2); = Meshullam 7.—**7.** A son of Naphtali (1 Chr. vii. 13).—**8.** Chief of a family of porters or gatekeepers of the eastern gate of the Temple (ix. 17). His descendants were among those who returned with Zerubbabel (Ezr. ii. 42; Neh. vii. 45).

—9. Son of Kore, a Korahite (1 Chr. ix. 19, 31); probably (so Lord A. C. Hervey) = MESHELEMIAH and SHELEMIAH 6.—**10.** Father of Jehizkiah, an Ephraimite (2 Chr. xxviii. 12).—**11.** One of the porters of the Temple who had married a foreign wife (Ezr. x. 24).—**12.** One of the sons of Bani, husband of a foreign wife (x. 42).—**13.** Son of Halohesh and ruler of a district (PART) of Jerusalem. He and his daughters helped to repair the wall (Neh. iii. 12).—**14.** Uncle of Jeremiah and father of Hanameel (Jer. xxxii. 7); perhaps = No. 2 (so Lord A. C. Hervey).—**15.** Father or ancestor of MAASEIAH 19 (Jer. xxxv. 4); perhaps = No. 9.

Shal'lun (Heb. probably = SHALLUM, Ges.), son of Col-hozeh, and ruler of a district ("PART") of Mizpah, repaired the fountain-gate and the wall of the pool of Siloah (Neh. iii. 15).

Shal'mai, or **Shal'ma-i** (Heb. *my thanks*, Ges.), ancestor of certain Nethinim who returned with Zerubbabel (Ezr. ii. 46, "Shamlai" margin; Neh. vii. 48, Heb. "Salmai").

Shal'man (Heb.) = SHALMANESER, king of Assyria (Hos. x. 14).

Shal-man-e'ser [-zer] (Heb. fr. Pers. = *reverential toward fire?* Bohlen), the Assyrian king who reigned immediately before SARGON, and probably immediately after TIGLATH-PILESER. He can scarcely have ascended the throne earlier than B. C. 730, and possibly not till a few years later (so Rawlinson). Soon after his accession he led the forces of Assyria into Palestine, where HOSHEA, the last king of Israel, had revolted against his authority (2 K. xvii. 3). Hoshea submitted and consented to pay him a fixed tribute annually, but soon after concluded an alliance with the king of Egypt, and withheld his tribute in consequence. In B. C. 723 Shalmaneser invaded Palestine for the second time, and, as Hoshea refused to submit, laid siege to SAMARIA. The siege lasted to the third year (B. C. 721), when the Assyrian arms prevailed (2 K. xvii. 4–6, xviii. 9–11). It is uncertain whether Shalmaneser conducted the siege to its close, or was succeeded by Sargon before the city was taken.

Sha'ma (Heb. *hearing*, *obedient*, Ges.), one of David's "valiant men;" son of Hothan of Aroer (1 Chr. xi. 44).

Sham-a-ri'ah (fr. Heb. = SHEMARIAH), son of Rehoboam (2 Chr. xi. 19).

* **Sham'bles** [-blz], the A. V. translation of Gr. *makellon* = (so Rbn. *N. T. Lex.*) *a meat-market*, or place for the sale of provisions of all kinds (1 Cor. x. 25). Meats might first be offered in SACRIFICE to idols, and, after the heathen priest and altar had received their shares, might then be taken to the market to be sold. A Christian might buy or eat such meats, unless informed of the idolatrous relation, when he was to abstain for the sake of others. IDOLATRY.

Sha'med (Heb. in some MSS., = *extinction*, *persecution*, Ges.; but most read SHAMER or SHEMER), one of the sons of Elpaal the Benjamite "who built ONO and LOD, with the towns thereof" (1 Chr. viii. 12).

Sha'mer (Heb. *kept*, *preserved*, *lees* of wine, Ges.). **1.** A Merarite Levite, ancestor of Ethan (1 Chr. vi. 46).—**2.** SHOMER 1, son of Heber, an Asherite (vii. 34).

Sham'gar (Heb. perhaps = SAMGAR [see SAMGAR-NEBO], or fr. Ar. = *fleeing*, Fü.), JUDGE of Israel after EHUD, and before BARAK, though possibly contemporary with the latter, since he seems to be spoken of in Judg. v. 6, as a contemporary of Jael, if the reading is correct. Lord A. C. Hervey conjectures from his being "son of Anath" that Shamgar may have been of the tribe of Naphtali, since BETH-ANATH is in that tribe. In the days of Shamgar, Israel was in a most depressed condition, and the whole nation was cowed (Judg. v. 6). At this conjuncture Shamgar was raised up to be a deliverer. With no arms in his hand but an ox-goad (iii. 31; compare 1 Sam. xiii. 21), he made a desperate assault upon the PHILISTINES, and slew 600 of them. But it was reserved for Deborah and Barak to complete the deliverance.

Sham'huth (Heb. = SHAMMAH, Ges.), the fifth captain for the fifth month in David's arrangement of his army (1 Chr. xxvii. 8); = SHAMMOTH.

Sha'mir (Heb. *a thorn*, ADAMANT, A. V., Ges.). **1.** A town in the mountain district of Judah (Josh. xv. 48 only); probably eight or ten miles S. of Hebron, but not yet discovered (so Mr. Grove).—**2.** A place in Mount Ephraim, the residence and burial-place of TOLA the judge (Judg. x. 1, 2). It is singular that this judge, a man of Issachar, should have taken up his official residence out of his own tribe. Schwarz would identify Shamir with *Sânûr* (BETHULIA?); Van de Velde proposes *Khirbet Sammer*, a ruined site ten miles E. S. E. of *Nâblus* (SHECHEM).

Sha'mir (see above), a Kohathite, son of Micah, or Michah, the first-born of UZZIEL (1 Chr. xxiv. 24).

* **Sham'lai** = SHALMAI (Ezr. ii. 46 margin).

Sham'ma (Heb. *desolation*, Ges.), an Asherite chief, son of Zophar (1 Chr. vii. 37).

Sham'mah (Heb. *astonishment*, *desolation*, Ges.). **1.** An Edomite "DUKE," son of Reuel the son of Esau (Gen. xxxvi. 13, 17; 1 Chr. i. 37).—**2.** Third son of Jesse, and brother of David (1 Sam. xvi. 9, xvii. 13); = SHIMEA 4, SHIMEAH 1, and SHIMMA.—**3.** One of the three greatest of David's mighty men. He was with him during his outlaw life in the cave of Adullam, and signalized himself by defending a piece of ground full of lentiles against the Philistines on one of their marauding incursions. This achievement gave him a place among the first three heroes, who, on another occasion, cut their way through the Philistine garrison, and brought David water from the well of Bethlehem (2 Sam. xxiii. 11–17). Keil and Bertheau suppose that, by a copyist's error, several verses have been omitted from the parallel passage in 1 Chr. xi. 13 after the words "to battle," and that the discrepancy between the field of "lentiles" in 2 Sam., and of "barley" in 1 Chr., arose from a transposition in the letters of the original Hebrew word. Kennicott proposes in both cases to read "barley."—**4.** "The HARODITE," one of David's thirty "valiant men" (2 Sam. xxiii. 25); called "SHAMMOTH the Harodite" in 1 Chr. xi. 27, and (so Mr. Wright, Gesenius, &c.) in 1 Chr. xxvii. 8 "SHAMHUTH the Izrahite." Kennicott maintained the true reading in both to be "Shamhoth the Harodite."—**5.** In the list of David's thirty "valiant men" in 2 Sam. xxiii. 32, 33, we find "Jonathan, Shammah the Hararite;" while in the corresponding verse, 1 Chr. xi. 34, it is "Jonathan, the son of Shage the Hararite." Combining the two, Kennicott proposes to read "Jonathan, the son of Shamha, the Hararite," i. e. JONATHAN 2.

Sham'mai, or **Sham'ma-i** (Heb. *desolated*, Ges.). The name of three descendants of Judah. **1.** Son of Onam (1 Chr. ii. 28, 32).—**2.** Son of Rekem (ii. 44, 45).—**3.** Brother of Miriam and Ishbah the founder of Eshtemoa (iv. 17).

Sham'moth (Heb. *desolations*, Ges.), "the Harorite," one of David's "valiant men" (1 Chr. xi. 27); = SHAMMUAH 4 and SHAMHUTH.

Sham-mu'a (Heb. = SHIMEA, Ges.). **1.** The Reubenite spy, son of Zaccur (Num. xiii. 4).—**2.** Son of David, by Bath-sheba (1 Chr. xiv. 4); = SHAMMUAH and SHIMEA 1.—**3.** A Levite, father of Abda (Neh. xi. 17); = SHEMAIAH 6.—**4.** The representative of the priestly family of Bilgah, or Bilgai, in the days of Joiakim (xii. 18).

Sham-mu'ah (fr. Heb.) = SHAMMUA 2 and SHIMEA 1, son of David (2 Sam. v. 14).

Sham'she-rai (Heb., fr. SHIMSHAI and SHIMRI, Ges.), a Benjamite chief, son of Jeroham (1 Chr. viii. 26).

Sha'pham (Heb. *cold*, or *bald*, *shaven?* Ges.), a Gadite of Bashan (1 Chr. v. 12).

Sha'phan (Heb. = CONEY, A. V.), the scribe or secretary of King JOSIAH; son of Azaliah (2 K. xxii. 3; 2 Chr. xxxiv. 8); father of Ahikam (2 K. xxii. 12; 2 Chr. xxxiv. 20), Elasah (Jer. xxix. 3), and Gemariah (xxxvi. 10–12); and grandfather of Gedaliah (xxxix. 14, xl. 5, 9, 11, xli. 2, xliii. 6), Michaiah (xxxvi. 11), and probably of Jaazaniah (Ez. viii. 11). There seems (so Mr. Wright) no sufficient reason for supposing that Shaphan the father of Ahikam, and Shaphan the scribe, were different persons. Shaphan the SCRIBE appears on an equality with the governor of the city and the royal recorder, with whom he was sent by the KING to Hilkiah to take an account of the money collected by the Levites for the repair of the Temple and to pay the workmen (2 K. xxii. 4; 2 Chr. xxxiv. 9; compare 2 K. xii. 10). Ewald calls him Minister of Finance. On this occasion HILKIAH communicated his discovery of a copy of the Law, which he had probably found while making preparations for the repair of the Temple. (PENTATEUCH.) Shaphan was then apparently an old man, for his son AHIKAM must have been in a position of importance, and his grandson GEDALIAH was already born. Shaphan probably died before the fifth year of Jehoiakim, eighteen years later, when we find Elishama was scribe (Jer. xxxvi. 12).

Sha'phat (Heb. *judge*, Ges.). **1.** The Simeonite spy, son of Hori (Num. xiii. 5).—**2.** Father of the prophet ELISHA (1 K. xix. 16, 19; 2 K. iii. 11, vi. 31).—**3.** One of the six sons of Shemaiah in the royal line of Judah (1 Chr. iii. 22).—**4.** A Gadite in Bashan (v. 12).—**5.** Son of Adlai, and keeper of David's oxen in the valleys (xxvii. 29).

Sha'pher (Heb. *pleasantness*), **Mount** (Num. xxxiii. 23), the name of a desert-station where the Israelites encamped; supposed by Mr. Rowlands (in Fbn.) to be at *Jebel 'Arâif*, a conspicuous conical mountain in the desert sixty or seventy miles S. S. W. of Beer-sheba. WILDERNESS OF THE WANDERING.

Sha'rai, or **Shar'a-i** (Heb. *Jehovah frees him* [so Sim.]? Ges.), one of the sons of Bani in Ezra's time, husband of a foreign wife (Ezr. x. 40).

Sha-ra'im (fr. Heb.) = SHAARAIM (Josh. xv. 36 only).

Sha'rar (Heb. *twist*, *cord*, Ges.), father of Ahiam the Hararite (2 Sam. xxiii. 33); = SACAR.

Sha-re'zer (fr. Pers. = *prince of fire*, Ges.), a son and murderer of SENNACHERIB (2 K. xix. 37, &c.). ADRAMMELECH 2.

Shar'on [shair'on] (Heb. *plain*, Ges.). **1.** A district of the Holy Land, always called in the original "the Sharon" (1 Chr. v. 16, xxvii. 29; Is. xxxiii. 9, xxxv. 2, lxv. 10; Cant. ii. 1; Acts ix. 35, A. V. "SARON"). It is that broad rich tract of land which lies between the mountains of the central part of the Holy Land and the Mediterranean—the region extending from CESAREA to JOPPA. A general sketch of the district is given under PALESTINE, II., §§ 31 ff. (ROSE.)—**2.** The "Sharon" of 1 Chr. v. 16 is distinguished from the western plain by not having the article. It is also apparent from the passage itself that it was some district E. of Jordan, in the neighborhood of GILEAD and BASHAN. The name has not been met with in that direction. Dr. Stanley suggests that Sharon may here = the *Mishôr* = PLAIN 4.

Shar'on-ite [shair-] (fr. Heb. = one from SHARON), **the**; Shitrai, who had charge of the royal herds pastured in Sharon (1 Chr. xxvii. 29) is the only Sharonite mentioned in the Bible.

Sha-ru'hen (Heb. *pleasant lodging?* Ges.), a town named in Josh. xix. 6 only, among those allotted within Judah to Simeon; apparently = SHILHIM (xv. 32), and SHAARAIM (1 Chr. iv. 31). Whether these are different places, or different names of the same place, or mere variations of copyists, it is perhaps impossible now to determine. Knobel would identify it with *Tell Sherî'ah*, about ten miles W. of Beer-sheba, at the head of the *Wady Sherî'ah*, a position not unsuitable. Wilton (*The Negeb*) and Rowlands (in Fairbairn, under "South Country") would identify it with *Khirbet es-Serâm* (= ruins of *Serâm*), an ancient site in *Wady es-Serâm*, E. of *el-'Aujeh* (AZEM), near which is *el-Bîrein* (= *the wells*), a fertile spot with four wells of good water.

Sha'shai, or **Shash'a-i** (Heb. *whitish?* Ges.), one of the sons of Bani in Ezra's time, who put away his foreign wife (Ezr. x. 40).

Sha'shak (Heb. *eagerness*, *longing* [so Sim.]? Ges.), a Benjamite, son of Beriah (1 Chr. viii. 14, 25).

Sha'ul, or **Shaul** (Heb. = SAUL). **1.** Son of Simeon by a Canaanitish woman (Gen. xlvi. 10; Ex. vi. 15; Num. xxvi. 13; 1 Chr. iv. 24), and founder of the family of the SHAULITES.—**2.** One of the kings of Edom (i. 48, 49); = SAUL 1.—**3.** A Kohathite, son of Uzziah (vi. 24).

* **Sha'ul-ites**, or **Shaul'ites, the** = the descendants of SHAUL 1 (Num. xxvi. 13).

Sha'veh (Heb. *a plain*, Ges.), **the Val'ley of** (Heb. *'êmek*; see VALLEY 1), a name found only in Gen. xiv. 17—"the valley of Shaveh, which is the king's dale." This is generally identified with "the KING'S DALE" of 2 Sam. xviii. 18, placed by Josephus (vii. 10, § 3), and by mediæval and modern tradition in the immediate neighborhood of JERUSALEM. Robinson (*Phys. Geog.* 101) regards it as the upper part of the Kidron valley, near the tombs of the Judges. Stanley (246 f., 478) thinks the "king's dale," or "valley of Shaveh," was E. of the Jordan, near the spot where ABSALOM fell. MELCHIZEDEK; SALEM 1.

Sha'veh-kir-i-a-tha'im (fr. Heb. = *the plain of* KIRIATHAIM, Ges.), mentioned (Gen. xiv. 5) as the residence of EMIM at the time of Chedorlaomer's incursion; probably the valley in or by which the town of KIRIATHAIM lay.

Shav'sha (Heb., a corruption of SERAIAH, Ges.), the royal secretary in the reign of David (1 Chr. xviii. 16); = SERAIAH 1, SHEVA 1, and SHISHA. KING; SCRIBE.

Shawm. In the Prayer-book version of Ps. xcviii. 7, "with trumpets also and *shawms*" is the rendering of what stands in the A. V. "with trumpets and sound of CORNET." The "shawm" was a musical instrument resembling the clarionet.

* **Sheaf.** AGRICULTURE; FIRST-FRUITS; PASSOVER, II. 3, *g*, &c.

She'al (Heb. *an asking*, Ges.), one of the sons of Bani who had married a foreign wife (Ezr. x. 29).

She-al'ti-el (Heb. *I have asked him of God*, Ges.)

father of ZERUBBABEL (Ezr. iii. 2, 8, v. 2; Neh. xii. 1; Hag. i. 1, 12, 14, ii. 2, 23); = SALATHIEL.

She-a-ri'ah (fr. Heb. = whom *Jehovah estimates*, Ges.), one of the six sons of Azel, a descendant of Saul (1 Chr. viii. 38, ix. 44).

Shear'ing-house (Heb. *bêyth 'êked;* see below), **the,** a place on the road between Jezreel and Samaria, at which Jehu, on his way to the latter, encountered forty-two members of the royal family of Judah, whom he slaughtered at the well or pit attached to the place (2 K. x. 12, 14). The A. V. margin gives as the literal meaning of the name—"house of binding of the shepherds;" Gesenius gives *house of the shepherds' hamlet*. The LXX., Eusebius and Jerome, Gesenius, &c., make it a proper name, BETH-EKED. Eusebius mentions it as a village of Samaria "in the great plain [of Esdræelon] fifteen miles from Legeon" (MEGIDDO).

She'ar-ja'shub (fr. Heb. = *the remnant shall return*, be converted, Ges.), son of ISAIAH the prophet (Is. vii. 3). The name, like that of MAHER-SHALAL-HASH-BAZ, had a mystical significance (compare Is. x. 20–22).

*** Sheath.** ARMS, I. 1.

*** Sheaves,** plural of SHEAF. AGRICULTURE.

She'ba (Heb. *sheba'* = *seven*, or *an oath*, compare BEER-SHEBA). **1.** Son of Bichri; a Benjamite from the mountains of Ephraim (2 Sam. xx. 1–22), the last chief of the Absalom insurrection, described as a "man of Belial." He must have been a person of some consequence, from the immense effect produced by his appearance. It was in fact all but an anticipation of the revolt of Jeroboam. The occasion seized by Sheba was the emulation, as if from loyalty, between the northern and southern tribes on David's return (1, 2). The king might well say, "Sheba the son of Bichri shall do us more harm than did Absalom" (6). Sheba traversed the whole of Palestine, apparently rousing the population, JOAB following in full pursuit. It seems to have been his intention to establish himself in the fortress of ABEL-BETH-MAACHAH, famous for the prudence of its inhabitants (18). That prudence was put to the test on the present occasion. Joab's terms were—the head of the insurgent chief. A woman of the place undertook the mission to her city, and proposed the execution to her fellow-citizens. The head of Sheba was thrown over the wall, and the insurrection ended.—**2.** A Gadite chief in Bashan (1 Chr. v. 13).

She'ba (Heb. *shĕbâ;* compare Ethiopic = *man*, Ges.). **1.** A son of RAAMAH, son of CUSH (Gen. x. 7; 1 Chr. i. 9).—**2.** A son of JOKTAN (Gen. x. 28; 1 Chr. i. 22).—**3.** A son of JOKSHAN, son of KETURAH (Gen. xxv. 3; 1 Chr. i. 32). This article (originally by Mr. E. S. Poole) considers, I., the history of the Joktanite Sheba; and, II., the Cushite Sheba and the Keturahite Sheba together.—I. It has been shown, under ARABIA, &c., that the Joktanites were among the early colonists of southern Arabia, and that the kingdom which they there founded was, for many centuries, called the kingdom of Sheba, after one of the sons of Joktan. They appear to have been preceded by an aboriginal race, described by the Arabian historians as of gigantic stature. But besides these extinct tribes, there are the evidences of Cushite settlers, who probably preceded the Joktanites. Sheba seems to have been the name of the great south Arabian kingdom and the peoples which composed it, until that of Himyer took its place in later times. On this point much obscurity remains. The apparent difficulties of the case are reconciled by supposing, as M. Caussin de Perceval has done, that the kingdom and its people received the name of Sheba (Ar. *Sebâ*), but that its chief and sometimes reigning family or tribe was that of Himyer. In the Bible, the Joktanite Sheba, mentioned genealogically in Gen. x. 28, recurs, as a kingdom, in the account of the visit of the queen of Sheba to King Solomon (1 K. x.). That the queen was of Sheba in Arabia, and not of Seba the Cushite kingdom of Ethiopia, is unquestionable (so Mr. Poole); Josephus and some of the Rabbinical writers, and the Ethiopian (or Abyssinian) Church, refer her to the latter. The Arabs call her Bilkus (or Yelkamah or Balkamah), a queen of the later Himyerites of the first century A. C., according to M. Caussin. The other passages in the Bible which seem to refer to the Joktanite Sheba are Is. lx. 6 (where reference is made to the commerce from Sheba along the western borders of Arabia, but possibly referring to the Cushite or Keturahite Sheba), and Jer. vi. 20. In Ps. lxxii. 10, the Joktanite Sheba is undoubtedly meant. The kingdom of Sheba embraced the greater part of the Yemen, or Arabia Felix. Its chief cities, and probably successive capitals, were *Seba*, *San'â* (UZAL), and *Zafâr* (SEPHAR). *Seba* was probably the name of the city, and generally of the country and nation; but the statements of the Arabian writers are conflicting on this point. *Ma-rib* was another name of the city, or of the fortress or royal palace in it. Near *Sebâ* was the famous dike of *El-'Arim*, said by tradition to have been built by *Lukmân* the 'Adite, to store water for the inhabitants of the place, and to avert the descent of the mountain-torrents. The catastrophe of the rupture of this dike is an important point in Arab history, and marks the dispersion in the second century of the Joktanite tribes. This, like all we know of *Sebâ*, points irresistibly to the great importance of the city as the ancient centre of Joktanite power. The history of the Sabeans has been examined by M. Caussin de Perceval, but much remains to be adjusted before its details can be received as trustworthy, the earliest safe chronological point being about the commencement of our era. An examination of the existing remains of Sabean and Himyerite cities and buildings will, it cannot be doubted, add more facts to our present knowledge. The ancient buildings are of massive masonry, and evidently of Cushite workmanship or origin. Later temples, and palace-temples, of which the Arabs give us descriptions, were probably of less massive character; but Sabean art is an almost unknown and interesting subject of inquiry. The religion celebrated in those temples was cosmic; but this subject is too obscure and too little known to admit of discussion in this place. (IDOLATRY.)—II. Sheba, son of Raamah son of Cush, settled somewhere on the shores of the Persian Gulf. Mr. E. S. Poole identifies his settlement with the ruins of an ancient city called *Sebâ*, on the island of *Awâl* (one of the "Bahreyn Islands"). It was this Sheba that carried on the great Indian traffic with Palestine, in conjunction with, as Mr. Poole holds, the other Sheba, son of Jokshan son of Keturah, who, like DEDAN, appears to have formed, with the Cushite of the same name, one tribe. The trade is mentioned in Ez. xxvii. 22, 23, and possibly in Is. lx. 6 and Jer. vi. 20 (see above in I.). The predatory bands of the Keturahites are mentioned in Job i. 15, vi. 19.

She'ba (Heb. *an oath*, or *seven;* compare BEER-SHEBA), a city of Simeon (Josh. xix. 2); probably (so Mr. Grove) = SHEMA, which stands next to Moladah, in the list of the cities of the south of Judah (xv. 26). This suggestion is supported by the reading (*Samaa*) of the Vatican LXX. Some (Fairbairn, &c.) suppose Sheba a mere repetition of part of the preceding Beer-sheba, and this is favored by the number of names in xix. 2–6 being fourteen with Sheba, but said to be thirteen, and the omission of Sheba in 1 Chr. iv. 28.

She'bah (fr. Heb. *shib'ĕâh*, fem. of *sheba'* = *seven*, Ges.; "*an oath*," A. V. margin; see above), the famous well which gave its name to the city of BEER-SHEBA (Gen. xxvi. 33), the fourth of the series of wells dug by Isaac's people.

She'bam (fr. Heb. = *coolness*, or *fragrance*, Ges.), one of the towns in the pastoral district E. of Jordan—demanded by and finally ceded to the tribes of Reuben and Gad (Num. xxxii. 3 only); probably = SHIBMAH and SIBMAH.

Sheb-a-ni'ah (fr. Heb. = whom *Jehovah has made grow up?* Ges.). **1.** A Levite in Ezra's time, who took part in the psalm of thanksgiving and confession (Neh. ix. 4, 5). He sealed the covenant with Nehemiah (x. 10).—**2.** A priest, or priestly family, who sealed the covenant with Nehemiah (x. 4, xii. 14); = SHECHANIAH 7.—**3.** Another Levite who sealed the covenant with Nehemiah (x. 12).—**4.** One of the priests appointed by David to blow with the trumpets before the ark of God (1 Chr. xv. 24).

Sheb'a-rim (Heb. *breaches*, *ruins*, as of walls, Ges.; see below), a place named in Josh. vii. 5 only, as one of the points in the flight from Ai; perhaps (so Mr. Grove) a spot where there were *fissures* or *rents* in the soil, gradually deepening till they ended in a sheer descent or precipice to the ravine by which the Israelites had come from Gilgal; site unknown.

She'ber (Heb. *a breaking*, Sim.), son of CALEB 1 by his concubine Maachah (1 Chr. ii. 48).

Sheb'na (Heb. *youth?* Ges.), a person of high position in Hezekiah's court, holding at one time the office of prefect of the palace (Is. xxii. 15), but subsequently (so Mr. Bevan, &c.) the subordinate office of secretary (xxxvi. 3; 2 K. xix. 2). Shebna was denounced by ISAIAH on account of his pride, luxury, &c. (Is. xxii. 16 ff.). From the omission of his father's name, it has been conjectured that he was the first of his family to attain distinction, perhaps a foreigner. Some have supposed "Shebna, the scribe" a different person from Shebna "the treasurer," that was "over the house."

Sheb'u-el (Heb. *captive of God*, Ges.). **1.** A descendant of Gershom (1 Chr. xxiii. 16, xxvi. 24), who was ruler of the treasures of the house of God; = SHUBAEL 1. He is the last descendant of Moses of whom there is any trace.—**2.** One of the fourteen sons of Heman the minstrel, chief of the thirteenth band of twelve in the Temple choir (xxv. 4); = SHUBAEL 2.

Shec-a-ni'ah (fr. Heb. = SHECHANIAH). **1.** Chief of the tenth course of priests in David's reign (1 Chr. xxiv. 11).—**2.** A priest or Levite in Hezekiah's reign, appointed to distribute portions to priests (2 Chr. xxxi. 15).

Shech-a-ni'ah [shek-] (fr. Heb. = *familiar with Jehovah*, Ges.). **1.** A descendant of Zerubbabel (1 Chr. iii. 21, 22).—**2.** Ancestor of some descendants of Parosh who returned with Ezra (Ezr. viii. 3).—**3.** Ancestor of another family who returned with Ezra (viii. 5). In this verse it has been supposed that some name is omitted, and that perhaps the reading should be: "of the sons of Zattu, Shechaniah, the son of Jahaziel."—**4.** Son of Jehiel of the sons of Elam, proposed a covenant to put away the foreign wives (Ezr. x. 2).—**5.** Father of SHEMAIAH 2 (Neh. iii. 29).—**6.** Son of Arah, and father-in-law of Tobiah the Ammonite (vi. 18).—**7.** Head of a priestly family who returned with Zerubbabel (xii. 3); = SHEBANIAH 2. Compare SHECANIAH 1.

She'chem [-kem] (Heb. *shoulder*, *ridge*), also written SICHEM (L. form), and SYCHEM; a celebrated city of Palestine. It has been made a question whether the place was so called from SHECHEM 1, the son of Hamor (Gen. xxxiii. 18 ff.), or whether he received his name from the city. The import of the name favors, certainly, the latter supposition (so Prof. Hackett, original author of this article). The Hebrew etymology indicates that the place was situated on some mountain or hill-side; and that presumption agrees with Josh. xx. 7, which places it in Mount Ephraim (see also 1 K. xii. 25), and with Judg. ix. 9, which represents it as under the summit of Gerizim, which belonged to the Ephraim range. The other Biblical intimations in regard to its situation are only indirect (Gen. xxxiii. 18? SHALEM; xxxvii. 12, &c.; Judg. xxi. 1; Jn. iv. 5; SYCHAR). But the historical and traditional data outside of the Bible are abundant and decisive. Josephus describes Shechem as between GERIZIM and EBAL. The present *Nâbulus* is a corruption merely of *Neapolis;* and *Neapolis* succeeded the more ancient Shechem (Josephus, Epiphanius, Jerome, &c.). The city received its new name (Gr. *Neapolis* = *new city*) from Vespasian, and on coins still extant is called *Flavia Neapolis.* Its situation, nearly midway between Judea and Galilee, and thus a "thoroughfare" on this important route, accounts for another name, written *Mabortha* or *Mabartha* by Josephus (*B. J.* iv. 8, § 1), and *Mamortha* by Pliny (from Heb. *Ma'ăbarta* = *passage*, Olshausen), which it bore among the natives. The ancient town, in its most flourishing age, may have extended further up the side of Gerizim than the modern *Nâbulus*, and further eastward toward the opening into the valley from the plain. Josephus says that more than ten thousand Samaritans (inhabitants of Shechem are meant) were destroyed by the Romans on one occasion. The population, therefore, must have been much greater than *Nâbulus* with its present dimensions would contain. The situation of the town is one of surpassing beauty. It lies in a sheltered valley, protected by Gerizim on the S., and Ebal on the N. The feet of these mountains, where they rise from the town, are not more than 500 yards apart. The bottom of the valley is about 1,800 feet above the level of the sea, and the top of Gerizim 800 feet higher still. The site of the present city, believed to have been also that of the Hebrew city, is exactly on the water-summit; and streams issuing from the numerous springs there, flow down the opposite slopes of the valley, spreading verdure and fertility in every direction. Travellers vie with each other in the enthusiastic language which they employ to describe the scene that bursts here so suddenly upon them on arriving in spring or early summer at this paradise of the Holy Land. "The whole valley," says Dr. Robinson, "was filled with gardens of vegetables, and orchards of all kinds of fruits, watered by fountains, which burst forth in various parts and flow westward in refreshing streams. It came upon us suddenly like a scene of fairy enchantment. We saw nothing to compare with it in all Palestine. Here, beneath the shadow of an immense mulberry-tree, by the side of a purling rill, we pitched our tent for the remainder of the day and night. . . . We rose early, awakened by the songs of nightingales

The Valley and Town of *Nâbulus*, the ancient Shechem, from the south-western flank of Mount Ebal, looking westward. The mountain on the left is Gerizim. The Mediterranean is discernible in the distance. From a sketch by W. Tipping, Esq.

and other birds, of which the gardens around us were full." The allusions to Shechem in the Bible are numerous, and show how important the place was in Jewish history. Abraham, on his first migration to the Land of Promise, pitched his tent and built an altar under the OAK (or Terebinth, A. V. "PLAIN") of Moreh at Shechem. "The Canaanite was then in the land;" and it is evident that the region, if not the city, was already in possession of the aboriginal race (Gen. xii. 6). When Jacob arrived here after his sojourn in Mesopotamia (xxxiii. 18, xxxiv.), Shechem was a Hivite city, of which Hamor, the father of Shechem, was the head-man. At this time the patriarch purchased from that chieftain "the parcel of the field," which he subsequently bequeathed, as a special patrimony, to his son Joseph (xliii. 22; Josh. xxiv. 32; Jn. iv. 5). The field lay undoubtedly on the rich plain of the *Mukhna*, E. of the city, and its value was the greater on account of the well which Jacob had dug there, so as not to be dependent on his neighbors for a supply of water. The defilement of DINAH, Jacob's daughter, and the capture of Shechem and the massacre of all the male inhabitants by SIMEON and LEVI, are events of this period (Gen. xxxiv. 1 ff.). The oak under which Abraham had worshipped, survived to Jacob's time (xxxv. 1-4). (MEONENIM, PLAIN OF.) In the distribution of the land after its conquest by the Hebrews, Shechem fell to Ephraim (Josh. xx. 7), but was assigned to the Levites, and became a city of refuge (xxi. 20, 21). It was the scene of the renewed promulgation of the Law, when its blessings were heard from Gerizim and its curses from Ebal, and the people bowed their heads and acknowledged Jehovah as their king and ruler (Deut. xxvii. 11; Josh. ix. 33-35). Here Joshua assembled the people, shortly before his death, and delivered to them his last counsels (xxiv. 1, 25). After the death of Gideon, ABIMELECH 3, his bastard son, induced the Shechemites to revolt from the Hebrew commonwealth and elect him king (Judg. ix.). Upon this JOTHAM 1 delivered his parable of the trees to the men of Shechem from the top of Gerizim (ix. 22 ff.). In revenge for his being expelled, after a reign of three years, Abimelech destroyed the city, and, as an emblem of the fate to which he would consign it, sowed the ground with salt (ix. 34-45). It was soon restored, however, for all Israel assembled at Shechem, and Rehoboam, Solomon's successor, went thither to be inaugurated as king (1 K. xii.). Here the ten tribes renounced the house of David, and transferred their allegiance to Jeroboam (xii. 16), under whom Shechem became for a time the capital of his kingdom. The people of Shechem doubtless shared the fate of the inhabitants of SAMARIA, and were, most of them at least, carried into captivity (2 K. xvii. 5, 6, xviii. 9 ff.). But Shalmaneser, the conqueror, sent colonies from Babylonia to occupy the place of the exiles (xvii. 24). It would seem (so Prof. Hackett) that there was another influx of strangers, at a later period, under Esar-haddon (Ezr. iv. 2). "Certain from Shechem," &c., possibly Cuthites, i. e. Babylonian immigrants who had become proselytes or worshippers of Jehovah, were slain by ISHMAEL 6 on their way to Jerusalem (Jer. xli. 5 ff.). From the time of the origin of the Samaritans, the history of Shechem, which became their principal city, blends itself with that of this people, and of their sacred mount, GERIZIM. (SAMARIA 3; SAMARITAN PENTATEUCH.) Shechem reappears in the N. T. It is the SYCHAR of John iv. 5, near which the Saviour conversed with the Samaritan woman at Jacob's Well. In Acts vii. 16, Stephen reminds his hearers that certain of the patriarchs (meaning Joseph, as we see in Josh. xxiv. 32, and following, perhaps, some tradition as to Jacob's other sons) were buried at "SYCHEM," i. e. Shechem.—The population of *Nâbulus*, the modern representative of Shechem, is (so Prof. Hackett, after Dr. Rosen) about 5,000, mostly Mohammedans, but including 500 Greek Christians, 150 Samaritans, and a few Jews. The estimate of Rev. J. Mills (in Fairbairn) is 10,000 in all, viz. 150 Samaritans, 500 to 600 native Christians, 100 Jews, the rest Arabs. The enmity between the Samaritans and Jews is as inveterate still, as it was in the days of Christ. The main street follows the line of the valley from E. to W., and contains a well-stocked bazaar. Most of the other streets cross this: here are the smaller shops and the workstands of the artisans. Most of the streets are narrow and dark, as the houses hang over them on arches, very much as in the closest parts of Cairo. (HOUSE; JERUSALEM.) The houses are of stone, and of the most ordinary style, except those of the wealthy sheikhs of Samaria who live here. There are no public buildings of any note. The *Keniseh* or synagogue of the Samaritans is a small edifice, perhaps three or four centuries old, in the interior of which there is nothing remarkable, unless it be an alcove, screened by a curtain, in which their sacred writings are kept. *Nâbulus* has five mosques, two of which, according to a tradition in which Mohammedans, Christians, and Samaritans agree, were originally churches. Dr. Rosen says that the inhabitants boast of the existence of not less than eighty springs of water within and around the city. He gives the names of twenty-seven of the principal of them. Some of the gardens are watered from the fountains, while others have a soil so moist as not to need such irrigation. The OLIVE, as in the days when Jotham delivered his famous parable, is still the principal tree. Figs, almonds, walnuts, mulberries, grapes, oranges, apricots, pomegranates, are abundant. The valley of the Nile itself hardly surpasses *Nâbulus* in the production of vegetables of every sort. Being, as it is, the gateway of the trade between *Jaffa* and *Beirût* on the one side, and the Transjordanic districts on the other, and the centre also of a province so rich in wool, grain, and oil, *Nâbulus* becomes, necessarily, the seat of an active commerce, and of a comparative luxury to be found in very few of the inland Oriental cities. Here are manufactured many of the coarser woollen fabrics, delicate silk goods, cloth of camel's hair, and especially soap.—"Jacob's Well" (Jn. iv. 6, 12) lies about a mile and a half E. of the city, close to the lower road, and just beyond the wretched hamlet of *Balâta*. Among the Mohammedans and Samaritans it is known as *Bîr-el-Yakûb*, or *'Ain Yakûb;* the Christians sometimes call it *Bîr es-Samariyeh* (= *the well of the Samaritan woman*). Formerly there was a square hole opening into a carefully-built vaulted chamber, about ten feet square, in the floor of which was the true mouth of the well. Now a portion of the vault has fallen in and completely covered up the mouth, so that nothing can be seen above but a shallow pit half filled with stones and rubbish. The well is deep—seventy-five feet when last measured—and there was probably a considerable accumulation of rubbish at the bottom. Sometimes it contains a few feet of water, but at others it is quite dry. It is entirely excavated in the solid rock, perfectly round, nine feet in diameter, with the sides hewn smooth and regular. Of all the special localities of our Lord's life, this is almost the only one absolutely undisputed. The tradition, in which Jews and Samaritans, Christians and Mohammedans, all agree, goes back at least to the early part of the fourth century. The well and the plot of ground round it were bought by the Greek Church in 1859 for the purpose of building over it (Rev. J. Mills, in Fairbairn).—The "Tomb of Joseph" lies about a quarter of a mile N. of the well, exactly in the centre of the opening of the valley between Gerizim and Ebal. It is a small square enclosure of high whitewashed walls, surrounding a tomb of the ordinary kind, but placed diagonally to the walls, instead of parallel, as usual. A rough pillar used as an altar, and black with the traces of fire, is at the head, and another at the foot of the tomb. In the walls are two slabs with Hebrew inscriptions, and the interior is almost covered with the names of pilgrims in Hebrew, Arabic, and Samaritan. Beyond this there is nothing to remark in the structure itself. The local tradition of the tomb, like that of the well, is as old as the beginning of the fourth century.

She'chem (see above). **1.** Son of Hamor the chieftain of the Hivite settlement of SHECHEM at the time of Jacob's arrival (Gen. xxxiii. 19, xxxiv. 2–26; Josh. xxiv. 32; Judg. ix. 28); the seducer of DINAH; slain by SIMEON and LEVI.—**2.** A man of Manasseh, of the clan of Gilead, and head of the SHECHEMITES (Num. xxvi. 31; Josh. xvii. 2.—**3.** A Gileadite, son of Shemida, the younger brother of No. 2 (1 Chr. vii. 19).

She'chem-ites, the = the family of SHECHEM 3, son of Gilead (Num. xxvi. 31; compare Josh. xvii. 2).

She-chi'nah (Chal. and later Heb. = *a dwelling*), a term not found in the Bible, but used by the later Jews, and borrowed by Christians from them, to express the visible majesty of the Divine Presence, especially when resting, or dwelling, between the Cherubim on the mercy-seat in the Tabernacle, and in the Temple of Solomon; but not in Zerubbabel's Temple, for it was one of the five particulars which the Jews reckon to have been wanting in the second Temple. The use of the term is first found in the Targums, where it forms a frequent periphrasis for God, considered as *dwelling* among the children of Israel, on Zion, between the Cherubim, &c., and is thus used, especially by Onkelos, to avoid ascribing corporeity to God Himself. In Ex. xxv. 8, where the Hebrew and A. V. have "Let them make me a sanctuary that I may *dwell* among them," Onkelos has, "I will make my Shechinah to dwell among them." In xxix. 45, 46, for "I will *dwell* among the children of Israel," &c., Onkelos has "I will make my Shechinah to dwell," &c. In Ps. lxxiv. 2, for "this Mount Zion wherein thou hast dwelt," the Targum has "wherein thy Shechinah hath dwelt." In the description of the dedication of Solomon's Temple (1 K. viii. 12, 13), the Targum of Jonathan runs thus: "The Lord is pleased to make His Shechinah dwell in Jerusalem. I have built the house of the sanctuary for the house of thy Shechinah for ever." And in 1 K. vi. 13, for "I will dwell among the children of Israel," Jonathan has "I will make my Shechinah dwell." In Is. vi. 5 he has the combination, "the glory of the Shechinah of the King of ages, the Lord of Hosts;" and in the next verse he paraphrases "from off the altar," by "from before His Shechinah on the throne of glory in the lofty heavens that are above the altar." Compare also Num. v. 3, xxxv. 34; Ps. lxviii. 17, 18, cxxxv. 21; Is. xxxiii. 5, lvii. 15; Joel iii. 17, 21, and numerous other passages. On the other hand (so Lord A. C. Hervey, original author of this article), the Targums never render "the cloud" or "the glory" by Shechinah.—Though, as we have seen, the Jews reckoned the Shechinah among the marks of the Divine favor which were wanting to the second Temple, they manifestly expected the return of the Shechinah in the days of the Messiah. Thus Hag. i. 8, "build the house, and I will take pleasure in it, and I will be glorified, saith the Lord," is paraphrased by Jonathan, "I will cause my Shechinah to dwell in it in glory." So also in

Zech. ii. 10, viii. 3, and Ez. xliii. 7, 9.—As regards the visible manifestation of the Divine Presence dwelling among the Israelites, to which the term Shechinah has attached itself, the idea which the different accounts in Scripture convey is that of a most brilliant and glorious light, enveloped in a cloud, and usually concealed by the cloud, so that the cloud itself was for the most part alone visible; but on particular occasions the glory appeared (Ex. xiii. 21, 22, xvi. 7, 10, xix. 9 ff., xl. 34 ff.; Lev. ix. 6, 23; Num. ix. 15, 16, xiv. 10, xvi. 19, 42, xx. 6; Deut. xxxi. 15; 1 K. viii. 10, 11, &c.). (Ark of the Covenant; Cherubim; Cloud, Pillar of; Fire, I. 2; Mercy-seat, &c.) The allusions in the N. T. to the Shechinah are not unfrequent. Thus in the account of the Nativity, the words, "Lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them" (Lk. ii. 9), followed by the apparition of "the multitude of the heavenly host," recall the appearance of the Divine glory on Sinai, when "He shined forth from Paran, and came with ten thousands of saints" (Deut. xxxiii. 2; compare Ps. lxviii. 17; Acts vii. 53; Heb. ii. 2; Ez. xliii. 2). The "God of glory" (Acts vii. 2, 55), "the cherubims of glory" (Heb. ix. 5), "the glory" (Rom. ix. 4), and other like passages, are distinct references to the manifestations of the glory in the O. T. When we read in Jn. i. 14, that "the Word was made flesh, and dwelt among us, and we beheld his glory;" or in 2 Cor. xii. 9, "that the power of Christ may rest upon me;" or in Rev. xxi. 3, "Behold the tabernacle of God is with men, and He will dwell with them," we have not only references to the Shechinah, but are distinctly taught to connect it with the incarnation and future coming of Messiah, as type with antitype. It should also be specially noticed that the attendance of ANGELS is usually associated with the Shechinah. These are most frequently called (Ez. x., xi.) CHERUBIM; but sometimes, as in Is. vi., SERAPHIM (compare Rev. iv. 7, 8). The predominant association, however, is with the cherubim, of which the golden cherubim on the mercy-seat were the representation.

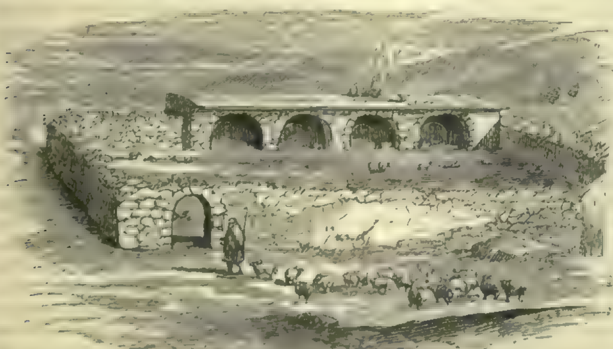
Shed'e-ur (fr. Heb. = *darting of fire*, Ges.), father of Elizur, the chief of Reuben at the Exodus (Num. i. 5, ii. 10, vii. 30, 35, x. 18).

Sheep. The Hebrew words denoting sheep are *ayil* = "a ram" (Gen. xv. 9, xxii. 13 twice, &c.); *car* = "a LAMB;" *cebes* or *cescb* (= a *he-lamb*, Ges.), usually translated "lamb" (xxx. 40; Ex. xxix. 38 ff., &c.), fem. *cibsâh* (= ewe-lamb, Gen. xxi. 28 ff., &c.), or *cisbâh* (translated "lamb," Lev. v. 6 only); *tsôn*, *tsônê*, or *tsôneh*, (= *a flock* or *flocks*, i. e. small cattle, *sheep* and *goats*, Ges.), usually translated "flock" (Gen. iv. 4, xiii. 5, &c.), or "sheep" (iv. 2, xii. 16; Num. xxxii. 24, &c.), sometimes "cattle" (Gen. xxx. 39 ff., &c.), or "small cattle" (Eccl. ii. 7 only); *râhêl* or *râchêl* fem., translated "ewe" (Gen. xxxi. 38, xxxii. 14 [Heb. 15]), or "sheep" (Cant. vi. 6; Is. liii. 7); *seh* (= *one of a flock*, i. e. *a sheep* or *goat*), translated in Gen. xxii. 7 and Ex. xii. 3, &c., "lamb" (margin "kid"), in Ex. xxii. 1 [xxi. 37 Heb.] and Deut. xvii. 1, &c., "sheep" (margin "goat"), &c.; *tâleh* (= *a lamb*, young and tender, Ges.), twice translated "LAMB." The Greek words are *probaton*, uniformly translated "sheep" (Mat. vii. 15, ix. 36, &c.); *poimnê* and *poimnion* (both = *a flock*, especially of sheep, Rbn. *N. T. Lex.*), both uniformly translated "flock" (xxvi. 31; Lk. ii. 8, xii. 32; Acts xx. 28, 29, &c.).—Sheep were an important part of the possessions of the ancient Hebrews and of Eastern nations generally. The first mention of sheep occurs in Gen. iv. 2. They were used in the sacrificial offerings, both the adult animal (Ex. xx. 24; 1 K. viii. 63; 2 Chr. xxix. 33) and the "LAMB" 3, i. e. "a male from one to three years old," but young lambs of the first year were more generally used in the offerings (Ex. xxix. 38; Lev. ix. 3, xii. 6; Num. xxviii. 9, &c.). No lamb under eight days old was allowed to be killed (Lev. xxii. 27). Sheep and lambs formed an important article of FOOD (1 Sam. xxv. 18; 1 K. i. 19, iv. 23; Ps. xliv. 11, &c.). The WOOL was used as clothing (Lev. xiii. 47; Deut. xxii. 11; Prov. xxxi. 13; Job xxxi. 20, &c.). "Rams' skins dyed red" were used as a covering for the Tabernacle (Ex. xxv. 5). Sheep and lambs were sometimes paid as tribute (2 K. iii. 4). Immense numbers of sheep were reared in Palestine, &c., in Biblical times (1 K. viii. 63; 1 Chr. v. 21; 2 Chr. xv. 11, xxx. 24; Job xlii. 12, &c.). Sheep-shearing is often alluded to (Banquets; Gen. xxxi. 19, xxxviii. 13; Deut. xv. 19; 1 Sam. xxv. 4; Is. liii. 7, &c.). Sheep-dogs were employed in Biblical times. (Dog.) Shepherds in Palestine and the East generally go before their flocks, which they induce to follow by calling to them (compare Jn. x. 4; Ps. lxxvii. 20, lxxx. 1), though they also drove them (Gen. xxxiii. 13). The following quotation from Hartley's *Researches in Greece and the Levant*, p. 321, is strikingly illustrative of Jn. x. 1–16: "Having had my attention directed last night to the words in Jn. x. 3, I asked my man if it was usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to the servant, and he gave me the same answer. I then bade him call one of his sheep. He did so, and it instantly left its pasturage and its companions, and ran up to the hands of the shepherd with signs of pleasure and with a prompt obedience which I had never before observed in any other animal. It is also true in this country that 'a stranger will they not follow, but will flee from him.' The shepherd told me that many of his sheep were still wild, that they had not yet learned their names, but that by teaching them they would all learn them." The common sheep of Syria and Palestine are the broad-tail (*Ovis laticaudatus*), and a variety of the common sheep of this country (*Ovis Aries*) called the *Bidoween* according to Russell (*Aleppo*, ii. p. 147). The broad-tailed kind has long been reared in Syria. The tail (or more correctly, the *rump*) is a mass of marrow-like fat which spreads over the whole rump and down the caudal extremity nearly to the end, and may weigh ordinarily from ten to fifteen pounds. The fat tail of the sheep is probably alluded to in Lev. iii. 9, vii. 3, &c., as the fat and the whole rump that was to be taken off hard by the backbone and consumed on the altar. The cooks in Syria use this mass of fat instead of Arab BUTTER, which is often rancid (Thn. i. 138–9). The whole passage in Gen. xxx. which bears on the subject of Jacob's stratagem with Laban's sheep is involved in considerable perplexity, and Jacob's conduct in this matter has been severely and uncompromisingly condemned by some writers. It is altogether impossible (so Mr. Houghton) to account for the complete success which attended his device of setting peeled rods before the ewes and she-goats as they came to drink in the water-troughs, on *natural grounds*. We must agree with the Greek Fathers and ascribe the production of Jacob's spotted sheep and goats to Divine agency. In Gen. xxxi. 5–13, Jacob expressly states that his success was due to Divine interference. God was only helping Jacob to obtain that which justly belonged to him, but which Laban's rapacity refused to grant. As the sheep is an emblem of meekness, patience, and submission, it is expressly mentioned as typifying these qualities in the person of our Blessed Lord (Is. liii. 7; Acts viii. 32, &c.). The relation that exists between Christ, "the chief Shepherd," and His members, is beautifully compared to that which in the East is so strikingly exhibited by the shepherds to their flocks. CORNET; DRESS; EWE; GOAT; HERD; LAMB; LEATHER; MILK; POT 8; RAM; SACRIFICE; SHEARING-HOUSE; SHEEP-COTE; SHEPHERD, &c.

Broad-tailed Sheep.

* **Sheep'-cote,** properly = a building for sheltering SHEEP (1 Sam. xxiv. 3; 2 Sam. vii. 8; 1 Chr. xvii. 7). COTES; SHEEP-FOLD.

* **Sheep'-fold** = a fold or enclosure for SHEEP (Num. xxxii. 16; Judg. v. 16; Ps. lxxviii. 70; Jn. x. 1), often furnished with a shed or covered part for protection from storms, &c. Dr. Thomson (i. 299) describes sheep-folds in Syria as built in sheltered spots, and consisting of yards defended by wide stone-walls crowned with sharp thorns (HEDGE) and low flat buildings. In cold weather the flock is shut up in the building, but in ordinary weather merely kept in the yard. In the summer months the shepherds sleep with their flocks where they are pastured, with only a stout hedge or palisade of thorn-bushes to protect them from wild beasts.



Sheep-fold.

Sheep'-gate, the (Heb. *sha'ar hats-tsôn*), one of the gates of JERUSALEM as rebuilt by Nehemiah (Neh. iii. 1, 32, xii. 39). It stood between the tower of MEAH and the chamber of the corner (iii. 32, 1) or gate of the guard-house (xii. 39, A. V. "prison-gate"). The latter seems to have been at the angle formed by the junction of the wall enclosing the Temple with that of the city of Jerusalem proper, having the sheep-gate on the N. of it. The sheep-gate may therefore have been at or near the *Bab el-Kattânîn* (so Mr. Grove). Robinson (i. 343) would place it on the S. of the Temple (BETHESDA); tradition identifies it with St. Stephen's gate, &c. SHEEP-MARKET.

Sheep'-mar-ket, the (Jn. v. 2). The word "market" is an interpolation of our translators, possibly after Luther. The original Gr. word is *probatikê* (adj. = *of sheep*), to which should probably be supplied not "market," but *gate* (Gr. *pulê*), as in the LXX. version of the passages in Nehemiah quoted in the foregoing article. BETHESDA.

* **Sheep'-mas-ter** (2 K. iii. 4). SHEPHERD.

* **Sheep'-shear-ers.** ABSALOM; BANQUETS; NABAL; SHEARING-HOUSE; SHEEP, &c.

She-ha-ri'ah (fr. Heb. = *Jehovah seeks* him, Ges.), a Benjamite chief, son of Jerobam (1 Chr. viii. 26).

Shek'el [shek'l], (Heb.), originally a certain weight, hence applied to a denomination of money, and subsequently to a coin of that weight. The shekel of the Maccabees (so Rbn. *N. T. Lex.*, &c.) is estimated at sixty cents. The didrachm (Mat. xvii. 24 margin, text twice "TRIBUTE"), in the time of the N. T. and Josephus, = the Jewish half-shekel, i. e. thirty cents. MONEY; PENNY; WEIGHTS AND MEASURES.

She'lah (Heb. *petition*, Ges.). **1.** Third son of JUDAH 1, the youngest by the daughter of Shuah; ancestor of the SHELANITES (Gen. xxxviii. 5, 11, 14, 26, xlvi. 12; Num. xxvi. 20; 1 Chr. ii. 3, iv. 21).—**2.** (Heb. *missile, shoot, sprout*, Ges.) SALAH the son of Arphaxad (1 Chr. i. 18, 24).

She'lan-ites (fr. Heb.), **the** = the descendants of SHELAH 1 (Num. xxvi. 20).

Shel-e-mi'ah (fr. Heb. = MESHELEMIAH, Ges.). **1.** One of the sons of Bani who had married a foreign wife in Ezra's time (Ezr. x. 39).—**2.** Father of Hananiah (Neh. iii. 30). (HANANIAH 10.)—**3.** A priest in Nehemiah's time; one of the treasurers of tithes (xiii. 13).—**4.** Father of JEHUCAL, or Jucal, in Zedekiah's time (Jer. xxxvii. 3).—**5.** Father of Irijah, the captain of the ward who arrested Jeremiah (xxxvii. 13).—**6.** The same as MESHELEMIAH and SHALLUM 9 (1 Chr. xxvi. 14).—**7.** Another of the sons of Bani (compare No. 1) who had married a foreign wife in Ezra's time (Ezr. x. 41).—**8.** Ancestor of JEHUDI in Jehoiakim's time (Jer. xxxvi. 14).—**9.** Son of Abdeel; one of those ordered by Jehoiakim to take Baruch and Jeremiah (xxxvi. 26).

She'leph (Heb. *a drawing out, selection*, Sim.), the second in order of the sons of JOKTAN (Gen. x. 26; 1 Chr. i. 20). The tribe which sprang from him has been satisfactorily identified, both in modern and classical times; as well as the district of the *Yemen* named after him. Sheleph is found where we should expect to meet with him (so Mr. E. S. Poole), in the district of *Sulaf*, which appears to be the same as Niebuhr's *Sälfie*, written in his map *Selfia* (Ar. *Sulafeeyeh?*), in N. lat. 14½°, about sixty miles nearly S. of *San'â* (UZAL). Besides this geographical trace of Sheleph, we have the ancient tribe of *Shelif* or *Shulaf* in the Yemen. ARABIA.

She'lesh (Heb. *triad*, Ges.), son of Helem (1 Chr. vii. 35).

Shel'o-mi, or She-lo'mi (Heb. *pacific*, Ges.), an Asherite, father of Ahihud (Num. xxxiv. 27).

Shel'o-mith, or She-lo'mith (Heb. *pacific*, *love of peace*, Ges.). **1.** Daughter of Dibri, a Danite; wife of an Egyptian. Their son was stoned for blasphemy (Lev. xxiv. 11).—**2.** Daughter of Zerubbabel (1 Chr. iii. 19).—**3.** A Kohathite Levite, chief of the Izharites (xxiii. 18); = SHELOMOTH.—**4.** A Levite descended from Eliezer the son of Moses; an overseer or treasurer of dedicated things in David's reign (xxvi. 25, 26, 28).—**5.** A Gershonite, son of SHIMEI 17 (xxiii. 9).—**6.** According to the present text, the sons of Shelomith, with the son of JOSIPHIAH at their head, returned from Babylon with Ezra (Ezr. viii. 10).—**7.** A son of Rehoboam by Maachah (2 Chr. xi. 20).

Shel'o-moth, or She-lo'moth (Heb.) = SHELOMITH 3 (1 Chr. xxiv. 22).

She-lu'mi-el (Heb. *friend of God*, Ges.), son of Zurishaddai, and prince of Simeon at the Exodus (Num. i. 6, ii. 12, vii. 36, 41, x. 19).

Shem (Heb. *sign*, *name*, Ges.), in N. T. SEM, eldest son of NOAH (so Mr. Bullock; see JAPHETH), born (Gen. v. 32) when his father had attained the age of 500 years. He was ninety-eight years old, married, and childless, at the time of the Flood. After it, he, with his father, brothers, sisters-in-law, and wife, received the blessing of God (ix. 1), and entered into the covenant. Two years afterward he became the father of ARPHAXAD (xi. 10), and other children were born to him subsequently (x. 21 ff., &c.). With the help of his brother Japheth, he covered the nakedness of their father which CANAAN and HAM did not care to hide. In the prophecy of NOAH (ix. 25–27), the first blessing falls on Shem. He died at the age of 600 years.—Assuming that the years ascribed to the patriarchs in the present copies of the Hebrew Bible are correct (CHRONOLOGY; PATRIARCH), it appears that METHUSELAH, who in his first 243 years was contemporary with Adam, had still nearly 100 years of his long life to run after Shem was born. And when Shem died, ABRAHAM was 148 years old, and Isaac had been nine years married. There are therefore but two links—Methuselah and Shem—between Adam and Isaac. So that the early records of the Creation and Fall of man, which came down to Isaac, would challenge (apart from their INSPIRATION) the same confidence which is readily yielded to a tale that reaches the hearer through two well-known persons between himself and the original chief actor in the events related.—The portion of the earth occupied by the descendants of Shem (x. 21–31) intersects the portions of Japheth and Ham, and stretches in an uninterrupted line from the Mediterranean Sea to the Indian Ocean. Beginning at its northwestern extremity with Lydia (LUD), it includes Syria (ARAM), Chaldea (ARPHAXAD), parts of Assyria (ASSHUR), of Persia (ELAM), and of the Arabian Peninsula (JOKTAN). GENEALOGY OF JESUS CHRIST; MELCHIZEDEK; SHEMITIC LANGUAGES; TONGUES, CONFUSION OF.

She'ma (Heb. *hearing*, *sound*, *rumor*, Ges.), a city of the south of Judah (Josh. xv. 26). In the list of the towns of Simeon selected from the south of Judah, SHEBA takes the place of Shema, probably by an error of transcription or a change of pronunciation. Wilton (*The Negeb*) and Rowlands (in Fairbairn, under "South Country") suppose Shema (in LXX. Salmaa) at a mound, *Rujeim Selâmeh*, about twelve miles W. S. W. of *Sebbeh* (Masada).

She'ma (see above). **1.** A Reubenite, ancestor of Bela (1 Chr. v. 8); = SHEMAIAH 4?—**2.** A Benjamite, one of the chiefs of Aijalon who drove out the inhabitants of Gath; son of Elpaal (viii. 13); probably = SHIMHI.—**3.** One, probably a priest, who stood at Ezra's right hand when he read the Law to the people (Neh. viii. 4).

Shem'a-ah, or She-ma'ah (Heb. = SHEMA?), a Benjamite of Gibeah, and father of Ahiezer and Joash, David's warriors (1 Chr. xii. 3).

She-mai'ah [-ma'yah], or **Shem-a-i'ah** (Heb. *Jehovah hears* him, Ges.). **1.** A prophet in the reign of Rehoboam. When the king had assembled 180,000 men of Benjamin and Judah to reconquer the northern kingdom after its revolt, Shemaiah was commissioned to charge them to return to their homes, and not to war against their brethren (1 K. xii. 22; 2 Chr. xi. 2). His second and last appearance upon the stage was upon the occasion of the invasion of Judah and siege of Jerusalem by Shishak, king of Egypt (xii. 5, 7). He wrote a chronicle containing the events of Rehoboam's reign (xii. 15).—**2.** The son of Shechaniah, among the descendants of Zerubbabel (1 Chr. iii. 22). He was keeper of the east gate of the city, and assisted Nehemiah in restoring the wall (Neh. iii. 29). Lord A. C. Hervey would omit "and the sons of Shechaniah, Shemaiah" from 1 Chr. iii. 22, and make the following Shemaiah = SHIMEI 5 in ver. 19. (GENEALOGY OF JESUS CHRIST.)—**3.** Ancestor of Ziza, a prince of Simeon (1 Chr. iv. 37); perhaps = SHIMEI 6.—**4.** Son of Joel, a Reubenite; perhaps = SHEMA 1 (v. 4).—**5.** Son of Hasshub; a Merarite Levite after the Captivity (ix. 14; Neh. xi. 15).—**6.** Father of Obadiah, or Abda, a Levite (1 Chr. ix. 16); = SHAMMUA 3.—**7.** A Levite, chief of the sons of Elizaphan in David's reign (xv. 8, 11).—**8.** A Levite, son of Nethaneel; a scribe in David's time who registered the courses of the priests (xxiv. 6).—**9.** A Levite porter, eldest son of Obed-edom the Gittite (xxvi. 4, 6, 7).—**10.** A descendant of Jeduthun the singer; assisted in purifying the Temple in Hezekiah's reign (2 Chr. xxix. 14); = No. 22?—**11.** One of the sons of Adonikam who returned with Ezra (Ezr. viii. 13).—**12.** One of the "chief men" whom Ezra sent for to his camp by the river of Abava, for the purpose of obtaining Levites and ministers for the Temple from "the place Casiphia" (viii. 16).—**13.** A priest of the family of Harim, who put away his foreign wife at Ezra's bidding (x. 21).—**14.** A layman of Israel, son of another Harim, who also had married a foreigner (x. 31).—**15.** Son of Delaiah the son of Mehetabeel; a prophet hired by Tobiah and Sanballat to frighten Nehemiah (Neh. vi. 10).—**16.** Head of a priestly house who sealed the covenant with Nehemiah (x. 8). His family (or ancestor) went up with Zerubbabel, was represented in the time of Joiakim by Jehonathan (xii. 6, 18), and may be the one mentioned in xii. 35.—**17.** One who went in the procession at the dedication of the wall of Jerusalem (xii. 34); supposed by Mr. Wright to be one of the princes of Judah, but perhaps = the priest in x. 8 (No. 16).—**18.** One of the choir on the same occasion (xii. 36). Mr. Wright and Dr. W. L.

Alexander make him a Levite. (MATTANIAH 2.)—**19.** A priest who blew a trumpet on the same occasion (xii. 42).—**20.** "Shemaiah the Nehelamite," a false prophet denounced by Jeremiah for teaching rebellion against the Lord (Jer. xxix. 24–32).—**21.** A Levite sent by Jehoshaphat to teach the people the Law (2 Chr. xvii. 8).—**22.** A Levite or priest in Hezekiah's reign, appointed to distribute portions to the priests (xxxi. 15); perhaps = No. 10.—**23.** A Levite in Josiah's reign, who assisted at the solemn passover (xxxv. 9).—**24.** Father of the prophet URIJAH 4 (Jer. xxvi. 20).—**25.** Father of DELAIAH 4 (xxxvi. 12).

Shem-a-ri'ah (fr. Heb. = whom *Jehovah keeps*, Ges.). **1.** One of the Benjamite warriors who came to David at Ziklag (1 Chr. xii. 5).—**2.** One of the family of Harim, a layman who put away his foreign wife in Ezra's time (Ezr. x. 32).—**3.** One of the family of Bani, under the same circumstances as No. 2 (x. 41).

Shem-e'ber (Heb. *lofty flight*, Ges.), king of ZEBOIM, and ally of the king of Sodom when attacked by CHEDORLAOMER (Gen. xiv. 2).

She'mer (Heb. *kept*, *preserved*, *lees*, Ges.), the owner of the hill on which the city of SAMARIA was built (1 K. xvi. 24), and after whom it was named by its founder Omri, who bought the site for two silver talents.

She-mi'da (Heb. *fame of wisdom*, Ges.), a Manassite, son of Gilead and ancestor of the SHEMIDAITES (Num. xxvi. 32; Josh. xvii. 2); = SHEMIDAH.

She-mi'dah (fr. Heb.) = SHEMIDA (1 Chr. vii. 19).

She-mi'da-ites (fr. Heb.), **the** = the descendants of SHEMIDA (Num. xxvi. 32). They obtained their lot among the male children of Manasseh (Josh. xvii. 2).

Shem'i-nith (Heb., see below). The title of Psalm vi. is: "To the chief Musician on Neginoth upon Sheminith," or "the eighth," as the A. V. margin has it. A similar direction is found in the title of Psalm xii. (comp. 1 Chr. xv. 21). The LXX. and Vulgate, in both passages, render "for the eighth." The Geneva Version gives "upon the eighth tune." Most Rabbinical writers, as Rashi and Aben Ezra, follow the Targum on the Psalms in regarding it as a harp with eight strings; but this depends upon a misconstruction of 1 Chr. xv. 21. Gesenius, Dr. G. F. Oehler (in Fairbairn), B. Davies, D. D. (in Kitto), &c., think it denotes the *bass*, in opposition to ALAMOTH = the *treble*. Others, with the author of *Shilte Haggibborim*, interpret "the *sheminith*" as the *octave*. Mr. Wright regards it as most probable that Sheminith denotes a certain air known as the eighth, or a certain key in which the Psalm was to be sung (comp. AIJELETH SHAHAR, &c.). MUSIC.

She-mir'a-moth (Heb. *name most high*, or *heaven most high*, Ges.). **1.** A Levite of the second degree, appointed to play "with a psaltery on ALAMOTH," in the choir formed by David (1 Chr. xv. 18, 20, xvi. 5).—**2.** A Levite, one of those sent by Jehoshaphat to teach the people the Law (2 Chr. xvii. 8).

Shem-it'ic (fr. SHEM) **Lan'gua-ges** and **Wri'ting.** *Introduction*, §§ 1–5.—1. The expressions, "Shemitic family," and "Shemitic languages," are based, as is well known, on a reference to Gen. x. 21 ff. (SHEM; TONGUES, CONFUSION OF.) The obvious inaccuracy of the expression has led to an attempt to substitute others, such as Western Arabic, or Syro-Arabic—this last bringing at once before us the two geographical extremes of this family of languages; but the earlier, though incorrect designation, has maintained its ground, and for convenience we shall continue to use it. 2. It is impossible to lay down with accuracy the boundaries of the area occupied by the tribes employing so-called Shemitic dialects. For general purposes, the highlands of Armenia may be taken as the northern boundary—the river Tigris and the ranges beyond it as the eastern—and the Red Sea, the Levant, and certain portions of Asia Minor as the western. 3. Varieties of the great Shemitic language-family are found in the following localities within the area named: In those ordinarily known as Syria, Mesopotamia, Babylonia, and Assyria, there prevailed Aramaic dialects of different kinds, e. g. Biblical Chaldaic—that of the Targums and of the Syriac versions of Scripture—to which may be added other varieties of the same stock—such as that of the Palmyrene inscriptions—and of different Sabian fragments. Along the Mediterranean seaboard, and among the tribes settled in Canaan, must be placed the home of the language of the canonical books of the O. T., among which were interspersed some relics of that of the Phenicians. In the south, amid the seclusion of Arabia, was preserved the dialect destined at a subsequent period so widely to surpass its sisters in the extent of territory over which it is spoken. A variety, allied to this last, has been long domiciliated in Abyssinia. The following table is given by Prof. Max Müller:

GENEALOGICAL TABLE OF THE SHEMITIC FAMILY OF LANGUAGES.

Living Languages.	*Dead Languages.*	*Classes.*	
Dialects of Arabic...	Ethiopic...........	Arabic, or Southern.	Shemitic Family.
" Amharic.	Himyaritic Inscriptions........		
" the Jews.	Biblical Hebrew........ Samaritan (Pentateuch)........ Carthaginian, Phenician Inscriptions........	Hebraic, or Middle.	
Neo-Syriac..........	Chaldee (Masora, Talmud, Targum, Biblical Chaldee)........ Syriac (Peshito, second century, A. C.)........ Cuneiform Inscriptions of Babylon and Nineveh........	Aramaic, or Northern.	

There is much that is probable in the notion held by more than one scholar, that the spoken dialect of the Shemitic tribes external to Arabia (in the earliest periods of their history) closely resembled, or was in fact a better variety of Aramaic. 4. The history of the Shemitic people tells us of various movements undertaken by them, but supplies no remarkable instances of their *assimilating*. Though carrying with them their language, institutions, and habits, they are not found to have struck root, but remained strangers and exotics in several instances, passing away without traces of their occupancy. And the same inveterate isolation still characterizes tribes of the race, when on new soil. 5. The peculiar elements of the Shemitic character exercised considerable influence on their literature. Indeed, accordance is seldom more close, than in the case of the Shemitic race (where not checked by external causes), between the generic type of thought, and its outward expression. Like other languages, this one is mainly resolvable into monosyllabic primitives. These monosyllabic primitives may still be traced in particles, and words least exposed to the ordinary causes of variation. But differences are observable in the principal parts of speech—the verb and the noun. Secondary notions, and those of relation, are grouped round the primary ones of meaning in a single word, susceptible of various internal changes according to the particular requirement. By *formation*, mainly internal (or contained within the *root form*), are expressed the differences between noun and verb, adjective and substantive. Another leading peculiarity of this branch of languages, is the absence (save in the case of proper names) of compound words—to which the Japhetian family is indebted for so much life and variety. In the Shemitic family—agglutination, not logical sequence—independent roots, not compound appropriate derivations from the same root, are used to express respectively a train of thought, or different modifications of a particular notion.

§§ 6–13. *Hebrew Language. Period of Growth.*—6. The HEBREW language is a branch of the so-called Shemitic family, extending over a large portion of Southwestern Asia. In the north (or Aram, comprehending Syria, Mesopotamia, Babylonia), and under a climate partially cold and ungenial—near tribes of a different origin, not unfrequently masters by conquest—the Shemitic dialect became in places harsher, and its general character less pure and distinct. Toward the south, opposite causes contributed to maintain the language in its purity. Originally, the language of the Hebrews presented more affinities with the Aramaic, in accordance with their own family accounts, which bring the patriarchs from the N. E.—more directly from northern Mesopotamia.—7. Two questions, in direct connection with the early movements of the ancestors of the subsequent Hebrew nation, have been discussed with great earnestness by many writers—the first bearing on the causes which set the family of TERAH in motion toward the south and west; the second, on the origin and language of the tribes in possession of Canaan at the arrival of Abraham. Scripture only tells us that, led in a way which they knew not, chosen Shemitic wanderers (ABRAHAM), of the lineage of Arphaxad, set forth on the journey fraught with such enduring consequences to the history of the world, as recorded in Scripture, in its second stage of progress. There is nothing unreasonable in the thought, that the movement of Terah from Ur of the Chaldees was caused by Divine suggestion, acting on a mind ill at ease in the neighborhood of Cushite thought and habits. The leading particulars of that memorable journey are preserved to us in Scripture, which is also distinct upon the fact, that the new-comers and the early settlers in Canaan found no difficulty in conversing. On what grounds is the undoubted similarity of the dialect of the Terahites, to that of the occupants at the time of their immigration, to be explained? Of the origin of its earliest occupants (GIANTS; ZAMZUMMIM), history records nothing certain. Some claim for the early inhabitants of Asia Minor a Japhetian origin. Others affirm the descent of these early tribes from LUD, the fourth son of Shem, and their migration from Lydia to Arabia Petræa and the southern borders of Palestine. 8. Another view is that put forward by Sir Henry Rawlinson, and shared by other scholars. "Either from ancient monuments, or from tradition, or from the dialects now spoken by their descendants, we are authorized to infer that at some very remote period, before the rise of the Shemitic or Aryan nations, a great Scythic" (= Hamitic) "population must have overspread Europe, Asia, and Africa, speaking languages all more or less dissimilar in their vocabulary, but possessing in common certain organic characteristics of grammar and construction" (Rawlinson). And this statement would appear, in its leading features, to be historically sound (so Archdeacon Ormerod, original author of this article). As was to be anticipated, both from its importance and from its extreme obscurity, few subjects connected with Biblical antiquities have been more warmly discussed than the origin of the Canaanitish occupants of Palestine. Looking to the authoritative records (Gen. ix. 18, x. 6, 15–20) there would seem to be no reason for doubt as to the Hamitic origin of these tribes. Nor can the singular accordances discernible between the language of these Canaanitish (= Hamitic) occupants and the Shemitic family be justly pleaded in bar of this view of the origin of the former. "If we examine the invaluable ethnography of the Book of Genesis we shall find that, while Ham is the brother of Shem, and therefore a relationship between his descendants and the Shemitic nations is fully recognized, the Hamites are described as those who previously occupied the different countries into which the Aramean race afterward forced their way. Thus Scripture (Gen. x. ff.) attributes to the race of Ham not only the aboriginal population of Canaan, with its wealthy and civilized communities on the coast, but also the mighty empires of Babylon and Nineveh, the rich kingdoms of Sheba and Havilah in Arabia Felix, and the wonderful realm of Egypt. There is every reason to believe —indeed in some cases the proof amounts to demonstration—that all these Hamitic nations spoke languages which differed only dialectically from those of the Syro-Arabic family" (*Quarterly Review*, lxxviii. 173). (PHENICIANS; PHILISTINES.)—9. Connected with this subject of the relationship discernible among the early descendants of Noah is that of the origin and extension of the art of WRITING among the Shemites. Did the Terahite branch of the Shemitic stock acquire the art of writing from the PHENICIANS, or Egyptians, or Assyrians—or was it evolved from given elements among themselves? (See § 28, below.)—10. Between the dialects of Aram and Arabia, that of the Terahites occupied a middle place. This dialect has been ordinarily designated as that of the Hebrews. (HEBREW.)—11. Many causes, all obvious and intelligible, combine to make difficult, if not impossible, any formal or detached account of the Hebrew language, anterior to its assuming a written shape. The extant remains of Hebrew literature are destitute of any important changes in language, during the period from Moses to the Captivity. A certain and intelligible amount of progress, but no considerable or remarkable difference (according to one school), is really observable in the language of the PENTATEUCH, the Books of Joshua, Judges, Ruth, Samuel, the Kings, the Psalms, or the prophecies of Isaiah, Hosea, Amos, Joel, Micah, Nahum, Habakkuk, and Jeremiah—widely separated from each other by time as are many of these writings. At the first sight, and to modern judgment, much of this appears strange, and possibly untenable; but an explanation of the difficulty is sought in the unbroken residence of the Hebrew people, without removal or molestation. An additional illustration of the immunity from change is to be drawn from the history of the other branches of the Shemitic stock (Aramaic and Arabic).—12. Moreover, is it altogether a wild conjecture to assume as not impossible, the formation of a sacred language among the chosen people, at so marked a period of their history as that of Moses? Such a language would be the sacred and learned one—that of the few—and no clearer proof of the limited hold exercised by this classical Hebrew on the ordinary language of the people can be required than its rapid withdrawal, after the Captivity, before a language composed of dialects hitherto disregarded, but still living in popular use.—13. A few remarks may not be out of place here with reference to some leading linguistic peculiarities in different books of the O. T. For ordinary purposes the old division into the golden and silver ages (divided by the Captivity) is sufficient. A detailed list of peculiarities observable in the Pentateuch is given by Scholz, divided under lexical, grammatical, and syntactical heads. With the style of the Pentateuch that of Joshua very closely corresponds. In the Book of Ruth the style points to an earlier date, the asserted Aramaisms being probably relics of the popular dialect. The same linguistic peculiarities are observable in the Books of Samuel. The Books of Job and Ecclesiastes contain many asserted Aramaisms, which have been pleaded in support of a late origin of these two poems. In the case of the first, it is argued (on the other side) that these peculiarities are not to be considered so much poetical ornaments as ordinary expressions and usages of the early Hebrew language, affected necessarily to a certain extent by intercourse with neighboring tribes. As respects the Book of Ecclesiastes, the case is more obscure, as in many instances the peculiarities of style seem rather referable to the secondary Hebrew of a late period of Hebrew history than to an Aramaic origin. In addition to roughness of diction, so-called Aramaisms are to be found in the remains of Jonah and Hosea, and expressions closely allied in those of Amos. This is not the case in the writings of Nahum, Zephaniah, and Habakkuk, and in the still later ones of the minor prophets; the treasures of past times, which filled their hearts, served as models of style. In the case of Ezekiel, Jewish critics (Zunz, &c.) have sought to assign its peculiarities of style and expression to a secondary Hebrew origin. The peculiarities of language in Daniel belong to another field of inquiry; and under impartial consideration more difficulties may be found to disappear, as in the case of those with regard to the asserted Greek words. With these exceptions (if so to be considered), few traces of dialects are discernible in the small remains still extant, for the most part composed in Judah and Jerusalem. The Aramaic elements are most plainly observable in the remains of some of the less educated writers. The general style of Hebrew prose literature is plain and simple, but lively and pictorial, and rising with the subject, at times, to considerable elevation. But the requisite elevation of poetical composition, and the necessity (from the general use of parallelism; see Poetry, Hebrew) for enlarging the supply of striking words and expressions at command, led to the introduction of many expressions which we do not commonly find in Hebrew prose literature. For the origin and existence of these we must look especially to the Aramaic. But from the earliest period of the existence of a literature among the Hebrew people to B. C. 600, the Hebrew language continued singularly exempt from change. From that period the Hebrew dialect will be found to give way before the Aramaic.

§§ 14–19. *Aramaic Language. Scholastic Period.*—14. The language ordinarily called Aramaic is a dialect of the great Shemitic family, deriving its name from the district over which it was spoken, Aram (= *the high* or *hill* country). In general practice Aram (the Syria of the Greeks and Romans) was divided into Eastern and Western. The dialects of these two districts were severally called Chaldaic and Syriac—designations not happily chosen, but, like "Shemitic," of too long currency to be changed without great inconvenience. The eastern boundary of the Shemitic languages is obscure; but this much may be safely assumed, that this family had its earliest settlement on the upper basin of the Tigris, from which extensions were doubtless made to the S. (Assyria; Babel; Chaldea; Chaldeans; Nineveh.)—15. Without entering into the discussions respecting the exact propriety of the expressions, it will be sufficient to follow the ordinary division of the Aramaic into the Chaldaic or Eastern, and the Western or Syriac dialects. (1.) The earliest extant fragments of Aramaic are in Dan. ii. 4–vii. 28; Ezr. iv. 8–vi. 18, vii. 12–26; Jer. x. 11. Affinities are to be traced, without difficulty, between these fragments, which differ again in some very marked particulars from the earliest Targums. (2.) The Syro-Chaldaic originals of several of the Apocryphal books are lost; many Hebraisms were engrafted on the Aramaic as spoken by the Jews, but the dialect of the earlier Targums contains a perceptibly smaller amount of such admixture than later compilations. (3.) The language of the Gemaras (Pharisees) is extremely composite—that of the Jerusalem Gemara being less pure than that of Babylon. Still lower in the scale are those of the fast-expiring Samaritan dialect and that of Galilee. (4.) The curious book *Zohar*—an adaptation of Aramaic expressions to Judaizing Gnosticism (Philosophy, I.)—among its foreign additions, contains very many from the Arabic. (5.) The *Masorah* (Old Testament, A), brief and symbolical, is chiefly remarkable for what may be called vernacular peculiarities. (6.) The Christian or ecclesiastical Aramaic is that ordinarily known as Syriac—the language of early Christianity, as Hebrew and Arabic, respectively, of the Jewish religion and Mohammedanism.—The three leading varieties of the West-Aramaic dialect are thus described: (*a.*) The dialect of Galilee appears to have been marked by confusion of letters—פּ (Pe) and בּ (Beth), כּ (Caph) with ק (Koph)—and aphæresis of the guttural—a habit of connecting words otherwise separate—carelessness about vowel-sounds,—and the substitution of ךָ (*câ* or *châ*) final for הָ (*hâ*). (Writing.) (*b.*) The Samaritan dialect appears to have been a compound of the vulgar Hebrew with Aramaic. A confusion of the mute letters, and also of the gutturals, with a predilection for the letter ע (Ain 3), has been noticed. (Samaria; Samaritan Pentateuch.) (*c.*) The dialect called that of Jerusalem or Judea, between which and the purer one of the Babylonish Jews so many invidious distinctions have been drawn, seems to have been variable, from frequent changes among the inhabitants—and also to have contained a large amount of words different from those in use in Babylonia—besides being somewhat incorrect in its orthography.—The small amount of real difference between the two branches of Aramaic has been often urged as an argument that making any division is superfluous. But it has been well observed by Fürst, that each is animated by a very different spirit. The chief relics of Chaldaic, or Eastern Aramaic—the Targums—are filled with traditional faith in the varied pages of Jewish history. Western Aramaic, or Syriac literature, on the other hand, is essentially Christian. Accordingly, the tendency and linguistic character of the first is essentially Hebrew, that of the second Hellenic. One is full of Hebraisms, the other of Hellenisms.—16. Perhaps few lines of demarcation are traced with greater difficulty than those by which one age of a language is separated from another. This is remarkably the case in respect of the cessation of the Hebrew, and the ascendancy of the Aramaic, or, as it may be put, in respect of the date at which the period of growth terminates, and that of exposition and scholasticism begins, in the literature of the chosen people.—17. In the scholastic period, of which we now treat, the schools of the prophets (EDUCATION; PROPHET) were succeeded by "houses of inquiry." Two ways only of extending the blessings hence derivable, seem to have presented themselves to the national mind—by commentary (*targûm*) and inquiry (*dĕrash*). In the first of these—Targumic literature, but limited openings occurred for critical studies; in the second, still fewer. The vast storehouse of Hebrew thought reaching through so many centuries—known by the name of the Talmud (PHARISEES)—and the collections of a similar nature called the *Midrâshim*, extending in the case of the first, dimly but tangibly, from the period of the Captivity to the times of Rabbi Asher, the closer of the Talmud (A. D. 426), contain comparatively few accessions to linguistic knowledge. (VERSIONS, ANCIENT [TARGUM].)—18. Of the other main division of the Aramaic language—the Western or Syriac dialect—the earliest existing document is the Peshito version of the Scriptures, of the second century. (VERSIONS, ANCIENT [SYRIAC].) Various sub-dialects (Palmyrene, &c.; see § 15, *a. b. c.*) probably existed within the wide area over which this dialect was current. The Syrian dialect is thickly studded with foreign words—Arabic, Persian, Greek, and Latin, especially with the third. A comparison of this dialect with the Eastern branch will show that they are closely allied in all the most important peculiarities of grammar and syntax, as well as in their store of original words—the true standard in linguistic researches. After the fall of Jerusalem the chief seat of Syriac learning and literature was at Edessa—from A. D. 440, at Nisibis. Before the eighth and ninth centuries its decline had commenced; and after the tenth and eleventh centuries it may be said to have died out.—19. The Chaldaic paraphrases of Scripture are exceedingly valuable for the light which they throw on Jewish manners and customs, and the meaning of passages otherwise obscure, as likewise for many happy renderings of the original text, and for the Christian interpretation put by their authors on controverted passages (in reference to the MESSIAH, &c.). A comparative estimate is not yet attainable, as to what in Targumic literature is the pure expression and development of the Jewish mind, and what is of foreign growth. But, as has been said, the Targums and kindred writings are of considerable dogmatical and exegetical value; and a similar good work has been effected by means of the cognate dialect, Western Aramaic or Syriac. From the third to the ninth century, Syriac was to a great part of Asia—what in their spheres Hellenic Greek and mediæval Latin have respectively been—the one ecclesiastical language of the district named.

§§ 20–24. *Arabic Language. Period of Revival.*—20. The early population of Arabia, its antiquities and peculiarities, have been described under ARABIA. We find Arabia occupied by a confluence of tribes, the leading one of undoubted Ishmaelitish descent—the others of the seed or lineage of Abraham, and blended by alliance, language, neighborhood, and habits. Before these any aboriginal inhabitants must have disappeared. We have seen that the peninsula of Arabia lay in the track of Cusbite civilization, in its supposed return-course toward the N. E. There may now be found abundant illustration of the relationship of the Himyaritic with the early Shemitic; and the language of the *Ehkili* (or *Mahrah*) presents us with the singular phenomenon of a dialect less Arabic than Hebrew, and possessing close affinity with the *Ghez*, or Ethiopian.—21. The affinity of the *Ghez* (CUSH? the sacred language of ETHIOPIA) with the Shemitic has been long remarked. In its lexical peculiarities, the *Ghez* is said to resemble the Aramaic, in its grammatical the Arabic. The alphabet is very curious, differing from Shemitic alphabets in the number, order, and name and form of the letters, by the direction of the writing, and especially by the form of vowel notation. Each consonant contains a short *r*—the vowels are expressed by additions to the consonants. The alphabet thus consists of 202 signs (syllabic). This language and character have now been succeeded for general purposes by the Amharic—probably at first a kindred dialect with the *Ghez*, but now altered by subsequent extraneous additions.—22. Internal evidence demonstrates that the Arabic language, when it first appears on the field of history, was being gradually developed in its remote and barren peninsular home. A well-known legend speaks of the present Arabic language as being a fusion of different dialects, effected by the tribe of Koreish settled round Mecca, and the reputed wardens of the Caaba. In any case, the paramount purity of the Koreishite dialect is asserted by Arabic writers on grammar. The recognition of the Koran, as the ultimate standard in linguistic as in religious matters, established in Arabic judgment the superior purity of the Koreishite dialect. That the Arabs possessed a literature anterior to the birth of Mohammed, and expressed in a language marked with many grammatical peculiarities, is beyond doubt. Even in our own times, scholars have seemed unwilling altogether to abandon the legend—how at the fair of *Ocâdh* goods and traffic — wants and profit — were alike neglected, while bards contended amid their listening countrymen, anxious for such a verdict as should entitle their lays to a place among the *Moallakat*, i. e. those suspended in the Caaba, or national temple at Mecca. But the appearance of Mohammed put an end for a season to commerce and bardic contests; nor was it until the work of conquest was done that the faithful resumed the pursuits of peace. The earliest reliable relics of Arabic literature are only fragments, to be found in what has come down to us of Pre-islamite compositions. And various arguments have been put forward against the probability of the present form of these remains being their original one. Their obscurities, it is contended, are less those of age than of individual style, while their uniformity of language is at variance with the demonstrably late cultivation and ascendancy of the Koreishite dialect. Another, and not a feeble argument, is the utter absence of allusion to the early religion of the Arabs.—The style of the Koran is very peculiar. Assuming that it represents the best forms of the Koreishite dialect about the middle of the seventh century, we may say of the Koran, that its linguistic approached its religious supremacy. The Koran may be characterized as marking the transition from versification to prose, from poetry to eloquence.—23. With regard to the value of Arabic in illustration, two different judgments obtain. According to one, all the lexical riches and grammatical varieties of the Shemitic family are to be found combined in the Arabic.—24. Another school maintains very different opinions. The comparatively recent date (in their present form at least) and limited amount of Arabic remains are pleaded against its claims as a standard of reference in respect of the Hebrew. Its verbal copiousness, elaborate mechanism, subtlety of thought, wide and diversified fields of literature, cannot be called in question. But it is urged (and colorably) that its riches are not all pure metal, and that no great attention to etymology has been evinced by native writers on the language. Undoubtedly schools such as that of Albert Schultens († 1730) have unduly exalted the value of Arabic in illustration; but in what may be designated as the field of lower criticism its importance cannot be disputed. (VERSIONS, ANCIENT [ARABIC].)

§§ 25-32. *Structure of the Shemitic Languages.*—25. The question as to whether any large amount of primitives in the Shemitic languages is fairly deducible from imitation of sounds, has been answered very differently by high authorities. Gesenius thought instances of onomatopœia very rare in extant remains, although probably more numerous at an early period. Hoffmann's judgment is the same, in respect of Western Aramaic. On the other hand, Rénan qualifies his admission of the identity of numerous Shemitic and Japhetian primitives by a suggestion that these, for the most part, may be assigned to biliteral words, originating in the imitation of the simplest and most obvious sounds. But more probably "the 400 or 500 roots which remain as the constituent elements in different families of languages are not interjections, nor are they imitations. They are *phonetic* types, produced by a power inherent in human nature" (Max Müller).—26. The inquiry, as to the extent of affinity still discernible between Shemitic and Japhetian roots, belongs to another article. (TONGUES, CONFUSION OF.) Nothing in the Scripture which bears upon the subject can be fairly pleaded against such an affinity being possible. But in treating the Shemitic languages in connection with Scripture, it is most prudent to turn away from this tempting field of inquiry to the consideration of the simple elements—the primitives—the true base of every language, in that these rather than the mechanism of grammar are to be regarded as exponents of internal spirit and character.—27. Humboldt has named two very remarkable points of difference between the Japhetian and Shemitic language-families. The first peculiarity is the triliteral root (as the language is at present known)—the second the expression of significations by consonants, and *relations* by vowels—both forming part of the flexions within words, so remarkable in the Shemitic family. In Humboldt's opinion, the prevalent triliteral root was substituted for an earlier or biliteral, as being found impracticable and obscure in use. Traces of this survive in the rudest, or Aramaic, branch, where what is pronounced as one syllable, in the Hebrew forms two, and in the more elaborate Arabic three—*e. g. ktal*, *katal*, *katala* (= *to kill*). Much has been written as to whether this peculiarity is original or secondary. Dr. S. Davidson has thus stated the case:—"A uniform root-formation by three letters or two syllables developed itself out of the original monosyllabic state by the addition of a third letter. This tendency to enlargement presents itself in the Indo-Germanic also: but there is this difference, that in the latter monosyllabic roots remain besides those that have been enlarged, while in the other they have almost disappeared." In this judgment most will agree.—28. Was the art of writing invented by Moses and his contemporaries, or from what source did the Hebrew nation acquire it? It can hardly be doubted that the art of WRITING was known to the Israelites in the time of Moses. Great difference of opinion has prevailed as to which of the Shemitic peoples may justly claim the invention of letters. The award to the PHENICIANS, so long unchallenged, is now practically set aside. A more probable theory would seem that which represents letters as having passed from the Egyptians to the Phenicians and Hebrews. Either people may have acquired this accomplishment from the same source, at the same time and independently—or one may have preceded the other, and subsequently imparted the acquisition. As the Hebrew and Phenician alphabets correspond, and the character is less Phenician than Hebrew, the latter people would seem to have been the first possessors of this accomplishment, and to have imparted it subsequently to the Phenicians. The theory (now almost passed into a general belief) of an early uniform language overspreading the range of countries comprehended in Gen. x., serves to illustrate this question. According to the elaborate analysis of Lepsius, the original alphabet of the language-family, of which the Shemitic formed a part, stood as follows:—

Weak Gutturals.		*Labials.*		*Gutturals.*		*Dentals.*	
Aleph = A	.	*Beth*	+	*Gimel*	+	*Daleth*	= Media
He = E + i	.	*Vav*	+	*Heth*	+	*Teth*	= Aspirates
Ghain = O + u		*Pe*	+	*Kuph*	+	*Tau*	= Tenues

As the processes of enunciation became more delicate, the liquids *Lamed*, *Mem*, *Nun*, were apparently interposed as the *third* row, with the original S, *Samech*, from which were derived *Zain*, *Tsaddi*, and *Shin*—*Caph* (soft *k*), from its limited functions, is apparently of later growth; and the separate existence of *Resh*, in many languages, is demonstrably of comparatively recent date, as distinguished from the kindred sound *Lamed*. In *Yod*, as in *Kuph* and *Lamed*, Lepsius finds remains of the ancient vowel-strokes, which carry us back to the early syllabic symbols, whose existence he maintains with great force and learning.—29. On the history of the formation of the written characters among the Hebrews, see WRITING.—The history of the characters, ordinarily used in the Syriac (or Western) branch of the Aramaic family, is blended with that of those used in Judea. Like the square characters, they were derived from the old Phenician, but passed through some intermediate stages. The first variety is that known by the name of *Estrangelo*—a heavy cumbrous character found in use in the very oldest documents. Concurrently with this, are traces of the existence of a smaller and more cursive character, very much resembling it. There are also other varieties, slightly differing—e. g. the Nestorian—but that in ordinary use, is the Peshito = *simple* (or *lineal*, according to some). Its origin is somewhat uncertain, but probably may be assigned to the seventh century of our era.—Until a comparatively short time before the days of Mohammed, the art of writing appears to have been practically unknown among the Arabs. For the Himyerites guarded with jealous care their own peculiar character—the *musnad*, or *elevated;* in itself unfitted for general use. Possibly different tribes might have possessed approaches to written characters; but about the beginning of the seventh century, the heavy cumbrous Cufic character (so called from *Cufa*, the city where it was most early used) appears to have been generally adopted. It was said to have been invented by Muramar-Ibn Murrat, a native of Babylonian *Irak.* But the shapes and arrangements of the letters indicate their derivation from the *Estrangelo.* About the tenth century a smaller and more flowing character, the *Nishki*, was introduced by Ibn Moklah, which, with considerable alterations and improvements, is that ordinarily in present use.—30. As in the Hebrew and Aramaic branches, so in the Arab branch of the Shemitic family, various causes rendered desirable the introduction of diacritical signs and vowel points, which took place toward the close of the seventh century of our era—not, however, without considerable opposition at the outset. At first a simple mark or stroke, like the diacritical line in the Samaritan MSS., was adopted to mark unusual significations. A further and more advanced stage, like the diacritical points of the Aramaic, was the employment of a point *above* the line to express sounds of a high kind, like *a* and *o*—one *below*, for feebler and lower ones, like *i* and *e*—and a third in the centre of the letters, for those of a harsher kind, as distinguished from the other two.—31. The reverence of the Jews, for their sacred writings, would have been outraged by any attempts to introduce an authoritative system of interpretation at variance with existing ones. To reduce the reading of the Scriptures to authoritative and intelligible uniformity was the object of the Masorets, by means of a system of vowels and accents. (Old Testament, A.) The system has been carried out with far greater minuteness in the Hebrew, than in the two sister dialects. The Arabic grammarians did not proceed beyond three signs for *a*, *i*, *u ;* the Syriac added *e* and *a*, which they represented by figures borrowed from the Greek alphabet, not very much altered. The system of accents bears rather on the relation of words and the members of sentences, than on the construction of individual words.—32. A comparison of the Shemitic languages, as known to us, presents them as very unevenly developed. In their present form the Arabic is undoubtedly the richest: but it would have been rivalled by the Hebrew had a career been vouchsafed equally long and favorable to this latter.

Shem'u-el (Heb. = Samuel). **1.** Son of Ammihud; appointed from the tribe of Simeon to divide the land of Canaan (Num. xxxiv. 20).—**2.** Samuel the prophet (1 Chr. vi. 33).—**3.** Son of Tola; a chief of Issachar (vii. 2).

Shen (Heb. *tooth*, Ges.), a place mentioned to define the position of Eben-ezer; perhaps a tooth-shaped rock or peak (1 Sam. vii. 12 only); site unknown.

She-na'zar (fr. Heb. = *fiery tooth?* Ges.), son of Salathiel, or Shealtiel (1 Chr. iii. 18).

She'nir (fr. Heb.) = Senir = Mount Hermon (Deut. iii. 9; Cant. iv. 8).

* **She'ol** [*o* as in *toll*] (Heb. *shĕôl*). Hell.

She'pham (Heb. *cold*, or *bareness*, *place naked of trees*, Ges.), a place mentioned only by Moses as between Hazar-enan and Riblah, on the eastern boundary of the Promised Land (Num. xxxiv. 10, 11); site unknown. The Targum Pseudojonathan, Saadiah, &c., render the name by Apamcia; but it seems uncertain whether by this they intend the Greek city of that name on the Orontes, fifty miles below Antioch, or use it as = *Bâniâs* or Dan, as Schwarz affirms.

Sheph-a-thi'ah (fr. Heb. = Shephatiah), a Benjamite, father of Meshullam 6 (1 Chr. ix. 8); properly "Shephatiah," as in the A. V. of 1611, &c.

Sheph-a-ti'ah (fr. Heb. = whom *Jehovah defends*, Ges.). **1.** Fifth son of David; born of his wife Abital at Hebron (2 Sam. iii. 4; 1 Chr. iii. 3).—**2.** Ancestor of a family, 372 of whom returned with Zerubbabel (Ezr. ii. 4; Neh. vii. 9); and eighty males, with Zebadiah at their head, with Ezra (Ezr. viii. 8).—**3.** Ancestor of certain children of Solomon's servants, who came up with Zerubbabel (ii. 57; Neh. vii. 59).—**4.** A descendant of Perez, or Pharez, the son of Judah; ancestor of Athaiah (xi. 4).—**5.** Son of Mattan; one of the princes of Judah who counselled Zedekiah to put Jeremiah in the dungeon (Jer. xxxviii. 1).—**6.** A Benjamite, father of Meshullam 6 (1 Chr. ix. 8 in some copies; Shephathiah).—**7.** "The Haruphite," one of the Benjamite warriors who joined David at Ziklag (xii. 5).—**8.** Son of Maachah, and chief of the Simeonites in David's reign (xxvii. 16).—**9.** Son of Jehoshaphat (2 Chr. xxi. 2).

* **She-phe'lah** (Heb.) = Sephela.

Shep'herd (Heb. *rô'eh* = *one who feeds* a flock, *a shepherd*, *herdsman*, Ges.), translated usually "shepherd," as in Gen. xlix. 4 and Ex. ii. 17, 19, &c., also "pastor," as in Jer. ii. 8, xvii. 16, &c., "herdman," as in Gen. xiii. 7, 8, &c., &c.; *rô'î* = "shepherd," Is. xxxviii. 12; Zech. xi. 17; *bôkêr* (= *herdsman*, also *shepherd*, Ges.), translated "herdman," Am. vii. 14; *nôkêd* (= a keeper of flocks, and in a wider sense, of any cattle, *a shepherd*, *herdsman*, *sheep-owner*, *cattle-breeder*, Ges.), translated "sheepmaster" in 2 K. iii. 4, "herdman" in Am. i. 1; Gr. *poimên* (= one who tends herds or flocks, *a shepherd*, *herdsman*, Rbn. *N. T. Lex.*), in N. T. uniformly translated "shepherd," as in Mat. ix. 36, xxv. 32, &c.; *archipoimên* = "chief shepherd," 1 Pet. v. 4.—In a nomadic state of society every man is more or less a shepherd. The progenitors of the Jews in the patriarchal age were nomads, and their history is rich in scenes of pastoral life. (Patriarch.) The occupation of tending the flocks was undertaken, not only by the sons of wealthy chiefs (Gen. xxx. 29 ff., xxxvii. 12 ff.), but even by their daughters (xxix. 6 ff.; Ex. ii. 19). The Egyptian captivity did much to implant a love of settled abode, and we find the tribes which still retained a taste for shepherd-life selecting their own quarters apart from their brethren in the Transjordanic district (Num. xxxii. 1 ff.). Henceforward in Palestine Proper the shepherd held a subordinate position. (Agriculture.)—The office of the Eastern shepherd, as described in the Bible, was attended with much hardship, and even danger. He was exposed to the extremes of heat and cold (Gen. xxxi. 40); his food frequently consisted of the precarious supplies afforded by nature, such as the fruit of the "sycamore" or Egyptian fig (Am. vii. 14), the "husks" of the carob-tree (Lk. xv. 16), and perchance the locusts and wild honey which supported John the Baptist (Mat. iii. 4); he had to encounter the attacks of wild beasts, occasionally of the larger species, such as lions, wolves, panthers, and bears (1 Sam. xvii. 34; Is. xxxi. 4; Jer. v. 6; Am. iii. 12); nor was he free from the risk of robbers or predatory hordes (Gen. xxxi. 39). To meet these various foes the shepherd's equipment consisted of the following articles :—a MANTLE, made probably of sheepskin with the fleece on, which he turned inside out in cold weather, as implied in the comparison in Jer. xliii. 12 ; a SCRIP or wallet, containing a small amount of food (1 Sam. xvii. 40) ; a sling (ARMS, I. 4) ; and a STAFF, which served both as a weapon against foes, and a crook for the management of the flock (ib. ; Ps. xxiii. 4 ; Zech. xi. 7). If the shepherd was at a distance from his home, he was provided with a light TENT (Cant. i. 8 ; Jer. xxxv. 7), the removal of which was easily effected (Is. xxxviii. 12). In certain localities, moreover, towers were erected for the double purpose of spying an enemy at a distance, and protecting the flock. (TOWER.)—The routine of the shepherd's duties appears to have been as follows :—In the morning he led forth his flock from the fold (Jn. x. 4), which he did by going before them and calling to them, as is still usual in the East (SHEEP); arrived at the pasturage, he watched the flock with the assistance of dogs (Job xxx. 1 ; DOG), and, should any sheep stray, he had to search for it until he found it (Ez. xxxiv. 12; Lk. xv. 4); he supplied them with water, either at a running stream or at troughs attached to wells (Gen. xxix. 7, xxx. 38; Ex. ii. 16 ; Ps. xxiii. 2); at evening he brought them back to the fold, and reckoned them to see that none were missing, by passing them "under the rod" as they entered the door of the enclosure (Lev. xxvii. 32; Ez. xx. 37), checking each sheep as it passed, by a motion of the hand (Jer. xxxiii. 13); and, finally, he watched the entrance of the fold (SHEEP-FOLD) through the night, acting as porter (Jn. x. 3). The shepherd's office thus required great watchfulness, particularly by night (Lk. ii. 8; comp. Nah. iii. 18). It also required tenderness toward the young and feeble (Is. xl. 11), particularly in driving them to and from the pasturage (Gen. xxxiii. 13). In large establishments there were various grades of shepherds, the highest being styled "rulers" (Gen. xlvii. 6), or "chief shepherds" (1 Pet. v. 4): in a royal household the title of *abbîr* (= *mighty*) was bestowed on the person who held the post (A. V. "chiefest," 1 Sam. xxi. 7). The hatred of the Egyptians toward shepherds (Gen. xlvi. 34) may have been mainly due (so Mr. Bevan ; but see EGYPT) to their contempt for the sheep itself, which appears to have been valued neither for food nor generally for sacrifice, the only district where they were offered being about the Natron lakes. It may have been increased by the memory of the Shepherd invasion. "Shepherd" is applied metaphorically to princes (Is. xliv. 28; Ez. xxxiv. 2 ff., &c.), teachers (Eccl. xii. 11), to Jehovah (Ps. xxiii. 1, lxxx. 1, &c.), to the Lord Jesus Christ (Jn. x. 11, 14, 16; Heb. xiii. 20; 1 Pet. ii. 25, v. 4, &c.). BARN ; GOAT ; GRASS ; HERD ; LAMB ; PASTOR ; PASTURE ; SHEARING-HOUSE ; SHEEP-MASTER, &c.).

She'phi (Heb. *a wearing away*, *naked hill*, Ges.), son of Shobal, of the sons of Seir (1 Chr. i. 40) ; = SHEPHO.

She'pho (Heb. *smoothness*) = SHEPHI (Gen. xxxvi. 23).

She-pha'phan (Heb. *serpent*, Ges. ; comp. ADDER 4), a son of Bela, the first-born of Benjamin (1 Chr. viii. 5) ; = SHUPHAM, and MUPPIM, also (so Lord A. C. Hervey) SHUPPIM

She'rah (Heb. *kinswoman*, Ges.), daughter of Ephraim, or of Beriah (1 Chr. vii. 24), and foundress of the two Beth-horons, and of UZZEN-SHERAH.

* **Sherd** = a fragment of an earthen vessel = POTSHERD.

Sher-e-bi'ah (fr. Heb. = *heat of Jehovah ?* Ges.), a Merarite Levite, of the family of Mahli, one of those (loosely called "priests" in verse 24 ; comp. Josh. iii. 3) who joined Ezra at the river of Ahava, and had charge of the gold, silver, and vessels offered for the Temple (Ezr. viii. 18, 24). When Ezra read the Law to the people, Sherebiah was among the Levites who assisted him (Neh. viii. 7). He took part in the psalm of confession and thanksgiving at the solemn fast after the Feast of Tabernacles (ix. 4, 5), sealed the covenant with Nehemiah (x. 12), and was among the chief of the Levites who belonged to the choir (xii. 8, 24).

She'resh (Heb. *root*, Ges.), son of Machir the son of Manasseh by his wife Maachah (1 Chr. vii. 16).

She-re'zer (fr. Pers. = SHAREZER), one of the messengers sent in the fourth year of Darius by the people who had returned from the Captivity to inquire concerning fasting in the fifth month (Zech. vii. 2). REGEM-MELECH.

* **Sher'iffs**, the A. V. translation of Chal. pl. *tiphtâyê*, found in Dan. iii. 2, 3 only. Gesenius makes the Chaldee = *persons learned in the law*, *lawyers ;* Fürst interprets *judges*, the name of certain high officials among the Babylonians. A sheriff in the United States is now the chief officer of a county, whose business it is to execute the laws, the orders of judges, &c. ; in Great Britain he acts also as judge in certain cases.

She'shach (Heb., see below), in Jer. xxv. 26, li. 41, a synonym either for Babylon or for Babylonia. According to some commentators, it represents "Babel" on a principle well known to the later Jews—the substitution of letters according to their position in the alphabet, counting *backward* from the last letter, for those which hold the same numerical position, counting in the ordinary way. It may well be doubted, however, if this fanciful practice is as old as Jeremiah. Sir H. Rawlinson has observed that the name of the moon-god, which was identical, or nearly so, with that of the city of Abraham, UR (or Hur), "might have been read in one of the ancient dialects of Babylon as *Shishaki*." Sheshach may stand for Ur, Ur itself, the old capital, being taken to represent the country (so Rawlinson).

She'shai (Heb. *whitish ?* Ges.), one of the three sons of Anak who dwelt in Hebron (Num. xiii. 22), and were driven thence and slain by Caleb at the head of the children of Judah (Josh. xv. 14 ; Judg. i. 10).

She'shan (Heb. *lily ?* Ges.), a descendant of Jerahmeel the son of Hezron ; father of AHLAI (1 Chr. ii. 31, 34, 35).

Shesh-baz'zar (fr. Pers. = *fire-worshipper ?* Ges.), the Chaldean or Persian name given to ZERUBBABEL (Ezr. i. 8, 11, v. 14, 16 ; 1 Esd. ii. 12, 15). The Jewish tradition, that Sheshbazzar is Daniel, is utterly without weight.

Sheth (Heb., see below). **1.** The patriarch SETH (1 Chr. i. 1).—**2.** In the A. V. of Num. xxiv. 17, the Heb. *Shêth* is rendered as a proper name, but there is reason to regard it as an appellative, and to translate, instead of "the sons of Sheth," "the sons of tumult," the wild warriors of Moab (compare Jer. xlviii. 45).

She'thar (fr. Pers. = *a star*), one of the seven princes of Persia and Media, who had access to the king's presence, and were the first men in the kingdom, in the third year of Ahasuerus (Esth. i. 14).

She'thar-boz'nai, or -boz'na-i (fr. Pers. = *star* *of splendor*), a Persian officer of rank, having a command in the province "on this side the river" under Tatnai the satrap, in the reign of Darius Hystaspis (Ezr. v. 3, 6, vi. 6, 13). He joined with Tatnai and the Apharsachites in trying to obstruct the progress of the Temple in the time of Zerubbabel, and in writing a letter to Darius, of which a copy is preserved in Ezra v.

She'va (Heb., a corruption of Seraiah, Ges.). **1.** The scribe or royal secretary of David (2 Sam. xx. 25); = Seraiah 1, Shisha, and Shavsha.—**2.** Son of Caleb 1 by his concubine Maachah (1 Chr. ii. 49).

Shew'-bread [sho'-bred] (Heb. *lehem* [or *lechem*], *pânim* [or *happânîm*] = *bread of the face* or *faces*, i. e. *of the presence* of Jehovah; see below) (Ex. xxv. 30, xxxv. 13, xxxix. 36, &c.), also called "bread of ordering" (1 Chr. ix. 32 marg.), "the continual bread" (Num. iv. 7), and "hallowed bread" (1 Sam. xxi. 4–6). Within the Ark it was directed that there should be a table of shittim-wood (i. e. *acacia*), two cubits in length, a cubit in breadth, and a cubit and a half in height, overlaid with pure gold, and "having a golden crown to the border thereof round about," i. e. a border or list, in order, as we may suppose, to hinder that which was placed on it from by any accident falling off. This table is described in Ex. xxv. 23–30, and the bas-reliefs within the Arch of Titus represent it as it existed in the Herodian Temple. This representation, shown in the cut, and obviously accurate, exhibits the hand of one of the slaves who is carrying the table, as of about equal breadth with the border, according to the words of Exodus, "and thou shalt make unto it a border of a handbreadth round about." 2 Chr. iv. 19 mentions "the tables whereon the shew-bread was set," and at ver. 8 we read of Solomon making ten tables. The table of the second Temple was carried away by Antiochus Epiphanes (1 Mc. i. 22), and a new one made at the refurnishing of the sanctuary under Judas Maccabeus (iv. 49). Afterward Ptolemy Philadelphus presented a magnificent table. The table stood in the sanctuary together with the seven-branched candlestick and the altar of incense. Every Sabbath twelve newly-baked loaves were put on it in two rows, six in each, and sprinkled with incense (the LXX. add *salt*), where they remained till the following Sabbath. Then they were replaced by twelve new ones, the incense was burned, and they were eaten by the priests in the Holy Place, out of which they might not be removed. Besides these, the shew-bread table was adorned with dishes, spoons, bowls, &c., of pure gold (Ex. xxv. 29).—The twelve loaves plainly answer to the twelve tribes (compare Rev. xxii. 2), though Josephus and Philo regarded them as representing the twelve months. The meaning of the rite is left in Scripture unexplained, although it is referred to as one of the leading and most solemn appointments of the sanctuary (comp. 2 Chr. xiii. 10, 11). But the first name we find given it is obviously the dominant one, A. V. "shew-bread," literally *bread of the face* or *of the faces*, or using the latter term in its oft-recurring secondary sense, *bread of the presence*, i. e. of Jehovah (the Heb. *pânim* being used only in the plural, and therefore applied equally to the *face* or *presence* of one person and of many). Spencer and others consider it bread offered to God as was the "meat-offering," a symbolical meal for God somewhat answering to a heathen *Lectisternium* (in which the images of the gods, lying on pillows, were placed in the streets and food of all kinds set before them, Andrews' Freund's *L. Lex.*). But Bähr remarks, and justly, that the Heb. *pânim* (= *presence*) is applied solely to the table and the bread, not to the other furniture of the sanctuary, the altar of incense, or the golden candlestick. There is something, therefore, peculiar to the former which is denoted by the title. Of the Angel of God's Presence (Is. lxiii. 9; comp. Ex. xxxiii. 14, 15; Deut. iv. 37) it is said that God's "Name is in Him" (Ex. xxiii. 20). The Presence and the Name may, therefore, be taken as equivalent. Both, in reference to their context, indicate the manifestation of God to His creatures. Hence, as the name stands for He or Himself, so Face for *Person:* to see the Face, for, to see the Person. The Bread of the Face is therefore that bread through which God is seen, i. e. with the participation of which the seeing of God is bound up, or through the participation of which man attains the sight of God. Whence it follows that we have not to think of bread merely as such, as the means of nourishing the bodily life, but as spiritual food, as a means of appropriating and retaining that life which consists in seeing the face of God (so Mr. Garden, after Bähr). Fairbairn says: "The shew-bread was only a more special and stated form of the bread or meat-offering, which was a very common accompaniment of the bloody sacrifices; and was a symbol of the moral excellence, or spiritual fruit, which the covenant people were bound to render to Jehovah. It consequently took the aspect of something given or presented by them to God, received 'from the children of Israel by an everlasting covenant' (Lev. xxiv. 8), and with the meat-offerings generally was called by God, 'My offering, My bread made by fire, for a sweet savor unto Me' (Num. xxviii. 2). The Tabernacle was the Lord's peculiar dwelling in Israel, and this table of shew-bread was continually to exhibit an image of the fruitfulness in all well-doing which the people were called to be ever rendering Him from the field of His inheritance."

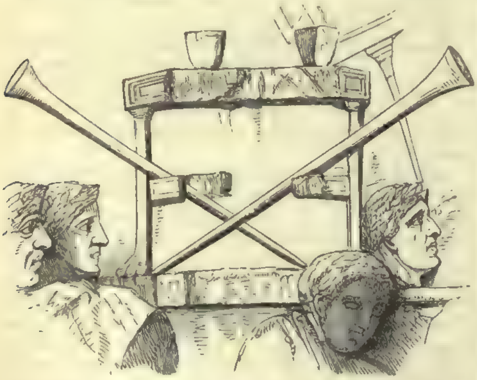


Table of Shew-bread—from bas-relief on the Arch of Titus.—Reland, *De Spoliis Templi*, &c.—(Fbn.)

Shib'bo-leth (Judg. xii. 6), the Hebrew word which the Gileadites under Jephthah made use of at the passages of the Jordan, after a victory over the Ephraimites, to test the pronunciation of the sound *sh* by those who wished to cross over the river. The Ephraimites, it would appear, in their dialect substituted for *sh* the simple sound *s;* and the Gileadites, regarding every one who failed to pronounce *sh* as an Ephraimite, and therefore an enemy, put him to death accordingly. The word "Shibboleth," which has now a second life in the English language in a new signification (viz. a party test, or some minute point of difference, the importance of which is magnified in controversy), has two meanings in Hebrew: 1st, *an ear* of wheat or other grain; 2dly, *a stream* or *flood* (Ps. lxix. 2, 15): and it was, perhaps, in the latter sense that this particular word suggested itself to the Gileadites, the Jordan being a rapid river. There is no mystery in this particular word. Any word beginning with the sound *sh* would have answered equally well as a test.

Shib'mah (fr. Heb.) = Sibmah, a city of Reuben (Num. xxxii. 38); probably = Shebam.

Shic'ron (Heb. *drunkenness*, Ges.), one of the landmarks at the western end of the N. boundary of Judah (Josh. xv. 11, only). It lay between Ekron (*'Akir*) and Jabneel (*Yebna*), the port at which the boundary ran to the sea. No trace of the name has been discovered between these two places, which are barely four miles apart.

Shield. Arms, II., 5, 6.

Shig-gai'on [-ga'yon] (Heb., see below) (Ps. vii. 1), a particular kind of Psalm; the specific character of which is now not known. In the singular number the word occurs only in the inscription of Ps. vii. In the inscription to Habakkuk's Ode (Hab. iii. 1) the word occurs in the plural; but the Hebrew phrase in which it stands (*'al shigyônôth*) is deemed almost unanimously, as it would seem, by modern Hebrew scholars to mean *after the manner of the Shiggaion*, and to be merely a direction as to the kind of musical measures by which the ode was to be accompanied (so Mr. Twisleton). Gesenius and Fürst concur in deriving it from Heb. *shiggâh*, in the sense of *magnifying* or *extolling with praises*, and justify this derivation by kindred Syriac words. Shiggaion would thus mean a *hymn* or *psalm*; but its specific meaning, if it has any, as applicable to the seventh Psalm, would continue unknown. Ewald, Rödiger (continuation of Gesenius's *Thesaurus*), and Delitzsch derive it from Heb. *shâgâh*, in the sense of reeling, as from wine, and consider the word to be somewhat equivalent to a dithyrambus. Gesenius's *Heb. and Eng. Lex.* (edited by Robinson, 1854) explains the word as = "*a hymn*, or rather *a dithyrambic ode*, i. e. *erratic*, wild, enthusiastic." De Wette, Lee, and Hitzig interpret the word as a psalm of lamentation, or a psalm in distress, as derived from Arabic. Hupfeld conjectures that shiggaion = Higgaion, Ps. ix. 16, in the sense of *poem* or *song*. The versions give no help. In the A. V. of Hab. iii. 1, the rendering is "upon shigionoth," as if shigionoth were some musical instrument. Gesenius (ed. by Robinson, 1854) translates this "in the manner of dithyrambic songs."

* **Shig-i-o'noth.** Shiggaion.

Shi'hon (fr. Heb. = *a ruin*, Ges.), in some copies correctly "Shion," a town of Issachar, named only in Josh. xix. 19, between Haphraim and Anaharath. Eusebius and Jerome mention it as then existing "near Mount Tabor." The only name at all resembling it at present in that neighborhood is the *Chirbet Sh'în* of Dr. Schulz, 1½ miles N. W. of *Debûrieh*. (Daberath.) The identification is, however, very uncertain.

Shi'hor (Heb. *black, turbid*) **of E'gypt** (1 Chr. xiii. 5) is spoken of as one limit of the kingdom of Israel in David's time, the entering in of Hamath being the other. It must correspond to "the Shihor which is before Egypt" (Josh. xiii. 3), A. V. "Sihor," and probably designates the stream of the *Wady el-'Arish*. River of Egypt.

Shi'hor-lib'nath (Heb., see below), named only in Josh. xix. 26 as one of the landmarks of the boundary of Asher. Nothing is known of it. By the ancient translators and commentators the names are taken as belonging to two distinct places. But modern commentators, beginning perhaps with Masius, have inclined to consider Shihor as identical with the name of the Nile, and Shihor-libnath to be a river. They interpret the Shihor-libnath as the *glass river*, and identify it with the Belus of Pliny, the present *Nahr Na'mân*. But this theory is surely very far-fetched. There is nothing (so Mr. Grove) to indicate that Shihor-libnath is a stream at all, except the agreement of the first part (Shihor) with a rare word used for the Nile. Porter (in Kitto) suggests that it may be some little town on the bank of one of the streamlets which fall into the Mediterranean between Carmel and Dor.

Shil'hi (Heb. *armed?* Ges.), father of Azubah, Jehoshaphat's mother (1 K. xxii. 42; 2 Chr. xx. 31).

Shil'him (Heb. *armed men*, Ges.; *fountains*, Fü.), a city in the S. of Judah, named between Lebaoth and Ain, or Ain-rimmon (Josh. xv. 32); apparently = Shaaraim and Sharuhen. The juxtaposition of Shilhim and Ain has led to the conjecture that they = the Salim and Enon of John the Baptist; but their position in the S. of Judah seems to forbid this.

Shil'lem (Heb. *requital*, *recompense*, Ges.), son of Naphtali, and ancestor of the family of the Shillemites (Gen. xlvi. 24; Num. xxvi. 49); = Shallum 7.

Shil'lem-ites (fr. Heb.), **the** = the descendants of Shillem the son of Naphtali (Num. xxvi. 49).

Shi-lo'ah (Heb. *shilôah* or *shilôach* = *a sending* of water, i. e. a conduit, aqueduct, Ges.; *sent* [abstract for concrete, Ges.], Jn. ix. 7), **the Wa'ters of,** a certain soft-flowing stream (Is. viii. 6); no doubt = the waters of Siloam—the only perennial spring of Jerusalem.

Shi'loh (Heb., see below), in the A. V., is once used as the name of a person, in a very difficult passage in Gen. xlix. 10. I. Supposing the A. V. translation correct, the word = *Peaceable*, or *Pacific*, and the allusion is either to Solomon, whose name has a similar signification, or to the expected Messiah, who in Is. ix. 6 is expressly called the Prince of Peace (Gesenius [formerly], Hengstenberg, Rabbi Wogue, Bush [*on Gen.* l. c., and in Kitto], Prof. Douglas [in Fbn.], Ayre, &c.).—The objections to this translation, supposing the Heb. text to be correct as it stands, are thus presented by Mr. Twisleton: (1.) "Shiloh" occurs nowhere else in Hebrew as the name or appellation of a person. (2.) The only other Hebrew word, apparently, of the same form, is Giloh (Josh. xv. 51; 2 Sam. xv. 12), the name of a city, and not of a person. (3.) By translating the word as it is translated everywhere else in the Bible, viz. as the name of the city in Ephraim where the Ark of the Covenant so long remained (see next article), a sufficiently good meaning (see II., below) is given to the passage without any violence to the Hebrew language, and, indeed, with a precise grammatical parallel elsewhere (compare 1 Sam. iv. 12).—II. Taking Shiloh to be the name of the city, Mr. Twisleton thus translates: "The sceptre shall not depart from Judah, nor the ruler's staff (A.V. 'lawgiver') from between his feet, till he shall go to Shiloh." And, in this case, the allusion would be to the primacy of Judah in war (Judg. i. 1, 2, xx. 18; Num. ii. 3, x. 14), which was to continue until the Promised Land was conquered, and the Ark of the Covenant was solemnly deposited at Shiloh. This translation, suggested by Teller (1766), has been, with modifications, favored by Eichhorn, Hitzig, Tuch, Bleek, Ewald, Delitzsch, Rödiger, Kalisch, Luzzatto, Davidson, Fürst, &c. To this translation Prof. Douglas (in Fbn.) objects—(1.) There is no evidence that the city Shiloh existed in Jacob's time, or, if it did then exist, that it bore this name, or, if it then existed under this name, that Jacob spoke to his sons of a place so entirely unimportant and apparently unconnected with them. (2.) What had *Judah* to do with coming to Shiloh, more than the other tribes—Judah, of which tribe Moses spake nothing concerning priesthood? (3.) Why is Judah's lead or rule limited to the time *anterior* to his coming to Shiloh? The prophecy had reference to things which should befall them "in the last days" (ver. 1). (4.) Does this interpretation harmonize in any way with the facts in the case? Before this "coming to Shiloh," Judah had only a very limited amount of *honor*, the *power and authority* being first in the hands of Moses and Aaron the Levites, next in those of Joshua the Ephraimite. Nor is there any evidence that the coming to Shiloh was a turning-point in the relations of Judah to the other tribes or to the heathen. It had as much primacy after Joshua's death as before.—III. Another translation adopted by Gesenius, Vater, Knobel, &c., makes Shiloh here = *rest*. The passage would then run thus: "The sceptre shall not depart from Judah . . . till rest come, and the nations obey him;" and the reference would be to the Messiah, who was to spring from the tribe of Judah.—IV. Another explanation of Shiloh, on the assumption that it is not the name of a person, is a translation by various learned Jews, apparently countenanced by the Targum of Jonathan, and adopted by Luther and Calvin, that the Heb. *Shîloh* = *his son*, i. e. the son of Judah (in the sense of the Messiah), from a supposed word *Shîl*, "a son." There is, however, no such word in known Hebrew.—V. There are other translations which presuppose a different reading from that in the present Hebrew text. Thus the Vulgate and Douay Bible translate "till he come that is to be sent." The LXX. translation has, "till the things reserved for him come." Mr. Twisleton, without adopting any of these different readings, admits the possibility that the correct reading may have been lost. He, however, claims that whatever interpretation of the present reading may be adopted, the one entitled to the least consideration is that which supposes the prophecy relates to the birth of Christ as occurring in the reign of Herod just before Judea became a Roman province, against which he argues—(1.) that it is impossible reasonably to regard the dependent rule of King Herod the Idumean as an instance of the sceptre being still borne by Judah; (2.) that for more than 400 years from the destruction of the Temple by Nebuchadnezzar the Jews were deprived of their independence, being subject successively to the Chaldeans, Persians, and successors of Alexander, and that the sceptre had departed from Judah, when the Maccabees (a Levitical family) ruled. But Prof. Douglas (in Fbn.) claims that something of Judah's sceptre still remained, a total eclipse being no proof that the day is at an end—that the proper fulfilment of the prophecy did not begin till David's time, and is consummated in Christ according to Lk. i. 32, 33. MESSIAH; PROPHET.

Shi'loh (Heb. probably = *place of rest, peace, quiet*, Ges.; see above), the name of a place described in Judg. xxi. 19 as "on the N. side of Bethel, on the E. side of the highway that goeth up from Bethel to Shechem, and on the S. of Lebonah." In agreement with this, the traveller at the present day (so Prof. Hackett, original author of this article), going N. from Jerusalem, lodges the first night at *Beitîn* (= BETHEL); the next day, at the distance of a few hours, turns aside to the right, in order to visit *Seilûn*, the Arabic for Shiloh; and then passing through the narrow Wady, which brings him to the main road, leaves *el-Lebbân* (= LEBONAH) on the left, as he pursues "the highway" to *Nâblus* (= SHECHEM). Shiloh was one of the earliest and most sacred of the Hebrew sanctuaries. The ARK OF THE COVENANT, kept at Gilgal, during the progress of the Conquest (Josh. xviii. 1 ff.) was at Shiloh from the last days of Joshua to the time of Samuel (xviii. 10; Judg. xviii. 31; 1 Sam. iv. 3). Here Joshua divided among the tribes the portion of the region W. of Jordan, which had not been already allotted (Josh. xviii. 10, xix. 51). In this distribution, or an earlier one, Shiloh fell within the limits of Ephraim (xvi. 5). The seizure here of the "daughters of Shiloh" by the Benjamites is recorded as preserving one of the tribes from extinction (Judg. xxi. 19–23). Here ELI judged Israel and died; here Hannah's vow was uttered; here SAMUEL was brought up and called to the prophetic office (1 Sam. i.–iv.). The ungodly conduct of Eli's sons occasioned the loss of the Ark of the Covenant, which had been carried into battle against the Philistines, and Shiloh from that time sank into insignificance. It stands forth in the Jewish history as a striking example of the Divine indignation (Ps. lxxviii. 60; Jer. vii. 12). AHIJAH the prophet (SHILONITE) had his abode there in the time of Jeroboam I. (1 K. xi. 29, xii. 15, xiv. 1, &c.). The people there after the time of the exile appear to have been Cuthites who had adopted some of the forms of Jewish worship (Jer. xli. 5; compare 2 K. xvii. 30; SHECHEM).—The contour of the region indicates very closely where the ancient town must have stood. A Tell, or moderate hill, rises from an uneven plain, surrounded by other higher hills, except a narrow valley on the S., which hill would naturally be chosen as the principal site of the town. The Tabernacle may have been pitched on this eminence, where it would be a conspicuous object on every side. The ruins found there at present consist chiefly of the remains of a comparatively modern village, with which some large stones and fragments of columns are intermixed, evidently from much earlier times. Near a ruined mosque flourishes an immense oak. Just beyond the precincts of the hill stands a dilapidated edifice, called by the natives "the mosque of *Seilûn*." At the distance of about fifteen minutes from the main site is a fountain, approached through a narrow dale. Its water is abundant, and, according to a practice very common in the East, flows first into a pool or well, and thence into a larger reservoir, from which flocks and herds are watered. Shiloh was secluded, and therefore favorable to acts of worship and religious study. The yearly festivals celebrated there brought together assemblages which would need the supplies of water and pasturage so easily obtained in such a place. TAANATH-SHILOH; TABERNACLE.

Shi-lo'ni (Heb., see below) occurs in the A. V. only in Neh. xi. 5, where it should be rendered (so Mr. Grove) "the Shilonite," i. e. the descendant of Shelah the youngest son of Judah. SHILONITES.

Shi'lo-nite (fr. Heb.), **the** = the native or resident of SHILOH:—a title ascribed only to AHIJAH 1 (1 K. xi. 29, xii. 15, xv. 29; 2 Chr. ix. 29, x. 15).

Shi'lo-nites (fr. Heb. = SHILONI), **the**, mentioned among the descendants of Judah dwelling in Jerusalem after the Captivity (1 Chr. ix. 5); doubtless the members of the house of Shelah, more accurately Shelanites. Asaiah 3.

Shil'shah (Heb. *triad*, Ges.), an Asherite chief, son of Zophah (1 Chr. vii. 37).

Shim'e-a (Heb. *rumor*, Ges.). **1.** Son of David by Bath-sheba (1 Chr. iii. 5).—**2.** A Merarite Levite (vi. 30); = Shammua 2 and Shammuah.—**3.** A Gershonite Levite, ancestor of Asaph the minstrel (vi. 39).—**4.** Brother of David (xx. 7); = Shammah 2, Shimma, and Shimeah 1.

Shim'e-ah (Heb. = Shimea, Ges.; see No. 2). **1.** Brother of David, and father of Jonathan and Jonadab (2 Sam. xxi. 21); = Shammah 2, Shimea 4, and Shimma.—**2.** (Heb. = Shimeam). A descendant of Jehiel the father of Gibeon (1 Chr. viii. 32); = Shimeam.

Shim'e-am (Heb. *fame, rumor?* Ges.), a Benjamite, son of Mikloth (1 Chr. ix. 38); = Shimeah 2.

Shim'e-ath (Heb. fem. = Shimeah, Ges.), an Ammonitess, mother of Jozachar, or Zabad, one of the murderers of King Joash (2 K. xii. 21; 2 Chr. xxiv. 26).

* **Shim'e-ath-ites** (fr. Heb. = *descendants of Shimeah*, Ges.), **the**, a family of scribes at Jabez (1 Chr. ii. 55). Tirathites.

Shim'e-i (Heb. *renowned*, Ges.). **1.** Son of Gershom the son of Levi (Num. iii. 18; 1 Chr. vi. 17, xxiii. 7, 10 [compare No. 17, 18]; Zech. xii. 13); = Shimi in Ex. vi. 17.—**2.** Son of Gera; a Benjamite of the house of Saul, who lived at Bahurim. When David and his suite were seen descending the long defile, on his flight from Absalom (2 Sam. xvi. 5–13), the whole feeling of the clan of Benjamin burst forth without restraint in the person of Shimei. He ran along the ridge, cursing, throwing stones at the king and his companions, and when he came to a patch of dust on the dry hill-side, taking it up, and throwing it over them. Abishai was so irritated, that, but for David's remonstrance, he would have darted across the ravine (xvi. 9) and torn or cut off his head. The whole conversation is remarkable, as showing what may almost be called the slang terms of abuse prevalent in the two rival courts (so Dean Stanley). The royal party passed on; Shimei following them with his stones and curses as long as they were in sight.—The next meeting was very different. The king was now returning from his successful campaign. Just as he was crossing the Jordan, in the ferry-boat or on the bridge (xix. 18), the first person to welcome him on the western, or perhaps even on the eastern side, was Shimei, who may have seen him approaching from the heights above. He threw himself at David's feet in abject penitence, and David guaranteed his life with an oath in consideration of the general jubilee and amnesty of the return (ver. 18–23). But the king's suspicions were not set at rest by this submission; and on his deathbed he recalls the whole scene to the recollection of his son Solomon (1 K. ii. 8, 9). Solomon gave Shimei notice that from henceforth he must consider himself confined to the walls of Jerusalem on pain of death. He was to build a house in Jerusalem. Shimei accepted the condition (ii. 36, 37). For three years the engagement was kept. At the end of that time, for the purpose of capturing two servants who had escaped to Gath, he went out on his ass, and made his journey successfully (ii. 40). On his return, the king took him at his word, and he was slain by Benaiah (ii. 41–46).—**3.** One of Solomon's adherents at the time of Adonijah's usurpation (1 K. i. 8). Unless he = No. 4, or = Shimeah, or Shammah, David's brother, it is impossible to identify him.—**4.** Solomon's commissary in Benjamin; son of Elah (iv. 18).—**5.** Son of Pedaiah, and brother of Zerubbabel (1 Chr. iii. 19). (Genealogy of Jesus Christ; Shemaiah 2.)—**6.** A Simeonite, son of Zacchur (iv. 26, 27); = Shemaiah 3?—**7.** Son of Gog, a Reubenite (v. 4); = Shema 1?—**8.** A Gershonite Levite, son of Jahath (vi. 42).—**9.** Son of Jeduthun, and chief of the tenth division of the singers (xxv. 17).—**10.** The Ramathite who was over David's vineyards (xxvii. 27).—**11.** A Levite of the sons of Heman, who took part in the purification of the Temple under Hezekiah (2 Chr. xxix. 14); = No. 12?—**12.** A Levite in Hezekiah's reign, brother and assistant of Cononiah (xxxi. 12, 13); = No. 11?—**13.** A Levite in Ezra's time who had married a foreign wife (Ezr. x. 23).—**14.** One of the sons of Hashum, who put away his foreign wife at Ezra's command (x. 33).—**15.** A son of Bani, also husband of a foreign wife (x. 38).—**16.** A Benjamite, son of Kish, and ancestor of Mordecai (Esth. ii. 5).—**17.** A Merarite Levite, son of Libni 2 (1 Chr. vi. 29); supposed by some = No. 1, something having been, in their view, omitted in the verse. (Uzza 4.)—**18.** A Levite chief belonging to the family of Laadan the Gershonite (xxiii. 9); different (so Bertheau, *on Chr.* l. c.) from the brother of Laadan in ver. 7, 10 (compare No. 1).

Shim'e-on (Heb. = Simeon), a layman of Israel, of the sons of Harim, husband of a foreign wife in Ezra's time (Ezr. x. 31).

Shim'hi (fr. Heb. = Shimei), a Benjamite; apparently = Shema 2 (1 Chr. viii. 21).

Shim'i, or **Shi'mi** (Heb.) = Shimei 1 (Ex. vi. 17).

Shim'ites (fr. Heb.), **the** = the descendants of Shimi or Shimei 1, the son of Gershom (Num. iii. 21).

Shim'ma (fr. Heb.) = Shimea 4, third son of Jesse, and brother of David (1 Chr. ii. 13).

Shi'mon (Heb. *desert*, Ges.). The four sons of Shimon are enumerated in an obscure genealogy of the tribe of Judah (1 Chr. iv. 20).

Shim'rath (Heb. *watch*, *guard*, Ges.), a Benjamite chief, son of Shimhi (1 Chr. viii. 21).

Shim'ri (Heb. *watchful*, Ges.). **1.** A Simeonite, son of Shemaiah (1 Chr. iv. 37).—**2.** Father of Jediael, one of David's "valiant men" (xi. 45).—**3.** A Kohathite Levite in Hezekiah's reign, who assisted in purifying the Temple (2 Chr. xxix. 13).

Shim'rith (Heb. fem. = Shimri, Ges.), a Moabitess, mother of Jehozabad, one of the assassins of King Joash (2 Chr. xxiv. 26); = Shomer 2.

Shim'rom (fr. Heb.) = Shimron the son of Issachar (1 Chr. vii. 1, erroneously in some copies).

Shim'ron (Heb. *watch*, *guard*, Ges.), a city of Zebulun, whose king assisted Jabin, king of Hazor, against Joshua (Josh. xi. 1, xix. 15); perhaps = Shimron-meron. Schwarz proposes to identify it with the Simonias of Josephus, now *Semûnieh*, a village a few miles W. of Nazareth.

Shim'ron (see above), fourth son of Issachar (Gen. xlvi. 13; Num. xxvi. 24; 1 Chr. vii. 1, in some copies), and head of the family of the Shimronites; = Shimrom.

Shim'ron-ites (fr. Heb.), **the** = the family of Shimron, son of Issachar (Num. xxvi. 24).

Shim'ron-me'ron (Heb. *watch post of Meron*, *watch-height?* Ayre; *guard of a fertile place*, Fü.). The king of Shimron-meron (probably, though not certainly, = Shimron) was one of the thirty-one kings vanquished by Joshua (Josh. xii. 20). The old Jewish traveller hap-Parchi (so Mr. Grove) fixes Shimron-meron at two hours E. of En-gannim (*Jenîn*), S. of the mountains of Gilboa, at a village called in his day *Dar Meron.* Reland (so Porter, in Kitto) identifies Shimron and Shimron-meron with the village of *Semûnieh*, W. of Nazareth. The Jews at *Safed* (so Wln. ii. 313) identify Shimron-meron with the village of *Meirôn*, where are the reputed tombs of Hillel, Shammai, and other ancient holy Rabbis.

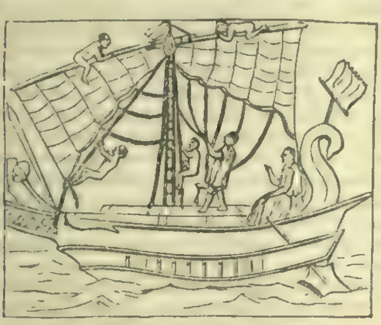
Shim'shai (Heb. *sunny*, Ges.), a Persian official in Samaria, scribe or secretary of Rehum (Ezr. iv. 8, 9, 17, 23). He was apparently an Aramean, for the letter which he wrote to Artaxerxes against the Jews was in Syriac (iv. 7), and the form of his name favors this supposition.

Shi'nab (Heb. *father's tooth*, Ges.), king of Admah in Abraham's time; one of the five kings attacked by Chedorlaomer (Gen. xiv. 2).

Shi'nar (Heb. *the country of the two rivers?* Rawlinson; compare Mesopotamia), apparently the ancient name of the great alluvial tract through which the Tigris and Euphrates pass before reaching the sea—the tract known in later times as Chaldea or Babylonia. It was a plain country where brick had to be used for stone, and slime for mortar (Gen. xi. 3). Among its cities were Babel (Babylon), Erech, Calneh, and Accad (x. 10). The name is also found in Gen. xiv. 1; Is. xi. 11; Dan. i. 2; Zech. v. 11. The native inscriptions contain no trace of the term, which seems to be purely Jewish, and unknown to any other people (so Rawlinson). At least it is extremely doubtful whether there is really any connection between Shinar and Singara or *Sinjar.* Singara was the name of a town in Central Mesopotamia, well known to the Romans.

Ship, the A. V. translation of—1. Heb. *ŏnîyâh* (the common word for *ship*) uniformly (Gen. xlix. 13; Deut. xxviii. 68; Jon. i. 3–5, &c.). The kindred *ŏnî* (= a ship, or rather collectively *ships*, a fleet, navy, Ges.) is translated "navy" (1 K. ix. 27, x. 11, 22 thrice), once "a navy of ships" (ix. 26), and once "galley" (Is. xxxiii. 21).—2. Heb. *sĕphînâh* (Jon. i. 5 only) = *a ship*, specifically with a deck, Ges.—3. Heb. *tsi* = *a ship*, so called as being *set up*, *built*, Ges. (Num. xxiv. 24; Is. xxxiii. 21; Ez. xxx. 9; Dan. xi. 30).—4. Gr. *naus* = *a ship*, *vessel*, Rbn. *N. T. Lex.* (Acts xxvii. 41 only); in LXX. = No. 1.—5. Gr. *ploion* = *a ship*, *vessel*, Rbn. *N. T. Lex.* (Mat. iv. 21, 22, and more than sixty other places), once "shipping" (Jn. vi. 24); in LXX. = No. 1 and 2. The diminutive *ploiarion* (= *a small vessel*, *boat*, Rbn. *N. T. Lex.*) is translated "small ship" (Mk. iii. 9), "little ship" (iv. 36; Jn. xxi. 8), "boat" (vi. 22 twice, 23).—No one writer in the whole range of Greek and Roman literature (says Dr. Howson, original author of the remainder of this article) has supplied us with so much information concerning the merchant-ships of the ancients as St. Luke in the narrative of St. Paul's voyage to Rome (Acts xxvii., xxviii.). It is important to remember that he accomplished it in three ships: first the Adramyttian (Adramyttium) vessel which took him from Cesarea to Myra, probably a coasting vessel of no great size (xxvii. 1–6); secondly, the large Alexandrian (Alexandria, note [1]) corn-ship, in which he was wrecked on the coast of Malta (xxvii. 6–xxviii. 1; Melita); and thirdly, another large Alexandrian corn-ship, in which he sailed from Malta by Syracuse and Rhegium to Puteoli (xxviii. 11–13). (1.) *Size of Ancient Ships.* The narrative which we take as our chief guide affords a good standard for estimating this. The ship in which St. Paul was wrecked had 276 persons on board (Acts xxvii. 37), besides a cargo of wheat (10, 38); and all these passengers seem to have been taken on to Puteoli in another ship (xxviii. 11) which had its own crew and cargo. In the English transport-ships, prepared for carrying troops, it is a common estimate to allow a ton and a half per man. The ship in which Josephus was wrecked, in the same part of the Levant, had 600 souls on board. A large Alexandrian corn-vessel described by Lucian appears to have measured 1,100 or 1,200 tons. If, then, we say that an ancient merchant-ship might range from 500 to 1,000 tons, we are clearly within the mark. (2.) *Steering Apparatus.* Some commentators have fallen into strange perplexities from observing that in Acts xxvii. 40 ("the fastenings of the rudders;" A. V. "rudder-bands," Gr. *hai zeuktêriai tôn pêdaliôn*) St. Luke uses the plural. Ancient ships were in truth not steered at all by rudders fastened or hinged to the stern, but by means of two paddle-rudders, one on each quarter, acting in a rowlock or through a porthole, as the vessel might be small or large. The "governor" or steersman would only use one paddle-rudder (Gr. *pêdalion*, A. V. "helm," Jas. iii. 4) at a time. When four anchors were let go at the stern, both paddles must be lashed up, lest they should interfere with the ground-tackle; when the ship was to be steered again, and the anchor-ropes were cut, the lashings must be unfastened (Acts xxvii. 29, 40). (3.) *Build and Ornaments of the Hull.* Probably there was no very marked difference between the bow (A. V. "foreship," ver. 30; "forepart," ver. 41) and the stern (A. V. "hinder part," ver. 41; see Mk. iv. 38). The "hold" (A. V. "the sides of the ship," Jon. i. 5) would present no special peculiarities. One characteristic ornament, rising in a lofty curve at the stern or the bow, is familiar to us in works of art, but no allusion to it occurs in Scripture. That personification of ships, which seems to be instinctive, led the ancients to paint an eye on each side of the bow. The "sign" of the ship which took the apostle on from Malta to Pozzuoli (Acts xxviii. 11) was Castor and Pollux; and the symbols of these heroes were doubtless painted or sculptured on each side of the bow. (Benches.) (4.) *Undergirders.* The imperfection of the build, and still more (see below, 6) the peculiarity of the rig, in ancient ships, resulted in a greater tendency than in our times to the starting of the planks, and consequently to leaking and foundering. Hence it was customary to take on board peculiar contrivances, suitably called "helps" (xxvii. 17), as precautions against such dangers. These were simply cables or chains, which in case of necessity could be passed round the frame of the ship, at right angles to its length, and made tight. This process, called *frapping* (A. V. "undergirding"), has also been found necessary in modern experience. (5.) *Anchors.* Probably the ground-tackle of Greek and Roman sailors was quite as good as our own. Ancient anchors were similar in form to those used now, except that they were without flukes. Two allusions to anchoring are found in the *N. T.*, one in a very impressive metaphor concerning Christian hope (Heb. vi. 19). The other passage is part of the literal narrative of St. Paul's voyage at its most critical point. The ship in which he was sailing had four anchors on board, and these were all employed in the night, when the danger of falling on breakers was imminent. The sailors on this occasion anchored by the stern (Acts xxvii. 29). (6.) *Masts, Sails, Ropes, and Yards.*

These were collectively called in Gr. *skeuê* or *skeuos* = *apparatus* or *gear* (A. V. "tackling," xxvii. 19; "sail," 17). The rig of an ancient ship was more simple and clumsy than that employed in modern times. Its great feature was one large mast, with one large square sail fastened to a yard of great length. (EGYPT.) Hence the strain upon the hull and the danger of starting the planks were greater than under the present system, which distributes the mechanical pressure more evenly over the whole ship. Not that there were never more masts than one, or more sails than one on the same mast, in an ancient merchantman. But these were repetitions, so to speak, of the same general unit of rig. The Gr. *artemôn*, A. V. "mainsail," Dr. Howson regards as "undoubtedly the *foresail*," which "would be almost necessary in putting a large ship about;" others (Rbn. *N. T. Lex.*, L. & S., &c.) make it the *topsail*. In the O. T. the "mast" is mentioned (Is. xxxiii. 23); and from Ez. xxvii. 5 we learn that cedar-wood from Lebanon was sometimes used for this part of ships. In Prov. xxiii. 34 the top of a ship's mast is probably intended (so Dr. Howson, with A. V., Gesenius, Stuart, &c.). Ropes (CORD; Acts xxvii. 32) and sails are mentioned in Is. xxxiii. 23; and from Ez. xxvii. 7 we learn that the latter were often made of Egyptian LINEN. In Ez. xxvii. 29, oars are distinctly mentioned; and it seems that oak-wood from Bashan was used in making them. In Is. xxxiii. 21 we have "galley with oars," literally *a ship of oar*, i. e. an oared vessel. Another feature of the ancient, as of the modern ship, is the flag at the top of the mast. (ENSIGN.) (7.) *Rate of Sailing.* St. Paul's voyages furnish excellent data for approximately estimating this; and they are quite in harmony with what we learn from other sources. We must notice here, however (what commentators sometimes curiously forget), that winds are variable. Thus the voyage between TROAS and PHILIPPI, accomplished on one occasion (Acts xvi. 11, 12) in two days, occupied on another occasion (xx. 6) five days. With a fair wind an ancient ship would sail fully seven miles an hour (xxvii. 2, 3, xxviii. 13). (8.) *Sailing before the wind, and near the wind.* The rig which has been described is, like the rig of Chinese junks, peculiarly favorable to a quick run before the wind (xvi. 11, xxvii. 16). It would, however, be a great mistake to suppose that ancient ships could not work to windward. The superior rig and build, however, of modern ships enable them to sail nearer to the wind than was the case in classical times. A modern ship, if the weather is not very boisterous, will sail within six points of the wind (the whole circle of the compass-card being divided into thirty-two equal parts or *points*). To an ancient vessel, of which the hull was more clumsy, and the yards could not be braced so tight, it would be safe to assign seven points as the limit (compare xx. 6, xxvii. 3–8, xxviii. 12, 13). (9.) *Lying-to.* A ship that could make progress on her proper course, in moderate weather, when sailing within seven points of the wind, would lie-to in a gale, with her length making about the same angle with the direction of the wind. This is done when the object is, not to make progress at all hazards, but to ride out a gale in safety; and this was done in St. Paul's ship when she was undergirded and the boat taken on board (xxvii. 14–17) under the lee of CLAUDA. The wind was E. N. E. (EUROCLYDON), the ship's bow would point N. by W., the direction of drift (six points being added for leeway) would be W. by N., and the rate of drift about a mile and a half an hour. (10.) *Ship's Boat.* This appears prominently in the narrative of the voyage (xxvii. 16, 32). Every large merchant-ship must have had one or more boats. It is evident that the Alexandrian corn-ship in which St. Paul was sailing from Fair Havens, and in which the sailors, apprehending no danger, hoped to reach PHENICE, had her boat towing behind, but it was taken on board with difficulty under the lee of Clauda. When the ship was at anchor the night before she was run aground, the sailors lowered the boat from the davits with the selfish desire of escaping, on which St. Paul spoke to the soldiers, who cut the ropes and the boat fell off. (11.) *Officers and Crew.* In Acts xxvii. 11 we have both "master" (Gr. *kubernêtês*; "shipmaster" in Rev. xviii. 17) and "owner of the ship" (Gr. *nauklêros*). The latter is the owner (in part or in whole) of the ship or the cargo, receiving also (possibly) the fares of the passengers. The former has the charge of the steering. In Jas. iii. 4 "the governor" (Gr. *euthunôn*) is simply the steersman for the moment. The word for "shipmen" (Acts xxvii. 27, 30) and "sailors" (Rev. xviii. 17) is simply the plural of the usual Greek term *nautês* = *shipman*, *sailor*, *seaman*, Rbn. *N. T. Lex.* In Ez. xxvii. 8 ff. they are called "mariners," "rowers" in ver. 26, &c.[1] (12.) *Storms and Shipwrecks.* The first century of the Christian era was a time of immense traffic in the Mediterranean; and many vessels must have been lost there every year by shipwreck, and (perhaps) as many by foundering. This last danger would be much increased by the form of rig described above. Besides this, the ancients had no compass, and very imperfect charts and instruments, if any at all; and, dependent as they were on the heavenly bodies, the danger was much greater than now in bad weather, when the sky was overcast, and "neither sun nor stars in many days appeared" (Acts xxvii. 20). Hence, also the winter season was considered dangerous, and, if possible, avoided (9). Certain coasts were much dreaded, especially the African Syrtis ("QUICKSANDS," 17). The danger indicated by breakers (29), and the fear of falling on rocks, are matters of course. St. Paul's experience seems to have been full of illustrations of all these perils. We learn from 2 Cor. xi. 25 that, *before* the voyage to Rome, he had been three times wrecked, and once "a night and a day in the deep," probably floating on a spar. These circumstances give force to his metaphor of a "shipwreck" (1 Tim.



Ancient Ship.—From a Painting at Pompeii.

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[1] The Heb. *hôbêl* or *chôbêl*, translated in A. V. "pilot" (Ez. xxvii. 8, 27-29), Gesenius makes = *a shipman*, *sailor*; Fürst renders *a steersman*.

i. 19) in speaking of those who had apostatized from the faith. We may here notice the caution with which, on the voyage from Troas to Patara (Acts xx. 13–16, xxi. 1), the sailors anchored for the night during the period of dark moon, in the intricate passages between the islands and the main; the evident acquaintance of the sailors of the Adramyttian ship with the currents on the coasts of Syria and Asia Minor (xxvii. 2–5); and the provision for taking soundings in case of danger, the measurements being apparently the same as those customary with us (28). (13.) *Boats on the Sea of Galilee.* In the narratives of the call of the disciples to be "fishers of men" (Mat. iv. 18–22; Mk. i. 16–20; Lk. v. 1–11), there is no special information concerning the characteristics of these boats. In the account of the storm and the miracle on the lake (Mat. viii. 23–27; Mk. iv. 35–41; Lk. viii. 22–25), it is instructive to compare the three narratives; and we observe that Luke is more technical in his language than Matthew, and Mark than Luke. Mark mentions the "pillow," or boatman's cushion on which our Saviour was sleeping. With the large population round the Lake of Tiberias, there must have been a vast number both of fishing-boats and pleasure-boats of various sizes, and boat-building must have been an active trade on its shores. Josephus (*B. J.* ii. §§ 8–10) collected for an expedition against Tiberias all the boats on the lake, 230 in number, but put only four men in each. (Gennesaret, Sea of.) (14.) *Merchant-Ships in the O. T.* The earliest passages where seafaring is alluded to in the O. T. are—Gen. xlix. 13, in the prophecy of Jacob concerning Zebulun; Num. xxiv. 24, in Balaam's prophecy; Deut. xxviii. 68, in one of the warnings of Moses; Judg. v. 17, in Deborah's Song. Next after these it is natural to mention the illustrations and descriptions connected with this subject in Job ix. 26; and in Psalms, xlviii. 7, civ. 26, cvii. 23. To these add Prov. xxiii. 34, xxx. 19, xxxi. 14. Solomon's own ships may have suggested some of these illustrations (1 K. ix. 26; 2 Chr. viii. 18, ix. 21). We must notice the disastrous expedition of Jehoshaphat's ships from Ezion-geber (1 K. xxii. 48, 49; 2 Chr. xx. 36, 37). The passages which remain are in the prophets (Is. ii. 16, xxiii. 1, 14, xliii. 14, lx. 9; Ez. xxvii.; Jon. i. 3–16). In Dan. xi. 40 we touch the subject of ships-of-war. (15.) *Ships-of-War in the Apocrypha.* Military operations both by land and water are prominent subjects in the Books of Maccabees (1 Mc. viii. 23–32; 2 Mc. iv. 20). "Ships-of-war" are mentioned in 1 Mc. xv. 3, and "galleys" in 2 Mc. iv. 20. The monument erected by Simon Maccabeus on his father's grave at Modin had on it, with other ornaments and military symbols, "ships carved, that they might be seen of all that sail on the sea" (1 Mc. xiii. 29). At Joppa, the resident Jews, with wives and children, 200 in number, were induced to go into boats and were drowned (2 Mc. xii. 3, 4). Some allusion to seafaring is also made in Wis. v. 10, xiv. 1; Ecclus. xxxiii. 2, xliii. 24; 1 Esd. iv. 23. Accho; Commerce; Fish; Joppa; Noah; Paul; Phenicia; Red Sea; Sea; Sea, the Great; Tarshish; Tyre; Wind; Zidon, &c.

Shi'phi, or Shiph'i (Heb. *abundant*, Ges.), father of Ziza, a Simeonite prince in Hezekiah's time (1 Chr. iv. 37).

Shiph'mite (fr. Heb.), **the,** probably = the native of Shepham (so Mr. Grove): Gesenius makes it = one from Siphmoth (1 Chr. xxvii. 27).

Shiph'rah (Heb. = *brightness, beauty?* R. S. Poole), one of the two midwives of the Hebrews who disobeyed the command of Pharaoh to kill the male children (Ex. i. 15–21). Puah 3.

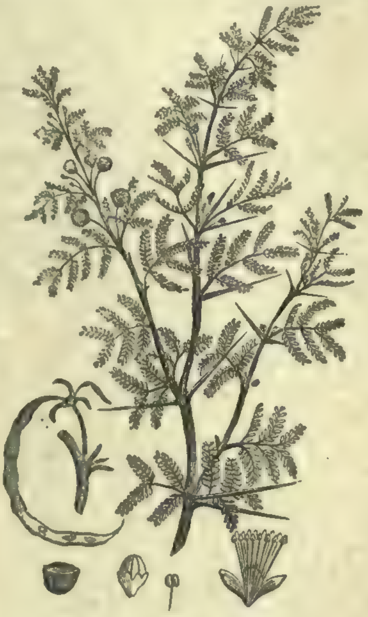
Shiph'tan (Heb. *judicial*, Ges.), father of Kemuel 2, a prince of Ephraim (Num. xxxiv. 24).

Shi'sha (Heb., a corruption of Seraiah, Ges.), father of Elihoreph and Ahiah, the royal secretaries in the reign of Solomon (1 K. iv. 3); apparently Shavsha.

Shi'shak (Heb. fr. —?), king of Egypt, the Sheshenk I. of the monuments, first sovereign of the Bubastite twenty-second dynasty (so Mr. R. S. Poole, original author of this article). *Chronology.* The reign of Shishak offers the first determined synchronisms of Egyptian and Hebrew history. The synchronism of Shishak and Solomon, and that of Shishak and Rehoboam may be nearly fixed, as shown in article Chronology. The first year of Shishak would about correspond to the twenty-sixth of Solomon, and the twentieth to the fifth of Rehoboam. The data supplied by the monuments would lead Mr. Poole to place the accession of Sheshenk I. B. C. 980 or 983, or else seven years later than each of these dates. The Biblical date of Sheshenk's conquest of Judah has been computed to be B. C. about 969, and this having taken place in his twentieth year, his accession would have been B. C. about 988. The progress of Assyrian discovery has, however, induced some writers to propose to shorten the chronology by taking thirty-five years as the length of Manasseh's reign, in which case all earlier dates would have to be lowered twenty years. The proposed reduction would place the accession of Sheshenk I. B. C. about 968, but these data are too approximative for us to lay any stress upon minute results from them.—*History.* The origin of the royal line of which Sheshenk I. was the head is extremely obscure. Mr. Birch's discovery that several of the names of the family are Shemitic has led to the supposition that it was of Assyrian or Babylonian origin. Lepsius gives a genealogy of Sheshenk I. from the tablet of Har-p-sen from the Serapeum, in which Sheshenk I. is the son of a chief Namuret, whose ancestors, excepting his mother, who is called "royal mother" (not as Lepsius gives it, "royal daughter"), are all untitled persons, and, all but the princess, bear foreign, apparently Shemitic names. But, as M. de Rougé (who would trace the line to that of the high-priest kings) observes, this genealogy cannot be conclusively made out from the tablet. —Sheshenk I., on his accession, must have found the state weakened by internal strife and deprived of much of its foreign influence. In the time of the later kings of the Rameses family, two, if not three, sovereigns had a real or titular authority; but before the accession of Sheshenk their lines had probably been united: certainly toward the close of the twenty-first dynasty a Pharaoh was powerful enough to lead an expedition into Palestine and capture Gezer (1 K. ix. 16). Sheshenk took as the title of his standard, "He who attains royalty by uniting the two regions [of Egypt]." He himself probably married the heiress of the Rameses family, while his son and successor Usarken (Zerah 3) appears to have taken to wife the daughter, and perhaps heiress, of the Tanite twenty-first dynasty. Probably it was not until late in his reign that he was able to carry on the foreign wars of the earlier king who captured Gezer. It is observable that we trace a change of dynasty in the policy that induced Sheshenk at the beginning of his reign to receive the fugitive Jeroboam (1 K. xi. 40). The king of Egypt does not seem to have commenced hostilities during the powerful reign of Solomon: It was not until the division of the tribes, that, probably at the instigation of Jeroboam, he attacked Rehoboam. The following particulars of this war are related in the Bible: "In the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD, with twelve hundred chariots, and threescore thousand horsemen: and the people [were] without number that came with him out of Egypt; the Lubim, the Sukkiim, and the Cushim. And he took the fenced cities which [pertained] to Judah, and came to Jerusalem" (2 Chr. xii. 2–4). Shishak did not pillage Jerusalem, but exacted all the treasures of his city from Rehoboam, and apparently made him tributary (5, 9–12, especially 8). The narrative in Kings mentions only the invasion and the exaction (1 K. xiv. 25, 26). The strong cities of Rehoboam were thus enumerated: "And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah. He built even Beth-lehem, and Etam, and Tekoa, and Beth-zur, and Shoco, and Adullam, and Gath, and Mareshah, and Ziph, and Adoraim, and Lachish, and Azekah, and Zorah, and Aijalon, and Hebron, which [are] in Judah and in Benjamin fenced cities" (2 Chr. xi. 5–10). Shishak has left a record of this expedition, sculptured on a wall of the great temple of El-Karnak. (THEBES.) It is a list of the countries, cities, and tribes, conquered or ruled by him, or tributary to him. In this list Champollion recognized a name which he translated incorrectly "the kingdom of Judah," and was thus led to trace the names of certain cities of Palestine. Of these Dr. Brugsch and Mr. Poole agree in identifying the names of Taanach, Shunem, Rehob, Haphraim, Adoraim, Mahanaim, Gibeon, Beth-horon, Kedemoth, Aijalon, Megiddo, Bileam or Ibleam, Alemeth, Shoco, Beth-tappuah, Hagarites, *Negeb* (= the South of Judah), &c. The list contains three classes of names mainly grouped together—(1.) Levitical and Canaanite cities of Israel; (2.) cities of Judah; (3.) Arab tribes S. of Palestine. It is evident that Jeroboam was not at once firmly established, and that the Levites especially held to Rehoboam. Therefore it may have been Jeroboam's policy to employ Shishak to capture their cities. From the part of the list where the cities in Rehoboam's actual territory occur fourteen names have been erased.—The Pharaohs of the empire passed through northern Palestine to push their conquests to the Euphrates and Mesopotamia. Shishak, probably unable to attack the Assyrians, attempted the subjugation of Palestine and the tracts of Arabia which border Egypt, knowing that the Arabs would interpose an effectual resistance to any invader of Egypt. He seems to have succeeded in consolidating his power in Arabia, and we accordingly find Zerah in alliance with the people of Gerar, if we may infer this from their sharing his overthrow.

Shit'rai, or Shit'ra-i (Heb. *understanding letters* or *books?* Ges.; *Jah is arbitrator*, Fü.), a Sharonite who was over David's herds that fed in Sharon (1 Chr. xxvii. 29).

Shit'tah-tree, Shit'tim (Heb. *shittâh*, pl. *shittim*, see below), is without doubt correctly referred to some species of *Acacia*, a genus of leguminous trees or shrubs, of which three or four species occur in the Bible lands. The wood of this tree—perhaps the *Acacia Seyal* is more definitely signified—was extensively employed in the construction of the tabernacle, ark of the covenant, table of shew-bread, altars, &c. (Ex. xxv., xxvi., xxxvi., xxxvii., xxxviii.). The Egyptian name of the *Acacia* is *sont*, *sant*, or *santh*. "The wild acacia (*Mimosa* [or *Acacia*] *Nilotica*), under the name of *sont*, everywhere represents the *seneh* or *senna* of the Burning Bush" (Stanley, 21). The Hebrew term is, by Jablonski, Celsius, &c., derived from the Egyptian word. The *Shittah-tree* of Scripture is by some thought to refer more especially to the *Acacia Seyal*, though perhaps the *Acacia Nilotica* and *Acacia Arabica* may be included under the term. The *Acacia Seyal* is very common in some parts of the peninsula of Sinai. These trees are more common in Arabia than in Palestine, though there is a valley on the W. side of the Dead Sea, the *Wady Seyâl*, which derives its name from a few acacia-trees there. The *Acacia Seyal*, like the *Acacia Arabica*, yields the well-known substance called gum arabic which is obtained by incisions in the bark, but it is impossible to say whether the ancient Jews were acquainted with its use. From the tangled thickets into which the stem of this tree expands, Stanley well remarks that hence is to be traced the use of the plural *Shittim*, the singular number occurring once only in the Bible. Besides the *Acacia Seyal*, another species, the *Acacia tortilis*, is common on Mount Sinai. Although none of the above-named trees are sufficiently large to yield planks ten cubits long by one and a half cubits wide, which was the size of the boards that formed the Tabernacle (Ex. xxxvi. 21), an acacia that grows near Cairo, the *Acacia Serissa*, would supply boards of the required size. There is, however, no evidence that this tree ever grew in the peninsula of Sinai, and there is no necessity to limit the meaning of the Heb. *keresh* (translated "board") to a single plank (comp. its collective sense in "BENCHES," Ez. xxvii. 6; and our *on board*), but it may denote "two or more boards joined together" (so Mr. Houghton). These acacias, which are for the most part tropical plants, must not be confounded with the leguminous tree (*Robinia pseudo-acacia*), popularly known in England as the acacia-tree, which is usually called in



Shittah-tree (*Acacia Seyal*).

the United States the locust-tree, and belongs to the sub-order *Papilionaceæ.* The true acacias, most of which possess hard and durable wood, belong to the sub-order *Mimoseæ.*

Shit'tim (Heb. *acacias*, Ges.; see above), the place of Israel's encampment between the conquest of the Transjordanic highlands and the passage of the Jordan (Num. xxxiii. 49, xxv. 1; Josh. ii. 1, iii. 1; Mic. vi. 5). Its full name appears to be given in the first passage—Abel-shittim = *the meadow* (or *moist place*) *of the acacias.* It was in the Arabah or Jordan Valley, opposite Jericho. The "valley of Shittim" (Valley 8) of Joel iii. 18 is thought by most interpreters to be the valley through which the Kidron flows to the Dead Sea (Henderson).

*** Shit'tim-wood** = the wood of the Shittah-tree.

Shi'za (Heb. *loved*, Ges.; *brightness*, Fü.), a Reubenite, father of Adina (1 Chr. xi. 42).

Sho'a (Heb., see below), a proper name which occurs only in Ez. xxiii. 23, in connection with Pekod and Koa. The three apparently designate districts of Assyria with which the southern kingdom of Judah had been intimately connected, and which were to be arrayed against it for punishment. Rashi remarks on Pekod, Shoa, and Koa, "The interpreters say that they signify officers, princes, and rulers." Gesenius takes them as appellatives, making *shôa'* = *rich, opulent;* and Fürst makes them proper names. Those who take Shoa as an appellative refer to the usage of the word in Job xxxiv. 19 (A. V. "rich") and Is. xxxii. 5 (A. V. "bountiful"). But a consideration of the latter part of Ez. xxiii. 23, and the fondness which Ezekiel elsewhere shows for playing upon the sound of proper names (as in xxvii. 10, xxx. 5), lead to the conclusion that in this case Pekod, Shoa, and Koa are proper names also (so Mr. Wright, original author of this article). The only name which has been found at all resembling Shoa is that of a town in Assyria, mentioned by Pliny, "*Sue* in rupibus" (i. e. *Sue in the rocks*), near Gaugamela, and W. of the Orontes mountain-chain.

Sho'bab (Heb. *apostate, rebellious*, Ges.). **1.** Son of David by Bath-sheba (2 Sam. v. 14; 1 Chr. iii. 5, xiv. 4).—**2.** Son of Caleb 1 by his wife Azubah (ii. 18).

Sho'bach [-bak] (Heb. *pouring*, Ges.), the general of Hadarezer, king of the Syrians of Zobah, who was defeated by David at Helam. Shobach was wounded, and died on the field (2 Sam. x. 15–18). In 1 Chr. xix. 16, 18, he is called Shophach.

Sho'bai, or **Sho'ba-i** (Heb. *taking captive*, Ges.), ancestor of certain porters or doorkeepers of the Temple, who returned with Zerubbabel (Ezr. ii. 42; Neh. vii. 45).

Sho'bal (Heb. *flowing*, or *a shoot?* Ges.). **1.** Second son of Seir the Horite (Gen. xxxvi. 20; 1 Chr. i. 38); a "duke" or phylarch of the Horites (Gen. xxxvi. 29).—**2.** Son of Caleb the son of Hur, and "father" or founder of Kirjath-jearim (1 Chr. ii. 50, 52).—**3.** One of the "sons" or descendants of Judah; father of Reaiah (iv. 1, 2); possibly = No. 2.

Sho'bek (Heb. *forsaking*, Ges.), a chief of the people who sealed the covenant with Nehemiah (Neh. x. 24).

Sho'bi (Heb. = Shobai, Ges.), son of Nahash of Rabbah of the children of Ammon (2 Sam. xvii. 27). He was one of the first to meet David at Mahanaim on his flight from Absalom, and brought him supplies of food, &c.

Sho'co (fr. Heb.) = Socoh (2 Chr. xi. 7).

Sho'cho [-ko] (fr. Heb.) = Socoh (2 Chr. xxviii. 18).

Sho'choh [-ko] (fr. Heb.) = Socoh (1 Sam. xvii. 1).

Sho'ham (Heb. = onyx, A.V.), a Merarite Levite, son of Jaaziah (1 Chr. xxiv. 27).

Shoe [shoo]. Sandal.

Sho'mer (Heb. *a keeper*, Ges.). **1.** An Asherite (1 Chr. vii. 32); = Shamer 2.—**2.** Mother (so Gesenius, Fürst, &c.) of Jehozabad, who slew King Joash (2 K. xii. 21); = Shimrith.

Sho'phach [-fak] (Heb.) = Shobach (1 Chr. xix. 16, 18).

Sho'phan (Heb. *hidden?; nakedness, bareness*, Fü.), one of the fortified towns E. of Jordan rebuilt by the tribe of Gad (Num. xxxii. 35). Atroth.

Sho-shan'nim (Heb., see below). "To the chief musician upon Shoshannim" is a musical direction in Ps. xlv., lxix., to the leader of the Temple-choir, and most probably indicates the melody *after* or *in the manner of* (A. V. "upon") which the Psalms were to be sung (so Mr. Wright). As "Shoshannim" literally = "lilies," it has been suggested that the word denotes lily shaped instruments of music (Simonis), perhaps cymbals. Hengstenberg and J. A. Alexander regard this and analogous expressions as having respect to the subject or contents, lilies in Ps. xlv. being a natural emblem of female beauty, and in lxix. referring to the delightful consolations and deliverances experienced or hoped for. Ben Zeb regards Shoshannim as an instrument of psalmody, and Junius and Tremellius, after Kimchi, render it *hexachorda*, an instrument with six strings, referring it to the Heb. root *shêsh* = *six.* Music; Poetry, Hebrew; Shoshannim-eduth; Shushan-eduth.

Sho-shan'nim-e'duth (Heb., see below). In the title of Ps. lxxx. is found the direction "to the chief musician upon Shoshannim-eduth," which appears, according to the most probable conjecture, to denote the melody or air *after* or *in the manner of* which the Psalm was to be sung. As the words now stand in Hebrew they signify "lilies, a testimony," and the two are separated by a large distinctive accent. In themselves they have no meaning in the present text, and must therefore be regarded as probably a fragment of the beginning of an older Psalm with which the choir were familiar (so Mr. Wright). Prof. J. A. Alexander renders the words, "As to lilies. A testimony." Shoshannim.

*** Shov'el** [shuv'l]. Agriculture; Altar.

*** Show'er.** Rain.

*** Shrines.** Ephesus § 2.

Shu'a (Heb. *riches*, Ges.). **1.** A Canaanite of Adullam, father of Judah's wife (1 Chr. ii. 3); = Shuah 3.—**2.** Daughter of Heber, an Asherite (vii. 32).

Shu'ah (Heb. *pit*, Ges.; see No. 3). **1.** Son of Abraham by Keturah (Gen. xxv. 2; 1 Chr. i. 32). (Shuhite.)—**2.** A descendant of Judah; brother of Chelub (iv. 11).—**3.** (fr. Heb.) = Shua, father of Judah's wife (Gen. xxxviii. 2, 12).

Shu'al (Heb. *a fox* or *jackal*, Ges.), an Asherite chief, son of Zophah (1 Chr. vii. 36).

Shu'al (see above), **the Land of,** a district named only in 1 Sam. xiii. 17. It is pretty certain from the passage that the land of Shual lay N. of Michmash. If therefore it be identical with the "land of Shalim" (1 Sam. ix. 4)—as is not impossible—we obtain the first and only clew yet obtained to Saul's journey in quest of the asses (so Mr. Grove). The name *Shual* has not yet been identified.

Shu'ba-el [-ba-el or -bel; compare Michael] (Heb. = Shebuel, Ges.). **1.** Shebuel 1 the son of Gershom (1 Chr. xxiv. 20).—**2.** Shebuel 2 the son of Heman (xxv. 20).

Shu'ham (Heb. *pit-digger?* Ges.), son of Dan, and ancestor of the SHUHAMITES (Num. xxvi. 42); = HUSHIM 1.

Shu'ham-ites, the = the descendants of SHUHAM, or Hushim, the son of Dan (Num. xxvi. 42, 43).

Shu'hite (fr. Heb. = *descendant of* SHUAH 1, Ges., Rln., &c.). This ethnic appellative "Shuhite" is frequent in the Book of Job, but only as the epithet of BILDAD. The local indications of the Book of Job point to a region on the western side of Chaldea, bordering on Arabia; and exactly in this locality, above *Hit* and on both sides of the Euphrates, are found, in the Assyrian inscriptions, the *Tsukhi*, a powerful people. It is probable that these were the Shuhites (so Rawlinson).

Shu'lam-ite (fr. Heb., see below), **the**, one of the personages in the poem of Solomon's Song (vi. 13) The name denotes a woman belonging to a place called Shulem. The only place bearing that name of which we have any knowledge is SHUNEM. Hence Mr. Grove supposes that the Shulamite who was the object of Solomon's passion was Abishag. CANTICLES.

Shu'math-ites (fr. Heb. sing. = *native* [or *descendant*] *of Shumah* [= *garlic*], a place or person otherwise unknown, Ges.), **the**, one of the four families who sprang from Kirjath-jearim (1 Chr. ii. 53).

Shu'nam-mite (fr. Heb.), **the** = the native of SHUNEM, as is plain from 2 K. iv. 1. It is applied to two persons:—ABISHAG, the nurse of King David (1 K. i. 3, 15, ii. 17, 21, 22), and the nameless hostess of Elisha (2 K. iv. 12, 25, 36).

Shu'nem (Heb. *two resting-places?* Ges.), a city of Issachar (Josh. xix. 18), named between Chesulloth and Haphraim. It was the place of the Philistines' encampment before the battle of Gilboa (1 Sam. xxviii. 4), the residence of the Shunammite woman who showed hospitality to Elisha and whose son was restored to life by him (2 K. iv. 8), and the native place of Abishag (1 K. i. 3). By Eusebius and Jerome it is mentioned twice: as five miles S. of Mount Tabor, and then known as Sulem; and as a village in the territory of Sebaste (Samaria) called Sanim. The latter of these two identifications probably refers to *Sânûr* (BETHULIA?). The other has more in its favor, and nearly agrees with the position of the present *Sôlam*, a village on the southwestern flank of *Jebel Duhy* (Little Hermon), three miles N. of Jezreel, five miles from Gilboa (*Jebel Fukû'a*), full in view of the sacred spot on Mount Carmel, and situated in the midst of the finest cornfields in the world. Robinson and most writers identify Shunem with *Sôlam*.

Shu'ni (Heb. *quiet*, Ges.), son of Gad, and founder of the family of the Shunites (Gen. xlvi. 16; Num. xxvi. 15).

Shu'nites, the = the descendants of SHUNI (Num. xxvi. 15).

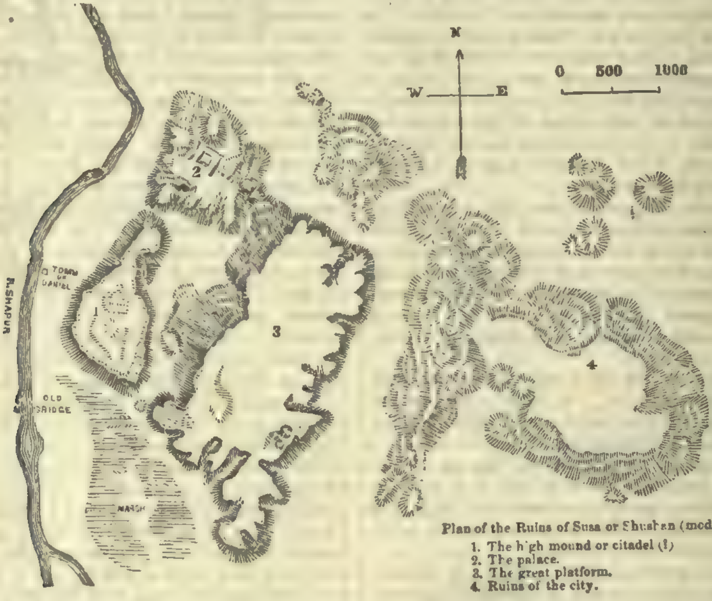
Shu'pham (fr. Heb. *Shĕphûphâm* = SHEPHUPHAN, Ges.). SHUPPIM.

Shu'pham-ites (fr. Heb.), **the** = the descendants of SHUPHAM, or SHEPHUPHAN the Benjamite (Num. xxvi. 39).

Shup'pim (Heb. *serpents?* Ges.; compare ADDER 4). **1.** In the genealogy of Benjamin "Shuppim and HUPPIM, the children of Ir," are reckoned in 1 Chr. vii. 12 (compare 15). Ir = IRI 1 the son of Bela the son of Benjamin, so that Shuppim was the great-grandson of Benjamin. Lord A. C. Hervey makes Shuppim = SHUPHAM = SHEPHUPHAN = MUPPIM, and conjectures that Shuppim or Shephuphan was a son of Benjamin, whose family was reckoned with that of Ir or Iri. Dr. P. Holmes (in Kitto) makes SHUPHAM = SHEPHUPHAN = MUPPIM, and really a grandson (SON) of Benjamin; but regards Shuppim, in accordance with 1 Chr. vii., as a great-grandson of Benjamin and nephew of Shupham, and as having perhaps, on becoming the head of a flourishing family, taken the place of his deceased or obscure uncle in the organization of the Benjamite clans.—**2.** One of the Levite porters or doorkeepers mentioned in 1 Chr. xxvi. 16. Bertheau, &c., suppose this name inserted by a copyist's error.

Shur (Heb. *a wall*), a place just without the eastern border of Egypt. Hagar fled from Sarah, and was found by an angel "in the wilderness, by the fountain in the way to Shur" (Gen. xvi. 7). Abraham afterward "dwelled between Kadesh and Shur, and sojourned in Gerar" (xx. 1). The first clear indication of its position occurs in the account of Ishmael's posterity. "And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria" (xxv. 18; compare 1 Sam. xv. 7, xxvii. 8). The wilderness of Shur was entered by the Israelites after they had crossed the Red Sea (Ex. xv. 22, 23). It was also called the Wilderness of ETHAM (Num. xxxiii. 8). Shur may have been a fortified town E. of the ancient head of the Red Sea, but in the hands of the Arabs, or at one time of the Philistines, not of the Egyptians. From its being spoken of as a limit, it was probably the last Arabian town before entering Egypt (so Mr. R. S. Poole). Rev. J. Rowlands (in Fbn.) makes the wilderness of Shur = the mountain-district of which *Jebel er-Râhah* (also called by the Arabs of the interior *Jebel es-Sûr*), the high range about fifteen miles E. of Suez and running nearly N. and S., forms the great backbone or main range. Winer says, the latest authorities seem to make it the wilderness now called *el-Jifâr*, extending between the Mediterranean and Red Sea on the W. and N. W. of *et-Tih*, from Pelusium to the southwestern border of Palestine; but this desert, seven days' journey in length, and consisting of white sand-drifts with few cultivated spots, hardly extends as far S. as that of Shur in Ex. xv.

Shu'shan (Heb., see below), or **Su'sa** (L. form), one of the most important cities of the East, said to have received its name from the abundance of the lily (Heb. *shûshan*) in its neighborhood. 1. *History.* It was originally the capital of the country called in Scripture ELAM, and by the classical writers sometimes Cissia, sometimes Susis or Susiana. The first distinct mention of the town (so Prof. Rawlinson, original author of the first part of this article) is about B. C. 660, in the inscriptions of *Asshur-bani-pal*, the son and successor of Esarhaddon, who states that he took the place, and exhibits a ground-plan of it upon his sculptures. We next find Susa in the possession of the Babylonians, to whom Elam had probably passed at the division of the Assyrian empire made by Cyaxares and Nabopolassar (Dan. viii. 2). The conquest of Babylon by CYRUS transferred Susa to the Persian dominion; and it was not long before the Achæmenian princes determined to make it the capital of their whole empire, and the chief place of their own residence. According to some writers, the change was made by Cyrus; according to others, it had at any rate taken place before the death of Cambyses; but, according to the evidence of the place itself and of the other Achæmenian monuments, it seems most probable that the transfer was really the work of Darius Hystaspis. (DARIUS 2; PERSIANS.) Susa accordingly became the metropolis of Persia, and is recognized as such by Æschylus, Herodotus, Ctesias, Strabo, and almost all the best writers. The court must have resided there the greater part of the year, only quitting it regularly for ECBATANA or PERSEPOLIS in the height of summer, and perhaps sometimes for Babylon in the depth of winter. Susa retained its preëminence to the period of the Macedonian conquest. After this it declined. The preference of Alexander for Babylon caused the neglect of Susa by his successors, none of whom ever made it their capital city. It fell into the power of Antigonus B. C. 315. The town, but not the citadel, was taken by Molo in his rebellion against Antiochus the Great, B. C. 221. At the Arabian conquest of Persia, A. D. 640, it was bravely defended by Hormuzan.



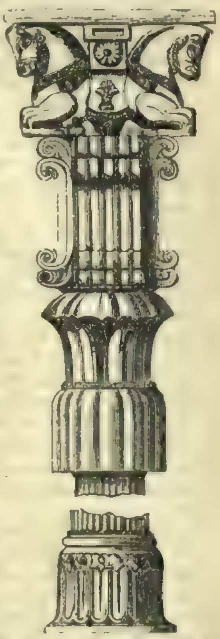
Plan of the Ruins of Susa or Shushan (modern *Sus*).

1. The high mound or citadel (?)
2. The palace.
3. The great platform.
4. Ruins of the city.

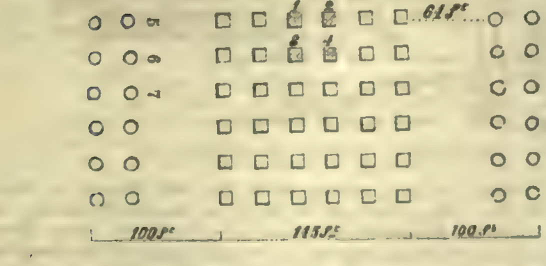
2. *Position, &c.* Most historians and comparative geographers have inclined to identify it with the modern *Sus* or *Shush*, in latitude 32° 10′, longitude 48° 26′ E. from Greenwich, between the *Shapur* and the river of *Dizful*. Some, however, have advocated the claims of *Shuster*, on the left bank of the *Kuran*, more than half a degree further E.; others have maintained that *Susan*, on the right bank, fifty or sixty miles above *Shuster*, is, if not the classical Susa, the Shushan of Scripture. But most now admit that *Sus* is the representative of both Susa and Shushan. The Choaspes (*Kerkhah*) originally bifurcated at *Pai Pul*, twenty miles above Susa, the right arm keeping its present course, while the left (Eulæus = ULAI) flowed a little to the E. of *Sus*, and, absorbing the *Shapur* about twelve miles below the ruins, flowed on somewhat E. of S., and joined the *Karum* (Pasitigris) at *Ahwaz*. Susa thus lay between the Eulæus and the *Shapur*, the latter, probably joined by canals, being reckoned a part of the Eulæus. (See map under EUPHRATES.) A few miles E. and W. of the city were two other streams—the Coprates or river of *Dizful*, and the right arm of the Choaspes

View of the Great Mound or Citadel (No. 1 on the plan) of *Sus*.—(From Rawlinson's *Herodotus*, ii. 385.)

(the modern *Kerkhah*). Thus the country about Susa was most abundantly watered and fertile. 3. *General Description of the Ruins.* The ruins of Susa cover a space about 6,000 feet long from E. to W., by 4,500 feet broad from N. to S. The circumference of the whole, exclusive of outlying and comparatively insignificant mounds, is about three miles. According to Mr. Loftus, "the principal existing remains consist of four spacious artificial platforms, distinctly separate from each other. Of these the western mound (No. 1 on the plan) is the smallest in superficial extent, but considerably the most lofty and important. . . . . Its highest point is 119 feet above the level of the *Shaour* (*Shapur*). In form it is an irregular, obtuse-angled triangle, with its corners rounded off, and its base facing nearly due E. It is apparently constructed of earth, gravel, and sun-dried brick, sections being exposed in numerous ravines produced by the rains of winter. The sides are so perpendicular as to be inaccessible to a horseman, except at three places. . . . . In the centre is a deep circular depression, probably a large court, surrounded by elevated piles of buildings, the fall of which has given the present configuration to the surface." Mr. Loftus regards this mound as indubitably the remains of the famous citadel of Susa. "Separated from the citadel on the W. by a channel or ravine, the bottom of which is on a level with the external desert, is the great central platform, covering upward of sixty acres (No. 3 on the plan). The highest point is on the S., where it presents generally a perpendicular escarpment to the plain, and rises to an elevation of about seventy feet; on the E. and N. it does not exceed forty or fifty feet. . . . . Enormous ravines penetrate to the very heart of the mound." The third platform (No. 2 on the plan) lies toward the N., and is a square mass, about 1,000 feet each way. It abuts on the central platform at its northwestern extremity, but is separated by a slight hollow, perhaps an ancient roadway. These three mounds form together a lozenge-shaped mass, 4,500 feet long, and nearly 3,000 broad. E. of them is the fourth platform (No. 4 on the plan), very extensive, but irregular, and much lower than the rest. Beyond this, a number of low mounds are traceable, extending nearly to the *Dizful* River; but there are no remains of walls in any direction, and no marks of any buildings W. of the *Shapur*. All the ruins are contained in a circumference of about seven miles.—*Architecture* (originally by Mr. Fergusson). The explorations of General (afterward Sir Fenwick) Williams, in 1851, resulted in the discovery of the bases of three columns, marked 5, 6, and 7, on the plan of the Great Palace. In 1852, Mr. Loftus ascertained the position of all the seventy-two columns of the original building. On the bases of four of these columns (marked 1, 2, 3, 4) were found trilingual inscriptions like those at *Behistun* (PERSIANS), according to which, as read by Mr. Edwin Norris, the palace was built by Darius Hystaspis and repaired by Artaxerxes Longimanus. It consisted, like that at PERSEPOLIS, of a central hall, about 200 feet square, and three great porches on the exterior of this and separated from it by walls 18 feet thick, these porches (each 200 feet wide by 65 deep, and supported by 12 columns) being beyond doubt the great audience-halls of the palace. The central hall was probably used for all great semi-religious ceremonies, such as the coronation or enthronization of the king, returning thanks or making offerings to the gods for victories, &c. The "King's Gate," where Mordecai sat (Esth. ii. 21), was probably a hall, measuring about 100 feet square, with its roof supported by four pillars in the centre, and standing about 150 or 200 feet from the front of the northern portico. The inner court, where Esther appeared to implore the king's favor (v. 1), was probably the space between this northern portico and this square building, the outer court being the space between the "King's Gate" and the northern terrace wall. The "Royal House" (i. 9) and the "House of the Women" (ii. 9, 11) were probably situated behind this great hall to the S., or between it and the citadel, and communicating directly with it either by a bridge over the ravine, or (less probably) by a covered way under ground. Probably also in front of one of the lateral porticoes of this building, King Ahasuerus made his great seven days' feast, in tents erected "in the court of the garden of the king's palace" (i. 5, 6). The whole of this great group of buildings was raised on an artificial mound (No. 2 on the plan above), about 1,000 feet square, and apparently 50 or 60 feet above the plain. As the principal building must have had a raised platform above its roof, its height could not have been less than 100 or 120 feet, and its elevation above the plain 170 or 200 feet. It would be difficult to conceive of any thing much grander in an architectural point of



Restored elevation of capital of a column in the Great Palace of Susa. By J. Fergusson, Esq.; from one made by Mr. Churchill.



Plan of the Great Palace of Susa.

view than such a building, rising to such a height out of a group of subordinate palace-buildings, interspersed with trees and shrubs, and the whole based on such a terrace, rising from the flat but fertile plains watered by the Eulæus at its base.

Shu'shan-e'duth (Heb., see below). "To the chief musician upon Shushan-eduth" (Ps. lx.) is plainly a musical direction (so Mr. Wright). In Ps. lxxx. we have "SHOSHANNIM-EDUTH," of which Roediger regards Shushan-eduth as an abbreviation. As it now stands it denotes "the lily of testimony," and possibly contains the first words of some Psalm to the melody of which Ps. lx. was sung. Some regard Shushan-eduth as a musical instrument, lily-shaped, or having lily-shaped ornaments, or six-stringed. According to Simonis, Shushan-eduth indicates that the lily shaped cymbals were to be accompanied with playing on the lute. Prof. J. A. Alexander makes it an enigmatical inscription—"on the lily of testimony" representing the theme of the psalm to be the beauty of the Law, or something lovely in it, with reference most probably to the gracious promise cited from it and to Deut. xxxi. 19. Mr. Wright regards it as a fragment of an old psalm or melody, like AIJELETH SHAHAR and others, which contained a direction to the leader of the choir.

Shu'thal-hites (fr. Heb.), **the** = the descendants of SHUTHELAH the son of Ephraim (Num. xxvi. 35).

Shu'the-lah (Heb. *noise of breaking?* Ges.), head of an Ephraimite family, called after him Shuthalhites (Num. xxvi. 35), and lineal ancestor of Joshua the son of Nun (1 Chr. vii. 20–27). Shuthelah appears from the former passage to be a son of Ephraim, and the father of Eran, from whom sprung a family of Eranites (ver. 36). He also had two brothers, BECHER (BERIAH 2), father of the Bachrites, and Tahan, father of the Tahanites. But in 1 Chr. vii. Shuthelah appears in ver. 20 (as in Num.) as the son of Ephraim; while in ver. 21 he is placed six generations later. From the recurrence of other names, too, Lord A. C. Hervey concludes that the text in 1 Chr. vii. is corrupt, and makes the following observations: *a.* The names that are repeated over and over again, either in identical or in slightly varied forms, represent probably only *one* person. Hence Eladah (ver. 20) = Elead (ver. 21) = Laadan (ver. 26) = Eran (Num. xxvi. 36); the two Tahaths (1 Chr. vii. 20) and Tahan (ver. 25) = Tahan in Num. xxvi. 35; Bered (1 Chr. vii. 20) = Zabad (ver. 21) = Becher (Num. xxvi. 35); Shuthelah in 1 Chr. vii. 20 and 21, and Telah in ver. 25, are the Shuthelah of Num. xxvi. 35, 36. *b.* The words "his son" are improperly added after Bered and Tahath in 1 Chr. vii. 20. *c.* Tahan is improperly inserted in 1 Chr. vii. 25 as a son of Shuthelah, as appears from Num. xxvi. 35, 36. According to Lord A. C. Hervey, therefore, Shuthelah's line may be thus restored: (1.) Joseph. (2.) Ephraim. (3.) Shuthelah. (4.) Eran, or Laadan. (5.) Ammihud. (6.) Elishama, captain of the host of Ephraim (Num. i. 10, ii. 18, vii. 48). (7.) Nun. (8.) Joshua.—As regards the destruction of Ephraim's sons by the men of Gath, which Ewald and Bunsen refer to the time of the sojourn of the Israelites in Goshen, it is impossible to speak positively as to the part borne in it by the house of Shuthelah. Still, putting together the difficulties in understanding the passage of the literal Ephraim, and his literal sons and daughter, with the facts that the settlements of the Ephraimites in the mountainous district where Beth-horon, Gezer, Timnath-serah, &c., lay, were exactly suited for a *descent* upon the plains of the Philistine country where the men of Gath fed their cattle, and that the Ephraimites encountered a successful opposition from the Canaanites in Gezer (Josh. xvi. 10; Judg. i. 29), and apparently called in later the Benjamites to help them in driving away the men of Gath (1 Chr. viii. 13), it seems best (so Lord A. C. Hervey) to understand the narrative as of the times after the entrance into Canaan. BECHER 1; BERIAH 2; EPHRAIM.

* **Shut'tle.** HANDICRAFT; WEAVING.

Si'a (Heb. *congregation*, Ges.), ancestor of a family of Nethinim who returned with Zerubbabel (Neh. vii. 47); = SIAHA in Ezr. ii. 44, and SUD in 1 Esd. v. 29.

Si'a-ha (Heb.) = SIA (Ezr. ii. 44).

Sib'be-cai (fr. Heb.) = SIBBECHAI the Hushathite (2 Sam. xxi. 18; 1 Chr. xxvii. 11).

Sib'be-chai (Heb. *thicket of Jehovah*, i. e. crowd of God's people, Ges.), one of David's "valiant men," and captain for the eighth month of 24,000 men of the king's army (1 Chr. xi. 29, xxvii. 11). He belonged to one of the principal families of Judah, the Zarhites, or descendants of Zerah, and is called "the HUSHATHITE," probably from the place of his birth. Sibbechai's great exploit, which gave him a place among the mighty men of David's army, was his single combat with Saph, or Sippai, the Philistine giant, in the battle of Gezer, or Gob (2 Sam. xxi. 18; 1 Chr. xx. 4). MEBUNNAI.

Sib'bo-leth (Heb.), the Ephraimite pronunciation of the word SHIBBOLETH (Judg. xii. 6).

Sib'mah (Heb. *coolness* or *fragrance*, Ges.), one of the towns E. of Jordan, taken and occupied by the tribe of Reuben (Josh. xiii. 19); = SHIBMAH, and probably SHEBAM. Like most of the Transjordanic places, Sibmah disappears from view during the main part of the Jewish history. In the time of Isaiah and Jeremiah it was a Moabite place, famed for the abundance and excellence of its grapes (Is. xvi. 8, 9; Jer. xlviii. 32). Its vineyards were devastated, and the town doubtless destroyed by the "lords of the heathen." Jerome speaks of it as one of the very strong cities, and states that it was hardly 500 paces distant from Heshbon. Its site is unknown.

Sib-ra'im, or **Sib'ra-im** (fr. Heb. = *twofold hope*, Ges.), a place on the northern boundary of the Holy Land, between the boundary of Damascus and that of Hamath (Ez. xlvii. 16); not identified.

* **Sic'cuth** (Heb. *a tent, tabernacle*, Ges.). In Am. v. 26, where the A. V. text has "the tabernacle of your Moloch," the A. V. margin, Rashi, Calvin, Rosenmüller, &c., read "Siccuth your king," and suppose Siccuth to be an image or idol. But the LXX. and most interpreters, with the A. V. text, make *Siccuth* = a tent or shrine.

Si'chem [-kem] (L. fr. Heb.) = SHECHEM (Gen. xii. 6; Ecclus. i. 26).

* **Sick'le** (Heb. *hermêsh* or *chermêsh*, *maggâl;* Gr. *drepanon*) = a curved knife or toothed instrument for reaping; a reaping-hook (Deut. xvi. 9, xxiii. 25 [Heb. 26]; Jer. l. 16, margin "scythe;" Joel iii. 13 [iv. 13 Heb.]; Mk. iv. 29; Rev. xiv. 14–19).

Sic'y-on [sish'e-on] (L. fr. Gr. *Sikuôn*, from a Phenician root *sak*, *sik*, or *sok*, which implies a periodical market [so Mr. Blakesley]), a very ancient city of the Peloponnesus (GREECE), W. of CORINTH; mentioned with PHASELIS, SIDE, &c., in 1 Mc. xv. 23; originally situated on the shore of the Corinthian Gulf, and said to have been first called *Aigiale* or *Aigialoi;* perhaps named Sicyon by the Phenician traders.

But the Sicyon of 1 Mc. was built on the site which had served as an acropolis, and was from twelve to twenty stades (= 1½ to 2½ miles) distant from the shore. Demetrius Poliocertes, B. C. 303, having made himself master of the harbor and the lower town, and finally of the acropolis, persuaded the population, whom he restored to independence, to destroy the buildings adjacent to the harbor, and remove to the acropolis, this site being much more easily defensible, especially against any enemy from the sea. Diodorus describes the new town as including a large space so surrounded on every side by precipices as to be unapproachable by the machines then employed in sieges, and as possessing a plentiful supply of water within its circuit. It was long an important city, capital of the small state or district of Sicyonia, and, especially for a century after the destruction of Corinth (B. C. 146), enjoyed great commercial advantages, but is now an utter ruin.

Sid'dim (Heb., see below), **the Vale of** (Heb. *'êmek;* see VALLEY 1), a place named only in Gen. xiv. 3, 8, 10. The meaning of the name is very doubtful. Gesenius thinks (and so Kalisch) that the Hebrew *'Êmek has-Siddim* = "a plain cut up by stony channels which render it difficult of transit;" Stanley makes the signification the "valley of well-cultivated fields;" Fürst, &c., "valley of the open fields." (FIELD.) As to the spot itself:—1. It was one of that class of valleys designated by Heb. *'êmek.* (PLAIN 8; VALLEY 1.) Mr. Grove regards this term as denoting a broad flattish tract, sometimes of considerable width, enclosed on each side by a definite range of hills. Gesenius makes it properly *a long low plain.* 2. It was so far a suitable spot for the combat between the four and five kings (verse 8). 3. It contained a multitude of bitumen-pits (SLIME) sufficient materially to affect the issue of the battle. 4. In this valley the kings of the five allied cities of SODOM, GOMORRAH, ADMAH, ZEBOIM, and BELA seem to have awaited the approach of the invaders. Mr. Grove supposes that it was in the neighborhood of "the plain of Jordan," in which those cities stood, and probably somewhere to the N. of the lake, perhaps on the plain at the S. W. corner (see below). 5. According to verse 3, the Salt Sea covers the actual space formerly occupied by the Vale of Siddim. Robinson (*Phys. Geog.* 234–5) thinks the Vale of Siddim was "probably a depression in the plain; but it was adjacent to the Salt Sea, and was at least near to Sodom and Gomorrah;" and "that the southern bay of the sea now occupies the place of the Vale of Siddim, and the fertile plain." (SEA, THE SALT, II., §§ 47, 48.) Porter (in Kitto) and others think it probable that Sodom and Gomorrah were in the Vale of Siddim; Reland, Wolcott (in *B. S.* xxv. 127), and others, that the Vale of Siddim was quite distinct from the country in which the five cities were situated. How the Vale of Siddim became a part of the Salt Sea, whether by the fire burning out the bitumen and thus forming a chasm, into which the adjacent waters rushed, or by an earthquake sinking some portion of the soil, or burying some part of the sea, or in some other way, is still a matter of conjecture.

Si'de (Gr., possibly from the same root as SIDON or ZIDON [so Mr. Blakesley]), a city on the coast of PAMPHYLIA in latitude 36° 46', longitude 31° 27', ten or twelve miles E. of the river Eurymedon; mentioned in 1 Mc. xv. 23, among the places to which the Roman Senate sent letters in favor of the Jews. It was a colony for Cumæ in Æolis. (ASIA.) It was closely connected with Aradus in Phenicia by commerce. Possibly it was originally a Phenician settlement, and the Cumæan colony something subsequent. It appears in history as a place of considerable importance. It was the station of Antiochus's navy on the eve of a battle with the Rhodian fleet. At the close of the war with Antiochus, it passed into the hands of the Romans. The remains which still exist evidence its former wealth. They stand on a low peninsula running from N. E. to S. W., and the maritime character of the former inhabitants appears from its slightly-built walls toward the sea, the wall which faces the land being of excellent workmanship, and remaining, in a considerable portion, perfect even to this time. A theatre (belonging apparently to the Roman times) is one of the largest and best preserved in Asia Minor, capable of containing more than 15,000 spectators, the lower half of it being excavated from the solid rock, and the seats for the spectators, most of which remain, being of white marble beautifully wrought. Three gates led into the town from the sea, and one, on the northeastern side, into the country. The two principal harbors, which at first seem to have been united in one, were at the extremity of the peninsula: they were closed, and together contained a surface of nearly 500 yards by 200. Besides these, the principal water-gate on the N. W. was connected with two small piers of 150 feet long.

Si'don, the Greek form of the Phenician name ZIDON in the N. T. and Apocrypha of the A. V. (2 Esd. i. 11; Jd. ii. 28; 1 Mc. v. 15; Mat. xi. 21, 22, xv. 21; Mk. iii. 8, &c.); also in the O. T. both as the first-born of CANAAN (Gen. x. 15), and as the name of the city (x. 19).

Si-do'ni-ans (fr. the L. form *Sidonius*, pl. *Sidonii*) = ZIDONIANS (Deut. iii. 9; Josh. xiii. 4, 6; Judg. iii. 3; 1 K. v. 6).

* **Siege** [seej]. WAR.

* **Sieve** [siv] (Is. xxx. 28; Am. ix. 9). (AGRICULTURE.) "To sift as wheat" (Lk. xxii. 31), figuratively = to agitate and prove by trials and afflictions (Rbn. *N. T. Lex.*).

* **Sift, to.** SIEVE.

* **Sign** [sine]. MIRACLES; OLD TESTAMENT, B, C; PROPHET; SUN.

* **Sig'net.** NINEVEH; ORNAMENTS, PERSONAL; RING; SEAL.

Si'hon (Heb. *sweeping away*, i. e. a warrior sweeping all before him, Ges.), king of the AMORITES when Israel arrived on the borders of the Promised Land (Num. xxi. 21). He was evidently a man of great courage and audacity. Before Israel's arrival he had dispossessed the Moabites (MOAB) of a splendid territory, driving them S. of the ARNON (xxi. 26–29). When the Israelite host appeared, he at once gathered his people together and attacked them. But he and all his host were destroyed, and their district from Arnon to Jabbok became at once the possession of the conqueror (Deut. i. 4, ii. 24 ff., &c.).

Si'hor (L. fr. Heb.), accurately **Shi'hor** (Heb. *the black* or *turbid*), "which is before Egypt," is spoken of as one of the limits of territory still unconquered when Joshua was old (Josh. xiii. 2, 3). David "gathered all Israel together from Shihor of Egypt even unto the entering of Hamath" (1 Chr. xiii. 5). There is no other evidence that the Israelites ever spread westward beyond Gaza. The stream indicated in these passages is generally held to be the *Wady el-'Arish* = RIVER OF EGYPT 2; but according to some it is always the Nile. That the stream intended by Shihor or "Sihor" unqualified was a navigable river is evident from Is. xxiii. 3, where it is said of Tyre, "And by great waters, the sowing of Shihor (A. V. 'Sihor'), the harvest of the river *is* her revenue." Here Shihor is either the same as, or compared with, *Yeôr*, generally thought to be the Nile, but supposed by some to be the extension of the Red Sea. (River 3.) In Jer. ii. 18 the identity of "Sihor" with the Nile seems distinctly stated (so Mr. R. S. Poole, Gesenius, &c.).

Si'las (Gr., contracted fr. Silvanus, see below), an eminent member of the early Christian Church; = Silvanus in St. Paul's Epistles. He first appears as one of the leaders of the Church at Jerusalem (Acts xv. 22), an inspired teacher or "prophet" (xv. 32). His name, derived from Latin *silva* = *wood*, betokens him a Hellenistic Jew, and he appears to have been a Roman citizen (xvi. 37). He was appointed as a delegate to accompany Paul and Barnabas on their return to Antioch with the decree of the Council of Jerusalem (xv. 22, 32). Having accomplished this mission he returned to Jerusalem (so Mr. Bevan, who, with most modern critics, considers ver. 34 as an interpolation). He must, however, have immediately revisited Antioch, for we find him selected by St. Paul as the companion of his second missionary journey (xv. 40–xvii. 40). At Berea he was left behind with Timothy while St. Paul proceeded to Athens (xvii. 14), and we hear nothing more of his movements until he rejoined the apostle at Corinth (xviii. 5). His presence at Corinth is several times noticed (2 Cor i. 19; 1 Th. i. 1; 2 Th. i. 1). Probably he returned to Jerusalem with St. Paul, and from that time the connection between them seems to have terminated. Probabilities favor his being the Silvanus who conveyed St. Peter's first Epistle to Asia Minor (1 Pet. v. 12; Peter). A tradition of very slight authority represents Silas to have become bishop of Corinth.

Silk, the well-known product of the silkworm, which is the larva or caterpillar of a sluggish moth, *Bombyx Mori*. The silkworm feeds voraciously on the leaves of the mulberry (*Morus;* Mulberry-trees; Sycamore-tree), and forms an oval yellow cocoon of silk around its body. After the silkworms are killed by heating the cocoons, the silk is unwound, the gum is removed from it, and the filaments are united into threads of the required size for use, dyed, &c. The silk manufacture has been of importance in China for 4,000 years. Aristotle says it was first woven in the island of Cos, but that the material was brought from the East. Probably silk came from China to Egypt, Greece, Rome, as well as to Assyria, Media, Persia, &c. Silk bore an astonishingly high price till a comparatively late period. The Roman Emperor Heliogabalus (A. D. 218–222) is said to have been the first man who wore a robe entirely of silk.—The only *undoubted* notice of silk in the Bible occurs in Rev. xviii. 12 (Gr. *sêrikon*), where it is mentioned among the treasures of the typical Babylon. It is, however, in the highest degree probable that the texture was known to the Hebrews from the time that their commercial relations were extended by Solomon (so Mr. Bevan). The Heb. *meshî* occurs only in Ez. xvi. 10, 13 (A. V. "silk"), and is rendered by the Hebrew interpreters, Fairbairn, Fürst, &c., *silk, a garment of silk;* but Gesenius regards it as etymologically meaning only *something finely drawn*, e. g. *a fine thread*, *stuff composed of fine threads*. The Heb. *dĕmeshek* in Am. iii. 12 (A. V. "Damascus") has been supposed by Gesenius, Fürst, &c., to refer to silk from the resemblance of the word to our "damask." But Mr. Bevan, with Pusey, W. L. Alexander (in Kitto), &c., regards this supposed reference to silk as very doubtful, for "damask" is a corruption of *dimakso*, a term applied by the Arabs to the raw material alone, not to the manufactured article. Henderson, &c., sustain the A. V. in rendering "Damascus." The Heb. *shêsh* is inconsistently translated "silk" in Prov. xxxi. 22, also in the margin of Gen. xli. 42 and Ex. xxv. 4. Linen 1; Cotton; Crown, &c.

Sil'la (Heb. *twig*, *basket*, Ges.). "The house of Millo (Millo; Millo, House of) which goeth down to Silla," was the scene of the murder of king Joash (2 K. xii. 20). What or where Silla was is entirely matter of conjecture. It must have been in the valley below Millo (so Mr. Grove). Gesenius makes Silla the name of a town near Jerusalem. Some have suggested the Pool of Siloam. Others refer it to a place on or connected with the causeway or flight of steps (Heb. *mĕsillâh*) which led from the central valley of the city up to the court of the Temple. Fürst makes it a *highway*, viz. the way going down from the Joppa-gate crosswise through Jerusalem and then ascending to a bank at the *Haram* area, the present David Street.

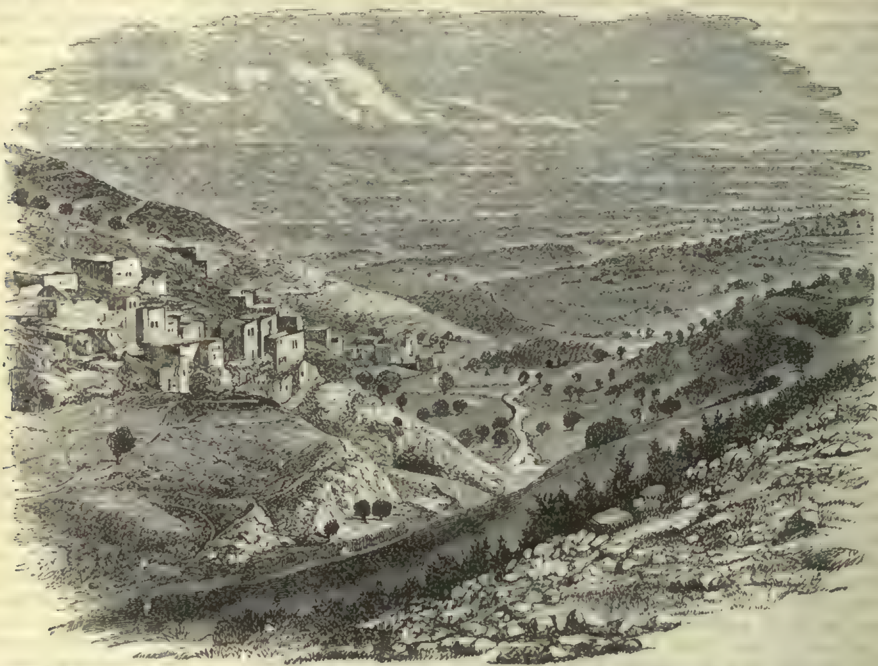
Si-lo'ah, or **Sil'o-ah** (Heb. *hash-shelah* or *-shelach* = *the dart*, Ges., &c.; see Arms, I. 2, *d;* possibly [so Mr. Grove, &c.] a corrupt form of Heb. *Shilôah* or *Shilôach;* see Shiloah), **the Pool of** (Neh. iii. 15). Siloam.

Si-lo'am, or **Sil'o-am** (Gr. fr. Heb. = Shiloah; see also Siloah), the pool to which our Lord sent the blind man to wash the clay from his eyes (Jn. ix. 7, 11). Siloam is one of the few undisputed localities in the topography of Jerusalem; still retaining its old name (with Arabic modification, *Silwân*), while every other pool has lost its Bible-designation. This is the more remarkable as it is a mere suburban tank of no great size, and for many an age not particularly good or plentiful in its waters, though Josephus tells us that in his day they were both "sweet and abundant." Apart from the identity of *name*, there is an unbroken chain of exterior testimony, during eighteen centuries, connecting the present *Birket Silwân* with the Shiloah of Isaiah and the *Siloam* of St. John (so Dr. H. Bonar, original author of this article). From Josephus we learn that it was without the city; that at this pool the "old wall" took a bend and shot out eastward; that there was a valley *under* it, and one *beside* it; a hill right opposite, apparently on the other side of the Kidron, hard by a cliff or rock called Peristereon; that it was at the termination or mouth of the Tyropœon; that close beside it, apparently eastward, was another pool, called Solomon's pool, to which the "old wall" came after leaving Siloam, and past which it went on to *Ophlas*, where, bending northward, it was united to the eastern arcade of the Temple. In the Antonine Itinerary (A. D. 333) it is set down in the same locality, but it is said to be "near the wall," as Josephus implies; whereas now it is upward of 1,200 feet from the nearest angle of the present wall, and nearly 1,900 feet from the southern wall of the *Haram*. Jerome speaks of it as at the bottom of Mount Moriah, in the Valley of the Son of Hinnom, as dependent on the rains, and as the only fountain used in his day. But other authorities, and the modern water-provision of the city, show us that it never could have been wholly dependent on its *pools*. Its innumerable bottle-necked private cisterns kept up a supply at all times. In the seventh century Antoninus Martyr mentions Siloam, as both fountain and pool.

Bernhard the monk speaks of it in the ninth century, and the annalists of the Crusades mention its site, in the fork of two valleys, as we find it. Benjamin of Tudela (A. D. 1173) speaks of it as the great spring which runs into the brook Kidron.

Pool of Siloam, looking N.—From a sketch by Rev. S. C. Malan.

Many subsequent writers describe Siloam; nor do they, with one or two exceptions, vary in their location of it.—A little way below the Jewish burying-ground (JEHOSHAPHAT, VALLEY OF), but on the opposite side of the valley, where the KIDRON turns slightly westward, and widens itself considerably, is the fountain of the Virgin or *Um ed-Deraj* (EN-ROGEL ?), near the beginning of that saddle-shaped projection of the Temple-hill supposed to be the OPHEL of the Bible, and the *Ophlas* of Josephus. At the back part of this fountain a subterraneous passage begins, through which the water flows, and through which a man may make his way, as did Robinson and Barclay, sometimes walking erect, and sometimes stooping, sometimes kneeling, and sometimes crawling, to Siloam. This rocky conduit, which twists considerably, but keeps, in general, a southwesterly direction, is, according to Robinson, 1,750 feet long, while the direct distance between the pool of Siloam (Ar. *Birket es-Silwân*) and *Um ed-Deraj* is only a little above 1,200 feet. In former days this passage was evidently deeper, as its bed is sand of some depth, which has been accumulating for ages. This conduit has had tributaries which formerly sent their waters down from the city-pools or Temple-wells to swell Siloam. It enters Siloam at the northwest angle; or rather enters a small rock-cut chamber which forms the *vestibule* of Siloam, about five or six feet broad. To this you descend by a few rude steps, under which the water pours itself into the main pool. This pool is oblong, fifty feet in length according to Barclay, and fifty-three according to Robinson. It is eighteen feet broad, and nineteen feet deep, according to Robinson; but Barclay gives its breadth more minutely, "fourteen and a half at the lower (eastern) end, and seventeen at the upper; its western end being somewhat bent: it is eighteen and a half in depth, but never filled; the water either passing directly through, or being maintained at a depth of three or four feet." The present pool is a ruin, with no moss or ivy to make it romantic; its sides falling in; its pillars broken; its stair a fragment; its walls giving way; the edge of every stone worn round or sharp by time; in some parts mere *débris;* once Siloam, now, like the city which overhung it, a heap; though around its edges, wild flowers, and, among other plants, the caper-tree, grow luxuriantly. The gray crumbling limestone of the stone (as well as of the surrounding rocks, which are almost verdureless) gives a poor and worn-out aspect to this venerable relic. The present pool is not the original building; the work of crusaders it may be; perhaps even improved by Saladin; perhaps the work of later days. Yet the spot is the same. This pool, which we may call the *second*, seems anciently to have poured its waters into a *third*, before it proceeded to water the royal gardens. This *third*, perhaps five times the size of that of Siloam, and now known as the *Birket el-Hamra*, is perhaps that which Josephus calls "Solomon's pool," and which Nehemiah (ii. 14) calls "the King's pool." Siloam is in Scripture always called a "POOL." It is the least of all the Jerusalem pools; hardly the sixth part of the *Birket el-Mamilla;* hardly the tenth of the *Birket es-Sultân*, or of the lowest of the three pools of Solomon at *El-Burak*. Yet it is a sacred spot, even to the Moslem; much more to the Jew; for not only from it was the water taken at the Feast of Tabernacles, but the water for the ashes of the red heifer. Jewish tradition makes GIHON and Siloam one. The intermittent character or irregular flow of Siloam, noticed by Jerome, is easily accounted for both by the direct and siphonic action of the water in a locality perforated by so many aqueducts, and supplied by so many large wells and secret springs, not to speak of the discharge of the great city baths. The expression in Isaiah, "waters of Shiloah that go softly," seems to point to the slender rivulet, flowing gently, though once very profusely, out of Siloam into the lower breadth of level, where the king's gardens, or royal paradise, stood, and which is still the greenest spot about the Holy City. E. of the Kidron, right opposite the rough gray slope extending between the fountain of the Virgin and the pool of Siloam, above the kitchen-gardens watered by Siloam which supply Jerusalem with vegetables, is the village which takes its name from the pool, *Kefr Silwân.* This village is unmentioned in ancient times, perhaps did not then exist. It is a wretched place for filth and irregularity.



The Village of *Silwân* (Siloam), and the lower part of the Valley of the Kidron, showing the "King's gardens," which are watered by the Pool. The background is the highlands of Judah. The view is from a photograph by James Graham, Esq., taken from beneath the south wall of the *Huram.*

Si-lo'am (see above), **Tow'er in.** Of this tower or its fall by which eighteen persons were killed, we know nothing definitely beyond the words of the Lord (Lk. xiii. 4). Whether it was a tower connected with the pool or in the valley near it, we cannot say. In connection with Ophel, "a tower *that lieth out*" is mentioned (Neh. iii. 26); and Dr. Bonar suggests that this *projecting* tower may be connected with the tower in Siloam, and that its *projection* was the cause of its ultimate *fall.*

Sil-va'nus (L. *of* [or *from*] *a wood*). Silas.

Sil'ver (Heb. *ceseph ;* Chal. *cĕsaph ;* Gr. *argurion*). In very early times, according to the Bible, silver was used for ornaments (Gen. xxiv. 53; Prov. xxv. 11; Cant. i. 11, &c.), vessels (Gen. xliv. 2; Num. vii. 13, &c.), articles for the Tabernacle and Temple (Ex. xxvi. 19 ff., xxvii. 10 ff., xxxviii. 10 ff.; 1 Chr. xxviii. 15 ff., &c.), trumpets (Num. x. 2), chains (Is. xl. 19), crowns (Zech. vi. 11), &c. (Basin; Cornet; Cup; Handicraft; Ornaments, Personal, &c.) Images for idolatrous worship were made of silver or overlaid with it (Ex. xx. 23; Hos. xiii. 2; Hab. ii. 19; Bar. vi. 39), and the manufacture of silver shrines for Diana was a trade in Ephesus (Acts xix. 24). But its chief use was as a medium of exchange, and throughout the O. T. we find the Heb. *ceseph* (= "silver") used for "money" (Gen. xvii. 12 ff., xxiii. 9, 13, xlii. 25 ff., &c.; Metals; Piece of Silver; Shekel; Silverlings, &c.). Vessels and ornaments of gold and silver were common in Egypt in the times of Osirtasen I., and Thothmes III., the contemporaries of Joseph and Moses. In the Homeric poems we find indications of the constant application of silver to purposes of ornament and luxury. The practice of overlaying silver with gold, referred to in Homer (*Odyssey*, vi. 232, xxiii. 159), is nowhere mentioned in the Bible, though inferior materials were covered with silver (Prov. xxvi. 23). Silver was brought to Solomon from Arabia (2 Chr. ix. 14) and from Tarshish (2 Chr. ix. 21), which supplied the markets of Tyre (Ez. xxvii. 12). (Metals.) Spain appears to have been the chief source whence silver was obtained by the ancients. Possibly the hills of Palestine may have afforded some supply of this metal. For an account of the knowledge of obtaining and refining silver possessed by the ancient Hebrews, see the articles Lead and Mines. Silver mixed with alloy is referred to in Jer. vi. 30, and a finer kind, either purer in itself, or more thoroughly purified, is mentioned in Prov. viii. 19.—*Silver cord;* see Cord; Medicine.

Sil'ver-lings (= *little silvers*, i. e. pieces of silver, or silver coins), the A. V. translation (Is. vii. 23 only) of the Heb. *ceseph*, elsewhere rendered "silver" or "money." Piece of Silver.

Si-mal-cu'e (fr. Gr. form, probably of Heb. or Ar. = Heb. *melech, king*), an Arabian chief who had charge of Antiochus VI., the young son of Alexander Balas, before he was put forward by Tryphon as a claimant to the Syrian throne (1 Mc. xi. 39).

Sim'e-on (L. fr. Heb. = Shimeon = a *hearkening*, Gen. xxix. 33, Ges.). 1. The second son of Jacob by LEAH. His birth is recorded in Gen. xxix. 33. The first group of Jacob's children consists, besides Simeon, of the three other sons of Leah—Reuben, Levi, Judah. With each of these Simeon is mentioned in some connection. "As Reuben and Simeon are mine," says Jacob, "so shall Joseph's sons Ephraim and Manasseh be mine" (Gen. xlviii. 5). With LEVI, Simeon was associated in the massacre of the Shechemites (xxxiv. 25)—a deed which drew on them the remonstrance of their father (30), and perhaps also his dying curse (xlix. 5–7), though the latter may refer to some unrecorded act (so Mr. Grove). Judah and Simeon not only "went up" together, side by side, in the forefront of the nation, to the conquest of the south of the Holy Land (Judg. i. 3, 17), but their allotments lay together in a more special manner than those of the other tribes. Besides the massacre of Shechem, the only personal incident related of Simeon is the fact of his being selected by Joseph as the hostage for the appearance of Benjamin (Gen. xlii. 19, 24, 36, xliii. 23). The chief families of the tribe are mentioned in Gen. xlvi. 10, in which SHAUL 1 (Saul) is specified as "the son of the Canaanitess," —and in Num. xxvi. 12–14, and in 1 Chr. iv. 24–43. At the census of Sinai Simeon numbered 59,300 fighting men (Num. i. 23). Then only Judah and Dan exceeded it in number. When the second census was taken, at Shittim, the number had fallen to 22,200, and it was the weakest of all the tribes. This was no doubt partly due to the recent mortality following the idolatry of Peor (xxv.), but there must have been other causes which have escaped mention. Simeon and Levi, according to Jacob's prediction (Gen. xlix. 5–7), were both "divided" and "scattered." In the case of Simeon, some corrupting element in the tribe itself seems first to have reduced its numbers, and at last to have driven it from its allotted seat in the country, and caused it to dwindle and disappear. The non-appearance of Simeon's name in the Blessing of Moses (Deut. xxxiii. 6) may be due to his displeasure at the misbehavior of the tribe at Shittim. Those who assume that the blessing, or this portion of it, is a composition of later date (PENTATEUCH), ascribe the omission to the fact of the tribe having by that time vanished from the Holy Land. During the journey through the wilderness Simeon was a member of the camp which marched on the S. side of the Sacred Tent. His associates were Reuben and Gad. The connection between Judah and Simeon already mentioned seems to have begun with the Conquest. Judah and the two Joseph-brethren (Ephraim and Manasseh) were first served with the lion's share of the land; and then, the Canaanites having been sufficiently subdued to allow the Sacred Tent to be established without risk in the heart of the country, the work of dividing the remainder amongst the seven inferior tribes was proceeded with (Josh. viii. 1–6). Benjamin had the first turn, then Simeon (xix. 1). By this time Judah had discovered that the tract allotted to him was too large (xix. 9), and also too much exposed on the W. and S. for even his great powers. To Simeon accordingly was allotted a district out of the territory of his kinsman, on its southern frontier, which contained eighteen or nineteen cities, with their villages, spread round the venerable well of Beer-sheba (Josh. xix. 1–8; 1 Chr. iv. 28–33). Of these places, with the help of Judah, the Simeonites possessed themselves (Judg. i. 3, 17); and here they were found, doubtless by Joab, residing in the reign of David (1 Chr. iv. 31). During his wandering life David must have been much among the Simeonites (1 Sam. xxx. 26 ff.; ZIKLAG). The comparatively small number of Simeon (7,100 warriors) and Judah (6,800) who attended David's installation as king (1 Chr. xii. 23 ff.) may be due to the fact that it took place in the heart of their own territory, at Hebron. After David's removal to Jerusalem the head of the tribe was Shephatiah, son of Maachah (xxvii. 16). What part Simeon took at the time of the division of the kingdom we are not told. The only thing (so Mr. Grove) which can be interpreted into a trace of its having taken any part with the northern kingdom are the two casual notices of 2 Chr. xv. 9 and xxxiv. 6, which appear to imply the presence of Simeonites there in the reigns of Asa and Josiah. But the definite statement in 1 Chr. iv. 41–43, of two expeditions in search of more eligible territory, proves that at that time there were still some of them remaining in the original seat of the tribe, and actuated by all the warlike, lawless spirit of their progenitor. The audacity and intrepidity which seem to have characterized the founder of the tribe of Simeon are seen in their fullest force in his descendant JUDITH 2. Whether the book which bears her name be a history or a historic romance (JUDITH, BOOK OF), Judith herself will always remain one of the most prominent figures among the deliverers of her nation. BETHULIA would almost seem to have been a Simeonite colony. Simeon is named by Ezekiel (xlviii. 25), and John (Rev. vii. 7), in their catalogues of the restoration of Israel.—**2.** A priest of the family of JOARIB or JEHOIARIB; one of the ancestors of the Maccabees (1 Mc. ii. 1).—**3.** Son of Juda and father of Levi in the genealogy of our Lord (Lk. iii. 30).—**4.** SIMON PETER (Acts xv. 14; PETER).—**5.** A devout Jew, inspired by the Holy Ghost, who met the parents of our Lord in the Temple, took Him in his arms, and gave thanks for what he saw, and knew of Jesus (Lk. ii. 25–35). In the apocryphal gospel of Nicodemus, Simeon is called a high-priest. Rabban Simeon, whose grandmother was of the family of David, succeeded his father Hillel as president of the Sanhedrim about A. D. 13 (SCRIBES), and his son Gamaliel was the Pharisee at whose feet St. Paul was brought up (Acts xxii. 3). A Jewish writer specially notes that no record of this Simeon is preserved in the Mishna. It has been conjectured that he, or his grandson of the same name, may be the Simeon of St. Luke; but the commonness of the name Simeon, the description merely as "a man in Jerusalem," and the education of Gamaliel as a Pharisee, are arguments against the validity of this conjecture.—**6.** "Simeon that was called NIGER," one of certain prophets and "teachers" in the church at Antioch (Acts xiii. 1 only).

* **Sim'e-on-ites** (fr. Heb.), **the** = the descendants, or tribe, of SIMEON 1 (Num. xxv. 14, xxvi. 14; 1 Chr. xxvii. 16).

Si'mon (Gr. fr. Heb. = SIMEON, or of Greek origin?). **1.** Son of MATTATHIAS 2, and one of the famous MACCABEES (1 Mc. ii. 3, 65, &c.).—**2.** Son of Onias the high-priest, whose eulogy closes the "praise of famous men" in Ecclus. l. (ECCLESIASTICUS.) The common view refers this to Simon II. (HIGH-PRIEST, p. 334); but Josephus (xii. 2, § 4, &c.) identifies Simon I. with "Simon the Just." It is evident (so Mr. Westcott) that Simon the Just was popularly regarded as closing a period in Jewish history, as the last teacher of the Great Synagogue. (JERUSALEM; SCRIBES; SYNAGOGUE, THE GREAT.).—**3.** "A governor of the Temple" in the time of SELEUCUS PHILOPATOR, whose information as to the treasures of the Temple led to the sacrilegious attack of HELIODORUS (2 Mc. iii. 4, &c.). Considerable doubt exists as to the exact nature of his office. The chief difficulty lies in the fact that Simon is said to have been of "the tribe of Benjamin" (iii. 3), while the earlier "ruler of the house of God" (1 Chr. ix. 11; 2 Chr. xxxi. 13; Jer. xx. 1) seems to have been always a priest, and the "captain of the Temple" (Lk. xxii. 4; Acts iv. 1, v. 24, 26) and the keeper of the treasures (1 Chr. xxvi. 24; 2 Chr. xxxi. 12) must have been at least Levites. Herzfeld conjectures that *Benjamin* is an error for *Minjamin* (= MIAMIN 2, or MINIAMIN 2), the head of a priestly house (Neh. xii. 5, 17; comp. 2 Mc. iv. 23, "brother of Menelaus").—**4. Si'mon the Broth'er of Je'sus.** The only undoubted notice of this Simon occurs in Mat. xiii. 55 and Mk. vi. 3. He has been identified by some writers with Simon the Canaanite (No. 5, below) and still more generally with Symeon who became bishop of Jerusalem after the death of James, A. D. 62. The former of these opinions rests on no evidence whatever, nor is the latter without its difficulties. (JAMES.)—**5. Si'mon the Ca'naan-ite,** one of the Twelve Apostles (Mat. x. 4; Mk. iii. 18), otherwise described as **Si'mon Ze-lo'tes** (Lk. vi. 15; Acts i. 13). The latter term, which is peculiar to Luke, is the Greek equivalent for the Chaldee term preserved by Matthew and Mark. (CANAANITE, THE; ZELOTES.) Each points out Simon as belonging to the faction of the Zealots, who were conspicuous for their fierce advocacy of the Mosaic ritual. Different traditions (both doubtful) make him to have preached in Egypt, Cyrene, and Mauritania, and to have been crucified in Judea in Domitian's reign (comp. No. 4, above).—**6. Si'mon of Cy-re'ne.** A Hellenistic Jew, born at CYRENE in Africa, who was present in Jerusalem at the crucifixion of Jesus, either as an attendant at the feast (Acts ii. 10), or as one of the numerous settlers at Jerusalem from that place (vi. 9). Meeting the procession that conducted Jesus to Golgotha, as he was returning from the country, he was pressed into the service to bear the cross (Mat. xxvii. 32; Mk. xv. 21; Lk. xxiii. 26), when Jesus Himself was unable to bear it any longer (comp. Jn. xix. 17). Mark describes him as the father of ALEXANDER 1 and RUFUS.—**7. Si'mon the Lep'er.** A resident at Bethany; not improbably (so Mr. Bevan) one who had been miraculously cured of leprosy by Jesus. (LAZARUS; MARTHA; MARY THE SISTER OF LAZARUS.) In his house Mary anointed Jesus preparatory to His death and burial (Mat. xxvi. 6, &c.; Mk. xiv. 3, &c.; Jn. xii. 1, &c.).—**8. Si'mon Ma'gus.** A Samaritan living in the apostolic age, distinguished as a "sorcerer" or magician, from his practice of magical arts (Acts viii. 9; MAGI; MAGIC). He was born (so Mr. Bevan, after Justin Martyr, &c.) at Gitton, a village of Samaria, identified with the modern *Kuryet Jît*, near *Nâbulus* (Shechem). He was probably educated at ALEXANDRIA, and there became acquainted with the eclectic tenets of the Gnostic school. (PHILOSOPHY.) Either then or subsequently he was a pupil of Dositheus, who preceded him as a teacher of Gnosticism in Samaria, and whom he supplanted with the aid of Cleobius. He is first introduced to us in the Bible as practising magical arts in a city of Samaria, perhaps Sychar (Acts viii. 5; comp. Jn. iv. 5), and with such success, that he was pronounced to be "the power of God which is called great" (Acts viii. 10). The preaching and miracles of PHILIP THE EVANGELIST having excited his observation, he became one of his disciples, and received baptism at his hands. Subsequently he witnessed the effect produced by the imposition of hands, as practised by the Apostles Peter and John, and, being desirous of acquiring a similar power for himself, he offered a sum of money for it. His object evidently was to apply the power to the prosecution of magical arts. His proposition met with a severe denunciation from Peter, followed by a petition on the part of Simon, the tenor of which bespeaks terror but not penitence (viii. 9–24). From him comes the word *simony*, as applied to all traffic in spiritual offices. Simon's history, subsequently to his meeting with Peter, is involved in difficulties. Early Church historians depict him as the pertinacious foe of the Apostle PETER, whose movements he followed for the purpose of seeking encounters, in which he was signally defeated. Justin Martyr represents Simon as successful at Rome; that he was deified, and a statue was erected in his honor, "Simoni Deo Sancto"[1] (L. = *to Simon the holy god*). The various accounts can be reconciled only by assuming that Simon made two expeditions to Rome, the first in the reign of Claudius, the second (in which he encountered Peter) in the reign of Nero, about A. D. 68; and even this takes for granted the disputed fact of St. PETER'S visit to Rome. His death is associated with the encounter in question: according to Hippolytus, the earliest authority on the subject, Simon was buried alive at his own request, in the confident assurance that he would rise again on the third day. According to another account, he attempted to fly, in proof of his supernatural power; in answer to the prayers of Peter, he fell and broke his thigh and ankle; overcome with vexation, he committed suicide. Simon is generally pronounced by early writers the founder of heresy; perhaps this refers to his attempt to combine Christianity with Gnosticism.—**9. Si'mon Pe'ter.** (PETER.)—**10.** A Pharisee, in whose house a penitent woman anointed the head and feet of Jesus (Lk. vii. 40). (*Harmony* under GOSPELS; MARY MAGDALENE.)—**11. Si'mon the Tan'ner.** A Christian convert living at Joppa, at whose house Peter lodged (Acts ix. 43). The house was near the sea-side (x. 6, 32), for the convenience of the water. (HANDICRAFT; LEATHER.)—**12.** Father of JUDAS ISCARIOT (Jn. vi. 71, xiii. 2, 26).

Si'mon (see above) **Chos-a-me'us** (fr. Gr., apparently formed by combining the last letter of Malluch [ch] with the first part of Shemariah). SHIMEON, and the three following names in Ezr. x. 31, 32, are thus written in 1 Esd. ix. 32.

Sim'ri (fr. Heb., properly SHIMRI), son of Hosah; a Merarite Levite in David's reign (1 Chr. xxvi. 10).

Sin (Heb., see below). 1. A city of EGYPT, mentioned only in Ez. xxx. 15, 16. The name is Hebrew, or, at least, Shemitic. Gesenius supposes it = *clay, mire*. It is identified in the Vulgate with Pelusium (Gr. *Pêlousion* = *the clayey* or *muddy* town). Champollion identifies Pelusium with the *Peremoun*, *Peremôn*, and *Baremoun* of the Copts, *El-Farmâ* of the Arabs, which was in the time of the former a boundary-city. The site of Pelusium is as yet undetermined. It has been thought to be marked by mounds near *Burg et-Teeneh*, now called *El-Farmâ* and not *et-Teeneh*. This is disputed by Captain Spratt, who supposes that the mound of *Aboo-Kheeyár* indicates where it stood. This is further inland, and apparently on the W. of the old Pelusiac branch of the Nile, as was Pelusium. It is situate between *Farmâ* and *Tel-Defenneh*. Pelusium is mentioned by Ezekiel, in one of the prophecies relating to the invasion of Egypt by Nebuchadnezzar, as one of the cities which should then suffer calamities, with, probably, reference to the later history. In the most ancient times Tanis (Zoan), as afterward Pelusium, seems to have been the key of Egypt on the E. The prophet speaks of Sin as "Sin the stronghold of Egypt" (Ez. xxx. 15). This place it held from that time until the period of the Romans. Herodotus relates that Sennacherib advanced against Pelusium, and that near Pelusium Cambyses defeated Psammenitus. In like manner the decisive battle in which Ochus defeated the last native king, Nectanebos, *Nekht-Nebf*, was fought near this city. Mr. R. S. Poole, original author of this article, conjectures that this city may have been connected with the Sinites (Sinite) and the wilderness of Sin, perhaps also with Sinim.—**2. Wil'der-ness of Sin,** a tract of the wilderness which the Israelites reached after leaving the encampment by the Red Sea (Num. xxxiii. 11, 12). Their next halting-place (Ex. xvi. 1, xvii. 1) was Rephidim; hence the wilderness of Sin must lie between that wady and the coast of the Gulf of Suez, and of course W. of Sinai. In the wilderness of Sin the manna was first gathered. Dr. Robinson (i. 73) identifies the wilderness of Sin with the great plain—called *el-Kâ'a* in its broadest part—which, beginning near *el-Murkhâh* (about lat. 29°), extends with a greater or less breadth almost to the extremity of the peninsula of Sinai. Mr. Rowlands (in Fairbairn) identifies the wilderness of Sin with the district of hills or group of mountains round *Sarbût el-Khadem*, directly E. of the plain of *Murkhâh*. Wilderness of the Wandering.

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[1] It has been supposed that Justin mistook an inscription in honor of the Sabine Hercules, *Sancus Semo*, for one in honor of Simon; but this involves a series of improbabilities, amounting almost to an impossibility (so Mr. Bevan).

*** Sin,** the A. V. translation of—1. Heb. *âshâm* (Prov. xiv. 9; Jer. li. 5), usually translated "trespass-offering" (Lev. v. 6, 15, 16, 18, 19, &c.), sometimes "trespass" (v. 7, 15 *b*, &c.), once "guiltiness" (Gen. xxvi. 10), once "offering for sin" (Is. liii. 10). The kindred verb *âsham* is usually translated "to be guilty" (Lev. iv. 13, 22, 27, &c.), sometimes "to trespass" (v. 19, &c.), &c. The kindred noun *ashmâh* is also rendered "sin" (Lev. iv. 3; 2 Chr. xxviii. 10; Ps. lxix. 5 [Heb. 6]; Am. viii. 14), often "trespass" (Lev. vi. 5 margin [v. 24 Heb., text "trespass-offering"], xxii. 16, &c.). (Sin-offering.)—2. Heb. *hêt* or *chêt* (xix. 17, xx. 20; Num. xxvii. 3, and often), once translated "fault" (Gen. xli. 9), once "punishment of sin" (Lam. iii. 39), &c. The kindred *hâtâ* or *châtâ* is the common verb rendered "to sin" (Gen. xxxix. 9; Ex. ix. 27, &c., &c.), in the participle "sinner" (Prov. xi. 31, xiii. 22, &c.), rarely translated "to offend" (Gen. xx. 9, xl. 1, &c.), "to bear the blame" (xliii. 9, xliv. 32), &c. The kindred noun *hattâth* or *chattâth* is often rendered "sin" (iv. 7, xviii. 20, xxxi. 36; Ps. xxv. 7, 18, &c.), but oftener "sin-offering" in Lev., Num., Ez. xl.-xlvi., &c.; another, *hătââh* or *chăṭââh*, is translated "sin" (Gen. xx. 9; Ex. xxxii. 21, 30, 31; 2 K. xvii. 21; Ps. xxxii. 1, cix. 7), once "sin-offering" (xl. 6, Heb. 7); another, *hattââh* or *chattââh*, is translated "sin" (Ex. xxxiv. 7; Is. v. 18), once "sinful" (Am. ix. 8), once "sin-offering" (Ezr. vi. 17); *hattâ* or *chattâ* is rendered "sinner" (Gen. xiii. 13; Ps. i. 1, 5, &c.), once "offender" (1 K. i. 21).—3. Heb. *'âvôn* (1 K. xvii. 18), translated "iniquity" more than 200 times (Gen. xv. 16, xix. 15, &c., &c.), sometimes translated "punishment of iniquity" (Lev. xxvi. 41, 43; Ez. xiv. 10 *a*, &c.), or simply "punishment" (Gen. iv. 13; Ez. xiv. 10 *b*, *c*, &c.), "mischief" (2 K. vii. 9), &c.—4. Heb. *pesha'* (Prov. x. 12, 19, xxviii. 13), translated "transgression" (Ex. xxiii. 21, xxxiv. 7, and more than eighty other places), sometimes "trespass" (Gen. xxxi. 36, l. 17 twice; Ex. xxii. 9 [Heb. 8]; 1 Sam. xxv. 28), once "rebellion" (Job xxxiv. 37). The kindred verb *pâsha'* is usually rendered "to transgress" (1 K. viii. 50; Ezr. x. 13, &c.), also "to rebel" (2 K. iii. 5, 7; Is. i. 2, &c.) or "revolt" (2 K. viii. 20, 22 twice; 2 Chr. xxi. 8, 10 twice), in passive "offended" (Prov. xviii. 19; Offend), in participle "transgressor" (Ps. xxxvii. 38, &c.).—5. Gr. *hamartia* almost uniformly (Mat. i. 21, iii. 6, and about 170 other places) once "sinful" (Rom. viii. 3 *a*), once "offence" (2 Cor. xi. 7). The kindred *hamartêma* is also translated "sin" (Mk. iii. 28, iv. 12; Rom. iii. 25; 1 Cor. vi. 18); the verb *hamartanô* is usually translated "to sin" (Mat. xviii. 21, xxvii. 4, &c.), sometimes "to trespass" (xviii. 15; Lk. xvii. 3, 4), once "to offend" (Acts xxv. 8); its compound *proamartanô* is translated "to sin already" (2 Cor. xii. 21), or "sin heretofore" (xiii. 2); *hamartôlos* is usually translated "sinner" (Mat. ix. 10, 11, 13, and about forty other places), sometimes "sinful" (Mk. viii. 38; Lk. v. 8, xxiv. 7; Rom. vii. 1, 31); the compound *anamartêtos* (Jn. viii. 7 only) is translated "that is without sin."—6. Gr. *paraptôma* (Eph. i. 7, ii. 5; Col. ii. 13 *a*), oftener translated "trespass" (Mat. vi. 14, 15 twice, &c.), "offence" (Rom. v. 15–20), &c. The kindred verb *parapiptô* (Heb. vi. 6 only) is translated "to fall away."—Among other Greek words of related significations used in the N. T. are—*anomia*, twelve times translated "iniquity" (Mat. vii. 23; Rom. iv. 7, &c.), once "unrighteousness" (2 Cor. vi. 14), found twice in 1 Jn. iii. 4, the first time with its verb (*poiei* = *does* or *commits*) translated "transgresseth the law" (more literally, *does lawlessness*), the second time (following "is") translated "transgression of the law;" the kindred adjective *anomos* rendered "lawless" (1 Tim. i. 9), "without law" (1 Cor. ix. 21 four times), "unlawful" (2 Pet. ii. 8), "wicked" (Acts ii. 23; 2 Th. ii. 8), "transgressors" (as a plural noun, Mk. xv. 28; Lk. xxii. 37); the kindred adverb *anomôs* (twice in Rom. ii. 12 only), translated "without law;" the verb *parabainô* translated "to transgress" (Mat. xv. 2, 3; 2 Jn. 9), also "by transgression fell" (Acts i. 25); its kindred noun *parabasis*, rendered "transgression" (Rom. iv. 15, v. 14; Gal. iii. 19; 1 Tim. ii. 14; Heb. ii. 2, ix. 15), once "breaking" (Rom. ii. 23); and the kindred *parabatês*, rendered "transgressor" (Gal. ii. 18; Jas. ii. 9, 11), translated in Rom. ii. 25 "breaker," and in ver. 27 "who dost transgress."—The two great subjects of the Bible are the sin of man and the salvation provided by God. Sin is thus defined: "Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law" (1 Jn. iii. 14). And again: "All unrighteousness is sin" (v. 17). The origin and universality of sin are thus stated: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that (margin 'in whom') all have sinned" (Rom. v. 12). The punishment of sin and the salvation of the Gospel are contrasted in Rom. vi. 23: "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord."—The various possible theories as to the origin of human sinfulness are thus given by Prof. J. Haven (in *B. S.* xx. 445 ff.): I. "It is supposable that this nature was *originally implanted by the Creator*." This theory makes Him really the author of sin.—II. "It is supposable that it was *acquired in some previous state of being*, as consequence of some sinful act on the part of each individual." This seems to have been Origen's view, and has been advocated by Dr. Julius Müller of Germany, and Edward Beecher, D. D., of this country.—III. "It is supposable that it is *derived from a sinful ancestry*, in whose loss of innocence their whole posterity is involved." In this view the great body of those who adopt the Christian system agree, all admitting the *fact* of a connection between ADAM and his posterity in respect to sin, but differing as to the nature of this connection. Prof. Haven thus states the subordinate theories:—"*a.* That of the *generic unity* of the race, as virtually one with Adam, existing in him, sinning in him—his sin their sin." This theory is closely related to the realism of Plato and the Platonic PHILOSOPHY. It was held by Augustine and other Latin Fathers, in a modified form by President Edwards, and has some prominent advocates at the present day. "*b.* The theory of the *constructive* unity of the race with Adam, as its federal head and representative, by virtue of a special covenant made with him to that effect." This is supposed to be the prevalent view among the "Old School" Presbyterians in this country. "*c.* The view which represents that depravity as resulting simply from the laws of natural descent, the child inheriting from the parent a vitiated and corrupt nature, prone to evil, in consequence of which he comes to sin as soon as he comes to moral agency. This nature, derived from Adam through successive generations, is the consequence of his original apostasy." This is probably the view most prevalent now among "New England theologians," who likewise hold that this depravity of nature is not in itself culpable. Those who advocate the theories *a* and *b* hold that this depravity of nature (commonly called *original sin*) is in itself culpable or blameworthy.—The theories in respect to the *relation of sin to the will and purpose of God*, Prof. Haven thus classifies:—I. The theory that *God cannot entirely prevent sin* has two possible forms: *a.* That He cannot entirely prevent it in *any* system. This virtually denies God's omnipotence. *b.* That He cannot entirely prevent it in a *moral* system, i. e. in a system which embraces free moral agents. II. The theory that *for some reason God does not choose to prevent the sin which actually exists.* This may be—*a.* Because the existence of sin *is in itself desirable.* *b.* Because it is *the necessary means of the greatest good.* *c.* Because it *can be overruled to good.* *d.* Because this permission of sin, *under the present checks and counteractions, will invoke less evil than His absolute prevention of it;* in other words, because He saw that, all things considered, it was better to permit sin, under its present restrictions, than to do more than He is doing to prevent it. This last theory is the one advocated by Prof. Haven in the article above mentioned. It does not fall within the plan of the present work to discuss these important subjects at length; for the details and the advocacy of particular theories the reader must be referred to the essays, sermons, and systematic treatises of theologians. ATONEMENT; DAMNATION; FAITH; GRACE; HEAVEN; HELL; IMPUTE; JEHOVAH; JUDGMENT; JUSTIFY; LOVE; PUNISHMENTS; REDEEMER; RIGHTEOUS; SANCTIFICATION; SAVIOUR, &c.

Sin'-of fer-ing (Heb. *hattâth* or *chattâth*). The sin-offering among the Jews was the SACRIFICE, in which the ideas of PROPITIATION and of ATONEMENT for sin were most distinctly marked. It is first directly enjoined in Lev. iv., whereas in chs. i.–iii. the burnt-offering, meat-offering, and peace-offering are taken for granted, and the object of the Law is to regulate, not to enjoin, the presentation of them to the Lord. Nor is the word applied to any sacrifice in ante-Mosaic times. It is, therefore, peculiarly a sacrifice of the Law. The idea of propitiation was no doubt latent in earlier sacrifices, but it was taught clearly and distinctly in the Levitical sin-offering. The ceremonial is described in Lev. iv. and vi. The animal, a young bullock for the priest or congregation, a male kid or lamb for a ruler, a female kid or lamb for a private person, in all cases without BLEMISH, was brought by the sacrificer to the altar of sacrifice; his hand was laid on its head; of the blood of the slain victim, some was then sprinkled seven times before the veil of the sanctuary, some put on the horns of the altar of incense, and the rest poured at the foot of the altar of sacrifice; the fat was then burnt on the altar; the remainder of the body, if the offering were of the priest, or of the whole congregation, was carried out of the camp to a "clean place," and there burnt; but if the offering were of an individual, the flesh might be eaten by the priests alone in the holy place as "most holy." —The *Trespass-offering* (Heb. *âshâm*) is closely connected with the sin-offering in Leviticus, but clearly distinguished from it, being in some cases offered with it as a distinct part of the same sacrifice, e. g. in the cleansing of the leper (Lev. xiv.). The victim was in each case to be a ram (v. 14–vi. 7, vii. 1–7). At the time of offering, in all cases of damage to any holy thing or to any man, restitution was made with the addition of one-fifth to the principal; the blood was sprinkled round about on the altar, as in the burnt-offering; the fat burnt, and flesh disposed of as in the sin-offering. The distinction of ceremonial clearly indicates a difference in the idea of the two sacrifices. The nature of that difference is still a subject of great controversy. So far as the derivation of the two Hebrew words goes, there appears to be more of reference to general and actual sin in the former, to special cases of negligence in the latter. In one important passage (v. 1–13) the sacrifice is called first a "trespass-offering" (ver. 6), and then a "sin-offering" (ver. 7, 9, 11, 12); but from the nature of the victims in ver. 6 and the formal introduction in ver. 14 we may conclude that "trespass-offering" is not here used in its technical sense, and that the passage is to be referred to the sin-offering only. The *sin-offerings* were—(A.) *Regular.* (1.) *For the whole people*, at the New Moon, Passover, Pentecost, Feast of Trumpets, and Feast of Tabernacles (Num. xxviii. 15–xxix. 38): besides the solemn offering of the two goats on the Great Day of Atonement (Lev. xvi.). (2.) *For the priests and Levites* at their consecration (Ex. xxix. 10–14, 36); besides the yearly sin-offering (a bullock) for the high-priest on the Great Day of Atonement (Lev. xvi.). (B.) *Special.* (1.) *For any sin of "ignorance"* (iv.). (2.) *For refusal to bear witness* (v. 1). (3.) *For ceremonial defilement* not wilfully contracted (v. 2, 3, xii. 6–8, xiv. 19, 31, xv. 15, 30; Num. vi. 6–11, 16). (4.) *For the breach of a rash oath* (Lev. v. 4).—The *trespass-offerings* were always *special*, as—(1.) *For sacrilege "in ignorance"* (v. 15, 16). (2.) *For ignorant transgression* (v. 17–19). (3.) *For fraud, suppression of the truth, or perjury* (vi. 1–6). (4.) *For rape of a betrothed slave* (xix. 20, 21). (5.) *At the purification of the leper* (xiv. 12), and the *polluted Nazarite* (Num. vi. 12), offered with the sin-offering.—From this enumeration it will be clear that the two classes of sacrifices, although distinct, touch closely upon each other, as especially the special sin-offerings, and the trespass-offerings.

It is also evident that the sin-offering was the only regular and general recognition of sin in the abstract, and accordingly was far more solemn and symbolical in its ceremonial; the trespass-offering was confined to special cases, most of which related to the doing of some material damage, either to the holy things or to man, except in (5.), where the trespass-offering is united with the sin-offering. Josephus declares that the sin-offering is presented by those "who fall into sin in ignorance," and the trespass-offering by "one who has sinned and is conscious of his sin, but has no one to convict him thereof." Mr. Barry, original author of this article, draws the following conclusions:—(*a.*) That the sin-offering was far the more solemn and comprehensive of the two sacrifices. (*b.*) That the sin-offering looked more to the guilt of the sin done, irrespective of its consequences, while the trespass-offering looked to the evil consequences of sin, either against the service of God, or against man, and to the duty of atonement as far as atonement was possible. (*c.*) That in the sin-offering especially we find symbolized the acknowledgment of sinfulness as inherent in man, and of the need of expiation by sacrifice to renew the broken covenant between man and God. Rev. I. Jennings (in Kitto) says: "The sin-offering holds up sin as *guilt* needing *expiation*; the trespass-offering as *robbery* demanding *compensation.*"—There is one other question of some interest, as to the nature of the sins for which either sacrifice could be offered. It is seen at once that in the Law of Leviticus, most of them, which are not purely ceremonial, are called sins of "ignorance" (see Heb. ix. 7); and in Num. xv. 30, it is expressly said that while such sins can be atoned for by offerings, "the soul that doeth aught presumptuously" (Heb. *with a high hand*) "shall be cut off from among his people." . . . . "His iniquity shall be upon him" (compare Heb. x. 26). But there are sufficient indications that the sins here called "of ignorance" are more strictly those of *negligence* or *frailty*, repented of by the unpunished offender, as opposed to those of deliberate and unrepentant sin. Some of the sins actually referred to in Lev. iv., v., certainly are not sins of pure ignorance; they are indeed few out of the whole range of sinfulness, but they are real sins.—In considering this subject, it must be remembered that the sacrifices of the Law had a temporal, as well as a spiritual significance and effect. They restored an offender to his place in the commonwealth of Israel; they were therefore an atonement to the King of Israel for the infringement of His Law. Atonement, Day of; Leprosy, &c.

Si'na (Gr. form of Sinai), **Mount** (Jd. v. 14; Acts vii. 30, 38). Sinai.

Si'nai (Heb. *any thing full of rock-fissures* or *cliffs, jagged*, or perhaps *dedicated to the moon*, Fü.; probably fr. Heb. *sĕneh = thornbush*, i. e. mountain of the thorn, Stl.; see Bush 1). Nearly in the centre of the peninsula which stretches between the horns of the Red Sea lies a wedge of granite, greenstone, and porphyry rocks rising to between 8,000 and 9,000 feet above the sea. Its shape resembles a scalene triangle, with a crescent cut from its northern or longer side, on which border Russegger's map gives a broad skirting tract of old red sandstone, reaching nearly from gulf to gulf, and traversed by a few ridges, chiefly of tertiary formation, running nearly N.W. and S.E. On the southwestern side of this triangle, a wide alluvial plain—narrowing, however, toward the N.—lines the coast of the Gulf of Suez, whilst that on the eastern or *'Akabah* coast is so narrow as almost to disappear. Between these alluvial edges and the granitic mass a strip of the same sandstone is interposed, the two strips converging at *Râs Mohammed*, the southern promontory of the whole. This nucleus of plutonic rocks is said to bear no trace of volcanic action since the original upheaval of its masses. It has been arranged in three chief masses as follows:—1. The northwestern cluster above *Wady Feirân*; its greatest relief found in the five-peaked ridge of *Serbâl*—the most magnificent mountain of the peninsula—at a height of 6,342 feet above the sea. 2. The eastern and central one; its highest point the *Jebel Kâtherîn*, at a height of 8,063 (Rüppell) to 8,168 (Russegger) feet, and including the *Jebel Mûsa*, the height of which is variously set at 6,796, 7,033, and 7,097 feet. 3. The southeastern one, closely connected, however, with 2; its highest point, *Um Shaumer*, being that also of the whole. (See map, under Wilderness of the Wandering).—A question arises as to the relation of the names Horeb and Sinai. The latter name first occurs as that of the limit on the further side from Egypt of the wilderness of Sin (Ex. xvi. 1), and again (xix. 1, 2) as the "wilderness" or "desert of Sinai," before *Mount* Sinai is actually spoken of in ver. 11. But the name "Horeb" is, on the rebuke of the people by God for their sin in making the golden calf, reintroduced into the Sinaitic narrative (xxxiii. 6), having been previously most recently used in the story of the murmuring at Rephidim (xvii. 6), and earlier to denote the place of the appearance of God in the "burning bush" (iii. 1). "Horeb" properly signifies ground left *dry* by water draining off, and, strictly taken, may probably be (so Mr. Hayman, original author of this article) a dry plain, valley, or bed of a wady near the mountain; yet *Mount* Horeb, on the "vast green plain" of which was doubtless excellent pasture, may mean the mountain viewed in reference thereto, or its side abutting thereon. The mention of Horeb in later books (e. g. 1 K. viii. 9, xix. 8) seems to show that it had then become the designation of the mountain and region generally.[1]—But Sinai is clearly a summit distinctly marked. There are three principal views in regard to its position:—I. That of Lepsius, favored also by Burckhardt, that *Serbâl* is Sinai, some thirty miles distant westward from the *Jebel Mûsa*, but close to the *Wady Feirân* (Paran) and *El-Hessue*, which he identifies, as do most authorities, with Rephidim, just a mile from the old convent of *Farân*. The earliest traditions are in its favor. But there are two main objections to this:—(1.) It is clear, from Ex. xix. 2 (compare xvii. 1), that the interval between Rephidim and Sinai was that of a regular stage of the march. A Sinai within a mile of Rephidim is unsuitable. (2.) There is no plain or wady of any sufficient size near *Serbâl* to offer camping-ground to so large a host, or perhaps the tenth part of them.—II. The second is that of Ritter, that, allowing *Serbâl* the reverence of an early sanctuary, the *Jebel Mûsa* is Sinai, and that the *Wady es-Sebâyeh*

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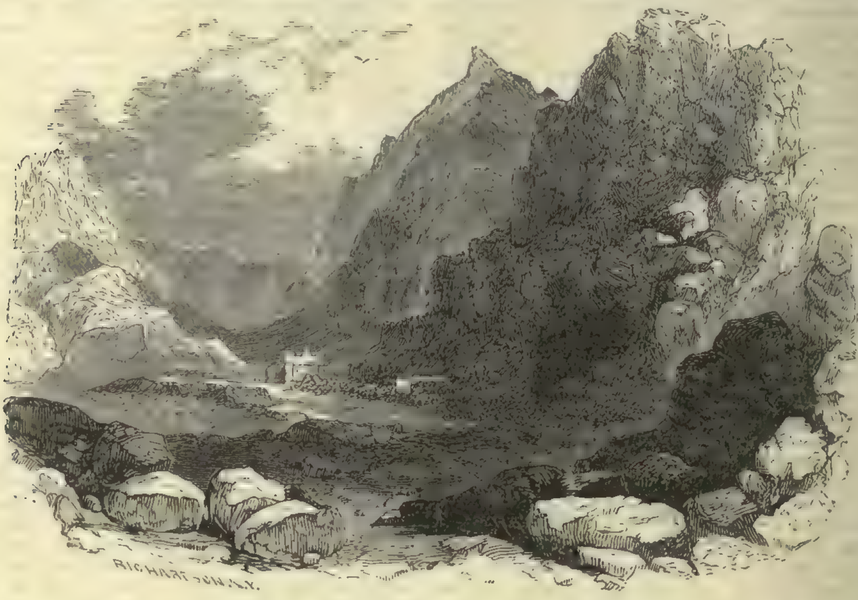
[1] "The most obvious and common explanation is to regard one (Sinai) as the general name for the whole cluster, and the other (Horeb) as designating a particular mountain: much as the same names are employed by the Christians at the present day. So, too, the Arabs now apply the name *Jebel et-Tûr* to the whole central granite region; while the different mountains of which it is composed are called *Jebel Kâtherîn*, *Jebel Mûsa*, &c. On looking at the subject during our sojourn at the convent, I was led to a similar conclusion: applying the names, however, differently, and regarding Horeb as the general name, and Sinai as the particular one" (Rbn. i. 120).

(*Sebâ'îyeh*, Rbn.), which its southeastern or highest summit overhangs, is the spot where the people camped before the mount; but the second objection to *Serbâl* applies (so Mr. Hayman, with Robinson, Porter [in Kitto], &c.) almost in equal force to this—the want of space below.[2]—III. The third is that of Robinson, that the modern Horeb of the monks—viz. the northwestern and lower face of the *Jebel Mûsa*, crowned with a range of magnificent cliffs, the highest point called *Ras Sasâfeh*, or *Sŭfsâfeh*, as spelt by Robinson—overlooking the plain *er-Râhah*, is the scene of the giving of the Law, and that peak the mountain into which Moses ascended. Lepsius objects, but without much force (since he himself climbed it), that the peak *Sasâfeh* is nearly inaccessible. It is more to the purpose to observe that the whole *Jebel Mûsa* is, comparatively with adjacent mountains, insignificant. The conjunction of mountain with plain is the greatest feature of this site; in choosing it, we lose in the mountain, as compared with *Serbâl*, but we gain in the plain, of which *Serbâl* has nothing. Yet the view from the plain appears by no means wanting in features of majesty and awe. In this long retiring sweep of *er-Râhah* the people could "remove and stand afar off;" for it extends into the lateral valleys, and so joins the *Wady es-Sheikh*.[3]—It may be added that, supposing *Wady Taiyibeh* to have been the encampment "by the sea," as stated in Num. xxxiii. 10, three routes opened there before the Israelites (SIN 2); the most southerly one down the plain *el-Kâ'a* to *Tûr;* the most northerly by the *Sarbût el-Khadem;* and the middle one by *Wady Feirân*, by which they would pass the foot of *Serbâl*, which, therefore, in this case alone could possibly be Sinai. The middle route aforesaid from *Wady Taiyibeh* reaches the *Wady Feirân* through what is called the *Wady Mokatteb*, or "written valley," from the inscriptions on the rocks which line it, generally considered to have been the work of Christian hands.


RICHARDSON N.Y.

The Summit of Mount Sinai.—(Kitto.)

* **Sin-cere′** [-seer] (fr. L.), the A.V. translation of—1. Gr. *adolos*, literally *guileless*, hence *unadulterated, pure*, used in N. T. tropically only in the phrase "sincere milk," i. e. pure doctrine or spiritual nourishment (1 Pet. ii. 2).—2. Gr. *eilikrinês*, literally *judged of in sunlight*, hence *pure, sincere*, Rbn., *N. T. Lex.* (Phil. i. 10), also translated "pure" (2 Pet. iii. 1). The kindred noun *eilikrineia* is uniformly translated "sincerity" (1 Cor. v. 8; 2 Cor. i. 12, ii. 17).

* **Sing′ing.** HYMN; MUSIC; POETRY, HEBREW.

Si′nim (Heb., see below), a people noticed in Is. xlix. 12, as living at the extremity of the known world, either in the South or East. 'The majority of the early interpreters adopted the former view, but the LXX., in giving *Persai* (= Persians), favors the latter, and the weight of modern authority is thrown into the same scale, the name being identified by Gesenius, Hitzig, Knobel, Fürst, J. A. Alexander, &c., with the classical *Sinæ*, the inhabitants of the southern part of *China*. No locality in the South equally commends itself to the judgment (so Mr. Bevan); Sin or Pelusium (which Bochart suggests) being too near, and Syene having a well-known Hebrew name. There is no obvious improbability in the name of the Sinæ being known to the inhabitants of Western Asia in the age of Isaiah; for though it is not mentioned by the Greek geographer until the age of Ptolemy, it is certain that an inland commercial route connected the extreme E. with the W. at a very early period. (Silk.) The Sinæ attained an independent position in Western China as early as the eighth century B. C., and in the third century B. C. established their sway under the dynasty of Tsin over the whole of the empire. The Rabbinical name of China, *Tsin*, as well as "China" itself, was derived from this dynasty.

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[2] But Rev. W. Arthur (in Fbn.) says, "It takes forty-five minutes' walking down-hill to pace the length of *Sebâyeh* (three miles, so Rev. G. S. Drew). The breadth we made to be about a mile and three-quarters." He makes the capacity of this valley greater than that of *er-Râhah*. From it "every eye would look on one object, and *Jebel Mûsa*, covered with cloud and fire, would impress the whole concourse. . . . The eastern boundary of *Sebâyeh* is not, as with the sides of *er-Râhah*, rock-wall, but a range of hills, with practicable ascent, and several lateral valleys, up which the people could retire and 'stand afar off,' and yet see the mount." The great *Wady esh-Sheikh* is "a continuation of the line of the valley."

[3] The convent, represented in the cut, and generally called the Convent of St. Catharine, stands in the valley of *Shu'eib*, a wild ravine which runs up S. E. by S. from the plain *er-Râhah*. It is 245 French feet long by 204 broad, enclosed by high walls of granite blocks, and strengthened with small towers in various parts. The main body of the building stands on the slope of the western mountain, which is the northern part of *Jebel Mûsa*. It is said to have been established by the Emperor Justinian, A. D. 527. The mountains on each side tower to the height of 1,000 feet above the valley. The number of resident monks, once more than 400, is now from 20 to 30 (Rbn. i. 92, 93, 124, 130). In the library of this convent, Tischendorf found in 1859 the celebrated *Codex Sinaiticus*. NEW TESTAMENT, I. § 28.

Si′nite (fr. Heb., see below and Sin 1), **the**, the collective name of a tribe of Canaanites (Gen. x. 17; 1 Chr. i. 15), whose position is to be sought for in the northern part of the Lebanon district. Various localities in that district bear some resemblance to the name, particularly *Sinna*, a mountain fortress mentioned by Strabo; *Sinum* or *Sini*, the ruins of which existed in the time of Jerome; *Syn*, a village mentioned in the fifteenth century as near the River Arca; and *Dunniyeh*, a district near *Tripolis*. The Targums of Onkelos and Jonathan give Orthosia (Orthosias), a town on the coast N. E. of Tripolis.

Si′on (Heb. *elevated*, *lofty*, Ges.; see No. 2), **Mount. 1.** One of the various ancient names of Mount Hermon (Deut. iv. 48 only).—**2.** The Greek form of Zion (1 Mc. iv. 37, 60, v. 54, vi. 48, 62, vii. 33, x. 11, xiv. 27; Heb. xii. 22; Rev. xiv. 1).

Siph′moth (Heb. *bare places*, Ges.; *fruitful place*, Fü.), one of the places in the S. of Judah which David frequented during his wandering life (1 Sam. xxx. 28); site unknown.

Sip′pai (Heb.) = Saph, one of the sons of Rapha, or "the giant;" slain by Sibbechai at Gezer (1 Chr. xx. 4). Giants.

Si′rach [-rak] (L. fr. Heb.), the father of the "Jesus the Son of Sirach" who wrote the Hebrew original of Ecclesiasticus.

Si′rah (Heb. *a going off* or *back*, Ges.), **the Well of**; the spot from which Abner was recalled by Joab to his death at Hebron (2 Sam. iii. 26 only). A spring and reservoir on the western side of the ancient northern road, about one mile out of Hebron, called *'Ain Sara*, may be a relic of the well of Sirah.

Sir′i-on (fr. Heb. = *breastplate*, Ges.), one of the various names of Mount Hermon, that by which it was known to the Zidonians (Deut. iii. 9; Ps. xxix. 6).

Sis′a-mai, or **Si-sam′a-i** (Heb. *a distinguished one*, sc. is Jah, Fü.), a descendant of Sheshan in the line of Jerahmeel (1 Chr. ii. 40).

Sis′e-ra (Heb. *battle-array*, Ges.), captain of the army of Jabin 2, king of Canaan, who reigned in Hazor 1. He himself resided in Harosheth of the Gentiles. He was defeated by Deborah 2 and Barak at the waters of Megiddo or the River Kishon, and killed by Jael the wife of Heber 6 the Kenite in her TEXT (Judg. iv., v.; 1 Sam. xii. 9; Ps. lxxxiii. 9; Chariot; Mantle; Nail, II. 1). The great Rabbi Akiba († A. D. 135), whose father was a Syrian proselyte of justice, is said to have been descended from Sisera.—**2.** Ancestor of certain Nethinim who returned from the Captivity with Zerubbabel (Ezr. ii. 53; Neh. vii. 55). The name doubtless tells of Canaanite captives devoted to the lowest offices of the Temple.

Si-sin′nes [-neez] (Gr.) = Tatnai (1 Esd. vi. 3).

*** Sis′ter** (Heb. *âhôth* or *âchôth*; Gr. *adelphê*) is used to denote not only one who is a daughter of the same parents (Gen. iv. 22; Lk. x. 39, 40, &c.) or of the same parent (Lev. xviii. 9, 11, &c.) with another, but more loosely a kinswoman or female relative (Gen. xxiv. 59, 60, &c.), one who is intimately connected or endeared (Prov. vii. 4; Mat. xii. 50, &c.), one of the same faith (Rom. xvi. 1, &c.). Compare Brother.

Sit′nah (Heb. "hatred," A. V. margin; *accusation*, Ges.), the second of the two wells dug by Isaac in the valley of Gerar, the possession of which the herdmen of the valley disputed with him (Gen. xxvi. 21). Rowlands (in Fairbairn) supposes it may have been at *es-Sinnah*, a spot about twelve or fifteen miles S. E. from *Khirbet el-Jerâr* (Gerar?).

Si′van. Month.

*** Skin.** Badger-skins; Leather, &c.

*** Skull.** Calvary; Golgotha; Mill, &c.

*** Sky.** Air; Firmament; Heaven, &c.

Slave (fr. L.). The word "slave" is found only twice in the A. V., once (Jer. ii. 14) in the phrase "home-born *slave*," the word being supplied by the translators in parallelism to "SERVANT" (Heb. *'ebed*) in the preceding clause; and in Rev. xviii. 13, where it is the representative of the Gr. pl. *sômata* (literally, as in margin, "bodies"), mentioned among the articles of merchandise of the mystical Babylon. Indeed the term "slave," however appropriate to one held in servitude under the Greek and Roman law, is too strong to be applied to the "SERVANT" or "bondman" of the Hebrews. "The Mosaic Law," says Saalschütz (translated by Prof. E. P. Barrows, in *B. S.* xix. 33), "knows nothing of *slavery* in the sense of considering *freeman* and *slave* as beings holding an opposite relation to each other in respect to their dignity as men, or on a scale of civil and social rights. The Hebrew language has no word for stigmatizing by a degrading appellation one part of those who owe service, and distinguishing them from the rest as 'slaves,' but only *one* term for all who are under obligation to render service to others. For males this is *'ebed* (Servant 4) = *servant* or *man-servant*, properly *laborer*; for females *shiphhâh* or *shiphchâh* and *âmâh* = *maid-servant*, *maid*." These two terms for *maid-servant* or *maid* are both applied to Hagar (Gen. xvi. 1 ff., xxi. 10, 12, 13, &c.), Bilhah and Zilpah (xxix. 24, 29, xxx. 3, xxxi. 33, &c.), &c., and each is translated in the A. V. "maid-servant," "bondwoman," "maid," "handmaid," and "bondmaid," the former being also translated "woman-servant," "maiden," "servant," and "wench." "Among a people who occupied themselves with agriculture," continues Saalschütz, "whose lawgiver, Moses, and whose kings, Saul and David, went immediately from the herd and from the plough to their high vocation, there could be nothing degrading in an appellation taken from 'labor.' 'Servant of God' is also applied to Moses and the pious as a title of honor. The laws, moreover, respecting servants protect in every regard their dignity as men and their feelings. They by no means surrender these to the arbitrary will of the masters, as in other ancient and modern states in which slavery and thraldom have prevailed." "There was an enactment," says W. Lindsay, D. D. (in Fairbairn), "which shows that the spirit of the whole system was of a benignant character, and which must of itself have tended to prevent harshness even in the case of a cruel master. . . . When a servant escaped from his master, the law presumed that he had good reason for fleeing, and therefore forbade any one on whose protection he might throw himself to deliver him up to his master. He was to remain with the person in whose house he had taken refuge (Deut. xxiii. 15, 16)."—The following parts I. and II. are abridged from the original article by Mr. Bevan.—I. *Hebrew slaves.* **1.** The circumstances under which a Hebrew might be reduced to servitude were—(1.) poverty; (2.) the commission of theft; and (3.) the exercise of paternal authority. In the first case, a man who had mortgaged his property, and was unable to support his family, might sell himself to another Hebrew, with a view both to obtain maintenance, and perchance a surplus sufficient to redeem his property (Lev. xxv. 25, 39). It has been debated whether under this law a creditor could seize his debtor and sell him as a slave: the words do not warrant such an inference. (2.) The commission of theft rendered a person liable to servitude, whenever restitution could not be made on the scale prescribed by the Law (Ex. xxii. 1, 3). The thief was bound to work out the value of his restitution money in the service of him on whom the theft had been committed. (PUNISHMENTS.) (3.) The exercise of paternal authority was limited to the sale of a daughter of tender age to be a maid-servant, with the ulterior view of her becoming the CONCUBINE of the purchaser (xxi. 7; MARRIAGE). **2.** The servitude of a Hebrew might be terminated in three ways:—(1.) by the satisfaction or the remission of all claims against him; (2.) by the recurrence of the year of JUBILEE (Lev. xxv. 40); and (3.) the expiration of six years from the time that his servitude commenced (Ex. xxi. 2; Deut. xv. 12; SABBATICAL YEAR). (4.) The Rabbinists added, by the death of the master without leaving a son, there being no power of claiming the slave on the part of any heir except a son.—If a servant did not desire to avail himself of the opportunity of leaving his service, he was to signify his intention in a formal manner before the judges (or more exactly, *at the place of judgment*), and then the master was to take him to the door-post, and to bore his ear through with an awl (Ex. xxi. 6), driving the awl into or "unto the door" (Deut. xv. 17), and thus fixing the servant to it. A servant who had submitted to this operation remained, according to the words of the Law, a servant "for ever" (Ex. xxi. 6). These words are, however, interpreted by Josephus and by the Rabbinists as meaning until the year of Jubilee. **3.** The condition of a Hebrew servant was by no means intolerable. His master was admonished to treat him, not "as a bondservant, but as an hired servant and as a sojourner," and "not to rule over him with rigor" (Lev. xxv. 39, 40, 43). At the termination of his servitude the master was enjoined not to "let him go away empty," but to remunerate him liberally out of his flock, his floor, and his winepress (Deut. xv. 13, 14).—In the event of a Hebrew becoming the servant of a "STRANGER," meaning a non-Hebrew, the servitude could be terminated only in two ways, viz. by the arrival of the year of Jubilee, or by the repayment to the master of the purchase-money paid for the servant, after deducting a sum for the value of his services proportioned to the length of his servitude (Lev. xxv. 47–55).—A Hebrew woman might enter into voluntary servitude on the score of poverty, and in this case she was entitled to her freedom after six years' service, together with her usual gratuity at leaving, just as in the case of a man (Deut. xv. 12, 13).—Thus far we have seen little that is objectionable in the condition of Hebrew servants. In respect to MARRIAGE there were some peculiarities which, to our ideas, would be regarded as hardships. A master might, e. g., give a wife to a Hebrew servant for the time of his servitude, the wife being in this case not only a slave but a non-Hebrew. Should he leave when his term has expired, his wife and children would remain the absolute property of the master (Ex. xxi. 4, 5). Again, a father might sell his young daughter to a Hebrew, with a view of his either marrying her himself, or giving her to his son (7–9). It diminishes the apparent harshness of this proceeding if we look on the purchase-money as in the light of a dowry given, as was not unusual, to the parents of the bride; still more, if we accept the Rabbinical view that the consent of the maid was required before the marriage could take place. The position of a maiden thus sold by her father was subject to the following regulations:—(1.) She could not "go out as the men-servants do," i. e. she could not leave at the termination of six years, or in the year of Jubilee, if her master was willing to fulfil the object for which he had purchased her. (2.) Should he not wish to marry her, he should call upon her friends to procure her release by the repayment of the purchase-money. (3.) If he betrothed her to his son, he was bound to make such provision for her as he would for one of his own daughters. (4.) If either he or his son, having married her, took a second wife, it should not be to the prejudice of the first. (5.) If neither of the three first specified alternatives took place, the maid was entitled to immediate and gratuitous liberty (xxi. 7–11).—The custom of reducing Hebrews to servitude appears to have fallen into disuse subsequently to the Babylonish Captivity (Neh. v. 5). Vast numbers of Hebrews were reduced to slavery as war-captives at different periods by the Phenicians (Joel iii. 6), the Philistines (ib.; Am. i. 6), the Syrians (1 Mc. iii. 41; 2 Mc. viii. 11), the Egyptians (Jos. xii. 2, § 3), and, above all, by the Romans (Jos. *B. J.* vi. 9, § 3).—II. *Non-Hebrew Slaves.* **1.** The majority of Non-Hebrew slaves were war-captives, either of the Canaanites who had survived the general extermination of their race under Joshua, or such as were conquered from the other surrounding nations (Num. xxxi. 26 ff.). Besides these, many were obtained by purchase from foreign slave-dealers (Lev. xxv. 44, 45); and others may have been resident foreigners who were reduced to this state either by poverty or crime. The children of slaves remained slaves, being the class described as "born in the house" (Gen. xiv. 14, xvii. 12; Eccl. ii. 7), and hence the number was likely to increase as time went on. The average value of a slave appears to have been thirty shekels (Ex. xxi. 32). **2.** That the slave might be manumitted, appears from Ex. xxi. 26, 27, and Lev. xix. 20. As to the methods by which this might be effected, we are told nothing in the Bible; but the Rabbinists specify the following four methods:—(1.) redemption by a money payment, (2.) a bill or ticket of freedom, (3.) testamentary disposition, or, (4.) any act that implied manumission, such as making a slave one's heir. **3.** The slave is described as the "possession" of his master, apparently with a special reference to the power which the latter had of disposing of him to his heirs as he would any other article of personal property (Lev. xxv. 45, 46); also as his master's "money" (Ex. xxi. 21), i. e. as representing a certain money value. But provision was made for the protection of his person (Lev. xxiv. 17, 22; Ex. xxi. 20). A minor personal injury, such as the loss of an eye or a tooth, was to be recompensed by giving the servant his liberty (ver. 26, 27). The position of the slave in regard to religious privileges was favorable. He was to be circumcised (Gen. xvii. 12), and hence was entitled to partake of the Paschal sacrifice (Ex. xii. 44), as well as of the other religious festivals (Deut xii. 12, 18, xvi. 11, 14). The occupations of slaves were of a menial character, as implied in Lev. xxv. 39, consisting partly in the work of the house, and partly in personal attendance on the master. (Canaan; Eliezer 1; Law of Moses; Men-stealers; Mill; Nethinim; Noah; Nurse; Wages.)—III. *Egyptian bondage.* The Israelites were grievously oppressed by Pharaoh 3, 4, and the Egyptians, but were delivered from "the house of bondage" by the direct interposition of Jehovah. The Egyptians had domestic servants who may have been slaves (Ex. ix. 14, 20, 21, xi. 5). (Joseph 1.) But the Israelites were not dispersed among the families of Egypt: they formed a special community in the land of Goshen (Gen. xlvi. 34; Ex. viii. 22, &c.); had "flocks and herds and very much cattle" (xii. 32, 38); preserved their divisions of tribes, and families, and their internal organization (v. 19, vi. 14 ff., xii. 19, 21, &c.); had to a considerable degree the disposal of their time (ii. 7–9, iv. 27–31, xii. 6, &c.); were all armed (xxxii. 27), &c. The service required seems to have been exacted from males only, and probably from only a portion of the people at once. As tributaries they probably supplied levies of men, from which the wealthy seem to have been exempted (iii. 16, iv. 29, v. 20). The poor were the oppressed; and all the service wherewith they made them serve "was with rigor" (i. 11–14, compare v. 6 ff.).—IV. *Grecian slavery* in the Homeric or ante-historic age appears to have been comparatively mild, though the condition of women was worse than that of men. Every Greek state, with a few exceptions, had slavery among its institutions; but the condition and treatment of slaves varied greatly in different Greek communities. Athenian legislation protected the personal rights of the slave, gave him, if ill-treated, the privilege of an asylum in certain temples, and promoted his efforts to obtain freedom. The helots or slaves of Sparta, on the other hand, furnish the type of all that is calamitous among the oppressed. They were slaves of the state, apportioned by the state to individuals, but not in full possession, and could not be sold out of Laconia, nor liberated except by the state. They more than once rose in revolt against their masters, at important crises in the history of Sparta, and with much effect thereon. The number of slaves in Greece is estimated to have been three or four times that of the free population.—V. *Roman slavery* was perpetual and hereditary. The master possessed the uncontrolled power of life and death over his slave—a power which continued at least till Hadrian's time (A. D. 117). He might, and frequently did, kill, mutilate, and torture his slaves, for any or for no offence, so that slaves were sometimes crucified from mere caprice. He might force them to become prostitutes or gladiators; and instead of the perpetual obligation of the marriage-tie, their temporary unions were formed and dissolved at his command, families and friends were separated, and no obligation existed to provide for their wants in sickness or in health. Yet both law and custom were decidedly favorable to giving freedom to the slave. (Roman Empire; Rome.)—VI. *Christianity in relation to slavery.* The laws which the Lord Jesus Christ gave for the government of His kingdom were those of universal justice and benevolence, and as such were subversive of every system of oppression and tyranny. The reciprocal duties of masters and servants were, indeed, inculcated, and servants "under the yoke," or slaves of heathens are exhorted to obey their masters (Eph. vi. 5–9; Col. iii. 22, iv. 1; 1 Tim. vi. 1; Tit. ii. 9; 1 Pet. ii. 18). But this argues no approval of the relation; for—(1.) Jesus, in an analogous case (Divorce), appeals to the paramount law of nature as superseding such temporary regulations as the hardness of men's hearts had rendered necessary; (2.) St. Paul, while counselling the duties of contentment and submission under the inevitable bondage, inculcates on the slave the duty of adopting all legitimate means of obtaining his freedom (1 Cor. vii. 20, 21). Onesimus, according to the concurrent testimony of antiquity, was liberated by Philemon. Although the condition of the Roman slaves was no doubt improved under the emperors, the early effects of Christian principles were manifest in mitigating the horrors and bringing about the gradual abolition of slavery. Of the preceding parts, III., V., VI. are abridged from the article in Kitto, by Wm. Wright, LL. D.; IV. is abridged from the article on slavery in the *New American Cyclopædia.*

***Sleep.** The noun and the verb are not only used literally to denote the slumber or repose of the body (Gen. xxviii. 11; Ps. iv. 8; Mat. i. 24, &c.); but tropically to denote death (Jer. li. 39; Dan. xii. 2; Jn. xi. 11; 1 Cor. xi. 30, xv. 51, &c.), or spiritual torpor, inactivity, &c. (Rom. xiii. 11; Eph. v. 14, &c.).

Slime, the A. V. rendering of the Heb. *hêmâr* or *chêmâr*, the *hommar* of the Arabs, translated *asphaltos* by the LXX., and *bitumen* in the Vulgate. "The varieties of bitumen commonly described are—the liquid oil, naphtha, or in its more impure form, *petroleum;* the viscid, pitchy bitumen, which passes into the black resinous *asphaltum;* and the elastic bitumen, or elaterite of the mineralogists, also called mineral caoutchouc." "The liquid varieties become inspissated by exposure, and eventually harden into the solid form, which is asphaltum. The bitumens burn with a flame and thick black smoke, giving out the peculiar odor called bituminous. Some of the impure fluid bitumens, and the solid variety when melted, closely resemble coal-tar" (*New American Cyclopædia*, article Bitumen). It is first spoken of as used for cement (Mortar 2) by the builders in the plain of Shinar, or Babylonia (Gen. xi. 3). The bitumen-pits in the vale of Siddim are mentioned in Gen. xiv. 10; and the ark of papyrus in which Moses was placed was made impervious to water by a coating of bitumen and pitch (Ex. ii. 3). Herodotus tells us of the bitumen found at Is, a town of Babylonia, eight days' journey from Babylon. The captive Eretrians were sent by Darius to collect asphaltum, salt, and oil at Ardericca, a place 210 stadia from Susa, in the district of Cissia. The town of Is (the modern *Hit* or *Heet* = Ivah?) was situated on a stream of the same name, which flowed into the Euphrates, and carried down with it the lumps of bitumen, which was used in the building of Babylon. Ammianus Marcellinus tells us that Babylon was built with bitumen by Semiramis. The principal bitumen-pit at *Heet*, says Mr. Rich, has two sources, and is divided by a wall in the centre, on one side of which bitumen bubbles up, and on the other the oil of naphtha. Sir R. K. Porter observed that "bitumen was chiefly confined by the Chaldean builders to the foundations and lower parts of the edifices, for the purpose of preventing the ill effects of water." The use of bitumen appears to have been confined to the Babylonians, for at Nineveh, Mr. Layard observes, "bitumen and reeds were not employed to cement the layers of bricks, as at Babylon; although both materials are to be found in abundance in the immediate vicinity of the city." The bitumen of the Dead Sea is described by Strabo, Josephus, and Pliny. Strabo gives an account of the volcanic action by which the bottom of the sea was disturbed, and the bitumen thrown to the surface. It was at first liquefied by the heat, and then changed into a thick, viscous substance by the cold water of the sea, on the surface of which it floated in lumps. The Arabs of the neighborhood have perpetuated the story of its formation as given by Strabo. Dr. Thomson tells us that they still call the bitumen-pits by the name *biâret hŭmmar*, which strikingly resembles the Heb. *beĕrôth hêmâr* or *chêmâr* (A. V. "slime-pits") of Gen. xiv. 10. The mineral, found now in the "bitumen wells," about three miles W. of *Hâsbeiya*, in a stratum varying in thickness from less than five to fifteen feet, "melts readily enough by itself; but then, when cold, it is as brittle as glass. It must be mixed with tar while melting, and in that way it forms a hard, glossy wax, perfectly impervious to water" (Thn. i. 336). (PITCH.) Strabo says that in Babylonia boats were made of wicker-work, and then covered with bitumen to keep out the water. EUPHRATES; NOAH.

Sling. ARMS, I. 4.

Smith. For an account of the smith's work and tools, see HANDICRAFT. A description of a smith's workshop is given in Ecclus. xxxviii. 28. COPPER; GOLD; IRON; METALS; MINES; SILVER; TOOL, &c.

Smyr'na (L. fr. Gr. = *myrrh;* said to have been named from the wife of its founder), an important commercial city, situated on a gulf of the Ægean Sea. The Smyrna mentioned in Rev. i. 11 and ii. 8–11, as the seat of one of the seven churches in ASIA, was founded, or at least the design of founding it was entertained, by ALEXANDER THE GREAT soon after the battle of the Granicus. It was situated twenty stades (2½ miles) from the ancient Greek city of the same name, which, after a long series of wars, had been taken and sacked by the Lydians under King Alyattes, the rich lands in the neighborhood being for centuries afterward cultivated by the inhabitants, scattered in villages about the country. The date of this destruction of old Smyrna is given by Prof. G. M. Lane (in *B. S.* xv. 228) as probably between B. C. 580 and 560, by Mr. L. Schmitz (in Smith's *Dictionary of Geography*) as B. C. 627. The descendants of this population were reunited in the new Smyrna which was built under Antigonus and Lysimachus, after Alexander's death, and soon became a wealthy and important city. In the time of Strabo, the ruins of the Old Smyrna still existed, and were partially inhabited, but the new city was one of the most beautiful in all Asia. The streets were laid out as near as might be at right angles; but an unfortunate oversight of the architect, who forgot to make underground drains to carry off the storm rains, occasioned the flooding of the town with the filth and refuse of the streets. The city had a large public library; a handsome building surrounded with porticoes which served as a museum, and consecrated to Homer, whom the Smyrneans claimed as a countryman; an Odeum; and a temple of the Olympian Jupiter, with whose worship that of the Roman emperors was associated. Olympian games were celebrated here, and excited great interest. Orgiastic rites, both of the mother of the gods and of Bacchus, were also celebrated at Smyrna, and it was usual, at the end of his official year, to present a crown to the priest who superintended the religious ceremonial in honor of Bacchus (compare Rev. ii. 11). Smyrna, under the Romans, was an assize town. The aged Polycarp, a disciple of the Apostle JOHN, and bishop of the Christian Church, suffered martyrdom here, A. D. 166. The city has suffered greatly at various times from earthquakes (A. D. 177, 1846, &c.), fires (one in 1841 destroying 12,000 houses), sieges and captures, the plague, &c. Smyrna, now called *Ismir*, has long been one of the most flourishing cities of the Turkish empire. It is the seat of a pashalic, and has an extensive trade both by land and sea, with a population estimated at 150,000, viz. 80,000 Turks, 40,000 Greeks, 15,000 Jews, 10,000 Armeni-

The Castle and Port of Smyrna.—From Laborde.—(Fbn.)

ans, and 5,000 Franks (*New American Cyclopædia*). American Protestant missionaries have labored here with great success for a number of years.

Snail, the A. V. translation of—1. Heb. *shablûl*, found only in Ps. lviii. 8, Heb. 9. The rendering "snail" is supported by many of the Jewish Doctors, and is probably correct. The snail or slug was supposed to consume away and die by constantly emitting slime as it crawls along. The Hebrew term would denote either a *Limax*, or a *Helix*, which are particularly noticeable for the slimy track they leave behind them.—2. Heb. *hômet* or *chômet*, which occurs only as the name of some unclean animal in Lev. xi. 30. The Veneto-Greek and the Rabbins translate "snail" with the A. V.; the LXX., Vulgate, Gesenius, Fürst, &c., understand some kind of LIZARD; the Arabic versions of Erpenius and Saadias give CHAMELEON. Perhaps some kind of lizard may be intended (so Mr. Houghton).

* **Snare** (Heb. *môkêsh*, *pah* or *pach*, &c.; Gr. *brochos*, *pagis*) = a noose or other contrivance for catching birds, &c. (Job xl. 24; Ps. cxxiv. 7; Prov. vii. 23, &c.), mostly used figuratively to denote a device or stratagem to catch men, something attractive and dangerous, a cause or occasion of destruction, &c. (Ex. x. 7; Judg. viii. 27; Ps. cxix. 110; Lk. xxi. 35; 1 Cor. vii. 35; 1 Tim. iii. 7, &c.). GIN; HUNTING; NET.

Snow. (Heb. *sheleg*; Chal. *tĕlag*; Gr. *chiôn*). Snow is rarely mentioned as actually falling (2 Sam. xxiii. 20; 1 Chr. xi. 22; 1 Mc. xiii. 22), but the allusions are so numerous that there can be no doubt as to its being an ordinary occurrence in the winter months (Job vi. 16, ix. 30, xxiv. 19, xxxvii. 6; Ps. lxviii. 14, cxlvii. 16, cxlviii. 8, &c.). Its color is an image of brilliancy (Dan. vii. 9; Mat. xxviii. 3; Rev. i. 14), of purity (Is. i. 18; Lam. iv. 7), of the blanching effects of leprosy (Ex. iv. 6; Num. xii. 10; 2 K. v. 27). The snow lies deep in the ravines of the highest ridge of LEBANON until the summer is far advanced, and, indeed, never wholly disappears; the summit of Hermon also perpetually glistens with frozen snow. From these sources probably the Jews obtained ice for cooling their beverages in summer (Prov. xxv. 13). The liability to snow must of course vary considerably in a country of such varying altitude as Palestine. At Jerusalem snow often falls to the depth of a foot or more in January and February, but it seldom lies. At Nazareth it falls more frequently and deeply, and it has been observed to fall even in the maritime plain of Joppa and about Carmel. FROST; PALESTINE, *Climate*; RAIN.

* **Snuff-dish.** CENSER; FIRE-PAN; SNUFFERS.

* **Snuffers,** the A. V. translation of—1. Heb. pl. *mĕzammĕróth* = *forceps*, *snuffers*, for lamps, Ges., Fü. (1 K. vii. 50; 2 K. xii. 13 [Heb. 14], xxv. 14; 2 Chr. iv. 22; Jer. lii. 18).—2. Heb. *melkâhayim* or *melkâchayim* (Ex. xxxvii. 23), elsewhere translated "tongs" (xxv. 38; Num. iv. 9; 1 K. vii. 49; 2 Chr. iv. 21; Is. vi. 6). Fürst (and so Gesenius substantially) defines the Hebrew thus: "*tongs*, with which burning coals and stones were caught (Is. vi. 6); especially *snuffers*, for trimming lamps (Ex. xxxv. 38, xxxvii. 23; Num. iv. 9; 1 K. vii. 49)." CANDLESTICK; LAMP; SNUFF-DISH.

So (Heb. fr. Egyptian *Sevech* or *Seve*, a deity represented in the form of a crocodile, Champollion, Ges.). So, king of Egypt, is once mentioned in the Bible. HOSHEA, the last king of Israel, evidently intending to become the vassal of Egypt, sent messengers to him and made no present, as had been the yearly custom, to the king of Assyria (2 K. xvii. 4). The consequence of this step was the imprisonment of Hoshea, the taking of Samaria, and the captivity of the ten tribes. So has been identified by different writers with the first and second kings of the Ethiopian twenty-fifth dynasty, called by Manetho, *Subakôn* (*Shebek*), and *Sebichôs* (*Shebetek*). *Teharka*, or TIRHAKAH, was the third and last king of this dynasty. To these three kings Africanus assigns reigns of 8, 14, 18 years respectively; Eusebius, of 12, 12, and 20 years. Mr. R. S. Poole is disposed to identify him with the first, Shebek, and assign him a reign of twelve years; Gesenius and Fürst make him the second of these kings, and assign him a reign of fourteen years. From Egyptian sources we know nothing more of Shebek (so Mr. Poole) than that he conquered and put to death Bocchoris, the sole king of the twenty-fourth dynasty, and that he continued the monumental works of the Egyptian kings. The standard inscription of Sargon in his palace at *Khorsabad* states, according to M. Oppert, that after the capture of Samaria, Hanon, king of Gaza, and Sebech (Shebek or Shebetek ?), sultán of Egypt, met the king of Assyria in battle at Rapih (Raphia), and were defeated. Sebech disappeared, but Hanon was captured.

Soap, the A. V. translation of Heb. *bôrîth* (Jer. ii. 22; Mal. iii. 2), which is a general term for any substance of *cleansing* qualities. As, however, it appears in Jer. ii. 22, in contradistinction to *nether* (A. V. "NITRE"), i. e. natron, or mineral alkali, it is fair to infer that *bôrîth* refers to vegetable alkali, or some kind of potash, which forms one of the usual ingredients in our soap. The ancients used this alkali with oil for washing and scouring garments instead of soap, also in refining metals (Gesenius). The soap familiar to us was unknown to the Egyptians and probably to the ancients generally. Pliny ascribes the invention of it to the Gauls, from whom and from the Germans the Romans learned how to make it. Numerous plants, capable of yielding alkalies, exist in Palestine and the surrounding countries; one named *Hubeibeh* (the *Salsola Kali* of botanists) found near the Dead Sea, the ashes of which are called *el-Kuli* from their strong alkaline properties; the *'Ajram*, found near Sinai, which, when pounded, serves as a substitute for soap; the *gilloo*, or "soap-plant" of Egypt; the heath, the ashes of which are used in the manufacture of soap at Joppa; the *Saponaria officinalis* (common soap-wort), and the *Mesembryanthemum nodiflorum* (allied to the common ice-plant), both possessing alkaline properties, and growing in Palestine, &c.

So'cho [-ko] (Heb. = SOCHOH or SOCOH), probably = SOCOH 1 or 2 (1 Chr. iv. 18).

So'choh (Heb. *branches*, Ges.) = SOCOH; probably, though not certainly, SOCOH 1 (1 K. iv. 10).

So'coh (fr. Heb. = SOCHOH), the name of two towns in the tribe of Judah. **1.** In the lowland district or *Shĕphêlâh*, a member of the same group with JARMUTH, AZEKAH, SHAARAIM, &c. (Josh. xv. 35); the place at which the Philistines were gathered before the combat of David and Goliath (1 Sam. xvii. 1); fortified by Rehoboam (2 Chr. xi. 7); taken by the Philistines in the reign of Ahaz (xxviii. 18); = SHOCO, SHOCHO, SHOCHOH; probably = SOCHOH; perhaps = SOCHO. (ELAH, VALLEY OF; EPHES-DAMMIM.) In the time of Eusebius and Jerome (*Onom.* "Soccho") it bore the name of *Socchoth*, and lay between eight and nine Roman miles from Eleutheropolis, on the road to Jerusalem. Dr.

Robinson identified Socoh with the ruins of *esh-Shuweikeh*, in the western part of the mountains of Judah, about one mile N. of the track from *Beit Jibrîn* (Eleutheropolis) to Jerusalem, between seven and eight English miles from the former, and about fifteen S. W. from the latter. From this village probably came "Antigonus of Soco," who lived about the commencement of the third century B. C. (SADDUCEES; SCRIBES.)—**2.** In the mountain district; named with ANAB, JATTIR, &c. (Josh. xv. 48); identified by Dr. Robinson with the ruin *esh-Shuweikeh* in the *Wady el-Khalil*, about ten miles S. W. of Hebron.

* **Sod'er**, or **Sol'der.** LEAD.

So'di (Heb. *confidant of Jehovah*, Ges.), father of Gaddiel, who was the spy from Zebulun (Num. xiii. 10).

Sod'om (Heb. *sĕdôm* = *burning*, *conflagration*, or *field*, *vineyard?* Ges.; *lime-place* or *enclosed place*, *fort*, Fü.; Gr. and L. *Sodoma*), one of the five ancient "cities of the plain" (PLAIN 3); commonly mentioned with GOMORRAH, but also with ADMAH and ZEBOIM, and in Gen. xiv. with Bela or ZOAR. Sodom was evidently the chief town in the settlement. The four are first named in the ethnological records of Gen. x. 19, as belonging to the Canaanites. The next mention of Sodom is in Gen. xiii. 10–13. Abram and Lot are standing together, apparently between Bethel and Ai (ver. 3), taking a survey of the land around and below them. "And Lot lifted up his eyes, and beheld all the plain (PLAIN 3; ZOAR) of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain and pitched his tent toward Sodom" (ver. 10–12). In this fertile plain—or "circle"—of Jordan the four cities of Sodom, Gomorrah, Admah, and Zeboim appear to have been situated. In the subsequent account of their destruction (Gen. xix.), the same topographical term "plain" (Heb. *ciccâr* = *circle* or *circuit*) is employed. Mr. Grove thinks that the mention of the Jordan is conclusive as to the situation of the district, for the Jordan ceases where it enters the Dead Sea, and can have no existence S. of that point. (But on this whole argument see ZOAR.) The catastrophe by which Sodom and the other cities of "the plain" were destroyed is described in Gen. xix. as a shower of brimstone and fire from Jehovah, from the skies. Mr. Grove (and so Tristram, &c.) regards it as certain that the lake was not one of the agents in the catastrophe, and claims that the later passages in which the destruction of the cities is referred to throughout the Scriptures always speak of the district on which the cities once stood, not as submerged, but, as still visible, though desolate and uninhabitable (Deut. xxix. 22; Ps. cvii. 34; Is. xiii. 19; Jer. xlix. 18, l. 40; Am. iv. 11; Zeph. ii. 9; 2 Pet. ii. 6), and in the Apocrypha (Wis. ix. 7; 2 Esd. ii. 9); also that Josephus and heathen writers, as Strabo and Tacitus, are evidently under the belief that the district was not under water, and that the remains of the towns were still to be seen. From all these passages Mr. Grove draws the conclusions—1. That Sodom and the rest of the cities of "the plain of Jordan" stood on the N. of the Dead Sea. 2. That neither the cities nor the district were submerged by the lake, but that the cities were overthrown and the land spoiled, and that it may still be seen in its desolate condition. These conclusions of Mr. Grove, adopted by Rev. H. B. Tristram (*Land of Israel*, 360 f.), and favored by Rev. G. S. Drew (in Fbn.) and by Rev. J. Ayre (*Treasury of Bible Knowledge*), are, however, at variance with—I. The opinion, long current, that the five cities were submerged in the lake, and that their remains—walls, columns, and capitals—might be still discerned below the water. This opinion has been vigorously assailed by Reland, De Saulcy, Stanley, &c., and is regarded by Mr. Grove as now hardly needing refutation. II. The prevalent opinion that the cities stood at the S. end of the lake. This appears to have been the belief of Josephus and Jerome, and of the mediæval historians and pilgrims universally, and it is adopted by modern topographers almost without exception. There are several grounds for this belief: (*a.*) "Lot fled to ZOAR, which was *near* to Sodom; and Zoar lay almost at the southern end of the present sea, probably in the mouth of the *Wady Kerak*" (Rbn. ii. 188). (*b.*) The existence of similar names in that direction. Thus the name *Usdum*, attached to the remarkable ridge of salt at the southwestern corner of the lake (SEA, THE SALT, II., § 18), is usually accepted as the representative of Sodom (Robinson, Van de Velde, De Saulcy, &c., &c.). The name *'Amrah*, attached to a valley among the mountains S. of Masada or *Sebbeh* (Van de Velde, ii. 99), almost exactly = the Hebrew of GOMORRAH. The name *Dra'a*, and much more strongly that of *Zôghal*, recall ZOAR. (*c.*) The existence of the salt mountain at the S. of the lake, and its tendency to split off in columnar masses, presenting a rude resemblance to the human form. (LOT.) (*d.*) "The well-watered plain toward the S." (compare Gen. xiii. 10, 11; Rbn. ii. 189). "Even to the present day, more living streams flow into the *Ghôr*, at the south end of the sea, from wadys of the eastern mountains than are found so near together in all Palestine besides" (Robinson, *Physical Geography*, 234). The plain is furrowed by eight small water-courses, one, at least, of which (*Wady Tufileh*) is a permanent stream (Tristram, 333, 335). The *Ghôr es-Sâfieh* "teemed with a prodigality of life. It was, in fact, a reproduction of the oasis of Jericho, in a far more tropical climate, and with yet more lavish supply of water" (Tristram, 336). Even in the now desolate plain of *Sabkah*, "at the depth of eighteen inches, the soil was a fat, greasy loam" (Tristram, 335). (SEA, THE SALT, II., §§ 25, 26). (*e.*) "The peculiar character of this part of the Dead Sea, where alone at the present day asphaltum (SLIME) makes its appearance" (Rbn. ii. 189). (*f.*) "The testimony of unbroken tradition, ancient and modern" (S. Wolcott, D. D., in *B. S.* xxv. 144). (*g.*) "The south end of the sea and its surroundings present at this day such an appearance as the scriptural statements above cited would lead us to expect. The entire southwest coast and adjacent territory from above *Sebbeh* round to the fertile border of the *Ghôr es-Sâfieh* on the extreme S. E., relieved at a single point by the verdure of the small oasis of *Zuweirah*, is, and has been, from the time of Sodom's destruction, the image of enthroned desolation" (xxv. 148).—It was formerly supposed that the overthrow of Sodom was caused by the convulsion which formed the Dead Sea. This theory is stated by Dean Milman in his *History of the Jews* (i. 15, 16) with great spirit and clearness. But the changes which occurred when the limestone strata of Syria were split by that vast fissure which forms the Jordan Valley and the basin of the Salt Sea (ARABAH), must not only have taken place at a time long anterior to the period of Abraham, but must have been of such a nature and on such a scale as to destroy all animal life far and near. Dr. Robinson's theory is—"that the fertile plain is now in part occupied by the southern bay lying S. of the peninsula; and that, by some convulsion or catastrophe of nature connected with the miraculous destruction of the cities, either the surface of this plain was scooped out, or the bottom of the lake heaved up so as to cause the waters to overflow and cover permanently a larger tract than formerly." (SEA, THE SALT, II., §§ 47, 48; ZOAR.) Mr. Grove suggests that the actual agent in the ignition and destruction of the cities may have been of the nature of a tremendous thunderstorm accompanied by a discharge of meteoric stones. The miserable fate of Sodom and Gomorrah is held up as a warning (2 Pet. ii. 6; Jude 4–7; Mk. vi. 11). VINE OF SODOM.

Sod'o-ma (Gr. and L. fr. Heb) = SODOM (Rom. ix. 29).

Sod'om-ite (literally = *one from Sodom;* hence one who has the character or habits of the people of Sodom), the A. V. translation of Heb. *kâdêsh* (see below). This word does not denote one of the inhabitants of Sodom (except only in 2 Esd. vii. 36) or their descendants; but in the A. V. of the O. T. = one of those who practised as a religious rite the abominable and unnatural vice from which the inhabitants of Sodom and Gomorrah have derived their lasting infamy (Deut. xxiii. 17; 1 K. xiv. 24, xv. 12, xxii. 46; 2 K. xxiii. 7; Job xxxvi. 14 marg.). The Heb. *kâdêsh* is said to be derived from a root *kâdash* = *to be pure*, and thence *to be holy* or *consecrated.* "This dreadful 'consecration,' or rather desecration, was spread in different forms over Phenicia, Syria, Phrygia, Assyria, Babylonia. Ashtaroth, the Greek Astarte, was its chief object." The Heb. fem. of *kâdêsh*, viz. *kĕdêshâh*, is translated "HARLOT" in Gen. xxxviii. 21, 22; Hos. iv. 14; and "whore" (margin "Sodomitess") in Deut. xxiii. 17, Heb. 18. It denotes one consecrated, like the *kâdêsh*, to the worship of ASHTAROTH, and the gains of her prostitution went into the treasury of this goddess, Ges.

Sod'om-i-tish [*i* as in *Sodomite*] (adj. = of SODOM) **Sea, the** = the Dead Sea (2 Esd. v. 7). SEA, THE SALT.

* **Sol'der,** or **Sod'er.** LEAD.

* **Sol'dier.** ARMS; ARMY.

Sol'o-mon (Gr. fr. Heb. *Shĕlômôh* = *pacific*, Ges.). I. *Name.* The changes of pronunciation are worth noticing. We lose something of the dignity of the name when it passes from the measured stateliness of the Hebrew to the Greek *Solomôn* of the N. T., and the English *Solomon.* It appears, though with an altered sound, in the Arabic *Suleimaun.*—II. *Materials.* (1.) The comparative scantiness of historical *data* for a life of Solomon is itself significant. While that of David occupies more than sixty chapters (1 Sam. xvi.–xxxi.; 2 Sam. i.–xxiv.; 1 K. i.–ii.; 1 Chr. x.–xxix.), that of Solomon fills only the eleven chapters 1 K. i.–xi., and the nine 2 Chr. i.–ix. The writers give extracts only from larger works which were before them, "The book of the Acts of Solomon" (1 K. xi. 41); "the book of Nathan the prophet, the book of Ahijah the Shilonite, the visions of Iddo the seer" (2 Chr. ix. 29). (2.) Prof. Plumptre thinks that NATHAN 1 probably wrote the account of the accession of Solomon and the dedication of the Temple (1 K. i.–viii. 66; 2 Chr. i.–viii. 15). He ascribes to AHIJAH 1 the Shilonite the short record of the sin of Solomon, and of the revolution to which he himself had so largely contributed (1 K. xi.). From the Book of the Acts of Solomon came, he supposes, the miscellaneous facts as to the commerce and splendor of his reign (ix. 10–x. 29). (3.) Some materials for the life of Solomon exist in the books that bear his name (CANTICLES; ECCLESIASTES; PROVERBS), and in the Psalms which are referred, on good grounds, to his time (Ps. ii., xlv., lxxii., cxxvii.). (4.) Other materials are very scanty. The history of Josephus is, for the most part, only a loose and inaccurate paraphrase of the O. T. narrative. In him, and in the more erudite among early Christian writers, we find some fragments of older history not without their value, extracts from archives alleged to exist at Tyre in the first century of the Christian era, and from the Phenician histories of Menander and Dius, from Eupolemos, from Alexander Polybistor, Menander, and Laitus. (5.) For the legends of later Oriental literature see VII. below. (CHRONOLOGY; KINGS, FIRST AND SECOND BOOKS OF.)—III. *Education.* (1.) The student of Solomon's life must take as his starting-point the circumstances of his birth. He was one of the sons of DAVID by BATH-SHEBA, apparently the second (2 Sam. xii.), but named last in 1 Chr. iii. 5, and called by Josephus his youngest son (Jos. vii. 14, § 2). The feelings of the king and of his prophet-guide expressed themselves in the names with which they welcomed his birth (Solomon = *the peaceful one;* JEDIDIAH = *Jehovah's darling*, *Jehovah's beloved one*). (2.) The three influences which must have entered most largely into the education of Solomon were those of his father, his mother, and his teacher (NATHAN 1), under whose charge (so Prof. Plumptre, with Winer, Stanley, &c.) he was placed from his earliest infancy (2 Sam. xii. 25[1]). (3.) The fact just stated, that a prophet-priest was made the special instructor, indicates (so Prof. Plumptre; see note [1]) the king's earnest wish that this child at least should be protected against the evils which, then and afterward, showed themselves in his elder sons, and be worthy of the name he bore. Prof. Plumptre thinks that David at first had no distinct purpose to make Solomon his heir, but that ABSALOM, the king's favorite, was looked upon by the people as his destined successor, and that after Absalom's death, David pledged his word in secret to Bath-sheba that he, and no other, should be the heir (1 K. i. 13). How far the divine designation of Solomon or the oath of David to Bath-sheba was known, we are not informed; but the designation seems to have been made before Solomon's birth (1 Chr. xxii. 9; compare xxviii. 5, 6; 2 Sam. vii. 12 ff.). Prof. Plumptre regards the words of 1 Chr. xxviii. 9, 20, as expressing, doubtless, the purpose which guided David throughout. His son's life should not be as his own had been, one of hardships and wars, dark crimes and passionate repentance, but, from first to last, be pure, blameless, peaceful, fulfilling the ideal of glory and of righteousness, after which he himself had vainly striven. The glorious visions of Ps. lxxii. may be looked on as the prophetic expansion of those hopes. So far, all was well. But we may not ignore the fact, that the later years of David's life presented a change for the worse, as well as for the better. The liturgical element of religion becomes, after the first passionate out-pouring of Ps. li., unduly predominant. We cannot rest in the belief that his influence over his son's character was one exclusively for good. (4.) In Eastern countries, and under a system of polygamy, the son is more dependent, even than elsewhere, on the character of the mother. Nothing that we know of Bath-sheba leads us to think of her as likely to mould her son's mind and heart to the higher forms of goodness. (5.) The prophet Nathan, to whose care the education of Solomon is supposed to have been confided, beyond all doubt, could speak bold and faithful words when they were needed (2 Sam. vii. 1–17, xii. 1–14); but we know positively little or nothing of his general wisdom or activity for good. (6.) Under these influences the boy grew up. At the age of ten or eleven he must have passed through the revolt of ABSALOM, and shared his father's exile (xv. 16). He would be taught all that priests, or LEVITES, or prophets had to teach. (EDUCATION; PRIEST; PROPHET.) The growing intercourse of Israel with the Phenicians would lead naturally to a wider knowledge of the outlying world and its wonders than had fallen to his father's lot. Admirable, however, as all this was, a shepherd-life, like his father's, furnished, we may believe, a better education for the kingly calling (Ps. lxxviii. 70, 71).—IV. *Accession.* (1.) The feebleness of David's old age led to an attempt which might have deprived Solomon of the throne his father destined for him. ADONIJAH, next in order of birth to Absalom, like Absalom, "was a goodly man" (1 K. i. 6), in full maturity of years. Following in the steps of Absalom, he assumed the kingly state of a chariot and a body-guard; and David looked on in silence. At last a time was chosen for openly proclaiming him as king. A solemn feast at EN-ROGEL was to inaugurate the new reign. All were invited to it (ABIATHAR; JOAB, &c.), but those whom it was intended to displace. It was necessary for those whose interests were endangered to take prompt measures. Bath-sheba and Nathan took counsel together. The king was reminded of his oath. Solomon went down to GIHON, and was proclaimed and anointed king. The shouts of his followers fell on the startled ears of the guests at Adonijah's banquet. One by one they rose and departed. The plot had failed (1 K. i.). What had been done hurriedly was done afterward in a more solemn form. Solomon was presented to a great gathering of all the notables of Israel, with a set speech, in which the old king announced what was, to his mind, the programme of the new reign, a time of peace and plenty, of a stately worship, of devotion to Jehovah (1 Chr. xxviii., xxix.). A few months more, and Solomon found himself, by his father's death, the sole occupant of the throne. (2.) The position to which he succeeded was unique. Never before, and never after, did the kingdom of Israel take its place among the great monarchies of the East. Large treasures accumulated through many years were at his disposal. The people, with the exception of the tolerated worship in HIGH PLACES, were true servants of Jehovah. Knowledge, art, MUSIC, poetry (ARTS; POETRY, HEBREW), had received a new impulse, and were moving on, with rapid steps, to such perfection as the age and the race were capable of attaining. Of the personal appearance of Solomon, who, at the age of nineteen or twenty, was called to this glorious sovereignty, we have no direct description, as we have of the earlier kings. But whatever higher mystic meaning may be latent in Ps. xlv., or the Song of Songs, we are all but compelled (so Prof. Plumptre) to think of them as having had, at least, an historical starting-point. (CANTICLES.) They tell us of one who was, in the eyes of the men of his own time, "fairer than the children of men," the face "bright and ruddy" as his father's (Cant. v. 10; 1 Sam. xvii. 42), bushy locks, dark as the raven's wing, yet not without a golden glow, the eyes soft as "the eyes of doves," the "countenance as Lebanon, excellent as the cedars," "the chiefest among ten thousand, the altogether lovely" (Cant. v. 9–16). Add to this all gifts of a noble, far-reaching intellect, large and ready sympathies, a playful and genial humor, the lips "full of grace," the soul "anointed" as "with the oil of gladness" (Ps. xlv.), and we may form some notion of what the king was like in that dawn of his golden prime. (3.) The historical starting-point of the Song of Songs Prof. Plumptre would connect (CANTICLES; SHULAMITE) with the earliest facts in the history of the new reign. Bath-sheba, who had before stirred up David against Adonijah, appears in 1 K. ii. as interceding for him, begging that ABISHAG the Shunammite, the virgin concubine of David, might be given him as a wife. Solomon, who till then had professed the profoundest reverence for his mother, his willingness to grant her any thing, suddenly flashes into fiercest wrath at this. The petition is treated as part of a conspiracy in which Joab and Abiathar are sharers. Benaiah is once more called in. Adonijah is put to death at once. Joab is slain even within the precincts of the Tabernacle, to which he had fled as an asylum. Abiathar is deposed, and exiled, sent to a life of poverty and shame, and the high-priesthood transferred to ZADOK 1. Soon afterward SHIMEI 2, who by his infatuated disregard of a compact seemed given over to destruction, is slain (1 K. ii. 31–46). There is, however, no needless slaughter. The other "sons of David" are spared, and one of them (NATHAN 2) becomes the head of a distinct family. (GENEALOGY OF JESUS CHRIST.) As he punishes his father's enemies, he also shows kindness to the friends who had been faithful to him. CHIMHAM, the son of Barzillai, apparently receives an inheritance near the city of David (2 Sam. xix. 31–40; 1 K. ii. 7).—V. *Foreign Policy.* (1.) All the *data* for a continuous history that we have are—(*a.*) The duration of the reign, forty (Josephus erroneously makes it eighty) years (1 K. xi. 42). (*b.*) The commencement of the TEMPLE in the fourth, its completion in the eleventh year of his reign (vi. 1, 37, 38). (*c.*) The commencement of his own PALACE in the seventh, its completion in the twentieth year (vii. 1; 2 Chr. viii. 1). (*d.*) The conquest of Hamath-zobah, and the consequent foundation of cities in the region N. of Palestine after the twentieth year (viii. 1–6). With materials so scanty as these, it will be better to group the chief facts in an order which will best enable us to appreciate their significance.—(2.) *Egypt.* The first act of the foreign policy of the new reign must have been to most Israelites a very startling one. He made affinity with PHARAOH 7, king of Egypt, by marrying his daughter (1 K. iii. 1). The immediate results were probably favorable enough. The new queen brought with her as a dowry the frontier-city of Gezer, against which, as threatening the tranquillity of Israel, and as still possessed by a remnant of the old Canaanites, Pharaoh had led his armies. She was received with all honor. A separate and stately palace was built for her, before long, outside the city of David (2 Chr. viii. 11). (3.) The ultimate issue of the alliance showed that it was hollow and impolitic. There may have been a revolution in Egypt. There was at any rate a change of policy. (Jeroboam 1.) There, we may believe, by some kind of compact, expressed or understood, was planned the scheme which led first to the rebellion of the Ten Tribes (Rehoboam), and then to the attack of Shishak on the weakened and dismantled kingdom of the son of Solomon. (Commerce; Chariot; Horse.) (4.) *Tyre.* The alliance with the Phenician king rested on a somewhat different footing. It had been part of David's policy from the beginning of his reign. Hiram 1 had been "ever a lover of David." He, or his grandfather, had helped him by supplying materials and workmen for his palace. As soon as he heard of Solomon's accession he sent ambassadors to salute him. A correspondence passed between the two kings, which ended in a treaty of commerce. The opening of Joppa as a port created a new coasting-trade, and the materials from Tyre (cedar, &c.) were conveyed to it on floats, and thence to Jerusalem (2 Chr. ii. 16). In return for these exports, the Phenicians were only too glad to receive the corn and oil of Solomon's territory. (5.) The results of the alliance did not end here. Now, for the first time, Israel entered on a career as a commercial people. They joined the Phenicians in their Mediterranean voyages to the coasts of Spain. (Tarshish.) Solomon's possession of the Edomite coast enabled him to open to his ally a new world of commerce. The ports of Elath and Ezion-geber were filled with ships of Tarshish, merchant-ships, manned chiefly by Phenicians, but built at Solomon's expense, which sailed down the Ælanitic Gulf of the Red Sea, on to the Indian Ocean, to lands before hardly known even by name. (Algum-trees; Aloes; Apes; Arabia; Gold; Ivory; Linen; Ophir; Peacocks; Sheba; Ship; Silver; Spices; Stones, Precious; Tadmor, &c.) (6.) According to the statement of Phenician writers quoted by Josephus (*Ant.* viii. 5, §3), the intercourse of the two kings had in it also something of the sportiveness and freedom of friends. They delighted to perplex each other with hard questions, and laid wagers as to their power of answering them. The singular history in 1 K. ix. 11–14, recording the cession by Solomon of sixteen cities, and Hiram's dissatisfaction with them (Cabul), is perhaps connected with these imperial wagers. (7.) These were the two most important alliances. The absence of any reference to Babylon and Assyria, and the fact that the Euphrates was recognized as the boundary of Solomon's kingdom (2 Chr. ix. 26), suggest the inference that the Mesopotamian monarchs were, at this time, comparatively feeble. Other neighboring nations paid annual tribute in the form of gifts (ix. 24). The kings of the Hittites and of Syria obtained through Jerusalem the chariots and horses of Egypt (1 K. x. 29). (8.) The survey of the influence exercised by Solomon on surrounding nations would be incomplete if we were to pass over the fame of his glory and his wisdom. Wherever the ships of Tarshish went, they carried with them the report, losing nothing in its passage, of what their crews had seen and heard. The journey of the queen of Sheba, though from its circumstances the most conspicuous, did not stand alone. She had heard of the wisdom of Solomon, and connected with it "the name of Jehovah" (1 K. x 1). She came with hard questions to test that wisdom, and the words just quoted may throw light upon their nature. She represents a body whom the dedication-prayer shows to have been numerous, the strangers coming "from a far country" because of the "great name" of Jehovah (1 K. viii. 41), many of them princes themselves or the messengers of kings (2 Chr. ix. 23). The historians of Israel delighted to dwell on her confession that the reality surpassed the fame, "the one-half of the greatness of thy wisdom was not told me" (ix. 6).—VI. *Internal History.* (1.) The first prominent scene in Solomon's reign, as it bears on the history of Israel, is one which presents his character in its noblest aspect. There were two holy places which divided the reverence of the people, the ark and its provisional tabernacle at Jerusalem, and the original Tabernacle of the congregation, which, after many wanderings, was now pitched at Gibeon. It was thought right that the new king should offer solemn sacrifices at both. After those at Gibeon there came that vision of the night which has in all ages borne its noble witness to the hearts of rulers. Not for riches, or long life, or victory over enemies, would the son of David, then at least true to his high calling, feeling himself as "a little child" in comparison with the vastness of his work, offer his supplications, but for a "wise and understanding heart," that he might judge the people. The "speech pleased the Lord." There came in answer the promise of a wisdom, like which there had been none before, like which there should be none after (1 K. iii. 5–15). (2.) The wisdom asked for was given in large measure, and took a varied range. The wide world of nature, animate and inanimate, the lives and characters of men, lay before him, and he took cognizance of all. But the highest wisdom was that wanted for the highest work, for governing and guiding, and the pattern-instance—his judgment between the two harlots (Harlot)—is, in all its circumstances, thoroughly Oriental (1 K. iii. 16–28). (3.) But the power to rule showed itself not in judging only, but in organizing. Prominent among the "princes" of his kingdom, i. e. officers of his own appointment, were members of the priestly order: Azariah 1 the son of Zadok, Zadok 1 himself the high-priest, Benaiah 1 the son of Jehoiada as captain of the host, Azariah 2 and Zabud, the sons of Nathan, one over the officers who acted as purveyors to the king's household (1 K. iv. 2–5), the other in the more confidential character of "king's friend." In addition to these were the two scribes (Elihoreph and Ahiah 2), the recorder or annalist of the king's reign (Jehoshaphat 2), the superintendent of the king's house, and household expenses (Is. xxii. 15), including probably the *harem* (Ahishar), and Adoniram, who presided "over the tribute." (King.) (4.) The last name leads us to the king's finances. The first impression of the facts given us is that of abounding plenty. The large quantities of the precious metals accumulated by David, and imported from Ophir and Tarshish would speak, to a people who had not learned the lessons of a long experience, of a boundless source of wealth (1 K. ix. 21–28; 1 Chr. xxix. 1–7; Gold; Silver). All the kings and princes of the subject provinces paid tribute in the form of gifts, in money and in kind, "at a fixed rate year by year" (1 K. x. 25). Monopolies of trade contributed to the king's treasury (x. 28, 29). The king's domain-lands were apparently let out, at a fixed annual rental (Cant. viii. 11). All the provinces of his own kingdom were bound each in turn to supply the king's enormous household with provisions (1 K. iv. 21–23). The total amount thus brought into the treasury in gold, exclusive of all payments in kind, amounted to 666 talents (x. 14; TAXES). (5.) Hardly any financial system, however, could bear the strain of the king's passion for magnificence. The cost of the Temple was, it is true, provided for by David's savings and the offerings of the people; but even while that was building, yet more when it was finished, one structure followed on another with ruinous rapidity (vii. 1–12, ix. 15–19, x. 5, 16 ff., &c.; BAALATH; BETH-HORON; GARDEN; GEZER; HAZOR; MEGIDDO; MILLO; PALACE; POOL; TADMOR; THRONE). All the equipment of his court, the "apparel" of his servants, was on the same scale. If he went from his hall of judgment to the Temple, he marched between two lines of soldiers, each with a burnished shield of gold (x. 16, 17). A body-guard attended him, "threescore valiant men," tallest and handsomest of the sons of Israel (Cant. iii. 7, 8). Forty thousand stalls of horses for his chariots, and twelve thousand horsemen, made up the measure of his magnificence (1 K. iv. 26). As the treasury became empty, taxes multiplied and monopolies became more irksome. The people complained, not of the king's idolatry, but of their burdens, of his "grievous yoke" (xii. 4). Their hatred fell heaviest on Adoniram, who was over the tribute. (6.) It remains for us to trace that other downfall, belonging more visibly, though not more really, to his religious life, from the loftiest height even to the lowest depth. The building and dedication of the TEMPLE are obviously the representatives of the first. We may picture to ourselves the feelings of the men of Judah as they watched, during seven long years, the massive foundations of vast stones gradually rising up and covering the area of the threshing-floor of Araunah. Far from colossal in its size, it was conspicuous chiefly by the lavish use, within and without, of the gold of Ophir and Parvaim. Throughout the whole work the tranquillity of the kingly city was unbroken by the sound of the workman's hammer. (7.) Even now there were some darker shades in the picture. He reduced to bondage the "strangers" in the land, the remnant of the Canaanite races. One hundred and fifty-three thousand were sent off to the quarries and the forests of Lebanon (1 K. v. 15; 2 Chr. ii. 17, 18; PROSELYTE; SLAVE; STRANGER). Even the Israelites, though not reduced to permanent bondage, were summoned to take their place by rotation in the same labor (1 K. v. 13, 14). One trace of the special servitude of "these hewers of stone" existed long afterward in the existence of a body of men attached to the Temple, and known as "children of SOLOMON'S SERVANTS." (8.) After seven years and a half the work was completed, and the day came to which all Israelites looked back as the culminating glory of their nation. Their worship was now established on a scale as stately as that of other nations. The Ark from Zion, the Tabernacle from Gibeon, were both removed (2 Chr. v. 5), and brought to the new Temple. The choirs of the priests and the Levites met in their fullest force, arrayed in white linen. (LEVITES; PRIEST.) Then was heard the noble hymn, "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the king of glory shall come in" (Ps. xxiv. 7). The trumpeters and singers were "as one" in their mighty Hallelujah—"O, praise the Lord, for He is good, for His mercy endureth for ever" (2 Chr. v. 13). The ARK OF THE COVENANT was solemnly placed in its golden sanctuary, and then "the cloud," the "glory of the Lord," filled the house of the Lord (v. 7–14). Throughout the whole scene, the person of the king is the one central object, compared with whom even priests and prophets are for the time subordinate. Abstaining, doubtless, from distinctively priestly acts, such as slaying the victims and offering incense, he yet appears, even more than David did in the bringing up the ark, in a liturgical character. He blesses the congregation. From him came the lofty prayer, the noblest utterance of the creed of Israel, setting forth the distance and the nearness of the Eternal God, One, Incomprehensible, dwelling not in temples made with hands, yet ruling men, hearing their prayers, giving them all good things, wisdom, peace, righteousness (1 K. viii.; 2 Chr. vi.). (9.) The solemn day was followed by a week of festival, synchronizing with the Feast of Tabernacles, the time of the completed vintage. Representatives of all the tribes, elders, fathers, captains, proselytes, it may be, from the newly acquired territories in Northern Syria (2 Chr. vi. 32, vii. 8)—all were assembled, rejoicing in the actual glory and the bright hopes of Israel. For the king himself then, or at a later period (the narrative of 1 K. ix. and 2 Chr. vii. leaves it doubtful), there was a strange contrast to the glory of that day. He must be taught that what he had done was indeed right and good, but that it was not all, and might not be permanent. Obedience was better than sacrifice. There was a danger near at hand. (10.) The danger came, and in spite of the warning the king fell. Before long the priests and prophets had to grieve over the rival temples to MOLOCH, CHEMOSH, ASHTAROTH, forms of ritual not idolatrous only, but cruel, dark, impure. This evil came (1 K. xi. 1–8) as the consequence of another. He gave himself to "strange women." He found himself involved in a fascination which led to the worship of strange gods. The starting-point and the goal are given us. We are left, from what we know otherwise, to trace the process. Something perhaps in his very "largeness of heart," so far in advance of the traditional knowledge of his age, rising to higher and wider thoughts of God, predisposed him to it. In recognizing what was true in other forms of faith, he might lose his horror at what was false, his sense of the preëminence of the truth revealed to him, of the historical continuity of the nation's religious life. He may have hoped, by a policy of toleration, to conciliate neighboring princes, to attract a larger traffic. Prof. Plumptre thinks also that the wide-spread belief of the East in the magic arts of Solomon is not without its foundation of truth. (DIVINATION; MAGIC.) (11.) Disasters followed before long as the natural consequence of what was politically a blunder as well as religiously a sin. The strength of the nation rested on its unity, and its unity depended on its faith. Whatever attractions the sensuous ritual which he introduced may have had for the great body of the people, the priests and Levites must have looked on the rival worship with entire disfavor. AHIJAH 1 was sent to utter one of those predictions which work out their own fulfilment, pointing out Jeroboam to himself and to the people as the destined heir to the larger half of the kingdom (1 K. xi. 28–39). The king in vain tried to check the current that was setting strong against him from within and from without. (HADAD 4; JEROBOAM 1; REZON.) The king, prematurely old (he died at not much above fifty-nine or sixty), must have foreseen the rapid breaking up of the great monarchy to which he had succeeded. (12.) As to the inner changes of mind and heart which ran parallel with this history, Scripture is comparatively silent. Something may be learned from the books that bear his name (CANTICLES; ECCLESIASTES; PROVERBS, BOOK OF), which stand in the Canon of the O. T. as representing, with profound, inspired insight, the successive phases of his life; something also from the fact that so little remains out of so much, out of the songs, proverbs, treatises of which the historian speaks (1 K. iv. 32, 33). Extracts only are given from the 3,000 proverbs. Of the thousand and five songs we know absolutely nothing. (13.) The books that remain, as has been said, represent the three stages of his life. The Song of Songs brings before us the brightness of his youth. Then comes in the Book of Proverbs, the stage of practical, prudential thought. The poet has become the philosopher, the mystic has passed into the moralist. But the *man* passed through both stages without being permanently the better for either. They were to him but phases of his life which he had known and exhausted (Eccl. i., ii.). And therefore there came, as in the Confessions of the Preacher, the weariness which sees written on all things, "Vanity of vanities." Slowly only could he recover from that "vexation of spirit," and lay again, with painful relapses, the foundations of a true morality. (14.) Prof. Plumptre declines to enter into the things within the veil, or answer either way the doubting question, Is there any hope? He remarks that Chrysostom and the theologians of the Greek Church are, for the most part, favorable, Augustine and those of the Latin, for the most part, adverse to his chances of salvation.—VII. *Legends.* (1.) The impression made by Solomon on later generations is shown in its best form by the desire to claim the sanction of his name for even the noblest thoughts of other writers. (ECCLESIASTES? WISDOM, BOOK OF.) But round the facts of the history, as a nucleus, there gathers a whole world of fantastic fables, Jewish, Christian, Mohammedan, refractions, colored, and distorted, according to the media through which they pass, of a colossal form. Even in the Targum of Ecclesiastes we find strange stories of his character. He and the Rabbis of the Sanhedrim sat and drank wine together in Jabneh. His *paradise* was filled with costly trees which the evil spirits brought him from India. Ashmedai (ASMODEUS), the king of the demons, deprived him of his magic ring, and he wandered through the cities of Israel, weeping and saying, I, the preacher, was king over Israel in Jerusalem. He left behind him spells and charms to cure diseases and cast out evil spirits. His wisdom enabled him to interpret the speech of beasts and birds. He knew the secret virtues of gems and herbs. He was the inventor of Syriac and Arabian alphabets. (2.) Arabic imagination took a yet wilder flight. After a long struggle with the rebellious Afreets and Jinns, Solomon conquered them and cast them into the sea. To him belonged the magic ring which revealed to him the past, the present, and the future. Because he stayed his march at the hour of prayer instead of riding on with his horsemen, God gave him the winds as a chariot, and the birds flew over him, making a perpetual canopy. The demons in their spite wrote books of magic in his name. The Koran narrates the visit of the Queen of Sheba, her wonder, her conversion to the Islam or true religion, which Solomon professed. The Arabs claim her as belonging to Yemen, the Ethiopians as coming from Meroë. In each form of the story a son by Solomon is born to her, called in the Arab version Meilekh, in the Ethiopian David, the ancestor of a long line of Ethiopian kings. Twelve thousand Hebrews accompanied her home, and from them were descended the Jews of Ethiopia and the great Prester (i. e. Presbyter) John of mediæval travellers. She brought to Solomon the same gifts which the MAGI brought to Christ. One of her hard questions was, to distinguish fair boys and sturdy girls dressed alike, which the king answered by placing water before them to wash, and observing that the boys scrubbed their faces and the girls stroked them softly. (3.) The fame of Solomon spread to Persia. At Shiraz they showed the *Meder-Suleiman*, or tomb of Bath-sheba, said that Persepolis had been built by the *Jinns* at his command, and pointed to the *Takht-i-Suleimann* (Solomon's throne) in proof. Through their spells too he made his wonderful journey, breakfasting at Persepolis, dining at Ba'albek, and supping at Jerusalem. Persian literature had countless lives of Solomon, who in popular belief was confounded with the great Persian hero Djemschid. (4.) The legends appeared in their coarsest and basest form in Europe, losing all their poetry, the mere appendages of the most detestable of Apocrypha, Books of Magic, a *Hygromanteia*, a *Contradictio Salomonis* condemned by Gelasius, *Incantationes*, *Clavicula*, &c. One pseudonymous work has a somewhat higher character, *the Psalter of Solomon*, altogether without merit, a medley from the Psalms of David, but not otherwise offensive, and sometimes attached, as in the Alexandrine LXX., to the sacred volume.—VIII. *New Testament.* The teaching of the N. T. adds nothing to the materials for a life of Solomon, but it enables us to take the truest measure of it. The teaching of the Son of Man passes sentence on all that kingly pomp: Solomon in all his glory was not arrayed like one of the lilies of the field (Mat. vi. 29). Jesus of Nazareth was one "greater than Solomon" (xii. 42). It was reserved for the true, the later Son of David, to fulfil the prophetic yearnings which had gathered round the birth of the earlier. He was the true Solomon = the Prince of Peace, the true Jedidiah = the well-beloved of the Father.

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[1] "The prophet who had named him 'darling of Jehovah,' is said by many (Stanley, *Lectures*, ii. 169) to have superintended his early education, or to have shared the duty with JEHIEL (1 Chr. xxvii. 32). But the narrative does not warrant so broad a statement. The natural sense of the words in 2 Sam. xii. 24, 25 is, 'The Lord loved him, and in token of that love, He (the Lord) sent by the hand of Nathan the prophet, and he (i. e. Nathan, by divine commission) called his name Jedidiah, because of the Lord.' . . . Still the tradition is a probable one, that Nathan had a special charge in the early training of the prince" (J. Eadie, D. D., in Fairbairn). The phrase here rendered by Gesenius, A. V., &c., "sent by the hand of," is literally in the Hebrew, LXX., and Vulgate *sent in* (not *into*, or *to*, as the inference of Prof. Plumptre, &c., seems to require) *the hand of*, and occurs in 1 Sam. xvi. 20, in 2 Sam. xi. 14, and in 1 K. ii. 25, in all which the meaning is undisputedly, as given in the A. V., "sent by the hand of" or "sent by."

Sol'o-mon's Porch. PORCH; TEMPLE.

Sol'o-mon's Ser'vants, Chil'dren of (Ezr. ii. 56, 58; Neh. vii. 57, 60). These appear in the lists of the exiles who returned from the Captivity. They occupy almost the lowest places in those lists, and their position indicates some connection with the services of the Temple. (1.) The name, as well as the order, implies inferiority even to the NETHINIM. (2.) The starting-point of their history is probably in 1 K. v. 13, 14, ix. 20, 21, and 2 Chr. viii. 7, 8. Canaanites, living till then with a certain measure of freedom, were reduced by Solomon to bondage, and compelled to labor in the king's stone-quarries, and in building his palaces and cities. To some extent, indeed, the change had been effected under David, but it appears then to have been connected with the Temple, and the servitude under Solomon was harder and more extended (1 Chr. xxii. 2). (3.) 1 Chr. xxii. 2 throws some light on their special office. The Nethinim were hewers of *wood* and drawers of water (Josh. ix. 23), and this was enough for the services of the Tabernacle. For the construction and repairs of the Temple another kind of labor was required, and the new bondmen were set to hewing and squaring *stones* (1 K. v. 17, 18). Their descendants appear to have formed a distinct order, inheriting probably the same functions and the same skill. Proselyte; Servant; Slave.

Sol'o-mon's Song. Canticles.

Sol'o-mon, Wis'dom of. Wisdom, Book of.

Son (Heb. usually *bên;* Gr. *huios*, &c.) denotes literally one's male child (Gen. xvii. 16, 19; Mat. i. 21, 23, 25, &c.), or more loosely, a grandson (Gen. xxix. 5; Ezr. v. 1, &c.) or more remote descendant (viii. 15; Mat. i. 1, 20; Lk. xix. 9, &c.), also a foster-child (Ex. ii. 10; Heb. xi. 24, &c.); hence figuratively a vassal or subject (2 K. xvi. 7, &c.), a pupil or disciple (1 K. xx. 35; Heb. ii. 10, &c.), one closely connected in origin, destiny, &c., with a particular time or place or thing, as the "son of a year," i. e. a year old (Lev. xii. 6 margin, &c.), "son of death," i. e. one devoted to death (1 Sam. xx. 31 margin, &c.), &c. The word *bar* (Chal. and poetic Heb. = *son*) is often found in N. T. in composition, as Bar-timeus. Child; Prophet; Son of God; Son of Man, &c.

Son of God (Son; God). This title is applied in the Scriptures—I. To created beings who derive their origin directly from God, or stand as His representatives in rank and authority, or occupy a peculiarly intimate relation to Him. It is thus applied sometimes in the singular, but mostly in the plural—*a.* To angels (Job i. 6, ii. 1, xxxviii. 7; probably Dan. iii. 25, compare 28 and see below). *b.* To Adam in a genealogy (Lk. iii. 38; compare Acts xvii. 28). *c.* To kings and rulers (2 Sam. vii. 14; 1 Chr. xxviii. 6; compare Ps. lxxxii. 6). *d.* To the worshippers or chosen people of God (Gen. vi. 2, 4 [probably; see Giants]; Ex. iv. 22, 23; Deut. xiv. 1 [A. V. "children," literally *sons*]; Is. xlv. 11; Jer. xxxi. 20; Hos. i. 10, xi. 1, &c.), reproved as "backsliding children" (Jer. iii. 14, 22 [literally *sons*]), &c.; especially in the N. T. to believers in the Lord Jesus Christ (Jn. i. 12; Rom. viii. 14, 19; Phil. ii. 15; 1 Jn. iii. 1, 2; compare 2 Cor. vi. 18, &c.). In Dan. iii. 25 Nebuchadnezzar uses the phrase *a son of God* or *a son of the gods* (A. V. "the son of God"), supposed by some (Rashi, Saadiah, Fairbairn, Barnes, &c.) to mean one of the angels, by others (Gesenius, Stuart, &c.) a descendant of the gods or supernatural being, by others (Tertullian, Augustine, Gill, &c.) the Messiah or Lord Jesus Christ (see II.).—II. Preëminently to Him who "was in the beginning with God" and "was God" —who "was made flesh and dwelt among us . . . full of grace and truth"—who "hath declared" God— "the only-begotten Son, which is in the bosom of the Father;" = "the Word" (Jn. i. 1, 2, 14, 18; compare Ps. ii. 7). The title "the Son of God" is applied to the Son Jesus Christ in the N. T. more than forty times (Mat. iv. 3, 6, viii. 29, xiv. 33, &c.), once to Adam in an abbreviated form in the Greek, "*son of*" being supplied by the translators (Lk. iii. 38; I. *b*, above). The title "the Son of God" is applied to Christ in the first three Gospels, says Dorner, "in three senses: in a physical sense, to designate His nature; in a moral sense, to declare His perfection; and in an official sense (in which both the others are comprised), to show His work, as Messiah. He calls Himself also the Son of Man; and this expression is without force, unless we consider Him as employing it in contrast with the consciousness He had of a higher nature; while it also refers to His peculiar and special relation to the race—He is *the* Son of Man, not of *a* man. As both Son of God and of Man, He is called 'Son' in an eminent sense; the only Son of God, so that even when His disciples were present, He could say *My* Father, and not *our* Father. He forgives sins: in the form of baptism He puts His name with that of the Father; He has power to send the Holy Spirit; He alone knows the Father, all other men know the Father through Him; all power is given to Him; in all space and time He is present; His coming is to be the end of the world; He is the Judge of the world; for all eternity the Son of God and Man is to be the centre of the Christian's blessedness. Such is the Person of Christ in the first three Gospels. The boldest passages of John have their entire parallel in the other evangelists; and some of their strongest passages have no parallel in John (Mat. ix. 2–6, xxviii. 18–20)." Dorner finds in James, Peter, and Jude, the same type of the doctrine respecting the person of Christ as in the first three evangelists. Another type or mode of announcing this doctrine, though embracing the same grand fundamental position, Dorner finds in the writings of Paul and John, who, "both in their earlier and later writings ascribe divinity to the Son not merely in a moral but in an essential sense, and view the relation of the Son to the Father not only as 'economic,' but also as ontological or metaphysical; so that Christ with the Father and the Holy Ghost constitutes a sacred triad (or trinity). The real humanity of Christ is no less clearly presented in their epistles. The new idea of the God-man is thus fully recognized by them, and their writings give it to us in its highest type" (Dorner's *Doctrine of the Person of Christ*, translated by Prof. H. B. Smith, in *B. S.* vi. 177–8). "If the only-begotten and well-beloved Son of God, who always was and is to be in the bosom of the Father, in the nearness and dearness of an eternal fellowship and an eternal sonship; who is the manifestation, the expression, the perfect image, of God, such a reflection of the glory and express image of His person, that whoever has seen the Son has seen the Father also; who is the agent and representative of God in the creation and preservation of the material and spiritual universe, in the redemption of the Church and the reconciliation of the world and the government of both, in the general resurrection of the dead and the final judgment of men and angels, in all Divine attributes and acts, so that He is manifestly the acting Deity of the universe—if He is not God, there is no actual or possible evidence that there *is* any God" (Prof. W. S. Tyler, D. D., in *B. S.* xxii. 639). — Canon Wordsworth, with Basnage, Fairbairn, Ayre, &c., concludes "that although the Jews of our Lord's age might have inferred, and ought to have inferred from their own Scriptures (Ps. ii. 7, xlv. 6, 7 [compare Heb. i. 5, 8, v. 5]; Is. vii. 14, ix. 6; Mic. v. 2; Zech. xi. 13; Messiah; Prophet), that the Messiah, or Christ, would be a Divine Person, and the Son of God in the highest sense of the term; and although some among them, who were more enlightened than the rest, entertained that opinion, yet it was not the popular and generally received notion among the Jews that the Messiah would be other than a man, born of human parents, and not a Divine being, and Son of God. . . . The reason of His condemnation by the Jewish Sanhedrim, and of His delivery to Pilate for crucifixion, was not that He claimed to be the Messiah or Christ, but that He asserted Himself to be *much more* than that: in a word, because He claimed to be the *Son of God*, and to be *God*" (Jn. v. 17, 18, viii. 58, 59, x. 30–33, xix. 7; Mat. xxvi. 63 ff.; Lk. xxii. 70, 71, xxiii. 1; compare Mat. xvi. 16, 17, &c.). Saviour.

Son of Man (Son; Man) = child of humanity, i. e. one of the human race, a human being in origin and characteristics (Num. xxiii. 19; Job xxv. 6; Ps. viii. 4, cxliv. 3, cxlvi. 3, &c.). God addresses the prophet Ezekiel by this title to remind him, so highly honored with visions and revelations of God, of his weakness and mortality, and lead him to give glory to God and execute with meekness and alacrity the duties of his prophetic office and mission from God to his fellow-men. Dan. vii. 13 (compare x. 10) designates the Messiah as *like a son of man*, i. e. like a human being (Chal. *bar ĕnâsh* [Man 2], A. V. "like the Son of Man"). So in Rev. i. 13, xiv. 14, the Greek is *like a son of man* (Gr. *huiôi anthropou*, A. V. "like the Son of Man"). But in the Gospels the phrase "the Son of Man" is found more than eighty times as used by our Lord Jesus Christ to designate Himself (Mat. viii. 20, ix. 6, x. 23, &c.), once in Jn. xii. 34 as an inquiry of the people concerning Him who applied this title to Himself. It is once also used of Him (apparently as seen standing *in human form* and with human sympathies at the right hand of God) by Stephen in his dying speech (Acts vii. 56). Prof. W. S. Tyler, D. D. (in *B. S.* xxii. 51 ff.), thus explains the meaning of "the Son of Man," which may be called the favorite name of the Redeemer of mankind: 1. It implies that Jesus was a *man*, a real and proper man, possessed of all the attributes and characteristics of our common humanity—a man by birth and a man by nature. 2. He was not merely *a* man, but *the* Man—the only *Man* in the fullest and highest sense, as He was in the fullest and highest sense the only *Son of Man*, that has ever lived in our world. He had no individual idiosyncrasies—none of the prejudices of His class or region. 3. He was the model man—morally perfect, sinless—exhibiting the human virtues without imperfection or alloy—a perfect pattern of what man should be in his relations to his fellow-man and to God. 4. He was the representative man—officially, as well as personally, the representative of the race. He was born—lived—suffered—died—for the race. In Christ, human history begins a new epoch, the human race a new life. He is the second Adam, in whom humanity is again embodied, represented, and, as it were, created anew. 5. He was the friend of man. He was not only *a* philanthropist; He was *the* philanthropist—*the* man of love to all mankind, the pattern and embodiment of philanthropy. "Philanthropy" has had another meaning since He came into the world to teach and to exemplify it. His mission embraced the world. His religion, for the first time in the world's history, was a religion for all mankind, and a religion of love to all. He was emphatically the friend and companion of sinners. "He went about doing good and healing all that were oppressed of the devil; for God was with Him." His was *philanthropy* that deserved the name—wide as the world, universal as the race, diversified as its wants and woes, enduring as its existence. Yet "Son of Man" was not His original title. "Son of God" was His rank and title in heaven, where all the angels of God worshipped Him as very God; and it was love for mankind that brought Him into our world in human nature—born of a woman, a babe in Bethlehem, a member of the great human family, the Son of Man among the children of men—"that He by the grace of God should taste death for every man." As Son of Man, too, He shall judge the world (Mat. xxv. 31). Saviour; Son, &c.

* **Song.** Hymn; Music; Psalm.

* **Song of Sol'o-mon, the.** Canticles.

* **Song of Songs, the.** Canticles.

* **Song of the Three Ho'ly Chil'dren, the.** Daniel, Apocryphal Additions to.

Sooth'say-er. Divination.

* **Sop.** Meals, p. 621; Passover, II. 3, *c*.

Sop'a-ter (L. fr. Gr., probably contracted from Sosipater), the son of Pyrrhus (so Mr. Wright, with the Vulgate and oldest Greek MSS.) of Berea; one of St. Paul's companions on his return from Greece into Asia, in his third missionary journey (Acts xx. 4). Sosipater.

Soph'e-reth (Heb. *scribe*, Ges.), ancestor of certain "children of Solomon's servants" who returned from Babylon with Zerubbabel (Ezr. ii. 55; Neh. vii. 57).

Soph-o-ni'as (L. fr. Heb.) = Zephaniah (2 Esd. i. 40).

Sor'cer-er. Divination; Magic.

So'rek (Heb. *a vine*, Ges.), **the Val'ley of** (Valley 3); a wady in which lay the residence of Delilah (Judg. xvi. 4 only); apparently a Philistine place, and possibly nearer to Gaza than to any other of the chief Philistine cities, since thither Samson was taken after his capture at Delilah's house. Eusebius and Jerome state that a village named Capharsorech was shown in their day "on the north of Eleutheropolis, near the town of Saar (or Saraa), i. e. Zorah, the native place of Samson." Van de Velde identifies the Valley of Sorek with *Wady Simsin*, which runs from the neighborhood of Eleutheropolis into the sea at Ascalon; Porter (in Kitto) suggests that it may be *Wady es-Surâr*, which runs from the neighborhood of Zorah and Bethshemesh past Jabneel or Jamnia to the sea.

So-sip'a-ter (L. fr. Gr. = *saving* [or *preserving*] *a father*). **1.** A general of Judas Maccabeus, who with Dositheus defeated Timotheus and took him prisoner, about B. C. 164 (2 Mc. xii. 19–24).—**2.** Kinsman or fellow-tribesman of St. Paul (Rom. xvi. 21); probably = Sopater.

Sos'the-nes [-neez] (Gr. *saving* [or *preserving*] *strength*), a Jew at Corinth, who was seized and beaten in the presence of Gallio (Acts xviii. 12–17). Some have thought that he was a Christian, maltreated thus by his own countrymen, because he was known as a special friend of Paul. A better view is (so Prof. Hackett, the original author of this article, with most critics) that Sosthenes was one of the bigoted Jews; and that "the crowd" were Greeks who, taking advantage of the indifference of Gallio, and ever ready to show their contempt of the Jews, turned their indignation against Sosthenes. In this case he must have been the successor of Crispus, or (as Biscoe conjectures) may have belonged to some other synagogue at Corinth (xviii. 8). Chrysostom's notion, that Crispus = Sosthenes, is arbitrary and unsupported.—Paul wrote the First Epistle to the Corinthians jointly in his own name and that of a Sosthenes whom he terms "the brother" (1 Cor. i. 1). Some have held that he = the Sosthenes of Acts xviii. If so, he must have been converted at a later period, and have been at Ephesus and not at Corinth, when Paul wrote to the Corinthians. The name was common, and but little stress can be laid on that coincidence. Eusebius says that this Sosthenes was one of the seventy disciples, and a later tradition adds that he became bishop of the Church at Colophon in Ionia.

Sos'tra-tus (L. fr. Gr. = *saving an army*), a commander of the Syrian garrison in the Acra at Jeru-

SALEM in the reign of Antiochus Epiphanes (about B. C. 172: 2 Mc. iv. 27, 29).

So'tai, or So'ta-i (Heb. *one who turns aside*, Ges.), ancestor of a family of the descendants of Solomon's servants who returned with Zerubbabel (Ezr. ii. 55; Neh. vii. 57).

* **Soul** [sole], the A. V. translation of—1. Heb. *nĕdîbâh* (Job xxx. 15 only, marg. "principal one"); = *nobility*, figuratively *elevated* and happy *state*, excellency, Ges.; *honor*, *reputation*, Fü.—2. Heb. *nephesh* more than 500 times (Gen. ii. 7, xii. 5, 13, &c., &c.). The meanings of *nephesh* are thus classified by Gesenius:—(1.) *breath* (so A. V., Job xli. 13); (2.) the vital *spirit*, through which the body lives, i. e. the principle of life manifested in the breath, hence LIFE, *vital principle*, *animal spirit* (translated "soul" in Gen. xxxv. 18 and 1 K. xvii. 21, 22, &c.; "life" in Ex. iv. 19, xxi. 23, &c.; "ghost" in Job xi. 20 and Jer. xv. 9); to which is ascribed whatever has respect to the sustenance of life by food and drink, and the contrary (A. V. usually "soul," e. g. Num. xxi. 5; Prov. vi. 30; Is. lv. 2, 3, &c.): (3.) the rational *soul*, *mind*, as the seat of the feelings, affections, emotions of various kinds (Deut. iv. 29, xxx. 2, 6, 10, &c.; "will" in Ps. xxvii. 12, &c.; "pleasure" in Ps. cv. 22; "lust" in Ex. xv. 9; "mind" in Ez. xxxvi. 5, &c.; "heart" in Ex. xxiii. 9 and Prov. xxviii. 25, &c.): (4.) concretely *living thing*, *animal* (translated "soul" in Gen. ii. 7 and Josh. x. 28 ff., xi. 11, &c.; "creature" in Gen. i. 21, 24, ii. 19, &c.; "person" in Ex. xvi. 16 and Deut. x. 22, &c.), used for a *corpse* or body from which life has departed ("body" in Num. vi. 6, &c.; "dead body" in ix. 6, 7, 10; "dead" in v. 2, vi. 11, &c.): (5.) with *my*, *thy*, &c., for *self* (Ps. cxxxi. 2; Esth. iv. 13; Jer. li. 14, &c.; often translated "soul" in this sense).—3. Heb. *nĕshâmâh* once (Is. lvii. 16), usually and literally translated "breath," also "blast" (2 Sam. ii. 16; Job iv. 9, &c.), "SPIRIT," "INSPIRATION," &c.—4. Gr. *psuchê* (Mat. x. 28 twice, xi. 29, &c.). The meanings of *psuchê* are classified by Dr. Robinson (*N. T. Lex.*) in close correspondence to those of No. 2, above, for which it is used in the LXX.: Primarily *the breath* (in LXX.); usually and in N. T. *the vital breath*, *life*: (1) properly *the soul* as the vital principle, i. e. the animal soul, the vital principle, *life* (translated "soul" in Lk. xii. 20 and 1 Th. ii. 8, &c.; but usually in this sense "life," as in Mat. ii. 20, vi. 25 twice, x. 39 twice, &c.): (2.) specially *the soul* as the sentient principle; (*a.*) as the seat of the senses, desires, affections, appetites, passions, i. e. the lower and animal nature common to man with the beasts (translated "soul" in 1 Th. v. 23 and Heb. iv. 12, &c.; "mind" in Acts xiv. 2 and Heb. xii. 3, &c.; "heart" in Eph. vi. 6, the same Greek phrase here translated "from the heart" being rendered "heartily" in Col. iii. 23), under which sense is included the use of "my soul" and "thy soul" for the person himself (Mat. xii. 18; Rev. xviii. 14, &c.); and (*b.*) in a general sense *the soul* of man, his spiritual and immortal nature, with all its higher and lower powers, its rational and animal faculties (Mat. x. 28 twice; 2 Cor. i. 23; Heb. vi. 19, &c.): (3.) concretely *a soul*, *a living thing*, *animal*, used (*a.*) in a general sense for any living creature (translated "soul" in 1 Cor. xv. 45 and Rev. xvi. 3), but (*b.*) oftener of man, *a soul*, a living person (Acts ii. 43, iii. 23; Rom. ii. 9, xiii. 1, &c.), and (*c.*) specifically for *a servant*, *a slave* in Rev. xviii. 13, A. V. "souls," perhaps more emphatic than the preceding *sômata* (= *bodies*), translated "slaves" (compare Ez. xxvii. 13; SLAVE). ATONEMENT; DEATH; ETERNAL; ETERNITY; HEAVEN; IMMORTALITY; LIFE; MAN; RESURRECTION; SALVATION; SAVIOUR; SIN; SPIRIT, &c.

* **South** (Heb. *dârôm* [= bright, sunny region, Ges.], *negeb* [= dry, parched quarter, Fü., Ges.], *têymân* [= what is on the right hand, Ges.], &c.; Gr. *notos* [= *the south wind*, strictly *the southwest wind*, Rbn. *N. T. Lex.*], *mesêmbria* [= *mid-day*, *noon*, Rbn. *N. T. Lex.*] in Acts viii. 26), that quarter of the heavens or earth which was on the right hand of a person facing the EAST (Gen. xii. 9; 1 Sam. xxiii. 19; Job ix. 9; Eccl. i. 6; Mat. xii. 42; Acts viii. 26, &c.). "The South" or "the South Country" (Heb. *negeb*) is often used for the southern part of Judah, or the land from southern Canaan to Arabia Petræa and Egypt (Gen. xx. 1, xxiv. 62; Num. xiii. 29; Jer. xxxii. 44, &c.); sometimes for Egypt (Dan. xi. 5–40; Is. xxx. 6 [so Gesenius, &c.]); in one prophecy (uttered in the land of the Chaldeans) for the land of Israel and especially Jerusalem (Ez. xx. 46, 47). "The queen of the south" (Mat. xii. 42; Lk. xi. 31) = the queen of SHEBA in ARABIA (1 K. x.; 2 Chr. ix.). JUDAH 1 (I.); WIND.

South Ra'moth (= *south heights*; RAMOTH), one of the places frequented by David and his band during the latter part of Saul's life (1 Sam. xxx. 27); = RAMATH OF THE SOUTH and BAALATH-BEER.

Sow. SWINE.

Sow'er, Sow'ing. The operation of sowing with the hand needs little description. The Egyptian paintings furnish many illustrations of the mode in which it was conducted. (AGRICULTURE.) The sower held the vessel or basket containing the seed, in his left hand, while with his right he scattered the seed broadcast. The "drawing out" of the seed, i. e. (so Gesenius) the scattering it regularly along the furrows, is noticed in Ps. cxxvi. 6 (A. V. "precious") and Am. ix. 13 margin. The sowing season commenced in October and continued to the end of February, wheat being put in before, and barley after the beginning of January. PALESTINE, *Climate*.

Spain (fr. Gr. *Spania*; L. *Hispania*; derived from Heb. or Phenician *shâphân* = *land of rabbits*, Boch.; see CONEY; or from the Basque *Ezpaña*, descriptive of its position on the *edge* of the continent of Europe, W. von Humboldt), a well-known country in the southwest of Europe. Its earliest inhabitants known to the Greeks and Romans were the Iberians, the country itself being called Iberia. From the mixture of the Iberians and of the Celts, who had invaded the country, came the Celtiberians. About B. C. 1000 the Phenicians came to Spain and founded Tartessus (TARSHISH), Gades (now Cadiz), &c. After them came the Greeks, and founded Saguntum, &c. After the first Punic war (ROME) the Carthaginians established themselves in Spain, founding New Carthage (now Carthagena), &c., but were expelled by the Romans B. C. 206, who, however, did not complete their conquest of the peninsula (including the modern Portugal) till B. C. 19. The country became one of the principal seats of Roman civilization and literature. The Christianization of the country, early begun, was considered complete in Constantine's time. The dissolution of the ROMAN EMPIRE called into Spain several German tribes, the Suevi, the Alans, and the Vandals. The Romans invited to their aid the Visigoths, who in A. D. 471 put an end to the Roman dominion, and in 586, having just subdued the whole country, adopted the Roman Catholic faith. In 711–716 the Arabs (ARABIA) or

Moors conquered all but some mountain-districts in the northwest where a Gothic kingdom was maintained, called at first the kingdom of Oviedo, afterward (grown more extensive) the kingdom of Asturias, and (still later) of Leon. Other kingdoms, Castile, Navarre, Catalonia, Aragon, Galicia, Portugal, &c., also arose at different times. At the end of the fifteenth century the marriage of Ferdinand of Aragon and Isabella of Castile united the whole of Christian Spain into one kingdom. The Moors were expelled from the kingdom of Granada, their last possession in Spain, in 1491–2. The Jews were also expelled from Spain by Ferdinand about the same time. (THESSALONICA.) In 1492, under Spanish patronage, Christopher Columbus discovered America, after which Spain became one of the leading powers of Europe. (For further details, see *New American Cyclopædia*, article Spain.)—The Hebrews were acquainted with the position and the mineral wealth of Spain from the time of SOLOMON. (TARSHISH.) The fame of the Roman wars in Spain is mentioned in 1 Mc. viii. 3. The intention of St. PAUL to visit Spain (Rom. xv. 24, 28) implies the establishment of a Christian community in that country, and this by means of Hellenistic Jews resident there.

* **Span** (Heb. *zereth*). WEIGHTS AND MEASURES, II. 1.

Spar'row (Heb. *tsippôr*; Gr. *strouthion*). This Hebrew word occurs forty times in the O. T. In all passages except two it is rendered by A. V. indifferently "BIRD" or "fowl." In Ps. lxxxiv. 3 (Heb. 4), and Ps. cii. 7 (Heb. 8), also in Lev. xiv. 4 margin, the A. V. renders it "sparrow." The Greek equivalent *strouthion* (Mat. x. 29, 31; Lk. xii. 6, 7) is rendered uniformly "sparrows" in A. V. and *passeres* (L. = *sparrows*) in the Vulgate. The Heb. *tsippôr*, from a root signifying *to chirp* or *twitter*, appears to be a phonetic representation of the call-note of any passerine bird In few parts of the world are the species of passerine birds more numerous or more abundant than in Palestine. A very cursory survey has supplied a list of above 100 different species of this order. Although the common sparrow of England (*Passer domesticus*, or *Fringilla domestica*, Linn.[1]) does not occur in the Holy Land, its place is abundantly supplied by two very closely allied Southern species (*Passer salicicola*, Vieill., and *Passer cisalpina*, Tem.). The English tree-sparrow (*Passer montanus*, Linn.) is also very common, and may be seen in numbers on Mount Olivet, and also about the sacred enclosure of the mosque of Omar. This is perhaps the exact species referred to in Ps. lxxxiv. 3 (so Mr. Tristram, original author of this article). Its habits in the East are like those of the common house-sparrow of England. Most of the commoner small birds of England are found in Palestine. The starling, chaffinch, greenfinch, linnet, goldfinch, corn-bunting, pipits, English blackbird, song-thrush, and the various species of wagtail abound. The wood-lark (*Alauda arborea*, Linn.), crested lark (*Galerida cristata*, Boie.), Calandra lark (*Melanocorypha calandra*, Bp.), short-toed lark (*Calandrella brachydactyla*, Kaup.), Isabel lark (*Alauda Deserti*, Licht.), and various other desert-species, which are snared in great numbers for the markets, are far more numerous on the southern plains than the sky-lark in England. In the olive-yards, and among the brushwood of the hills are found the Ortolan bunting (*Emberiza hortulana*, Linn.), and especially Cretzschmaer's bunting (*Emberiza cæsia*, Cretz.). As most of the English warblers (*Sylviadæ*) are summer migrants, and have a wide eastern range, it was to be expected that they should occur in Syria; and accordingly upward of twenty of those on the British list have been noted there, including the robin, redstart, whitethroat, blackcap, nightingale, willow-wren, Dartford warbler, whinchat, and stonechat. Besides these, the Palestine lists contain fourteen more southern species, including the little fantail (*Cisticola schœnicola*, Bp.), the orphean (*Curruca orphæa*, Boie.), and the Sardinian warbler (*Sylvia melanocephala*, Lath.). The chats (*Saxicolæ*), represented in Britain by the wheatear, whinchat, and stonechat, are very numerous in the southern parts of the country. At least nine species have been observed, their favorite resort being the hill-country of Judea. Yet they are not recognized among the Bedouin inhabitants by any name to distinguish them from the larks. The rock-sparrow (*Petronia stulta*, Strickl.) is a common bird in the barer portions of Palestine, eschewing woods, and generally to be seen perched alone on the top of a rock or on any large stone. From this habit it has been conjectured to be the bird alluded to in Ps. cii. 7, as "the sparrow that sitteth alone upon the housetop;" but as the rock sparrow, though found among ruins, never resorts to inhabited buildings, more probably the bird to which the psalmist alludes is the blue thrush (*Petrocossyphus cyaneus*, Boie.), which is often seen perched on houses and especially on out-buildings in the villages of Judea, and is a solitary bird, eschewing the society of its own species, rarely more than a pair being seen together. Among the most conspicuous of the small birds of Palestine are the shrikes, or butcher-birds (*Lanii*), there represented by at least five species, all abundantly and generally distributed, viz. *Enneoctonus rufus*, Bp.; the woodchat shrike, *Lanius meridionalis*, Linn.; *Lanius minor*, Linn.; *Lanius personatus*, Tem.; and *Telephonus cucullatus*, Gr.—There are but two allusions to the singing of birds in the Scripture (Eccl. xii. 4; Ps. civ. 12). As the psalmist is here speaking of the sides of streams and rivers ("By them," &c.), he probably had in his

Blue Thrush (*Petrocossyphus cyaneus*) — "sparrow" of Ps. cii. 7?

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[1] The chipping-bird (*Zonotrichia* [or *Spizella*] *socialis*) is a well-known American example of the sparrows, somewhat smaller than the common sparrow of England, but resembling it in familiarity, social disposition, &c. The sparrows feed on insects, grain, &c.

mind the bulbul of the country, or Palestine nightingale (*Ixos xanthopygius*, Hempr.), which is a bird not very far removed from the thrush tribe, abounds in all the wooded districts of Palestine, and especially by the banks of the Jordan, and is a lovely songster, its notes, for volume and variety, surpassing those of the nightingale of England. With the exception of the RAVEN tribe, which feed on carrion, there is no prohibition in the Levitical law against any passerine birds being used as FOOD. Small birds were therefore probably as ordinary an article of consumption among the Israelites, as they still are in the markets both of the Continent and of the East (Lk. xii. 6; Mat. x. 29).—Four or five simple methods of fowling practised at this day in Palestine are probably identical with those alluded to in the O. T. The simplest, but by no means the least successful, among the dexterous Bedouins, is fowling with the throw-stick. The only weapon used is a short stick, about eighteen inches long and half an inch in diameter. When the game has been discovered, which is generally the red-legged great PARTRIDGE (*Caccabis saxatilis*, Mey.), the desert partridge (*Ammoperdix Heyi*, Gr.), or the little bustard (*Otis tetrax*, Linn.), the stick is hurled with a revolving motion so as to strike the legs of the bird as it runs, or sometimes at a rather higher elevation, so that when the victim, alarmed by the approach of the weapon, begins to rise, its wings are struck, and it is slightly disabled. The fleet pursuers soon come up, and, using their burnouses or cloaks, as a sort of net, catch and at once cut the throat of the game. A more scientific method of fowling is that alluded to in Ecclus. xi. 30, by the use of decoy birds. Whether falconry was ever employed as a mode of fowling or not is by no means so clear. At the present day it is practised with much care and skill by the Arab inhabitants of Syria, though not in Judea proper. Cage; Fowl; Gin; Hunting; Nest; Net; Palestine, *Zoology*; Snare.

Spar'ta (L. fr. Gr.; said to have been named from the wife of *Lacedæmon*, its founder and king, the people and country being called after his name), a celebrated city of ancient Greece, and the capital of Laconia. It was long the rival of Athens. It was situated in a fertile valley on the Eurotas about twenty miles from the sea. The laws of Lycurgus (adopted, according to Grote, about B. C. 825) made the Lacedemonians a nation of professional soldiers. They recognized three classes of persons: (*a.*) the Spartans, all warriors, and monopolizing all public offices; (*b.*) the Laconians or freemen of neighboring towns; (*c.*) the helots or serfs. (Slave.) There were two hereditary kings, who reigned jointly, but with gradually decreasing powers, and two legistive assemblies, one of the kings and twenty-eight elders, the other of the citizens. The Ephors, corresponding to the Roman tribunes, were the representatives of the popular assembly, and exercised despotic authority during the Peloponnesian war. The Spartans conquered a large part of Greece. In the war with the Persians B. C. 480 and 479, and for some time previously, they had the leadership of Greece. B. C. 476 the leadership passed to Athens, but the long Peloponnesian war (B. C. 431–404) terminated with the conquest of Athens, and the restoration of the leadership to Sparta. After the battles of Leuctra and Mantinea (B. C. 371 and 362), it ceased to be a leading state. The city was taken by the Acheans and Macedonians B. C. 221, and came under the Roman power B. C. 146. Its site is now occupied by two villages (*Magula* and *Psychiko*), by the town of *New Sparta* (built since the revolution on one of the Spartan hills), and by corn-fields and gardens (see *New Amer. Cyc.*, art. Sparta).—In the history of the Maccabees, it is said that when Jonathan endeavored to strengthen his government by foreign alliances (about B. C. 144), he sent to Sparta to renew a friendly intercourse which had been begun at an earlier time between Areus and Onias, on the ground of their common descent from Abraham (1 Mc. xii. 5–23); that the embassy was favorably received, and after the death of Jonathan "the friendship and league" was renewed with Simon (xiv. 16–23). In regard to this correspondence, respecting which there has been much discussion, Mr. Westcott observes—1. The whole context of the passage, as well as the independent reference to the connection of the "Lacedemonians" and Jews in 2 Mc. v. 9, seems to prove clearly that the reference is to the Spartans, properly so called. 2. The actual relationship of the Jews and Spartans (2 Mc. v. 9) is an ethnological error, which it is difficult to trace to its origin. Possibly the Jews regarded the Spartans as the representatives of the Pelasgi, the supposed descendants of Peleg the son of Eber. A Jewish colony existed at Sparta at an early time (1 Mc. xv. 23). 3. The incorrectness of the opinion on which the intercourse was based is obviously no objection to the fact of the intercourse itself. But it is urged that the letters said to have been exchanged are evidently not genuine, since they betray their fictitious origin negatively by the absence of characteristic forms of expression, and positively by actual inaccuracies. To this it may be replied that the Spartan letters (xii. 20–23, xiv. 20–23) are extremely brief, and exist only in a translation of a translation, so that it is unreasonable to expect that any Doric peculiarities should have been preserved. On the other hand the absence of the name of the second king of Sparta in the first letter (xii. 20), and of both kings in the second (xiv. 20), is probably to be explained by the political circumstances under which the letters were written. 4. The difficulty of fixing the date of the first correspondence is increased by the recurrence of the names involved. Two kings bore the name Areus, one of whom reigned B. C. 309–265, and the other, his grandson, died B. C. 257, being only eight years old. The same name was also borne by an adventurer, who occupied a prominent position at Sparta, about B. C. 184. In Judea, again, three high-priests bore the name Onias, the first of whom held office B. C. 330–309 (or 300); the second B. C. 240–226; and the third about B. C. 198–171. Josephus is probably correct in fixing the event in the time of Onias III.

Spear. Arms, I. 2.

Spear'men, the A. V. translation of the Gr. plural *dexiolaboi* (literally those taking the right), a rare word, found in the N. T. only in Acts xxiii. 23. Two hundred *dexiolaboi* formed part of the escort which accompanied St. Paul in the night march from Jerusalem to Cesarea. They are clearly distinguished both from the heavy-armed legionaries, who only went as far as Antipatris, and from the cavalry, who continued the journey to Cesarea. Probably they were irregular light-armed troops, so lightly armed, indeed, as to be able to keep pace on the march with mounted soldiers (so Mr. Wright). Arms; Army.

*** Spelt.** Rye.

Spice, Spi'cer-y, Spi'ces. Under this head may be noticed—1. Heb. *básâm*, *besem*, or *bósem*. The first-named form, which occurs only in Cant. v. 1, "I have gathered my myrrh with my spice," points apparently to some definite substance. In the other places where *besem* or *bôsem* occurs (Ex. xxv. 6, xxx. 23 [A. V. once "spices," twice "sweet"], xxxv. 8, 28; 1 K. x. 2, 10 twice, 25; 2 K. xx. 13; 1 Chr. ix. 29, 30; 2 Chr. ix. 1, 9 twice, 24, xvi. 14 [A. V. "sweet odors"], xxxii. 27; Esth. ii. 12 [A.V. "sweet odors"]; Cant. iv. 10, 14, 16, v. 13, vi. 2, viii. 14; Is. iii. 24 [A. V. "smell"], xxxix. 2; Ez. xxvii. 22), except perhaps Cant. v. 13, vi. 2, the word refers more generally to sweet aromatic odors, the principal of which was that of the balsam, or balm of Gilead; the tree which yields this substance is now generally admitted to be the *Amyris* (*Balsamodendron*) *Opobalsamum*, or *Amyris* (*Balsamodendron*) *Gileadensis*,[1] allied to that which yields MYRRH. The balm of Gilead tree grows in some parts of Arabia and Africa, and is seldom more than fifteen feet high, with straggling branches and scanty foliage. The balsam is chiefly obtained from incisions in the bark, but the substance is procured also from the green and ripe berries. (OIL-TREE.)—2. Heb. *nĕchôth* (Gen. xxxvii. 25 ["spicery"], xliii. 11 ["spices"]); most probably = the Arabic *naka'at*, i. e. "the gum obtained from the Tragacanth" (*Astragalus*), several species of which genus occur in Palestine. The gum is a natural exudation from the trunk and branches of the plant. (PALESTINE, *Botany*.) It is uncertain whether the Heb. *nĕchôth* in 2 K. xx. 13 and Is. xxxix. 2 (A. V. "the house of his precious things," margin "spicery" [after Aquila, Symmachus, and Vulgate]) denotes spice of any kind. Gesenius, Fürst, Keil, with the Chaldee, Syriac, &c., render *treasure*, or (with "house") *storehouse*.—3. Heb. plural *sammim* (marg. of Ex. xxx. 7 and 2 Chr. ii. 4 [Heb. 3]; "sweet spices" in Ex. xxx. 34 twice; usually "sweet," sc. incense or spices, as in Ex. xxv. 6, xxxi. 11, xxxv. 8, 15, 28, xxxvii. 29, &c.), a general term to denote those aromatic substances which were used in the preparation of the anointing oil, the incense offerings, &c.—4. Gr. *arôma*, in N. T. only in plural *arômata* (Lk. xxiii. 56, xxiv. 1; Jn. xix. 40; A. V. "sweet spices" in Mk. xvi. 1). The spices mentioned as used by Nicodemus for the preparation of our Lord's body (Jn. xix. 39, 40) are "MYRRH and ALOES," the latter = the highly-scented wood of the *Aquilaria agallochum*. CASSIA; CINNAMON; EMBALMING; FRANKINCENSE; GALBANUM; MASTICH; ONYCHA; SPIKENARD; STACTE.

Balsam of Gilead (*Amyris Gileadensis*).

Tragacanth (*Astragalus Tragacantha*).

Spi'der, the A. V. representative of—1. Heb. *'accâbish* (Job viii. 14; Is. lix. 5). Both passages allude to the fragile nature of the spider's web, which, though admirably suited to fulfil all the requirements of the animal, is yet most easily torn by any violence offered to it. In Isaiah (l. c.) there is probably allusion also to the spider's habit of lurking for his prey. Spiders (family *Araneidæ* of naturalists) are found in every habitable portion of the globe, but are largest in warm climates. They all devour living prey, sucking the juices and sometimes swallowing the fragments. (SCORPION.)—2. Heb. *sĕmâmîth*, found only in Prov. xxx. 28, probably (so Mr. Houghton, with Bochart, Gesenius, Fürst, and most) = some kind of LIZARD. Mr. Houghton regards it as some species of gecko. Mr. Gosse (in Fairbairn) favors the A. V.

Spike'nard [usually pronounced spik'nard] (Heb. *nĕrd*; Gr. *nardos*), an aromatic substance mentioned in Cant. i. 12, iv. 13, 14. The ointment with which our Lord was anointed as He sat at meat in Simon's house at Bethany consisted of this precious substance (in margin of Mk. xiv. 3, "*pure nard*, or *liquid nard*"), the costliness of which may be inferred from the indignant surprise manifested by some of the witnesses of the transaction (Mk. xiv. 3–5; Jn. xii. 3, 5). Dr. Royle having ascertained that the *jatamansee*, one of the Hindoo synonyms for the *sunbul* (Ar. = Gr. *nardos*, Sir William Jones), was annually brought from the mountains overhanging the Ganges and Jumna Rivers down to the plains, purchased some of these fresh roots and planted them in the botanic gardens at Saharunpore, in N. India. This plant, the *Nardostachys Jatamansi* of De Candolle, is evidently the *nardos* described by Dioscorides under the name of "the Ganges nard."

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[1] The name Balm of Gilead is commonly applied in the United States to a species of poplar, *Populus candicans* of Aiton (Wood's *Botany*).

Spikenard (*Nardostachys Jatamansi*).

It is allied to valerian, and is highly esteemed throughout the East as a perfume and stimulant medicine. The permanent, hair-like fibres of the leaf and footstalk give it some resemblance to the tail of an ermine, to which the Arabs have likened it. The name "spikenard" has also been given to other aromatic plants, in England to the *Andropogon Nardus* of India, which is allied to lemon grass (Reed 4), and in the United States to the *Aralia racemosa*, an herb with a thick root allied to ginseng. Alabaster; Ointment; Perfumes.

Spin'ning is mentioned in the Bible in Ex. xxxv. 25, 26, and in Mat. vi. 28 and Lk. xii. 27. Prov. xxxi. 19 implies (according to the A. V., Stuart, Fürst, &c.) the use of the same instruments which have been in vogue for hand-spinning down to the present day, viz. the distaff (round which the flax or wool for spinning was wound) and spindle (on which the yarn or thread was wound in spinning). The distaff, however, appears to have been dispensed with, and the term so rendered means the spindle itself (so Mr. Bevan, with Gesenius, &c.), while that rendered "spindle" represents the *whirl* of the spindle, a button of circular rim which was affixed to it, and gave steadiness to its circular motion. The spindle was held perpendicularly in the one hand, while the other was employed in drawing out the thread. Dress; Handicraft; Weaving; Women.

*** Spir'it** (fr. L. *spiritus*), the A. V. translation of —1. Heb. *nĕshâmâh* twice (Job xxvi. 4; Prov. xx. 27), literally, like the L. *spiritus*, = "breath." (Soul 3.)—2. Heb. and Chal. *rûah* or *rûach* more than 200 times (Gen. i. 2, vi. 3, xli. 8, 38, &c., &c.). Gesenius thus arranges the meanings of the Hebrew word: (1.) *breath*, a breathing, blowing, i. e. (a.) *breath* of the nostrils, a snuffing, snorting (A. V. "breath" in Job iv. 9 and Ps. xviii. 15 [Heb. 16]); hence *anger* ("anger" in Judg. viii. 3; "spirit" in Prov. xvi. 32 and Zech. vi. 8; "blast" in Is. xxv. 4; "breath" in xxx. 28), also *pride* ("spirit" in Ps. lxxvi. 12 [Heb. 13]); (b.) *breath* of the mouth, spoken of God's creative "breath" in Ps. xxxiii. 6, of drawing "breath" in Job ix. 18, of the vital "breath" in Gen. vi. 17, vii. 15, 22, as an emblem of any thing transient in Job vii. 7 (A. V. "wind"); (c.) *breath* of air, i. e. a slight *breeze* ("wind" in Job xxviii. 25 and Jer. ii. 24; "AIR" in Job xli. 8 [Heb. 16]; "cool" [margin "wind"] in Gen. iii. 8), oftener a strong *wind* (A. V. "wind" in Gen. viii. 1 and Is. xvii. 13), also *a tempest*, *hurricane* ("wind" in 1 K. xix. 11 thrice and Is. xxvii. 8), *wind* likewise denoting *a side* or *quarter* of the heavens ("quarter" in 1 Chr. ix. 24; "side" in Ez. xlii. 16 [margin "wind"] ff.; "wind" in Zech. ii. 6 [Heb. 10]), and any thing *vain* or *empty* ("wind" in Is. xli. 29 and Jer. v. 13; "vain" in Job xvi. 3 [margin "of wind"]), and *wind* or *tempest* tropically = an invading army in Jer. iv. 11, 12 (A.V. "wind"): (2.) *the vital breath*, *spirit*, *life*, the principle of life in men and beasts as embodied and manifested in the breath of the mouth and nostrils (A. V. "breath" in Job xii. 10 and Ez. xxxvii. 8; "spirit" in Gen. xlv. 27 and Eccl. iii. 21 twice): (3.) the rational *soul*, *mind*, *spirit*, (a.) as the seat of the affections, emotions, and passions of various kinds ("spirit" in Gen. xli. 8 and Prov. xxv. 28; "mind" in Gen. xxvi. 35 and Prov. xxix. 11); (b.) in reference to the disposition, the mode of *feeling* and *acting* ("spirit" in Ez. xi. 11, xviii. 31 and Is. xix. 14); (c.) of *will*, *counsel*, *purpose* ("spirit" in Ezr. i. 1; "mind" in Ez. xx. 32); (d.) more rarely of the *understanding*, intellect ("spirit" in Ex. xxviii. 3), *spirit* being used absolutely for *courage* (A. V. "courage" in Josh. ii. 11; "spirit" in v. 1), or *genius* ("spirit" in Job xxxii. 8, 18): (4.) *the Spirit* of God or of Jehovah which pervades the universe, animates and fills it with life, through which God governs and protects the world and also mankind, and invites to a life of virtue and holiness (Gen. i. 2; Job xxxiii. 4; Ps. cxxxix. 7; Is. lxiii. 14), rarely called His *Holy Spirit* (Ps. li. 11 [Heb. 13]; Is. lxiii. 10, 11), to which the O. T. ascribes all extraordinary gifts and powers of mind (Ex. xxxi. 3; Num. xxiv. 2; Judg. iii. 10; 1 Sam. xvi. 13 f.; Is. lix. 21), spoken also of an *evil spirit* which passed from God to Saul (1 Sam. xvi. 14 ff.), and of an *unclean spirit* which inspired false prophets (1 K. xxii. 21 ff.; Zech. xiii. 2); sometimes contrasted with FLESH (Is. xxxi. 3).—3. Heb. *ôb* in part, A. V. "familiar spirit." (Divination 5.)—4. Gr. *pneuma* nearly 300 times in N. T., translated "ghost" nearly 100 times, once "wind" (Jn. iii. 8 *a*), once "spiritual" (1 Cor. xiv. 12), once "spiritually" (Rom. viii. 6), once "life" (Rev. xiii. 15). Robinson (*N. T. Lex.*) thus arranges the significations of the Greek word (compare No. 2, for which it is used in the LXX.), and their corresponding passages: (I.) *A breathing*, *breath*—(1.) Of the mouth or nostrils, *a breathing*, *blast* (2 Th. ii. 8), the vital *breath* (Rev. xi. 11); (2.) Of air, air in motion, *a breeze*, *blast*, *the wind* (Jn. iii. 8 ["wind"]; Heb. i. 7). (II.) The *spirit* of man, i. e. (1.) The vital *spirit*, *life*, *soul*, the principle of life residing in the breath, breathed into man from God and again returning to God (Mat. xxvii. 50; Lk. viii. 55, xxiii. 46; Jn. xix. 30; Acts vii. 59; Jas. ii. 26; Rev. xiii. 15 [A.V. "life"]), tropically in Jn. vi. 63 twice and 1 Cor. xv. 45; (2.) The rational *spirit*, *mind*, *soul*—(*a.*) generally as opposed to the body and animal spirit (Lk. i. 47; Jn. iv. 23, 24 *b*; Rom. i. 9, ii. 29, viii. 10, 16 *b*; 1 Cor. v. 3–5, vi. 20, vii. 34; 2 Cor. vii. 1; Gal. vi. 18; Phil. iii. 3; Col. ii. 5; 1 Th. v. 23; 2 Tim. iv. 22; Phn. 25; Heb. iv. 12, xii. 9; 1 Pet. iv. 6); (*b.*) as the seat of the affections, emotions, passions of various kinds (Mat. v. 3; Mk. viii.

12; Lk. i. 17, x. 21; Jn. xi. 33, xiii. 21; Acts xvii. 16, xviii. 25; Rom. xii. 11; 1 Cor. xvi. 18; 2 Cor. ii. 13 [Gr. 12], vii. 13); (*c.*) as referring to *disposition*, *feeling*, *temper* of mind, "spirit" (Lk. ix. 55; Rom. viii. 15 *a*, xi. 8; 1 Cor. iv. 21, xiv. 14, 15 twice, 16; 2 Cor. iv. 13, xi. 4, xii. 18; Gal. vi. 1; Eph. iv. 23; Phil. i. 27, ii. 1; 2 Tim. i. 7; 1 Pet. ii. 4); (*d.*) as implying *will*, *counsel*, *purpose* (Mat. xxvi. 41; Mk. xiv. 38; Acts xviii. 5, xix. 21, xx. 22); (*e.*) as including the *understanding*, *intellect* (Mk. ii. 8; Lk. i. 80, ii. 40; 1 Cor. ii. 11 *a*, 12 *a*). (III.) *A spirit*, i. e. a simple, incorporeal, immaterial being, possessing higher capacities than man in his present state; spoken (A) Of *created* spirits, viz. (1.) Of the human *spirit*, *soul*, after its departure from the body and as existing in a separate state (Acts xxiii. 8; Heb. xii. 23; 1 Pet. iii. 19); of the soul of a person reappearing after death, *a spirit*, *ghost*, (Lk. xxiv. 37, 39; Acts xxiii. 9); (2.) *an evil spirit*, DEMON (Mat. viii. 16, x. 1, xii. 43, 45; Mk. i. 23, 26, 27, iii. 11, 30, v. 2, 8, 13, vi. 7, vii. 25, ix. 17, 20, 25 twice; Lk. iv. 33, 36, vi. 18, vii. 21, viii. 2, 29, ix. 39, 42, x. 20, xi. 24, 26, xiii. 11; Acts v. 16, viii. 7, xvi. 16, 18, xix. 12, 13, 15, 16; Eph. ii. 2 [= SATAN]; Rev. xvi. 13, 14, xviii. 2); (3.) less often in pl. of ANGELS, as God's ministering *spirits* (Heb. i. 14; Rev. i. 4, iii. 1, iv. 5, v. 6). (B) Of GOD in reference to His immateriality (Jn. iv. 24). (C) Of JESUS CHRIST in His exalted spiritual nature in distinction from His human nature (Rom. i. 4; 1 Tim. iii. 16; 1 Pet. iii. 18). (D) Of "the Spirit of GOD" or "the Spirit of the LORD," also called "the Holy Ghost," "the Holy Spirit," "the Spirit," and (as sent or communicated by Christ after His resurrection and ascension) "the Spirit of Christ," represented in the N. T. as in intimate union with God the Father and Son, as proceeding from and sent forth by Them, as possessing the same attributes and performing the same acts with God the Father and Son. The N. T. passages under this signification may be divided into two classes: (1.) *The Holy Spirit*, as existing, as a Divine agent, &c. (*a.*) joined with God or the Father, and Christ the LORD, the Son, with the same or with different predicates (Mat. xxviii. 19; 1 Cor. xii. 4 [compare 5, 6]; 2 Cor. xiii. 14 [Gr. 13]; 1 Pet. i. 2; Jude 20; 1 Jn. v. 7; JOHN, FIRST EPISTLE OF); (*b.*) spoken in connection with or in reference to God, or the Father (Jn. iii. 5, 6, 8 *b* [compare i. 13], xv. 26; Acts i. 16 [compare iv. 24, 25], v. 3, 9 [compare 4], vii. 51 [compare 52], xxviii. 25 [compare Is. vi. 8, 11]; Rom. viii. 9 *b*, 11 twice; 1 Cor. ii. 10 *b*, 11 *b*, iii. 16, vi. 19, xii. 11 [compare 7]; Eph. vi. 17; 2 Tim. i. 14 [compare 2 Cor. vi. 16]; Heb. iii. 7 [compare Ps. xcv. 7], ix. 8 [compare i. 1], x. 15 [compare Jer. xxxi. 31]); (*c.*) spoken in connection with or in reference to Christ (Mat. iii. 16; Mk. i. 10; Lk. iii. 22; Jn. i. 32, 33; Rom. ix. 1, xv. 30; 1 Cor. vi. 11; 2 Cor. iii. 17 twice, 18; Heb. x. 29 [compare the passages in *b* above with Jn. xiv. 23, xv. 4; 2 Cor. xiii. 5; Eph. iii. 17]); (*d.*) as coming to and acting on men, Christians, exerting in and upon them an enlightening, strengthening, sanctifying influence (Mat. x. 20; Mk. xiii. 11; Lk. xii. 12; Jn. xiv. 17, 26, xv. 26, xvi. 13; Acts i. 8, ix. 31, x. 19, xi. 12, xx. 23, 28; xxi. 11; Rom. viii. 14, 16 *a*, 26 twice, 27, xiv. 17, xv. 13, 16; 1 Cor. ii. 10 [compare *b* above], 13, 14; 2 Cor. i. 22, iii. 17 [compare *c* above, and 2 *c* below], v. 5; Eph. iii. 16, iv. 30, vi. 18; 1 Th. i. 6; 2 Th. ii. 13; 1 Tim. iv. 1 *a*; Jas. iv. 5; 1 Pet. i. 22; Rev. ii. 7, 11, 17, 29, iii. 6, 13, 22, xiv. 13, xxii. 17): (2.) Metonymically, *the Holy Spirit*, put for the effects and consequences of the agency and operations of the Spirit of God, i. e. *a Divine influence*, *a Divine energy* or *power*, *an inspiration*, resulting from the immediate agency of the Holy Spirit; spoken (*a.*) of that physical procreative energy exerted in the miraculous conception of Jesus (Mat. i. 18, 20; Lk. i. 35), and in the conception of Isaac out of the ordinary course of nature (Gal. iv. 29); (*b.*) of that special Divine influence, inspiration, energy, which rested upon and existed in Jesus after the descent of the Holy Spirit upon Him at His baptism (Mat. iv. 1; xii. 18, 28 [compare Lk. xi. 20], 31, 32; Mk. i. 12, iii. 29; Lk. iv. 1 twice [compare iii. 22], 14, 18 [compare Is. lxi. 1], xii. 10; Jn. iii. 34; Acts i. 2, x. 38; Heb. ix. 14; 1 Jn. v. 6 twice, 8; comp. C above); (*c.*) of that Divine influence by which prophets and holy men were excited, when they are said to have spoken or acted *in* or *through the Spirit*, i. e. by inspiration (Mat. xxii. 43; Mk. xii. 36; Lk. i. 15, 41, 67, ii. 25–27; 1 Pet. i. 11; 2 Pet. i. 21; Rev. i. 10, iv. 2, xvii. 3, xix. 10, xxi. 10), by which Christians are taught, enlightened, guided, in respect to faith and practice (Lk. xi. 13; Jn. vii. 39 twice [compare xvi. 13, 14]; Rom. v. 5; 1 Cor. xii. 3 twice; 2 Cor. iii. 3; Gal. v. 5; Tit. iii. 5; Heb. vi. 4; 1 Pet. iv. 14), with which Christ's disciples are said to be baptized, i. e. richly furnished with spiritual gifts (Mat. iii. 11; Mk. i. 8; Lk. iii. 16; Jn. i. 33 *b*; and see *d* below); emphatically as *the Spirit of the Gospel*, put for *the Gospel* in opposition to the letter of the Mosaic Law (2 Cor. iii. 6 twice, 8 [comp. ver. 17, and 1 *d* above]); (*d.*) of that influence of the Spirit by which the apostles were originally qualified to act as preachers and directors of the Church of Christ (Jn. xx. 22, compare 23), specially of that powerful energy and inspiration imparted by the Holy Ghost on the day of Pentecost and afterward, by which the apostles and early Christian teachers were endowed with high supernatural qualifications for their work, e. g. a full knowledge of Gospel truth, the power of prophesying, of working miracles, of speaking with tongues, &c., sometimes with special reference to holy boldness, energy, and zeal, in speaking and acting, or to support and comfort, Christian joy and triumph (Acts i. 5 [compare 8], ii. 4 twice, 17, 18, 33, 38, iv. 8, 31, v. 32, vi. 3, 5, 10 [compare 8], vii. 55, viii. 15, 17–19, 29, 39 [compare Mat. iv. 1], ix. 17, x. 44, 45, 47, xi. 15, 16, 24, 28, xiii. 2, 4, 9, 52, xv. 8, 28, xvi. 6, 7, xix. 2 twice, 6, xxi. 4; Rom. xv. 19; 1 Cor. ii. 4, vii. 40, xii. 7, 8 twice, 9 twice, 13 twice [compare 8, 9], xiv. 2, 32 [compare 33]; Gal. iii. 2, 3, 5, 14; Eph. i. 13, iii. 5, v. 18; Phil. i. 19; 1 Th. i. 5, iv. 8, v. 19 [compare 2 Tim. i. 6]; Heb. ii. 4; 1 Pet. i. 12); in the pl. *spiritual gifts* (1 Cor. xiv. 12, A. V. "spiritual *gifts*"); (*e.*) of that Divine influence by which the temper or disposition of mind in Christians is affected, or rather *the spirit*, *temper*, *disposition of mind produced in Christians by the influences of the Holy Spirit*, which corrects, elevates, ennobles, sanctifies their views and feelings, fills the mind with peace and joy, and is the pledge and foretaste of everlasting happiness; e. g. as opposed to "the FLESH" (Jn. iii. 6 *b*; Rom. viii. 1, 2, 4, 5 twice, 6 [A. V. "to be spiritually minded;" margin, more literally, "the minding of the spirit"], 9 *a*, 13; 1 Cor. vi. 17; Gal. v. 16, 17 twice, 18, 22, 25 twice, vi. 8 twice); in a general sense (Rom. vii. 6, viii. 9 *c* [compare Eph. iii. 17], 15 *b*, 23; 1 Cor. ii. 12 *b*; 2 Cor. vi. 6; Gal. iv. 6; Eph. i. 17, ii. 18, 22, iv. 3, 4, v. 9 [in the common text]; Col. i. 8; 1 Tim. iv. 12; 1 Jn. iii. 24, iv. 13; Jude 19); (3.) Metonymically, of a person or teacher *acting*, or *professing to act, under the inspiration of the Holy Spirit*, by Divine inspiration (1 Cor. xii. 3 *a*, 10, xiv. 32; 2 Th. ii. 2; 1 Tim. iv. 1 *b;* 1 Jn. iv. 1 twice, 2 twice, 3, 6 twice).—5. Gr. *phantasma* = a *phantasm*, *phantom*, *apparition*, spoken of a spirit, spectre, ghost, Rbn. *N. T. Lex.* (Mat. xiv. 26; Mk. vi. 49). Angels; Archangel; Demon; Demoniacs; Devil; Ghost; God; Immortality; Inspiration; Man; Quicken; Resurrection; Salvation; Sanctification; Sin; Soul: Spirit, the Holy; Tongues, Gift of.

Spir'it, the Ho'ly, in the O. T. generally called "the Spirit of God" or "the Spirit of the Lord" (Spirit 2 [4]); in the N. T. "the Holy Spirit" or "the Holy Ghost;" sometimes also "the Spirit of God," "the Spirit" (Spirit 4, III., D), "the Comforter," &c. In accordance with what seems to be the general rule of Divine Revelation, that the knowledge of heavenly things is given more abundantly and more clearly in later ages, the person, attributes, and operations of the Holy Ghost are made known to us chiefly in the N. T. And in the light of such later revelation, words, which when heard by patriarchs and prophets were probably understood imperfectly by them, become full of meaning to Christians (so Mr. Bullock). In the N. T., both in the teaching of our Lord and in the narratives of the events which preceded His ministry and occurred in its course, the existence and agency of the Holy Spirit are frequently revealed, and are mentioned in such a manner as shows that these facts were part of the common belief of the Jewish people at that time. It was made plain to the understanding of the Jews of that age that the same Spirit who wrought of old among the people of God was still at work. But the Ascension of our Lord is marked (Eph. iv. 8; Jn. vii. 39, &c.) as the commencement of a new period in the history of the inspiration of men by the Holy Ghost. The interval between that period and the end of the world is often described as the Dispensation of the Spirit. Under the old dispensation the gifts of the Holy Spirit were uncovenanted, not universal, intermittent, chiefly external. All this was changed. Our Lord, by ordaining (Mat. xxviii. 19) that every Christian should be baptized in the name of the Holy Ghost, indicated at once the absolute necessity from that time forth of a personal connection of every believer with the Spirit; and (in Jn. xvi. 7–15) He declares the internal character of the Spirit's work, and (in xiv. 16, 17, &c.) His permanent stay. And subsequently the Spirit's operations under the new dispensation are authoritatively announced as universal and internal in Acts ii. 16–21 and Heb. viii. 8–12. Ghost; God; Inspiration; Miracles; Prophet; Quicken; Regeneration; Revelation; Sanctification; Son of God; Spirit; Tongues, Gift of, &c.

* **Spoil.** Booty; War.

Sponge [*o* as in *son*] (fr. Gr. *spongos*), a well-known porous and fibrous elastic substance, mentioned only in the N. T. (Mat. xxvii. 48; Mk. xv. 36; Jn. xix. 29). Some naturalists regard the sponges as belonging to the vegetable kingdom; but other recent authorities regard them as belonging to the animal kingdom. They have, when living, an apparently homogeneous jelly filling their pores and covering their surface. The sponges of commerce come mostly from the Mediterranean and the Bahama Islands. They are usually procured by divers, as they adhere firmly to the bottom of the sea. The commercial value of the sponge was known from very early times; and probably it was used by the ancient Hebrews.

Common Sponge (*Spongia officinalis*).—(Fbn.)

* **Spoon,** the A. V. translation of Heb. *caph* (literally = *palm* or *hollow* of the hand) in Ex. xxv. 29, xxxvii. 16; Num. iv. 7, vii. 14 ff.; 1 K. vii. 50; 2 K. xxv. 14; 2 Chr. iv. 22, xxiv. 14; Jer. lii. 18, 19. Fürst renders the Heb. "*a pan, a dish*, on account of the resemblance to the bent hand;" Gesenius says, "a hollow *vessel, a pan, dish, censer*. The precise meaning probably cannot now be ascertained, and the A. V. may be correct. Basin.

Spouse. Marriage.

* **Spring.** Agriculture; Palestine, *Climate;* Rain: Ain; Fountain; Gulloth; Palestine, II., § 17; Well.

* **Spunge** = Sponge.

* **Sta'ble.** Barn; Herd; Inn; Manger.

Sta'chys [-kis] (L. fr. Gr. = *an ear* of grain), a Christian at Rome, saluted by St. Paul in Rom. xvi. 9. A tradition makes him bishop of Byzantium before Onesimus for sixteen years.

Stac'te (L. fr. Gr.; Heb. *nâtâph*), one of the sweet spices which composed the holy incense (Ex. xxx. 34). The Hebrew word occurs once again (Job xxxvi. 27, A. V. "drops" of water). Celsius identifies the Hebrew word in Ex. l. c. with the purest kind of myrrh; Rosenmüller, Gesenius, Kalisch, Dr. J. Hamilton (in Fbn.) identify it with the gum of the storax-tree (*Styrax officinale;* Poplar); Fürst makes it "an aromatic gum or resin;" and Mr. Houghton "an odorous distillation from some plant."

* **Staff.** Arms, I. 2, *c*, *f;* Rod; Sceptre; Shepherd.

* **Stall.** Barn; Herd; Manger.

Stand'ard. Ensign.

* **Star** (Heb. *côchâb;* Gr. *astêr*, *astron*), a general name for any of the heavenly bodies, usually excepting the sun and moon (Gen. i. 16; Mat. ii. 2 ff.; Acts xxvii. 20, &c.). (Astronomy; Heaven; Star in the East, &c.) In Num. xxiv. 17 "star" is used metaphorically. (Messiah.) The "morning star" in Rev. ii. 28, xxii. 16, is a symbol of splendor and glory. "Wandering stars" (i. e. meteors soon to be quenched, Rbn. *N. T. Lex.*) in Jude 13 symbolize false and erring teachers, heirs of perdition. According to Stuart, Robinson, &c., "star" in Rev. ix. 1, and perhaps elsewhere, symbolizes one of the angels. "Seven stars" in Rev. i. 16, 20, ii. 1, iii. 1, symbolize the "angels" (= pastors or teachers?) of the seven churches in Asia.

* **Star'-ga-zers.** Astronomy; Magic, p. 585.

Star of the Wise Men. Until the last few years the interpretation of Mat. ii. 1–12, by theologians in general, coincided in the main with that which would be given to it by any person of ordinary intelligence who read the account with due attention. Some supernatural light resembling a star had appeared in some country (possibly Persia) far to the E. of Jerusalem, to men who were versed in the study of celestial phenomena, conveying to their minds a supernatural impulse to repair to Jerusalem, where they would find a new-born king. (EAST; MAGI.) It supposed them to be followers, and possibly priests, of the Zend religion, whereby they were led to expect a Redeemer in the person of the Jewish infant. On arriving at Jerusalem, after diligent inquiry and consultation with the priests and learned men who could naturally best inform them, they are directed to proceed to Bethlehem. The star which they had seen in the East reappeared to them and preceded them, until it took up its station over the place where the young child was. The whole matter, that is, was supernatural. (JESUS CHRIST; MESSIAH.)—Latterly, however, a very different opinion has gradually become prevalent upon the subject. The star has been displaced from the category of the supernatural, and has been referred to the ordinary astronomical phenomenon of a conjunction of the planets Jupiter and Saturn. The idea originated with Kepler, whose suggestion was worked out by Dr. Ideler of Berlin. In May, B. C. 7, a conjunction of the planets Jupiter and Saturn occurred not far from the first point of Aries, the planets rising in Chaldea about 3½ hours before the sun. It is said that on astrological grounds such a conjunction could not fail to excite the attention of men like the Magi. Supposing them to have set out at the end of May, B. C. 7, upon a journey for which the circumstances will be seen to require at least seven months, the planets were observed to separate slowly until the end of July, when their motions becoming retrograde, they again came into conjunction by the end of September. At that time, there can be no doubt, Jupiter would present to astronomers, especially in so clear an atmosphere, a magnificent spectacle. It was then at its most brilliant apparition, for it was at its nearest approach both to the sun and to the earth. Not far from it would be seen its duller and much less conspicuous companion Saturn. This glorious spectacle continued almost unaltered for several days, when the planets again slowly separated, then came to a halt, when, by reassuming direct motion, Jupiter again approached to a conjunction for the third time with Saturn, just as the Magi may be supposed to have entered the Holy City. And, to complete the fascination of the tale, about an hour and a half after sunset, the two planets might be seen from Jerusalem, hanging as it were in the meridian, and suspended over Bethlehem in the distance. These celestial phenomena thus described are, it will be seen, beyond the reach of question, and at the first impression they assuredly appear to fulfil the conditions of the Star of the Magi.—The first circumstance which created a suspicion to the contrary, arose from an exaggeration on the part of Dr. Ideler himself, who described the two planets as wearing the appearance of one bright but diffused light *to persons having weak eyes.* Not only is this imperfect eyesight inflicted upon the Magi, but it is quite certain that, had they possessed any remains of eyesight at all, they could not have failed to see, not a single star, but two planets, at the very considerable distance of double the moon's apparent diameter. Alford (first edition of his Greek Testament) represents the planets as forming a single star of surpassing brightness. Exaggerations of this description induced Mr. Pritchard, the original writer of this article, to undertake the very formidable labor of calculating afresh an *ephemeris* of the planets Jupiter and Saturn, and of the sun, from May to December, B. C. 7. The result was to confirm the fact of there being three conjunctions during the above period, though somewhat to modify the dates assigned to them by Dr. Ideler. Similar results have also been obtained by Encke, and the December conjunction has also been confirmed by the Astronomer Royal. But—(*a.*) It is inconceivable that solely on the ground of astrological reasons men would undertake a seven months' journey. And as to the widely-spread and prevalent expectation of some powerful personage about to show himself in the East, the fact of its existence depends on the testimony of Tacitus, Suetonius, and Josephus. But all these writers speak of this expectation as applying to Vespasian, in A. D. 69, which date was seventy-five years, or two generations, after the conjunction in question! Furthermore, in February, B. C. 66, a conjunction of Jupiter and Saturn occurred in the constellation *Pisces*, closer than the one on December 4, B. C. 7. (*b.*) On December 4, B. C. 7, the sun set at Jerusalem at 5 P. M. Supposing the Magi to have then commenced their journey to Bethlehem, they would first see Jupiter and his dull and somewhat distant companion an hour and a half distant from the meridian, in a S. E. direction, and decidedly to the E. of Bethlehem. By the time they came to Rachel's tomb the planets would be due S. of them, on the meridian, and no longer over the hill of Bethlehem, which is S. 13° E. from Rachel's tomb. The road then takes a turn to the E., and ascends the hill near to its western extremity; the planets, therefore, would now be on their right hands, and a little *behind* them: the "star," therefore, ceased altogether to go "before them" as a guide. Arrived on the hill and in the village, it became physically impossible for the star to stand over any house whatever close to them, seeing that it was now visible far away beyond the hill to the W., and far off in the heavens at an altitude of 57°. As they advanced, the star would of necessity recede, and under no circumstances could it be said to stand "over" any house, unless at the distance of miles from the place where they were. If the Magi had left the Jaffa gate before sunset, they would not have seen the planets at the outset; and if they had left Jerusalem later, the star would have been a more useless guide than before. Thus the beautiful phantasm of Kepler and Ideler vanishes before the more perfect daylight of investigation.

***Stars**, pl. of STAR. "The Seven Stars" = PLEIADES.

Sta'ter (Gr.; A. V. "a piece of money;" margin, "stater"). 1. The term stater is held to signify a coin of a certain weight, but perhaps means a standard coin (so Mr. R. S. Poole). The gold staters were didrachms (DIDRACHMA; DRACHM) of the later Phenician and the Attic talents. Of the former talent were the Daric staters or Darics (DRAM); of the latter. the stater of Athens. Electrum staters, coined by the Greek towns on the western coast of Asia Minor, are of gold and silver mixed, three parts of gold to one of silver. Thus far the stater is always a didrachm. In silver, however, the term is applied to the tetradrachm of Athens, which was of the weight of two gold staters of the same currency. 2. In the N. T. the stater is once mentioned, in the narrative of the miracle of the sacred tribute-money (Mat. xvii. 27 margin). The stater must here mean a silver tetradrachm; and the only tetradrachms then current in Palestine were of the same weight as the Hebrew SHEKEL. And it is observable, in confirmation of the minute accuracy of the Evangelist, that at this period the silver currency in Palestine consisted of Greek imperial tetradrachms, or staters, and Roman denarii (Penny) of a quarter their value, didrachms having fallen into disuse (so Mr. Poole).

* **Stat'ute.** Law.

* **Staves,** pl. of Staff.

Steel. In all cases where the word "steel" occurs in the A.V., the true rendering of the Hebrew (so Mr. Wright) is "COPPER." (Brass.) Whether the ancient Hebrews were acquainted with steel, is not perfectly certain. It has been inferred from Jer. xv. 12, that the "IRON from the north" there spoken of denoted a superior kind of metal, hardened in an unusual manner, like the steel obtained from the Chalybes of the Pontus. The hardening of iron for cutting-instruments was practised in Pontus, Lydia, and Laconia. (Axe; Knife.) The Heb. *paldâh*, which occurs only in Nah. ii. 3 (Heb. 4), and is rendered in A. V. "torches," most probably (so Mr. Wright, with Gesenius, Henderson, &c.) denotes steel or hardened iron, and refers to the flashing scythes of the Assyrian chariots. But Fürst would translate *in flashing fire*, i. e. quick (Kimchi), or *in the fire of flashing armor*, A. V. "with flaming (margin 'fiery') torches."

Steph'a-nas (Gr. *a crown*, or *crowned?*), a Christian convert of Corinth whose household Paul baptized as the "first-fruits of Achaia," and who was with the apostle at Ephesus when he wrote 1 Cor. (1 Cor. i. 16, xvi. 15).

Ste'phen [-ven] (fr. Gr. = *a crown*), the First Martyr. His Hebrew (or rather Syriac) name is traditionally said to have been *Chelil* or *Cheliel* (= *a crown*). He was the chief[1] of the Seven (commonly called "Deacons;" see Deacon) appointed to rectify the complaints in the early Church of Jerusalem, made by the Hellenistic against the Hebrew Christians. His Greek name indicates his own Hellenistic origin. His importance is stamped on the narrative by a reiteration of emphatic, almost superlative phrases: "full of faith and of the Holy Ghost" (Acts vi. 5); "full of grace and power" (ver. 8); irresistible "spirit and wisdom" (ver. 10); "full of the Holy Ghost" (vii. 55).[2] Of his ministrations among the poor we hear nothing. But he seems to have been an instance, such as is not uncommon in history, of a new energy derived from a new sphere. He shot far ahead of his six companions, and far above his particular office. First, he arrests attention by the "great wonders and miracles that he did." Then begins a series of disputations with the Hellenistic Jews of North Africa, Alexandria, and Asia Minor, his companions in race and birthplace. The subject of these disputations is not expressly mentioned; but, from what follows it is evident that he struck into a new vein of teaching, which eventually caused his martyrdom. Down to this time the apostles and the early Christian community had clung in their worship not merely to the Holy Land and the Holy City, but to the Holy Place of the Temple. This local worship, with the Jewish customs belonging to it, he now denounced. So we must infer from the accusations brought against him, confirmed as they are by the tenor of his defence.[3] The actual words of the charge may have been false, as the sinister and malignant intention which they ascribed to him was undoubtedly false. He was arrested at the instigation of the Hellenistic Jews, and brought before the Sanhedrim. When the charge was formally lodged against him, his countenance kindled, and his judges "saw his face as it had been the face of an angel" (vi. 15). For a moment, the account seems to imply, the judges of the Sanhedrim were awed at his presence. Then the high-priest that presided appealed to him to know his own sentiments on the accusations brought against him. To this Stephen replied in a speech which has every appearance of being faithfully reported (vii. 2–53). The framework in which his defence is cast is a summary of a history of the Jewish Church. In the facts which he selects from this history, he is guided by two principles—at first more or less latent, but gradually becoming more and more apparent as he proceeds. The first is the endeavor to prove that, even in the previous Jewish history, the presence and favor of God had not been confined to the Holy Land or the Temple of Jerusalem. This he illustrates with a copiousness of detail which makes his speech a summary almost as much of sacred geography as of sacred history. The second principle of selection is based on the attempt to show that there was a tendency from the earliest times toward the same ungrateful and narrow spirit that had appeared in this last stage of their political existence. Both of these selections are worked out on what may almost be called critical principles. (For explanations of the differences between this speech and the Mosaic history, see Abraham; Chronology; Inspiration; Jacob 1; Joseph 1; Molech; Moses; Old Testament C; Remphan; Sychem, &c.) It would seem that, just at the close of his argument, Stephen saw a change in the aspect of his judges, as if for the first time they had caught the drift of his meaning. He broke off from his calm address, and turned suddenly upon them in an impassioned attack which shows that he saw what was in store for him. As he spoke they showed by their faces that their hearts "were being sawn asunder," and they kept gnashing their set teeth against him; but still, though with difficulty, restraining themselves. He, in this last crisis of his fate, turned his face upward to the open sky, and as he gazed the vault of heaven seemed to him to part asunder; and the Divine Glory appeared through the rending of the earthly veil—the Divine Presence, seated on a throne, and on the right hand the human form of "Jesus." Stephen spoke as if to himself, describing the glorious vision; and, in so doing, alone of all the speakers and writers in the N. T., except only Christ Himself, uses the phrase, "the Son of Man." As his judges heard the words, they could forbear no longer. They broke into a loud yell; they clapped their hands to their ears; they flew as with one impulse upon him, and dragged him out of the city to the place of execution. Those were to take the lead in this wild and terrible act who had taken upon themselves the responsibility of denouncing him (Deut. xvii. 7; comp. Jn. viii. 7). In this instance, they were the witnesses who had reported or misreported the words of Stephen. They, according to the custom, for the sake of facility in their dreadful task, stripped themselves, as is the Eastern practice on commencing any violent exertion; and one of the prominent leaders in the transaction was deputed by custom to signify his assent to the act by taking the clothes into his custody, and standing over them whilst the bloody work went on. The person who officiated on this occasion was a young man from Tarsus—one probably of the Cilician Hellenists who had disputed with Stephen. His name, as the narrative significantly adds, was "Saul." (PAUL.) Every thing was now ready for the execution. It was outside the gates of JERUSALEM. The earlier tradition fixed it at what is now called the Damascus gate. The later, which is the present tradition, fixed it at what is hence called St. Stephen's gate. As the first volley of stones burst upon him, he called upon the Master whose human form he had just seen in the heavens, and repeated almost the words with which He Himself had given up His life on the cross, "O Lord Jesus, receive my spirit." Another crash of stones brought him on his knees. One loud piercing cry—answering to the loud shriek or yell with which his enemies had flown upon him—escaped his dying lips. Again clinging to the spirit of his Master's words, he cried, "Lord, lay not this sin to their charge," and instantly sank upon the ground, and, in the touching language of the narrator, who then uses for the first time the word, afterward applied to the departure of all Christians, but here the more remarkable from the bloody scenes in the midst of which the death took place—"*fell asleep.*" His mangled body was buried by the class of Hellenists and proselytes to which he belonged.—The legend of the fifth century says that his corpse, which the high-priest intended to leave for beasts of prey to devour, was carried off at night by GAMALIEL 2 in his own chariot, and buried at his expense in a new tomb on his property at Caphar Gamala (*village of the camel*), eight leagues from Jerusalem, the funeral lamentations, attended by all the apostles, lasting forty days. In A. D. 415 the martyr's remains are said to have been found and identified, and were then buried at Jerusalem.—The importance of Stephen's career may be briefly summed up under three heads:—I. He was the first great Christian ecclesiastic (see note [1]), "the Archdeacon," as he is called in the Eastern Church.—II. He is the first *martyr*—the proto-martyr. To him the name "martyr" is first applied (Acts xxii. 20).—III. He is the forerunner of St. Paul. He was the anticipator, as, had he lived, he would have been the propagator, of the new phase of Christianity, of which St. Paul became the main support.

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[1] So Dean Stanley, original author of this article; but the N. T. simply names him first. (Compare Peter, and Apostle.)

[2] Traditionally he was reckoned among the seventy disciples.

[3] "We are not to suppose that Stephen went at all beyond the apostles in the substance of his teaching; but only that, from his own bent of mind, and the peculiar direction which his evangelistic agency assumed, the points respecting the temporary nature of the Mosaic institutions, and the approaching desolation of Jerusalem, received a greater prominence than in theirs" (Fbn.).

*** Stew'ard.** ELIEZER 1; GOVERNOR 14; KING.

*** Sting.** ADDER; BEE; DEATH; HORNET; SCORPION.

Stocks. The term "stocks" is applied in the A. V. to two different articles, one of which (Heb. *mahpecheth*), in which the body was placed in a bent position by the confinement of the neck and arms as well as the legs, answers to the English pillory; while the other (Heb. *sad*) answers to the English "stocks," the feet alone being confined in it. The prophet Jeremiah was confined in the first sort (Jer. xx. 2), which appears to have been a common mode of punishment in his day (xxix. 26), as the prisons contained a chamber for the special purpose, termed "the house of the pillory" (2 Chr. xvi. 10, A. V. "prison-house"). The stocks (Heb. *sad;* Gr. *xulon*, literally = *wood*) are noticed in Job xiii. 27, xxxiii. 11, and Acts xvi. 24. The Heb. *'eches* used in Prov. vii. 22 (A. V. "stocks") properly = *a fetter* (so Mr. Bevan, with Gesenius, &c.). FETTERS; PRISON; PUNISHMENTS.

Sto'ics (fr. Gr., see below). The Stoics and EPICUREANS, who are mentioned together in Acts xvii. 18, represent the two opposite schools of practical PHILOSOPHY which survived the fall of higher speculation in Greece. The Stoic school, founded by Zeno of Citium (about B. C. 280), derived its name from the painted "portico" (Gr. *stoa*) in which he taught. Zeno was followed by Cleanthes (about B. C. 260), Cleanthes by Chrysippus (about B. C. 240), who was regarded as the intellectual founder of the Stoic system. Stoicism soon found an entrance at Rome, and under the Empire stoicism was not unnaturally connected with republican virtue. The ethical system of the Stoics has been commonly supposed to have a close connection with Christian morality. But the morality of stoicism is essentially based on pride, that of Christianity on humility; the one upholds individual independence, the other absolute faith in another; the one looks for consolation in the issue of fate, the other in Providence; the one is limited by periods of cosmical ruin, the other is consummated in a personal resurrection (Acts xvii. 18). But in spite of the fundamental error of stoicism, which lies in a supreme egotism, the teaching of this school gave a wide currency to the noble doctrines of the Fatherhood of God, the common bonds of mankind, the sovereignty of the soul.

Stom'ach-er [stum'ak-er] (= an ornament or support to the breast, Webster's *Dict.*), the A. V. translation of Heb. *pĕthîgîl*, which denotes some article of female attire (Is. iii. 24). The LXX. makes it a variegated tunic; the Vulgate, a species of girdle. DRESS.

Stones. The uses to which stones were applied in ancient Palestine were various. 1. They were used for the ordinary purposes of building, and were sometimes of very large size (Mk. xiii. 1). Robinson gives the dimensions of one as 24 feet long by 6 feet broad and 3 feet high. For most public edifices hewn stones were used (ARCHITECTURE; JERUSALEM, *Quarries*); an exception was made in regard to altars (Ex. xx. 25; Deut. xxvii. 5; Josh. viii. 31). The Phenicians were famous for skill in hewing stone (2 Sam. v. 11; 1 K. v. 18). (HANDICRAFT.) Stones were selected of certain colors to form ornamental string-courses (1 Chr. xxix. 2). They were also employed for pavements (2 K. xvi. 17; comp. Esth. i. 6). 2. Large stones were used for closing the entrances of caves (Josh. x. 18; Dan. vi. 17), sepulchres (Mat. xxvii. 60; Jn. xi. 38, xx. 1), and springs (Gen. xxix. 2). 3. Flint-stones occasionally served the purposes of a KNIFE (Ex. iv. 25; Josh. v. 2, 3). 4. Stones were used as a munition of war for slings (1 Sam. xvii. 40, 49), catapults (2 Chr. xxvi. 14), and bows (Wis. v. 22; comp. 1 Mc. vi. 51; ARMS, I. 3, 4); as boundary-marks (Deut. xix. 14, xxvii. 17; Job xxiv. 2; Prov. xxii. 28, xxiii. 10; BOHAN? ZOHELETH?); as weights for scales (Deut. xxv. 13; Prov. xvi. 11; BALANCE); and for mills (2 Sam. xi. 21; MILL). 5. Large stones were set up to commemorate any remarkable events (Gen. xxviii. 18, xxxi. 45, xxxv. 14; Josh. iv. 9; 1 Sam. vii. 12). Such stones were occasionally consecrated by ANOINTING (Gen. xxviii. 18). 6. The worship of stones prevailed among the heathen nations surrounding Palestine, and was borrowed from them by apostate Israelites (Is. lvii. 6; IDOL; IDOLATRY). 7. Heaps of stones were piled up on various occasions, as in token of a treaty (Gen. xxxi. 46); or over the grave of some notorious offender (Josh. vii. 26, viii. 29; 2 Sam. xviii. 17). 8. The "white stone" noticed in Rev. ii. 17 has been variously regarded as referring to the pebble of acquittal used in the Greek courts; to the lot cast in elections in Greece; to both these combined, the *white* conveying the notion of acquittal, the stone that of election (Bengel); to the stones in the high-priest's breast-plate; to the tickets presented to the victors at the public games (Hammond); to the custom of writing on stones (Alford); to the diamond, not dead white but lustrous, with an allusion to Urim and Thummim, which the high-priest alone saw, and which might have the name JEHOVAH graven on it (Trench). 9. The use of stones for tablets is alluded to in Ex. xxiv. 12, and Josh. viii. 32. 10. Stones for striking fire are mentioned in 2 Mc. x. 3. 11. Stones were prejudicial to the operations of husbandry (AGRICULTURE); hence the custom of spoiling an enemy's field by throwing quantities of stones upon it (2 K. iii. 19, 25), and the necessity of gathering stones previous to cultivation (Is. v. 2; Eccl. iii. 5). 12. The notice in Zech. xii. 3 of the "burdensome stone" is referred by Jerome to the custom of lifting stones as an exercise of strength (comp. Ecclus. vi. 21); but it may equally well be explained of a large corner-stone as a symbol of strength (Is. xxviii. 16). Stones are used metaphorically to denote hardness or insensibility (1 Sam. xxv. 37; Ez. xi. 19, xxxvi. 26), as well as firmness or strength (Gen. xlix. 24). The members of the Church are called "living stones," as contributing to rear that living temple in which Christ, Himself a "living *stone*," is the chief or head of the corner (Eph. ii. 20–22; 1 Pet. ii. 4–8). PUNISHMENTS; ROCK; STONES, PRECIOUS.

Stones, Pre'cious [presh'us]. The identification of many of the Hebrew names of precious stones is a task of considerable difficulty. As far, however, as regards the stones of the high-priest's breastplate, the authority of Josephus, who had frequent opportunities of seeing it worn, is preferable to any other. The Vulgate agrees with his nomenclature, and in Jerome's time the breastplate was still to be inspected in the Temple of Concord: hence this agreement of the two is of great weight. Precious stones are frequently alluded to in the Holy Scriptures; they were known and very highly valued in the earliest times. The Tyrians traded in precious stones supplied by Syria (Ez. xxvii. 16). The merchants of Sheba and Raamah in South Arabia, and doubtless India and Ceylon, supplied the markets of Tyre with various precious stones. The art of engraving on precious stones was known from the very earliest times. Sir G. Wilkinson says, "The Israelites learned the art of cutting and engraving stones from the Egyptians;" but probably (so Mr. Houghton) it was known to them long before their sojourn in Egypt (Gen. xxxviii. 18). The twelve stones of the breastplate were engraved each one with the name of one of the tribes (Ex. xxviii. 17–21). It is an undecided question whether the DIAMOND was known to the early nations of antiquity. The A. V. gives it as the rendering of Heb *yahălôm*, which Mr. Houghton thinks is probably JASPER. The substance used for polishing precious stones by the ancient Hebrews and Egyptians was emery-powder or the emery-stone (*Corundum*), a mineral inferior only to the diamond in hardness. In the article on LIGURE Mr. Houghton objected to the "hyacinth-stone" representing the *lyncurium* of the ancients, because of its not possessing attractive powers in any marked degree. It appears, however, from a communication made by Mr. King, that the *hyacinth* (*zircon*) is highly electric when rubbed. Precious stones are used in Scripture in a figurative sense to signify value, beauty, durability, &c., in those objects with which they are compared (Cant. v. 14; Is. liv. 11, 12; Lam. iv. 7; Rev. iv. 3, xxi. 10, 21). ADAMANT; AGATE; AMETHYST; BERYL; CARBUNCLE; CHALCEDONY; CHRYSOLITE; CHRYSOPRASE; CHRYSOPRASUS; EMERALD; ENGRAVER; JACINTH; ONYX; PRINT, TO; RUBY; SAPPHIRE; SARDINE; SARDIUS; SARDONYX; SEAL; TOPAZ.

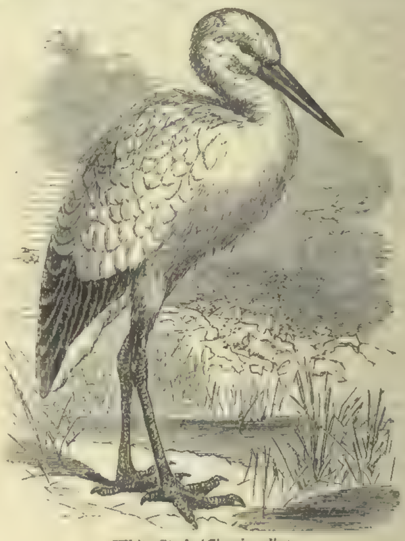
Sto'ning. PUNISHMENTS.

*** Sto'rax, Sweet**, the A. V. translation of Gr. *staktê* (Ecclus. xxiv. 15) = STACTE. POPLAR.

*** Store** = a quantity, or a magazine or deposit of a quantity, &c. (Gen. xxvi. 14, xli. 36, &c.). BREAD.

*** Store'house** = a place of deposit or safe-keeping for grain, food, &c. BARN; EGYPT.

Stork (Heb. *hăsîdâh* or *chăsîdâh*), a wading bird allied to the herons. The White Stork (*Ciconia alba*, Linn.) is one of the largest and most conspicuous of land-birds, standing nearly four feet high, the jet black of its wings and its bright-red beak and legs contrasting finely with the pure white of its plumage (Zech. v. 9). In the neighborhood of man it devours readily all kinds of offal and garbage. For this reason, doubtless, it is placed in the list of unclean birds by the Mosaic Law (Lev. xi. 19; Deut. xiv. 18). The range of the white stork extends over the whole of Europe, except the British Isles, where it is *now* only a rare visitant, and over Northern Africa and Asia, as far at least as Birmah (so Mr. Tristram, original author of this article). The black stork (*Ciconia nigra*, Linn.), though less abundant in places, is scarcely less widely distributed, but has a more easterly range than its congener. Both species are very numerous in Palestine. While the black stork is never found about buildings, but prefers marshy places in forests, and breeds on the tops of the loftiest trees; the white stork attaches itself to man, and for the service which it renders in the



White Stork (*Ciconia alba*).

destruction of reptiles and the removal of offal has been repaid from the earliest times by protection and reverence. The derivation of the Hebrew name (from a word translated "mercy," kindness," "loving-kindness") points to the paternal and filial attachment of which the stork seems to have been a type among the Hebrews no less than the Greeks and Romans. It was believed that the young repaid the care of their parents by attaching themselves to them for life, and tending them in old age. Pliny also notices their habit of always returning to the same nest. Probably there is no foundation for the notion that the stork so far differs from other birds as to recognize its parents after it has become mature; but of the fact of these birds returning year after year to the same spot, there is no question. That the parental attachment of the stork is very strong, has been proved on many occasions. Few migratory birds are more punctual to the time of their reappearance than the white stork, or at least, from its familiarity and conspicuousness, its migrations have been more accurately noted. "The stork in the heaven knoweth her appointed time" (Jer. viii. 7). Pliny states that it is rarely seen in Asia Minor after the middle of August. This is probably a slight error, as the ordinary date of its arrival in Holland is the second week in April, and it remains until October. In Palestine it has been observed to arrive on the 22d March. The stork has no note, and the only sound it emits is that caused by the sudden snapping of its long mandibles. Some unnecessary difficulty has been raised respecting the expression in Ps. civ. 17, "As for the stork, the fir-trees are her house." The instinct of the stork seems to be to select the loftiest and most conspicuous spot he can find where his huge nest may be supported; and whenever he can combine this taste with his instinct for the society of man, he naturally selects a tower or a roof. In lands of ruins, which from their neglect and want of drainage supply him with abundance of food, he finds a column or a solitary arch the most secure position for his nest; but where neither towers nor ruins abound he does not hesitate to select a tall tree, as storks, swallows, and many other birds must have done before they were tempted by the artificial conveniences of man's buildings to desert their natural places of nidification. It is therefore needless to interpret the text of the stork merely *perching* on trees. It probably was no less numerous in Palestine when David wrote than now; but the number of suitable towers must have been far fewer, and it would therefore resort to trees. The black stork, no less common in Palestine, has never relinquished its natural habit of building upon trees. This species, in the northeastern portion of the land, is the most abundant of the two. Ostrich.

* **Storm.** Hail; Rain; Snow; Thunder; Whirlwind.

Strain at. The A. V. of 1611 renders Mat. xxiii. 24, "Ye blind guides! which *strain at* a gnat, and swallow a camel." There can be little doubt, that this obscure phrase is due to a printer's error, and that the true reading is "strain out." "Strain out," is the correct translation of the Gr. *diulizô*, and the reading of Tyndale's (1539), Cranmer's (1539), the Bishops' (1568), and the Geneva (1557) Bibles.

* **Strange Wom'an,** in 1 K. xi. 1, = *a foreign woman*; but usually in A. V. is opposed to a *wife*, and spoken in respect to unlawful intercourse, and hence = *an adulteress* or harlot (Prov. ii. 16, v. 3, 20, vii. 5, &c.). Adultery; Idolatry; Stranger.

Stran'ger [*a* as in *gate*] (Heb. *gêr*, *tôshâb*). A "stranger," in the technical sense of the term, = a person of foreign (i. e. non-Israelitish) extraction resident within the limits of the Promised Land (so Mr. Bevan). He was distinct from the proper "foreigner" (Heb. *nochrî* [1]), inasmuch as the latter still belonged to another country, and would only visit Palestine as a traveller: he was still more distinct from the "nations," or non-Israelite peoples. (Gentile.) The term may be compared with our expression "naturalized foreigner." The Heb. *gêr* and *tôshâb* applied to the "stranger" have special reference to the fact of his *residing* in the land. The existence of such a class of persons among the Israelites is easily accounted for: the "mixed multitude" that accompanied them out of Egypt (Ex. xii. 38) formed one element; the Canaanitish population, which was never wholly extirpated from their native soil, formed another and a still more important one; captives taken in war formed a third; fugitives, hired servants, merchants, &c., formed a fourth. The census of them in Solomon's time gave a return of 153,600 males (2 Chr. ii. 17), which was equal to about a tenth of the whole population. The enactments of the Mosaic Law, which regulated the political and social position of resident strangers, were conceived in a spirit of great liberality. With the exception of the Moabites and Ammonites (Deut. xxiii. 3), all nations were admissible to the rights of citizenship under certain conditions. (Anathema; Citizen; Slave.) Whether a stranger could ever become legally a landowner is a question about which there may be doubt (Gen. xxiii. 4; Lev. xxv. 23; Agriculture; Araunah). The stranger appears to have been eligible to all civil offices, that of king excepted (Deut. xvii. 15). In regard to religion, it was absolutely necessary that the stranger should not infringe any of the fundamental laws of the Israelitish state (Ex. xx. 10; Lev. xvii. 10, 15, xviii. 26, xx. 2, xxiv. 16, &c.; Law of Moses). If he was a bondman he was obliged to submit to circumcision (Ex. xii. 44); if he was independent, it was optional with him; but if he remained uncircumcised, he was prohibited from partaking of the Passover (xii. 48), and could not be regarded as a full citizen. Liberty was also given in regard to the use of prohibited food to an uncircumcised stranger. Assuming, however, that the stranger was circumcised, no distinction existed in regard to legal rights between the stranger and the Israelite (xii. 49; Lev. xxiv. 22; Num. xv. 16, &c.). The Israelite is enjoined to treat him as a brother (Ex. xxii. 21–23; Lev. xix. 34; Deut. x. 19; Hospitality; Poor). It also appears that the "stranger" formed the class whence the hirelings were drawn; the terms being coupled together in Ex. xii. 45 and Lev. xxii. 10, xxv. 6, 40. The liberal spirit of the Mosaic regulations respecting strangers presents a strong contrast to the rigid exclusiveness of the Jews at the commencement of the Christian era. The growth of this spirit dates from the time of the Babylonish captivity. Our Lord condemns it in the parable of the good Samaritan, where He defines the term "neighbor" in a sense new to His hearers (Lk. x. 36). It should be observed, however, that the PROSELYTE of the N. T. is the true representative of the stranger of the O. T., and toward this class a cordial feeling was manifested. The term "stranger" (usually = Gr. *xenos*) is commonly used in the N. T. in the general sense of *foreigner*, and occasionally in its more technical sense as opposed to a citizen (Eph. ii. 19).

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[1] The Heb. *nochrî*, rendered "foreigner" only in Deut. xv. 3 and Ob. 11, and "alien" in Deut. xiv. 21, also in Job xix. 15 and Ps. lxix. 8 [Heb. 9] and Lam. v. 2, is frequently translated "stranger" (Gen. xxxi. 15; Deut. xvii. 15, xxiii. 20 [Heb. 21], xxix. 22 [Heb. 21]; Judg. xix. 12; Ru. ii. 10; 2 Sam. xv. 19; 1 K. viii. 41, 43; 2 Chr. vi. 32, 33; Prov. ii. 16, v. 10, 20, vii. 5, xxvii. 2; Eccl. vi. 2; Is. ii. 6), or "strange" (Ex. ii. 22, xviii. 3, xxi. 8; 1 K. xi. 1, 8; Ezr. x. 2, 10 ff.; Neh. xiii. 27; Is. xxviii. 21; Jer. ii. 21; Zeph. i. 8), once "outlandish" (Neh. xiii. 26), also "strange woman" (Prov. vi. 24, xx. 16, xxiii. 27, xxvii. 13). Gesenius (and so Fürst, in substance) defines the word as an adjective = *unknown, strange, foreign*, spoken (*a.*) of one from another land and people, as a man (= *a stranger, foreigner*), people, land, city, vine, garment; (*b.*) of one from another family (= *a stranger*), not of one's own household, as in Eccl. vi. 2, in opposition to a son and legal heir, and in the feminine (= strange woman) in opposition to a wife; (*c.*) *another*, not one's self (Prov. xxvii. 2); (*d.*) *strange*, unheard of, exciting wonder (Is. xxviii. 21).

Straw (Heb. *teben*). Both wheat and barley straw were used by the ancient Hebrews chiefly as fodder for their horses, cattle, and camels (Gen. xxiv. 25; 1 K. iv. 28; Is. xi. 7, lxv. 25). There is no intimation that straw was used for litter. It was employed by the Egyptians for making bricks (Ex. v. 7, 16), being chopped up and mixed with the clay to make them more compact and to prevent their cracking. (Brick; Chaff 3.) The ancient Egyptians reaped their corn close to the ear, and afterward cut the straw close to the ground and laid it by. This was the straw that Pharaoh refused to give to the Israelites, who were therefore compelled to gather "STUBBLE" (Heb. *kash*), i. e. the short straw left standing in the field, which was commonly set on fire (Is. v. 24; Joel ii. 5, &c.). "Stubble" (Heb. *kash*) also = the straw as broken up in treading out the grain and so separated by ventilation, CHAFF, Ges. (Ps. lxxxiii. 13 [Heb. 14]; Jer. xiii. 24, &c.). Agriculture.

* **Straw, to** = *to strew*, i. e. to spread, to scatter (Ex. xxxii. 20; Mat. xxv. 24, 26, &c.).

* **Stream.** Brook; River.

Stream of E′gypt once in the A. V. = "the RIVER OF Egypt" (Is. xxvii. 12).

Street (Heb. *hûts* or *chûts*, *rĕhôb* or *rĕchôb*, *shûk*; Gr. *plateia*, *rhumé*). The streets of a modern Oriental town are generally narrow, crooked, and gloomy, even in the best towns. Their character is mainly fixed by the climate and the style of architecture, the narrowness being due to the extreme heat, and the gloominess to the circumstance of the windows looking for the most part into the inner court. As these same influences existed in ancient times, probably the streets were much of the same character as at present. (Antioch 1; House; Jerusalem; Nineveh.) The street called "Straight," in Damascus (Acts ix. 11), was an exception to the rule of narrowness: it was a noble thoroughfare, 100 feet wide, divided in the Roman age by colonnades into three avenues, the central one for footpassengers, the side passages for vehicles and horsemen going in different directions. The shops and warehouses were probably collected together into bazars in ancient as in modern times; we read (so Mr. Bevan) of the baker's bazar (A. V. "street," Jer. xxxvii. 21), and of the wool, brazier, and clothes bazars in Jerusalem (Jos. *B. J.* v. 8, § 1), and perhaps the agreement between Ben-hadad and Ahab, that the latter should "make streets in Damascus" (1 K. xx. 34), was in reference rather to bazars, and thus amounted to the establishment of a right of trade. That streets occasionally had names appears from Jer. xxxvii. 21 and Acts ix. 11. That they were generally unpaved may be inferred from the notices of the pavement laid by Herod the Great at Antioch, and by Herod Agrippa II. at Jerusalem. Hence pavement forms one of the peculiar features of the ideal Jerusalem (Tob. xiii. 17; Rev. xxi. 21). Each street and bazar in a modern town is locked up at night: the same custom appears to have prevailed in ancient times (Cant. iii. 3).

* **Stringed In′stru-ments.** Musical Instruments.

Stripes. Punishments.

* **Strong Drink.** Drink, Strong.

* **Strong′hold.** Fenced City; Tower; War.

* **Stub′ble** (Heb. *kash*). Straw.

Su′ah (Heb. *a sweeping, filth*, Ges.), son of Zophah, an Asherite (1 Chr. vii. 36).

Su′ba (L. fr. Gr.), ancestor of certain sons of Solomon's servants who returned with Zorobabel (1 Esd. v. 34); not in Ezra and Nehemiah.

Su′ba-i (Gr.) = Shalmai (1 Esd. v. 30; compare Ezr. ii. 46).

* **Sub′urbs** (fr. L. = *under* [or *near*] *a city*), the A. V. translation of—1. Heb. *migrâsh*, pl. *migrâshîm*, *migrîshôth*, = (so Gesenius) a place whither herds are driven to graze, *a pasture* (1 Chr. v. 16; Ez. xlviii. 15); especially the open country set apart for pasture round the Levitical cities (Lev. xxv. 34; Num. xxxv. 2 ff., &c.; Levites); also, *an open place, area*, round a city or building (Ez. xxvii. 28, xlv. 2, xlviii. 17). According to the Talmud, Maimonides, and most English expositors, the space measured "from the wall and outward 1,000 cubits round about" (Num. xxxv. 4) was used as a common or suburb, and the space measured "from without the city on the east side," &c. (ver. 5), was a further tract of land of 2,000 cubits, used for fields and vineyards, the former being "the suburbs" properly, the latter "the field of the suburbs" (Ginsburg, in Kitto). (City.)—2. Heb. *parvârim* (2 K. xxiii. 11 only). Parbar.

Suc′coth (Heb. *booths*, Ges.). **1.** A town of ancient date in the Holy Land, first mentioned in the account of Jacob's homeward journey from Padan-aram (Gen. xxxiii. 17). Jacob there put up "booths" (*Succôth*) for his cattle, as well as a house for himself. From the itinerary of Jacob's return it seems that Succoth lay between Peniel, near the ford of the Jabbok, and Shechem (compare xxxii. 30, and xxxiii. 18). In accordance with this is the mention of Succoth in the narrative of Gideon's pursuit of Zebah and Zalmunna (Judg. viii. 5–17). It would appear from this passage that it lay E. of Jordan, which is corroborated by its being allotted to Gad (Josh. xiii. 27). Succoth is named in 1 K. vii. 46 and 2 Chr. iv. 17 as marking the spot at which the brass-foundries were placed for casting the metal-work of the Temple. Jerome says there was in his time a town named Sochoth beyond the Jordan, in the district of Scythopolis. Burckhardt, having crossed the Jordan at a spot two hours (about six miles) S. S. E. from *Beisân*, says: "Near where we crossed to the S. are the ruins of *Sukkot*," evidently, from his narrative, on the E. of Jordan. Robinson and Van de Velde have discovered a place named *Sâkût*, evidently entirely distinct both in name and position from that of Burckhardt. In the accounts and maps of these travellers it is placed on the west side of the Jordan, less than a mile from the river, and about ten miles S. of *Beisân*. The distance of *Sâkût* from *Beisân* is too great, even if it were on the other side of the Jordan, to allow of its being the place referred to by Jerome. The *Sukkot* of Burckhardt is more suitable. But it is doubtful whether either of them can be the Succoth of the O. T. (so

Mr. Grove). For the events of Gideon's story the latter of the two is not unsuitable. *Sâkût*, on the other hand, seems too far S., and is also on the W. of the river. But both appear too far N. for the Succoth of Jacob. Until the position of Succoth is more exactly ascertained, it is impossible to say what was the "Valley of Succoth" mentioned in Ps. lx. 6 and cviii. 7.—**2.** The first camping-place of the Israelites when they left Egypt (Ex. xii. 37, xiii. 20; Num. xxxiii. 5, 6); apparently reached at the close of the first day's march. The distance traversed in each day's journey was about fifteen miles, and as Succoth was not in the desert, the next station, ETHAM, being "in the edge of the wilderness" (Ex. xiii. 20; Num. xxxiii. 6), it must have been in the valley, and consequently nearly due E. of RAMESES, and fifteen miles distant in a straight line (so Mr. R. S. Poole). EXODUS, THE; RED SEA, PASSAGE OF.

Suc'coth-be'noth (see below) occurs only in 2 K. xvii. 30. It has generally been supposed that this term is pure Hebrew = the "tents of daughters;" which some explain as "the booths in which the daughters of the Babylonians prostituted themselves in honor of their idol," others as "small tabernacles in which were contained images of female deities." Sir H. Rawlinson thinks that Succoth-benoth represents the Chaldean goddess *Zirbanit*, the wife of MERODACH, who was especially worshipped at Babylon.

Su'chath-ites (fr. Heb. = *descendants of a Suchah*, otherwise unknown, Ges.), a family of scribes at Jabez (1 Chr. ii. 55). TIRATHITES.

Sud (fr. Gr., see below), a river in the immediate neighborhood of Babylon, on the banks of which Jewish exiles lived (Bar. i. 4). No such river is known to geographers: but the original (Hebrew?) text may have been Sur, the river Euphrates, which is always named by Arab geographers "the river of Sura."

Sud (fr. Gr.) = SIA, or SIAHA (1 Esd. v. 29; compare Neh. vii. 47; Ezr. ii. 44).

Su'di-as (fr. Gr.) = HODAVIAH 3 and HODEVAH (1 Esd. v. 26; compare Ezr. ii. 40; Neh. xii. 43).

* **Sue, to.** DEPOSIT; JUDGE; LOAN; SURETISHIP; TRIAL, &c.

* **Su'et.** FAT.

* **Suit.** DRESS; SUE, TO, &c.

Suk'ki-im, Suk'ki-ims (Heb. pl. *sukkîyîm* = *dwelling in booths*, Ges.), a nation mentioned (2 Chr. xii. 3) with the Lubim and Cushim (A. V. "Ethiopians") as supplying part of the army which came with Shishak out of Egypt when he invaded Judah. The Sukkiims may correspond to some one of the shepherd or wandering races mentioned on the Egyptian monuments (so Mr. R. S. Poole).

* **Sum'mer.** AGRICULTURE; CHRONOLOGY I.; PALESTINE, *Climate*.

* **Sum'mer Fruit** (Heb. *kayits*, literally = *fruit-harvest*, *fig-harvest*, *summer*, Ges., Fü.) = FRUIT, especially *figs*, as harvested in summer (2 Sam. xvi. 1, 2; Am. viii. 1, 2, &c.). FIG.

Sun (Heb. usually *shemesh*; Gr. *hêlios*). In the history of the creation the sun is described as the "greater light" in contradistinction to the MOON or "lesser light," in conjunction with which it was to serve "for signs, and for seasons, and for days, and for years," while its special office was "to rule the DAY" (Gen. i. 14–16). The "signs" referred to were probably (so Mr. Bevan, original author of this article) such extraordinary phenomena as eclipses, which were regarded as conveying premonitions of coming events (Jer. x. 2; Mat. xxiv. 29, with Lk. xxi. 25)[1]. (ECLIPSE OF THE SUN.) The joint influence assigned to the sun and moon in deciding the "seasons," both for agricultural operations (AGRICULTURE) and for religious FESTIVALS, and also in regulating the length and subdivision of the "years," correctly describes the combination of the lunar and solar YEAR, which prevailed at all events subsequent to the Mosaic period. The sun "ruled the day," not only in reference to its powerful influences, but also as deciding the length of the day and supplying the means of calculating its progress. Sunrise and sunset are the only defined points of time in the absence of artificial contrivances for telling the hour of the day. Between these two points the Jews recognized three periods, viz. when the sun became hot, about nine A. M. (1 Sam. xi. 9; Neh. vii. 3); the double light or "noon" (Gen. xliii. 16; 2 Sam. iv. 5), and "the cool of the day" shortly before sunset (Gen. iii. 8). The sun also served to fix the quarters of the hemisphere, EAST, WEST, NORTH, and SOUTH, which were represented respectively by the rising sun, the setting sun (Ps. l. 1; Is. xlv. 6), &c.; or otherwise by their position relative to a person facing the rising sun—before, behind, on the left hand, and on the right hand (Job xxiii. 8, 9). The apparent motion of the sun (comp. HEAVEN) is frequently referred to (Josh. x. 13; 2 K. xx. 11; Ps. xix. 6; Eccl. i. 5; Hab. iii. 11). The worship of the sun, as the most prominent and powerful agent in the kingdom of nature, was widely diffused throughout the countries adjacent to Palestine. The Arabians appear to have paid direct worship to it without the intervention of any statue or symbol (Job xxxi. 26, 27), and this style of worship was probably familiar to the ancestors of the Jews in Chaldea and Mesopotamia. The Hebrews must have been well acquainted with the idolatrous worship of the sun during the captivity in Egypt, both from the contiguity of On, the chief seat of the worship of the sun as implied in the name itself (ON = the Hebrew BETH-SHEMESH, "house of the sun," Jer. xliii. 13 marg.), and also from the connection between Joseph and Poti-pherah (= *he who belongs to Ra*), the priest of On (Gen. xli. 45). After their removal to Canaan, the Hebrews came in contact with various forms of IDOLATRY, which originated in the worship of the sun; e. g. BAAL, MOLECH or Milcom, and the Hadad of the Syrians. These idols, except the last, were introduced into the Hebrew commonwealth at various periods; but it does not follow that the object symbolized by them was known to the Jews themselves. (ADRAMMELECH.) If we have any notice at all of conscious sun-worship in the early stages of their history, it exists in the doubtful term *hammânim* or *chammânim* (Lev. xxvi. 30; Is. xvii. 8, &c.; IDOL 16). From the few notices on the subject in the Bible, we should conclude that the Jews derived their mode of worshipping the sun from several quarters, the Arabians (ARABIA), PERSIANS, &c. The importance attached to the worship of the sun by the Jewish kings may be inferred, from the fact that the horses were stalled within the precincts of the temple (2 K. xxiii. 11; PARBAR). In the metaphorical language of Scripture the sun is emblematic of the law of God (Ps. xix. 7), of the cheering presence of God (lxxxiv. 11), of the person of the Saviour (Jn. i. 9; Mal. iv. 2), and of the glory and purity of heavenly beings (Rev. i. 16, x. 1, xii. 1).

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[1] Gesenius and Fürst more naturally explain "signs" in Gen. i. 14 as *time-signs*, marking the seasons, days, and years, the sense being then (by hendiadys, so Gesenius), "for signs both for seasons and for days and years."

* **Sun'-di-al** (Is. xxxviii. 8). Dial.

* **Su-per-sti'tion** [-stish'un] (fr. L.), the A. V. translation of Gr. *deisidaimonia*, properly (so Rbn. *N. T. Lex.*) = *fear of the gods*, then *religiousness, religion* (Acts xxv. 19 only). The kindred Gr. adj. *deisidaimonesteros*, translated in the A. V. "too superstitious" (xvii. 22 only), is rather *more god-fearing, more religious*, sc. than others. Neither of these words is used in the N. T. in a bad sense. Paul.

* **Su'phah.** Numbers, B; Vaheb.

* **Sup'per.** Lord's Supper, the; Meals.

Sur (fr. Gr.), one of the places on the sea-coast of Palestine, named as disturbed at the approach of Holofernes (Jd. ii. 28). Some have suggested Dor, others a place named Sora (*'Athlît* [?] between Dor and Carmel), others, again, *Súrafend* (Zarephath). But none of these are satisfactory.

* **Sur** (Heb. *removed, driven out*, Ges.), **the gate of** (2 K. xi. 6), a gate of the Temple, at which Jehoaida stationed guards at the inauguration of Joash: called also "the gate of the foundation" (2 Chr. xxiii. 5). The rabbins say it was the E. gate of the court, where the unclean were commanded to depart (Keil).

Sure'ti-ship, Sure'ty-ship. In the entire absence of commerce the law laid down no rules on the subject of suretiship, but it is evident that in the time of Solomon commercial dealings had become so multiplied that suretiship in the commercial sense was common (Prov. vi. 1, xi. 15, xvii. 18, xx. 16, xxii. 26, xxvii. 13). But in older times the notion of one man becoming a surety for a service to be discharged by another was in full force (see Gen. xliv. 32). The surety of course became liable for his client's debts in case of his failure. Deposit; Loan, &c.

Su'sa (L.) = Shushan (Esth. xi. 3, xvi. 18).

Su'san-chites [-kites] (fr. Heb. = *people of* Shushan, Ges.) no doubt designates either the inhabitants of the city Susa (Shushan) or (less probably, so Rawlinson) those of the country—Susis or Susiana (Ezr. iv. 9 only).

Su-san'na [-zan-] (L. fr. Heb. = *a lily*). **1.** The heroine of the Judgment of Daniel, or History of Susanna, in the Apocrypha. (Daniel, Apocryphal Additions to.)—**2.** One of the women who ministered to the Lord (Lk. viii. 3).

Su'si (Heb. *horseman*, Ges.), father of Gaddi the Manassite spy (Num. xiii. 11).

Swal'low [swol-], the A. V. translation of Heb. *dĕrôr*, and *'âgûr*. *Dĕrôr* occurs twice (Ps. lxxxiv. 3; Prov. xxvi. 2); *'âgûr*, also twice (Is. xxxviii. 14; Jer. viii. 7), both times in conjunction with *sis* or *sûs*, which in each passage is rendered, probably correctly, by LXX. swallow, A. V. "crane," the latter being more probably (so Mr. Tristram, original author of this article) the true signification of *'âgûr*. The Heb. *dĕrôr* may include the "swallow" with other swiftly-flying birds, as the swift, martin, &c. Whatever be the precise rendering, the characters ascribed in the several passages where the names occur are strictly applicable to the swallow, viz. its swiftness of flight, its nesting in the buildings of the Temple, its mournful, garrulous note, and its regular migration, shared indeed in common with several others. Many species of swallow occur in Palestine, including all those familiar in Britain. The swallow,[1] martin (*Chelidon urbica*, Linn.), and sand martin (*Cotyle riparia*, Linn.), abound. The Eastern swallow (*Hirundo rufula*, Temminck), which nestles generally in fissures in rocks, and the crag martin (*Cotyle rupestris*), which is confined to mountain-gorges and desert districts, are also common. The common European swift (*Cypselus Apus*, Linn.) is common, and the splendid alpine swift (*Cypselus melba*, Linn.) may be seen in all suitable localities. Sparrow.

Common European Swift (*Cypselus Apus*) — "Swallow" of Scripture? —(Fairbairn).

Swan [swon], the A. V. translation (after the Vulgate) of Heb. *tinshemeth* in Lev. xi. 18 and Deut. xiv. 16, where it occurs in the list of unclean birds. Bochart and Fürst translate *owl*; Gesenius suggests the *pelican*; but the owl and pelican are both distinctly expressed elsewhere in the catalogue. Mr. Tristram and Mr. Gosse (in Fairbairn) think that the swan was not known, or at least not familiar, to Moses and the Israelites, and, if known, would rather have been classed as clean. Swans are well-known web-footed water-fowls of the genus *Cygnus*, Linn., allied to the common goose, but usually larger, handsomer, and more graceful. Mr. Tristram regards what he considers to be the renderings of the LXX., *porphyrio* and *ibis* (Owl 2), as either of them more probably meant by the Hebrew word than the "swan" of the A. V.; for neither of these birds occurs elsewhere in the catalogue, both would be familiar to residents in Egypt, and the original seems to point to some water-fowl. The *porphuriôn* or *porphyrio* (*Porphyrio Antiquorum*, Bp.), the purple water-hen, is a wading bird of the rail family, larger than the domestic fowl, with a rich dark-blue plumage, brilliant red beak and legs, and extraordinarily long toes. It frequents marshes and the sedge by the banks of rivers in all the countries bordering on the Mediterranean, and is abundant in Lower Egypt. From the miscellaneous character of its food it might reasonably be classed with unclean birds. Mole 1.

Swear'ing. Oath.

Sweat, Blood'y. One of the physical phenomena attending our Lord's agony (Jesus Christ) in the Garden of Gethsemane is thus described (Lk. xxii. 44): "His sweat was as it were great drops (literally clots) of blood falling down to the ground." The genuineness of this verse and of the preceding has been doubted, but it is now generally acknowledged (so Mr. Wright). Of this malady, known in medical science by the term *diapedesis*, there have been examples recorded both in ancient and modern times. Aristotle was aware of it. The cause assigned is generally violent mental emotion. Dr. Millingen (*Curi-*

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[1] The common European house-swallow or chimney swallow (*Hirundo rustica*) is represented in America by the barn-swallow (*Hirundo rufa*); the common European swift (*Cypselus Apus*) is somewhat larger than the American swift or chimney-swallow (*Chætura* [or *Cypselus*] *Pelasgia*).

osities of Medical Experience, p. 489, 2d ed.) gives the following explanation of the phenomenon: "It is probable that this strange disorder arises from a violent commotion of the nervous system, turning the streams of blood out of their natural course, and forcing the red particles into the cutaneous excretories. A mere relaxation of the fibres could not produce so powerful a revulsion. It may also arise in cases of extreme debility, in connection with a thinner condition of the blood." Several cases of so-called bloody sweat are reported. There is still, however, wanted a well-authenticated instance in modern times, observed with all the care and attested by all the exactness of later medical science.

*** Sweep, to.** Besom.

*** Sweet.** Food; Honey; Incense; Reed 4; Spices; Wine, &c.

Swine (Heb. *hăzir* or *chăzir*; Gr. *choiros*, *hus*), a well-known quadruped, the male of which is the "boar" (Ps. lxxx. 13) and the female the "sow" (2 Pet. ii. 22). (1.) *Domestic.* The flesh of swine was forbidden as food by the Levitical law (Lev. xi. 7; Deut. xiv. 8); the abhorrence which the Jews as a nation had of it may be inferred from Is. lxv. 4, lxvi. 3, 17, and 2 Mc. vi. 18, 19. Swine's flesh was forbidden to the Egyptian priests. The Arabians, Phenicians, Ethiopians, &c., were also disallowed the use of it. No other reason for the command to abstain from swine's flesh is given in the law of Moses beyond the general one which forbade any of the mammalia as food which did not literally fulfil the terms of the definition of a "clean animal," viz. that it was to be a cloven-footed ruminant. It is, however, probable that dietetical considerations may have influenced Moses in his prohibition of swine's flesh; it is generally believed that its use in hot countries is liable to induce cutaneous disorders; hence in a people liable to leprosy the necessity for the observance of a strict rule. Although the Jews did not breed swine, during the greater period of their existence as a nation, there can be little doubt that the heathen nations of Palestine used the flesh as food. At the time of our Lord's ministry it would appear that the Jews occasionally violated the law of Moses with respect to swine's flesh. Whether "the herd of swine" into which the devils were allowed to enter (Mat. viii. 32; Mk. v. 13) were the property of the Jewish or Gentile inhabitants of Gadara (Demoniacs; Gerasa; Gergesenes) does not appear from the sacred narrative; but that the practice of keeping swine did exist amongst some of the Jews seems clear from the enactment of the law of Hyrcanus, "that it should not be lawful for any one to feed swine." Allusion is made in 2 Pet. ii. 22 to the fondness of swine for "wallowing in the mire." Solomon compares "a fair woman without discretion" to "a jewel of gold in a swine's snout" (Prov. xi. 22). Our Lord says, "Neither cast ye your pearls before swine, lest they trample them under their feet" (Mat. vii. 6). The last part of this verse —"and turn again and rend you"—Theophylact, Hammond, Barnes, &c., refer to the "dogs;" but Lange (*on Mat.* l. c.) says, "it applies likewise to the swine." (2.) *Wild.* The wild boar of the wood (Ps. lxxx. 13) is the common wild boar or wild hog (*Sus Scrofa*) which is frequently met with in the woody parts of Palestine, especially in Mount Tabor.

Wild Boar.

Sword. Arms.

Syc'a-mine-tree (Gr. *sukaminos*), mentioned only in Lk. xvii. 6, is (so Mr. Houghton, with Dr. Royle [in Kitto], Dr. Hamilton [in Fairbairn], Dr. Daubeny, &c.) the mulberry-tree (*Morus*). Both black and white mulberry-trees are common in Syria and Palestine, and are largely cultivated for supplying food to the silk-worm. Thomson (ii. 296) says the Damascus mulberry-tree is now grown extensively at *Lydd* (Lydda) for its fruit, which almost exactly resembles the largest American blackberries. Lebanon; Palestine, *Botany*; Silk; Sycamore.

Black Mulberry (*Morus nigra*).

Syc'a-more (Heb. *shikmâh*; Gr. *sukomorea* in N. T., *sukaminos* in LXX.), according to Prof. Stowe (original author of this article) and most authorities, = the *Fig-mulberry*, or Sycamore-fig (*Ficus Sycomorus*), a tree of Egypt and Palestine, the fruit of which resembles the fig (1 K. x. 27; 1 Chr. xxvii. 28; 2 Chr. i. 15, ix. 27; Ps. lxxviii. 47; Is. ix. 10 [Heb. 9]; Am. vii. 14; Lk. xix. 4). It attains the size of a walnut-tree, has wide-spreading branches, and affords a delightful shade. On this account it is frequently planted by the waysides. Its leaves are heart-shaped, downy on the under side, and fragrant. The fruit grows directly from the trunk itself on little sprigs, and in clusters like the grape. To make it eatable, each fruit, three or four days before gathering, must, it is said, be punctured with a sharp instrument or the finger-nail. This was the original employment of the prophet Amos (Am. vii. 14). The wood, though very porous, is exceedingly durable, Egyptian mummy-coffins made of it being still perfectly sound. It was much used for doors and large furniture, as tables, &c. So great was the value of these trees, that David appointed for them in his kingdom a special overseer, as for the olives (1 Chr. xxvii. 28); and it is mentioned as one of the heaviest of Egypt's calamities, that her sycamores were destroyed by hailstones (Ps. lxxviii. 47). The "sycamore" of America (*Platanus Occidentalis*), a species of Plane-tree, and the "sycamore" of England (*Acer pseudo-platanus*), a species of maple, are both very different from the "sycamore" of the Scriptures.

Fig-mulberry, or Sycamore-fig (*Ficus Sycomorus*) — "Sycamore" of the Scriptures.

Sy'char [-kar] (L. fr. Heb. = *falsehood*, or *drunkard?* Rbn. *N. T. Lex.*; a corruption of Shechem, Olshausen, &c.; see below), a place named only in Jn. iv. 5, as "a city of Samaria." "Sychar" was either a name applied to the town of Shechem, or it was an independent place. 1. The first of these alternatives is now almost universally accepted. In the words of Dr. Robinson, "In consequence of the hatred which existed between the Jews and the Samaritans, and in allusion to their idolatry, the town of Sichem received, among the Jewish common people, the by-name Sychar." No mention, however, of such a nickname is found either in the Targums or in the Talmud (so Mr. Grove, original author of this article). But presuming that Jacob's well was then, where it is now shown, at the entrance of the valley of *Nâbulus*, Shechem would be too distant to answer to the words of St. John, since it must have been more than a mile off. Eusebius (*Onom.*) says that Sychar was in front of the city of Neapolis; and, again, that it lay by the side of Luza, which was three miles from Neapolis. Sychem, on the other hand, he places in the suburbs of Neapolis by the tomb of Joseph. The Bourdeaux Pilgrim describes Sechim as at the foot of the mountain, and as containing Joseph's monument and plot of ground, and then says that a thousand paces thence was the place called Sychar. 2. In favor of Sychar having been an independent place is the fact that a village named '*Askar* still exists at the southeastern foot of Ebal, about N. E. of the Well of Jacob, and about half a mile from it. A village like '*Askar* answers much more appropriately to the description of John than so large and so venerable a place as Shechem. On the other hand, there is an etymological difficulty in the way of this identification. '*Askar* begins with the letter '*Ain*, which Sychar does not appear to have contained. Yet the same difference is found between the ancient and modern names of Ashkelon.

Sy'chem, the Latinized Greek form of Shechem, the name of the well-known city of Central Palestine (Acts vii. 16 only). This verse exhibits an addition to, and a discrepancy in form from, the O. T. account. (1.) The patriarchs are said in it to have been buried at Sychem, whereas in the O. T. this is related of the bones of Joseph only (Josh. xxiv. 32). (2.) The sepulchre at Sychem is said to have been bought from Emmor by Abraham; whereas in the O. T. Abraham bought the cave of Machpelah at Hebron for his sepulchre, and Jacob bought the plot of ground at Shechem from Hamor (Gen. xxxiii. 19). Various explanations have been given of these differences. That Joseph's brethren were buried in Shechem contradicts nothing that we know, is probable in itself, and may have been handed down by tradition. Biscoe refers the differences to the brevity with which the Hebrews related their well-known ancestral history, and their use in it of hints and ellipses, and would make out the whole thus: "And were carried over into Sychem, and were laid (some of them, Jacob at least) in the sepulchre that Abraham bought for a sum of money (and others of them in that which was bought) of the sons of Emmor the father of Sychem." Fairbairn says (*Dictionary of the Bible*, article Stephen), "Stephen's object is not properly to relate history, but to apply history to the elucidation of great principles and truths. . . . Stephen identifies the transactions as to Abraham and Jacob buying and using ground for burial, as before he had identified two words of God spoken at different times (ver. 7; compare Gen. xv. 16 and Ex. iii. 12) —not as if he ignored their actual or historical diversity, for the merest child could not but be aware of that—but because for his purpose, viz. as an expression of faith on the part of the patriarchs, and a sign of their interest in the land of Canaan, even when to the eye of sense there seemed so much against it, they were virtually one." A suggestion approved by Archdeacon Lee (*Inspiration of Holy Scripture*) is that Abraham may have purchased a plot of ground at Sychem as described, where Joseph and the patriarchs were buried. Professor Hackett (*on Acts*, l. c.) would omit "Abraham," or exchange it for "Jacob." Dr. S. Davidson regards Stephen as not inspired, and hence making a mistake. One of these or of other possible explanations may remove the difficulty in the case.

Sy'chem-ite, the = the inhabitants of Shechem, taken collectively (Jd. v. 16).

* **Syc'o-more** (in some copies) = Sycamore.

Sy-e'lus (fr. Gr.) = Jehiel 3 (1 Esd. i. 8; compare 2 Chr. xxxv. 8).

Sy-e'ne (L.; Heb. *Sĕvênêh;* fr. Egyptian = the *opening* or *key* of Egypt, Champollion), a town of Egypt on the frontier of Cush or Ethiopia. Ezekiel speaks of the desolation of Egypt "from Migdol to Syene, even unto the border of Ethiopia" (Ex. xxix. 10 margin), and of its people being slain "from Migdol to Syene" (xxx. 6 margin; A. V. text in both "from the tower of Syene"). Migdol was on the eastern border, and Syene was always the last town of Egypt on the S., though at one time included in the nome Nubia. Its ancient Egyptian name is *Sun*, the modern Arabic *Aswân*. The modern town is slightly to the N. of the old site. Both are on the Nile, and near the tropic of Cancer. Syenite, which differs from granite only in having hornblend instead of mica, was anciently quarried at Syene. The town at some periods has had a large population and extensive trade.

* **Sym'e-on** (fr. Gr.) = Simeon or Simon (2 Pet. i. 1 margin). Peter.

* **Sym'pho-ny** (fr. Gr.) = a sounding together, or harmony of sounds (Dan. iii. 5 margin). Dulcimer.

Syn'a-gogue [sin'a-gog] (fr. Gr. *sunagôgê = an assembly;* see below and Assembly 10). Professor Plumptre, original author of this article, thus notes the points of contact between the history and ritual of the synagogues of the Jews, and the facts to which the inquiries of the Biblical student are principally directed. (*a.*) They meet us as the great characteristic institution of the later phase of Judaism. (*b.*) We cannot separate them from the most intimate connection with our Lord's life and ministry. In them He worshipped in His youth, and in His manhood. They were the scenes of no small portion of His work (Mat. iv. 23, xii. 9, xiii. 54; Mk. i. 23; Lk. iv. 16, xiii. 11; Jn. vi. 59, xviii. 20, &c., &c.) (*c.*) There are the questions, leading us back to a remoter past: In what did the worship of the synagogue originate? what type was it intended to reproduce? what customs, alike in nature, if not in name, served as the starting-point for it? (*d.*) The synagogue, with all that belonged to it, was connected with the future as well as with the past. It was the order with which the first Christian believers were most familiar. The Church had its starting-point in the Synagogue.—Keeping these points in view, it remains to deal with the subject in a somewhat more formal manner.—I. *Name.* (1.) The Aramaic equivalent *cĕnishta* first appears in the Targum of Onkelos as a substitute for Heb. *'êdâh* (= Congregation; Assembly 5) in the Pentateuch. The more precise local designation (*Bêyth hac-Cĕneseth = House of gathering*) belongs to a yet later date. (2.) The word *sunagôgê*, not unknown in classical Greek, appears in the LXX. as the translation of not less than twenty-one Hebrew words in which the idea of gathering is implied. It is used 130 times for *'êdâh*, and 25 times for *kâhâl*. (Assembly 5, 7.) In Prov. v. 14 the Gr. *ekklêsia* (= Heb. *kâhâl*, A. V. "congregation") and *sunagôgê* (Heb. *'êdâh*, A. V. "assembly") appear together. In the Apocrypha the word, as in the O. T., retains its general meaning, and is not used specifically for any recognized place of worship. In the N. T., however, the local meaning is the dominant one. Sometimes the word is applied to the tribunal which was connected with, or sat in, the synagogue, in the narrower sense (Mat. x. 17, xxiii. 34; Mk. xiii. 9; Lk. xxi. 12, xii. 11). Within the limits of the Jewish Church it perhaps kept its ground as denoting the *place* of meeting of the Christian brethren (Jas. ii. 2).[1]—II. *History.* (1.) Jewish writers have claimed for their synagogues a very remote antiquity. In well-nigh every place where the phrase "before the Lord" appears, they recognize in it a known sanctuary, a fixed place of meeting, and, therefore, a synagogue. The Targum of Onkelos finds in Jacob's "dwelling in tents" (Gen. xxv. 27) his attendance at a synagogue or house of prayer. That of Jonathan finds them in Judg. v. 9 and in "the calling of assemblies" in Is. i. 13. (2.) Apart from these far-fetched interpretations, we know too little of the life of Israel, both before and under the monarchy, to be able to say with certainty whether there was any thing at all corresponding to the synagogues of later date (compare 1 Sam. xx. 5 and 2 K. iv. 23, with Judg. viii. 27, xvii. 5; 1 Sam. ix. 12, x. 5, xix. 20–24; Prophet). (3.) During the exile, in the abeyance of the Temple-worship, the meeting of devout Jews probably became more systematic (Ez. viii. 1, xi. 15, 16, xiv. 1, xx. 1, xxxiii. 31), and must have helped forward the change so conspicuous at the return. The whole history of Ezra presupposes the habit of solemn, probably of periodic, meetings (Ezr. viii. 15; Neh. viii. 2, ix. 1; Zech. vii. 5). To that period, accordingly, we may attribute the revival, if not the institution of synagogues;[2] yet they are not in any way prominent in the Maccabean history. When that struggle was over, there appears to have been a freer development of what may be called the synagogue parochial system among the Jews of Palestine and other countries. Well-nigh every town or village had its one or more synagogues. (4.) It is hardly possible to overestimate the influence of the system thus developed. To it we may ascribe the tenacity with which, after the Maccabean struggle, the Jews adhered to the religion of their fathers, and never again relapsed into idolatry. The people were now in no danger of forgetting the Law, and the external ordinances that hedged it round. Here, as in the order of the Scribes, there was an influence tending to diminish and ultimately almost to destroy the authority of the hereditary priesthood. The way was silently prepared for a new and higher order, which should rise in "in the fulness of time" out of the decay and abolition of both the priesthood and the Temple. —III. *Structure.* (1.) The size of a synagogue, like that of a church or chapel, varied with the population. Its position was, however, determinate. It stood, if possible, on the highest ground, in or near the city to which it belonged. And its direction, too, was fixed. Jerusalem was the central point of Jewish devotion. The synagogue was so constructed, that the worshippers, as they entered and as they prayed, looked toward it. The building was commonly erected at the cost of the district. Sometimes it was built by a rich Jew, or even, as in

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[1] "The synagogue of Satan" (Rev. ii. 9, iii. 9) = (so Rbn. *N. T. Lex.*) "*Satan's assembly*, i. e. Jews who slander the Christian Church—who, professing to be true Jews and to worship God, are not so, but worship Satan (compare Rom. ii. 29)."

[2] In Ps. lxxiv. 8 the Heb. pl. of *mô'êd* (Assembly 1) is translated "synagogues" by the A. V., Ginsburg (in Kitto), &c.; and the Psalm itself is referred by some (Hitzig, Ginsburg, &c.) to Maccabean times. Gesenius translates *the sacred places of assembly*, and understands the phrase as referring to other places than the Temple, which were in a certain sense sacred, as Ramah, Bethel, Gilgal, &c., distinguished as seats of the prophets and as high places. Prof. J. A. Alexander translates and explains the latter part of ver. 8—"*they have burned all the assemblies of God in the land*, by burning the only place where such assemblies could be held (Deut. xii. 5, 11)."

Lk. vii. 5, by a friendly proselyte. (2.) In the internal arrangement of the synagogue we trace an obvious analogy to the type of the TABERNACLE. At the upper or Jerusalem end stood the Ark, the chest which, like the ARK OF THE COVENANT, contained the Book of the Law. It gave to that end the name and character of a sanctuary. This part of the synagogue was naturally the place of honor. Here were the "chief seats," after which Pharisees and Scribes strove so eagerly (Mat. xxiii. 6), to which the wealthy and honored worshipper was invited (Jas. ii. 2, 3). Here, too, in front of the Ark, still reproducing the type of the Tabernacle, was the eight-branched lamp, lighted only on the greater festivals. Besides this, there was one lamp kept burning perpetually. A little further toward the middle of the building was a raised platform on which several persons could stand at once, and in the middle of this rose a pulpit in which the Reader stood to read the lesson or sat down to teach. The congregation were divided, men on one side, women on the other, a low partition, five or six feet high, running between them. The arrangements of modern synagogues, for many centuries, have made the separation more complete by placing the women in low side-galleries, screened off by lattice-work.—IV. *Officers.* (1.) In smaller towns there was often but one RABBI. Where a fuller organization was possible, there was a college of Elders (Lk. vii. 8) presided over by one who was "the ruler of the synagogue" (viii. 41, 49, xiii. 14; Acts xviii. 8, 17). (2.) The most prominent functionary in a large synagogue was known as the *Shĕlîah* or *Shĕlîach* (= L. *legatus*, i. e. *one sent* or appointed with a commission or charge, *a legate*), the officiating minister who acted as the delegate of the congregation, and was therefore the chief reader of prayers, &c., in their name. (3.) The *Hazzân* or *Chazzân*, the "MINISTER" of the synagogue (Lk. iv. 20), had duties of a lower kind. He was to open the doors, to get the building ready for service. (4.) Besides these, there were ten men attached to every synagogue, known as the *Batlânim* (= *free* from labor, *at leisure*), supposed to be men of leisure, not obliged to labor for their livelihood, able, therefore, to attend the week-day as well as the Sabbath services. By some (Lightfoot, &c.) they have been identified with the above officials, with the addition of the alms-collectors. Rhenferd, however, sees in them simply a body of men, permanently on duty, making up a congregation (ten being the minimum number), so that there might be no delay in beginning the service at the proper hours, and that no single worshipper might go away disappointed. (5.) It will be seen at once how closely the organization of the synagogue was reproduced in that of the Church. Here also there was the single presbyter-bishop (BISHOP) in small towns, a council of presbyters under one head in large cities. The *legatus* of the synagogues appears in the "angel" (Rev. i. 20, ii. 1; ANGELS), perhaps also in the "messenger" (Gr. *apostolos;* APOSTLE; EPAPHRODITUS, &c.) of the Christian Church.—V. *Worship.* (1.) The ritual of the synagogue was to a large extent the reproduction of the statelier liturgy of the Temple, and, no less than the organization, was connected with the facts of the N. T. history, and with the life and order of the Christian Church. It would hardly be an exaggeration to say that the worship of the Church was identical with that of the Synagogue, modified (*a.*) by the new truths, (*b.*) by the new institution of the Lord's Supper, (*c.*) by the spiritual "gifts." (2.) From the synagogue came the use of fixed forms of PRAYER. To that the first disciples had been accustomed from their youth. The forms might be and were abused. (LORD'S PRAYER; PHARISEES.) (3.) The large admixture of a didactic element in Christian worship, that by which it was distinguished from all Gentile forms of adoration, was derived from the older order. "Moses" was "read in the synagogues every Sabbath-day" (Acts xv. 21), the whole Law being read consecutively, so as to be completed, according to one cycle, in three years, according to that which ultimately prevailed, in a single year. (BIBLE IV.) The writings of the prophets were read as second lessons in a corresponding order. They were followed by the "word of exhortation" (Acts xiii. 15), the exposition, the sermon of the synagogue. (4.) To the ritual of the synagogue we may probably (so Prof. Plumptre) trace the practice of praying for the dead (2 Mc. xii. 44). Prayers for the dead have found a place in every early Christian liturgy, and the practice in the synagogues is as old at least as the traditions of the Rabbinic fathers. (5.) The conformity extends also to the times of prayer. In the hours of service this was obviously the case. The third, sixth, and ninth hours were in the times of the N. T. (Acts iii. 1, x. 3, 9), and had been probably for some time before (Ps. lv. 17; Dan. vi. 10), the fixed times of devotion. The same hours were recognized in the Church of the second, probably in that of the first century also. The solemn days of the synagogue were the second, the fifth, and the seventh, the last or Sabbath being the conclusion of the whole. The transfer of the sanctity of the SABBATH to the LORD'S DAY involved a corresponding change in the order of the week, and the first, the fourth, and the sixth became to the Christian society what the other days had been to the Jewish. (6.) The following suggestion as to the mode in which this transfer was effected, involves, it is believed, fewer arbitrary assumptions than any other, and connects itself with another interesting custom, common to the Church and the Synagogue. It was a Jewish custom to end the Sabbath with a feast, in which they did honor to it as to a parting king. The feast was held in the synagogue. A cup of wine, over which a special blessing had been spoken, was handed round. It is obvious that, so long as the apostles and their followers continued to use the Jewish mode of reckoning, so long i. e. as they fraternized with their brethren of the stock of Abraham, this would coincide in point of time with their LORD'S SUPPER on the *first* day of the week. By degrees the time became later, passed on to midnight, to the early dawn of the next day. (7.) From the synagogue lastly came many of the less conspicuous practices, which meet us in the liturgical life of the first three centuries. Ablution, entire or partial, before entering the place of meeting (Heb. x. 22; Jn. xiii. 1–15); standing, and not kneeling, as the attitude of prayer (Lk. xviii. 11); the arms stretched out; the face turned toward the E.; the responsive Amen of the congregation to the prayers and benediction of the elders (1 Cor. xiv. 16).—VI. *Judicial Functions.* (1.) The language of the N. T. shows that the officers of the synagogue exercised in certain cases a judicial power (Mat. x. 17; Mk. xiii. 9; Lk. xii. 11, xxi. 12; Jn. xii. 42, xvi. 2; Acts ix. 2, xxii. 5; 1 Cor. v. 5, xvi. 22; Gal. i. 8, 9; 1 Tim. i. 20; EXCOMMUNICATION; JUDGE). (2.) It is not easy, however, to define the nature of the tribunal, and the precise limits of its jurisdiction. In Mat. x. 17 and Mk. xiii. 9 they are carefully distinguished from the "councils." It seems probable that the COUNCIL was the larger tribunal of twenty-three, which sat in every city (SANHEDRIM), and that under the term "synagogue" we are to understand a smaller court, probably that of the Ten judges mentioned in the Talmud, consisting either of the elders, "minister," and legate, or otherwise of the ten men of leisure (see above, IV. 2–4). (3.) Here also we trace the outline of a Christian institution. The Church, either by itself or by appointed delegates, was to act as a Court of Arbitration in all disputes among its members. The elders of the Church were not, however, to descend to the trivial disputes of daily life (1 Cor. vi. 1–8). For the elders, as for those of the synagogue, were reserved the graver offences against religion and morals (v. 4). EXCOMMUNICATION; EDUCATION.

Syn'a-gogue (see above), **the Great.** (1.) On the return of the Jews from Babylon, a great council was appointed, according to Rabbinic tradition, to reorganize the religious life of the people. It consisted of 120 members, and these were known as the men of the Great Synagogue, the successors of the prophets, themselves, in their turn, succeeded by SCRIBES prominent, individually, as teachers. EZRA 2 was recognized as president. Among the other members, in part together, in part successively, were JOSHUA 4, ZERUBBABEL, and their companions, DANIEL 4 and the three "children," HAGGAI, ZECHARIAH 1, MALACHI, NEHEMIAH 1, MORDECAI, SIMON 2. Their aim was to restore again the *crown* or *glory* of Israel. To this end they collected all the sacred writings of former ages and their own, and so completed the CANON of the O. T. They instituted the feast of PURIM. They organized the ritual of the SYNAGOGUE, and gave their sanction to the eighteen solemn benedictions in it. (2.) Much of this is evidently uncertain. The absence of any historical mention of such a body, not only in the O. T. and the Apocrypha, but in Josephus, Philo, and the *Seder Olam*, so that the earliest record of it is found in the *Pirke Aboth*, about the second century A. C., had led some critics to reject the whole statement as a Rabbinic invention. The narrative of Neh. viii. 13 clearly implies the existence of a body of men acting as counsellors under the presidency of Ezra, and these may have been an assembly of delegates from all provincial synagogues—a synod of the National Church (so Prof. Plumptre, original author of this article). Dr. Ginsburg (in Kitto) indorses the conclusion of Graetz that Nehemiah originated the Great Synagogue after Ezra's death, and considers its period as embracing about 110 years (B. C. 410–300), or from the latter days of Nehemiah to the death of Simon the Just, when it passed into the SANHEDRIM. He obtains the traditional 120 members of Nehemiah's time from Neh. x. 1–27, &c., making 28 priests, viz. 24 chiefs (1 Chr. xxiv. 7–18) and 4 others; 19 Levites, viz. 7 chiefs (Ezr. v. 18, 19, 24; Neh. ix. 4, 5), and 12 others; 50 Israelites, viz. 29 chiefs (comp. Ezr. viii. 2, 9), and 21 others; 22 representatives of cities (Ezr. ii. 18–30; Neh. vii. 24–33, 36, 37), and Nehemiah. The 87 besides chiefs and representatives he considers to be doctors of the Law.

Syn'ty-che [sin'te-ke] (L. fr. Gr. = *a chance, happy chance?*), a female member of the Church of Philippi (Phil. iv. 2, 3). EUODIAS.

Syr'a-cuse, or Sy'ra-cuse (fr. Gr., named from an adjacent marsh or lake called *Syraco*), a celebrated city on the eastern coast of Sicily, founded B. C. 734 by Archias, a Corinthian exile, and said to have had in its most prosperous period from 500,000 to 1,200,000 inhabitants. It was the native place of Archimedes, the celebrated mathematician, and the residence of some able kings, as Hiero, Dionysius, &c. St. PAUL arrived thither in an Alexandrian ship from Melita, on his voyage to Rome (Acts xxviii. 12). The magnificence which Cicero describes as still remaining in his time was then no doubt greatly impaired. But it was a convenient place for the African corn-ships to touch at, for the harbor was excellent, and the fountain Arethusa furnished an unfailing supply of excellent water. In the time of St. Paul's voyage Sicily did not supply the Romans with corn to the extent it had done in the time of King Hiero, and in a less degree as late as the time of Cicero. The country had become depopulated by wars, and when it passed into the hands of Rome (B. C. 212) her great nobles turned vast tracts into pasture. Syracuse was a Roman colony in St. Paul's time, and was the provincial capital of Sicily. Syracuse has been repeatedly destroyed by wars and earthquakes. Its present population is about 16,000 (*New Amer. Cyc.*).

Syr'i-a (L. fr. Gr., see below), the usual A. V. term for the Heb. ARAM, and Gr. *Suria*. Most probably Syria is for *Tsyria*, the country about *Tsûr*, or TYRE, which was the first of the Syrian towns known to the Greeks (so Prof. Rawlinson, original author of this article). 1. *Geographical extent.* It is very difficult to fix the limits of Syria. The Hebrew Aram seems to commence on the northern frontier of Palestine, and to extend thence northward to the skirts of Taurus, westward to the Mediterranean, and eastward probably to the *Khabour* River. (EUPHRATES.) Its chief divisions are *Aram-dammesek* = Syria of DAMASCUS, *Aram-zobah* = Syria of ZOBAH, *Aram-naharaim* = "MESOPOTAMIA" = Syria of the Two Rivers, and PADAN-ARAM = the plain Syria, or the plain at the foot of the mountains. Of these the first is the rich country about Damascus, lying between ANTILIBANUS and the desert, and the last is the district about *Harran* and *Orfah*, the flat country stretching out from the western extremity of Mons Masius toward the source of the *Khabour*. *Aram-naharaim* seems to include this last tract, and extend beyond it, though how far beyond is doubtful. (MESOPOTAMIA.) *Aram-zobah* seems to be the tract between the Euphrates and Cœlesyria. The other divisions of Aram, such as *Aram-maachah*, and *Aram-beth-rehob*, were probably portions of the tract between Antilibanus and the desert. (BETH-REHOB; MAACHAH.) — The Greek writers used "Syria" still more vaguely than the Hebrews did "Aram." On the one hand they extended it to the Euxine, including CAPPADOCIA and even BITHYNIA; on the other they carried it to the borders of Egypt, and made it comprise PHILISTIA and EDOM. Still they seem always to regard Syria Proper as a narrower region. The LXX. and N. T. distinguish Syria from PHENICIA on the one hand, and from SAMARIA, JUDEA, IDUMEA, &c., on the other. In the present article it seems best to take the word in this narrow sense, and to regard Syria as bounded by Amanus and Taurus on the N., by the Euphrates and the Arabian desert on the E., by Palestine on the S., by the Mediterranean near the mouth of the Orontes, and then by Phenicia on the W. The tract thus circumscribed is about 300 miles long from N. to S., and from 50 to 150 miles broad, with an area of about 30,000 square miles.—2. *General Physical Features.* The general character of the tract is mountainous, as the Hebrew ARAM implies. On the

W., two longitudinal chains (LEBANON and ANTILIBANUS, or Anti-Lebanon, the former becoming Bargylus on the N.), running parallel with the coast at no great distance from one another, extend along two-thirds of the length of Syria, from the latitude of Tyre to that of ANTIOCH 1, where they are met by the chain of Amanus, an outlying barrier of Taurus, having the direction of that range, which in this part is from S. W. to N. E. The most fertile and valuable tract of Syria is the long valley between Lebanon and Anti-Lebanon. (CELOSYRIA.) The northern mountain region is also fairly productive; but the soil of the plains about Aleppo is poor, and the eastern flank of the Antilibanus, except in one place, is peculiarly sterile.—3. *The Mountain-Ranges.* (*a.*) LEBANON, the most interesting of the mountain-ranges of Syria, extends from the mouth of the *Lîtâny* to *'Arka* (ARKITE), nearly 100 miles. (*b.*) ANTILIBANUS, or Anti-Lebanon, as the name implies, stands over against Lebanon, running in the same direction, i. e. nearly N. and S., and extending the same length. (HERMON.) (*c.*) Bargylus. Mount Bargylus, called now *Jebel en-Nusairîyeh*, toward the S., and toward the N. *Jebel Kraad*, extends from the mouth of the *Nahr el-Kebîr* (Eleutherus), nearly opposite *Hums*, to the vicinity of Antioch, a distance of rather more than 100 miles. One of the western spurs terminates in a remarkable headland, more than 5,000 feet high, anciently known as Mount Casius, now *Jebel el-Akra* (= *the Bald Mountain*). (*d.*) Amanus. N. of the mouth of the Orontes, between its course and the eastern shore of the Gulf of Issus (*Iskanderûn*), lies the range of Amanus, which divides Syria from CILICIA. Its average elevation is 5,000 feet, and it terminates abruptly at *Râs el-Khanzîr*, in a high cliff overhanging the sea. —4. *The Rivers.* The principal rivers of Syria are the *Lîtâny* (anciently Leontes), and the Orontes. The *Lîtâny* springs from a small lake in the middle of the Cœlesyrian valley (CELOSYRIA), about six miles S. W. of *Ba'albek*. It enters the sea about five miles N. of Tyre. The source of the Orontes is but about fifteen miles from that of the *Lîtâny.* Its modern name is *Nahr el-'Âsy* (= *Rebel Stream*), from its violence and impetuosity in many parts of its course. The other Syrian streams of some consequence, besides the *Lîtâny* and the Orontes, are the *Barada* (ABANA), or river of Damascus, the *Koweik*, or river of Aleppo, and the *Sajur*, a tributary of the Euphrates.—5. *The Lakes.* The principal lakes of Syria are the *Agh-Dengiz*, or Lake of Antioch; the *Sabakhah*, or Salt Lake, between Aleppo and Balis; the *Bahr el-Kades*, on the upper Orontes.[1]—6. *The Great Valley.* By far the most important part of Syria, and on the whole its most striking feature, is the great valley which reaches from the plain of *Umk*, near Antioch, to the narrow gorge on which the *Lîtâny* enters in about latitude 33° 30′. This valley, which runs nearly parallel with the Syrian coast, extends the length of 230 miles, and has a width varying from six or eight to fifteen or twenty miles. The more southern portion of it was known to the ancients as Cœlesyria, or CELOSYRIA (= *the Hollow Syria*). —7. *The Northern Highlands.* Northern Syria, especially the district called Commagene, between Taurus and the Euphrates, is still very insufficiently explored. It seems to be altogether an elevated tract, consisting of twisted spurs from Taurus and Amanus, with narrow valleys between them, which open out into bare and sterile plains. The highest elevation of the plateau between the two rivers is 1,500 feet; and this height is reached soon after leaving the Euphrates, while toward the W. the decline is gradual.—8. *The Eastern Desert.* E. of the inner mountain-chain, and S. of the cultivable ground about Aleppo, is the great Syrian Desert, an elevated dry upland, for the most part of gypsum and marls, producing nothing but a few spare bushes of wormwood, and the usual aromatic plants of the wilderness. The most remarkable oasis is at Palmyra. (TADMOR.) The best known and most productive of the fertile tracts toward the more western part of this region is the famous plain of DAMASCUS.—9. *Chief Divisions.* According to Strabo, Syria Proper was divided into the following districts:—(1.) Commagene in the N.; (2.) Cyrrhestica, S. of Commagene, and of *Ain-tab*; (3.) Seleucis, on the Mediterranean, embracing the region about SELEUCIA, ANTIOCH 1, Laodicea (now *Ladikiyeh*), Apamea, &c.; (4.) Cœlesyria; and (5.) Damascene, or the region of Damascus, E. of the last. If we take its limits, however, as laid down above (§ 1), we must add to these districts three others: Chalybonitis, or the country about Aleppo, and S. of Cyrrhestica; Chalcis or Chalcidice, a small tract S. of this, about the lake in which the river of Aleppo ends; and Palmyrene, or the desert so far as we consider it to have been Syrian. 10. *Principal towns.* The chief towns of Syria may be thus arranged, as nearly as possible in the order of their importance: (1.) ANTIOCH 1; (2.) DAMASCUS; (3.) Apamea; (4.) SELEUCIA; (5.) TADMOR or Palmyra; (6.) Laodicea; (7.) Epiphanea (HAMATH); (8.) Samosata; (9.) Hierapolis (Mabug);[2] (10.) Chalybon (now *Aleppo*); (11.) Emesa (*Hums*); (12.) Heliopolis (*Ba'albek*); (13.) Laodicea ad Libanum; (14.) Cyrrhus; (15.) Chalcis; (16.) Posideum; (17.) Heraclea; (18.) Gindarus; (19.) Zeugma; (20.) Thapsacus (TIPHSAH). Of these, Samosata, Zeugma, Thapsacus, are on the Euphrates; Seleucia, Laodicea, Posideum, and Heraclea, on the sea-shore; Antioch, Apamea, Epiphanea, and Emesa (*Hums*) on the Orontes; Heliopolis and Laodicea ad Libanum, in Cœlesyria; Hierapolis, Chalybon, Cyrrhus, Chalcis, and Gindarus, in the northern highlands; Damascus on the skirts, and Palmyra in the centre of the eastern desert.—11. *History.* The first occupants of Syria appear to have been of Hamitic descent. The Canaanitish races, the Hittites, Jebusites, Amorites, &c., are connected in Scripture with Egypt and Ethiopia, Cush and Mizraim (Gen. x. 6, 15–18). These tribes occupied not Palestine only, but also lower Syria, in very early times, as Hamath is assigned to them in Gen. x. 18. Afterward they seem to have become possessed of Upper Syria also. (HAM; HITTITES.) After a while the first comers, who were still to a great extent nomads, received a Shemitic infusion, which most probably came to them from the S. E. (ABRAHAM; CHEDORLAOMER; SHEMITIC LANGUAGES.) The only Syrian town distinctly marked as then existing is DAMASCUS (Gen. xiv. 15, xv. 2), apparently already a place of some importance. Next to Damascus must be placed HAMATH (Num. xiii. 21, xxxiv. 8). Syria at this time, and for many centuries afterward, seems to have been broken up among a number of petty kingdoms (§ 1, above; ARAM). The Jews first come into hostile contact with the Syrians, *under that name* (compare Josh. xi. 2–18), in the time of David. Claiming the frontier of the Euphrates, which God had promised to Abraham (Gen. xv. 18), David made war on, and signally defeated, HADADEZER, king of ZOBAH (2 Sam. viii. 3, 4, 13). The Damascene Syrians were likewise defeated with great loss, and soon became David's subjects (ver. 5, 6). Zobah, however, was far from being subdued as yet. When, a few years later, the Ammonites determined on engaging in a war with David, and applied to the Syrians for aid, Zobah, together with BETH-REHOB, sent them 20,000 footmen, and two other Syrian kingdoms furnished 13,000 (x. 6). This army being completely defeated by Joab, Hadadezer obtained aid from Mesopotamia, but a third battle likewise went against him, and produced the general submission of Syria to David (ver. 16 ff.). The submission thus begun continued under the reign of Solomon (1 K. iv. 21), who seems to have lost only Damascus, where an independent kingdom was set up by REZON, a native of Zobah (xi. 23-25). On the separation of the two kingdoms, soon after the accession of Rehoboam, the remainder of Syria no doubt shook off the yoke. DAMASCUS now became decidedly the leading state, HAMATH being second to it, and the northern HITTITES third. The result of the wars at this period was to attach Syria to the great Assyrian empire (ASSYRIA), from which it passed to the Babylonians (BABEL), and from them to the PERSIANS. In B. C. 333 it submitted to ALEXANDER THE GREAT without a struggle. On the death of Alexander Syria became, for the first time, the head of a great kingdom. On the division of the provinces among his generals (B. C. 321), Seleucus Nicator received Mesopotamia and Syria. He became the founder of the Seleucidæ or Seleucid kings. The era of the Seleucidæ, much used in ancient chronology, is reckoned from the recovery of Babylon by Seleucus Nicator, B. C. 312. The successors of Seleucus Nicator (who reigned till B. C. 280) were —Antiochus Soter, ANTIOCHUS THEOS, Seleucus Callinicus, Seleucus Ceraunus, ANTIOCHUS THE GREAT, SELEUCUS PHILOPATOR, ANTIOCHUS EPIPHANES, ANTIOCHUS EUPATOR, DEMETRIUS SOTER, ALEXANDER BALAS, DEMETRIUS NICATOR, ANTIOCHUS SIDETES, Antiochus Grypus, Antiochus Cyzicenus (i. e. of Cyzicus), Antiochus Eusebes (= *the Pious*) and Philip, Tigranes (king of ARMENIA), and Antiochus Asiaticus (i. e. of ASIA), who was deposed by Pompey, about B. C. 64. ANTIOCH 1 was begun by Seleucus B. C. 300, and, being finished in a few years, was made the capital of his kingdom. Syria grew rich with the wealth which now flowed into it on all sides. The most flourishing period under the Seleucid kings was the reign of the founder, Nicator. The empire was then almost as large as that of the Achemenian Persians, for it at one time included Asia Minor, and thus reached from the Ægean to India. The reign of Nicator's son, Antiochus I., called Soter, was the beginning of the decline, which was progressive from his date. It passed under the power of Tigranes, king of Armenia, in B. C. 83, and was not made a province of the Roman empire till after Pompey's complete defeat of Mithridates and his ally Tigranes, B. C. 64.—As Syria holds an important place, not only in the O. T., but in the N. T., some account of its condition under the Romans must now be given. That condition was somewhat peculiar. While the country generally was formed into a Roman province, under governors who were at first propretors or questors, then proconsuls, and finally legates, there were exempted from the direct rule of the governor, (1.) a number of "free cities," which retained the administration of their own affairs, subject to a tribute levied according to the Roman principles of taxation; and (2.) a number of tracts, which were assigned to petty princes, commonly natives, to be ruled at their pleasure, subject to the same obligations with the free cities as to taxation. (DEPUTY; GOVERNOR; PROCURATOR; PROVINCE; TAXES, &c.) The free cities were ANTIOCH 1, SELEUCIA, Apamea, Epiphanea, Tripolis, SIDON, and TYRE; the principalities, Commagene, Chalcis ad Belum (near *Ba'albek*), Arethusa, Abila or ABILENE, Palmyra (TADMOR), and DAMASCUS. The principalities were sometimes called kingdoms, sometimes tetrarchies. (ARETAS; HEROD; JUDEA; LYSANIAS, &c.) They were established where it was thought that the natives were so inveterately wedded to their own customs, and so well disposed for revolt, that it was necessary to consult their feelings, to flatter the national vanity, and to give them the semblance without the substance of freedom. The list of the governors of Syria, from its conquest by the Romans to the destruction of Jerusalem, has been made out with a near approach to accuracy, and is as follows:—

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[1] The three lakes or marshes E. of Damascus, into which the *Barada* (ABANA) and *'Awaj* (PHARPAR) empty, are *Bahret esh-Shurkîyeh* (= *E. Lake*), *Bahret el-Kiblîyeh* (= *S. Lake*), and *Bahret Hîjâneh* (Ptr. i. 373 ff.).

[2] Here was a celebrated temple of ATARGATIS.

Names.	Titles of office.	Date of entering office.	Date of quitting office.
Marcus Æmilius Scaurus	*Questor pro prætore*[3]	B. C. 62	B. C. 61
Lucius Marcius Philippus	Propretor	61	59
Lentulus Marcellinus	Propretor	59	57
Gabinius	Proconsul	56	55
Crassus		55	53
Cassius	Questor	53	51
Marcus Calpurnius Bibulus	Proconsul	51	47
Sextus Julius Cæsar		47	46
Quintus Cæcilius Bassus	Pretor	46	44
Quintus Cornificius Lucius Statius Murcus Quintus Marcius Crispus	received authority from the Senate to dispossess Bassus, but failed		
Caius Cassius Longinus	Proconsul	B. C. 43	B. C. 42
Lucius Decidius Saxa	Legate	41	40
Publius Ventidius Bassus	Legate	40	38
Caius Sosius	Legate	38	35
Lucius Munatius Plancus	Legate	35	32
Lucius Calpurnius Bibulus	Legate	31	31
Quintus Didius	Legate	30	
Marcus Valerius Messalla	Legate	29	29
Varro	Legate	24	
Marcus Vipsanius Agrippa	Legate	22	20
Marcus Tullius	Legate	19 (?)	
Marcus Vipsanius Agrippa	Legate	15	
Marcus Titius	Legate	11	7
Caius Sentius Saturninus	Legate	7	3
Publius Quintilius Varus	Legate	3	A. D. 5
Publius Sulpicius Quirinus[4]	Legate	A. D. 5	
Quintus Cæcilius Metellus Creticus Silanus	Legate		17
Marcus Calpurnius Piso	Legate	17	19
Cneius Sentius Saturninus	Prolegate	19	
Lucius Pomponius Flaccus	Propretor	32	35
Lucius Vitellius	Legate	35	39
Publius Petronius	Legate	39	42
Vibius Marsus	Legate	42	48
Caius Cassius Longinus	Legate	48	51
Titus Numidius[5] Quadratus	Legate	51	60
Domitius Corbulo	Legate	60	63
Cincius	Legate	63	
Caius Cestius Gallus	Legate	65	67
Publius Licinius Mucianus	Legate	67	69

The history of Syria during this period may be summed up in a few words. Down to the battle of Pharsalia, Syria was fairly tranquil, the only troubles being with the Arabs, who occasionally attacked the eastern frontier. The Roman governor labored hard to raise the condition of the province, taking great pains to restore the cities, which had gone to decay under the later Seleucidæ. After the battle of Pharsalia (B. C. 46) the troubles of Syria were renewed. Julius Cesar gave the province to his relative Sextus, B. C. 47; but Pompey's party was still so strong in the East, that the next year one of his adherents, Cæcilius Bassus, put Sextus to death, and established himself in the government so firmly that he was able to resist for three years three proconsuls appointed by the Senate to dispossess him, and only finally yielded upon terms which he himself offered to his antagonists. Bassus had but just made his submission, when, upon the assassination of Cesar, Syria was disputed between Cassius and Dolabella, the friend of Antony, a dispute terminated by the suicide of Dolabella, B. C. 43. The next year Cassius left his province and went to PHILIPPI, where, after the first unsuccessful engagement, he, too, committed suicide. Syria then fell to Antony, who appointed as his legate, Lucius Decidius Saxa, B. C. 41. Pacorus, the crown-prince of Parthia, son of Arsaces XIV. (PARTHIANS), assisted by the Roman refugee Labienus, overran Syria and Asia Minor, defeating Antony's generals, and threatening Rome with the loss of all her Asiatic possessions (B. C. 40–39). Ventidius, however, B. C. 38, defeated the Parthians, slew Pacorus, and recovered for Rome her former boundary. A quiet time followed. Syria was then governed peaceably, B. C. 38–31, by the legates of Antony, and afterward by those of Augustus. In B. C. 27 took place that formal division of the provinces between Augustus and the Senate from which the imperial administrative system dates; and Syria, being from its exposed situation among the imperial provinces, continued to be ruled by legates who were of consular rank and bore severally the full title of *Legatus Augusti pro prætore* (L. = *Legate of Augustus as pretor*). During this period Syria enlarged or contracted its limits as the reigning emperor bestowed tracts of land on the native princes or placed them again under his legate. Judea was ruled by a special PROCURATOR, who was subordinate to the governor of Syria, but within his own province had the power of a legate. Syria continued without serious disturbance from the expulsion of the Parthians (B. C. 38) to the breaking out of the Jewish war (A. D. 66). It was visited by Augustus B. C. 19. It was the scene of a severe famine, A. D. 44–47. (AGABUS.) A little earlier Christianity had begun to spread into it, partly by means of those who "were scattered" at the time of Stephen's persecution (Acts xi. 19), partly by the exertions of St. PAUL (Gal. i. 21). The Syrian Christians soon became very numerous (Acts xiii. 1, xv. 23, 35, 41, &c.).—To the above from Prof. Rawlinson it may be added, that Syria was a part of the ROMAN EMPIRE, and, after the division, of the Eastern Empire. Chosroes II. of Persia took Antioch, &c., A. D. 611, but was driven out of the country in 627; but the Mohammedan conquest soon followed. (ARABIA.) In the Crusades (A. D. 1099–1187) a large part of Syria came under Christian authority. Afterward it was the prey of contending powers, Egyptian, Tartar, &c.; but since its conquest by Sultan Selim I., in 1517, it has formed a part of the Ottoman Empire or Turkey, except in 1832–41, when it was under Egyptian control. Syria now forms a portion of three pashalics, viz. Aleppo, Damascus, and Sidon (Porter, in Kitto). The population (exclusive of the Arab tribes that roam over the desert, and may number 200,000, possibly 500,000) is estimated (Thn. i. 246–7) at about 1,610,000; viz. 800,000 Moslems, 50,000 Kûrds, 150,000 *Nusairîyeh* (living in the mountains N. of Tripoli, and perhaps descended from the ancient Canaanites), 100,000 Druzes, 20,000 *Ismailîyeh*, Yezidees and Gypsies, 25,000 Jews, 200,000 Maronites (probably descendants of the ancient Syrians), 150,000 orthodox Greeks, 20,000 Armenians, 15,000 Jacobites, 80,000 Roman Catholics of various sects, some Protestants, &c. "The various religions and sects live together, and practise their conflicting superstitions in close proximity, but the people do not coalesce into one homogeneous community, nor do they regard each other with fraternal feelings. . . . . With the exception of the Jews and *Bedawin* Arabs, no one can trace back his own origin to any ancient race or nation. The general mass of the Moslems are the mingled descendants of the various races who composed the population of the Greek Empire at the time of Mohammed, and this original confusion of races has been infinitely augmented during the twelve centuries of their lawless occupation. In all the Christian sects there has been the same blending of primitive races, and a large infusion of foreign and European blood during the times of the Crusades, and subsequently even to our day, so that the most intelligent and learned admit that it is absolutely impossible now to ascertain their true national origin" (Thn. i. 247–8).

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[3] L. — a questor or treasurer, who administered the pretorship of the province while the pretor was absent. The pretor was originally a kind of third consul at ROME; but at an early period two were appointed to be judicial magistrates, one for the city, and one for foreigners; and still later, those who had been pretors a year at Rome were sent the next year to the provinces as governors with the title of pretor or propretor. A legate (L. *legatus*, literally one *sent*) was sent to govern an imperial province as the emperor's deputy. (PROCURATOR.) A prolegate was a legate's substitute. For proconsul see DEPUTY.

[4] See the article CYRENIUS.

[5] Called "Vinidius" by Tacitus.

Syr'i-ac Ver'sions. VERSIONS, ANCIENT (SYRIAC).

* **Syr'i-a–ma'a-chah** (1 Chr. xix. 6). ARAM; MAACAH 2.

* **Syr'i-an** = a native or inhabitant of SYRIA (Gen. xxv. 20; Deut. xxvi. 5; 2 K. v. 20, &c.). *Syrian* (or *Syriac*) *language* (or *tongue*); see SHEMITIC LANGUAGES.

Sy'ro-phe-ni'cian, also written **Sy'ro-phœ-ni'cian** (Gr. *Surophoinissa* in the common text; but Lachmann [after A, K, &c.; see NEW TESTAMENT, I., § 28] reads *Surophoinikissa*, and Tischendorf [after E, F, &c.] has *Sura-Phoinikissa*), occurs only in Mk. vii. 26, and has been generally supposed to distinguish the PHENICIANS of Syria from those of Africa, i. e. from the Carthaginians (Alford, Rbn. *N. T. Lex.*, &c.), but Prof. Rawlinson thinks the word may properly denote a mixed race, half-Phenician and half-Syrian, though he regards Tischendorf's reading (= *a Phenician-Syrian*) as perhaps most probable. The Emperor Hadrian (A. D. 117–138) divided Syria into three parts, Syria Proper, Syro-Phœnice, and Syria Palæstina; and henceforth a Syro-Phenician meant a native of this sub-province, which included Phenicia Proper, Damascus, and Palmyrene. Lange (*Commentary*) says of the woman in Mk. vii. 26: "She was a Phenician-Syrian woman; most generally viewed, a Gentile (A. V. 'GREEK'); more specially, a Syrian; and still more specifically, a Phenician. Phenicia belonged to the province of SYRIA. But the word may also, more precisely still, describe the Syrian of Phenicia, the Canaanite woman" (compare Mat. xv. 22).

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Ta'a-nach [-nak] (Heb. *sandy soil*, Ges.), an ancient Canaanitish city, whose king was conquered by Joshua (Josh. xii. 21); given to the half-tribe of Manasseh (xvii. 11, xxi. 25; 1 Chr. vii. 29), and then to the Kohathite Levites (Josh. xxi. 25; A. V. "Tanach"). But the Canaanites held it (xvii. 12; Judg. i. 27), and it appears to have formed the headquarters of Sisera's army (v. 19). Taanach is almost always named with MEGIDDO, and they were evidently the chief towns of the western portion of the great plain of Esdrælon (1 K. iv. 12). There it is still to be found at the modern hamlet of *Ta'annuk*, about four miles S. E. of *Lejjûn*.

Ta′a-nath-shi′loh (Heb. *approach to Shiloh*, Ges.), a place named once only (Josh. xvi. 6) as on the boundary of Ephraim, JANOHAH being E. of it. In a list of places in the Talmud, Taanath-shiloh is said to be = SHILOH. The view of Kurtz and Hengstenberg, that Taanath was the ancient Canaanite name of the place, and Shiloh the Hebrew name, is ingenious, but at present it is a mere conjecture (so Mr. Grove)

Tab′a-oth (Gr.) = TABBAOTH (1 Esd. v. 29).

Tab′ba-oth (Heb. *rings*, Ges.), ancestor of a family of Nethinim who returned with Zerubbabel (Ezr. ii. 43; Neh. vii. 46).

Tab′bath (Heb. *the celebrated?* Ges.), a place mentioned only in Judg. vii. 22, in describing the flight of the Midianite host after Gideon's night attack. The host fled from the valley by the hill of MOREH to BETH-SHITTAH, to (A. V. "in") ZERERATH, to the brink of ABEL-MEHOLAH on (A. V. "unto") Tabbath. Mr. Grove suggests that it must be at or near *Tubukat Fahil* (= *Terrace of Fahil* or of Pella), a very striking natural bank, 600 feet high, on the E. of JORDAN, over against Beth-shean.

Ta′be-al (Syr. = TABEEL). The "son of Tabeal" was apparently an Ephraimite, or more probably a Syrian, whom the Syrians and Israelites designed to place on the throne of Judah in the place of AHAZ (Is. vii. 6).

Ta′be-el (Syr. *God is good*, Ges.), an officer of the Persian government in Samaria in the reign of Artaxerxes (Ezr. iv. 7); probably a Syrian.

Ta-bel′li-us (fr. Gr.) = TABEEL (1 Esd. ii. 16).

Tab′e-rah (Heb. *a burning*, Ges.), a place in the wilderness of PARAN, where the "fire of the Lord" consumed some of the people (Num. xi. 3; Deut. ix. 22); not identified. WILDERNESS OF THE WANDERING.

Ta′ber-ing (Heb. pl. participle *mĕthôphĕphôth*), an obsolete word used in the A. V. of Nah. ii. 7. The Hebrew word connects itself with *tôph*, "a TIMBREL." The A. V. reproduces the original idea. The "tabour" or "tabor" was a musical instrument of the drum-type, which with the pipe formed the band of a country-village. To "tabor," accordingly, is to beat with loud strokes as men beat upon such an instrument, and "taboring" or "tabering" = drumming.

Tab′er-na-cle (fr. L. = *a tent*). The description of the Tabernacle and its materials will be found under TEMPLE. The present article, originally by Prof. Plumptre, treats—(I.) of the word and its synonyms; (II.) of the history of the Tabernacle itself; (III.) of its relation to the religious life of Israel; (IV.) of the theories of later times respecting it.—I. *The Hebrew word and its synonyms.* (1.) The first word used (Ex. xxv. 9, and usually in xxvi., xxvii., xxxv., xxxvi., xxxix., xl.; Lev. viii. 10, xv. 31, xvii. 13 [Heb. 28], xxvi. 11; Num. i. 50–53, &c.; comp. 6, 7, below) is Heb. *mishcân* = *dwelling*. It connects itself with the Jewish, though not Scriptural, word SHECHINAH, as describing the dwelling-place of the Divine Glory. It is not applied in prose to the common "dwellings" of men, but seems to belong rather to the speech of poetry (Job xviii. 21; Ps. lxxxvii. 2; Cant. i. 8, A. V. "tent"). (2.) Another word, however, is also used, more connected with the common life of men, Heb. *ôhel*, the "TENT" of the patriarchal age, of Abraham, and of Jacob (Gen. iv. 20, ix. 21, &c.). For the most part this is used, when applied to the Sacred Tent, with some distinguishing epithet (Ex. xxvi. 9, xxvii. 21, xxviii. 43, xxix., xxx., xxxi. 7 twice, xxxiii. 7 thrice, 8 twice, 9 twice, 10, 11, &c.; compare 6, 7, below). In 1 K. i. 39 it appears with this meaning by itself. (3.) Heb. *bayith* (= "HOUSE"), construct *bêyth* (= "house of") is applied to the Tabernacle in Ex. xxiii. 19, xxxiv. 26, and in Josh. vi. 24, ix. 23, and Judg. xviii. 31, xix. 18, xx. 18, as it had been, apparently, to the tents of the patriarchs (Gen. xxxiii. 17). So far as it differs from the two preceding words, it expresses more definitely the idea of a fixed settled habitation. (4.) Heb. *kôdesh* (A. V. "holiness," "holy," sc. name, place, &c., "sanctuary"), *mikdâsh* (A. V. usually "sanctuary"), the holy, consecrated place, and therefore applied, according to the gradual scale of holiness of which the Tabernacle bore witness, sometimes to the whole structure (Ex. xxv. 8; Lev. xii. 4), sometimes to the court into which none but the priests might enter (iv. 6; Num. iii. 38, iv. 12), sometimes to the innermost sanctuary of all, the Holy of Holies (Lev. iv. 6?). (5.) Heb. and Chal. *hêychâl* (A. V. "temple," "palace"), as meaning the stately building, or palace, of Jehovah (compare Heb. *bîrâh*, A.V. "PALACE," in 1 Chr. xxix. 1, 19), is applied more commonly to the Temple (2 K. xxiv. 13, &c.), but was used also of the Tabernacle at Shiloh (1 Sam. i. 9, iii. 3), and Jerusalem (Ps. v. 7, Heb. 8, &c.). (6.) The two Hebrew words (No. 1 and No. 2)[1] receive a new meaning in combination (*a.*) with *mô'êd* (A.V. usually "CONGREGATION;" see ASSEMBLY 1), and (*b.*) with *hâ'êdûth* (A. V. "the TESTIMONY," "witness"). To understand the full meaning of the distinctive titles thus formed is to possess the key to the significance of the whole Tabernacle. (*a.*) The real meaning of the word rendered "congregation" is to be found in Ex. xxix. 42–46. It is clear that "congregation" is inadequate. Not the gathering of the worshippers only, but the meeting of God with His people, to commune with them, to make Himself known to them, was what the name embodied. (7.) The other compound phrase (*b.*) is rightly rendered "the tent of the testimony" (Num. ix. 15), "the tabernacle of the testimony" (x. 11), "the tabernacle of witness" (xvii. 7, 8 [Heb. 22, 23], xviii. 2). In this case the tent derives its name from that which is the centre of its holiness. The two tables of stone within the ark are emphatically *the* testimony (Ex. xxv. 16, 21, xxxi. 18).—II. *History.* (1.) The outward history of the Tabernacle begins with Ex. xxv. It comes after the first great group of Laws (xix.–xxiii.), after the covenant with the people, after the vision of the Divine Glory (xxiv.). For forty days and nights MOSES is in the mount. There rose before him, not without points of contact with previous associations, yet in no degree formed out of them, the "pattern" of the Tabernacle. He is directed in his choice of the two chief artists, Bezaleel of the tribe of Judah, Aholiab of the tribe of Dan (xxxi.). The sin of the golden calf apparently postpones the execution. As in a transition period, the whole future depending on the penitence of the people, on the intercession of their leader, a tent is pitched, probably that of Moses himself, outside the camp, to be provisionally the Tabernacle of Meeting. Of this provisional

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[1] The Gr. *skênê* is used for both these Hebrew words in the LXX., and is the common word for "tabernacle" in the N. T.

Tabernacle it has to be noticed, that there was as yet no ritual and no priesthood. The people went out to it as to an oracle (xxxiii. 7). Joshua, though of the tribe of Ephraim, had free access to it (11). (2.) Another outline Law was, however, given; another period of solitude, like the first, followed. The work could now be resumed. The people offered the necessary materials in excess of what was wanted (xxxvi. 5, 6). Other workmen (xxxvi. 2) and work-women (xxxv. 25) placed themselves under the direction of Bezaleel and Aholiab. The parts were completed separately, and then, on the first day of the second year from the Exodus, the Tabernacle itself was erected and the ritual appointed for it begun (xl. 2). (3.) The position of the new Tent was itself significant. It stood, not, like the provisional Tabernacle, at a distance from the camp, but in its very centre. The PRIESTS on the E., the other three families of the LEVITES on the other sides, were closest in attendance, the "body-guard" of the Great King. In the wider square, Judah, Zebulun, Issachar, were on the E.; Ephraim, Manasseh, Benjamin, on the W.; the less conspicuous tribes, Dan, Asher, Naphtali, on the N.; Reuben, Simeon, Gad, on the S. When the army put itself in order of march, the position of the Tabernacle, carried by the Levites, was still central, the tribes of the E. and S. in front, those of the N. and W. in the rear (Num. ii.). Upon it rested the symbolic cloud, dark by day, and fiery red by night (Ex. xl. 38; CLOUD, PILLAR OF). (4.) In all special facts connected with the Tabernacle, the original thought reappears. It is the place where man *meets* with God (Num. xi. 24, 25, xii. 4, xiv. 10, &c.). (5.) As long as Canaan remained unconquered, and the people were still therefore an army, the Tabernacle was probably moved from place to place, wherever the host of Israel was, for the time, encamped; and, finally, was placed at SHILOH (Josh. ix. 27, xviii. 1). There it continued during the whole period of the Judges. There, too, as the religion of Israel sunk toward the level of an orgiastic heathenism, troops of women assembled, shameless as those of Midian, worshippers of Jehovah, and concubines of His priests (1 Sam. ii. 22). (6.) A state of things which was rapidly assimilating the worship of Jehovah to that of ASHTORETH, &c. (IDOLATRY), needed to be broken up. The Ark of God was taken and the sanctuary lost its glory: and the Tabernacle, though it did not perish, never again recovered it (iv. 22). It probably became once again a movable sanctuary, less honored as no longer possessing the symbol of the Divine Presence, yet cherished by the priesthood, and some portions, at least, of its ritual, kept up. For a time it seems, under Saul, to have been settled at NOB (xxi. 1–6). The massacre of the priests and the flight of Abiathar must, however, have robbed it yet further of its glory. It had before lost the Ark. It now lost the presence of the HIGH-PRIEST, and with it the oracular ephod, the URIM AND THUMMIM (xxii. 20, xxiii. 6). What change of fortune then followed we do not know. In some way or other, it found its way to GIBEON (1 Chr. xvi. 39). The capture of JERUSALEM and the erection there of a new Tabernacle, with the ark, of which the old had been deprived (2 Sam. vi. 17; 1 Chr. xv. 1), left it little more than a traditional, historical sanctity. (HIGH PLACE.) It retained only the old altar of burnt-offerings (xxi. 29). The divided worship continued all the days of David. (ZADOK 1.) The sanctity of both places was recognized by SOLOMON on his accession (1 K. iii. 15; 2 Chr. i. 3). But the purpose of David, fulfilled by Solomon, was that the claims of both should merge in the higher glory of the Temple.—III. *Relation to the religious life of Israel.* (1.) Whatever connection may be traced between other parts of the ritual of Israel and that of the nations with which Israel had been brought into contact, the thought of the Tabernacle meets us as entirely new. The "house of God" (BETHEL) of the patriarchs had been the large "pillar of stone" (Gen. xxviii. 18, 19), bearing record of some high spiritual experience, or the grove which, with its dim, doubtful light, attuned the souls of men to a divine awe (xxi. 33). A sacred tent, a moving Bethel, was the fit sanctuary for a people still nomadic. It was capable of being united afterward, as it actually came to be, with "the grove" of the older worship (Josh. xxiv. 26). (2.) The structure of the Tabernacle was obviously determined by a complex and profound symbolism; but its meaning we can but dimly guess. No interpretation is given in the Law itself. That which meets us in the Epistle to the Hebrews, the application of the *types* of the Tabernacle to the mysteries of Redemption, was latent till those mysteries were made known. And, yet, we cannot but believe that, as each portion of the wonderful order rose before the inward eye of the lawgiver, it must have embodied distinctly manifold truths which he apprehended himself, and sought to communicate to others. (3.) The thought of a graduated sanctity, like that of the outer court, the Holy Place, the Holy of Holies, had its counterpart, often the same number of stages, in the structure of Egyptian temples. In the *Adytum*, or secret apartment, often at least, was the sacred ARK, the culminating point of holiness, containing the highest and most mysterious symbols, winged figures, generally like those of the cherubim, the emblems of stability and life. Here were outward points of resemblance. Of all elements of Egyptian worship this could be transferred with least hazard, with most gain. No one could think that the Ark itself was the likeness of the God he worshipped. When we ask what gave the Ark its holiness, we are led on at once to the infinite difference, the great gulf between the two systems. That of Egypt was predominantly *cosmical*, starting from the productive powers of nature. (IDOLATRY.) That of Israel was predominantly ethical. In the depths of the Holy of Holies, and for the high-priest as for all Israel, there was the revelation of a righteous Will requiring righteousness in man. And over the Ark was the MERCY-SEAT (Heb. *cappóreth* = *cover*), which *covered* the Ark, and was the witness of a mercy *covering* sins. And over the mercy-seat were the CHERUBIM. Representing as they did created life in its highest form, their overshadowing wings, meeting as in token of perfect harmony, declared that nature as well as man found its highest glory in subjection to a Divine Law, that men might take refuge in that Order, as under the shadow of the wings of God. The material not less than the forms, in the Holy of Holies, was significant. The acacia or shittim-wood, least liable, of woods then accessible, to decay, might well represent the imperishableness of Divine Truth, of the Laws of Duty. Ark, mercy-seat, cherubim, the very walls, were all overlaid with gold, the noblest of all metals, the symbol of light and purity, sunlight itself as it were, fixed and embodied, the token of the incorruptible, of the glory of a great king. Dimensions also had their meaning. There can be little doubt that the older religious systems of the world attached a mysterious significance to each separate Number. The perfect cube of the Holy of Holies, the constant remembrance of the numbers 4 and 10 may symbolize order, stability, perfection. (4.) Into the inner sanctuary neither people nor the priests as a body ever entered. Strange as it may seem, that in which every thing represented light and life was left in utter darkness, in profound solitude. Once only in the year, on the Day of Atonement (Atonement, Day of), might the high-priest enter. The strange contrast has, however, its parallel in the spiritual life. Death and life, light and darkness, are wonderfully united. Only through death can we truly live. Only by passing into the "thick darkness" where God is (Ex. xx. 21; 1 K. viii. 12) can we enter at all into the "light inaccessible," in which He dwells everlastingly. For the high-priest to enter into the Holy of Holies, as representing man in his humiliation, with blood, the symbol of life, touching with that blood the mercy-seat, with incense, the symbol of adoration (Lev. xvi. 12–14), what did that express but the truth, (*a.*) that man must draw near to the righteous God with no lower offering than the pure worship of the heart, with the living sacrifice of body, soul, and spirit; (*b.*) that could such a perfect sacrifice be found, it would have a mysterious power working beyond itself, in proportion to its perfection, to cover the multitude of sins? (5.) From all others, from the high-priest at all other times, the Holy of Holies was shrouded by the double Veil, bright with many colors and strange forms, even as curtains of golden tissue hung before the Adytum of an Egyptian temple, a strange contrast often to the bestial form behind them. Within the veil light and truth were seen in their unity. The veil itself represented the infinite variety and manifold wisdom of the Divine order in Creation (Eph. iii. 10). Upon the veil were seen the mysterious forms of the cherubim; how many, or in what attitude, or of what size, or in what material, we are not told. (6.) The outer sanctuary was one degree less awful in its holiness than the inner. Silver, the type of Human Purity, took the place of gold, the type of the Divine Glory. It was to be trodden daily by the priests, as if by men perpetually conscious of the nearness of God, of the mystery behind the veil. Barefooted and in garments of white linen, like the priests of Isis, they accomplished their ministrations. And here, too, were other emblems of Divine realities. With no opening to admit light from without, it was illumined only by the golden Lamp with its seven lights, one taller than the others, as the Sabbath is more sacred than the other days of the week, never all extinguished together, the perpetual symbol of all derived gifts of wisdom and holiness in man, reaching their mystical perfection when they shine in God's sanctuary to His glory (Ex. xxv. 31, xxvii. 20; Zech. iv. 1–14). The Shew-bread, the bread of the Divine Presence, served as a token that, though there was no form or likeness of the Godhead, He was yet there, accepting all offerings, recognizing in particular that special offering which represented the life of the nation at once in the distinctness of its tribes and in its unity as a people. The meaning of the Altar of Incense was not less obvious. The cloud of fragrant smoke was the emblem of the heart's adoration (Ps. cxli. 2). Upon that altar no "strange fire" was to be kindled. When fresh fire was needed it was to be taken from the Altar of Burnt-offering in the outer court (Lev. ix. 24, x. 1). (7.) Outside the tent, but still within the consecrated precincts, was the Court, fenced in by an enclosure, yet open to all the congregation, except the ceremonially unclean. No Gentile might pass beyond the curtains of the entrance, but every member of the priestly nation might thus far "draw near" to the presence of Jehovah. Here, therefore, stood the Altar of Burnt-offering, at which Sacrifices in all their varieties were offered by penitent or thankful worshippers (Ex. xxvii. 1–8, xxxviii. 1), the brazen Laver at which those worshippers purified themselves before they sacrificed, the priests before they entered into the sanctuary (xxx. 17–21). Here the graduated scale of holiness ended.—IV. *Theories of later times.* (1.) Probably the elaborate symbolism of such a structure was not understood by the rude and sensual multitude that came out of Egypt. Yet it was not the less, perhaps the more, fitted, on that account, to be an instrument for the education of the people. To the most ignorant and debased it was at least a witness of the nearness of the Divine King. It met the craving of the human heart which prompts to worship, with an order which was neither idolatrous nor impure. More thoughtful minds were not slow to see in the Tabernacle the parable of God's presence manifested in Creation. If the words, "He that dwelleth between the cherubim," spoke on the one side of a special, localized manifestation of the Divine Presence, they spoke also on the other of that Presence, as in the heaven of heavens, in the light of setting suns, in the blackness and the flashes of the thunder-clouds. (2.) The thought thus uttered, essentially poetical in its nature, had its fit place in the psalms and hymns of Israel. It lost its beauty, it led men on a false track, when it was formalized into a system. At a time when Judaism and Greek Philosophy were alike effete, when a feeble physical science, which could read nothing but its own thoughts in the symbols of an older and deeper system, was after its own fashion rationalizing the mythology of heathenism, there were Jewish writers willing to apply the same principle of interpretation to the Tabernacle and its order. The result appears in Josephus and in Philo (Alexandria), in part also in Clement of Alexandria and Origen. (3.) The Epistle to the Hebrews has not been looked on as designed to limit our inquiry into the meaning of the symbolism of the Tabernacle, and there is consequently no ground for adopting the system of interpreters who can see in it nothing but an aggregate of types of Christian mysteries. Rightly viewed, there is, it is believed, no antagonism between the interpretation which starts from the idea of symbols of Great, Eternal Truths, and that which rests on the idea of types foreshadowing Christ and His work, and His Church.[2] Old Testament, B.

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[2] Prof. A. B. Davidson (in Fairbairn) regards the Tabernacle as symbolizing, on a smaller scale, the same principles as the theocracy, viz.—(1.) The revealing and sanctifying presence of God in the midst of the Church. (2.) The meeting of God and His people, and continuous and reciprocal intercourse between them. (3.) In order to this intercourse, even in its lowest form, the separation of the Church from the rest of the world. This was shown by the court. (4.) The progressiveness through various stages of this intercourse with God and nearness to Him, once begun by separation from without. (5.) The foundation of all intercourse in atonement by blood; and that each new stage of progress must be won by atonement; and that all intercourse and service and life of men around God must, however true, and pure, and high, yet be atoned for as in many ways sinful. (6.) The necessity of holiness in those drawing near to God (Ps. xxiv.). The Tabernacle is

Tab'er-na-cles (see above), **the Feast of**, the third of the three great FESTIVALS of the Hebrews, which lasted from the 15th to the 22d of Tisri. (Agriculture.) I. The principal passages in the Pentateuch which refer to it are—Ex. xxiii. 16, "the feast of ingathering;" Lev. xxiii. 34–36, 39–43; Num. xxix. 12–38; Deut. xvi. 13–15, xxxi. 10–13. In Neh. viii. there is an account of the observance of the feast by Ezra. It was also mentioned in Jn. vii. 2.—II. The time of the festival fell in the autumn, when the whole of the chief fruits of the ground, the corn, the wine, and the oil, were gathered in (Ex. xxiii. 16; Lev. xxiii. 39; Deut. xvi. 13–15). Its duration was strictly only seven days (xvi. 13; Ez. xlv. 25). But it was followed by a day of holy convocation, which had sacrifices of its own, and was sometimes spoken of as an eighth day (Lev. xxiii. 36; Neh. viii. 18). During the seven days the Israelites were commanded to dwell in booths or huts formed of the boughs of trees. (Cottage 3; Pavilion 2.) The boughs were of the olive, palm, pine, myrtle, and other trees with thick foliage (viii. 15, 16). According to Rabbinical tradition, each Israelite used to tie the branches into a bunch, to be carried in his hand, to which the name *lûlab* was given. The "fruit (Lev. xxiii. 40 margin) of goodly trees" is generally taken by the Jews to mean the citron. The "boughs of thick trees" were understood by Onkelos, &c., to be myrtles (but comp. Neh. viii. 15). The burnt-offerings of the Feast of Tabernacles were far more numerous than those of any other festival. There were offered each day two rams, fourteen lambs, and a kid for a sin-offering. But what was most peculiar was the arrangement of the sacrifices of bullocks (thirteen the first day, twelve the second, eleven the third, &c.), in all amounting to seventy (Num. xxix. 12–38). The eighth day was a day of holy CONVOCATION of peculiar solemnity, and, with the seventh day of the Passover, and the day of Pentecost, was designated *'ătsereth*. (Assembly 3, 6.) The special offerings of the day were a bullock, a ram, seven lambs, and a goat for a sin-offering (xxix. 36, 38). When the Feast of Tabernacles fell on a Sabbatical Year, portions of the Law were read each day in public, to men, women, children, and strangers (Deut. xxxi. 10–13). It is said that, in the time of the kings, the king read from a wooden pulpit erected in the court of the women, and the people were summoned by the trumpet. Ezra read the Law during the festival "day by day, from the first day to the last day" (Neh. viii. 18).—III. Two particulars in the observance of the Feast of Tabernacles, not noticed in the O. T., appear to be referred to in the N. T., viz. the ceremony of pouring out some water of the pool of Siloam, and the display of some great lights in the court of the women. We are told that each Israelite, in holiday attire, having made up his *lûlab*, before he broke his fast, repaired to the Temple with the *lûlab* in one hand and the citron in the other, at the time of the ordinary morning sacrifice. The parts of the victim were laid on the altar. One of the priests fetched some water in a golden ewer from the pool of Siloam, which he brought into the court through the water-gate. As he entered the trumpets sounded, and he ascended the slope of the altar. At the top of this were fixed two silver basins with small openings at the bottom. Wine was poured into that on the eastern side, and the water into that on the western side, whence it was conducted by pipes into the Cedron. In the evening, both men and women assembled in the court of the women, expressly to hold a rejoicing for the drawing of the water of Siloam. The hallel (Hallelujah) was then sung, the sacrifices of the day were offered, and special passages from the psalms were chanted.—At this feast were set up in the court two lofty stands, each supporting four great lamps. These were lighted on each night of the festival. Many in the assembly carried flambeaux. Levites on the fifteen steps leading up to the women's court played instruments of music, and chanted the "Songs of Degrees" (Ps. cxx.–cxxxiv.). Singing and dancing were afterward continued for some time.—It appears to be generally admitted that the words of our Saviour (Jn. vii. 37, 38)—"If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water"—were suggested by the pouring out of the water of Siloam (comp. Is. xii. 3 and 1 Cor. x. 4). But "the last day, that great day of the feast" (Jn. vii. 37) may mean either the last day of the feast itself, i. e. the seventh,[1] or the last day of the religious observances of the series of annual festivals, the eighth. Dean Alford supposes that the eighth day may be meant, and that the reference of our Lord was to an ordinary and well-known observance of the feast, though it was not, at the very time, going on. We must resort to some such explanation (so Mr. Clark, original author of this article) if we adopt the notion that our Lord's words (viii. 12)—"I am the light of the world"—refer to the great lamps of the festival.—IV. Many directions for the dimensions and construction of the huts are given in the Mishna. They were not to be lower than ten palms, nor higher than twenty cubits. They were to stand by themselves, not to rest on any external support, nor to be under the shelter of a larger building, or of a tree. They were not to be covered with skins or cloth of any kind, but only with boughs, or, in part, with reed mats or laths. The furniture of the huts was to be, according to most authorities, of the plainest description. It is said that the altar was adorned throughout the seven days with sprigs of willows, one of which each Israelite who came into the court brought with him. The great number of the sacrifices has been already noticed. But besides these, the private peace-offerings (Heb. *hăgîgâh* or *chăgîgâh*; Passover, II. 3, *h*) were more abundant than at any other time.—V. Though all the Hebrew annual festivals were seasons of rejoicing, the Feast of Tabernacles was, in this respect, distinguished above them all. The huts and the *lûlabs* must have made a gay and striking spectacle over the city by day, and the lamps, the flambeaux, the music, and the joyous gatherings in the court of the Temple must have given a still more festive character to the night. Hence, it was called by the Rabbis preëminently *the festival.* There is a proverb in the Mishna, "He who has never seen the rejoicing at the pouring out of the water of Siloam

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also a condensation of the theocracy as to its typology. In a general way the Tabernacle will be found to signify Christ. But this will widen out into several concentric spheres: (1.) Christ's person, in which the two natures, God and man, meet in inseparable fellowship and life forever. Christ's whole person is the sphere of intercourse between God and man. (2.) The Christian Church, which is a Temple of God by His Spirit (Eph. ii.). (3.) The glorified Church around God's throne will most fully realize the symbol, and therefore the Tabernacle was typical of this.

[1] Dr. Ginsburg (in Kitto) thinks this seventh day—the last day of the festival, called in the Mishna *the Great Hosanna Day*, and regarded as one of the four days whereon God judges the world—must be meant in Jn. vii. 37.

has never seen rejoicing in his life."—VI. The main purposes of the Feast of Tabernacles are plainly set forth (Ex. xxiii. 16; Lev. xxiii. 43). It was to be at once a thanksgiving for the harvest, and a commemoration of the time when the Israelites dwelt in tents during their passage through the wilderness. In one of its meanings ("feast of ingathering") it stands in connection with the Passover, as the Feast of Abib; and with Pentecost, as the feast of harvest: in its other meaning, it is related to the Passover as the great yearly memorial of the deliverance from the destroyer, and from the tyranny of Egypt. But naturally connected with this exultation in their regained freedom was the rejoicing in the more perfect fulfilment of God's promise, in the settlement of His people in the Holy Land. Besides this, Philo saw in this feast a witness for the original equality of all the members of the chosen race. But the culminating point of this blessing was the establishment of the central spot of the national worship in the Temple at Jerusalem.[2] Hence it was evidently fitting that the Feast of Tabernacles should be kept with an unwonted degree of observance at the dedication of Solomon's Temple (1 K. viii. 2, 65; Jos. viii. 4, § 5), again, after the rebuilding of the Temple by Ezra (Neh. viii. 13-18), and a third time by Judas Maccabeus when he had driven out the Syrians and restored the Temple to the worship of Jehovah (2 Mc. x. 5-8).

Tab'i-tha (see below), also called Dorcas, a female disciple of Joppa, "full of good works," among which that of making clothes for the poor is specifically mentioned. While St. Peter was at the neighboring town of Lydda, Tabitha died, upon which the disciples at Joppa sent an urgent message to the apostle, begging him to come to them without delay. Upon his arrival Peter found the deceased already prepared for burial, and laid out in an upper chamber where she was surrounded by the recipients and the tokens of her charity. After the example of our Saviour, in the house of Jairus (comp. Mk. v. 40, 41, &c.), "Peter put them all forth," prayed for the Divine assistance, and then commanded Tabitha to arise. She opened her eyes and sat up, and then, assisted by the apostle, rose from her couch. This great miracle produced an extraordinary effect in Joppa, and was the occasion of many conversions there (Acts ix. 36-42). The name of "Tabitha" is the Grecized Aramaic form answering to the Heb. *tsebiyâh* = *a female gazelle*, A. V. "ROE." St. Luke gives "Dorcas" as the Greek equivalent of the name. Miracles.

* **Ta'ble** [-bl], the A. V. translation of—1. Heb. *lûah* or *lûach* = *a tablet, table*, Ges.; used especially of the tablets or slabs of stone on which were the Ten Commandments (Ex. xxiv. 12, xxxi. 18, xxxii. 15 ff., xxxiv. 1 ff., &c.), also of other tablets for WRITING (Is. xxx. 8; Hab. ii. 2), and figuratively of the heart (Prov. iii. 3, vii. 3; Jer. xvii. 1), also translated "board" (Ex. xxvii. 8, xxxviii. 7; Cant. viii. 9; Ez. xxvii. 5); "plate" once (1 K. vii. 36).—2. Heb. *mêsab* once (Cant. i. 12, A. V. "at his table," *on his divan*, i. e. in his company seated on the divan round the room, Ges.), usually translated "round about" (1 K. vi. 29, &c.).—3. Heb. *shulhân* or *shulchân*, uniformly; = *a table*, especially as spread with FOOD (Ex. xxv. 23 ff.; Judg. i. 7; 2 Sam. ix. 7 ff., &c.). (Meals.)—4. Gr. *klinê* (Mk. vii. 4 only); usually translated "BED" (Mat. ix. 2, 6; Mk. iv. 21, vii. 30, &c.); = *a bed, couch*, for resting, lying upon, reclining at MEALS, &c. (Rbn. *N. T. Lex.*).—5. Gr. *plax* (2 Cor. iii. 3 twice; Heb. ix. 4), = (so Rbn. *N. T. Lex.*) *a table* or *tablet* of wood or stone, on which any thing is inscribed, used figuratively of the heart; in LXX. = No. 1.—6. Gr. *trapeza* usually (Mat. xv. 27, xxi. 12, &c.); once translated "meat" (Acts xvi. 34), and once "bank" (Lk. xix. 23). Rbn. *N. T. Lex.* defines this word, "*a table*, properly with four legs; generally, *a table* for setting on food, taking meals; specially, a money-changer's *table*, a broker's *table* or *counter*; hence, *a broker's office* or *bank*, where money is deposited and loaned out." (Loan; Money-changers.)—*Writing-table*; see Writing. Tablets.

* **Tab'lets,** the A. V. translation of—1. Heb. *bottêy han-nephesh* (literally, *houses of the soul*) = *perfume-boxes, scent-cases*, or *smelling-bottles*. Ges., Fü., &c. (Perfumes.)—2. Heb. *cûmâz* (Ex. xxxv. 22; Num. xxxi. 50), = *a globe, globule* of gold, perhaps collectively, *globules, drops*, or rather a string of gold drops like beads worn round the neck or arm by the Israelites in the desert (Ges.). Chain; Table.

Ta'bor (Heb. *a mound, mount, height*, or [so others] *a quarry*, Ges.), or **Mount Ta'bor,** a remarkable mountain of Palestine, rises abruptly from the northeastern arm of the Plain of Esdrælon, and stands entirely insulated except on the W., where a narrow ridge connects it with the hills of Nazareth. It is beautiful and symmetrical in its proportions, as seen from a distance. The body of the mountain consists of the peculiar limestone of the country. On it is a comparatively dense forest of oaks, and other trees and bushes, with an occasional opening on the sides, and a small uneven tract on the summit. Its height is estimated at 1,000 feet. It is now called *Jebel et-Tûr*. It lies about six or eight miles almost due E. from Nazareth. The ascent is usually made on the W. side, near the little village of *Debûrieh* (probably the ancient Daberath), though it can be made with entire ease in other places. It requires three-quarters of an hour or an hour to reach the top. The path is circuitous and at times steep, but one may ride the entire way. The top of Tabor consists of an irregular platform, embracing a circuit of half-an-hour's walk, and commanding extensive and beautiful views. From it may be seen on the E. the entire outline of the Sea of Tiberias and some portion of its waters, the course of the Jordan for miles, the *Haurân* and the mountains of Gilead and Bashan; Hermon and intervening hills on the N. and N. E.; Carmel on the N. W.; on the W. the Mediterranean as a dark line on the horizon and the rich plains of Galilee filling up the intermediate space; on the S. are Gilboa, En-dor, Nain, &c. Tabor does not occur in the N. T., but is prominent in the O. T. (Ps. lxxxix. 12, &c.). Josh. xix. 22 mentions it as the boundary between Issachar and Zebulun (see ver. 12). Barak, at the command of Deborah, assembled his forces on Tabor, and descended thence with "ten thousand men after him" into the plain, and conquered Sisera on the banks of the Kishon (Judg. iv. 6-15). The brothers of Gideon were murdered here by Zebah and Zalmunna (viii. 18, 19). Some writers, after Herder and others, think that Tabor is intended when it is said of Issachar and Zebulun, in Deut. xxxiii. 19, that "they shall call the people unto *the mountain*; there they shall offer sacrifices of righteousness." Dr. Robinson (ii. 353) has thus described the ruins on the

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[2] "The Israelites in their collective position and history typified the seed of God's elect under the Gospel; and therefore, in this feast, which brought together the beginnings and endings of God's dealing with Israel, we have a representation of the spiritual life, as well in its earlier struggles as in its ultimate triumphs" (Fbn., art. Feast of Tabernacles).

View of Mount Tabor from the S. W., from a sketch taken in 1842 by W. Tipping, Esq.

summit of Tabor. "All around the top are the foundations of a thick wall built of large stones, some of which are bevelled, showing that the entire wall was perhaps originally of that character. In several parts are the remains of towers and bastions. The chief remains are upon the ledge of rocks on the S. of the little basin, and especially toward its eastern end; here are—in indiscriminate confusion—walls and arches, and foundations, apparently of dwelling-houses, as well as other buildings, some of hewn and some of large bevelled stones. The walls and traces of a fortress are seen here, and further W. along the southern brow, of which one tall pointed arch of a Saracenic gateway is still standing, and bears the name of *Bûb el-Hawa*, 'Gate of the Wind.'" The Latin Christians have now an altar here, at which their priests from Nazareth perform an annual mass. The Greeks also have a chapel, where, on certain festivals, they assemble for the celebration of religious rites. In the monastic ages Tabor was crowded with hermits. The idea that our Saviour was transfigured on Tabor prevailed extensively among the early Christians, who adopted legends of this nature, and reappears often still in popular religious works. It is impossible, however, to acquiesce in the correctness of this opinion (so Prof. Hackett, original author of this article, with Robinson, Porter [in Kitto], Bonar [in Fairbairn], Stanley, Ayre, &c.). It can be proved from the O. T., and from later history, that a fortress or town existed on Tabor from very early times down to B. C. 53 or 50;[1] and, as Josephus says that he strengthened the fortifications there, about A. D. 60, it is morally certain that Tabor must have been inhabited during the intervening period, i. e. in the days of Christ. Tabor, therefore, could not have been the Mount of Transfiguration; for when it is said that Jesus took His disciples "up into a high mountain apart, and was transfigured before them" (Mat. xvii. 1, 2), we must understand that He brought them to the summit of the mountain, where they were alone by themselves. HERMON.

Ta'bor (see above), mentioned in 1 Chr. vi. 77, as a city of the Merarite Levites, in the tribe of Zebulun. It is possible (so Mr. Grove), either that CHISLOTH-TABOR (Josh. xix. 12) = Tabor, or that, by the time the later lists in 1 Chr. were compiled, the Merarites had established themselves on the sacred mountain, and that "Tabor" is Mount Tabor (see last article).

Ta'bor (see above), **the Plain of** (Heb. *élón*), properly *the* OAK *of Tabor* (PLAIN 7), mentioned in 1 Sam. x. 3 only, as one of the points in the homeward journey of SAUL after his anointing by SAMUEL; site unknown. Ewald identifies the oak of Tabor with the tree under which DEBORAH 1, Rachel's nurse, was buried (Gen. xxv. 8). But this can only be received as a conjecture (so Mr. Grove).

Tab'ret. TIMBREL.

Tab'ri-mon (fr. Syr., properly *Tabrimmon = good is Rimmon*, the Syrian god), father of Ben-hadad I., king of Syria in the reign of Asa (1 K. xv. 18).

Tache [tatsh] (Heb. *kerem*) = hooks. The word thus rendered occurs only in the description of the structure of the Tabernacle and its fittings (Ex. xxvi. 6, 11, 33, xxxv. 11, xxxvi. 13, xxxix. 33), and appears to indicate the small hooks by which a curtain is suspended to the rings from which it hangs, or connected vertically, as in the case of the veil of the Holy of Holies, with the loops of another curtain (so Prof. Plumptre).

Tach'mo-nite [tak-] (fr. Heb., see below), **the.** "The Tachmonite that sat in the seat," chief among David's captains (2 Sam. xxiii. 8), is in 1 Chr. xi. 11 called "JASHOBEAM an HACHMONITE," or, as the margin gives it, "son of Hachmoni." Kennicott has shown that the words translated "he that sat in the seat" are probably a corruption of Jashobeam, and "the Tachmonite" a corruption of "the son of Hachmoni," which was the family or local name of Jashobeam. Therefore he concludes "Jashobeam the Hachmonite" to have been the true reading.

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[1] Antiochus the Great obtained possession of the city on the summit B. C. 218, and afterward fortified it; here a battle was fought between the Romans and Jews about B. C. 53, in which 10,000 Jews were slain: here in the sixth century A. C. were three churches and afterward a monastery, and still later two monasteries, one Greek, the other Latin; here a strong fortress was erected by the Moslems A. D. 1212, but soon afterward destroyed by them (Rbn. ii. 357). In 1799 Napoleon gained at Mount Tabor a victory over the Turks. A new convent has recently been erected on the summit (Trm. 498).

Tad'mor (Heb., see below), called "Tadmor in the wilderness" (2 Chr. viii. 4). There is no reasonable doubt (so Mr. Twisleton, with most scholars) that this city, said to have been built by Solomon, is the same as Palmyra. The identity of the two cities is thus established: (1.) Josephus (viii. 6, § 1) mentions the same city as bearing in his time the name of Tadmor among the Syrians, and Palmyra among the Greeks; and Jerome translates Tadmor by Palmira (2 Chr. viii. 4). (2.) The modern Arabic name of Palmyra is substantially the same as the Hebrew word, being *Tadmur* or *Ta'dmur*. (3.) The word Tadmor has nearly the same meaning as Palmyra, signifying probably the *City of Palms*, from Heb. *tâmâr = a palm*. (4.) The name Tadmor or Tadmôr actually occurs as the name of the city in Aramaic and Greek inscriptions found there. (5.) In 2 Chr. viii. the city is mentioned as built by Solomon after his conquest of HAMATH-ZOBAH, and is named with "all the store-cities which he built in HAMATH." This accords fully with the situation of Palmyra; and there is no other known city, either in the desert or not in the desert, which can lay claim to the name of Tadmor.—In 1 K. ix. 18, according to the Hebrew marginal reading (*Keri*), the statement that Solomon built Tadmor, likewise occurs. But the original Hebrew text (*Cethîb*) has here not Tadmor, but TAMAR, which Mr. Twisleton thinks, with Thenius, Movers, &c., does not refer to Palmyra (compare Ez. xlvii. 19); but Keil, Bertheau, Gesenius, Kitto, Ayre, &c., maintain that 1 K. ix. 18 and 2 Chr. viii. 4 both refer to Palmyra.—It is evident that SOLOMON had large views of COMMERCE, and he would naturally wish to trade with Babylon. Now, Palmyra is only about 120 miles across the desert from a point on the Euphrates N. W. from Babylon, and about the same distance across the desert from Damascus, and would be in the regular caravan-route between Babylon and Jerusalem. The first Roman author who mentions Palmyra is Pliny the Elder, who notices its fine situation, rich soil and excellent water, with a great desert on every side, and speaks of it as in an important position between the Roman and Parthian Empires. Appian mentions Mark Antony's design to let his cavalry plunder it, but the inhabitants having gone with their effects to a strong position on the Euphrates, the cavalry entered an empty city. In the second century A. C. it seems to have been beautified by the Emperor Hadrian, and the name changed to Hadrianopolis. It became a Roman colony under Caracalla (A. D. 211–217). Subsequently, in the reign of Gallienus, the Roman senate invested Odenathus, a senator of Palmyra, with the regal dignity, on account of his services in defeating Sapor, king of Persia. On the assassination of Odenathus, his celebrated wife Zenobia seems to have conceived the design of erecting Palmyra into an independent monarchy; and, in prosecution of this object, she, for a while, successfully resisted the Roman arms. She was at length defeated and taken captive by the Emperor Aurelian (A. D. 273), who left a Roman garrison in Palmyra. This garrison was massacred in a revolt; and Aurelian punished the city by the execution not only of those who were taken in arms, but likewise of common peasants, of old men, women, and children. From this blow Palmyra never recovered, though there are proofs of its having continued to be inhabited until the downfall of the Roman Empire. In 1172 Benjamin of Tudela found 4,000 Jews there, and at a later period Abulfeda mentioned it as full of splendid ruins. Subsequently its very existence became unknown to modern Europe, when in 1691 it was visited by some merchants from the English factory at Aleppo. The long lines of Corinthian columns at Palmyra, as seen at a distance, are peculiarly imposing; and in their general effect and apparent vastness they seem to surpass all other ruins of the same kind. The principal ruin is the great temple of the sun, the great colonnade supposed to have consisted of 1,500 columns, and the tombs, which are tower-like buildings, two, three, or four stories high. The present Tadmor consists of peasants' mud-huts inhab-

Ruins of Tadmor or Palmyra.

ited by Arabs. It is said to be in N. lat. 34° 18′ and E. long. 38° 13′.

Ta'han (Heb. *station, camp,* Ges.), a son or descendant of Ephraim (Num. xxvi. 35); son of Telah (1 Chr. vii. 25). SHUTHELAH.

Ta'han-ites (fr. Heb.), **the** = the descendants of TAHAN (Num. xxvi. 35).

* **Ta-hap'a-nes** [-neez] (fr. Heb.) = TAHPANHES.

Ta'hath (Heb. *below, place, station,* Ges.). **1.** A Kohathite Levite, ancestor of Samuel and Heman (1 Chr. vi. 24, 37 [Heb. 9, 22]).—**2.** Son of Bered, and great-grandson of Ephraim (vii. 20). Burrington, &c., make him = TAHAN. (SHUTHELAH.)—**3.** Grandson of No. 2 (vii. 20). Burrington, &c., consider him a son of Ephraim, and = No. 2. SHUTHELAH.

Ta'hath (see above), a desert-station of the Israelites between Makheloth and Tarah (Num. xxxiii. 26); not identified. WILDERNESS OF THE WANDERING.

Tah'pan-hes [-heez], **Te-haph'ne-hes** (both Heb.), **Ta-hap'a-nes** (fr. Heb. form of Egyptian; compare TAHPENES, and see below), a city of EGYPT, evidently near or on the eastern border of Lower Egypt. When Johanan and the other captains went into Egypt, "they came to Tahpanhes" (Jer. xliii. 7). Here Jeremiah prophesied Nebuchadnezzar's conquest of Egypt (8–13). Ezekiel foretells a battle to be there fought (Ez. xxx. 18). The Jews in Jeremiah's time remained here (Jer. xliv. 1). It was an important town, twice mentioned with Noph or MEMPHIS (Ez. ii. 16, xlvi. 14). Here stood a house of Pharaoh-hophra before which Jeremiah hid great stones, where Nebuchadnezzar's throne and pavilion were to be (Jer. xliii. 8–10). It is mentioned with "Ramesse and all the land of Gesen" in Jd. i. 9. Herodotus calls this place Daphne of Pelusium. In the *Itinerary of Antoninus* this town, called Dafno, is placed sixteen Roman miles S. W. of Pelusium. (HANES; SIN.) This position seems to agree with that of *Tel-Defenneh,* which Sir Gardner Wilkinson supposes to mark the site of Daphne. Can the name be of Greek origin? Mr. R. S. Poole rejects as untenable Jablonski's Egyptian etymology = *the head* or *beginning of the age,* or (so Gesenius) *the beginning of the world,* i. e. of the Egyptian world, in reference to its position at the northeastern extremity of Egypt.

Tah'pe-nes (fr. Egyptian, see above), an Egyptian queen, wife of the PHARAOH 6 who received Hadad the Edomite, and who gave him her sister in marriage (1 K. xi. 18–20). In the LXX. the latter is called the elder sister of Thekemina, and in the addition to ch. xii. Shishak (Susakim) is said to have given Ano, the elder sister of Thekemina his wife, to Jeroboam. It is obvious that this and the earlier statement are irreconcilable. There is therefore but one Tahpenes or Thekemina. No name that has any near resemblance to either Tahpenes or Thekemina has yet been found among those of the period (so Mr. R. S. Poole).

Tah-re'a (Heb. *cunning,* Ges.), son of Micah, and grandson of Mephibosheth (1 Chr. ix. 41); = TAREA.

Tah'tim–hod'shi (Heb., see below), **the Land of**; one of the places visited by Joab during his census of the land of Israel. It occurs between Gilead and Dan-jaan (2 Sam. xxiv. 6). Porter (in Kitto) regards "the land of Tahtim-hodshi" as a section of the upper Jordan valley, probably the modern *Ard el-Hûleh,* lying deep down at the western base of Hermon. But the exact signification is doubtful. The Vulgate has "the lower land of Hodsi;" some translate "nether (or low) land newly inhabited;" Fürst would separate "the land of the Tahtim" from "Hodshi," and make "Hodshi" a city in northern Palestine = HAROSHETH; Gesenius makes "Hodshi" = *descendant of* HODESH.

Tal'ent (Heb. *ciccâr;* Gr. *talanton*), the greatest weight of the Hebrews; ≐ 3,000 shekels. SHEKEL; WEIGHTS AND MEASURES.

Ta-li'tha cu'mi, two Latinized Syriac words (Mk. v. 41), signifying "Damsel, arise."

Tal'mai (Heb. *furrowed,* Ges.). **1.** One of the three sons of ANAK slain by the men of Judah (Num. xiii. 22; Josh. xv. 14; Judg. i. 10).—**2.** Son of Ammihud, and king of GESHUR; father of MAACAH 1 (2 Sam. iii. 3, xiii. 37; 1 Chr. iii. 2).

Tal'mon (Heb. *oppressed,* Ges.), the head of a family of doorkeepers in the Temple, "the porters for the camps of the sons of Levi" (1 Chr. ix. 17; Neh. xi. 19). Some of his descendants returned with Zerubbabel (Ezr. ii. 42; Neh. vii. 45), and were employed in their hereditary office in the days of Nehemiah and Ezra (Neh. xii. 25). TELEM.

* **Tal'mud.** PHARISEES.

Tal'sas (fr. L.) = ELASAH (1 Esd. ix. 22).

Ta'mah (Sam. *laughter,* Ges.), ancestor of certain Nethinim who returned with Zerubbabel (Neh. vii. 55); = THAMAH.

Ta'mar (Heb. *palm-tree*), the name of three women remarkable in the history of Israel.—**1.** The wife successively of the two sons of JUDAH, ER and ONAN (Gen. xxxviii. 6–30). It seemed as if Judah's family, on the death of Er and Onan and of Judah's wife, were on the point of extinction. There only remained a child SHELAH, whom Judah was unwilling to trust to the dangerous union, as it appeared, with Tamar, lest he should meet with the same fate as his brothers. (MARRIAGE, II. ii. 1.) Accordingly she resorted to the desperate expedient of entrapping the father himself into the union which he feared for his son. He took her for one of the unfortunate women who were consecrated to the impure rites of the Canaanite worship. (HARLOT; IDOLATRY.) He promised her, as the price of his intercourse, a kid from the flocks to which he was going, and left as his pledge his ornaments and his staff. The kid he sent back by Hirah of Adullam. The woman could nowhere be found. Months afterward it was discovered to be his own daughter-in-law Tamar. She was sentenced to be burnt alive, and was only saved by the discovery, through the pledges which Judah had left, that her seducer was no other than Judah himself. The fruits of this intercourse were twins, PHAREZ and ZARAH, and through Pharez the sacred line was continued. She is mentioned in Ru. iv. 12 and Mat. i. 3 (A. V. and Greek "Thamar").—**2.** Daughter of DAVID and MAACHAH 5 the Geshurite princess, and thus sister of ABSALOM (2 Sam. xiii. 1–32; 1 Chr. iii. 9). She and her brother were alike remarkable for their extraordinary beauty. This fatal beauty inspired a frantic passion in her half-brother AMNON, who, by Jonadab's advice, feigned sickness, and on the king's coming to visit him, entreated the presence of Tamar, on the pretext that she alone could give him food that he would eat. It would almost seem that Tamar was supposed to have a peculiar art of baking palatable cakes. She came to his house, took the dough and kneaded it, and then in his presence kneaded it a second time into the form of cakes. She then took the pan, in which they had been baked, and poured them all out in a heap before the prince. He caused his attendants to retire, called her to the inner room, and there accomplished his wicked design. In her touching remonstrance two points are remarkable (so Dean Stanley, original author of this article). First, the expression of the infamy of such a crime "in *Israel*," implying the loftier standard of morals that prevailed, as compared with other countries at that time; and, secondly, the belief that even this standard might be overborne lawfully by royal authority—"Speak to the king, for he will not withhold me from thee." The brutal hatred of Amnon succeeding to his brutal passion, and the indignation of Tamar at his barbarous insult, even surpassing her indignation at his shameful outrage, are pathetically and graphically told. She remained in Absalom's house as if in widowhood, and out of his vengeance on Amnon grew the series of calamities which darkened the close of David's reign. The story of Tamar, revolting as it is, has the interest of revealing to us the interior of the royal household beyond any other incident of those times: (1.) The establishments of the princes; (2.) The simplicity of the royal employments (WOMEN); (3.) The DRESS of the princesses; (4.) The relation of the KING to the princes and to the law.—**3.** Daughter of Absalom, and niece of No. 2 (2 Sam. xiv. 7). She ultimately, by her marriage with URIEL of Gibeah, became the mother of MAACHAH 3, the future queen of Judah, or wife of Abijah (1 K. xv. 2).

Ta′mar (see above), a spot on the southeastern frontier of Judah (Ez. xlvii. 19, xlviii. 28 only). If not = HAZAZON-TAMAR, the old name of EN-GEDI, it may be a place called *Thamar* in the *Onomasticon*, a day's journey S. of Hebron (so Dean Stanley). Robinson supposes Tamar (Thamara of Ptolemy) was at *Kurnub*, a site with extensive ruins, about twenty miles W. of the south end of the Dead Sea. KINAH; TADMOR.

Tam′muz (Heb., see below; properly "the Tammuz," the article indicating that at some time or other the word had been regarded as an appellative). In the sixth year of Jehoiachin's captivity, on the fifth day of the sixth month, the prophet Ezekiel (Ez. viii. 14), as he sat in his house surrounded by the elders of Judah, was transported in spirit to the far distant Temple at Jerusalem. The hand of the Lord God was upon him, and led him "to the door of the gate of the house of Jehovah, which was toward the north; and behold there the women sitting, weeping for the Tammuz." Some translate the last clause "causing the Tammuz to weep." No satisfactory etymology of the word has been proposed (so Mr. Wright, original author of this article). Roediger (in Gesenius) suggests = *a melting away*, *dissolution*, *departure*, and so the *disappearance* of Adonis, which was mourned by the Phenician women, and after them by the Greeks. The LXX., the Targum of Jonathan Ben Uzziel, the Peshito-Syriac, and the Arabic in Walton's Polyglot, merely reproduce the Hebrew word. The Vulgate gives *Adonis* as a modern equivalent, and this rendering has been adopted by subsequent commentators, with few exceptions. Jerome in his note on Ez. viii. 14 adds that since, according to the Gentile fable, Tammuz had been slain in June, the Syrians name this month Tammuz, and then celebrate to him an anniversary solemnity, in which he is lamented by the women as dead, and afterward coming to life again is celebrated with songs and praises. Jerome elsewhere speaks of him as the lover of Venus. According to the Greek legend, he was slain by a wild boar, and afterward restored to life. The Syriac translation of Melito's Apology, the original of which, if genuine, must belong to the second century, has this account: "The sons of Phenicia worshipped Balthi, the queen of Cyprus. For she loved Tamuzo, the son of Cuthar, the king of the Phenicians, and forsook her kingdom and came and dwelt in Gebal, a fortress of the Phenicians. And at that time she made all the villages subject to Cuthar the king. For before Tamuzo she had loved Ares, and committed adultery with him, and Hephæstus her husband caught her, and was jealous of her. And he (i. e. Ares) came and slew Tamuzo on Lebanon while he made a hunting among the wild boars. And from that time Balthi remained in Gebal, and died in the city of Aphaca, where Tamuzo was buried." Here the Greek legend of Adonis is reproduced with a change of name. Rabbi Solomon Isaaki (= Rashi) has the following note on the passage in Ezekiel: "An image which the women made hot in the inside, and its eyes were of lead, and they melted by reason of the heat of the burning and it seemed as if it wept; and they (the women) said, He asketh for offerings. Tammuz is a word signifying burning." Solomon ben Abraham Parchon (A. D. 1161) has the following observations upon Tammuz: "It is the likeness of a reptile which they make upon the water, and the water is collected in it and flows through its holes, and it seems as if it wept." At the close of this century R. David Kimchi says, "Our Rabbi Mosheh bar Maimon (= Maimonides) of blessed memory, has written, that it is found written in one of the ancient idolatrous books, that there was a man of the idolatrous prophets, and his name was Tammuz. And he called to a certain king and commanded him to serve the seven planets and the twelve signs. And that king put him to a violent death, and on the night of his death there were gathered together all the images from the ends of the earth to the temple of Babel, to the golden image which was the image of the sun. Now this image was suspended between heaven and earth, and it fell down in the midst of the temple, and the images likewise (fell down) round about it, and it told them what had befallen Tammuz the prophet. And the images all of them wept and lamented all the night; and, as it came to pass, in the morning all the images flew away to their own temples in the ends of the earth." The book of the ancient idolaters from which Maimonides quotes is the work on the agriculture of the Nabatheans, and this identification of Tammuz with an idolatrous prophet has been recently revived by Prof. Chwolson. (NEBAIOTH.) The tradition recorded by Jerome, which identifies Tammuz with Adonis, has been followed by most subsequent commentators (Cyril, Theodoret, Selden, Simonis, Calmet, J. D. Michaelis, Gesenius, Rosenmüller, Maurer, Ewald, Hävernick, Hitzig, Movers, &c.). Luther and others regarded Tammuz as a name of Bacchus. That Tammuz was the Egyptian Osiris, and that his worship was introduced to Jerusalem from Egypt, was held by Calvin, Piscator, Junius, Leusden, and Pfeiffer. All that can be said is, that it is not impossible that Tammuz may be a name of Adonis the sun-god, but that there is nothing to prove it.—Byblos in Phenicia (GEBAL) was the headquarters of the Adonis-worship. The feast in his honor was celebrated each year in the temple of Aphrodite on Lebanon, with rites partly sorrowful, partly joyful. The Emperor Julian was present at Antioch when the same festival was held. It lasted seven days, and began with the disappearance of Adonis. Then followed the search made by the women after him. His body was represented by a wooden image placed in the so-called "gardens of Adonis," which were earthenware vessels filled with mould, and planted with wheat, barley, lettuce, and fennel. In one of these gardens Adonis was found again. The finding-again was the commencement of a wake, accompanied by all the usages which in the East attend such a ceremony, prostitution, cutting off the hair, cutting the breast with knives (Jer. xvi. 6), and playing on pipes (compare Mat. ix. 23). The image of Adonis was then washed and anointed with spices, placed in a coffin on a bier, and the wound made by the boar was shown on the figure. The people sat on the ground round the bier, with their clothes rent (compare Bar. vi. 31, 32), and the women howled and cried aloud. The whole terminated with a sacrifice for the dead, and the burial of the figure of Adonis.—In the Targum of Jonathan on Gen. viii. 5, "the tenth month" is translated "the month Tammuz."

Ta'nach [-nak] (Heb.) = TAANACH (Josh. xxi. 25).

Tan'hu-meth (Heb. *comfort*, Ges.), father of Seraiah in the time of Gedaliah (2 K. xxv. 23; Jer. xl. 8).

Ta'nis (Gr.) = ZOAN (Jd. i. 10).

* **Tan'ner.** HANDICRAFT; LEATHER.

* **Tap'es-try** = an ornamental figured fabric woven of worsted or silk for lining the walls of apartments. In Prov. vii. 16, xxxi. 22, the Heb. pl. *marbaddim*, A. V. "coverings of tapestry," = (so Gesenius, &c.) *coverings*, *coverlets*, as spread on beds. BED; EMBROIDERER.

Ta'phath (Heb. *drop*, Ges.; *ornament*, Fü.), Solomon's daughter, married to the son of Abinadab or Ben-abinadab (1 K. iv. 11).

Ta'phon (fr. Gr.), one of the cities of Judea fortified by Bacchides (1 Mc. ix. 50); probably = BETH-TAPPUAH.

Tap'pu-ah (Heb. *apple-region*, Ges.; see APPLE). **1.** A city of Judah, in the lowland district (Josh. xv. 34). It was no doubt situated on the lower slopes of the mountain of the northwestern portion of Judah, about twelve miles W. of Jerusalem (so Mr. Grove).—**2.** A place on the boundary of the "children of Joseph" (xvi. 8, xvii. 8); probably = EN-TAPPUAH (xvii. 7); not identified. It seems natural to look for it somewhere to the S. W. of *Nâbulus*, in the neighborhood of the *Wady Falaik* (so Mr. Grove).

Tap'pu-ah (see above), one of the sons of Hebron, of the tribe of Judah (1 Chr. ii. 43); doubtless = BETH-TAPPUAH, i. e. Tappuah was colonized by the men of Hebron.

Tap'pu-ah (see above), **the Land of,** a district named in the specification of the boundary between Ephraim and Manasseh (Josh. xvii. 8); apparently near the torrent KANAH (*Wady Falaik?*), but not identified.

Ta'rah (Heb. = TERAH), a desert-station of the Israelites between Tahath and Mithcah (Num. xxxiii. 27, 28). WILDERNESS OF THE WANDERING.

Tar'a-lah (Heb. *a reeling?* Ges.), a city of Benjamin, named between Irpeel and Zelah (Josh. xviii. 27); site unknown.

Ta-re'a (Heb.) = TAHREA (1 Chr. viii. 35).

Tares, properly = the common vetch (*Vicia sativa*), a leguminous plant of the bean kind; but critics and expositors are agreed that the Gr. pl. *zizania*, A. V. "tares," of the parable (Mat. xiii. 25 ff.) denotes the weed called "bearded darnel" (*Lolium temulentum*), a widely-distributed grass, and the only species of the order that has deleterious properties. The bearded darnel before it comes into ear is very similar in appearance to wheat, and the roots of the two are often intertwined; hence the command that the "tares" should be left to the harvest, lest while men plucked up the tares "they should root up also the wheat with them." This darnel is easily distinguishable from the wheat and barley, when headed out, but, when both are less developed, "the closest scrutiny will often fail to detect it. Even the farmers, who in this country generally weed their fields, do not attempt to separate the one from the other. . . . . The taste is bitter, and, when eaten separately, or even when diffused in ordinary bread, it causes dizziness, and often acts as a violent emetic" (Thn. ii. 111, 112). The grain-growers in Palestine believe that this darnel ("tares") is merely a degenerate wheat; that in wet seasons the wheat turns to "tares."

Bearded (or poisonous) Darnel (*Lolium temulentum*) — "Tares" of A. V.—(Fbn.)

* **Tar'get.** ARMS, I. 2, *b*; II. 5.

Tar'gums. VERSIONS, ANCIENT (TARGUM).

Tar'pel-ites (fr. Heb., as if from *Tarpel*), **the,** a race of colonists planted in the cities of Samaria after the captivity of the northern kingdom of Israel (Ezr. iv. 9); not identified with any certainty, though supposed by some = the *Tapyri*, a Median tribe E. of Elymais; by others = the *Tarpetes*, a people at the *Palus Mæotis*, now *Sea of Azof*.

Tar'shish (Heb., perhaps = *a breaking*, *subjection*, i. e. subdued country, Ges.). **1.** Probably = Tartessus, a city and emporium of the Phenicians in the S. of SPAIN. With three exceptions in 2 Chronicles, the following are references to all the passages in the O. T., in which "Tarshish" or "Tharshish" occurs as the name of a place (Gen. x. 4; 1 K. x. 22 twice, xxii. 48 [Heb. 49]; 1 Chr. i. 7; Ps. xlviii. 7 [Heb. 8], lxxii. 10; Is. ii. 16, xxiii. 1, 6, 10, 14, lx. 9, lxvi. 19; Jer. x. 9; Ez. xxvii. 12, 25, xxxviii. 13; Jon. 1, 3 thrice, iv. 2; see No. 2 and 3, below). Not one of these passages furnishes direct proof that Tarshish = Tartessus. But their identity is rendered highly probable by—(1.) The close similarity of name between them, Tartessus being merely Tarshish in the Aramaic form; (2.) The apparently special relation between Tarshish and TYRE, such as existed at one time between Tartessus and the Phenicians, Tartessus being a Phenician colony; (3.) The articles which Tarshish (Ez. xxvii. 12) supplied to Tyre (silver, lead, iron, and especially TIN), being precisely such as we know through classical writers to have been productions of the Spanish Peninsula. Even now, the countries in Europe, or on the shores of the Mediterranean Sea, where tin is found, are very few; and in reference to ancient times it would be difficult to name any such countries except Iberia or SPAIN, Lusitania (nearly = the modern Portugal), and Cornwall in Great Britain. Now, if the Phenicians, for purposes of trade, really made coasting voyages on the Atlantic Ocean, as far as to Great Britain, no emporium was more favorably situated for such voyages than Tartessus.—When Tyre lost its independence, the relation between it and Tarshish was probably altered, and for a while the exhortation of Is. xxiii. 10 may have been realized by the inhabitants passing through their land, free as a river. This independence of Tarshish, combined with the overshadowing growth of the Carthaginian power, would explain why in after-times the learned Jews do not seem to have known where Tarshish was. Thus, although, in the LXX. translation of the Pentateuch, the Hebrew word was as closely followed as it could be in Greek (Gr. *Tharseis*), the LXX. translators of Isaiah and Ezekiel translate the word *Carthage* and *the Carthaginians* (Is. xxiii. 1, 10, 14; Ez. xxvii. 12, xxxviii. 13); and in the Targum of Kings and of Jeremiah, it is translated *Africa* (1 K. xxii. 48; Jer. x. 9). In one passage of the LXX. (Is. ii. 16), and in others of the Targum, the word is translated *sea*; which receives apparently some countenance from Jerome, in a note on Is. ii. 16, wherein he states that the Hebrews believe that Tharsis is the name of the sea in their own language. And Josephus, misled, apparently, by misinterpreting the LXX. translation of the Pentateuch, regarded Tharsis as TARSUS in Cilicia. In the absence of positive proof, we may acquiesce in the statement of Strabo, that the river Bætis (now the *Guadalquivir*) was formerly called Tartessus, that the city Tartessus was situated between the two arms by which the river flowed into the sea, and that the adjoining country was called Tartessis. But there were two other cities which some deemed to have been Tartessus; one, Gadir, or Gadira (*Cadiz*), and the other, Carteia, in the Bay of Gibraltar.—**2.** If the Book of Chronicles is to be followed, there would seem to have been a Tarshish, accessible from the Red Sea, in addition to the Tarshish of the S. of Spain (so Mr. Twisleton, original author of this article and of No. 1). Thus, the ships of Tarshish, which Jehoshaphat caused to be constructed at Ezion-geber on the Elanitic Gulf of the Red Sea (1 K. xxii. 48), it is said in 2 Chr. xx. 36 were made to go to Tarshish; and so the navy of ships which Solomon had made in Ezion-geber (1 K. ix. 26) is said in 2 Chr. ix. 21 to have gone to Tarshish with the servants of Hiram. It is not to be supposed that the author of Chronicles contemplated a voyage to Tarshish in the S. of Spain by going round what has since been called the Cape of Good Hope. Keil (*Commentary on Kings*) supposes the vessels built at Ezion-geber, as mentioned in 1 K. xxii. 49, 50, were really destined for the trade to Tarshish, in Spain, but were to be transported across the isthmus of Suez (as Cleopatra afterward wished to convey her whole fleet over this isthmus, and as in ancient times whole fleets were often transported over necks of land), and to make the voyage to Spain from one of the havens of Palestine on the Mediterranean. But this is improbable (so Mr. Twisleton); and the two alternatives from which selection should be made seem to be, first, That there were *two* emporia or districts called Tarshish, viz. one in the S. of Spain, and one in the Indian Ocean; or, secondly, That the compiler (or some copyist) of the Chronicles, misapprehending the expression "ships of Tarshish," supposed that they meant ships destined to go to Tarshish; whereas, although this was the original meaning, the words had come to signify large Phenician ships, of a particular size and description, destined for long voyages, just as in England "East Indiaman" was a general name given to vessels some of which were not intended to go to India at all. The first alternative was adopted by Bochart, and has probably been the ordinary view of those who have perceived a difficulty in the passages of the Chronicles. The second, first suggested by Vitringa, has been adopted by the acutest Biblical critics of our own time (De Wette, Winer, Gesenius, Ewald, Movers, Hävernick, Dr. J. Eadie [in Fbn.], Dr. J. R. Beard [in Kitto], &c.). This alternative is in itself by far the most probable.—Although, however, the point to which the fleet of Solomon and Hiram went once in three years did not bear the name of Tarshish, the question here arises, What was that point, however it was called? And the reasonable answer seems to be *India*, or the Indian Islands. This is shown by the nature of the imports with which the fleet returned, which are specified as "gold, silver, ivory, apes, and PEACOCKS" (1 K. x. 22). The gold might possibly have been obtained from Africa, or from OPHIR, in Arabia, and the ivory and the apes might likewise have been imported from Africa; but the peacocks point conclusively not to Africa, but to India. The inference to be drawn from the importation of peacocks is confirmed by the Hebrew names for ape and peacock. Neither of these names is of Hebrew, or even Shemitic origin; and each points to India. Thus the Hebrew word for ape is *kôph*, while the Sanscrit word is *kapi*. Again, the Hebrew word for peacock is *tukki*, which cannot be explained in Hebrew, but is akin to *tôka* in the Tamil language, in which it is likewise capable of explanation. It is only to be added, that there are not sufficient data for determining what were the ports in India or the Indian Islands which were reached by the fleet of Hiram and Solomon. Sir Emerson Tennent has made a suggestion of *Point de Galle*, in Ceylon; but this can only be received as a conjecture.—**3.** One of the seven princes of Media and Persia in the time of AHASUERUS 3 (Esth. i. 14). THARSHISH.

Tar'sus (L. fr. Gr., fabled [so Juvenal] to have been named from the fall here of the *wing* [Gr. *tarsos* = the *flat* of the foot or wing] of Pegasus, L. & S.; but the name in Phenician indicates *firmness, hardness*, Ges., Wr.), the chief town of CILICIA, "no mean city" in other respects, but illustrious as the birthplace and early residence of the Apostle PAUL (Acts ix. 11, 30, xi. 25, xxi. 39, xxii. 3). It is said to have been founded by the Assyrian king Sardanapalus. Even in the flourishing period of

Greek history it was a city of some considerable consequence. After Alexander's conquest had swept this way, and the Seleucid kingdom was established at Antioch (SYRIA), Tarsus usually belonged to that kingdom, though for a time it was under the Ptolemies. In the Civil Wars of ROME it took Cæsar's side, and on the occasion of a visit from him had its name changed to *Juliopolis*. Augustus made it a "free city." It was renowned as a place of philosophy and general education under the early Roman emperors. Strabo compares it in this respect to Athens and Alexandria. Tarsus also was a place of much commerce. It was situated in a wide and fertile plain on the banks of the River Cydnus. No ruins of any importance remain. The modern town of *Tarsûs* covers only a part of the ancient site, has a population of 7,000 or 8,000 (30,000, it is said, in winter), and is twelve miles from the mouth of the river. TARSHISH 1.

Tarsus.—(From Smith's *Smaller Dictionary*.)

Tar'tak (Heb., see below). one of the gods of the Avite (AVA) colonists of Samaria (2 K. xvii. 31); worshipped, according to Rabbinical tradition, under the form of an ass. A Persian or Pehlvi origin has been suggested for the name, according to which it signifies either *intense darkness*, or *hero of darkness*, or the underworld, and so perhaps some planet of ill-luck as Saturn or Mars.

Tar'tan (Heb., see below), which occurs only in 2 K. xviii. 17 and Is. xx. 1, has been generally regarded as the proper name of an Assyrian general under SARGON and SENNACHERIB (Gesenius, Fürst, Winer, &c.). Rawlinson, however, considers Tartan, like RAB-SARIS and RABSHAKEH, to be only an Assyrian title or official designation = *general*, or *commander-in-chief*. Fürst gives supposed derivations from Persian = *high personage*, or *star-form*.

Tat'nai, or Tat'na-i (Heb. fr. Pers. = *gift?* Ges.), satrap of the province W. of the Euphrates in the time of DARIUS HYSTASPIS and ZERUBBABEL (Ezr. v. 3, 6, vi. 6, 13). REHUM 2; SHETHAR-BOZNAI.

* **Tau** (Heb. *tâv* = *a mark*, *sign*, especially in the form of a cross, Ges.), the twenty-second (or twenty-third, if *Shin* and *Sin* are counted as two letters) and last letter of the Hebrew alphabet (Ps. cxix.). WRITING.

Tav'erns, the three. THREE TAVERNS.

Tax'es. I. Under the Judges, according to the theocratic government contemplated by the law, the only payments incumbent upon the people as of permanent obligation were the TITHES, the FIRST-FRUITS, the Redemption-money of the first-born, and other offerings as belonging to special occasions. (PRIEST.) The payment by each Israelite of the half-shekel as "atonement-money," for the service of the Tabernacle, on taking the census of the people (Ex. xxx. 13), does not appear to have had the character of a recurring tax, but to have been supplementary to the free-will-offerings of Ex. xxv. 1-7, levied for the construction of the sacred tent (so Prof. Plumptre, original author of this article). In later times, indeed, after the return from Babylon, there was an annual payment for maintaining the fabric and services of the Temple; but the fact that this begins by the voluntary compact to pay one-third of a shekel (Neh. x. 32) shows that till then there was no such payment recognized as necessary. A little later the third became a half, and under the name of the *didrachma* (A. V. "tribute-*money*," Mat. xvii. 24; TRIBUTE) was paid by every Jew, in whatever part of the world he might be living.—II. The kingdom, with its centralized government and greater magnificence, involved, of course, a larger expenditure, and heavier taxation. (KING.) The chief burdens appear to have been: (1.) A tithe of the produce both of the soil and of live-stock (1 Sam. viii. 15, 17). (2.) Forced military service for a month every year (viii. 12; 1 K. ix. 22; 1 Chr. xxvii. 1; ARMY). (3.) Gifts to the king (1 Sam. x. 27, xvi. 20, xvii. 18; GIFT). (4.) Import duties (1 K. x. 15). (5.) The monopoly of certain branches of COMMERCE (ix. 28, xxii. 48, x. 28, 29). (6.) The appropriation to the king's use of the early crop of hay (Am. vii. 1).

This may have been peculiar to the northern kingdom, or occasioned by a special emergency. (Mowing.)—At times, too, in the history of both the kingdoms there were special burdens. (Adoram; Rehoboam; Solomon.) A tribute of fifty shekels a head had to be paid by Menahem to the Assyrian king (2 K. xv. 20), and under Hoshea this assumed the form of an annual tribute (xvii. 4; comp. xxiii. 35).—III. Under the Persian empire the taxes paid by the Jews were, in their broad outlines, the same in kind as those of other subject races. The financial system of Darius Hystaspis involved the payment by each satrap of a fixed sum as the tribute due from his province. In Judea, as in other provinces, the inhabitants had to provide in kind for the maintenance of the governor's household, besides a money-payment of forty shekels a day (Neh. v. 14, 15). In Ezr. iv. 13, 20, vii. 24, we get a formal enumeration of the three great branches of the revenue, "toll" (Chal. *middâh* or *mindâh* = fixed, *measured*, payment, probably direct taxation, Grotius), "tribute" (Chal. *belô* = *excise* on articles of consumption, Ges.), "custom" (Chal. *hâlâch* = *way-tax, toll*, Ges.). The influence of Ezra secured for the whole ecclesiastical order, from the priests down to the Nethinim, an immunity from all three (Ezr. vii. 24); but the burden pressed heavily on the great body of the people (Neh. v. 1–11, ix. 37).—IV. Under the Egyptian and Syrian kings the taxes paid by the Jews became yet heavier. The "farming" system of finance was adopted in its worst form. The taxes were put up to auction. The contract sum for those of Phenicia, Judea, Samaria, had been estimated at about 8,000 talents. An unscrupulous adventurer would bid double that sum, and would then go down to the province, and by violence and cruelty, like that of Turkish and Hindoo collectors, squeeze out a large margin of profit for himself (Jos. xii. 4, §§ 1–5; 1 Mc. x. 29, 30, xi. 28, 35, xiii. 39; 2 Mc. iv. 9; Seleucus Philopator).—V. The pressure of Roman taxation, if not absolutely heavier, was probably more galling, as being more thorough and systematic, more distinctively a mark of bondage. The capture of Jerusalem by Pompey was followed immediately by the imposition of a tribute, and within a short time the sum thus taken from the resources of the country amounted to 10,000 talents. By the decrees of Julius Cesar the tribute was not to be farmed, not to be levied the Sabbatic year, and only one-fourth the following year. But after his death Cassius levied 700 talents from Judea. Under Herod taxation became heavier. When Judea became formally a Roman province, the whole financial system of the empire came as a natural consequence. The taxes were systematically farmed, and the publicans appeared as a new curse to the country. (Publican.) The customs (Latin, *portoria*) were levied at harbors, piers, and the gates of cities (Mat. xvii. 24; Rom. xiii. 7). The poll-tax, paid by every Jew, was looked upon as the special badge of servitude. Probably there was also a property-tax of some kind. In addition to these general taxes, the inhabitants of Jerusalem were subject to a special house-duty about this period. Judas of Galilee; Taxing.

Taxing (Gr. *apographê*). I. The English word conveys to us more distinctly the notion of a tax or tribute actually levied, but it appears to have been used in the sixteenth century for the simple assessment of a subsidy upon the property of a given county, or the registration of the people for the purpose of a poll-tax (so Prof. Plumptre, original author of this article). The Gr. *apographê* by itself leaves the question whether the returns made were of population or property undetermined. Robinson (*N. T. Lex.*) makes *apographê* = *census, enrolment*.—II. Two distinct registrations, or "taxings," are mentioned in the N. T., both of them by St. Luke. The first is said to have been the result of an edict of the Emperor Augustus, that "all the world (i. e. the Roman empire) should be taxed" (Lk. ii. 1), and is connected by the Evangelist with the name of Cyrenius, or Quirinus. The second, and more important (Acts v. 37), is distinctly associated with the revolt of Judas of Galilee.—III. There are, however, some other questions connected with the statement of Lk. ii. 1–3, which call for some notice. (i.) The truth of the statement has been questioned by Strauss and De Wette, and others, on the ground that neither Josephus nor any other contemporary writer mentions a census extending over the whole empire at this period (a. u. c. 750). (ii.) Palestine, it is urged further, was, at this time, an independent kingdom under Herod, and therefore would not have come under the operation of an imperial edict. (iii.) If such a measure, involving the recognition of Roman sovereignty, had been attempted under Herod, it would have roused the same resistance as the undisputed census under Quirinus did at a later period. (iv.) The statement of St. Luke, that "all went to be taxed, every one into his own city," is said to be inconsistent with the rules of the Roman census, which took cognizance of the place of residence only, not of the place of birth. (v.) Neither in the Jewish nor the Roman census would it have been necessary for the wife to travel with her husband in order to appear personally before the registrar.—These five objections may be thus answered:—(i.) It must be remembered that our history of this portion of the reign of Augustus is defective. Tacitus begins his annals with the emperor's death. Suetonius is gossiping, inaccurate, and ill-arranged. Dion Cassius leaves a gap from a. u. c. 748 to 756, with hardly any incidents. Josephus does not profess to give a history of the empire. It might easily be that a general census, about a. u. c. 749–750, should remain unrecorded by them. St. Luke's testimony can hardly be set aside in the absence of any evidence against it. There was undoubtedly a geometrical survey of the empire at some period in Augustus's reign, which none of the above writers notice. In a. u. c. 726 Augustus laid before the senate a statistical table of the empire, and another with full returns of population, wealth, and resources of the whole empire, was produced after his death. There is, however, some evidence, more or less circumstantial, in confirmation of St. Luke's statement. (1.) The inference drawn from the silence of historians may be legitimately met by an inference drawn from the silence of objectors. It never occurred to Celsus, or Lucian, or Porphyry, questioning all that they could in the Gospel history, to question this. (2.) Suidas mentions a general census made by Augustus, and agreeing, in some respects, with that of St. Luke. (3.) Tertullian appeals to the returns of the census for Syria under Sentius Saturninus as accessible to all who cared to search them, and proving the birth of Jesus in the city of David. (4.) Greswell has pointed to some circumstances mentioned by Josephus in the last year of Herod's life, which imply some special action of the Roman government in Syria, the nature of which the historian carelessly or deliberately suppresses. (ii.) The statistical document already referred to included subject kingdoms and allies, no less than the provinces. If Augustus had any desire to know the resources of Judea, the position of Herod made him neither willing nor able to resist. (iii.) We need not wonder that the measure should have been carried into effect without any popular outbreak. It was a return of the population only, not a valuation of property; there was no immediate taxation as the consequence. (iv.) The alleged inconsistency of what St. Luke narrates is precisely what might be expected under the known circumstances of the case. The census, though Roman in origin, was effected by Jewish instrumentality, and in harmony therefore with Jewish customs. (v.) If Mary were herself of the house and lineage of David, there may have been special reasons for her appearance at Bethlehem. In any case the Scripture narrative is consistent with itself.

* **Teach'er** = one that imparts instruction or communicates knowledge of religious truth or other things. EDUCATION; MINISTER; PREACHER; RABBI.

* **Tears** (i. e. drops of water from the EYE) are the well-known expression of grief or MOURNING (2 K. xx. 5; 2 Cor. ii. 4, &c.). The words "Put thou my tears into Thy bottle" (Ps. lvi. 8, Heb. 9) are understood to refer to the custom among the ancient Romans, &c., of collecting the tears of mourners for the dead and preserving them in a tear-bottle or lachrymatory (Thn. i. 147), and hence denote figuratively *preserve them in Thy memory* (J. A. Alexander, *on Ps.* l. c.).

Te'bah (Heb. *slaughter*, Ges.), eldest of the sons of NAHOR 2, by his concubine Reumah (Gen. xxii. 24).

Teb-a-li'ah (fr. Heb. = *whom Jehovah has immersed, purified*, Ges.), a Merarite Levite, third son of Hosah (1 Chr. xxvi. 11).

Te'beth. MONTH.

* **Teeth,** plural of TOOTH.

* **Te-haph'ne-hes** [-heez] (Heb.) = TAHPANHES.

Te-hin'nah (Heb. *mercy, cry for mercy*, Ges.), father or founder of IR-NAHASH (marg. "the city of Nahash"), and son of Eshton (1 Chr. iv. 12).

Teil'-tree [teel-] = the lime-tree or linden. OAK.

* **Te'kel** (Chal.). MENE, &c.

Te-ko'a and **Te-ko'ah** (both Heb. = *a pitching of tents*, perhaps *trumpet-clang*, Ges.), a town of Judah (2 Chr. xi. 6), on the range of hills which rise near Hebron, and stretch eastward toward the Dead Sea. Jerome says that Tekoa was six Roman miles from Bethlehem, and that as he wrote he had that village daily before his eyes. It is not enumerated in the catalogue of towns in Judah (Josh. xv. 49), except in the LXX. "The wilderness of Tekoa" (2 Chr. xx. 20; comp. 1 Mc. ix. 33; DESERT 2) = the adjacent region E. of the town, which in its physical character answers entirely to that designation (so Prof. Hackett, original author of this article). The people of Tekoa must have been mainly shepherds, and Tekoa in its best days could have been little more than a cluster of tents, to which the men returned at intervals from the neighboring pastures, and in which their families dwelt during their absence. (See the next article.) The "wise woman" whom Joab employed to effect a reconciliation between David and Absalom was from this place (2 Sam. xiv. 2). Here also, Ira, the son of Ikkesh, "the Tekoite," was born (xxiii. 26). It was one of the places which Rehoboam fortified, at the beginning of his reign, as a defence against invasion from the S. (2 Chr. xi. 6). Some of the people took part in building the walls of Jerusalem, after the Captivity (Neh. iii. 5, 27). In Jer. vi. 1, the prophet exclaims, "Blow the trumpet in Tekoa and set up a sign of fire in BETH-HACCEREM" (probably the "Frank Mountain"). But Tekoa is chiefly memorable as the birthplace of the prophet AMOS (Am. vii. 14). Tekoa is known still as *Tekû'a*, a village within sight of the "Frank Mountain," beyond question the famous Herodium, or site of Herod's Castle, which Josephus represents as near the ancient Tekoa. It lies on an elevated hill, which spreads itself out into an irregular plain of moderate extent. Its high position gives it a wide prospect, especially on the S. E. toward the mountains of Moab. Various ruins exist at Tekoa, as the walls of houses, cisterns, broken columns, and heaps of building-stones. Some of these stones have the so-called "bevelled" edges which are supposed to show a Hebrew origin. There was a convent here at the beginning of the sixth century, and a Christian settlement in the time of the Crusaders; and undoubtedly most of these remains belong to modern times rather than ancient. Among them is a baptismal font of limestone, 3 feet 9 inches deep, 4 feet in internal diameter at the top, designed evidently for baptism as administered in the Greek Church. Near *Tekû'a*, among the same mountains, near the brink of a frightful precipice, are the ruins of *Khureitûn*, possibly a corruption of KERIOTH (Josh. xv. 25), and perhaps the birthplace of JUDAS ISCARIOT. High up from the bottom of the ravine is an opening in the face of the rocks which leads into an immense subterranean labyrinth, which many suppose was the cave of ADULLAM. One of the gates of Jerusalem in Christian times seems to have borne the name of Tekoa.

Te-ko'a (see above), son of Ashur in the genealogies of Judah (1 Chr. ii. 24, iv. 5); probably = the town of Tekoa, implying that the town was colonized or founded by a man or town named Ashur.

Te-ko'ite (fr. Heb. = *one from Tekoa*), **the.** IRA, the son of Ikkesh, one of David's warriors, is thus designated (2 Sam. xxiii. 26; 1 Chr. xi. 28, xxvii. 9). The common people among the Tekoites displayed great activity in the repairs of the wall of Jerusalem under Nehemiah, though their lords or "nobles" took no part in the work (Neh. iii. 5, 27).

Tel-a'bib (Chal. *corn-hill*, Ges.), a place by the river of CHEBAR; according to Gesenius, Fürst, Winer, W. L. Alexander (in Kitto), and most Biblical scholars, in Upper Mesopotamia; but according to Rawlinson, probably a city of Chaldea or Babylonia (Ez. iii. 15).

Te'lah (Heb. *breach*, Ges.), a descendant of Ephraim, and ancestor of Joshua (1 Chr. vii. 25). SHUTHELAH.

Te-la'im, or **Tel'a-im** (Heb. *lambs*, young and tender, Ges.), the place at which Saul collected and numbered his forces before his attack on Amalek (1 Sam. xv. 4 only); perhaps = TELEM. The LXX. in 1 Sam. xv. 4, and Josephus (vi. 7, § 2), have Gilgal. Wilton makes Telaim = TELEM, and supposes it at a ruined site, *el-Kuseir*, in the region of the *Dhullâm* Arabs, between Beer-sheba and the S. end of the Dead Sea.

Te-las'sar (Chal., probably = *Assyrian hill*, Ges.) is mentioned in 2 K. xix. 12 (A. V. "Thelasar"), and in Is. xxxvii. 12 as a city inhabited by "the children of Eden," which had been conquered, and was held in the time of Sennacherib by the Assyrians. In both it is connected with GOZAN, HARAN, and REZEPH, all of which belong to the hill-country above the Upper Mesopotamian plain. It must have been in Western Mesopotamia, in the neighborhood of *Harran* and *Orfa* (so Rawlinson). Layard (*Nineveh*, i., ch. ix.) conjectures that Telassar may be at the modern *Tel Afer*, a town with a castle on a mound, thirty-five or forty miles W. of Mosul.

Te'lem (Heb. *oppression*, Ges.), one of the cities in the extreme S. of Judah (Josh. xv. 24); named between Ziph and Bealoth. The name *Dhullâm* is attached to a district N. of the *Kubbet el-Baul*, S. of *el-Milh* (Moladah) and *'Ar'ârah* (Aroer)—a position very suitable (so Mr. Grove). Rowlands (in Fbn.) connects Telem with the following name "BEALOTH," and makes the compound name = the modern *Kubbet el-Baul*. TELAIM.

Te'lem (see above), a porter or doorkeeper of the Temple in Ezra's time, who had married a foreign wife (Ezr. x. 24); = TALMON?

Tel-har'sa (fr. Chal.), or **Tel-har'-e-sha** (Chal. *forest-hill*, Ges.; *hill of the magus*, Fü.), one of the Babylonian towns or villages, from which some returned with Zerubbabel who could not prove their Israelitish descent (Ezr. ii. 59; Neh. vii. 61); probably (so Rawlinson) in the low country near the sea, in the neighborhood of Tel-melah and Cherub. Fürst places it on the Chebar in Upper Mesopotamia with TEL-ABIB.

Tel-me'lah (Chal. *salt-hill*, Ges.) is joined with TEL-HARSA and CHERUB in Ezr. ii. 59 and Neh. vii. 61. Rawlinson supposes it perhaps = the Thelme of Ptolemy, a city near the Persian Gulf. Fürst places it in Upper Mesopotamia with TEL-HARSA.

Te'ma (Heb. *right hand, south*, Ges.; Ar. = *desert*, E. S. Poole, Ptr. [in Kit.]), ninth son of ISHMAEL 1 (Gen. xxv. 15; 1 Chr. i. 30); whence the tribe called after him, mentioned in Job vi. 19 and Jer. xxv. 23, and also the land occupied by this tribe (Is. xxi. 13, 14). The name (so Mr. E. S. Poole, &c.) is identified satisfactorily with *Teymá*, a small town and district on the confines of Syria, on the road of the Damascus pilgrim-caravan to Mecca. It is in the neighborhood of *Doomat-el-Jendel* = DUMAH, and the country of *Keydár* or KEDAR.

Te'man (Heb. what is on the *right hand*, hence *south*, Ges.; see below). **1.** Son of ELIPHAZ 1, and grandson of ESAU; a "duke" or phylarch of EDOM (Gen. xxxvi. 11, 15, 42; 1 Chr. i. 36, 53).—**2.** A country, and probably a city, named after the Edomite phylarch, or from which the phylarch took his name. The Hebrew signifies "SOUTH," &c.; and it is probable that the land of Teman was a southern portion of the land of EDOM, or, in a wider sense, that of the sons of the EAST. Teman is mentioned in five places by the Prophets (Jer. xlix. 7, 20; Ez. xxv. 13; Am. i. 12; Ob. 9; Hab. iii. 3), in four of which it is connected with Edom, and in two with Dedan (Jer. xlix. 7, 8; Ez. xxv. 13). In wisdom, the descendants of Esau, and especially the inhabitants of Teman, seem to have been preëminent among the sons of the East (Jer. xlix. 7; Ob. 9; TEMANITE). In common with most Edomite names, Teman appears to have been lost. Eusebius and Jerome mention Teman, as a town in their day, distant fifteen miles from Petra, and a Roman post. The identification of the existing *Maan*, E. of Petra, with this Teman may be geographically correct, but it cannot rest on etymological grounds (so Mr. E. S. Poole).

Tem'a-ni, or **Te'ma-ni** (fr. Heb.) = TEMANITE (Gen. xxxvi. 34).

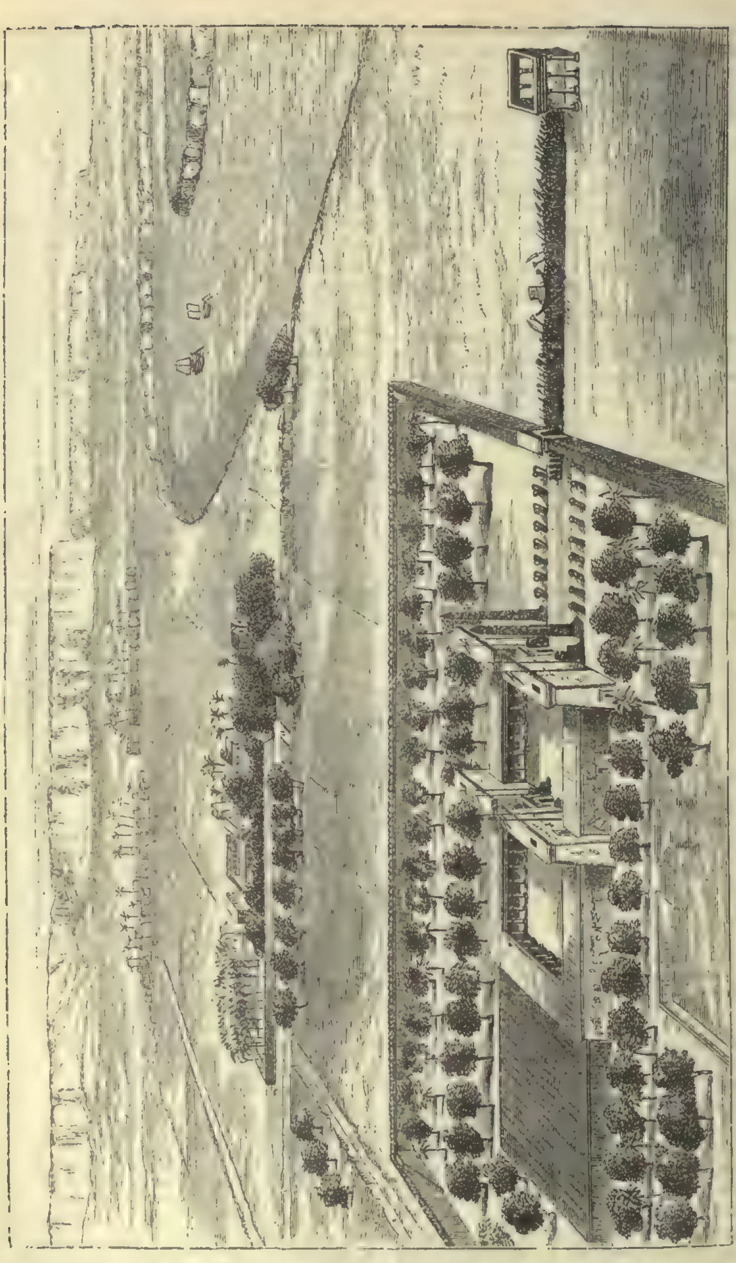
Te'man-ite (fr. Heb.) = a descendant of TEMAN, Ges. (1 Chr. i. 45). ELIPHAZ the Temanite (Job's friend) was one of the wise men of Edom (Job ii. 11, &c.).

Tem'e-ni, or **Te'me-ni** (fr. Heb. = TEMANITE, Ges.; *the lucky*, Fü.), son of Ashur, the father of Tekoa, by his wife Naarah (1 Chr. iv. 6).

*** Tem'pest.** HAIL; PAUL; RAIN; SNOW; THUNDER; WHIRLWIND.

Tem'ple (Heb. usually *hêycâl*; Gr. *hieron*, *naos*). There is perhaps no building of the ancient world which has excited so much attention since the time of its destruction as the Temple which Solomon built at Jerusalem, and its successor, as rebuilt by Herod (so Mr. Fergusson, original author of this article). Its spoils formed the principal illustration of one of the most beautiful of Roman triumphal arches, and Justinian's highest architectural ambition was to surpass it. Throughout the middle ages it influenced to a considerable degree the forms of Christian churches, and its peculiarities were the watchwords and rallying-points of all associations of builders. When the French expedition to Egypt, in the first years of this century, had made the world familiar with the wonderful architectural remains of that country, every one jumped to the conclusion that Solomon's Temple must have been designed after an Egyptian model. The Assyrian discoveries of Botta and Layard have, within the last twenty years, given a new direction to the researches of the restorers; but no Assyrian temple yet exhumed throws much light on this subject, and we are still forced to have recourse to the later buildings at PERSEPOLIS, or to general deductions from the style of the nearly contemporary secular buildings at NINEVEH and elsewhere, for such illustrations as are available. Before proceeding, however, to investigate the arrangements of the Temple, it is indispensable first carefully to determine those of the TABERNACLE which Moses caused to be erected in the Desert of SINAI immediately after the promulgation of the Law from that mountain.

TABERNACLE. The written authorities for the restoration of the Tabernacle are, first, the detailed account to be found in Ex. xxvi., and repeated in xxxvi. 8–38; secondly, the account given of the building by Josephus (*Ant.* iii. 6), which is nearly a repetition of the account in the Bible. The additional indications contained in the Talmud and in Philo practically add nothing to our knowledge.—*Outer Enclosure.* The court of the Tabernacle was surrounded by canvas-screens. Those of the Tabernacle were 5 cubits in height, and supported by pillars of brass 5 cubits apart, to which the curtains were attached by hooks and fillets of silver (Ex. xxvii. 9, &c.). This enclosure was only broken on the eastern side by the entrance, which was 20 cubits wide, and closed by curtains of fine twined linen wrought with needlework, and of the most gorgeous colors. The space enclosed within these screens was a double square, 50 cubits, or 75 feet N. and S., and 100 cubits, or 150 feet E. and W. In the outer or eastern half was placed the ALTAR of burnt-offerings, described in Ex. xxvii. 1–8, and between it and the Tabernacle the LAVER, at which the priests washed their hands and feet on entering the Temple. In the square toward the W. was situated the TABERNACLE itself. Josephus states its dimensions as 30 cubits long by 10 broad, or 45 feet by 15, and the Bible says that the N. and S. walls were each composed of twenty upright boards (Ex. xxvi. 15, &c.), each board 1½ cubits in width, and at the W. end there were six boards (= 9 cubits), which, with the angle-boards or posts, made up the 10 cubits of Josephus (see fig. 1). Each of these boards was furnished with two tenons at its lower extremity, which fitted into silver sockets placed on the ground. At the top at least they were jointed and fastened together by bars of shittim or acacia-



An isolated Egyptian Temple, within its *temenos* or sacred enclosure, with the priests bringing in the sacred shrine or ark of the god. Beyond are a villa and villages in the plain, and the Nile, with canals from it intersecting the plain.—(From Rawlinson's *Herodotus*, ii. 101.)

wood run through rings of gold (Ex. xxvi. 26). Both authorities agree that there were five bars for each side, but a little difficulty arises from the Bible describing (ver. 28) a middle bar which reached from end to end. As we shall presently see, this bar was probably applied to a totally different purpose, and we therefore assume that Josephus's description of the mode in which they were applied is correct:—"Every one," he says (*Ant.* iii. 6, § 3), "of the pillars or boards had a ring of gold affixed to its front outward, into which were inserted bars gilt with gold, each of them 5 cubits long, and these bound together the boards; the head of one bar running into another after the manner of one tenon inserted into another. But for the wall behind there was only one bar that went through all the boards, into which one of the ends of the bars on both sides was inserted." The Tabernacle was, therefore, an oblong rectangular structure, 30 cubits long by 10 broad, open at the eastern end, and divided internally into two apartments. The Holy of Holies, into which no one entered—not even the HIGH-PRIEST, except on extraordinary occasions (ATONEMENT, DAY OF)—was a cube, 10 cubits square in plan, and 10 cubits high to the top of the wall. In this was placed the MERCY-SEAT, surmounted by the CHERUBIM, and on it was placed the ARK containing the tables of the Law. In front of these was an outer chamber, called the Holy Place—20 cubits long by 10 broad, and 10 high, appropriated to the use of the priests. In it were placed the golden CANDLESTICK on one side, the table of SHEWBREAD opposite, and between them in the centre the ALTAR of incense. The roof of the Tabernacle was formed by 3, or rather 4 sets of curtains, the dimensions of two of which are minutely given both in the Bible and by Josephus. The innermost (Ex. xxvi. 1, &c.), of "fine twined LINEN" (Josephus calls them wool), were 10 in number, each 4 cubits wide and 28 cubits long. These were of various colors, and ornamented with cherubim of "cunning work." Five of these were sewn together so as to form larger curtains, each 20 cubits by 28, and these two again were joined together, when used, by fifty gold buckles or clasps. (TACHE.) Above these were placed 11 curtains of goats' hair, each 4 cubits wide by 30 cubits long; these were also sewn together, six into one curtain, and five into the other, and, when used, were joined together by fifty "BRASS" buckles (A. V. "taches"). Over these again was thrown a curtain of rams' skins with the wool on, dyed red, and a fourth covering is also specified in the A. V. as "BADGERS' SKINS," but probably (so Mr. Fergusson) of seal-skins. This did not, of course, cover the rams' skins, but most probably was only used as a coping or ridge-piece to protect the junction of the two curtains of rams' skins, which were laid on each slope of the roof, and probably only laced together at the top. The question, hitherto a stumbling-block to restorers, is, to know how these curtains were applied as a covering to the Tabernacle. The solution of the difficulty appears singularly obvious. It is simply that the tent had a ridge, as all tents have had from the days of Moses down to the present day; and we have also very little difficulty in predicating that the angle formed by the two sides of the roof at the ridge was a right angle—not only because it is a reasonable and usual angle for such a roof, and one that would most likely be adopted in so regular a building, but because its adoption reduces to harmony the only abnormal measurement in the whole building (see fig. 2 and 3). It is now easy to explain all the other difficulties which have met previous restorers. (1.) The Holy of Holies was divided from the Holy Place by a screen of *four* pillars supporting curtains which no one was allowed to pass. But in the entrance there were *five* pillars in a similar space. Now, no one would put a pillar in the centre of an entrance without a motive; but the moment a ridge is assumed it becomes indispensable. By the hypothesis here adopted the pillars in front would, like every thing else, be spaced exactly 5 cubits apart. (2.) Josephus twice asserts that the Tabernacle was divided into three parts, though he specifies only two—the *Adytum* (i. e. the "Holy of Holies" and the *Pronaos* (i. e. the *vestibule* or "Tabernacle" where the priests were). The third was of course the porch, 5 cubits deep, which stretched across the width of the house. (3.) In speaking of the western end, the Bible always uses the plural, as if there were two sides there (Ex. xxvi. 22, 27, &c.). There was, of course, at least one pillar in the centre beyond the wall,—there may have been five,—so that there practically were two sides there. (4.) We now understand why there are 10 breadths in the under curtains and 11 in the upper. It was that they might break joint, i. e. that the seam of the one, and especially the great joining of the two divisions, might be over the centre of the lower curtain, so as to prevent the rain penetrating through the joints. As the two cubits which were in excess at the W. hung at an angle, the depth of fringe would be practically about the same as on the sides. (5.) As to the disposition of the side-bars of shittim-wood that joined the boards together, the explanation hinted at above seems the most reasonable—that the 5 bars named in verses 26, 27, were joined end to end, as Josephus asserts, and the bar mentioned in ver. 28 was the ridge-pole of the roof. The Hebrew will equally well bear the

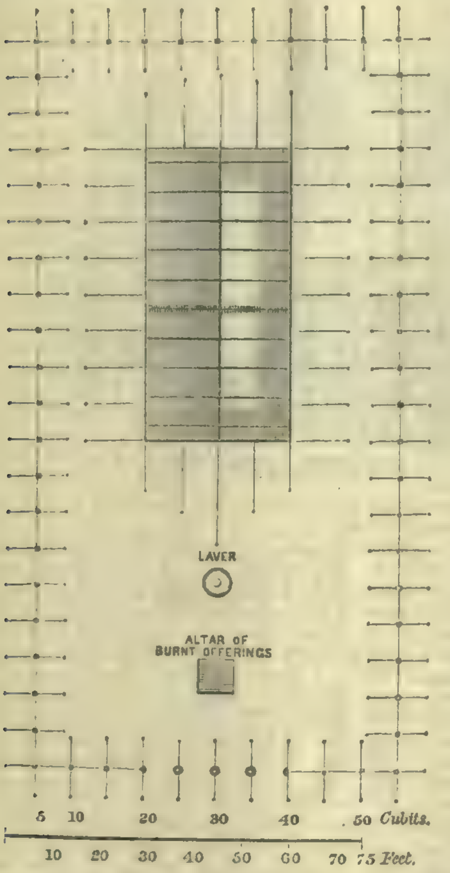


Fig 1.—Plan of the Outer Court of the Tabernacle, by J. Fergusson, Esq.

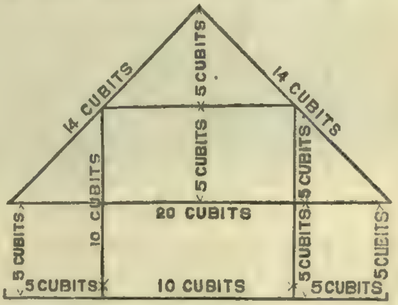


Fig. 2.—Diagram of the Dimensions of the Tabernacle in Section, by J. Fergusson, Esq.

translation "and the middle bar which is between (instead of, 'in the midst of') the boards shall reach from end to end." Probably a ridge-pole was employed with supports. One pillar in the centre where the curtains were joined would be sufficient, and if the centre-board at the back of the Holy of Holies was 15 cubits high, the whole would be easily constructed. (6.) Mr. Fergusson supposes the sides of the Verandah which surrounded the Sanctuary were enclosed, for Solomon's Temple was surrounded on all sides but the front by a range of small cells 5 cubits wide, in which resided the priests who were specially attached to the Temple-service, and such an arrangement would have been both easy and convenient at the Tabernacle.

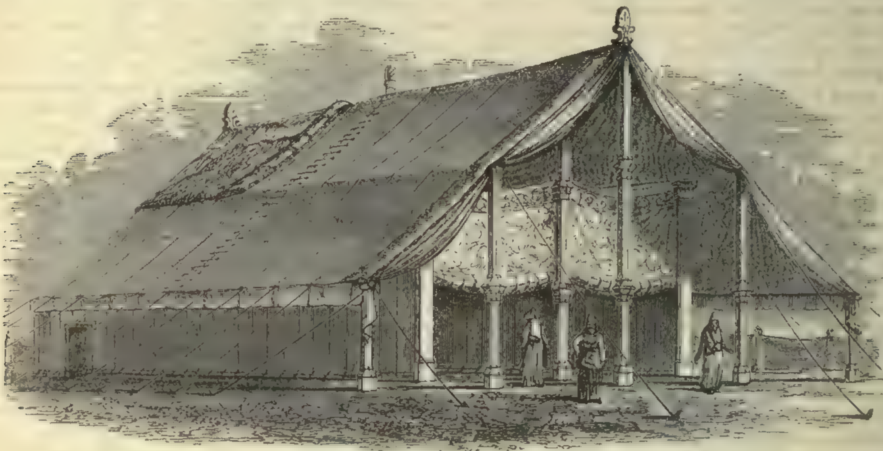


Fig. 3.—Southeastern View of the Tabernacle as restored, by J. Fergusson, Esq.

Solomon's Temple. It was David who first proposed to replace the Tabernacle by a more permanent building, but was forbidden for the reasons assigned by the prophet Nathan (2 Sam. vii. 5, &c.), and though he collected materials and made arrangements, the execution of the task was left for his son Solomon. He, with the assistance of Hiram, king of Tyre, commenced this great undertaking in the fourth year of his reign, and completed it in seven years, about B. C. 1005 according to the received chronology. (Chronology, pp. 173-4; Kings, 1st and 2d Books of, p. 519.) On comparing the Temple, as described in 1 K. vi. and 2 Chr. ii. and by Jos. vii. 3, with the Tabernacle, as just explained, the first thing that strikes us is that all the arrangements were identical, and the dimensions of every part exactly double those of the preceding structure. Thus the Holy of Holies in the Tabernacle was a cube, ten cubits each way; in the Temple it was twenty cubits. The Holy Place or outer hall was ten cubits wide by twenty long and ten high in the Tabernacle. In the Temple all these dimensions were exactly double. The porch in the Tabernacle was five cubits deep, in the Temple ten: its width in both instances being the width of the house. The chambers round the House and the Tabernacle were each five cubits wide on the ground-floor, the difference being that in the Temple the two walls taken together made up a thickness of five cubits, thus making ten cubits for the chambers. Taking all these parts together, the ground-plan of the Temple measured eighty cubits by forty; that of the Tabernacle was forty by twenty; and though the walls were ten cubits high in the one and twenty cubits in the other, the whole height of the Tabernacle was fifteen, that of the Temple thirty cubits; the one roof rising five, the other ten cubits above the height of the internal walls. The dimensions above quoted are as clear and as certain as any thing that can be predicated of any building of which no remains exist; but beyond this are certain minor problems by no means so easy to resolve, but of much less importance. (1.) The *Height.* That given in 1 K. vi. 2—of thirty cubits—is so reasonable in proportion to the other dimensions, that the matter might rest there were it not for the assertion (2 Chr. iii. 4) that the height, though apparently only of the porch, was 120 cubits = 180 feet.[1] Both Josephus and the Talmud persistently

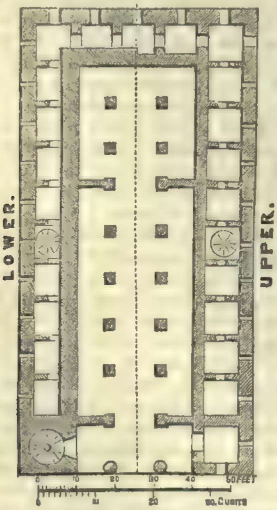


Fig. 4.—Plan of Solomon's Temple, showing the disposition of the chambers in two stories, by J. Fergusson, Esq.

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[1] "The 120 cubits = 180 feet, in 2 Chr. iii. 4, are so entirely out of proportion to the other dimensions of the

assert that there was a superstructure on the Temple equal in height to the lower part, and the total height they also call 120 cubits or 180 feet. In looking through the monuments of antiquity for something to suggest what this might be, the only thing that occurs is the platform or *Talar* that existed on the roofs of the palace-temples at Persepolis. (SHUSHAN.) Nothing could represent more correctly "the altars on the top of the upper chambers" which Josiah beat down (2 K. xxiii. 12) than this, or more fully meet the architectural or devotional exigencies of the case; but its height could never have been sixty cubits, or even thirty, but very probably the twenty cubits which Josephus (xv. 11, § 3) mentions as "sinking down in the failure of the foundations." (2.) *Jachin and Boaz.* No features connected with the Temple of Solomon have given rise to so much controversy, or been so difficult to explain, as the form of the two pillars of brass which were set up in the porch of the house. It has even been supposed that they were not "pillars" in the ordinary sense, but obelisks; for this, however, there does not appear to be any authority. According to 1 K. vii. 15 ff., the pillars were eighteen cubits high and twelve in circumference, with capitals five cubits in height. Above this was (ver. 19) another member, called also "chapiter" of lily-work, four cubits in height, but which from ver. 22 seems more probably to have been an entablature, which is necessary to complete the order. As these members make out twenty-seven cubits, leaving three cubits or four and a half feet for the slope of the roof, the whole design seems reasonable and proper. (BOAZ.) If this conjecture is correct, the lily-work must have been something like the Persepolitan cornice (fig. 5), which is probably nearer in style to that of the buildings at Jerusalem than any thing else we know of. (3.) *Internal Supports.* The existence of these two pillars in the porch suggests an inquiry: Were there any pillars in the interior of the Temple? Mr. Fergusson maintains the affirmative as altogether probable. If introduced at all, there must have been four in the sanctuary and ten in the hall, not necessarily equally spaced, in a transverse direction, but probably standing six cubits from the walls, leaving a centre aisle of eight cubits. The Palace or Temple of Darius at Persepolis, which closely resembles the Jewish Temple, having a porch, a central hall, an adytum, and a range of small chambers on each side, has four pillars in its porch instead of two, and consequently four rows in its interior hall, instead of two rows as suggested above. No internal supports to the roofs of either the Temple or the Tabernacle are mentioned anywhere. But the difficulties of construction without them would have been enormous, and their introduction usual and entirely unobjectionable. (4.) *Chambers.* There remains to be noticed the application of three tiers of small chambers to the walls of the Temple externally on all sides, except that of the entrance. Though not expressly so stated, these were appropriated to the residence of the priests who were either permanently or in turn devoted to the service of the Temple. The lowest story was five cubits in width, the next six, and the upper seven, allowing an offset of one cubit on the side of the Temple, or of nine inches on each side, on which the flooring joists rested, so as not to cut into the walls of the Temple (fig. 4). Only at Persepolis, again, do we find any thing at all analogous to this; in the Palace of Darius is a similar range on either hand. (5.) *Outer Court.* The enclosure of the Temple consisted, according to 1 K. vi. 36, of a low wall of three courses of stones and a row of cedar-beams, both probably highly ornamented. As probably the same duplication of dimensions took place in this as in all the other features of the Tabernacle, we may safely assume that it was ten cubits, or fifteen feet, in height, and almost certainly 100 cubits N. and S., and 200 E. and W.

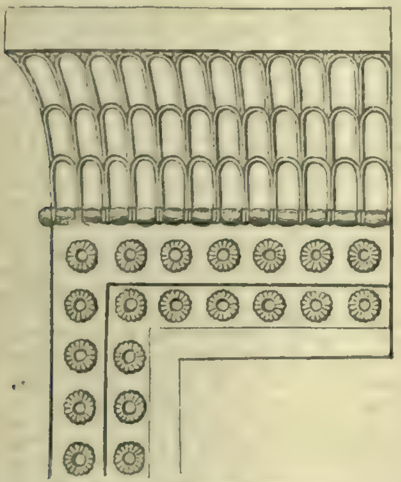

Fig. 5.—Cornice of lily-work at Persepolis.

Temple of Zerubbabel. We have very few particulars regarding the Temple which the Jews erected after their return from the Captivity (about 520 B. C.), and no description that would enable us to realize its appearance. (HAGGAI; ZECHARIAH 1; ZERUBBABEL.) But some dimensions given in the Bible and elsewhere afford points of comparison between it and the Temples which preceded it, or were erected after it. Ezr. vi. 3, quoting the decree of Cyrus, says, "Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits, with three rows of great stones and a row of new timber." Josephus quotes this passage almost literally, but in doing so enables us with certainty to translate the word here called *Row* as "Story"—as indeed the sense would lead us to infer. The dimension of 60 cubits in breadth, is 20 cubits in excess of that of Solomon's Temple, but there is no reason to doubt its correctness, for we find both from Josephus and the Talmud that it was the dimension adopted for the Temple when rebuilt, or rather repaired, by Herod. We must, therefore, assume that the porch and the chambers all round were 20 cubits in width, including the thickness of the walls, instead of 10 cubits, as in the earlier building. This alteration made the Temple 100 cubits in length by 60 in breadth, with a height, it is said, of 60 cubits, including the upper room or *Talar*, though we cannot help suspecting that this last dimension is somewhat in excess of the truth.—The only other description of this Temple is found in Hecatæus the Abderite, who wrote shortly after Alexander the Great. As quoted by Josephus, he says, that "In Jerusalem toward the middle of the city is a stone walled en-

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porch and the general height of the building, that it is commonly supposed there is some error in the text" (Fairbairn). NUMBER.

closure about 500 feet in length, and 100 cubits in width, with double gates," in which he describes the Temple as situated. Hecatæus also mentions that the altar was 20 cubits square and 10 high. And although he mentions the Temple itself, he does not supply us with any dimensions. From these dimensions we gather, that if "the Priests and Levites and Elders of the families were disconsolate at seeing how much more sumptuous the old Temple was than the one which on account of their poverty they had just been able to erect" (Ezr. iii. 12), it certainly was not because it was smaller, as almost every dimension had been increased one-third. In speaking of these temples we must always bear in mind that their dimensions were practically very far inferior to those of the heathen. It was the lavish display of the precious metals, the elaboration of carved ornament, and the beauty of the textile fabrics, which made up their splendor and rendered them so precious in the eyes of the people.

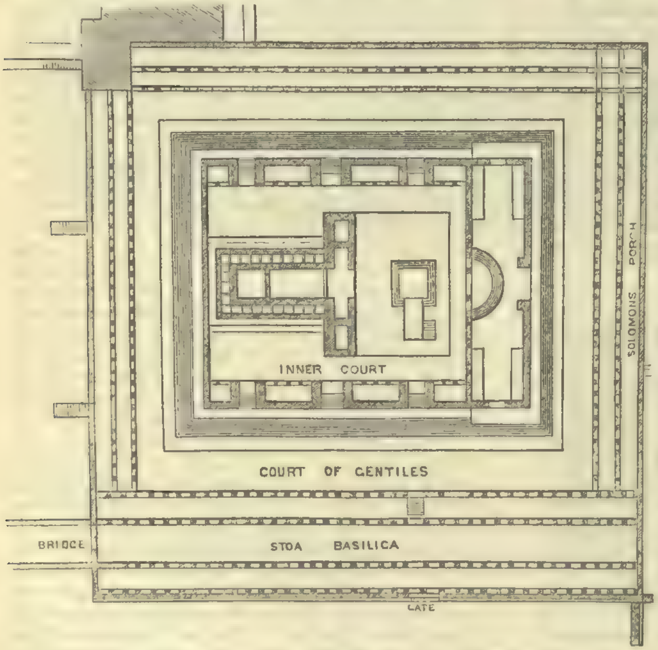

Fig 6.—Temple of Herod restored, by J. Fergusson, Esq. Scale of 200 feet to 1 inch.

Temple of Ezekiel. The vision of a Temple which the prophet **Ezekiel** saw, while residing on the banks of the Chebar in the twenty-fifth year of the Captivity, does not add much to our knowledge of the subject. It is not a description of a Temple that ever was built or ever could be erected at Jerusalem, and can consequently only be considered as the *beau idéal* of what a Shemitic Temple ought to be.[2] The Temple itself was of the exact dimensions of that built by Solomon. Beyond this were various courts and residences for the priests, and places for sacrifice and other ceremonies of the Temple, till he comes to the outer court which measured 500 reeds (= 500 × 10½ feet = nearly an English mile) on each of its sides. The whole shows what were the aspirations of the Jews in this direction, and how different they were from those of other nations; and there can be little doubt that the arrangements of Herod's Temple were in a great measure influenced by the description here given.

Temple of Herod. For our knowledge of the last and greatest of the Jewish Temples we are indebted almost wholly to the works of Josephus, with an occasional hint from the Talmud. (**Herod**; **Jerusalem.**) The Temple or *naos* itself was in dimensions and arrangement very similar to that of Solomon, or rather that of Zerubbabel—more like the latter; but this was surrounded by an inner enclosure of great strength and magnificence, measuring as nearly as can be made out 180 cubits by 240, and adorned by porches and ten gateways of great magnificence; and beyond this again was an outer enclosure measuring externally 400 cubits each way. Mr. Fergusson maintains that the Temple was certainly situated in the S. W. angle of the area now known as the *Haram* area at **Jerusalem**, and that its dimensions were what Josephus states them to be, 400 cubits, or one stadium, each way. What Herod did apparently was to take in the whole space between the Temple and the city wall on its eastern side, and to add a considerable space on the N. and S. to support the porticoes which he added there. As the Temple terrace thus became the principal defence of the city on the E. side, there were no gates or openings in that direction. The N. side, too, where not covered by the fortress Antonia, became part of the defences of the city, and was likewise without external gates. On the S. side, which was enclosed by the wall of Ophel, there were double gates nearly in the centre. These gates still exist at about 365 feet from the southwestern angle, and are perhaps the only architectural features of the Temple of Herod

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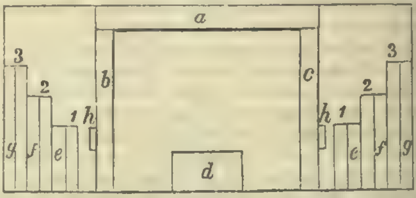
[2] Rev. T. O. Paine (*Solomon's Temple*; Boston, 1861) maintains that the Temple described by Ezekiel is Solomon's Temple seen in vision after its destruction—that the house was widest at the top (viz. 70 cubits outside; Ez. xli. 7, 12) and narrowest at the bottom (viz. 20 cubits inside, xli. 2; 1 K. vi. 2)—that the house of the last Temple was similar to that of the first in being widest at the top—that the galleries of both overjutted, or projected over, 20 cubits on each side. The annexed diagram of the front or E. side may illustrate his view: *a* being a projecting porch supported by the two pillars, Jachin and Boaz, *b*, *c*, over the main entrance, *d*; the projecting galleries denoted by the figures 1, 2, 3, being supported by 3 rows of stone pillars, *e*, *f*, *g*, and forming porches on the sides and rear of the building. At *h* on each side is a side-door to which ascend winding stairs behind the pillars *b*, *c*; and at each of the figures 1, 2, 3, is a window with palm-trees on each side of it.



which remain in position. This entrance consists of a double archway of Cyclopean architecture on the level of the ground, opening into a square vestibule measuring 40 feet each way. From this a double tunnel, nearly 200 feet in length, leads to a flight of steps which rise to the surface in the court of the Temple, exactly at that gateway of the inner Temple (a little E. of the exact centre of the enclosure) which led to the altar. We learn from the Talmud, that the gate of the inner Temple to which this passage led was called the "Water Gate" (comp. Neh. xii. 37). Toward the W. there were four gateways to the external enclosure of the Temple, and the position of three of these can still be traced. The first or more southern led over the bridge the remains of which were identified by Dr. Robinson (cut under Jerusalem, p. 459), and joined the *Stoa Basilica* (or royal porch) of the Temple with the royal palace. The second was that discovered by Dr. Barclay, 270 feet from the S. W. angle, at a level of 17 feet below that of the southern gates just described. The site of the third has not yet been seen, but Mr. Fergusson places it between 200 and 250 feet from the N. W. angle of the Temple area. The fourth led over the causeway which still exists at a distance of 600 feet from the S. W. angle.—*Cloisters.* The most magnificent part of the Temple, in an architectural point of view, seems to have been the cloisters added to the outer court when it was enlarged by Herod. The cloisters in the W., N., and E. side were composed of double rows of Corinthian columns, 25 cubits or 37 feet 6 inches in height with flat roofs, and resting against the outer wall of the Temple. These, however, were immeasurably surpassed in magnificence by the royal porch or *Stoa Basilica* which overhung the southern wall. This, minutely described by Josephus, consisted of a nave and two aisles, that toward the Temple being open, that toward the country closed by a wall. The breadth of the centre aisle was 45 feet; of the side aisles 30 from centre to centre of the pillars; their height 50 feet, and that of the centre aisle 100 feet. This magnificent structure was supported by 162 Corinthian columns, in 4 rows, the 2 odd pillars forming apparently a screen at the end of the bridge leading to the palace. At a short distance from the front of these cloisters was a marble screen or enclosure, 3 cubits in height. Again, at a short distance within this was a flight of steps supporting the terrace or platform on which the Temple itself stood. According to Josephus this terrace was 15 cubits or 22½ feet high, and was approached first by 14 steps, at the top of which was a platform 10 cubits wide, called the *Hîl* or *Chîl;* and there were again in the depths of the gateways 5 or 6 steps more leading to the inner court of the Temple. To the E., where the court of the women was, this arrangement was reversed; 5 steps led to the *Hîl* or *Chîl*, and 15 from that to the court of the Temple. The court of the Temple was very nearly a square. It may have been exactly so, for we have not all the details. The Talmud (*Middoth*) says it was 187 cubits E. and W., and 137 N. and S. To the eastward of this was the court of the women, the dimensions of which are not given by Josephus, but are given in the Talmud as 137 cubits square—a dimension we may safely reject. If the enclosure of the court of the Gentiles, or the *Chîl*, was nearly equidistant on all four sides from the cloisters, its dimension must have been about 37 or 40 cubits E. and W., most probably the former. The great ornament of these inner courts seems to have been their gateways, the three especially on the N. and S. leading to the Temple court. These, according to Josephus, were of great height, strongly fortified and ornamented with great elaboration. But the wonder of all was the great eastern gate leading from the court of the women to the upper court—covered with carving, richly gilt, having apartments over it. This was in all probability the one called the "Beautiful Gate" in the N. T. Immediately within this gateway stood the Altar of burnt-offering. Both the Altar and the Temple were enclosed by a low parapet one cubit in height. Within this last enclosure toward the W. stood the Temple itself. Its internal dimensions were the same as those of the Temple of Solomon, but there seems no reason to doubt that the whole plan was augmented by the surrounding parts (porch and chambers) being increased from 10 to 20 cubits, so that the third Temple, like the second, measured 60 cubits across, and 100 cubits E. and W. The width of the façade or front was also augmented by wings or shoulders projecting 20 cubits each way, making the whole breadth 100 cubits, or equal to the length. So far all seems certain, but when we come to the height, every measurement seems doubtful. Both Josephus and the Talmud seem delighted with the truly Jewish idea of a building which, without being a cube, was 100 cubits long, 100 broad, and 100 high. We cannot help suspecting that in this instance Josephus systematically doubled the altitude of the building he was describing, as it can be proved he did in some other instances. There is tolerable certainty as to the horizontal dimensions of the various parts of the Temple, and their arrangement in plan, and, indeed, as to their real height. But when we try to realize the appearance of the Temple or the details of its architecture, we launch into a sea of conjecture with very little to guide us, at least in regard to the appearance of the Temple itself. We are told (Jos. xv. 11, §§ 5, 6) that the priests built the Temple itself in eighteen months, while it took Herod eight years to complete his part; and as only priests apparently were employed, we may fairly assume that it was not a rebuilding, but only a repair—it may be with additions—which they undertook, and that a great part of the Temple of Zerubbabel was still standing, and was incorporated in the new. The only things added at this period were the wings to the façade, and it may consequently be surmised that the façade was entirely remodelled at this time, especially as we find in the centre a great Arch, which was a very Roman feature. It is nearly certain that the style of the second Temple must have been identical with that of the buildings we are so familiar with at Persepolis and Susa. (Shushan.) The Jews were too closely connected with the Persians and Babylonians at this period to know of any other style, and in fact their Temple was built under the superintendence of the very parties who were erecting the contemporary edifices at Persepolis and Susa. Whatever the ex appearance of its details, the triple Temple of Jerusalem—the lower court, standing on its magnificent terraces—the inner court, raised on its platform in the centre of this—and the Temple itself rising out of this group and crowning the whole—must have formed, when combined with the beauty of its situation, one of the most splendid architectural combinations of the ancient world. Architecture; House; Palace.

* **Tempt, to,** and **Temp-ta'tion** (both fr. L. through Fr.). These words etymologically denote the *trying* or *putting* one *to the proof*, like the words (Heb. verbs *bâhan* or *bâchan*, *nâsâh*, and noun *massâh;* Gr. verbs *peirazo*, *ekpeirazô*, noun *peirasmos*, &c.)

represented by them in the A. V. They may therefore designate the action of God or the course of His Providence, or the earthly trial by which human character, views, feelings are brought out, as when "God did tempt Abraham" (Gen. xxii. 1), i. e. proved or put to the proof his faith and obedience by the command to sacrifice Isaac, &c. These trials or "temptations" often severely test the patience, submission and religious principle of those who endure them, and are deeply afflictive, and are hence not to be sought or rashly encountered (Deut. iv. 34, vii. 19; Mat. vi. 13; Lk. xxii. 28, 40, 46; 1 Cor. x. 13 twice; Jas. i. 2, 12, &c.). But the words "tempt" and "temptation" often designate particularly that trying (by Satan, wicked men, &c.), which is adapted and designed to lead astray from God and virtue, and thus nearly = *entice* or *enticement* to sin (Mat. iv. 1, xvi. 1; Lk. iv. 13; 1 Tim. vi. 9; Jas. i. 13, &c.). The words are also used of the trial of God's patience, forbearance, &c., by those who disobey, or distrust, or murmur against Him (Ex. xvii. 2; Ps. xcv. 8; Mal. iii. 15; Mat. iv. 7; Acts v. 9; Heb. iii. 8, &c.). *The Temptation* may be used with special reference to the temptation of our first parents in Eden (Gen. iii.; Adam) or of the Lord Jesus Christ (Mat. iv. 1-11, &c.), in both of which Satan was the "Tempter."

* **Tempt'er** = one who tempts or entices another to sin, especially Satan (Mat. iv. 3; 1 Th. iii. 5). Tempt, to.

* **Ten.** Musical Instruments 3; Number; Ten Commandments; Tithe.

Ten Com-mand'ments. (1.) The popular name in this, as in many other instances, is not that of the Hebrew Scriptures. There we have the "ten words" (Heb. *dĕbârîm*, pl. of *dâbâr*, *a word; our decalogue* literally = *the ten words*), not the Ten Commandments (Heb. and margin of Ex. xxxiv. 28; Deut. iv. 13, x. 4, Heb.). The difference is not altogether an unmeaning one. The *word* of God, the "word of the Lord," the constantly recurring term for the fullest revelation, was higher than any phrase expressing merely a command, and carried with it more the idea of a self-fulfilling power. Other names are even more significant. These, and these alone, are "the words of the covenant" (Ex. xxxiv. 28). They are also the Tables of Testimony, sometimes simply "*the* testimony" (xxv. 16, xxxi. 18, &c.). (2.) The circumstances in which the Ten great *Words* were first given to the people surrounded them with an awe which attached to no other precept. In the midst of the cloud, and the darkness, and the flashing lightning, and the fiery smoke, and the thunder, like the voice of a trumpet, at Sinai, Moses was called to receive the Law without which the people would cease to be a holy nation. Here, as elsewhere, Scripture unites two facts which men separate. God, and not man, was speaking to the Israelites in those terrors, and yet, in the language of later inspired teachers, other instrumentality was not excluded (Acts vii. 53; Gal. iii. 19; Heb. ii. 2). No other words were proclaimed in like manner. Of no other words could it be said that they were written as these were written, engraved on the Tables of Stone (Table), not as originating in man's contrivance or sagacity, but by the power of the Eternal Spirit, by the "finger of God" (Ex. xxxi. 18, xxxii. 16). (3.) The number Ten was, we can hardly doubt, itself significant to Moses and the Israelites. The received symbol of completeness, it taught the people that the Law of Jehovah was perfect (Ps. xix. 7). The fact that they were written not on one, but on two tables, probably in two groups of five each, taught men the great division of duties toward God, and duties toward our neighbor, which we recognize as the groundwork of every true moral system. It taught them also, five being the symbol of imperfection, how incomplete each set of duties would be when divorced from its companion. (4.) In what way the Ten Commandments were to be divided has, however, been a matter of much controversy. At least four distinct arrangements present themselves. (*a.*) In the received teaching of the Roman Catholic Church, resting on that of Augustine, the first Table contained three commandments, the second the other seven. It involved, however, and in part proceeded from an alteration in the received arrangement. What we know as the first and second were united, and consequently the Sabbath law appeared at the close of the First Table as the third, not as the fourth commandment. The completeness of the number was restored in the Second Table by making a separate (the ninth) command of the precept, "Thou shalt not covet thy neighbor's wife," which with us forms part of the tenth. (*b.*) The familiar division, referring the first four to our duty toward God, and the six remaining to our duty toward man, is, on ethical grounds, simple and natural. (*c.*) A modification of (*a.*) has been adopted by later Jewish writers (Jonathan ben Uzziel, Aben Ezra, &c.). Retaining the combination of the first and second commandments of the common order, they have made a new "word" of the opening declaration, "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage," and so have avoided the necessity of the subdivision of the tenth. (*d.*) The arrangement recognized by the older Jewish writers, Josephus and Philo, and supported ably and thoughtfully by Ewald, places five commandments in each Table, and thus preserves the grouping by *five* and *ten* which pervades the whole code. A modern jurist would perhaps object that this places the fifth commandment in a wrong position, that a duty to parents is a duty toward our neighbor. From the Jewish point of view, it is believed the place thus given to that commandment was essentially the right one (so Prof. Plumptre, original author of this article). Instead of duties toward God, and duties toward our neighbors, we must think of the First Table as containing all that belonged to the *Eusebeia* (= *reverence* or *piety*) of the Greeks, to the *Pietas* (= *piety*) of the Romans, duties i. e. with no corresponding rights, while the Second deals with duties which involve rights, and come therefore under the head of *Justitia* (L. = *justice*). The duty of honoring, i. e. supporting, parents came under the former head. (5.) To these Ten Commandments we find in the Samaritan Pentateuch an eleventh added: "But when the Lord thy God shall have brought thee into the land of Canaan, whither thou goest to possess it, thou shalt set thee up two great stones, and shalt plaster them with plaster, and shalt write upon these stones all the words of this Law. Moreover, after thou shalt have passed over Jordan, thou shalt set up those stones which I command thee this day, on Mount Gerizim, and thou shalt build there an altar to the Lord thy God, an altar of stones: thou shalt not lift up any iron thereon. Of unhewn stones shalt thou build that altar to the Lord thy God, and thou shalt offer on it burnt-offerings to the Lord thy God, and thou shalt sacrifice peace-offerings, and shalt eat them there, and thou shalt rejoice before the Lord thy

God in that mountain beyond Jordan, by the way where the sun goeth down, in the land of the Canaanite that dwelleth in the plain country over against Gilgal, by the oak of Moreh, toward Sichem." The interpolation (from Deut. xxvii. 2–7, xi. 30, changing "Ebal" to "Gerizim") has every mark of being a bold attempt to claim for the worship on GERIZIM the solemn sanction of the voice on Sinai, to place it on the same footing as the Ten great Words of God. (6.) In the Targum of Jonathan ben Uzziel the first and second commandments are united, to make up the second, and the words "I am the Lord thy God," &c., are given as the first. A distinct reason is also given for the last five commandments no less than for the first five: "Thou shalt commit no murder, for because of the sins of murderers the sword goeth forth upon the world," &c. (7.) The absence of any distinct reference to the Ten Commandments as such in the *Pirke Aboth* (= Maxims of the Fathers) is both strange and significant. With all their ostentation of profound reverence for the Law, the teaching of the Rabbis turned on other points than the great laws of duty. DEATH; FAITH; JEHOVAH: JUSTIFY; LAW; LAW OF MOSES; LOVE; REVELATION; SALVATION; SIN, &c.

Tent (Heb. usually *ôhel*; see TABERNACLE). Among the leading characteristics of the nomad races, those two have always been numbered, whose origin has been ascribed to Jabal the son of Lamech (Gen. iv. 20), viz. to be tent-dwellers and keepers of cattle. (HERD; SHEPHERD.) The same may be said of the forefathers of the Hebrew race (PATRIARCH); nor was it until the return into Canaan from Egypt that the Hebrews became inhabitants of cities. (ARCHITECTURE.) Among tent-dwellers at the present day are (1.) the great Mongol and Tartar hordes of Central Asia, whose tents are sometimes of gigantic size, and (2.) the Bedouin Arab tribes, whose tents are probably like those of Abraham and Isaac. An Arab tent is minutely described by Burckhardt. It is called *beit* = "HOUSE;" its covering consists of stuff, about three-quarters of a yard broad, made of black goats'-hair (Cant. i. 5), laid parallel with the tent's length. This is sufficient to resist the heaviest rain. The tent-poles are usually nine, placed in three groups, but many tents have only one pole, others two or three. The ropes which hold the tent in its place are fastened, not to the tent-cover itself, but to loops consisting of a leathern thong tied to the ends of a stick, round which a piece of old cloth sewed to the tent-cover is twisted. The ends of the tent-ropes are fastened to short sticks or pins, which are driven into the ground with a mallet (Judg. iv. 21; JAEL). Round the back and sides of the tents runs a piece of stuff removable at pleasure to admit air. The tent is divided into two apartments, separated by a carpet partition drawn across the middle of the tent and fastened to the three middle posts. The tents of Sarah, Leah, Rachel, &c., may have been either separate tents or separate apartments in the principal tent (Gen. xxiv. 67, xxxi. 33). When the PASTURE near an encampment is exhausted, the tents are taken down, packed on camels, and removed (Is. xxxviii. 12; Gen. xxvi. 17, 22, 25). In choosing places for encampment, Arabs prefer the neighborhood of trees, for the shade and coolness which they afford (xviii. 4, 8). PAVILION; TABERNACLE; TENT-MAKER.

Arab Tent.—(Layard.)

* **Ten-ta'tion** (fr. L.) (Ex. xvii. 7 margin, in some copies) = TEMPTATION.

* **Tenth.** TITHE.

* **Tent'-ma'ker** (Acts xviii. 3). AQUILA; HANDICRAFT; PAUL; TENT.

Te'rah (Heb. *station*, Ges.), in N. T. THARA, the father of ABRAM, NAHOR 2, and HARAN 1, and through them the ancestor of the great families of the Israelites, Ishmaelites, Midianites, Moabites, and Ammonites (Gen. xi. 24–32; 1 Chr. i. 26). We learn from the O. T. that he was an idolater (Josh. xxiv. 2; compare Jd. v. 6–8), that he dwelt beyond the Euphrates in Ur of the Chaldees (Gen. xi. 28), and that in his old age he went with his son Abram, his daughter-in-law Sarai, and his grandson Lot, "to go into the land of Canaan, and they came unto Haran, and dwelt there. And the days of Terah were two hundred and five years: and Terah died in Haran" (xi. 31, 32). From the simple facts of Terah's life recorded in the O. T. has been constructed the entire legend of Abram in Jewish and Arabian traditions. Terah the idolater is turned into a maker of images, and "Ur of the Chaldees" is the original of the "furnace" into which Abram was cast (compare Ez. v. 2). In the Jewish traditions Terah is a prince and a great man in the palace of Nimrod, the captain of his army, his son-in-law according to the Arabs. His wife is called in the Talmud Amtelai, or Emtelai, the daughter of Carnebo (so Mr. Wright).

Ter'a-phim (Heb., see below), only in plural, images connected with magical rites. (Divination; Magic.) The derivation of the name is obscure. Gesenius derives the word from an obsolete Hebrew root = *to live in comfort*, and defines it "*household gods*, perhaps so called as the supposed guardians and givers of prosperous life" (Lex., translated by Robinson, 1854). In one case a single statue seems to be intended by the plural (1 Sam. xix. 13, 16). The teraphim carried away from Laban by Rachel do not seem to have been very small; and the image hidden in David's bed by Michal to deceive Saul's messengers, was probably of the size of a man, and perhaps in the head and shoulders, if not lower, of human or like form. Laban regarded his teraphim as gods, and it would therefore appear that they were used by those who added corrupt practices to the patriarchal religion. Teraphim again are included among Micah's images (Judg. xvii. 3–5, xviii. 17, 18, 20). Teraphim were consulted for oracular answers by the Israelites (Zech. x. 2; compare Judg. xviii. 5, 6; 1 Sam. xv. 22, 23, xix. 13, 16, LXX.; 2 K. xxiii. 24), and by the Babylonians, in the case of Nebuchadnezzar (Ez. xxi. 19–22). There is no evidence that they were ever worshipped (so Mr. R. S. Poole, original author of this article).

Te'resh (Heb. fr. Pers. = *severe, austere?* Ges.), one of the two eunuchs whose plot to assassinate Ahasuerus was discovered by Mordecai (Esth. ii. 21, vi. 2). He was hanged.

Ter'ti-us [-she-us] (L. *third*), probably a Roman, amanuensis of Paul in writing the Epistle to the Romans from Corinth, and sender of a greeting to the Roman Christians (Rom. xvi. 22). Some would, without reason, identify him with Silas. Nothing certain is known of him, though some writers have spoken of him as bishop of Iconium.

Ter-tul'lus (L., a diminutive from Tertius), "a certain ORATOR" (Acts xxiv. 1) retained by the high-priest and Sanhedrim to accuse the Apostle Paul at Cesarea before Felix. He evidently belonged to the class of professional orators. We may infer that Tertullus was of Roman, or at all events of Italian origin. The exordium of his speech is designed to conciliate the good-will of the procurator, and is accordingly overcharged with flattery. St. Luke probably gives only an abstract of his speech, with the most salient points (as the exordium and the character ascribed to Paul) in full. The part (ver. 6–8) "and would have judged . . . . to come unto thee" is omitted by Lachmann and Tischendorf, and marked doubtful by Alford, Hackett, Mill, Bengel, Griesbach, &c., as omitted in all the uncial MSS. except E (that of Laud at Oxford).

* **Tes'ta-ment** (fr. L.) is properly a will or document by which the estate of the "testator" or person who signs and seals it is to be disposed of after his death. It is a common translation of the Gr. *diathêkê* (Mat. xxvi. 28; Mk. xiv. 24; Lk. xxii. 20; 1 Cor. xi. 25; 2 Cor. iii. 6, 14; Heb. vii. 22, ix. 15 twice, 16, 17, 20; Rev. xi. 19), which primarily (so Rbn. *N. T. Lex.*) = *a disposition, arrangement*, and is elsewhere translated "COVENANT" (Acts iii. 25, vii. 8; Rom. ix. 4, xi. 27; Gal. iii. 15, 17, iv. 24; Eph. ii. 12; Heb. viii. 6, 8, 9 twice, 10, ix. 4 twice, x. 16, 29, xii. 24, xiii. 20), and commonly in the LXX. = Heb. *bĕrîth*, A. V. "COVENANT" or "league." "New Testament" and "Old Testament," in popular language, are the two great divisions of the Bible.

* **Tes'ti-mo-ny** (Heb. *'êdâh, 'êdûth, tĕ'ûdâh*; Gr. *marturia, marturion*) = witness, evidence, proof (Mat. viii. 4; Jn. iii. 32, 33, &c.), applied also to the precepts, law, revelation of God (Ps. xix. 7 [Heb. 8], cxix.; Is. viii. 16, 20. &c.), and especially to the Ten Commandments or Decalogue inscribed on the tables of stone which were deposited in the Ark of the Covenant (Ex. xvi. 34, xxv. 16, 21, 22, &c.). Tabernacle.

Te'ta = Hatita (1 Esd. v. 28).

* **Teth** (Heb. *têyth* = [so most] *a serpent*, or [so Lee] something *rolled* or *twisted together*, or perhaps fr. Egyptian = *hand*, Ges.), the ninth letter of the Hebrew alphabet (Ps. cxix.). Writing.

Te'trarch [-trark] (fr. Gr.), properly = the sovereign or governor of the fourth part of a country. (1.) Herod Antipas (Mat. xiv. 1; Lk. iii. 1, 19, ix. 7; Acts xiii. 1), who is commonly distinguished as "Herod the tetrarch," although the title of "king" is also assigned to him (Mat. xiv. 9; Mk. vi. 14, 22 ff.). (2.) Herod Philip II., who is called (Lk. iii. 1) "tetrarch of Iturea, and of the region of Trachonitis." (3.) Lysanias, called (iii. 1) "tetrarch of Abilene." The title of tetrarch was at this time probably applied to petty tributary princes without any such determinate meaning. But it appears from Josephus that the tetrarchies of Antipas and Philip were regarded as constituting each a fourth part of their father's kirgdom. We conclude that in these two cases, at least, the title was used in its strict and literal sense (so Mr. Jones).

Thad-dæ'us [-dee-], the Latin form of Thaddeus.

Thad'de-us (L. *Thaddæus*; Gr. *Thaddaios*; fr. Talmudic Heb. *tadday* = *of breast*, i. e. *courageous*, Lange; *darling?* Wr.; compare Lebbeus), one of the twelve apostles (Mk. iii. 18); = Lebbeus, and Judas the Brother of James.

Tha'hash (fr. Heb. = "BADGER," A. V.), son of Nahor 2 by his concubine Reumah (Gen. xxii. 24).

Tha'mah (fr. Heb.) = Tamah, ancestor of a family of Nethinim who returned with Zerubbabel (Ezr. ii. 53).

Tha'mar (Gr.) = Tamar 1 (Mat. i. 3).

Tham'na-tha (Gr. fr. Heb. = Thimnathah or Timnath), one of the cities of Judea fortified by Bacchides (1 Mc. ix. 50); possibly (so Mr. Grove, &c.) = Timnah 1; but, according to Robinson (ii. 17, n.), and Smith (*B. S.* for 1843, 484–5), probably the *Thamna* of Josephus (xiii. 1, § 3, xiv. 11, § 2, *B. J.* iii. 3, § 5), which was the capital of one of the Roman toparchies or districts of Judea, and was probably at the modern *Tibneh*, a ruined site, fifteen or twenty miles N. N. W. from Jerusalem, and nearly as far E. N. E. from *Ludd* (Lydda). The LXX. joins Thamnatha to the following Pharathoni. Timnath-serah.

Thank'-of'fer-ing. Peace-offering; Sacrifice.

Tha'ra (Gr.) = Terah (Lk. iii. 34).

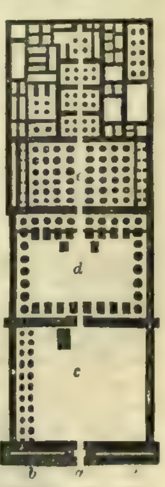
Thar'ra (Gr.) = Teresh (Esth. xii. 1).

Thar'shish (fr. Heb. = Tarshish). **1.** Tarshish (1 K. x. 22, xxii. 48).—**2.** A Benjamite of the family of Bilhan and house of Jediael (1 Chr. vii. 10 only)

Thas'si (Gr. fr. Heb. = *debilitation* or *weakening*, sc. of the mother, Sim.; *it*, sc. fresh grass, *will grow*, i. e. the spring has come, Michaelis; *the flourishing*, Ginsburg [in Kitto]; fr. Chal. = *boiling?* Wr.), the surname of Simon the son of Mattathias (1 Mc. ii. 3). MACCABEES.

The'a-tre [-ter] (Fr. fr. Gr. *theatron*, see below). The Greek term, like the corresponding English term, denotes the *place* where dramatic performances or other public spectacles are exhibited (Acts xix. 29; EPHESUS; GADARA; HEROD AGRIPPA I.; SELA), and also the *scene* itself or *spectacle* which is witnessed there (1 Cor. iv. 9, A. V. "spectacle," i. e. public show, translated "gazing-stock" by Tyndale, Cranmer, and the Geneva version). Theatres were often used among the Greeks for public assemblies and the transaction of public business. Criminals were sometimes exposed and punished in the theatre; and to this practice some refer 1 Cor. iv. 9 and Heb. x. 33, while others consider the allusion as figurative, pointing out Christians as objects of earnest attention to a great multitude in earth and heaven who behold their endurance of reproaches and afflictions.

Thebes [theebz] (fr. Gr. *Thêbai*, derived fr. Egyptian *T-ape* = *the head*, Smith's *Dict. of Geog.*; Heb. *Nô-âmôn*; A. V. "No," "the multitude of No," "populous No"), a chief city of ancient EGYPT, long the capital of the upper country, and the seat of the Diospolitan dynasties, that ruled over all Egypt at the era of its highest splendor. The sacred name of Thebes was *P-amen*, "the abode of AMON," which the Greeks reproduced in their *Diospolis* (= *city of Zeus* or *of* JUPITER), especially with the addition *the Great*. NO-AMON is the name of Thebes in the Hebrew Scriptures (Jer. xlvi. 25; Nah. iii 8). Ezekiel uses *No* simply to designate the Egyptian seat of Ammon (Ez. xxx. 14, 16). The origin of the city is lost in antiquity (so Dr. Thompson, original author of this article). Niebuhr is of opinion that Thebes was much older than Memphis, and that, "after the centre of Egyptian life was transferred to Lower Egypt, MEMPHIS acquired its greatness through the ruin of Thebes." Other authorities assign priority to Memphis. But both cities date from our earliest authentic knowledge of Egyptian history. The first allusion to Thebes in classical literature is in the *Iliad* of Homer (ix. 381–385):—"Egyptian Thebes, where are vast treasures laid up in the houses; where are a hundred gates, and from each two hundred men go forth with horses and chariots." Its fame as a great capital had crossed the sea when GREECE was yet in its infancy as a nation. Herodotus says, "I went to Heliopolis *and to Thebes*, expressly to try whether the priests of those places would agree in their accounts with the priests at Memphis" (ii. 3). Afterward he describes the features of the Nile valley, and the chief points and distances upon the river, as only an eye-witness would be likely to record them. In the first century B. C., Diodorus visited Thebes, and though he saw the city when it had sunk to quite secondary importance, he preserves the tradition of its early grandeur—its circuit of 140 stadia, the size of its public edifices, the magnificence of its temples, the number of its monuments, the dimensions of its private houses, some of them four or five stories high—all giving it an air of grandeur and beauty surpassing not only all other cities of Egypt, but of the world. Diodorus deplores the spoiling of its buildings and monuments by Cambyses. Strabo, who visited Egypt at about the beginning of the Christian era, describes the city under the name Diospolis, and speaks of its ruins as extending eighty stadia (nearly ten miles) in length, of its numerous temples, many of them mutilated by Cambyses, and of its site as then occupied by villages. He also notices the two colossal statues of stone on the western plain, one of which is known as the "vocal Memnon," from the noise, as of a slight blow, which was believed to issue at sunrise from that part of the statue then remaining in the seat and on its base.—But the *monuments* of Thebes are the most reliable witnesses for the ancient grandeur of the city. These are found in almost equal proportions upon both sides of the NILE. The parallel ridges which skirt the narrow Nile valley upon the E. and W. from the northern limit of Upper Egypt, here sweep outward upon either side, forming a circular plain whose diameter is nearly ten miles. The plan of the city, as indicated by the principal monuments, was nearly quadrangular, measuring two miles from N. to S., and four from E. to W. Its four great landmarks were, *Karnak* and *Luxor* on the eastern or Arabian side, and *Qoornah* and *Medeenet Haboo* on the western or Libyan side. There are indications that each of these temples may have been connected with those facing it upon two sides by grand avenues, lined with sphinxes and other colossal figures. Upon the western bank there was almost a continuous line of temples and public edifices for two miles, from *Qoornah* to *Medeenet Haboo*; and Wilkinson conjectures that from a point near the latter, perhaps in the line of the colossi, the "Royal street" ran down to the river, which was crossed by a ferry terminating at Luxor on the eastern side. Beginning at the northern extremity on the western bank, the first conspicuous ruins are those of the *Menephtheion*, a palace-temple of the nineteenth dynasty, and therefore belonging to the middle style of Egyptian architecture, on a slight elevation, nearly a mile from the river, in the now deserted village of old *Qoornah*. Nearly a mile S. from the *Menephtheion* are the remains of the combined palace and temple known since the days of Strabo as the *Memnonium*, but clearly erected by Rameses II. The general form of the *Memnonium* is that of a parallelogram in three main sections, the interior areas being successively narrower than the first court, and the whole terminating in a series of sacred chambers beautifully sculptured and ornamented. But the most remarkable feature of these ruins is the gigantic statue of Rameses II., once a single block of syenite (SYENE) carved to represent the king on his throne, now scattered in fragments on the floor of the first hall. Its weight has been computed at 887 tons and its height at 75 feet. About one-third of a mile farther S. are the "vocal Memnon" and its mate, the height of each being about 53 feet above the plain. At *Medeenet Haboo*, about a mile S. of the *Memnonium*, we find ruins upon a more stupendous scale than at any other point on the western bank of Thebes. These con-



Plan of the Memnonium, Thebes.—(Fbn.)

a. Gateway. *bb* Two truncated pyramids, by the side of the gateway. *c*. Court surrounded by a portico with columns. *d*. Inner court, also surrounded by a portico supported by columns or piers, against which were figures of the king. *e*. Hall of Columns. Smaller chambers beyond this.

Hall of Columns in the Memnonium.—(Fbn.)

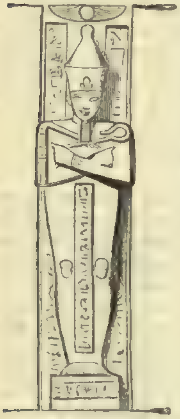


Figure of Rameses II.—From the inner court of the Memnonium.—(Fbn.)

Sculptured Gateway at *Karnak*.—From a photograph.—(Ayre.)

sist of a temple founded by Thothmes I., and the magnificent adjacent ruin known as the southern *Rameseion*, the palace-temple of Rameses III. The latter, like the *Memnonium*, &c., has a series of grand courts or halls adorned with columns, conducting to the inner pavilion of the king or sanctuary of the god. Its second court is one of the most remarkable in Egypt for the massiveness of its columns, which measure 24 feet in height by nearly 23 in circumference. Behind this long range of temples and palaces are the Libyan hills, which, for a distance of 5 miles, are excavated to the depth of several hundred feet for sepulchral chambers, some of them of vast extent. Some of the sepulchres of kings, in the number and variety of their chambers, the finish of their sculptures, and the beauty and freshness of their frescoes, are among the most remarkable monuments of Egyptian grandeur and skill. From the adornments of these subterranean tombs we derive our principal knowledge of the manners and customs of the Egyptians. — The eastern side of the river is distinguished by the remains of Luxor and Karnak, the latter being of itself a city of temples. The approach to Karnak from the S. is marked by a series of majestic gateways and towers, which were the appendages of later times to the original structure. The temple properly faces the river, i. e. toward the N. W. The courts and propylæa connected with this structure occupy a space nearly 1,800 feet square, and the buildings represent almost every dynasty of Egypt, from Sesortasen I. to Ptolemy Euergetes I. Every thing pertaining to Karnak is on the grandest scale. Nearest the river is an area of 275 feet by 329, which once had a covered corridor on either side, and a double row of columns through the centre, leading to the entrance of the hypostyle hall, the most wonderful monument of Egyptian architecture. This grand hall is a forest of sculptured columns: in the central avenue are twelve, each 66 feet high by 12 in diameter, which formerly supported the most elevated portion of the roof, answering to the clerestory in Gothic architecture; on either side of these are seven rows, each column nearly 42 feet high by 9 in diameter, making a total of 134 pillars in an area of 170 feet by 330. Most of the pillars are yet standing, though the roof in many places has fallen in. The outer wall of Karnak is 40 feet thick at the base and nearly 100 feet high. The grandeur of Egypt is here in its architecture, and almost every pillar, obelisk, and stone tells its historic legend of her greatest monarchs.—Probably before the time of Menes, who was a native of *This* in the Thebaid (the territory of Thebes), there was a local sovereignty in the Thebaid, but the historical nationality of Egypt dates from the founding of Memphis. When the Shepherds or Hyksos, a nomadic race from the E., invaded Egypt and fixed their capital at Memphis, a native Egyptian dynasty was maintained at Thebes, at times tributary to the Hyksos, and at times in military alliance with Ethiopia against the invaders; until at length, by a general uprising of the Thebaid, the Hyksos were expelled, and Thebes became the capital of all Egypt under the resplendent eighteenth dynasty. This supremacy continued until the close of the nineteenth dynasty, or for more than 500 years; but under the twentieth dynasty the glory of Thebes began to decline, and after the close of that dynasty her name no more appears in the lists of kings. Still the city was retained as the capital, in whole or in part, and the achievements of Shishonk the Bubastite (Shishak), of Tirhakah the Ethiopian, and other monarchs of celebrity, are recorded upon its walls. Ezekiel proclaims the destruction of Thebes by the arm of Babylon (Ez. xxx. 14–16). The Persian invader Cambyses completed the destruction that the Babylonian had begun.

The'bez (fr. Heb. = *brightness*, Ges.), a place memorable for the death of Abimelech 3 (Judg. ix. 50; 2 Sam. xi. 21); identified by Dr. Robinson and others after him with *Tûbâs*, a large village about thirteen Roman miles from Shechem (*Nâbulus*) on the way to Scythopolis (*Beisân*).

The-co'e (Gr. *Thekôe* = Tekoa), **the Wil'der-ness of** (Gr. *erêmos;* see Desert 5), the uncultivated pastoral tract around Tekoa, more especially to the E. of it (1 Mc. ix. 33).

*** Theft.** Deposit; Punishments; Robbery; Thieves, the Two.

The-la'sar = Tel-assar (2 K. xix. 12).

The-ler'sas (Gr.) = Tel-harsa (1 Esd. v. 36).

The'man (L.) = Teman (Bar. iii. 22, 23).

The-o-ca'nus (fr. Gr. form) = Tikvah 2 (1 Esd. ix. 14).

The-od'o-tus (L. form of Gr. = *God-given*), an envoy sent by Nicanor to Judas Maccabeus about B. C. 162 (2 Mc. xiv. 19).

The-oph'i-lus (L. fr. Gr. = *friend of God;* either *God-loving*, or *God-loved*, Schl.). **1.** The person to whom St. Luke inscribes his Gospel (LUKE, GOSPEL OF) and the ACTS OF THE APOSTLES (Lk. i. 3; Acts i. 1). Several commentators, especially among the Fathers, have been disposed to regard the name either as that of a fictitious person, or as applicable to every Christian reader. But the epithet "most excellent" (Gr *kratiste*), applied to Theophilus in Lk. i. 3 (comp. Acts xxiii. 26, xxiv. 3, xxvi. 25), is a sufficient evidence of his historical existence. It does not, indeed, prove that he was a Roman governor, or a person of senatorial rank, as Theophylact conjectures, but it makes it most probable that he was a person of high rank. His supposed connection with Antioch, Alexandria, or Achaia, rests on too slender evidence either to claim acceptance or to need refutation. All that can be conjectured with any degree of safety concerning him, comes to this, that he was a Gentile of rank and consideration, who came under the influence of St. Luke, or under that of St. Paul, at Rome, and was converted to the Christian faith (so Mr. Jones, original author of this article).—**2.** A Jewish HIGH-PRIEST A. D. 37–41, the son of ANNAS or Ananus, brother-in-law to CAIAPHAS, and brother and immediate successor of Jonathan; not mentioned by name in the N. T., but most probably the high-priest who granted a commission to Saul to proceed to Damascus, and to take into custody any believers whom he might find there (so Mr. Jones).

* **The-oph'y-lact** (fr. Gr. *Theophulaktos* = *God-guarded*), a native of Constantinople and archbishop of Acris in Bulgaria A. D. 1077; compiler (from Chrysostom) of commentaries on most of the N. T., and on the minor prophets, author of seventy-five Epistles, &c. (Murdock); cited in margin of Mk. vii. 3 for his explanation of washing hands.

The'ras (fr. Gr.) = AHAVA (1 Esd. viii. 41, 61).

Ther'me-leth (Gr.) = TEL-MELAH (1 Esd. v. 36).

Thes-sa-lo'ni-ans (= *people* [i. e. Christians] *of* THESSALONICA), **First E-pis'tle to the.** I. The *date.* During his second missionary journey, probably in A. D. 52, St. PAUL founded the Church of Thessalonica. Leaving Thessalonica he passed on to Berea. From Berea he went to Athens, and from Athens to Corinth (Acts xvii. 1–xviii. 18). Now, when this Epistle was written, Silvanus and Timotheus were in the apostle's company (1 Th. i. 1; comp. 2 Th. i. 1)—a circumstance which confines the date to the second missionary journey (Acts xviii. 5; 2 Cor. i. 19). The Epistle then must have been written between St. Paul's leaving Thessalonica and the close of his residence at Corinth, i. e. according to the received chronology within the years 52–54. Other considerations (1 Th. iii. 1, 2, 6; comp. the following article, &c.) enable us to place the writing of this Epistle early in St. Paul's residence at Corinth, a few months after he had founded the Church at Thessalonica, at the close of A. D. 52 or the beginning of 53 (so Prof. Lightfoot, original author of this article, in accordance with most critics). The statement in the subscription appearing in several MSS. and versions, that it was written "from Athens," is a superficial inference from 1 Th. iii. 1, to which no weight should be attached.—II. The Epistles to the Thessalonians then (for the second followed the first after no long interval) are the earliest of St. Paul's writings—perhaps the earliest written records of Christianity. Comparing the Thessalonian Epistles with the later letters, the points of difference are mainly threefold. (1.) In the general *style* of these earlier letters there is greater simplicity and less exuberance of language. The brevity of the opening salutation is an instance of this. The closing benediction is correspondingly brief. And throughout the Epistles there is much more evenness of style. (2.) The *antagonism to St. Paul* is not the same. Here the opposition comes from *Jews* (1 Th. ii. 16). A period of five years changes the aspect of the controversy (comp. 1 and 2 Cor.; Gal.; Rom.). The opponents of St. Paul are then no longer *Jews*, so much as *Judaizing Christians*, who urged that though the Gentiles may be admitted to the Church of Christ, the only door of admission is the Mosaic covenant-rite of circumcision. The language of St. Paul, speaking of the Jewish Christians in this Epistle, shows that the opposition to his teaching had not at this time assumed this second phase. (3.) Many of the distinctive doctrines of Christianity, though implicitly contained in the teaching of these earlier letters, were yet not evolved and distinctly enunciated till the needs of the Church drew them out into prominence at a later date. In the Epistles to the Thessalonians, there is, e. g., no mention of the characteristic contrast of "faith and works;" the word "justification" does not once occur; the idea of dying with Christ and living with Christ, so frequent in St. Paul's later writings, is absent in these. In the Epistles to the Thessalonians, the Gospel preached is that of the coming of Christ, rather than of the cross of Christ. Christ's coming was closely bound up with the fundamental fact of the Gospel, viz. His resurrection, and thus formed a natural starting-point of Christian doctrine; it satisfied the Messianic hopes of the Jewish converts; it was the best consolation and support of the infant Church under persecution; it was essential to the call to repentance which must everywhere precede the divine and positive teaching of the Gospel (Acts xvii. 30, 31).—III. The *occasion* of this Epistle was as follows: St. Paul had twice attempted to revisit Thessalonica, and both times had been disappointed. Thus prevented from seeing them in person, he had sent Timothy to inquire and report to him as to their condition (1 Th. iii. 1–5). Timothy returned with most favorable tidings, reporting not only their progress in Christian faith and practice, but also their strong attachment to their old teacher (iii. 6–10). This Epistle is the outpouring of the apostle's gratitude on receiving this welcome news. At the same time the report of Timothy was not unmixed with alloy. There were certain features in the condition of the Thessalonian Church which called for St. Paul's interference, and to which he addresses himself in his letter. (1.) The very intensity of their Christian faith, dwelling too exclusively on the day of the Lord's coming, had been attended with evil consequences (iv. 11; comp. 2 Th. ii. 1, iii. 6, 11, 12). On the other hand, a theoretical difficulty had been felt. Certain members of the Church had died, and there was great anxiety lest they should be excluded from any share in the glories of the Lord's advent (1 Th. iv. 13–18). (2.) The Thessalonians needed consolation and encouragement under persecution (ii. 14, iii. 2–4). (3.) An unhealthy state of feeling with regard to spiritual gifts was manifesting itself (v. 19, 20). (4.) There was the danger, which they shared with most Gentile churches, of relapsing into their old heathen profligacy (iv. 4–8).—IV. Yet the condition of the Thessalonian Church was highly satisfactory, and the most cordial relations existed between St. Paul and his converts there. This honorable distinction it shares with the other great Church of Macedonia, that of Philippi (comp. Phil.).—V. A comparison of the narrative in the Acts with the allusions in this and 2 Th. is instructive. Passing over patent coincidences, we may single out one of a more subtle and delicate kind. It arises out of the form which the accusation brought against St. Paul and his companions at Thessalonica takes in Acts xvii. 7; "All these do contrary to the decrees of Cesar, saying that there is another king, one Jesus." The allusions in the Epistles to the Thessalonians enable us to understand the ground of this accusation. It appears that the *kingdom* of Christ had entered largely into his oral teaching in this city, as it does into that of the Epistles themselves (1 Th. i. 10, iv. 6; 2 Th. ii. 5). On the other hand, the language of these Epistles diverges from the narrative of St. Luke on two or three points in such a way as to establish the independence of the two accounts, and even to require some explanation. (1.) The first of these relates to the composition of the Church of Thessalonica. In 1 Th. i. 9, 10 St. Paul addresses his readers distinctly as Gentiles, who had been converted from idolatry to the Gospel. In Acts xvii. 4 we are told that "some (of the Jews) believed . . . and of the devout Greeks (i. e. proselytes) a great multitude, and of the chief women not a few." Even if we retain the common reading ("devout Greeks;" some read "devout ones [i. e. proselytes] and Greeks"), the account of St. Luke does not exclude a number of believers converted directly from heathendom. Both convey the impression that the Gospel made but little progress with the Jews themselves. (2.) In 1 Th. ii. 14 the persecutors of the Thessalonian Christians are represented as their fellow-countrymen, whereas in Acts xvii. 5 the Jews are regarded as the bitterest opponents of the faith. This is fairly met by Paley, who points out that the Jews were the instigators of the persecution, which, however, they were powerless of themselves to carry out without aid from the heathen. (3.) The narrative of St. Luke appears to state that St. Paul remained only three weeks at Thessalonica (Acts xvii. 2), whereas in the Epistle, though there is no direct mention of the length of his residence amongst them, the whole language (1 Th. i. 4, ii. 4–11) points to a much longer period. In the Acts it is stated simply that for three Sabbath days St. Paul taught in the synagogue. The silence of the writer does not exclude, but his success rather implies, subsequent labor among the Gentile population. (4.) The notices of the movements of Silas and Timotheus in the two documents do not accord at first sight. In the Acts St. Paul is conveyed away secretly from Berea to escape the Jews. Arrived at Athens, he sends to Silas and Timothy, whom he had left behind at Berea, urging them to join him as soon as possible (Acts xvii. 14–16). It is evident from the language of St. Luke that the apostle expects them to join him at Athens. Yet we hear nothing more of them for some time, when at length after St. Paul had passed on to Corinth, and several incidents had occurred since his arrival there, we are told that Silas and Timotheus came from Macedonia (xviii. 5). From the First Epistle, on the other hand, we gather the following facts. St. Paul there tells us that they (i. e. himself, and probably Silas), no longer able to endure the suspense, "consented to be left alone at Athens, and sent Timothy their brother" to Thessalonica (1 Th. iii. 1, 2). Timothy returned with good news (iii. 6) (whether to Athens or Corinth does not appear), and when the two Epistles to the Thessalonians were written, both Timothy and Silas were with St. Paul (1 Th. i. 1; 2 Th. i. 1; comp. 2 Cor. i. 19). Now, we may suppose either that (*a*) Timotheus was dispatched to Thessalonica, not from Athens, but from Berea. In this case Timotheus would take up Silas somewhere in Macedonia on his return, and the two would join St. Paul in company; not, however, at Athens, but later on at Corinth, some delay having arisen. Or (*b*) Timotheus and Silas did join the apostle at Athens, where we learn from the Acts that he was expecting them. From Athens he dispatched Timotheus to Thessalonica, so that he and Silas had to forego the services of their fellow-laborer for a time. This mission is mentioned in the Epistle, but not in the Acts. Subsequently he sends Silas on some other mission, not recorded either in the history or the Epistle; probably to another Macedonian Church, e. g. Philippi (comp. 2 Cor. xi. 9; Phil. iv. 14–16). Silas and Timotheus returned together from Macedonia and joined the apostle at Corinth.—VI. This Epistle is rather practical than doctrinal. It was suggested rather by personal feeling, than by any urgent need, which might have formed a centre of unity, and impressed a distinct character on the whole. Under these circumstances we need not expect to trace unity of purpose, or a continuous argument, and any analysis must be more or less artificial. The body of the Epistle, however, may be conveniently divided into two parts, the former of which, extending over the first three chapters, is chiefly taken up with a retrospect of the apostle's relation to his Thessalonian converts, and an explanation of his present circumstances and feelings, while the latter, comprising the fourth and fifth chapters, contains some seasonable exhortations. At the close of each of these divisions is a prayer, commencing with the same words, "May God Himself," &c., and expressed in somewhat similar language. The Epistle closes with personal injunctions and a benediction (v. 25–28).—VII. The external evidence in favor of the *genuineness* of 1 Th. is chiefly negative, but important. There is no trace that it was ever disputed at any age or in any section of the Church, or even by any individual, till the present century. On the other hand, the allusions to it in writers before the close of the second century are confessedly faint and uncertain. The Epistle was included in the Old Latin and Syriac Versions, is found in the Canon of the Muratorian fragment, and was also contained in that of Marcion. Toward the close of the second century, from Irenæus downward, we find this Epistle directly quoted and ascribed to St. Paul. The evidence derived from the character of the Epistle itself—its *style* and *matter*—is so strong that it may fairly be called irresistible. In regard to the *matter*, (1.) The firmness and delicacy of touch with which the apostle's relations toward his Thessalonian converts are drawn, are quite beyond the reach of the clumsy forgeries of the early Church; and (2.) the writer uses language which, however it may be explained (see the next article), is certainly colored by the anticipation of the speedy advent of the Lord. Such a position would be an anachronism in a writer of the second century. The genuineness of this Epistle was first questioned by Schrader, who was followed by Baur. The following is a summary of Baur's arguments: (i.) He attributes great weight to the general character of the Epistle, the difference of style, and especially the absence of distinctive Pauline doctrines (see II. above). (ii.) In the mention of the "wrath" overtaking the Jewish people (ii. 16), Baur sees an allusion to the destruction of Jerusalem, and, therefore, a proof of the later date of the Epistle (see the next article; MIRACLES; PROPHET). (iii.) He urges the contradictions to the account in the Acts (see V. above). (iv.) He discovers references to the Acts, which show that the Epistle was written later. But the coincidences are subtle and incidental, and the points of divergence and apparent contradictions are so numerous as to preclude the supposition of copying, and evince the independence of the Epistle. (v.) He supposes passages in this Epistle to have been borrowed from the acknowledged letters of St. Paul. The resemblances, however, which he points out are not greater than, or indeed so great as, those in other Epistles, and bear no traces of imitation. BIBLE; CANON; INSPIRATION; NEW TESTAMENT.

Thes-sa-lo'ni-ans (see above), **Sec'ond E-pis'tle to the.** I. This Epistle appears to have been written from Corinth not very long after the First (see the preceding article), for Silvanus and Timotheus were still with St. Paul (2 Th. i. 1). In the former letter we saw chiefly the outpouring of strong personal affection, occasioned by the renewal of the apostle's intercourse with the Thessalonians, and the doctrinal and hortatory portions are there subordinate. In the Second Epistle, on the other hand, his leading motive seems to have been the desire of correcting errors in the Church of Thessalonica. We notice two points especially which call forth his rebuke. *First*, it seems that the anxious expectation of the Lord's advent, instead of subsiding, had gained ground since the writing of the First Epistle. They now looked on this great crisis as imminent, and their daily business was neglected in consequence. Expressions in 1 Th., taken by themselves, might seem to favor this view; and at all events such was falsely represented to be the apostle's doctrine. He now writes to soothe this restless spirit and quell their apprehensions by showing that many things must happen first, and that the end was not yet, referring to his oral teaching at Thessalonica in confirmation of this statement (2 Th. ii. 1–12, iii. 6–12). *Secondly*, the apostle had also a *personal* ground of complaint. His authority was not denied by any, but it was tampered with, and an unauthorized use was made of his name. Designing men might misrepresent his teaching either by suppressing what he actually had written or said, or by forging letters and in other ways representing him as teaching what he had not taught. St. Paul's language hints in different places at both these modes of false dealing (compare 1 Th. v. 27). Two passages allude to these misrepresentations of his teaching. In the first he tells them in vague language, "not to be troubled either by spirit or by word or by letter, as coming from us, as if the day of the Lord were at hand" (2 Th. ii. 2, 3). In the second he says, "The salutation of Paul with mine own hand, which is a token in every Epistle: so I write" (iii. 17)—evidently a precaution against forgery. It will be seen then that the teaching of the Second Epistle is corrective of, or rather supplemental to, that of the First, and therefore presupposes it (ii. 15).—II. This Epistle, in the range of subject as well as in style and general character, closely resembles the First (see the preceding article). The structure also is somewhat similar, the main body of the Epistle being divided into two parts in the same way, and each part closing with a prayer (ii. 16, 17, iii. 16). The first part, after the salutation (i. 1, 2), consists of a general expression of thankfulness and interest, leading up to the difficulty about the Lord's Advent (i. 3–ii. 17): the second part consists of direct exhortation (iii. 1–16). The Epistle ends with a special direction and benediction (iii. 17, 18).—III. The external evidence in favor of the Second Epistle is somewhat more definite than that in favor of the First. It seems to be referred to in one or two passages of Polycarp; and the language in which Justin Martyr speaks of the Man of Sin is so similar that it can scarcely be independent of this Epistle. The Second Epistle, like the First, is found in the Canons of the Syriac and Old Latin Versions, and in those of the Muratorian fragment and of Marcion; is quoted expressly and by name by Irenæus and others at the close of the second century, and was universally received by the Church. The internal character of the Epistle, too, as in the former case, bears the strongest testimony to its Pauline origin. Its genuineness, in fact, was never questioned until the beginning of the present century. It has been rejected by some modern critics who acknowledge 1 Th. to be genuine. The apocalyptic passage (2 Th. ii. 1–12) is the great stumbling-block. It has been objected to, either as alluding to events subsequent to St. Paul's death, e. g. the Neronian persecution; or as betraying religious views derived from the Montanism of the second century; or lastly, as contradicting St. Paul's anticipations expressed elsewhere, especially in the First Epistle, of the near approach of the Lord's Advent. —IV. The most striking feature in the Epistle is this apocalyptic passage, announcing the revelation of the "Man of Sin" (ii. 1–12), and it will not be irrelevant to investigate its meaning.—(1.) The passage speaks of a great apostasy which is to usher in the advent of Christ, the great judgment. There are three prominent figures in the picture, Christ, Antichrist, and the Restrainer. The "mystery of lawlessness" (A. V. "iniquity;" SIN) is already at work. At present it is checked by the Restrainer; but the check will be removed, and then it will break out in all its violence. Then Christ will appear.—(2.) Many different explanations have been offered of this passage. By one class of interpreters it has been referred to circumstances which passed within the circle of the apostle's own experience. Others, again, have seen in it the prediction of a crisis yet to be realized, the end of all things. The former of these, the Preterists, have identified the "Man of Sin" with divers historical characters—with Caligula, Nero, Titus, Simon Magus, Simon son of Giora, the high-priest Ananias, &c., and have sought for an historical counterpart to the Restrainer in like manner. The latter, the Futurists, have also given various accounts of the ANTICHRIST, the mysterious power of evil which is already working. To Protestants, e. g., it is the Papacy; to the Greek Church, Mohammedanism.—(3.) Now, in arbitrating between the Preterists and the Futurists, we are led by the analogy of other prophetic announcements, as well as by the language of the passage itself, to take a middle course (so Prof. Lightfoot, original author of this article). Neither is wholly right, and yet both are to a certain extent right. It is the special characteristic of prophecy to speak of the distant future through the present and immediate. Following the analogy of the older prophets and of our Lord himself (OLD TESTAMENT B; PROPHET), we may agree with the Preterists that St. Paul is referring to events which fell under his own cognizance; for, indeed, the Restrainer is said to be restraining now, and the mystery of iniquity to be already working: while at the same time we may accept the Futurist view that the apostle is describing the end of all things, and that, therefore, the prophecy has not yet received its most striking and complete fulfilment — (4.) If this view be correct, it remains to inquire what particular adversary of the Gospel, and what particular restraining influence, St. Paul may have had in view. But, before attempting an explanation, we may lay down two rules. *First.* The imagery of the passage must be interpreted mainly by itself, and by the circumstances of the time. The great adversary in the Revelation seems to be the Roman power; but it may be widely different here. There were even in the apostolic age "many Antichrists;" and we cannot be sure that the ANTICHRIST present to the mind of St. Paul was the same with the Antichrist contemplated by St. John. *Secondly.* In all figurative passages it is arbitrary to assume that a person is denoted where we find a personification. Thus the "Man of Sin" here need not be an individual man; it may be a body of men, or a power, a spiritual influence.—(5.) Now we find that the chief opposition to the Gospel, and especially to St. Paul's preaching at this time arose from the Jews (compare the preceding article). "It seems on the whole probable that the ANTICHRIST is represented especially by Judaism, and that the Roman Empire is the restraining power. It was to Roman justice and Roman magistrates that the apostle had recourse at this time to shield him from the enmity of the Jews, and to check their violence (Acts xvi. 37 f., xvii. 6 ff., xviii. 12 ff.; APPEAL; CITIZEN). It was only at a later date, under Nero, that Rome became the antagonist of Christendom, and then she also, in turn, was fitly portrayed by St. John as the type of Antichrist. BIBLE; CANON; INSPIRATION; NEW TESTAMENT.

Salonica — ancient Thessalonica.

Thes-sa-lo-ni'ca (L. fr. Gr., see below), a maritime city of MACEDONIA; originally named Therma, and situated on the Thermaic Gulf, now the *Gulf of Salonica.* The city rose into importance with the decay of Greek nationality. Cassander, the son of Antipater, rebuilt and enlarged it, and named it after his wife Thessalonica, the sister of ALEXANDER THE GREAT, whose name commemorated in Greek *a victory over the Thessalians* which her father (PHILIP 1) obtained on the day when he heard of her birth (so Dr. Howson, original author of this article). The name, ever since, under various slight modifications, has been continuous, and the city has never ceased to be eminent. It is now known as *Saloniki* or *Salonica*, and is still the most important town of European Turkey, next after Constantinople. Under the Romans, when MACEDONIA was divided into four governments, Thessalonica was the capital of the second; afterward, when the whole was consolidated into one province, this city became practically the metropolis. It was made a "free city" (ROMAN EMPIRE; and see below), and in the first and second centuries A. C. was the most populous city in Macedonia. St. PAUL visited it (with Silas and Timothy) during his second missionary journey, and thus Christianity was introduced into Thessalonica. Three circumstances illustrate in an important manner this visit and this journey as well as the Two Epistles to the Thessalonians:—(1.) This was the chief station on the great Roman Road, called the *Egnatian Way*, which connected Rome with AMPHIPOLIS, APOLLONIA, NEAPOLIS, PHILIPPI, and the whole region N. of the Ægean Sea. (2.) Placed on this great Road, in connection with other important Roman ways, and being also a great emporium of trade by sea, Thessalonica was an invaluable centre for the spread of the Gospel (1 Th. i. 8). It was nearly, if not quite, on a level with CORINTH and EPHESUS in its share of the commerce of the Levant. (3.) The circumstance (Acts xvii. 1) that here was the synagogue of the Jews in this part of Macedonia, had evidently much to do with the apostle's plans, and also doubtless with his success. Trade would inevitably bring Jews to Thessalonica; and it is remarkable that, ever since, they have had a prominent place in the annals of the city. In the fifteenth century there was a great influx of Jews from SPAIN. The Jewish quarter is in the south-eastern part of the town.[1] The first scene of the apostle's work at Thessalonica was the synagogue (xvii. 2, 3). His ministrations among the Jews continued for three weeks (ver. 2), but probably he remained longer in the city (ver. 5–10; 1 Th. i. 6, ii. 2, 14, 15, iii. 3, 4; 2 Th. i. 4–7; JASON). He was certainly there again on his missionary journey, both in going and returning (Acts xx. 1–3). Possibly he was also there again, after his liberation from his first imprisonment (Phil. i. 25, 26, ii. 24; 1 Tim. i. 3; 2 Tim. iv. 13; Tit. iii. 12). A flourishing Church was formed there: and the Epistles show that its elements were much more Gentile than Jewish (1 Th. i. 9; ARISTARCHUS; DEMAS?; GAIUS [Acts xix. 29]; JASON; SECUNDUS). The narrative in the Acts affords a singularly accurate illustration of the political constitution of Thessalonica. Not only is "the people" mentioned (Gr. *dêmos*, Acts xvii. 5) in harmony with its being a "free city," but the peculiar title (Gr. pl. *politarchai* = *politarchs*, or, as in the A. V., "rulers of the city," ver. 6) of the chief magistrates. This term occurs in no other writing; but it may be read to this day conspicuously on an arch of the early Imperial times, which spans the main street of the city, and from which it appears that the number of politarchs was seven. The arch just mentioned (called the *Vardár* gate) is at the western extremity of the town. At its eastern extremity is another Roman arch of later date, and probably commemorating some victory of Constantine. The main street, which both these arches cross, and which intersects the city from E. to W., is undoubtedly the line of the *Egnatian Way*.—Thessalonica, during several centuries, was the bulwark, not simply of the later Greek Empire (ROMAN EMPIRE), but of Oriental Christendom, and was largely instrumental in the conversion of the Slavonians and Bulgarians. Thus it received the designation of "the Orthodox City;" and its struggles are very prominent in the writings of the Byzantine historians It was taken by the Saracens A. D. 904, by the Crusaders 1185, and by the Turks, under Amurath II., in 1430.

Theudas (Gr. = *Theodore*, i. e. *gift of God* [so Pott, &c.]; but in N. T. probably fr. Syr. or Heb. = *acknowledgment, confession, thanksgiving* [so Sonntag, Prof. Hackett, &c.]), an insurgent mentioned in Gamaliel's speech before the Jewish council (Acts v. 35–39) at the time of the arraignment of the apostles. He appeared, according to St. Luke's account, at the head of about four hundred men, but was slain and his party annihilated. Josephus speaks of a Theudas who played a similar part in the time of Claudius, about A. D. 44, i. e. some ten or twelve years at least later than the delivery of Gamaliel's speech; and since Luke places his Theudas, in the order of time, before JUDAS OF GALILEE, who made his appearance soon after the dethronement of Archelaüs, i. e. A. D. 6 or 7, it has been charged that the writer of the Acts either fabricated the speech put into the mouth of Gamaliel, or has wrought into it a transaction which took place thirty years or more after the time when it is said to have occurred. But either of the two following solutions of the difficulty fulfils every reasonable requisition, and both must be disproved before Luke can be justly charged with having committed an anachronism in this passage (so Prof. Hackett, original author of this article): (1.) Since Luke represents Theudas as having preceded Judas the Galilean, he could not have appeared later, at all events, than the latter part of the reign of Herod the Great. Now, the very year of that monarch's death was remarkably turbulent; the land was overrun by insurrectionary chiefs or fanatics. Josephus mentions but three of these disturbers *by name*; he passes over the others with a general allusion. Among those whom the Jewish historian has omitted to name, may have been the Theudas whom Gamaliel cites (so Lardner, Bengel, Kuinoel, Olshausen, Anger, Winer, &c.). The name was not uncommon (Winer). (2.) Another explanation (essentially different only as proposing to identify the person) is, Luke's Theudas may have been one of the three insurgents whose names are mentioned by Josephus in connection with the disturbances which took place about the time of Herod's death. Sonntag ably maintains this view, and argues that the Theudas referred to by Gamaliel is the individual whom Josephus mentions as Simon, a slave of Herod, who attempted to make himself king, and died a violent death.

* **Thief.** DEPOSIT; PUNISHMENTS; ROBBERY; THIEVES, THE TWO.

Thieves, the Two. The men who under this name appear in the history of the crucifixion (Mat. xxvii. 38, 44; Mk. xv. 37, 42; comp. Lk. xxiii. 32–43; Jn. xix. 18, 31 ff.) were robbers (Gr. *lêstai*; ROBBERY) rather than thieves (Gr. *kleptai*), belonging to the lawless bands by which Palestine was at that time and afterward infested. Against these brigands every Roman procurator had to wage continual war. (JERUSALEM.) It was necessary to use an armed police to encounter them (Lk. xxii. 52). Of the previous history of the two who suffered on Golgotha we know nothing. They had been tried and condemned, and were waiting their execution before our Lord was accused. It is probable enough, as the death of BARABBAS was clearly expected at the same time, that they had taken part in his insurrection, and had expected to die with him. They find themselves crucified with Jesus of Nazareth. (CROSS; CRUCIFIXION; JESUS CHRIST; PUNISHMENTS.) They could hardly fail to have heard something of his fame as a prophet, of his triumphal entry as a king. They catch at first the prevailing tone of scorn. But over one of them came a change. He looked back upon his past life, and saw an infinite evil. He looked to the man dying on the cross beside him, and saw an infinite compassion. There indeed was one unlike all other "kings of the Jews," whom the robber had ever known. Such a one must be all that He had claimed to be. To be forgotten by that King seems to him now the most terrible of all punishments; to take part in the triumph of His return, the most blessed of all hopes. The yearning prayer was answered, not in the letter, but in the spirit. "To-day shalt thou be with Me in PARADISE."—The simplest and truest way of looking at this history has been that of those who have seen in the "dying thief" the first great typical instance that "a man is justified by faith without the deeds of the law" (so Prof. Plumptre, original author of this article). Bengel finds in the Lord's words to him an indication that the penitent thief was a Gentile, the impenitent a Jew, and that thus the scene on Calvary was typical of the position of the two Churches. Stier reads in the words of reproof the language of one who had all along listened with grief and horror to the revilings of the multitude, the burst of an indignation previously suppressed. The Apocryphal Gospels give his name as Demas or Dismas, and make him the first of all mankind to enter Paradise. "St. Dismas" has been canonized in the Syrian, Greek, and Latin Churches.

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[1] Rev. E. M. Dodd, American missionary at *Salonica*, said in 1854, "It has at present a population variously estimated at from 60,000 to 80,000; of these one-half are Jews; a few, of almost all nations under heaven; and the remainder, half Greeks and half Turks" (*B. S.* xi. 890).

Thim′na-thăh (fr. Heb. *Timnâthâh* = TIMNAH, Ges.), a city named between Elon and Ekron, regarded by Gesenius, Robinson, &c., as = TIMNAH 1.

This′be (Gr. *Thisbê* or *Thibê*), a city of Naphtali from which Tobit's ancestor had been carried captive by the Assyrians (Tob. i. 2 only); maintained by some interpreters to be the native place of ELIJAH the TISHBITE; not identified.

This′tle ⌊this′sl⌋. THORNS AND THISTLES.

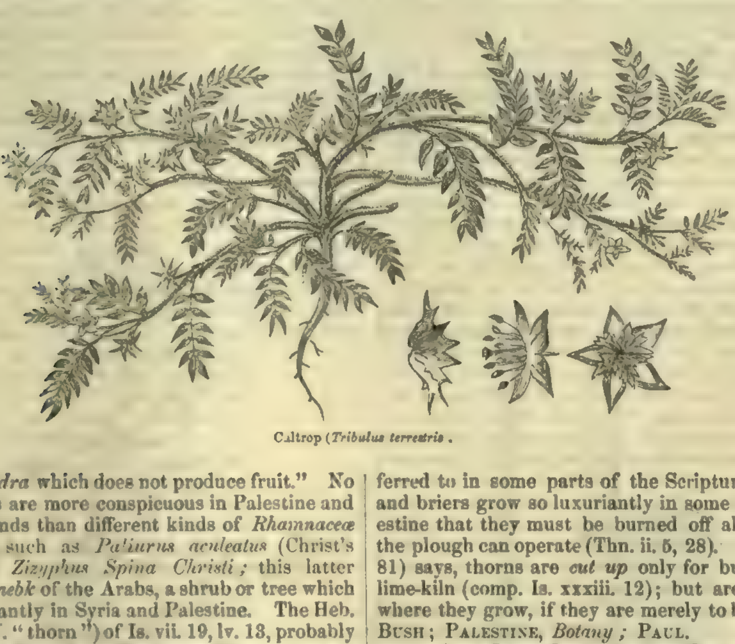
Thom′as ⌊tom-⌋ (Gr. fr. Heb. *tôm*, *tômâ* = *twin;* see below), one of the apostles. (APOSTLE.) According to Eusebius (*H. E.* i. 13), his real name was Judas. This may have been a mere confusion with Thaddeus, who is mentioned in the extract. But it may also be that Thomas was a surname (so Dean Stanley, original author of this article). The word *Thômâ* means *a twin;* and so it is translated in Jn. xi. 16, xxi. 2 (Gr. *ho didumos*, A. V. "DIDYMUS"). Out of this name has grown the tradition that he had a twin-sister, Lydia, or that he was a twin-brother of our Lord; which last, again, would confirm his identification with Judas (comp. Mat. xiii. 55). He is said to have been born at Antioch. In the catalogue of the apostles he is coupled with Matthew (Mat. x. 3; Mk. iii. 18; Lk. vi. 15) and with Philip (Acts i. 13). All that we know of him is derived from the Gospel of St. John; and this amounts to three traits, presenting his character as that of a man slow to believe, seeing all the difficulties of a case, subject to despondency, viewing things on the darker side, and yet full of ardent love for his Master. The first trait is his speech when our Lord determined to face the dangers that awaited Him in Judea on His journey to Bethany. Thomas said to his fellow-disciples, "Let us also go, that we may die with Him" (Jn. xi. 16). The second was his speech during the Last Supper. "Thomas saith unto Him, Lord, we know not whither Thou goest, and how can we know the way" (xiv. 5). It was the prosaic, incredulous doubt as to moving a step in the unseen future, and yet an eager inquiry to know how this step was to be taken. The third was after the Resurrection. He was absent—possibly by accident, perhaps characteristically—from the first assembly when Jesus had appeared. The others told him what they had seen. He broke forth into an exclamation, the terms of which convey to us at once the vehemence of his doubt, and the vivid picture that his mind retained of his Master's form as he had last seen Him lifeless on the cross. "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe" (xx. 25). On the eighth day he was with them at their gathering, perhaps in expectation of a recurrence of the visit of the previous week; and Jesus stood amongst them. He uttered the same salutation, "Peace be unto you;" and then turning to Thomas, as if this had been the special object of His appearance, uttered the words which convey as strongly the sense of condemnation and tender reproof as those of Thomas had shown the sense of hesitation and doubt, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing." The effect on Thomas is immediate. The conviction produced by the removal of his doubt became deeper and stronger than that of any of the other apostles. The words in which he expressed his belief contain a far higher assertion of his Master's divine nature than is contained in any other expression used by apostolic lips, "My Lord, and my God." The answer of our Lord sums up the moral of the whole narrative: "Because thou hast seen Me, thou hast believed: blessed are they that have not seen Me, and yet have believed" (xx. 29). In the N. T. we hear of Thomas only twice again, once on the Sea of Galilee with the seven disciples, where he is named next after Peter (xxi. 2), and again in the assemblage of the apostles after the Ascension (Acts i. 13). The earlier traditions, as believed in the fourth century, represent him as preaching in Parthia or Persia, and as finally buried at Edessa. The later traditions make him founder of the Christian Church in Malabar, still called "the Christians of St. Thomas;" and his tomb is shown in the neighborhood. This, however, is now usually regarded as arising from a confusion with a later Thomas, a missionary from the Nestorians. His martyrdom (whether in Persia or India) is said to have been occasioned by a lance; and is commemorated by the Latin Church on December 21, by the Greek Church on October 6, and by the Indians on July 1. The "Gospel of Thomas" (chiefly relating to the Infancy), and "Acts of Thomas," are apocryphal.

Thom′o-i (Gr.) = THAMAH or TAMAH (1 Esd. v. 32).

Thorns and This′tles. There appear to be eighteen or twenty Hebrew words which point to different kinds of prickly or thorny shrubs, and are variously rendered in the A. V. "thorns," "briers," "thistles,"

European Box-thorn (*Lycium Europæum*).

"brambles," &c. We shall confine our remarks (so Mr. Houghton) to some of the most important names, and those which seem to afford some slight indications as to the plants they denote.—1. Heb. *âtâd* occurs as the name of some spinous plant in Judg. ix. 14, 15 (A. V. "bramble," marg. "thistle"), and in Ps. lviii. 9 (Heb. 10, A. V. "thorns"). The plant in question is supposed to be *Lycium Europæum* or *Lycium Afrum* (*box-thorn*), both of which species occur in Palestine. The Arabic name of this plant is identical with the Hebrew. *Lycium Europæum* (*European box-thorn*) is a native of the S. of Europe and the N. of Africa; in the Grecian islands it is common in hedges.—2. Heb. *hêdek* or *chêdek* occurs in Prov. xv. 19 (A. V. "thorns"), and in Mic. vii. 4 (A. V. "brier"). Celsius, referring the Hebrew to the Ar. *Chadak*, is of opinion that some spinous species of *Solanum* is intended. The Arabic term = some kind of *Solanum*, either the *Solanum melongena*, variety *esculentum* (*Egg-plant*) or the *Solanum Sodomeum* (*apple of Sodom*); but it is hardly probable that these are meant by the Hebrew word, which denotes any thorny plant suitable for hedges.—3. Heb. *hôah* or *chôach* denotes some thorny plant (A. V. "thickets," 1 Sam. xiii. 6: "thistle," 2 K. xiv. 9 twice; 2 Chr. xxv. 18 twice; Job. xxxi. 40: "thorn," 2 Chr. xxxiii. 11; Job xli. 2 [xl. 26 Heb.]; Prov. xxvi. 9; Cant. ii. 2; Hos. ix. 6: "brambles," Is. xxxiv. 13). Celsius believes the blackthorn (*Prunus sylvestris*) is denoted; but from Job xxxi. 40—A. V. "Let thistles grow instead of wheat"—it is probable that some thorny weed of quick growth is intended. Perhaps the term is used in a wide sense to signify any thorny plant.—4. Heb. *dardar* (A. V. "thistle") is mentioned twice with Heb. *kôts* (A. V. "thorn"), viz. in Gen. iii. 18, and Hos. x. 8. The Gr. *tribolos* (in LXX. for *dardar*) occurs in Mat. vii. 16 (A. V. "thistle") and Heb. vi. 8 (A. V. "brier"). Probably the *Tribulus terrestris* (*caltrop*), which, however, is not a spiny or thorny plant, but has spines on the fruit, or else the *Centaurea calcitrapa* (*star-thistle*), is the plant more particularly intended by *dardar*. —5. Heb. *shâmîr* (A. V. "briers") is almost always found with Heb. *shayith* (Is. v. 6, vii. 23–25, ix. 18 [Heb. 17], x. 17, xxvii. 4), once with Heb. *kôts* (xxxii. 13): it is variously rendered by the LXX. (ADAMANT.) According to Abu'lfadl, cited by Celsius, "the *Samur* of the Arabs is a thorny tree; it is a species of *Sidra* which does not produce fruit." No thorny plants are more conspicuous in Palestine and the Bible Lands than different kinds of *Rhamnaceæ* (*buckthorns*), such as *Paliurus aculeatus* (Christ's Thorn), and *Zizyphus Spina Christi*; this latter plant is the *nebk* of the Arabs, a shrub or tree which grows abundantly in Syria and Palestine. The Heb. *naătsûts* (A.V. "thorn") of Is. vii. 19, lv. 13, probably denotes some species of *Zizyphus*. The "CROWN OF THORNS" which was put in derision upon our Lord's head just before His crucifixion, was probably composed of the pliant thorny twigs of the *nebk* (*Zizyphus Spina Christi*) mentioned above; being common everywhere, they could readily be procured. Still, as Rosenmüller remarks, "there being so many kinds of thorny plants in Palestine, all conjectures must remain uncertain." Although it is not possible to fix on any one definite Hebrew word as the representative of any one kind of "thistle," this plant is doubtless sometimes alluded to, as thistles of various species (*Carduus*, *Cnicus*) are numerous in Palestine, and often of prodigious size. Hasselquist thinks the rest-harrow (*Ononis spinosa*), a troublesome thorny plant, which often covers entire fields and plains both in Egypt and Palestine, is referred to in some parts of the Scriptures. Thorns and briers grow so luxuriantly in some parts of Palestine that they must be burned off always before the plough can operate (Thn. ii. 5, 28). Thomson (i. 81) says, thorns are *cut up* only for burning in the lime-kiln (comp. Is. xxxiii. 12); but are set on fire where they grow, if they are merely to be destroyed. BUSH; PALESTINE, *Botany*; PAUL.



Caltrop (*Tribulus terrestris*.

Thra'ci-a [-she-a] (L. fr. Gr. *Thrakê*; fr. TIRAS, so Boch., &c.), usually called *Thrace* [pronounced *thrase* in one syllable] in our language. A Thracian horseman is incidentally mentioned in 2 Mc. xii. 35, apparently one of the body-guard of Gorgias, governor of Idumea under Antiochus Epiphanes. Thrace at this period included the whole of the country within the boundary of the Strymon, the Danube, and the coasts of the Ægean, Propontis, and Euxine —all the region of European Turkey, now comprehended in *Bulgaria* and *Roumelia*. In the early times it was inhabited by a number of fierce predatory tribes, each under its own chief; but, at the Peloponnesian war, Sitalces, king of the Odrysæ, had acquired the predominant power in the country. In the wars after the death of Alexander the Great the Thracians found a demand for their services as mercenaries everywhere. They furnished cavalry chiefly, the rich pastures of *Roumelia* abounding in horses. In Gen. x. 2, Tiras has by some been supposed to mean Thrace.

Thra-se'as (fr. Gr.), father of Apollonius 1 (2 Mc. iii. 5).

*** Thread.** Cord; Embroiderer; Flax; Linen; Yarn, &c.

*** Three.** Number.

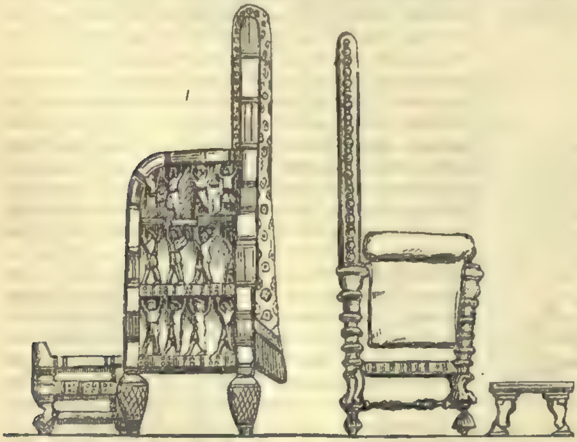
Three Tav'erns (fr. L. *Tres Tabernæ;* probably named from three inns or eating-houses for travellers), a station on the Appian Road, along which St. Paul travelled from Puteoli to Rome (Acts xxviii. 15). The distances southward from Rome are given in the *Antonine Itinerary*, "to Aricia, sixteen miles; to Three Taverns, seventeen miles; to Appii Forum, ten miles;" hence "Three Taverns" must have been near the modern *Cisterna*. Just at this point a road came in from Antium on the coast. There is no doubt that "Three Taverns" was a frequent meeting-place of travellers. Here St. Paul met a group of Christians who had come from Rome to meet him.

Thresh'ing. Agriculture.

Thresh'old (Heb. *miphtân*, *saph*) = a door-sill; a piece of timber, stone, or other material under a door or entrance (Judg. xix. 27; 1 Sam. v. 4, 5, &c.). Gate; House; Lintel; Post I.

Thresh'olds, the, the A. V. translation of Heb. *ăsuppêy* (construct state of *ăsuppîm;* see Asuppim). In Neh. xii. 25 the A. V. has "the thresholds (margin 'or *treasuries*, or assemblies') of the gates" (Heb. *ăsuppêy hash-shè'ârîm*); Gesenius, Fürst, &c., translate *the store-chambers of the gates.* Asuppim.

Throne (Heb. *cissê;* Gr. *thronos*). The Hebrew and Greek terms = any elevated seat occupied by a person in authority, whether a high-priest (1 Sam. i. 9, A. V. "seat"), a judge (Ps. cxxii. 5), or a military chief (Jer. i. 15). The use of a chair in a country where the usual postures were squatting and reclining (Furniture; House; Meals) was at all times regarded as a symbol of dignity (2 K. iv. 10; Prov. ix. 14). "The throne of the kingdom" = royal dignity (Deut. xvii. 18; 1 K. i. 46; 2 Chr. vii. 18, &c.). The characteristic feature in the royal throne was its elevation: Solomon's throne was approached by six steps (1 K. x. 19; 2 Chr. ix. 18); and Jehovah's throne is described as "high and lifted up" (Is. vi. 1). The materials and workmanship were costly: Solomon's was of "ivory," "overlaid with gold," i. e. where the ivory did not appear. It was furnished with arms or "stays." The steps were also lined with pairs of lions. As to the form of the chair, we are only informed in 1 K. x. 19 that "the top was round behind." The king sat on his throne on state occasions, arrayed in his royal robes. The throne was the symbol of supreme power and dignity (Gen. xli. 40). Similarly, "to sit upon the throne," implied the exercise of regal power (Deut. xvii. 18; 1 K. xvi. 11). "Thrones" in Col. i. 16 = (so Rbn. *N. T. Lex.*) potentates or higher powers in general, earthly or celestial (i. e. Archangels; Angels).



Thrones of Sennacherib and Darius.—(From Rln. *Hdt.* iv. 15.)

Thum'mim. Urim and Thummim.

Thun'der (Heb. *ra'am;* Gr. *brontê*) and lightning are extremely rare during the summer months in Palestine and the adjacent countries. From the middle of April to the middle of September it is hardly ever heard. Hence it was selected by Samuel as a striking expression of the divine displeasure toward the Israelites (1 Sam. xii. 17). In the poetic language of the Hebrews, thunder was the voice of Jehovah (Job xxxvii. 2, 4, 5, xl. 9; Ps. xviii. 13, xxix. 3–9; Is. xxx. 30, 31), who dwelt behind the thunder-cloud (Ps. lxxxi. 7). Thunder was the symbol of Divine power (xxix. 3, &c.), and vengeance (1 Sam. ii. 10; 2 Sam. xxii. 14, &c.). Hail; Palestine, *Climate;* Plagues, the Ten, 7; Rain; Whirlwind, &c.

Thy-a-ti'ra (L. fr. Gr.; named [so Stephen of Byzantium] by Seleucus Nicator on the birth of his *daughter* [Gr. *thugatêr*]), a city on the Lycus, founded by Seleucus Nicator, king of Syria; one of the many Macedonian colonies established in Asia Minor after the destruction of the Persian Empire by Alexander. It lay to the left of the road from Pergamos to Sardis, on the southern incline of the watershed which separates the valley of the Caicus (*Bakyrtchai*) from that of the Hermus, on the confines of Mysia and Ionia, sometimes reckoned in one, sometimes in the other. In earlier times it had borne the names of Pelopia, Semiramis, and Euhippia. At the Christian era, the Macedonian element so preponderated as to give a distinctive character to the population. The original inhabitants had probably been distributed in hamlets round about, when Thyatira was founded. During the continuance of the Attalic dynasty (Pergamos), Thyatira scarcely appears in history; and of the various inscriptions found on the site, now called *Ak Hissar*,[1] not one unequivocally belongs to earlier times than those of the Roman Empire. The prosperity of the city seems to have received a new impulse under Vespasian (about A. D. 70). Dyeing apparently formed an important part of the industrial activity of Thyatira, as of that of Colosse and Laodicea (Acts xvi. 14; Colors; Dress; Lydia). The principal deity of the city was Apollo, worshipped as the sun-god under the surname Tyrimnas, and no doubt introduced by the Macedonian colonists. (Idolatry.) A priestess of

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[1] The town is flourishing, with 17,000 inhabitants. The leeches used in medicine in Eastern Europe are found here. The scarlet cloth here dyed is said to be unsurpassed for its brilliant and permanent color (Rev. H. Christmas, in Fairbairn).

Artemis (Diana) is also mentioned in the inscriptions. Another superstition, which existed at Thyatira, seems to have been brought thither by some of the corrupted Jews of the dispersed tribes. A fane stood outside the walls, dedicated to *Sambatha*—a sibyl sometimes called Chaldean, sometimes Jewish, sometimes Persian—in the midst of an enclosure designated "the Chaldean's court." This seems to illustrate "the prophetess" ("Jezebel") in Rev. ii. 20, 21, which Grotius interprets of the wife of the bishop. In Thyatira there was a great amalgamation of races. But amalgamation of different races, in pagan nations, always went together with a syncretism of different religions, every relation of life having its religious sanction. If the sibyl Sambatha was really a Jewess, lending her aid to this proceeding, and not discountenanced by the authorities of the Jewish-Christian Church at Thyatira, both the censure and its qualification become easy of explanation (so Mr. Blakesley, original author of this article).

Thyatira.—(From Smith's *Smaller Dictionary*.)

Thy'ine- [-in] (fr. Gr., named from the pleasant odor given out by the wood as burnt in ancient sacrifices) **wood** (Rev. xviii. 12 only, margin "sweet" wood) is probably the wood of the *Thuya articulata*, Desfont., the *Callitris quadrivalvis* of present botanists, a tree of the cypress tribe, much prized by the ancient Greeks and Romans, on account of the beauty of its wood for tables and various ornamental purposes. By the Romans the tree was called *citrus*, the wood *citrum* or citron-wood. It is a native of Barbary, and grows to the height of fifteen to twenty-five feet. The roof of the mosque at Cordova is of thyine-wood. Lady Calcott says the wood is dark nut-brown, close-grained, and very fragrant. The resin known by the name of Sandarach is the produce of this tree.

Thyine-wood (*Thuya articulata*).

Ti-be'ri-as (Gr. and L., see below), a city in the time of Christ, on the Sea of Galilee (Gennesaret, Sea of); first mentioned in the N. T. (Jn. vi. 1, 23, xxi. 1), and then by Josephus, who states that it was built by Herod Antipas, and was named by him in honor of the Emperor Tiberius (so Prof. Hackett, original author of this article). It was probably a new town, and not a restored or enlarged one merely; for "Rakkath" (Josh. xix. 35), said in the Talmud to have occupied the same position, lay in Naphtali, whereas Tiberias appears to have been in Zebulun (Mat. iv. 13). (Compare Chinnereth and Hammath.) Tiberias was the capital of Galilee from its origin until the reign of Herod Agrippa II., who changed the seat of power back again to Sepphoris, where it had been before the founding of the new city. Many of the inhabitants were Greeks and Romans, and foreign customs prevailed there to such an extent as to give offence to the stricter Jews. (Herodians.) Herod Antipas built there a palace, race-course, &c. The modern *Tubarîyeh* occupies unquestionably the original site, but with narrower limits than those of the original city. On the shore, about a mile S. of *Tubarîyeh*, are the celebrated warm baths, which the Roman naturalists reckoned among the greatest known curiosities of the world. The space between these baths and the town abounds with traces of ruins, such as the foundations of walls, heaps of stone, blocks of granite, and the like. Tiberias stood anciently as now, on the western shore, about two-thirds of the way between the northern and southern end of the Sea of Galilee. There is a margin or strip of land between the water and the steep hills (which elsewhere in that quarter come down so boldly to the edge of the lake), about two miles long and a quarter of a mile broad, somewhat undulating, but approximating to the character of a plain. *Tubarîyeh*, the modern town, occupies the northern end of this parallelogram, and the Warm Baths the southern extremity; so that the more extended city of the Roman age must have covered all, or nearly all of the peculiar ground whose limits are thus clearly defined. The inhabitants, as of old, draw their subsistence in part from the neighboring lake. (Fish.) The place is four and a half hours from Nazareth, one hour from *Mejdel* (Magdala?), and thirteen hours, by the shortest route, from *Bâniâs* or Cesarea Philippi. It is remarkable that the Gospels give us no information, that the Saviour, who spent so much of His public life in Galilee, ever visited Tiberias (compare Lk. xxiii. 8). Tiberias bore a conspicuous part in the wars between the Jews and the Romans. The Sanhedrim, subsequently to the fall of Jerusalem, after a temporary sojourn at Jamnia and Sepphoris, became fixed there about the middle of the second century. Celebrated schools of Jewish learning flourished there through a succession of several centuries. (Education.) The Mishna was compiled at this place by the great Rabbi Judah Hakkodesh (a. d. 190). (Old Testament A, § 1; Pharisees.) The place passed, under Constantine, into the power of the Christians; and during the Crusades was lost and won repeatedly by the different combatants. Since that time it has been possessed successively by Persians, Arabs, and Turks; and contains now, under the Turkish rule, a mixed population of Mohammedans, Jews, and Christians, variously estimated at from two to four thousand. The Jews are about one-fourth of the whole, and occupy a quarter in the middle of the town near the lake. Tiberias suffered terribly in the earthquake of 1837.

View of the Town and Lake of Tiberias from the S W.—(Fbn.)

Ti-be'ri-as (see above), **the Sea of** = the Sea of Galilee (Jn. vi. 1, xxi. 1). Gennesaret, Sea of; Tiberias.

Ti-be'ri-us (L.; named from the River *Tiber*, near which he was born? Schl.), in full, Tiberius Claudius Nero; the second Roman emperor, successor of Augustus, reigned a. d. 14–37. He was the son of Tiberius Claudius Nero and Livia, and hence a stepson of Augustus. He was born at Rome, November 16th, b. c. 42; distinguished himself as a commander in various wars, evinced talents of a high order as an orator, and an administrator of civil affairs, and even gained the reputation of possessing the sterner virtues of the Roman character. Yet, on being raised to the supreme power, he lived a life of inactivity, sloth, and self-indulgence; he gave up the affairs of state to the vilest favorites, and wallowed in the very kennel of all that is low and debasing (so Prof. Hackett). He was despotic in his government, cruel and vindictive in his disposition. He died at seventy-eight, after a reign of twenty-three years.

Silver Coin of Tiberius Cesar.—(Fbn.)

Tib'hath (Heb. *slaughter*, Ges.), a city of Hadadezer, king of Zobah (1 Chr. xviii. 8); = Betah.

Tib'ni (Heb. *building of Jehovah*, Ges.). After Zimri burnt himself in his palace, there was a division in the northern kingdom, half of the people following Tibni, the son of Ginath, and half following OMRI (1 K. xvi. 21, 22). Omri was the choice of the army. The struggle between the contending factions lasted four years (compare ver. 15, 23), when "Tibni died," i. e. probably, was slain. ISRAEL, KINGDOM OF.

Ti'dal (Heb. *fear, veneration*, Ges.), a "king of nations" under CHEDORLAOMER (Gen. xiv. 1, 9 only). Prof. Rawlinson regards his name as probably *Thurgal* (the LXX. has *Thargal*), which he interprets, from the early Hamitic dialect of the lower Tigris and Euphrates country, as = *the great chief*. The title "king of nations" he understands as = a chief over various nomadic tribes.

Tig'lath-pi-le'ser (Heb. fr. Assyrian = *lord of the Tigris*, Ges.; *adoration* be *to the sun of the Zodiac*, i. e. to Nin or Hercules, Oppert; see below). In 1 Chr. v. 26, and 2 Chr. xxviii. 20, the name of this king is written "Tilgath-pilneser;" but in this form there is a double corruption (so Prof. Rawlinson, original author of this article). The native word reads as *Tigulti-pal-tsira*, for which the Tiglath-pil-eser of 2 Kings is a fair equivalent. Tiglath-pileser, the second king of ASSYRIA mentioned in Scripture as having come into contact with the Israelites, attacked Samaria in the reign of PEKAH, probably because Pekah withheld his tribute, and, having entered his territories, "took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, and all the land of Naphtali, and carried them captive to Assyria" (2 K. xv. 29). After his first expedition, a close league was formed between REZIN, king of Syria, and Pekah, having for its special object the humiliation of Judah. At first great successes were gained by Pekah and his confederate (xv. 37; 2 Chr. xxviii. 6–8); but, on their proceeding to attack Jerusalem itself, AHAZ applied to Assyria for assistance, and Tiglath-pileser, consenting to aid him, again appeared at the head of an army in these regions. He first marched, naturally, against DAMASCUS, which he took (2 K. xvi. 9), razing it to the ground, and killing Rezin. After this, probably, he proceeded to chastise Pekah, whose country he entered on the N. E., where it bordered on "Syria of Damascus." Here he overran the whole district E. of Jordan, carrying into captivity "the Reubenites, the Gadites, and the half-tribe of Manasseh" (1 Chr. v. 26; compare Is. ix. 1; ISRAEL, KINGDOM OF). Thus the result of this expedition was the absorption of the kingdom of Damascus, and of an important portion of Samaria, into the Assyrian empire; and it also made the king of Judah a vassal of the Assyrian monarch. Before returning into his own land, Tiglath-pileser had an interview with Ahaz at Damascus (2 K. xvi. 10). This is all that Scripture tells us of Tiglath-pileser. He appears to have succeeded PUL, and to have been succeeded by SHALMANESER; to have been contemporary with Rezin, Pekah, and Ahaz; and therefore to have ruled Assyria during the latter half of the eighth century before our era. From his own inscriptions we learn that his reign lasted *at least* seventeen years; that, besides warring in Syria and Samaria, he attacked Babylonia, Media, Armenia, and the independent tribes in Upper Mesopotamia; thus, like the other great Assyrian monarchs, warring along the whole frontier of the empire; and finally, that he was (probably) not a legitimate prince, but a usurper and the founder of a dynasty. From Berosus, Herodotus, and the monumental indications, Rawlinson concludes that the founder of the Lower Dynasty or Empire, the first monarch of the New Kingdom, was the Tiglath-pileser of Scripture, and that he reigned from B. C. 747 to B. C. 730, and possibly till B. C. 725. Tiglath-pileser's wars advanced the limits of the empire only on the western frontier, in Syria, &c., as mentioned above. No palace or great building can be ascribed to this king. His slabs, which are tolerably numerous, show that he must have built or adorned a residence at Calah (*Nimrûd?*), where they were found.

Ti'gris (Gr. fr. Median = *arrow*, so named from its swiftness, Str., Pliny, Ges., Wr.), in the LXX. = HIDDEKEL; occurs also in Tob. vi. 1, and in Jd. i. 6, and Ecclus. xxiv. 25. The Tigris, like the EUPHRATES, rises from two principal sources, the western and most distant one being in latitude 38° 10′, longitude 39° 20′ nearly, a little S. of the high mountain-lake called *Göljik* or *Gölenjik*, and not more than two or three miles from the channel of the Euphrates. The course of the Tigris is somewhat N. of E. for the first twenty-five miles, then S. to *Diarbekr*, then E. past *Osman Kieui* to *Til*, whence it flows in a southeasterly direction, with certain slight variations, to its final junction with the Euphrates. At *Osman Kieui* it receives from the N. the Second or Eastern Tigris; and near *Til* a large stream from the N. E. From *Til* the Tigris runs southward for twenty miles through a long, narrow, and deep gorge, at the end of which it emerges upon the comparatively low, but still hilly country of MESOPOTAMIA, near *Jezireh.* At *Samara* (between latitude 34° and 35°), the hills end and the river enters on the great alluvium. The length of the whole stream, exclusive of meanders, is reckoned at 1146 miles. It can be descended on rafts during the flood season from *Diarbekr;* and it has been navigated by steamers of small draught nearly up to *Mosul*. Below *Samara* there are no obstructions; the river is deep, with a bottom of soft mud, and an average width of 200 yards; the stream moderate; and the course very meandering. Besides the three head-streams of the Tigris, the river receives, along its middle and lower course, five important tributaries, the river of *Zakko* or Eastern *Khabour*, the Great Zab (*Zab Ala*), the Lesser Zab (*Zab Asfal*), the *Adhem*, and the *Diyaleh* or ancient Gyndes. All these rivers flow from the high range of Zagros. The Tigris, like the Euphrates, has a flood season. Early in March, in consequence of the melting of the snows on the southern flank of Niphates, the river rises rapidly. Its breadth gradually increases at Diarbekr from 100 or 120 to 250 yards. The stream is swift and turbid. The rise continues through March and April, reaching its full height generally in the first or second week of May. About the middle of May the Tigris begins to fall, and by midsummer it has reached its natural level. In October and November there is another rise and fall in consequence of the autumnal rains, but insignificant compared with the spring flood. The Tigris is at present better fitted for purposes of traffic than the Euphrates; but in ancient times it does not seem to have been much used as a line of trade. (COMMERCE; SOLOMON; TADMOR.) The Tigris appears in Scripture under the name of HIDDEKEL, among the rivers of EDEN (Gen. ii. 14), as "running eastward to Assyria." But after this we hear no more of it, if we accept one doubtful allusion in Nah. ii. 6, until the Captivity, when it becomes well known to the prophet Daniel. With him it is "the Great River" (Dan. x.–xii.). The Tigris, in its upper course, anciently ran through ARMENIA and ASSYRIA. Lower down, from about the point where it enters on the alluvial plain, it separated Babylonia from Susiana. (BABEL; CHALDEA.) In the wars between the Romans and the Parthians we find it constituting, for a short time (from A. D. 114 to A. D. 117) the boundary-line between these two empires. Otherwise it has scarcely been of any political importance.

Tik'vah (Heb. *a cord, expectation*, Ges.). **1.** Father of SHALLUM 2, the husband of the prophetess HULDAH (2 K. xxii. 14); = TIKVATH.—**2.** Father of Jahaziah (Ezr. x. 15).

Tik'vath (fr. Heb. *Tôkĕhath* [= *obedience*, Ges.], or *Tokhath* [= *assembly*, Ges.]) = TIKVAH 1 (2 Chr. xxxiv. 22).

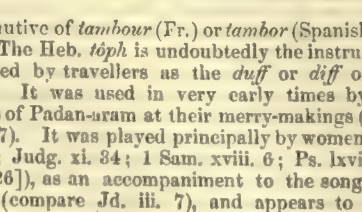
Tile. For general information on the subject see the articles BRICK, POTTERY, SEAL. Mr. Phillott suggests the two following explanations of Lk. v. 19, A. V. "through the tiling." (1.) Terrace-roofs, if constructed improperly, or at the wrong season of the year, are apt to crack, and to become so saturated with rain as to be easily penetrable. May not the roof of the house in which our Lord performed His miracle have been in this condition? 2. Or did not St. Luke, a native, probably of Greek Antioch, use the expression "tiles" as the form of roof most familiar to himself and to his Greek readers without reference to the particular material of the roof in question? See, however, BED and HOUSE.

Tig'lath-pil-ne'ser (Heb.) = TIGLATH-PILESER (1 Chr. v. 6, 26; 2 Chr. xxviii. 20).

Ti'lon (Heb. *gift*, Sim.), one of the four sons of Shimon, in the genealogies of Judah (1 Chr. iv. 20).

Ti-mæ'us (L. fr. Gr.) = TIMEUS.

Tim'brel, Tab'ret. By these words the A. V. translates the Heb. *tôph* (Gen. xxxi. 27; Ex. xv. 20 twice, &c.) and *tôpheth* (Job xvii. 6 only), derived from an imitative root found in many languages; = Ar. and Pers. *duff*, and Span. *adufe*, a tambourine. In Old English *tabor* = a drum. (TABERING.) *Tabouret* and *taborine* are diminutives of *tabor*, and denote the instrument now known as the *tambourine*. *Tabret* is a contraction of *tabouret*. *Timbrel* is also a diminutive of *tambour* (Fr.) or *tambor* (Spanish) for *tabor*. The Heb. *tôph* is undoubtedly the instrument described by travellers as the *duff* or *diff* of the Arabs. It was used in very early times by the Syrians of Padan-aram at their merry-makings (Gen. xxxi. 27). It was played principally by women (Ex. xv. 20; Judg. xi. 34; 1 Sam. xviii. 6; Ps. lxviii. 25 [Heb. 26]), as an accompaniment to the song and dance (compare Jd. iii. 7), and appears to have been worn by them as an ornament (Jer. xxxi. 4). The *diff* of the Arabs (so Russell, *Aleppo*) is "a hoop (sometimes with pieces of brass fixed in it to make a jingling) over which a piece of parchment is distended. It is beat with the fingers, and is the true *tympanum* (L. = *drum, timbrel*) of the ancients, as appears from its figure in several relievos, representing the orgies of Bacchus and rites of Cybele." In Barbary it is called *tar*. MUSIC; MUSICAL INSTRUMENTS.



Tar — "timbrel" or "tabret" of A. V.—(Lane's *Modern Egyptians*.)

* **Time.** AGRICULTURE; ASTRONOMY; CHRONOLOGY; CREATION; DAY, &c.

* **Ti-me'us** (L. *Timæus*, fr. Gr. = *highly prized*; but probably from Heb. = *unclean, polluted*), father of the blind man BARTIMEUS (Mk. x. 46).

Tim'na (Heb. *Timnâ'* = *one withheld, inaccessible*, Ges.). **1.** A concubine of Eliphaz, son of Esau; mother of Amalek (Gen. xxxvi. 12): probably = Timna, sister of Lotan (ver. 22 and 1 Chr. i. 39).—**2.** A son of Eliphaz (1 Chr. i. 36); a duke or phylarch of Edom in the last list (A. V. "Timnah," Gen. xxxvi. 40; 1 Chr. i. 51). Timnah was probably the name of a place or district (comp. AHOLIBAMAH).

* **Tim'nah** (fr. Heb. *Timnâ'*) = TIMNA 2 (Gen. xxxvi. 40; 1 Chr. i. 51).

Tim'nah (Heb. *portion assigned*, Ges.). **1.** A place on the N. boundary of Judah (Josh. xv. 10); probably = THIMNATHAH, and TIMNATH 2, and (so Mr. Grove) THAMNATHA. The modern representative is probably *Tibneh*, a deserted village about two miles W. of *'Ain Shems* (Beth-shemesh), and about fifteen W. of Jerusalem, in the broken undulating country by which the central mountains of this part of Palestine descend to the maritime plain. "Timnah with the villages thereof" was taken by the Philistines in the time of Ahaz (2 Chr. xxviii. 18).—**2.** A town in the mountain district of Judah; named with MAON, ZIPH, CARMEL 2, &c., and probably S. of HEBRON (Josh. xv. 57).

Tim'nath (fr. Heb. = TIMNAH). **1.** The scene of the adventure of Judah with his daughter-in-law TAMAR 1 (Gen. xxxviii. 12–14). There is nothing here to indicate its position. It may be = TIMNAH 1 or 2; or with the place (No. 2 below) so familiar in the story of Samson's conflicts.—**2.** Heb. *Timnâthâh* = TIMNAH, Ges.). The residence of Samson's wife (Judg. xiv. 1, 2, 5); probably = TIMNAH 1.

Tim'nath-he'res (Heb. *portion of the sun*, Ges.), the city and burial-place of Joshua (Judg. ii. 9); = TIMNATH-SERAH.

Tim'nath-se'rah (Heb. *portion of abundance*, Ges.), the city which was presented to Joshua after the partition of the country (Josh. xix. 50), and in "the border" of which he was buried (xxiv. 30). It is specified as "in Mount Ephraim on the N. side of the hill of GAASH." In Judg. ii. 9, the name is TIMNATH-HERES. Jewish writers identify the place with *Kefar cheres*, said by Rabbi Jacob, hap-Parchi, and other Jewish travellers, to be about five miles S. of Shechem (*Nâbulus*). No place with that name appears on the maps. Another and more promising identification (so Mr. Grove, with Robinson, Kitto, &c.), suggested by Dr. Eli Smith, is with *Tibneh*, about six miles N. W. from *Jifna* (Gophna). Here he discovered the ruins of a considerable town, covering a gentle hill. Opposite the town was a much higher hill, in the N. side of which are several excavated sepulchres (*B. S.* for 1843, 483–6). THAMNATHA.

Tim'nite (fr. Heb. = one from TIMNAH, Ges.), **the**, a designation of Samson's father-in-law (Judg. xv. 6). TIMNATH 2.

Ti'mon (Gr. *honorable*, Cruden), one of the seven, commonly called "deacons" (Acts vi. 1–6); probably a Hellenist. (DEACON.) Nothing further is known of him with certainty; though a tradition makes him one of the "seventy-two" disciples, and afterward bishop of Bostra (BOZRAH 2?), and a martyr there by fire.

Ti-mo'the-us (L. fr. Gr. = *honoring God*, L. & S.). **1.** A "captain of the Ammonites" defeated on several occasions by Judas Maccabeus, B. C. 164 (1 Mc. v. 6, 11, 34–44; 2 Mk. xii. 2–25). He was probably a Greek adventurer.—**2.** A leader who took part in the invasion of Nicanor B. C. 166 (2 Mc. viii. 30, ix. 3), and being afterward driven to a stronghold, Gazara (= GEZER), which was stormed by Judas, was there taken and slain (x. 24–37). It has been supposed that the events recorded in this latter narrative are identical with those in 1 Mc. v. 6–8. But the name Timotheus was very common, and it is evident that Timotheus the Ammonite leader was not slain at Jazer (1 Mc. v. 34).—**3.** The Latinized Greek name of TIMOTHY (Acts xvi. 1, xvii. 14, &c.).

Tim'o-thy (fr. Gr. = TIMOTHEUS). The disciple thus named (= TIMOTHEUS 3) was the son of one of those mixed marriages which, though condemned by stricter Jewish opinion, were yet not uncommon in the later periods of Jewish history. (MARRIAGE, II. i.) The father's name is unknown: he was a "GREEK," i. e. a Gentile by descent (Acts xvi. 1, 3). The absence of any personal allusion to the father in the Acts or Epistles suggests the inference that he must have died or disappeared during his son's infancy (so Prof. Plumptre, original author of this article). The care of the boy thus developed upon his mother EUNICE and her mother LOIS (2 Tim. i. 5). Under their training his EDUCATION was emphatically Jewish. "From a child" he learned (probably in the LXX. version) to "know the Holy Scriptures" daily. A constitution far from robust (1 Tim. v. 23), a morbid shrinking from opposition and responsibility (iv. 12–16, v. 20, 21, vi. 11–14; 2 Tim. ii. 1–7), a sensitiveness even to tears (i. 4), a tendency to an ascetic rigor which he had not strength to bear (1 Tim. v. 23), united, as it often is, with a temperament exposed to some risk from "youthful lusts" (2 Tim. ii. 22) and the softer emotions (1 Tim. v. 2)—these we may well think of as characterizing the youth as afterward the man. The language of Acts xvi. 1, 2, and xx. 4, leaves it uncertain whether LYSTRA or DERBE were the residence of the devout family. The arrival of PAUL and BARNABAS in LYCAONIA (Acts xiv. 6) brought the message of glad-tidings to Timotheus and his mother, and they received it with "unfeigned faith" (2 Tim. i. 5). If at Lystra, as seems probable from 2 Tim. iii. 11, he may have witnessed the half-completed sacrifice, the half-finished martyrdom, of Acts xiv. 19. The preaching of the apostle on his return from his short circuit prepared him for a life of suffering (Acts xiv. 22). From that time his life and education must have been under the direct superintendence of the body of elders (23). During the interval of seven years between the apostle's first and second journeys, the boy grew up to manhood. His zeal, probably his asceticism, became known both at Lystra and Iconium. Those who had the deepest insight into character, and spoke with a prophetic utterance, pointed to him (1 Tim. i. 18, iv. 14), as others had pointed before to Paul and Barnabas (Acts xiii. 2), as specially fit for the missionary work in which the apostle was engaged. Personal feeling led St. Paul to the same conclusion (xvi. 3), and he was solemnly set apart to do the work and possibly to bear the title of EVANGELIST (1 Tim. iv. 14; 2 Tim. i. 6, iv. 5). A great obstacle, however, presented itself. Timotheus, though reckoned as one of the seed of Abraham, had been allowed to grow up to the age of manhood without the sign of CIRCUMCISION. His condition was that of a negligent, almost of an apostate Israelite. The Jews might tolerate a heathen, as such, in the synagogue or the church, but an uncircumcised Israelite would be to them a horror and a portent. With a special view to their feelings, making no sacrifice of principle, the apostle, who had refused to permit the circumcision of TITUS, "took and circumcised" Timotheus (Acts xvi. 3); and then, as conscious of no inconsistency, went on his way distributing the decrees of the council of Jerusalem, the great charter of the freedom of the Gentiles (4). Henceforth Timotheus was one of his most constant companions. They and Silvanus, and probably Luke also, journeyed to Philippi (12), and there already the young evangelist was conspicuous at once for his filial devotion and zeal (Phil. ii. 22). His name does not appear in the account of St. Paul's work at Thessalonica, and it is possible that he remained some time at Philippi. He appears, however, at Berea, and remains there when Paul and Silas are obliged to leave (Acts xvii. 14), going on afterward to join Paul at Athens (1 Th. iii. 2). From Athens he is sent back to Thessalonica, as having special gifts for comforting and teaching. He returns from Thessalonica, not to Athens but to Corinth, and his name appears united with St. Paul's in the opening words of both the letters written from that city to the THESSALONIANS (1 Th. i. 1; 2 Th. i. 1). Here also he was apparently active as an evangelist (2 Cor. i. 19). Of the next five years of his life we have no record. When we next meet with him it is as being sent on in advance when the apostle was contemplating the long journey which was to include Macedonia, Achaia, Jerusalem, and Rome (Acts xix. 22; comp. 1 Cor. iv. 17, xvi. 10). Probably he returned by the same route and met St. Paul according to a previous arrangement (xvi. 11), and was thus with him when the second Epistle was written to the church of Corinth (2 Cor. i. 1). He returns with the apostle to that city, and joins in messages of greeting to the disciples whom he had known personally at Corinth, and who had since found their way to Rome (Rom. xvi. 21). He forms one of the company of friends who go with St. Paul to Philippi, and then sail by themselves, waiting for his arrival by a different ship (Acts xx. 3–6). The language of St. Paul's address to the elders of Ephesus (17–35) renders it unlikely that he was then left there with authority. The absence of his name from Acts xxvii. in like manner leads to the conclusion that he did not share in the perilous voyage to Italy. He must have joined the apostle, however, apparently soon after his arrival in Rome, and was with him when the Epistles to the Philippians, to the Colossians, and to Philemon were written (Phil. i. 1, ii. 19; Col. i. 1; Phn. 1). All the indications of this period point to incessant missionary activity (Phil. ii. 19–23; 2 Tim. iv. 21; Heb. xiii. 23). Assuming the genuineness of the later date of the two epistles addressed to him (TIMOTHY, EPISTLES TO), we are able to put together a few notices as to his later life. It follows from 1 Tim. i. 3 that he and St. Paul, after the release of the latter from his imprisonment, revisited the proconsular Asia, that the apostle then continued his journey to Macedonia, while the disciple remained, half-reluctantly, even weeping at the separation (2 Tim. i. 4), at Ephesus, to check, if possible, the outgrowth of heresy and licentiousness which had sprung up there. The position in which he found himself might well make him anxious (1 Tim. iii. 14, 15, iv. 12, v. 1 ff., &c.). There was the risk of being entangled in the disputes, prejudices, covetousness, sensuality of a great city. Leaders of rival sects were there (2 Tim. ii. 17, iv. 14, 15). The name of his beloved teacher was no longer honored as it had been (i. 15). We cannot wonder that the apostle, knowing these trials, should be full of anxiety and fear for his disciple's steadfastness (1 Tim. i. 18, iii. 15, iv. 14, v. 21, vi. 11). In the second epistle to him this deep personal feeling utters itself yet more fully. The last recorded words of the apostle express the earnest hope, repeated yet more earnestly, that he might see him once again (2 Tim. iv. 9, 13, 21). We may hazard the conjecture that he reached him in time, and that the last hours of the teacher were soothed by the presence of the disciple whom he loved so truly. Some writers have even seen in Heb. xiii. 23 an indication that he shared St. Paul's imprisonment and was released from it by the death of Nero. Beyond this all is apocryphal and uncertain. He continues, according to the old traditions, to act as bishop of Ephesus, and dies a martyr's death, under Domitian or Nerva. A somewhat startling theory as to the intervening period of his life has found favor with Calmet and others. If he continued, according to the received tradition, to be bishop of Ephesus, then he, and no other, must have been the "angel" of that church to whom the message of Rev. ii. 1–7 was addressed. (ANGELS.) The conjecture has been passed over unnoticed by most of the recent commentators on the Apocalypse.

Tim'o-thy (see above), **E-pis'tles to.** I. *Authorship.* The question whether these Epistles were written by St. PAUL was one to which, till within the last half-century, hardly any answer but an affirmative one was thought possible (so Prof. Plumptre, original author of this article). They are reckoned among the Pauline Epistles in the Muratorian Canon and the Peshito version. Eusebius places them among the *acknowledged* books (CANON, p. 146) of the N. T., and while recording the doubts which affected the second Epistle of St. Peter and the other *disputed* books, knows of none which affect these. They are cited as authoritative by Tertullian, Clement of Alexandria, and Irenæus. There were indeed some notable exceptions to this general agreement. The three Pastoral Epistles were all rejected by Marcion, Basilides, and other Gnostic teachers. Tatian, while strongly maintaining the genuineness of the Epistle to Titus, denied that of the other two. In these instances we can discern a dogmatic reason for the rejection. The sects which these leaders represented could not but feel that they were condemned by the teaching of the Pastoral Epistles. Origen mentions some who excluded 2 Tim. from the Canon because the names of Jannes and Jambres belonged to an apocryphal history, and from such a history St. Paul never would have quoted. The Pastoral Epistles have, however, been subjected to a more elaborate scrutiny by the criticism of Germany. The first doubts were uttered by J. C. Schmidt. Schleiermacher, assuming the genuineness of 2 Tim. and Titus, undertook, on that hypothesis, to prove the spuriousness of 1 Tim. Eichhorn and De Wette denied the Pauline authorship of all three. Schott supposed that Luke was the writer. Baur assigns them to no earlier period than the latter half of the second century, after the death of Polycarp in A. D. 167. (JOHN, GOSPEL OF.) The chief elements of the alleged evidence of spuriousness of the three Pastoral Epistles may be arranged as follows:—1. *Language.* It is urged that the style is different from that of the acknowledged Pauline Epistles—that there is less logical continuity, a want of order and plan, subjects brought up, one after the other, abruptly—that not less than fifty words, most of them striking and characteristic, and some of them belonging to the Gnostic terminology of the second century, are found in these Epistles which are not found in St. Paul's writings.—On the other side it may be said (*a*.) that there is no test so uncertain as that of language and style thus applied. The style of one man is stereotyped, formed early, and enduring long. That of another changes, more or less, from year to year. In proportion as the man is a solitary thinker, or a strong assertor of his own will, will he tend to the former state. In proportion to his power of receiving impressions from without, of sympathizing with others, will be his tendency to the latter. (*b*.) If this is true generally, it is so yet more emphatically when the circumstances of authorship are different. The language of a bishop's charge is not that of his letters to his private friends. (*c*.) Other letters, again, were dictated to an amanuensis. These have every appearance of having been written with his own hand, and this can hardly have been without its influence on their style. (*d*.) To whatever extent a forger of spurious Epistles would be likely to form his style after the pattern of the recognized ones, to that extent the diversity which has been dwelt on is, within the limits that have been above stated, not against but for the genuineness of these Epistles. (*e*.) There is a large common element, both of thoughts and words, shared by these Epistles and the others (e. g. the grounds of faith, the law of life, the tendency to digress, the personal affection, the free reference to his own sufferings for the truth), the coincidences being precisely those, in most instances, which a forger would have been unlikely to think of.—2. It has been urged against the reception of the Pastoral Epistles that they cannot be fitted in to the records of St. Paul's life in the Acts. To this there is a threefold answer. (*a*.) The difficulty has been enormously exaggerated. (PAUL.) (*b*.) The mere fact that we cannot fix the precise date of three letters in the life of one of whose ceaseless labors and journeyings we have, after all, but fragmentary records, ought not to be a stumbling-block. (*c*.) A man composing counterfeit Epistles would have been likely to make them square with the acknowledged records of the life.—3. The three Epistles present, it is said, a more developed state of Church organization and doctrine than that belonging to the lifetime of St. Paul; particularly (*a*.) the rule that the bishop is to be "the husband of one wife" (1 Tim. iii. 2; Tit. i. 6) indicates the strong opposition to second marriages which characterized the second century. (*b*.) The "younger widows" of 1 Tim. v. 11 cannot be literally widows. It follows therefore that the word "widows" (Gr. *chêrai*) is used, as it was in the second century, in a wider sense, as denoting a consecrated life. (*c*.) The rules affecting the relation of the bishops and elders indicate a hierarchic development characteristic of the Petrine element, which became dominant in the Church of Rome in the post-apostolic period. (*d*.) The term "heretic" (Tit. iii. 10) is used in its later sense. (*e*.) The upward progress from the office of deacon to that of presbyter, implied in 1 Tim. iii. 13, belongs to a later period.—It is not difficult to meet objections which contain so large an element of mere arbitrary assumption. (*a*.) The rule which makes monogamy a condition of the episcopal office is very far removed from the harsh, sweeping censures of all second marriages which we find in Athenagoras and Tertullian. (*b*.) There is not a shadow of proof that the "younger widows" were not literally such (comp. Acts vi. 1, ix. 39; Widow). (*c.*) The use of "BISHOP" and "ELDERS" in the Pastoral Epistles as equivalent (Tit. i. 5, 7), and the absence of any intermediate order between the bishops and deacons (1 Tim. iii. 1–8), are quite unlike what we find in the Ignatian Epistles and other writings of the second century. (*d.*) The word "heretic" has its counterpart in the "heresies" of 1 Cor. xi. 19. (*e.*) The best interpreters do not see in 1 Tim. iii. 13 the transition from one office to another. (Deacon.)—4. Still greater stress is laid on the indications of a later date in the descriptions of the false teachers noticed in the Pastoral Epistles. These point, it is said, unmistakably to Marcion and his followers (e. g. "opposition of science falsely so called," 1 Tim. vi. 20). The "genealogies" of 1 Tim. i. 4 and Tit. iii. 9, in like manner, point to the Æons of the Valentinians and Ophites. The doctrine that the "Resurrection was past already" (2 Tim. ii. 18) was thoroughly Gnostic in its character. This part of Baur's attack is perhaps the weakest and most capricious of all. The false teachers of the Pastoral Epistles are predominantly Jewish (1 Tim. i. 7), belonging altogether to a different school from that of Marcion (Tit. i. 4, iii. 9). Even the denial of the Resurrection belongs as naturally to the mingling of a Sadducean element with an Eastern mysticism as to the teaching of Marcion. (Hymeneus; Philetus.) The whole line of argument, indeed, first misrepresents the language of St. Paul in these Epistles and elsewhere, and then assumes the entire absence from the first century of even the germs of the teaching which characterized the second. (Bible; Canon; Inspiration; New Testament.)—II. *Date.* Assuming the two Epistles to Timothy to have been written by St. Paul, to what period of his life are they to be referred?—1. *First Epistle to Timothy.* The direct *data* in this instance are very few. (1.) 1 Tim. i. 3 implies a journey of St. Paul from Ephesus to Macedonia, Timothy remaining behind. (2.) The age of Timothy is described as "youth" (iv. 12). (3.) The general resemblance between the two Epistles indicates that they were written at or about the same time. Three hypotheses have been maintained as fulfilling these conditions. (A) The journey in question has been looked on as an unrecorded episode in the two years' work at Ephesus of Acts xix. 10 (Mosheim, Schrader, Wieseler, &c.). (B) It has been identified with the journey of Acts xx. 1, after the tumult at Ephesus (Theodoret, Grotius, Lightfoot, Witsius, Lardner, W. L. Alexander [in Kitto], Barnes, &c.). On either of these suppositions the date of the Epistle has been fixed at various periods after St. Paul's arrival at Ephesus, before the conclusion of his first imprisonment at Rome. (C) It has been placed in the interval between St. Paul's first and second imprisonments at Rome (Pearson, Le Clerc, Cave, Mill, Whitby, Macknight, Paley, Huther [translated in *B. S.* viii. 320 ff.], Ellicott, E. A. Litton [in Fairbairn], Conybeare & Howson, Alford, Ayre, &c.). Of these conjectures, A and B bring the Epistle within the limit of the authentic records of St. Paul's life, but they have scarcely any other merit. In favor of C, as compared with A or B, is the internal evidence of the contents of the Epistle (the errors against which Timothy is warned being present and dangerous, and all the circumstances implying the apostle's prolonged absence). The language of the Epistle also has a bearing on the date. Assume a later date, and then there is room for the changes in thought and expression which, in a character like St. Paul's, were to be expected as the years went by. The only objections to the later date are—(*a.*) the doubtfulness of the second imprisonment altogether (Paul); and (*b.*) the "youth" of Timothy at the time when the letter was written (iv. 12). But the later date would probably make him not more than thirty-four or thirty-five,[1] young for authority over older presbyters or "elders."—2. *Second Epistle to Timothy.* The number of special names and incidents in the Second Epistle make the chronological data more numerous. Here also are conflicting theories of an earlier and later date, (A) during the imprisonment of Acts xxviii. 30, and (B) during the second imprisonment already spoken of. (1.) A parting apparently recent, under circumstances of special sorrow (i. 4). Not decisive (compare Acts xx. 37; 1 Tim. i. 3). (2.) A general desertion of the apostle even by the disciples of Asia (2 Tim. i. 15). Nothing in the Acts indicates any thing like this before the imprisonment of Acts xxviii. 30. This, therefore, must be placed on the side of B. (3.) The position of St. Paul as suffering (i. 12), in bonds (ii. 9), expecting "the time of his departure" (iv. 6), forsaken by almost all (iv. 16). Not quite decisive, but tending to B rather than A. (4.) The mention of Onesiphorus, and of services rendered by him both at Rome and Ephesus (i. 16–18). Not decisive again, but tends to B rather than A. (5.) The abandonment of St. Paul by Demas (iv. 10). Strongly in favor of B. (6.) The presence of Luke (iv. 11). Agrees with A (Col. iv. 14), but is perfectly compatible with B. (7.) The request that Timothy would bring Mark (2 Tim. iv. 11). In connection with the mention of Demas, tends decidedly to B. (8.) Mention of Tychicus as sent to Ephesus (iv. 12). Appears, as connected with Eph. vi. 21, 22, and Col. iv. 7, in favor of A, yet compatible with B. (9.) The request that Timothy would bring the cloak and books left at Troas (2 Tim. iv. 13). On the assumption of A, Paul's last visit to Troas would have been at least four or five years before, affording probable opportunities for his regaining what he had left, and presenting in its circumstances no trace of the haste and suddenness which the request more than half implies. In favor of B. (10.) "Alexander the coppersmith did me much evil," "greatly withstood our words" (iv. 14, 15). Somewhat in favor of A (compare Acts xix.), yet easily reconcilable with B. (11.) The abandonment of the apostle in his first defence, and his deliverance "from the mouth of the lion" (2 Tim. iv. 16, 17). Fits in as a possible contingency with either hypothesis, but like (5.) evinces a later date than any other Epistles written from Rome. (12.) "Erastus abode at Corinth, but Trophimus I left at Miletus sick" (iv. 20). Language, as in (9.), implying a comparatively recent visit to both places, and favoring B (compare Acts xxi. 29, xx. 4). (13.) "Hasten to come before winter" (2 Tim. iv. 21). Assuming A, the presence of Timothy in Phil. i. 1, and Col. i. 1, and Phn. 1, might be regarded as the consequence of this; but (compare 5 and 7 above) there are almost insuperable difficulties in supposing this Epistle to have been written before those three. (14.) The salutations from Eubulus, Pudens, Linus, and Claudia (2 Tim.

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[1] Timothy was then in that period of life which both by Greeks and Romans was considered as "youth." Servius Tullius, it is said, classed the Romans from seventeen to forty-six years old as in *youth*, those older as in *old age*, those younger as in *childhood*. Others make *youth* = the period of military age, or from twenty to forty years.

iv. 21). The absence of these names from all the Epistles, which, according to A, belong to the same period, would be difficult to explain. B leaves it open to conjecture that they were converts of more recent date, and might have become acquainted with Timothy at Rome. On the whole, it is believed that the evidence preponderates strongly in favor of the later date.—III. *Places.* In this respect also 1 Tim. leaves much to conjecture. The absence of any local reference but that in i. 3, suggests Macedonia or some neighboring district. In A and other MSS. (New Testament, I. § 28), in the Peshito, Ethiopic, and other versions (Versions, Ancient), Laodicea is named in the inscription as the place whence it was sent, but this seems to have grown out of a traditional belief resting on very insufficient grounds. The Coptic version as improbably suggests Athens. The Second Epistle is free from this conflict of conjectures. With the exception of Böttger, who suggests Cesarea, there is a general agreement in favor of Rome.—IV. *Structure and Characteristics.* On the language, see I. 1, above. Assuming the genuineness of the Epistles, some characteristic features remain to be noticed. (1.) The ever-deepening sense in St. Paul's heart of the Divine Mercy, of which he was the object. (2.) The greater abruptness of the Second Epistle, which is full of emotion and without any carefully arranged plan. (3.) The absence, as compared with St. Paul's other Epistles, of O. T. references (compare 2, above, and 2 Tim. iv. 13). (4.) The conspicuous position of the "faithful sayings" as taking the place occupied in other Epistles by the O. T. Scriptures (1 Tim. i. 15, iv. 9; 2 Tim. ii. 11; Tit. iii. 8; compare 1 Tim. iv. 1; 1 Cor. xiv.). (5.) The tendency of the apostle's mind to dwell more on the universality of the redemptive work of Christ (1 Tim. ii. 3–6, iv. 10), and his strong desire that all the teaching of his disciples should be "sound" (1 Tim. i. 10, vi. 3 [A. V. "wholesome"]; 2 Tim. i. 13, iv. 3; Tit. i. 9, 13, ii. 1, 2). (6.) The importance attached by him to the practical details of administration. (7.) The recurrence of doxologies (1 Tim. i. 17, vi. 15, 16; 2 Tim. iv. 18). Epistle; Titus, Epistle to.

Tin (Heb. *bĕdîl*), a well-known white metal, easily melted and very malleable. Tin was found among the spoils of the Midianites (Num. xxxi. 22). It was known to the Hebrew metal-workers as one of the inferior metals (lead, tin, &c.) combined with silver in the ore and separated from it by smelting (Is. i. 25; Ez. xxii. 18, 20). The markets of Tyre were supplied with it by the ships of Tarshish (xxvii. 12). It was used for plummets (Zech. iv. 10), and was so plentiful as to furnish Eccl. xlvii. 18 a figure by which to express the wealth of Solomon. In the Homeric times the Greeks were familiar with it. The melting of tin in a smelting-pot is mentioned by Hesiod. Tin is not found in Palestine. Whence, then, did the ancient Hebrews obtain their supply? "Only three countries are known to contain any considerable quantity of it: Spain and Portugal, Cornwall and the adjacent parts of Devonshire (in England), and the islands of Junk, Ceylon, and Banca, in the Straits of Malacca" (Kenrick, *Phenicia*, p. 212). There can be little doubt that the mines of Britain were the chief source of supply to the ancient world (so Mr. Wright, with Sir G. C. Lewis, &c.). The tin obtained from Spain does not appear to have been produced in sufficient quantities to supply the Phenician markets. Metals; Mines.

Tiph'sah (Heb. *passage*, *ford*, Ges.), mentioned in 1 K. iv. 24 as the limit of Solomon's empire toward the Euphrates, and in 2 K. xv. 16 said to have been attacked by Menahem. It is generally admitted that the town intended, at any rate in the former passage,[1] is that known by the Greeks and Romans as Thapsacus, a town of considerable importance in northern Syria, at a point where it was usual to cross the Euphrates. It must have been a place of considerable trade, the land-traffic between East and West passing through it. It is a fair conjecture that Solomon's occupation of the place was connected with his efforts to establish a line of trade with Central Asia directly across the continent, and that Tadmor was intended as a resting-place on the journey to Thapsacus. (Commerce; Solomon.) At Thapsacus armies marching E. or W. usually crossed the "Great River." It has been generally supposed that the site of Thapsacus was the modern *Deïr* (D'Anville, Rennell, Vaux, &c.). But the Euphrates expedition proved that there is no ford at *Deïr*, and that the only ford in this part of the Euphrates is at *Suriyeh*, 45 miles below Balis, and 165 above *Deïr*, where the river is 800 yards wide and was 20 inches deep in the winter of 1841–2, and where a paved causeway is visible on each side, and a long line of mounds in the form of an irregular parallelogram probably marks the site of the ancient city. This, then, must have been the position of Thapsacus (so Rawlinson).

Ti'ras (Heb. *longing*, *desire*, Sim.), youngest son of Japheth (Gen. x. 2 only); identified by ancient authorities generally (Josephus, Jerome, Targums) and by many moderns (Bochart, Michaelis, Fürst, &c.) with the Thracians. (Thracia; Tongues, Confusion of.) The precise ethnic position of the Thracians is, indeed, uncertain; but all authorities agree in their general Indo-European character. Other explanations have identified Tiras with the Agathyrsi, a Scythian tribe in Transylvania (Knobel); with Taurus and the various tribes occupying that range (Kalisch); the river Tyras, *Dniester*, with its cognominous inhabitants, the Tyritæ (Hävernick, Schulthess); and, lastly, the Tyrrhenians, ancestors of the Etrurians of Italy (Tuch).

Ti'rath-ites (fr. Heb. sing. collective = *people of Tirah* [i. e. *gate*], a place otherwise unknown, Ges.), **the**; one of the three families of Scribes residing at Jabez (1 Chr. ii. 55), the others being the Shimeathites and Suchathites.

Tire (Heb. *pĕêr*), an ornamental head-dress worn on festive occasions (Ez. xxiv. 17, 23). Chain.

Tir'ha-kah (Heb. fr. Ar. = *brought forth*, *exalted*, Sim.), king of Ethiopia (Cush), and the opponent of Sennacherib (2 K. xix. 9; Is. xxxvii. 9). He advanced to fight Sennacherib (so Mr. R. S. Poole, original author of this article) b. c. about 713, unless we suppose that the expedition took place in the twenty-fourth, instead of the fourteenth year of Hezekiah, which would bring it to b. c. about 703 (see Chronology, and table under Israel, Kingdom of). If it were an expedition later than that of which the date is mentioned, it must have been before b. c. about 698, Hezekiah's last year. But if the reign of Manasseh is reduced to thirty-five years, these dates would be respectively b. c. about 693, 683, and 678, and these numbers might have to be slightly modified, the fixed date of the capture of Samaria, b. c. 721, being abandoned. According to Manetho's epitomists, Tarkos or Tarakos was the third and last king of the twenty-fifth dynasty, which was of Ethiopians, and reigned eighteen (so Africanus) or twenty (so Eusebius) years. (SO.) We should probably date Tirhakah's accession B. C. about 695, and assign him a reign of twenty-six years. In this case we should be obliged to take the later reckoning of the Biblical events, were it not for the possibility that Tirhakah ruled over Ethiopia before becoming king of Egypt. The name of Tirhakah is written in hieroglyphics *Teharka.* Sculptures at Thebes commemorate his rule, and at *Gebel Berkel*, or Napata, he constructed one temple, and part of another.

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[1] Gesenius, Fürst, Fairbairn, Ayre, &c., regard the Tiphsah of 2 K. xv. 16 as a place in Palestine, perhaps near Tirzah, or at a ford of the Jordan.

Tir'ha-nah (Heb. *inclination?* Ges.; *condescension, goodness*, Fü.; *a permanent dwelling*, Sim.), son of CALEB 1 by his concubine Maachah (1 Chr. ii. 48).

Tir'i-a (fr. Heb. = *fear*, Ges.), son of Jehaleleel of the tribe of Judah (1 Chr. iv. 16).

Tir-sha'tha, or Tir'sha-tha (Heb., always written with the article; see below), the title of the governor of Judea under the Persians, derived by Gesenius from a Persian root signifying *stern, severe*, = *your Severity* (compare the English expression "dread sovereign"). It is added as a title after the name of NEHEMIAH (Neh. viii. 9, x. 1 [Heb. 2]); and occurs also in three other places (Ezr. ii. 63; Neh. vii. 65, 70). It is usually rendered "governor" in the margin (compare Neh. xii. 26 and GOVERNOR 7).

Tir'zah (fr. Heb. = *delight*, Ges.), the youngest of the five daughters of ZELOPHEHAD (Num. xxvi. 33, xxvii. 1, xxxvi. 11; Josh. xvii. 3). HEIR.

Tir'zah (see above), an ancient Canaanite city, whose king is enumerated among the twenty-one overthrown in the conquest of the country (Josh. xii. 24). It reappears as a royal city—the residence of JEROBOAM 1 (1 K. xiv. 17), and of his successors BAASHA, ELAH, and ZIMRI (xv., xvi.). Zimri was besieged there by Omri, and perished in the flames of his palace (xvi. 18). OMRI reigned six years in Tirzah, and then made SAMARIA his capital. Once only does Tirzah reappear as the seat of the conspiracy of MENAHEM against Shallum (2 K. xv. 14, 16). Its reputation for beauty must have been wide-spread (Cant. vi. 4). Eusebius mentions it in connection with Menahem, and identifies it with a "village of Samaritans in Batanæa," E. of Jordan. Brocardus places "Thersa" on a high mountain, three leagues from Samaria to the E. This is the direction, and very nearly the distance of *Tullûzah*, which Robinson (iii. 302-3) and others would identify with Tirzah. It is a large and thriving village, on a commanding eminence N. of *Nâbulus.*

Tish'bite (fr. Heb. *Tishbi*; see below), the; the well-known designation of ELIJAH (1 K. xvii. 1, xxi. 17, 28; 2 K. i. 3, 8, ix. 36). (1.) The name naturally points to a place called Tishbeh, Tishbi, or rather, perhaps, Tesheb, as the residence of the prophet. Assuming that a town is alluded to, as Elijah's native place, it is not necessary to infer that it was itself in Gilead, as Epiphanius, Adrichomius, Castell, and others, have imagined; for the Heb. *tôshâb*, rendered "inhabitant" (viz. of Gilead, 1 K. xvii. 1), really = *resident*, or even STRANGER (A.V. "sojourner" in Gen. xxiii. 4, &c.). The commentators and lexicographers, with few exceptions, adopt the name "Tishbite" as referring to the place THISBE in Naphtali, which is found in the LXX. text of Tob. i. 2. The difficulty in the way of this is the great uncertainty in which the text of that passage is involved. Bunsen suggests in support of the reading "the Tishbite from Tishbi of Gilead," that the place may have been purposely so described, to distinguish it from the town of the same name in Galilee. (2.) Michaelis translates the Heb. *hat-tishbi* (differently pointed) as an appellative denoting "the stranger."

Ti'tans (fr. Gr. = [so Hesiod] *the stretchers, strivers;* or [so others] *avengers;* or [so others] *kings*, L. & S.). These children of Uranus (= Heaven) and Gaia (= Earth) were, according to the earliest Greek legends, the vanquished predecessors of the Olympian gods, condemned by Zeus (= L. JUPITER) to dwell in Tartarus (HELL), yet not without retaining many relics of their ancient dignity. By later (Latin) poets they were confounded with the kindred *Gigantes* (= *giants*), and both terms were transferred by the LXX. to the Rephaim (GIANTS 3) of Palestine. In 2 Sam. v. 18, 22, "the valley of Rephaim" is in the LXX. *the valley of the Titans;* and in 1 Chr. xi. 15, xiv. 9, it is *the valley of the giants.* So in Jd. xvi. 7, "the sons of the Titans" stands parallel with "high giants." Several Christian Fathers inclined to the belief that *Teitan* (= Titan) was the mystic name of "the beast" indicated in Rev. xiii. 18. RIDDLE.

Tithe (Heb. *ma'asêr;* Gr. *dekatê*) = a tenth part. (NUMBER.) Numerous instances of the use of tithes are found both in profane and in Biblical history, prior to or independently of the appointment of the Levitical tithes under the Law. In Biblical history the two prominent instances are—(1.) Abram presenting the tenth of all his property, or rather of the spoils of his victory, to MELCHIZEDEK (Gen. xiv. 20; Heb. vii. 2, 6). (2.) Jacob, after his vision at Luz, devoting a tenth of all his property to God in case he should return home in safety (Gen. xxviii. 22).—The Law first lays down the general principle that the tenth of all produce, as well as of flocks and cattle, belongs to Jehovah, and must be paid in kind, or, if redeemed, with an addition of one-fifth to its value (Lev. xxvii. 30-33). This tenth, called a "heave-offering," is assigned to the Levites, as the reward of their service, and it is ordered further, that they are themselves to dedicate to the Lord a tenth of these receipts, to be devoted to the maintenance of the priests (Num. xviii. 21-28).—This legislation is modified or extended in Deuteronomy, i. e. from thirty-eight to forty years later. Commands are given to the people, (*a.*) to bring their tithes, votive, and other offerings and first-fruits to the chosen centre of worship, the metropolis, there to be eaten in festive celebration in company with their children, their servants, and the Levites (Deut. xii. 5-18). (*b.*) To tithe all the produce of the soil every year, these tithes with the firstlings of the flock and herd to be eaten in the metropolis. (*c.*) In case of distance, permission is given to convert the produce into money, to be taken to the appointed place, and there laid out in the purchase of food for a festal celebration, in which the Levite is, by special command, to be included (xiv. 22-27). (*d.*) At the end of three years all the tithe of that year is to be gathered and laid up "within the gates," and a festival is to be held, in which the stranger, the fatherless, and the widow, together with the Levite, are to partake (ver. 28, 29). (*e.*) After taking the tithe in each third year, "which is the year of tithing," an exculpatory declaration is to be made by every Israelite, that he has done his best to fulfil the Divine command (xxvi. 12-14).—From all this we gather, 1. That one-tenth of the whole produce of the soil was to be assigned for the maintenance of the Levites. 2.

That out of this the Levites were to dedicate a tenth to God, for the use of the priests. 3. That a tithe, in all probability a *second* tithe, was to be applied to festival purposes. 4. That in every third year, either this festival tithe or a *third* tenth was to be eaten in company with the poor and the Levites. The question arises, were there *three* tithes taken in this third year; or is the third tithe only the second under a different description? It must be allowed that the *third* tithe is not without support. Josephus distinctly says that one-tenth was to be given to the priests and Levites, one-tenth was to be applied to feasts in the metropolis, and that a tenth besides these was every third year to be given to the poor (compare Tob. i. 7, 8). On the other hand, Maimonides says the third and sixth years' *second* tithe was shared between the poor and the Levites, i. e. that there was no third tithe. Of these opinions, that which maintains three separate and complete tithings seems improbable (so Mr. Phillott, Dr. Ginsburg [in Kitto], Prof. Douglas [in Fbn.], Ayre, &c.). It is plain that under the kings the tithe-system partook of the general neglect into which the observance of the Law declined, and that Hezekiah, among his other reforms, took effectual means to revive its use (2 Chr. xxxi. 5, 12, 19). Similar measures were taken after the Captivity by Nehemiah (Neh. xii. 44), and in both these cases special officers were appointed to take charge of the stores and storehouses for the purpose. Yet, notwithstanding partial evasion or omission, the system itself was continued to a late period in Jewish history (Heb. vii. 5–8; Mat. xxiii. 23; Lk. xviii. 12). AGRICULTURE; ALMS; LEVITES; POOR; PRIEST; STRANGER.

Ti'tus (L., a common Roman first name; possibly fr. Gr. = [so Schl., &c.] *honorable* or *honored*). Our materials for the biography of this companion of St. Paul must be drawn entirely from 2 Cor., Gal., Tit., and 2 Tim. He is not mentioned in the Acts at all. Taking the passages in the Epistles in the order of the events referred to, we turn first to Gal. ii. 1, 3. We conceive the journey mentioned here (so Dr. Howson, original author of this article) to be identical with that (recorded in Acts xv.) in which PAUL and BARNABAS went from Antioch to Jerusalem to the conference which was to decide the question of the necessity of circumcision to the Gentiles. Here we see Titus in close association with Paul and Barnabas at Antioch.[1] He goes with them to Jerusalem. His circumcision was either not insisted on at Jerusalem, or, if demanded, was firmly resisted. He is very emphatically spoken of as a Gentile ("GREEK"), by which is most probably meant that both his parents were Gentiles. Titus would seem, on the occasion of the council, to have been specially a representative of the church of the uncircumcision. In the passage cited above, Titus is so mentioned as apparently to imply that he had become personally known to the Galatian Christians. After leaving Galatia (Acts xviii. 23), and spending a long time at Ephesus (xix. 1–xx. 1), the apostle proceeded to Macedonia by way of TROAS. Here he expected to meet Titus (2 Cor. ii. 13), who had been sent on a mission to Corinth. In this hope he was disappointed, but in Macedonia Titus joined him (vii. 6, 7, 13–15). The mission to Corinth had reference to the immoralities rebuked in 1 Cor. and to the effect of 1 Cor. on the offending church, and it was so far successful and satisfactory. Another part of the mission with which he was intrusted had reference to the collection, at that time in progress, for the poor Christians of Judea (2 Cor. viii. 6). The apostle now, after his encouraging conversations with Titus regarding the Corinthian Church, sends him back from Macedonia to Corinth, with two other trustworthy Christians (TROPHIMUS; TYCHICUS), bearing the Second Epistle, and with an earnest request (viii. 6, 17) that he would see to the completion of the collection (viii. 6). It has generally been considered doubtful who the "brethren" were (1 Cor. xvi. 11, 12) that took the First Epistle to Corinth. Most probably they were Titus and his companion, whoever that might be, who is mentioned with him in 2 Cor. xii. 18. (TROPHIMUS; TYCHICUS.)—A considerable interval now elapses. St. Paul's first imprisonment is concluded, and his last trial is impending. In the interval between the two, he and Titus were together in Crete (Tit. i. 5). We see Titus remaining in the island when St. Paul left it, and receiving there a letter written to him by the apostle. (TITUS, EPISTLE TO.) From this letter we gather the following biographical details:—First we learn that he was originally converted through St. Paul's instrumentality (i. 4). Next we learn the various particulars of the responsible duties which he had to discharge in CRETE. He is to complete what St. Paul had been obliged to leave unfinished (i. 5), and to organize the Church throughout the island by appointing presbyters in every city. Next he is to control and bridle (ver. 11) the restless and mischievous Judaizers, and to be peremptory in so doing (ver. 13). He is to urge the duties of a decorous and Christian life upon the women (ii. 3–5), some of whom (ii. 3) possibly had something of an official character (ver. 3, 4). He is to be watchful over his own conduct (ver. 7), to impress upon the servants their peculiar duties (ii. 9, 10), to check all social and political turbulence (iii. 1), and all wild theological speculations (ver. 9), and to exercise discipline on the heretical (ver. 10). The notices which remain are more strictly personal. Titus is to look for the arrival in Crete of ARTEMAS and TYCHICUS (iii. 12), and then to hasten to join St. Paul at NICOPOLIS, where the apostle is proposing to pass the winter. ZENAS and APOLLOS are in Crete, or expected there; for Titus is to send them on their journey, and supply them with whatever they need for it (iii. 13). Whether Titus did join the apostle at Nicopolis we cannot tell. But we naturally connect the mention of this place with what St. Paul wrote not long afterward, in 2 Tim. iv. 10 ("Titus to DALMATIA"); for Dalmatia lay to the N. of Nicopolis, at no great distance from it. From the form of the whole sentence it seems probable that this disciple had been with St. Paul in Rome during his final imprisonment; but this cannot be asserted confidently. Titus is connected by tradition with Dalmatia; but his traditional connection with Crete is much more specific and constant, though here again we cannot be certain of the facts. He is said to have been permanent bishop in the island, and to have died there at an advanced age. The modern capital, *Candia*, appears to claim the honor of being his burial-place. In the fragment by the lawyer Zenas, Titus is called Bishop of Gortyna. The name of Titus was the watchword of the Cretans when they were invaded by the Venetians. EVANGELIST; TIMOTHY.

Ti'tus (see above), **E-pis'tle to.** There are no specialties in this Epistle which require any very elaborate treatment distinct from the other Pastoral Letters of St. Paul (Timothy, Epistles to). If those two were not genuine, it would be difficult confidently to maintain the genuineness of this. On the other hand, if the Epistles to Timothy are received as St. Paul's, there is not the slightest reason for doubting the authorship of that to Titus. Nothing can well be more explicit than the quotations in Irenæus, Clemens Alexandrinus, Tertullian, to say nothing of earlier allusions in Justin Martyr, Theophilus, and Clemens Romanus. As to internal features, we may notice, in the first place, that the Epistle to Titus has all the characteristics of the other Pastoral Epistles. This tends to show that this letter was written about the same time and under similar circumstances with the other two. But, on the other hand, this Epistle has marks in its phraseology and style which assimilate it to the general body of the Epistles of St. Paul. As to any difficulty arising from supposed indications of advanced hierarchical arrangements, it is to be observed that in this Epistle "ELDER" = "BISHOP" (i. 5, 7), just as in the address at Miletus about A. D. 58 (Acts xx. 17, 28). At the same time this Epistle has features of its own, especially a certain tone of abruptness and severity, which probably arises partly out of the circumstances of the Cretan population, partly out of the character of Titus himself. Concerning the contents of this Epistle, something has already been said in the article on Titus. No very exact subdivision is either necessary or possible. As to the time and place and other circumstances of the writing of this Epistle, the following scheme of filling up St. Paul's movements after his first imprisonment will satisfy all the conditions of the case:—We may suppose him (possibly after accomplishing his long-projected visit to Spain) to have gone to Ephesus, and taken voyages from thence, first to Macedonia and then to Crete, during the former to have written 1 Tim., and after returning from the latter to have written the Epistle to Titus, being at the time of dispatching it on the point of starting for Nicopolis, to which place he went, taking Miletus and Corinth on the way. At Nicopolis we may conceive him to have been finally apprehended and taken to Rome, whence he wrote the Second Epistle to Timothy (so Dr. Howson, original author of this article.) Bible; Canon; Inspiration; New Testament.

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[1] His birthplace may have been here; but this is uncertain (so Dr. Howson).

Ti'tus Man'li-us. Manlius, Titus.

Ti'zite (fr. Heb. *Titsi* = *one from* an unknown place called *Tîts*, Ges.; *one from Tayits* [=*extension*], Fü.; but see below), **the**; the designation of Joha, one of David's heroes (1 Chr. xi. 45 only). Nothing is known of the place or family which it denotes (so Mr. Grove).

To'ah (Heb. *inclined*, *lowly?* Ges.), a Kohathite Levite, ancestor of Samuel and Heman (1 Chr. vi. 34 [Heb. 19]); = Tohu and Nahath 2?

Tob (Heb. *good*, Ges.), **the Land of**; the place in which Jephthah took refuge when expelled from home by his half-brothers (Judg. xi. 3); and where he remained, at the head of a band of freebooters, till he was brought back by the "elders" of Gilead (verse 5); evidently not far from Gilead; but toward the eastern deserts. In 2 Sam. x. 6, 8, Ishtob, i. e. *Man of Tob*, according to a common Hebrew idiom, = the *men of Tob*. It appears again, in the Maccabean history in the names Tobie, and Tubieni. Mr. Grove gives the names *Tell Dobbe*, or *Tell Dibbe*, attached to a ruined site at the S. end of the *Lejah*, a few miles N. W. of *Kenawât* (Kenath), and of *ed-Dah*, some twelve hours E. of the mountain *el-Kuleib*, and hence thirty to forty miles S. S. E. of *Kenawât*, as both suggestive of Tob, but does not positively identify either of them with it.

Tob'-ad-o-ni'jah (fr. Heb. = *good is Adonijah*, or *good is my Lord Jehovah*), one of the Levites sent by Jehoshaphat through the cities of Judah to teach the Law to the people (2 Chr. xvii. 8).

To-bi'ah (fr. Heb. = *pleasing to Jehovah*, Ges.). **1.** "The children of Tobiah" were a family who returned with Zerubbabel, but were unable to prove their connection with Israel (Ezr. ii. 60; Neh. vii. 62). **—2.** "Tobiah the servant, the Ammonite," played a conspicuous part in the rancorous opposition made by Sanballat and his adherents to the rebuilding of Jerusalem. The two races of Moab and Ammon found in these men fit representatives of their hereditary hatred to the Israelites. But Tobiah, though a SLAVE (A. V. "SERVANT," Heb. *'ebed;* Neh. ii. 10, 19), unless this is a title of opprobrium, and an Ammonite, was himself son-in-law of Shechaniah 6, and his son Johanan 10 married the daughter of Meshullam 13, who was probably a priest (vi. 17, 18); and these family relations created for him a strong faction among the Jews. Tobiah gave venom to the pitying scorn of Sanballat (iv. 3), and provoked the bitter cry of Nehemiah (4, 5); he kept up communications with the factious Jews, and sent letters to put Nehemiah in fear (vi. 17, 19); and finally took up his residence in the Temple in the chamber which Eliashib had prepared for him in defiance of the Mosaic statute (Deut. xxiii. 3), upon which Nehemiah "cast forth all the household stuff of Tobiah out of the chamber" (Neh. xiii. 7, 8). Nothing further is known of him. Ewald conjectures that Tobiah had been a page (slave) at the Persian court, and, being in favor there, had been promoted to be satrap of the Ammonites.

To-bi'as (Gr. form of Tobiah or Tobijah). **1.** Son of Tobit, and central character in the book of that name. (Tobit, Book of.)—**2.** Father (or grandfather) of the Hyrcanus or Hircanus, who was apparently a man of great wealth and reputation at Jerusalem in the time of Seleucus Philopator, about B. C. 187 (2 Mc. iii. 11). In the high-priestly schism which happened afterward (Menelaus), "the sons of Tobias" took a conspicuous part.

To'bie (fr. Gr.), **the Pla'ces of** (1 Mc. v. 13), probably = the land of Tob.

To-bi'el, or **To'bi-el** (Gr. fr. Heb. = *the goodness of God*), father of Tobit and grandfather of Tobias 1 (Tob. i. 1).

To-bi'jah (fr. Heb. = Tobiah). **1.** One of the Levites sent by Jehoshaphat to teach the Law in the cities of Judah (2 Chr. xvii. 8).—**2.** One of the Captivity in the time of Zechariah, in whose presence the prophet was commanded to take crowns of silver and gold and put them on the head of Joshua the high-priest (Zech. vi. 10, 14). Rosenmüller conjectures that he was one of a deputation who came up to Jerusalem, from the Jews who still remained in Babylon, with contributions of gold and silver for the Temple. But Maurer considers the offerings presented by Tobijah and his companions.

To'bit (Gr. fr. Heb. = *my goodness*, Ilgen; more probably = Tobiah, Fritzsche), father of Tobias 1 (Tob. i. 1, &c.). Tobit, Book of.

To'bit (see above), **Book of.** The book is called simply Tobit in the old MSS. At a later time the opening words of the book were taken as a title. I. *Text.* The book exists at present in Greek, Latin, Syriac, and Hebrew texts, which differ more or less from one another in detail, yet are so far alike that it is reasonable to suppose all derived from one written original, which was modified in the course of translation or transcription. The *Greek* text is found in two distinct recensions. The one is followed by the mass of the MSS. of the LXX., and gives the oldest text which remains. The other is only fragmentary, and manifestly a revision of the former. Of this, one piece (i. 1–ii. 2) is contained in the Sinaitic MS. (New Testament, I. § 28), and another in three later MSS. The *Latin* texts are also of two kinds. The common (Vulgate) text Jerome formed by a very hasty revision of the old Latin version with the help of a Chaldee copy translated into Hebrew for him by an assistant who was master of both languages. It is of very little critical value. The old Latin texts are far more valuable, though these present considerable variations among themselves, and represent the revised and not the original Greek text. Of the *Hebrew* versions, one is closely moulded on the common Greek text, the other an extremely free version of the revised text. The *Syriac* version to ch. vii. 9 is a close rendering of the common Greek text, in the rest it follows the revised text.—2. *Contents.* The outline of the book is as follows. Tobit, an Israelite of the tribe of Naphtali and strict observer of the Law, was carried captive to Assyria by Shalmaneser. While "purveyor" at court, he exerted himself to relieve his countrymen, and lent ten talents of silver to Gabael at Rages in Media. Before Sennacherib's death he had to flee from Nineveh with his wife Anna and son Tobias, but returned under Esar-haddon. As he lay one night in the court of his house, being unclean from having buried a Jew whom his son had found strangled in the market-place, sparrows muted warm dung into his eyes, and he became blind, and impoverished, and prayed to God for help. The same day his kinswoman Sara 2, whose seven husbands had successively been slain by Asmodeus, also sought help from God. The angel Raphael was sent to deliver both from sorrow. As a kinsman (Azarias 5) he accompanied Tobias on his journey to reclaim the money lent to Gabael. At the Tigris a fish attacked Tobias, but by Raphael's direction he speared it and took out the heart and liver and gall. At Ecbatana Tobias married Sara, Asmodeus being driven to the utmost parts of Egypt by a snake made with the fish's heart and liver. The money was obtained from Raguel by Raphael, and Tobias returned with Sara and half her father's goods to Nineveh. Tobit was restored to sight by the fish's gall rubbed on his eyes. Raphael made himself known. Tobit expressed his gratitude in a fine psalm, and lived to see the long prosperity of his son. After Tobit's death Tobias returned to Ecbatana, where "before he died he heard of the destruction of Nineveh," of which "Jonas the prophet spake."—3. *Historical Character.* The narrative seems to have been received as true till the Reformation. Luther expressed doubts as to its literal truth, and these doubts gradually gained a wide currency among Protestant writers. Bertholdt has given a summary of alleged errors in detail, but the question turns rather upon the general complexion of the history than upon minute objections. This, however, is fatal to the supposition that the book could have been completed shortly after the fall of Nineveh (B. C. 606; Tob. xiv. 15), and written, in the main, some time before (xii. 20). The whole tone of the narrative bespeaks a later age; and above all, the doctrine of good and evil spirits is elaborated in a form which belongs to a period considerably posterior to the Babylonian Captivity. The incidents are not referred to in any part of Scripture nor in Josephus or Philo. The character of the alleged miraculous events taken together is alien from the general character of such events in the Scriptures, while there is nothing exceptional, as in the case of Daniel, to explain the difference. The narrative is not simply history, but possibly some real occurrences related by tradition formed its basis. As the book stands it is a distinctly didactic narrative. Its point lies in the moral lesson which it conveys, not in the incidents.—4. *Original Language.* The superior clearness, simplicity, and accuracy of the LXX. text prove conclusively that this is nearer the original than any other text which is known, if it be not, as some have supposed, the original itself. Indeed, the arguments brought to show that it is a translation are far from conclusive; yet there is no internal evidence against the supposition that the Greek text is a translation (see § 5, below).—5. *Date and place of Composition.* The data for determining these are scanty. Eichhorn places the author after the time of Darius Hystaspis. Bertholdt brings the book considerably later than Seleucus Nicator (about B. C. 250–200), and supposes it written by a Galilean or Babylonian Jew, from the prominence given to those districts in the narrative. De Wette leaves the date undetermined, but argues that the author was a native of Palestine. Ewald fixes the composition in the far East, toward the close of the Persian period (about B. C. 350). This last opinion is almost certainly correct (so Mr. Westcott, original author of this article). Its date will fall somewhere within the period between the close of the work of Nehemiah and the invasion of Alexander (about B. C. 430–334). The contents of the book would suggest that he was living out of Palestine, in some Persian city, perhaps Babylon, where his countrymen were exposed to the capricious cruelty of heathen governors, and in danger of neglecting the Temple-service. If these conjectures as to the date and place of writing be correct, we must assume a Hebrew or Chaldee original. Even if the date of the book be brought much lower, to the beginning of the second century B. C., it must have been written in some Aramaic dialect, as the Greek literature of Palestine belongs to a much later time. As long as this was held to be strict history, it was supposed to be written by the immediate actors, Tobit and Tobias, the concluding verses (xiv. 12–15) by a surviving friend. But if the historical character of the narrative is set aside, there is no trace of the person of the author.[1]—6. *History.* The history of the book is in the main that of the LXX. version. (Canon; Septuagint.) There appears to be a reference to it in the Latin version of the Epistle of Polycarp. Clement of Alexandria and Origen practically use the book as canonical; but Origen distinctly notices that neither Tobit nor Judith was received by the Jews, and rests the authority of Tobit on the usage of the Churches. Athanasius quotes Tobit as Scripture, but definitely excludes it from the Canon. In the Latin Church, Cyprian, Hilary, and Lucifer, quote it as authoritative; Augustine includes it with the other apocrypha of the LXX. among "the books which the Christian Church received," and in this he was followed by the mass of the later Latin Fathers. Jerome, however, followed by Rufinus, maintained the purity of the Hebrew Canon of the O. T. Luther pronounced it, if only a fiction, yet "a truly beautiful, wholesome, and profitable fiction, the work of a gifted poet. . . . . A book useful for Christian reading." The same view is held also in the English Church, yet the book, like the rest of the Apocrypha, seems to have fallen into neglect.—7. *Religious Character.* Nowhere else is there preserved so complete and beautiful a picture of the domestic life of the Jews after the Return. There may be symptoms of a tendency to formal righteousness of works, but as yet the works are painted as springing from a living faith. Of the special precepts one (Tob. iv. 15) contains the negative side of the golden rule of conduct (Mat. vii. 12), which in this partial form is found among the maxims of Confucius Almost every family relation is touched upon with natural grace and affection. The most remarkable doctrinal feature in the book is the prominence given to the action of spirits[2] (see § 2, above; Magic). A second doctrinal feature of the book is the firm belief in a glorious restoration of the Jewish people; but there is not the slightest trace of the belief in a personal Messiah.

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[1] "It can only be regarded in the light of an Eastern romance written by a Jew" (Prof. J. G. Murphy, in Fbn.).

To'chen [-ken] (Heb. *a task*, *measure*, Ges.), a place mentioned (1 Chr. iv. 32 only) among the towns of Simeon; site unknown.

To-gar'mah (Heb. fr. Sansc. = *tribe of Armenia*, Grimm), son of Gomer, and brother of Ashkenaz and Riphath (Gen. x. 3). Togarmah, as a geographical term, is connected with Armenia, and the subsequent notices of the name (Ez. xxvii. 14, xxxviii. 6) accord with this view. Herodotus says the Armenians were Phrygian colonists (Hdt. vii. 73), which probably implies only a common origin of the two peoples (so Mr. Bevan). There can be little doubt that the Phrygians were once the dominant race in the peninsula, and that they spread westward from the confines of Armenia to the shores of the Ægean. The Phrygian language is undoubtedly to be classed with the Indo-European family. The Armenian language presents many peculiarities which distinguish it from other branches of the Indo-European family; but no hesitation is felt by philologists in placing it in this family of languages. Tongues, Confusion of.

To'hu (Heb. = Toah, Ges.), ancestor of Samuel the prophet (1 Sam. i. 1); = Nahath 2, and Toah ?

To'i (Heb. *error*, Ges.) = Tou, king of Hamath on the Orontes, who, after the defeat of his powerful enemy the Syrian king Hadadezer by the army of David, sent his son Joram, or Hadoram, to congratulate the victor and do him homage with presents of gold and silver and brass (2 Sam. viii. 9, 10).

To'la (Heb. *a worm*, Ges.). **1.** First-born of Issachar, and ancestor of the Tolaites (Gen. xlvi. 13; Num. xxvi. 23; 1 Chr. vii. 1, 2).—**2.** Judge of Israel after Abimelech (Judg. x. 1, 2); "the son of Puah, the son of Dodo, a man of Issachar." Tola judged Israel twenty-three years at Shamir 2 in Mount Ephraim, where he died and was buried.

To'lad (Heb. *birth*, Ges.), a city of Simeon (1 Chr. iv. 29); = El-tolad.

To'la-ites (fr. Heb.), **the** = the descendants of Tola the son of Issachar (Num. xxvi. 26).

Tol'ba-nes [-neez] (Gr.) = Telem, a porter in Ezra's time (1 Esd. ix. 25).

Tomb. The sepulchral rites of the Jews (Burial) were marked with the same simplicity that characterized all their religious observances (so Mr. Fergusson, original author of this article). This simplicity of rite led to what may be called the distinguishing characteristic of Jewish sepulchres—the *deep loculus* (L. literally *a little place*, i. e. a little chamber, cell, or recess)—which, so far as is now known, is universal in all purely Jewish rock-cut tombs, but hardly known elsewhere. Its form will be understood by referring to the annexed diagram, representing the forms of Jewish sepulture. In the apartment marked A, are twelve such *loculi*, about two feet wide by three feet high. On the ground-floor these generally open on the level of the floor; when in the upper story, as at C, on a ledge or platform, on which the body might be laid to be anointed, and on which the stones might rest which closed the outer end of each *loculus*. The shallow *loculus*, shown in chamber B, but apparently only used when sarcophagi were employed, and, therefore, so far as we know, only in the Greco-Roman period, would have been inappropriate, where an unembalmed body was laid out to decay—as there would evidently be no means of shutting it off from the rest of the catacomb. The deep *loculus* on the other hand was as strictly conformable with Jewish customs, and could easily be closed by a stone fitted to the end, and luted into the groove which usually exists there. This fact affords a key to much that is otherwise hard to be understood in certain passages in the N. T. Thus in Jn. xi. 39 Jesus says, "Take away the stone," and (ver. 40) "they took away the stone" without difficulty, apparently. And in xx. 1, the same expression is used, "the stone is taken away." There is one catacomb—that known as the "Tombs of the Kings"—which is closed by a stone rolling across its entrance; but it is the only one, and the immense amount of contrivance and fitting which it has required is sufficient proof that such an arrangement was not applied to any other of the numerous rock-tombs around Jerusalem, nor could the traces of it have been obliterated, had it anywhere existed. Although, therefore, the Jews were singularly free from the pomps and vanities of funereal magnificence, they were at all stages of their independent existence an eminently burying people.—*Tombs of the Patriarchs.* One of the most striking events in the life of Abraham is the purchase of the field of Ephron the Hit-

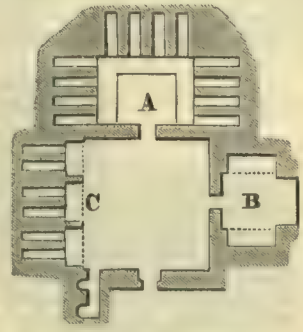

Diagram of Jewish Sepulchre.

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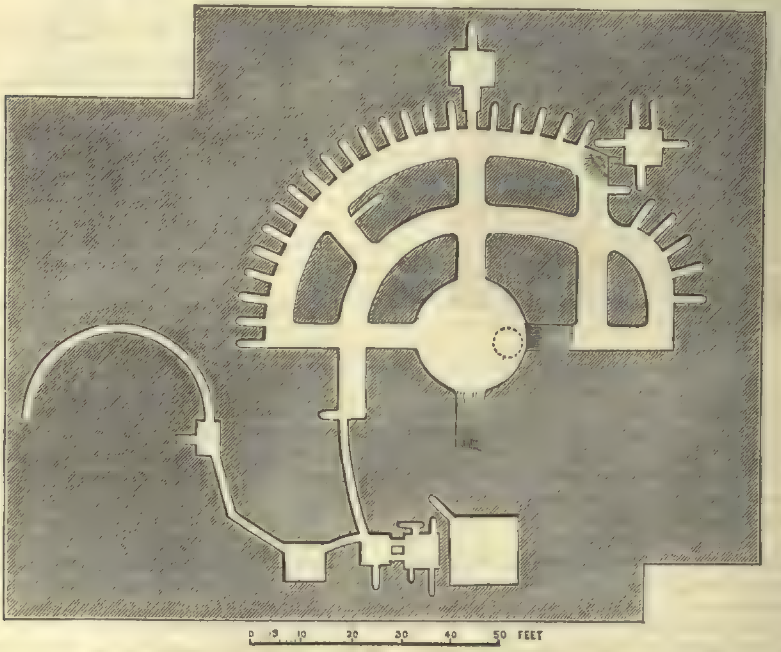
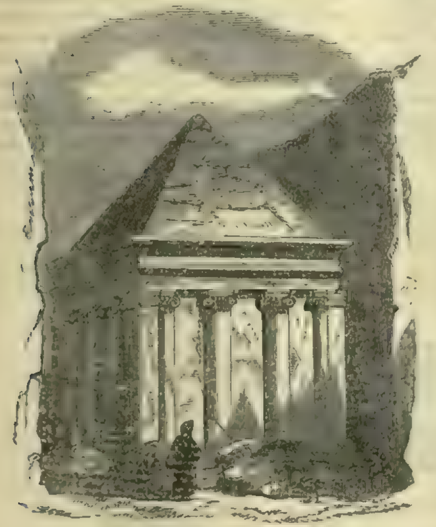
[2] "The agency of Asmodeus and of Raphael is out of keeping with sober history. The modes of repelling evil spirits and curing blindness betray a superstitious or trifling mind. The angel is made to feign himself a man, of a family known to Tobit, and to be the voucher for the false charms which are introduced. The moral of the story rests on the error that 'alms deliver from death' (Tob. iv. 10). The book is of no historical value, and tends to beget a weak, indiscriminating moral feeling, encourage self-righteousness, and cherish superstition" (Prof. J. G. Murphy, in Fbn.).

tite at Hebron, in which was the cave of MACHPELAH, that he might therein bury Sarah his wife, and that it might be a sepulchre for himself and his children. Aaron died on the summit of Mount HOR (Num. xx. 28, xxxiii. 39), and was probably buried there. Moses died in the plains of Moab, and was buried there, "but no man knoweth of his sepulchre to this day" (Deut. xxxiv. 6). Joshua was buried in his own inheritance, in Timnath-serah (Josh. xxiv. 30), and SAMUEL in his own house at RAMAH (1 Sam. xxv. 1). Joab was also buried "in his own house in the wilderness" (1 K. ii. 34). From the time when Abraham established the burying-place of his family at Hebron till David fixed that of his family in the city which bore his name, the Jewish rulers had no fixed or favorite place of sepulture. Each was buried on his own property, or where he died, without much caring either for the sanctity or convenience of the place chosen.—*Tomb of the Kings.* Of the twenty-two kings of Judah who reigned at Jerusalem from 1048 to 590 B. C., eleven (David, Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Ahaziah, Amaziah, Jotham, Hezekiah, Josiah, with the good priest Jehoiada) were buried in one *hypogeum* (= subterranean structure) in the "city of David." Of all these it is merely said that they were buried in "the sepulchres of their fathers" or "of the kings" in the city of David, except of two—Asa and Hezekiah. Two more of these kings (Jehoram and Joash) were buried also in the city of David, "but not in the sepulchres of the kings." Neh. iii. 16, and Ez. xliii. 7, 9, with the reiterated assertion of the Books of Kings and Chronicles that these sepulchres were situated in the city of David, leave no doubt but that they were on Zion, or the Eastern Hill, and in the immediate proximity of the Temple (so Mr. Fergusson, but see JERUSALEM, III. § 5). Manasseh was (2 Chr. xxxiii. 20) buried in his own house, i. e. "in the garden of his own house, in the garden of Uzza" (2 K. xxi. 18), where his son Amon was also buried in his sepulchre (ver. 26). Ahaz was buried "in the city even in Jerusalem, but they brought him not into the sepulchres of the kings of Israel" (2 Chr. xxviii. 27). Up to the present time we have not been able to identify one single sepulchral excavation about Jerusalem which can be said with certainty to have been used for burial before the time of the Romans. The only important *hypogeum* which is wholly Jewish in its arrangements, and may consequently belong to an earlier or to any epoch, is that known as the Tombs of the Prophets in the western flank of the Mount of Olives. It has every appearance of having originally been a natural cavern improved by art, and with an external gallery some 140 feet in extent, into which twenty-seven deep or Jewish *loculi* open. Other chambers and *loculi* have been commenced in other parts, and in the passages are spaces where many other graves could have been located. It has no architectural mouldings, no sarcophagi or shallow *loculi*, nothing to indicate a foreign origin.—*Græco-Roman Tombs.* Besides the tombs above enumerated, there are around Jerusalem, in the Valleys of Hinnom and Jehoshaphat, and on the plateau to the N., a number of remarkable rock-cut sepulchres, with more or less architectural decoration, sufficient to enable us to ascertain that they are all of nearly the same age, and to assert with very tolerable confidence that the epoch to which they belong must be between the introduction of Roman influence and the destruction of the city by Titus. The excavations in the Valley of Hinnom with Greek inscriptions are comparatively modern, the inscriptions being all of Christian import, and such as to render it doubtful whether the chambers were not the dwellings of ascetics. In the village of Siloam there is a monolithic cell of singularly Egyptian aspect, which

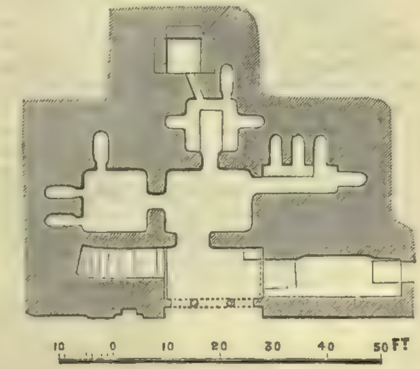


Plan of the "Tombs of the Prophets."—(From De Saulcy.)

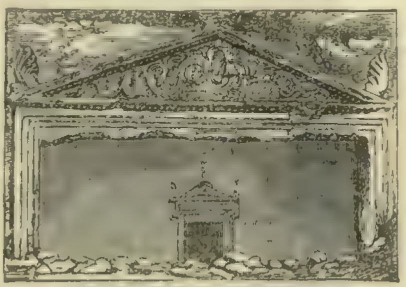
De Saulcy assumes to be a chapel of Solomon's Egyptian wife. It is probably of very much more modern date, more Assyrian than Egyptian in character, but probably not sepulchral. The principal remaining architectural sepulchres may be divided into three groups: (1.) Those existing in the Valley of Jehoshaphat (JEHOSHAPHAT, VALLEY OF), and known popularly as the Tombs of Zechariah, of St. James, and of Absalom. Of these the most southern is known as that of Zechariah, a popular name which there is not even a shadow of tradition to justify. It consists of a square solid basement, measuring 18 feet 6 inches each way, and 20 feet high to the top of the cornice. On each face are four engaged Ionic columns between antæ (the wall-pilasters at the corners), and these are surmounted by a cornice of purely Assyrian type, such as is found at Khorsabad. In all its details it is so distinctly Roman that it is impossible to assume that it belongs to an earlier age than that of their influence. Above the cornice is a pyramid rising at rather a sharp angle, and hewn, like all the rest, out of the solid rock. To call this building a tomb is evidently a misnomer, as it is absolutely solid—hewn out of the living rock by cutting a passage round it. It has no internal chambers, nor even the semblance of a doorway. Only the outward face or that fronting Jerusalem is completely finished. The so-called tomb of ABSALOM is somewhat larger, the base being about 21 feet square, and probably 23 or 24 to the top of the cornice. Like the other, it is of the Roman Ionic order, surmounted by a cornice of Ionic type; but between the pillars and the cornice a frieze, unmistakably of the Roman Doric order, is introduced. It is by no means clear whether it had originally a pyramidal top like its neighbor. Immediately in rear of the monolith we find a sepulchral cavern, undiscriminatingly called the Tomb of Jehoshaphat, now closed by the rubbish and stones thrown at the tomb of the undutiful son, but externally crowned by a pediment of considerable beauty, and in the same style as that of the Tombs of the Judges (see below). The third tomb of this group, called that of St. James, is situated between the other two, and is of a very different character. It consists of a verandah with two Doric pillars *in antis*, which may be characterized as belonging to a very late Greek order rather than a Roman example. Behind this screen are several apartments, which in another locality we might be justified in calling a rock-cut monastery appropriated to sepulchral purposes. In the rear of all is an apartment, apparently unfinished, with three shallow *loculi* meant for the reception of sarcophagi, and so indicating a post-Jewish date for the whole, or at least for that part of the excavation. (2.) The *hypogeum* known as the Tombs of the Judges, about a mile north of the city, is one of the most remarkable of the catacombs around Jerusalem, containing about sixty deep *loculi*, arranged in three stories; the upper stories with ledges in front to give convenient access, and to support the stones that closed them; the lower flush with the ground: the whole, consequently, so essentially Jewish that it might be of any age if it were not for its distance from the town, and its architectural character, which is identical with that of the Tomb of Jehoshaphat, and has nothing Jewish about it. The so-called "Jewish Tomb" in this neighborhood has bevelled facets over its façade, but with late Roman Doric details at its angles. (3.) The group known as the Tombs of the Kings, about half a mile N. of the Damascus gate (KIDRON, BROOK OF), mentioned by Josephus (*B. J.* v. 4, § 2) as the Sepulchral Caverns of the Kings, and twice (*B. J.* v. 3, § 2, 12, § 2) as the Monuments of Herod. The architecture exhibits the same Roman Doric arrangements as are found in all these tombs, mixed with bunches of grapes, which first appear on Maccabean coins, and foliage which is local and peculiar, and, so far as any thing is known elsewhere, might be of



So-called "Tomb of Zechariah."



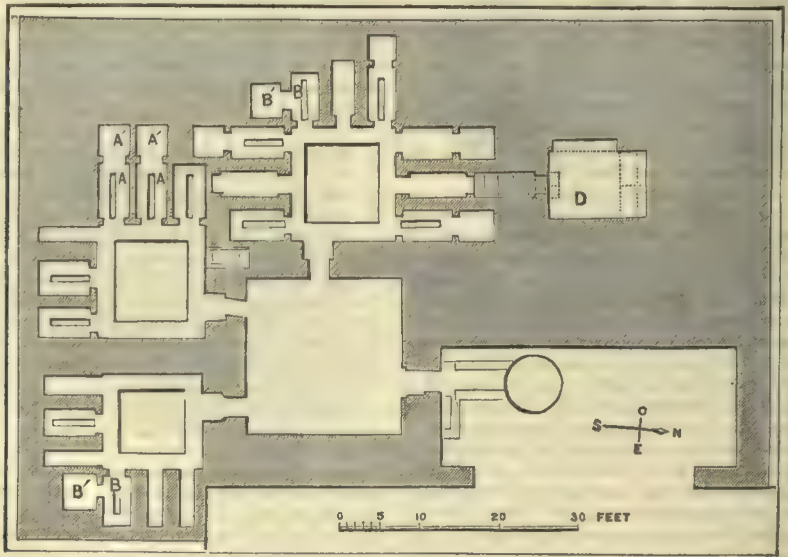
Plan of Tomb of St. James.



Façade of the Tombs of the Judges.

any age. Its connection, however, with that of the Tombs of Jehoshaphat and the Judges fixes it to the same epoch. The entrance doorway of this tomb is below the level of the ground, closed by a very curious and elaborate, but clumsy, contrivance of a rolling stone. Within, the tomb consists of a vestibule or entrance-hall about twenty feet square, from which three other square apartments open, each surrounded by deep *loculi*. These possess a peculiarity not known in any other tomb about Jerusalem, of having a square apartment either beyond the head of the *loculus* or on one side; e. g. A A have these inner chambers A′ A′ within, and B B at B′ B′ on one side. But perhaps the most remarkable peculiarity of the *hypogeum* is the sarcophagus chamber D, in which two sarcophagi were found. All tends to make it probable that this was really the sepulchre of Herod. There seems no reason for doubting that all the architectural tombs of Jerusalem belong to the age of the Romans, like every thing that has yet been found either at Petra, Ba'albek, Palmyra, or Damascus, or even among the stone cities of the Hauran.—*Tomb of Helena of Adiabene.* Of the very famous tomb of Queen Helena of Adiabene not one vestige exists. We are told that she and her son Izates were buried at the pyramids which she had erected more than three stadia from Jerusalem (Jos. xx. 4, § 3). These pyramids were situated outside the third wall, near a gate between the Tower Psephinus and the Royal Caverns (Jos. *B. J.* v. 22, and v. 4, § 2). They remained sufficiently entire in the fourth century to form a conspicuous object in the landscape.—Since the destruction of the city by Titus, none of the native inhabitants of Jerusalem have been in a position to indulge in much sepulchral magnificence, or perhaps had any taste for this class of display; and we in consequence find no rock-cut *hypogea*, and no structural monuments that arrest attention in modern times. The people, however, still cling to their ancient cemeteries in the Valley of Jehoshaphat (Jehoshaphat, Valley of) with a tenacity singularly characteristic of the East. Abel; Cave; Cyrus; Ezra; Modin; Mordecai; Pillar; Rachel; Shechem, &c.

Façade of Herod's Tombs, or Tombs of the Kings.—(From a Photograph.)



Plan of Tombs of Herod.—(From De Saulcy.)

* **Tongs** (Heb. *melkâhayim*, or *melkâchayim*, *ma'ătsâd*). Axe 6; Snuffers.

* **Tongue** [tung] (Heb. *lâshôn*; Gr. *glôssa*, *dialektos* [= *dialect*, or *speech*]), literally the organ in the mouth, used by animals for tasting, licking, &c., and by mankind for articulation also (Ex. xi. 7; Judg. vii. 5; Mk. vii. 33, 35; Rev. xvi. 10, &c.), also metonymically = speech (Job xv. 5; 1 Jn. iii. 18, &c.), language or dialect (Gen. x. 5, 20, 31; Acts ii. 8, 11, &c.), nation or people having their own language (Is. lxvi. 18; Rev. v. 9, &c.), and tropically = that which resembles a tongue (Josh. vii. 21 marg. [text "wedge"], xv. 2 marg. [text "bay"]; Is. v. 24 margin, xi. 15; Acts ii. 3, &c.). Chaldeans; Greek; Hebrew; Latin; Tongues, Confusion of; Tongues, Gift of.

Tongues (see above), **Con-fu'sion of.** The unity of the human race is most clearly implied, if not positively asserted, in the Mosaic writings. (Adam; Creation; Man; Noah.) Unity of language is assumed by the sacred historian apparently as a corollary of the unity of race. No explanation is given of the origin of speech, but its exercise is evidently regarded as coeval with the creation of man. Speech, being inherent in man as a reflecting being, was regarded as handed down from father to son by the same process of imitation by which it is still perpetuated. No notice is taken of any divergences in the antediluvian period, as their effects were obliterated by the Flood. The unity of speech would naturally be retained among Noah's descendants as long as they were held together by social and local bonds (Gen. xi. 1). Disturbing causes were, however, early at work to dissolve this twofold union of community and speech. The human family endeavored to check the tendency to separation by the establishment of a great central edifice, and a city which would serve as the metropolis of the whole world. The project was defeated by the interposition of Jehovah, who determined to "confound their language, that they might not understand one another's speech" (xi. 7; Babel, Tower of). Contemporaneously with, and perhaps as the result of, this confusion of tongues, the people were scattered abroad from thence upon the face of all the earth, and the memory of the great event was preserved in the name Babel.—Two points demand our attention in reference to this narrative, viz. the degree to which the confusion of tongues may be supposed to have extended, and the connection between the confusion of tongues and the dispersion of nations. (1.) It is unnecessary to assume that the judgment inflicted on the builders of Babel amounted to a loss, or even a suspension, of articulate speech. The desired object would be equally attained by a miraculous forestalment of those dialectical differences of language which are constantly in process of production, and which ordinarily require time and variations of place and habits to reach such maturity that people cannot understand one another's speech. The elements of the one original language may have remained, but so disguised by variations of pronunciation, and by the introduction of new combinations, as to be practically obliterated. (2.) The confusion of tongues and the dispersion of nations are spoken of in the Bible as contemporaneous events. The divergence of the various families into distinct tribes and nations ran parallel with the divergence of speech into dialects and languages, and thus Gen x. is posterior in historical sequence to the events recorded in Gen. xi. Both passages must be taken into consideration in any disquisition on the early fortunes of the human race.—**A.** How far do modern researches into the phenomena of language favor the idea that once "the whole earth was of one speech and language?" The advocate of the historical unity of language is met by two classes of opposing arguments, one arising out of the *differences*, the other out of the *resemblances* of existing languages. As to the former, no one can doubt that, though linguistic science itself has hardly advanced beyond the stage of infancy, the tendency of all linguistic research is in the direction of unity (so Mr. Bevan, original author of this article). Variety in unity is a general law of nature, and the formal varieties of language present no obstacle to the theory of a common origin. Amid these varieties are manifest tokens of unity in the original material out of which language was formed, in the stages of formation through which it has passed, in the general principle of grammatical expression, and in the spirit and power displayed in the development of these various formations. The lines of discovery, therefore, point in one direction and favor the expectation that the various families may be combined by the discovery of connecting links into one family, comprehending all the languages of the world. But should such a result be obtained, the probability of a common origin would still remain unshaken; for the failure would probably be due to the absence, in many classes and families, of that chain of historical evidence, which in the case of the Indo-European and Shemitic families enables us to trace their progress for above 3,000 years.—As to the second class of opposing arguments—that the resemblances of existing languages do not necessitate the theory of historical or gentilic unity, but may be satisfactorily accounted for on psychological principles—the whole question of the origin of language lies beyond the pale of historical proof, and no argument against its common origin can be derived from analogies drawn from the animal world, since language is not identical with sound, but is intimately connected with reason, and is perpetuated in a manner wholly distinct from that whereby animals learn to utter their cries. Besides, the theory that the language of the one protoplast was founded on strictly psychological principles, is certainly as consistent with psychological unity as is the theory of a plurality of protoplasts arriving at similar independent results under the influence of the same psychological laws.—The present position of the linguistic science in respect to direct proof of the radical identity of languages may be thus stated: All languages being classified according to their ideal forms as (I.) isolating, also called monosyllabic or radical, (II.) agglutinative, or (III.) inflecting, the Indo-European languages and the (so-called) Shemitic being included under the last head. The Indo-European languages have an acknowledged and well-defined relationship as one family; but under the Shemitic family some include the sub-Shemitic languages, as the Egyptian or Coptic, while others make these intermediate between the Shemitic and Indo-European families (see **B**, II., below). The agglutinative families of Europe and Asia are combined by Prof. Max Müller in one family, named Turanian, but divided by Pott and other eminent philologists into a great number of families, as the Ural-Altaian, &c. The monosyllabic languages of S. E. Asia are not included in the Turanian family by Müller, apparently as not agglutinative; but as the Chinese appears to be connected radically with the Burmese, Tibetan, and Ural-Altaian languages, it seems entitled to a place in the Turanian family. The American languages are referred by eminent writers to an Asiatic or Turanian origin (Bunsen, Latham); the bulk of the African languages to the Shemitic family (Latham); yet they may stand by themselves as distinct families. The problem that awaits solution is, whether the several families above specified can be reduced to a single family by demonstrating their radical identity. Here, though there is a considerable amount of radical identity which appears to be above suspicion, yet the absence of materials and other causes afford abundance of room for difference of opinion.—**B.** Do the ethnological views exhibited in the Mosaic table (Gen. x.) accord with the evidence furnished by history and language, both in regard to the special facts recorded in it, and in the general Scriptural view of an historical or, more properly, a gentilic unity of the human race? We notice—**I.** The Mosaic table does not profess to describe the process of the dispersion: but, assuming that dispersion as an accomplished fact, it records the ethnic relations existing between the various nations affected by it. These relations are expressed under the form of a genealogy; the ethnological character of the document is, however, clear both from the names, some of which are gentilic in form, as Ludim, Jebusite, &c., others geographical or local, as Mizraim, Sidon, &c.; and again from the formulary which concludes each section of the subject, "after their families, after their tongues, in their countries, and in their nations" (x. 5, 20, 31). Incidentally, the table is geographical as well as ethnological; but this arises out of the practice of designating nations by the countries they occupy. The general arrangement of the table is as follows:—The whole human race is referred back to Noah's three sons, Shem, Ham, and Japheth. The Shemites are described last, apparently that the continuity of the narrative may not be further disturbed; and the Hamites stand next to the Shemites, in order to show that these were more closely related to each other than to the Japhetites. The identification of the Biblical with the historical or classical names of nations, is by no means easy, particularly where the names are not subsequently noticed in the Bible. Equal doubt arises where names admit of being treated as appellatives, and so of being transferred from one district to another. (I.) The Japhetite list contains fourteen names, of which seven represent independent, and the remainder affiliated nations, as follows:—(i.) Gomer, connected ethnically with the *Cimmerii*, *Cimbri* (?), and *Cymry;* and geographically with *Crimea*. Associated with Gomer are—(1.) Ashkenaz; (2.) Riphath; (3.) Togarmah. (ii.) Magog, the *Scythians*. (iii.) Madai, *Media*. (iv.) Javan, the *Ionians*, as a general appellation for the Hellenic race, with whom are associated—(1.) Elishah; (2.) Tarshish; (3.) Kittim; (4.) Dodanim. (v.) Tubal, the *Tibareni* in Pontus. (vi.) Meshech, the *Moschi* in northwestern Armenia. (vii.) Tiras, perhaps *Thracia*.—(II.) The Hamitic list contains thirty names, of which four represent independent, and the remainder affiliated nations, as follows:—(i.) Cush, in two branches, the western or African representing *Ethiopia*, the *Keesh* of the old Egyptian, and the eastern or Asiatic being connected with the names of the tribe *Cossæi*, the district *Cissia*, and the province *Susiana* or *Khuzistan*. With Cush are associated—(1.) Seba; (2.) Havilah; (3.) Sabtah; (4.) Raamah, with whom are associated—(*a*) Sheba, and (*b*) Dedan; (5.) Sabtechah; (6.) Nimrod, a personal and not a geographical name, the representative of the eastern Cushites. (ii.) Mizraim, the two *Misrs*, i. e. Upper and Lower Egypt, with whom are connected—(1.) Ludim; (2.) Anamim; (3.) Naphtuhim; (4.) Pathrusim; (5.) Casluhim; (6.) Caphtorim; (7.) Phut. (iii.) Canaan, to whom belong—(1.) Sidon, the well-known town in Phenicia; (2.) Heth, or the Hittites; (3.) the Jebusite, of *Jebus* or Jerusalem; (4.) the Amorite; (5.) the Girgasite; (6.) the Hivite; (7.) the Arkite; (8.) the Sinite; (9.) the Arvadite; (10.) the Zemarite; (11.) the Hamathite.—(III.) The Shemitic list contains twenty-five names, of which five refer to independent, and the remainder to affiliated tribes, as follows:—(i.) Elam. (ii.) Asshur. (iii.) Arphaxad, with whom are associated—(1.) Salah; Salah's son (*a*) Eber; and Eber's two sons (a^2) Peleg and (b^2) Joktan, with thirteen sons of Joktan, viz.:—(a^3) Almodad, (b^3) Sheleph, (c^3) Hazarmaveth, (d^3) Jerah, (e^3) Hadoram, (f^3) Uzal, (g^3) Diklah, (h^3) Obal or Ebal, (i^3) Abimael, (j^3) Sheba, (k^3) Ophir, (l^3) Havilah, (m^3) Jobab. (iv.) Lud. (v.) Aram, with whom are associated—(1.) Uz; (2.) Hul; (3.) Gether; (4.) Mash. One name noticed in the table, viz. Philistim, occurs in the Hamitic division (Gen. x. 14), but without any direct assertion of Hamitic descent. The total number of names noticed in the table, including Philistim, would thus amount to seventy, which was raised by patristic writers to seventy-two. Before proceeding further, it would be well to discuss a question materially affecting the historical value of the Mosaic table, viz. the period to which it refers. On this point very various opinions are entertained. Knobel, conceiving it to represent the commercial geography of the Phenicians, assigns it to about 1200 B. C., while others allow it no higher antiquity than the Babylonish Captivity. Internal evidence leads us to refer it to the age of Abraham, because—(a.) the Canaanites were as yet in undisputed possession of Palestine; (b.) the Philistines had not concluded their migration; (c.) Tyre is unnoticed; (d.) various places such as *Simyra* (Zemarite), *Sinna* (Sinite), and *Arca* (Arkite), are noticed, which had fallen into insignificance in later times; (e.) Kittim, which in Solomon's age was under Phenician dominion, is assigned to Japheth, and so Tarshish, which in that age undoubtedly referred to the Phenician emporium of *Tartessus*, whatever may have been its earlier significance. The chief objection to so early a date as Abraham's time is the notice of the Medes under the name Madai. The Aryan nation, which bears this name in history, appears not to have reached its final settlement until about 900 B. C.; but the name Media may have belonged to the district before the arrival of the Aryan Medes.—The Mosaic table is supplemented by ethnological notices relating to the various divisions of the Terahite family (Nahor 2, Abraham, Ishmael, Keturah, Edom, Midian, Haran 3, Lot, Moab, Ammon, &c.).—Besides the nations whose origin is accounted for in the Bible, we find other early populations mentioned in the history without any notice of their ethnology (Amalekites, Anakims, Avims, Emims, Horims, Rephaims, Zamzummims, and Zuzims). As these fragmentary populations intermingled with the Canaanites, they probably belonged to the same stock (compare Num. xiii. 22; Judg. i. 10). They may have belonged to an earlier migration than the Canaanitish, and may have been subdued by the later comers; but this would not necessitate a different origin.—Having thus surveyed the ethnological statements in the Bible, it remains to inquire how far they are based on, or accord with, physiological or linguistic principles. Knobel maintains that the threefold division of the Mosaic table is founded on the physiological principle of color, Shem, Ham, and Japheth representing respectively the red, black, and white complexions prevalent in the different regions of the then known world; but the etymological argument weakens rather than sustains his view, and, while it is quite consistent with the physical character of the districts that the Hamites of the south should be dark, the Japhetites of the north fair, and the Shemites intermediate in color as in geographical position, we have no evidence that this distinction was strongly marked.—The linguistic difficulties connected with the Mosaic table are very considerable, and there are many conflicting opinions on the subject. The primary difficulty is that of accounting for the evident identity of language spoken by the Shemitic Terahites and the Hamitic Canaanites. The alternatives hitherto offered as satisfactory solutions, viz. that the Terahites adopted the language of the Canaanites, or the Canaanites that of the Terahites, are both inconsistent with the enlarged area which the language covers on each side. The real question at issue concerns the language not of the whole Hamitic family, but of the Canaanites and Cushites. Knobel supposes that the Canaanites acquired a Shemitic language from a prior population, represented by the Rephaites, Zuzim, Zamzummim, &c.; Bunsen, that they were a Shemitic race who had long sojourned in Egypt: but neither of these explanations is satisfactory. With regard to the Cushites, the only explanation is that a Joktanid immigration supervened on the original Hamitic population, the result being a combination of Cushitic civilization with a Shemitic language; but time and research may clear up much of the mystery on this subject. That the Egyptian language exhibits many striking and valuable points of resemblance to the Shemitic type is acknowledged on all sides; but there is not an equal degree of agreement among scholars as to the deductions to be drawn from these resemblances. Turning eastward to the banks of the Tigris and Euphrates, and the adjacent countries, the examination of the inscriptions recently discovered has not yet yielded undisputed results. The Mosaic table places a Shemitic population in Assyria and Elam, and a Cushitic one in Babylon. Sufficient evidence is afforded by language that the basis of the population in Assyria was Shemitic; and the inscriptions especially of the neighborhood of Susa may ultimately establish the fact of a Shemitic population in Elam. The presence of a Cushitic population in Babylon is very generally held on linguistic grounds; and a close identity is said to exist between the old Babylonian and the *Mahri* language, a Shemitic tongue of an ancient type still living in a district of *Hadramaut*, in southern Arabia. With regard to ARABIA, the Mosaic table is confirmed by modern research. The Cushitic element has left memorials of its presence in the south in the vast ruins of *Mareh* and *Sana*, as well as in its influence on the *Himyaritic* and *Mahri* languages, as compared with the Hebrew. The Joktanid element forms the basis of the Arabian population, the Shemitic character of whose language needs no proof. (SHEMITIC LANGUAGES.)—It remains to be inquired how far the Japhetic stock represents the linguistic characteristics of the Indo-European and Turanian families. Dividing the Indo-European, as suggested by the name itself, into the eastern and western; and subdividing the eastern into the Indian and Iranian, and the western into the Celtic, Hellenic, Illyrian, Italian, Teutonic, Slavonian, and Lithuanian classes, we are able to assign Madai (*Media*) and Togarmah (*Armenia*) to the Iranian class; Javan (*Ionian*) and Elishah (*Æolian*) to the Hellenic; Gomer conjecturally to the Celtic; and Dodanim, also conjecturally, to the Illyrian. According to the old interpreters, Ashkenaz represents the Teutonic class, while, according to Knobel, the Italian would be represented by Tarshish, whom he identifies with the Etruscans; the Slavonian by Magog; and the Lithuanian possibly by Tiras. Knobel also identifies Riphath with the Gauls, as distinct from the Cymry or Gomer; and Kittim (not improbably) with the Carians, at one period predominant on the islands adjacent to Asia Minor. The evidence for these identifications varies in strength, but in no instance approaches to demonstration. Whether the Turanian family is fairly represented in the Mosaic table may be doubted. Those who advocate the Mongolian origin of the Scythians would naturally regard Magog as the representative of this family; and those who dissent from this theory might still regard Magog as applied broadly to all the nomad tribes of northern Asia, whether Indo-European or Turanian. Tubal and Meshech Knobel identifies respectively with the Iberians and the Ligurians, both perhaps Turanians. —II. The question now comes, How far do the present results of ethnological science support the general idea of the unity of the human race, which underlies the Mosaic system? The chief and often only instrument at our command for ascertaining the relationship of nations is language. The nomenclature of modern ethnology is not identical with that of the Bible, partly from the enlargement of the area, and partly from the general adoption of language as the basis of classification. The term Shemitic is retained, not, however, to indicate a descent from Shem, but the use of languages allied to the Hebrew. Hamitic, also, is used as subordinate to, or coördinate with, Shemitic (see I, III., above). Japhetic is superseded mainly by Indo-European or Aryan. The various nations or families of nations which find no place under the Biblical titles are classed by some ethnologists as Turanian, by others broken up into divisions more or less numerous. (1.) A marked characteristic of the Shemitic family is its inelasticity. It has expanded only about the Mediterranean through the commercial colonies of the PHENICIANS. (SHEMITIC LANGUAGES.) The bulk of the North African languages, both ancient and modern, though not properly Shemitic, so far resemble that type as to be called sub-Shemitic. South of Egypt the Shemitic type is reproduced in the majority of the Abyssinian languages, and Shemitic influence may be traced along the eastern coast of Africa as far as *Mozambique*. As to the languages of the interior and south, Renan denies any resemblance to the Shemitic type, while Latham asserts that connecting links exist between the sub-Shemitic languages of the north, the Negro languages in the centre, and the Caffre languages of the south, and that the Hottentot language is not so isolated as has been generally supposed. Bunsen supports this view as to the languages N. of the equator, but regards the Southern as rather of the Turanian type. The Indo-European family of languages consists now of nine classes, viz. two Eastern or Aryan (Indian and Iranian) and seven Western (Celtic, Italian, Albanian, Greek, Teutonic, Lithuanian, and Slavonian). Language and race are, indeed, by no means coextensive (e. g. Celtic, Italian, &c.). But, while the races have so intermingled as often to lose all trace of their original individuality, the broad fact of their descent from one or other of the branches of the Indo-European family remains unaffected. In Asia the languages fall into two large classes—the monosyllabic, represented by the Chinese—and the agglutinative, represented by the various nations classed by Müller as Turanian, and falling geographically into two divisions, viz. the Northern or Ural-Altaian, a well-defined group with five branches (Tungusian, Mongolian, Turkish, Samoiedic, and Finnish), and the Southern with four classes (Tamulian, Bhotiya and Lohitic languages, Tai, Malay). The languages of Oceanica are generally supposed to be connected with the Malay class; but the linguistic and ethnological relations between the Malay and the black or Negrito population found on many of the groups of islands are not well defined. The polysynthetic languages of North America are regarded as of the Mongolian stock, and a close affinity is said to exist between the North American and the Kamtchadale and Korean languages on the opposite coast of Asia. The tendency of all linguistic and ethnological research is to discover the elements of unity amidst the most striking external varieties. Already the myriads of the human race are massed together into a few large groups, and we are firmly persuaded that in their broad results these sciences will yield an increasing testimony to the truth of the BIBLE. INSPIRATION; MAN.

Tongues, Gift of.—I. The Gr. *glôtta*, or *glôssa*, uniformly translated "TONGUE," and employed throughout the N. T. in designating the gift now under consideration, is used—(1.) for the bodily organ of speech; (2.) in Aristotle, for a foreign word, imported and half naturalized in Greek, and hence needing explanation; (3.) in Hellenistic Greek, for "speech" or "language." (A) Eichhorn and Bardili, and to some extent Bunsen, starting from the first, see in the so-called gift an inarticulate utterance. (B) Bleek adopts the second meaning, and infers that to speak in tongues was to use unusual, poetic language. (C) The received traditional view, which starts from the third meaning, and sees in the gift of tongues a distinctly linguistic power, commends itself most (so Prof. Plumptre).—II. The chief passages from which we have to draw our conclusion as to the nature and purpose of the gift in question are—(1.) Mk. xvi. 17; (2.) Acts ii. 1–13, x. 46, xix. 6; (3.) 1 Cor. xii., xiv.—III. The promise of a new power coming from the Divine Spirit, giving not only comfort and insight into truth, but fresh powers of utterance of some kind, appears once and again in our Lord's teaching. The disciples are to take no thought what they shall speak, for the Spirit of their Father shall speak in them (Mat. x. 19, 20; Mk. xiii. 11). Galilean peasants are to speak freely and boldly before kings. In Mk. xvi. 17 a more definite term is employed: "They shall speak with new tongues." The obvious meaning of the promise is that the disciples should speak in new languages which they had not learned as other men learn them.—IV. The wonder of the day of PENTECOST (Acts ii.) is, in its broad features, familiar. Suddenly there swept over them "the sound as of a rushing mighty wind" (compare Ez. i. 24, xliii. 2). "There appeared unto them tongues like as of fire." The tongues were distributed (A. V. "cloven"), lighting upon each of them. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." The narrative that follows conveys the impression that the disciples were heard to speak in languages of which they had no colloquial knowledge previously (6–12). What view are we to take of a phenomenon so marvellous and exceptional? What views have men actually taken? (1.) The prevalent belief of the Church has been that in the Pentecostal gift the disciples received a supernatural knowledge of all such languages as they needed for their work as Evangelists. The knowledge was permanent, and could be used at their own will. This belief goes beyond the data with which the N. T. supplies us. Each instance of the gift recorded in the Acts connects it, not with teaching, but with praise and adoration; not with the normal order of men's lives, but with exceptional epochs in them. The speech of St. Peter which follows (Acts ii. 14 ff.), like most other speeches addressed to a Jerusalem audience, was spoken apparently in Aramaic. When St. Paul, who "spake with tongues more than all," was at Lystra, no mention is made of his using the language of Lycaonia. It is almost implied that he did not understand it (xiv. 11). Not one word in the discussion of spiritual gifts in 1 Cor. xii.–xiv. implies that the gift was of this nature, or given for this purpose. Nor, it may be added, within the limits assigned by the providence of God to the working of the Apostolic Church, was such a gift necessary. Aramaic (SHEMITIC LANGUAGES), GREEK, LATIN, the three languages of the inscription on the cross, were media of intercourse throughout the empire. (2.) Some interpreters have seen their way to another solution of the difficulty by changing the character of the miracle, making it consist not in any new power bestowed on the speakers, but in the impression produced on the hearers. Thus, words which the Galilean disciples uttered in their own tongue were heard, or seemed to be heard, by those who listened as if uttered in their native speech. Weighty reasons against this hypothesis are—(*a.*) It is at variance with the distinct statement of Acts ii. 4, "They began to speak with other tongues." (*b.*) It at once multiplies the miracle, and degrades its character. Not the 120 disciples, but the whole multitude of many thousands, are in this case the subjects of it. (*c.*) It involves an element of falsehood. The miracle, on this view, was wrought to make men believe what was not actually the fact. (*d.*) It is altogether inapplicable to the phenomena of 1 Cor. xiv. (3.) Critics of a negative school have rejected the narrative either altogether or in part. (INSPIRATION; MIRACLES.)—V. What, then, are the facts actually brought before us? What inferences may be legitimately drawn from them? (1.) The utterance of words by the disciples in other languages than their own Galilean Aramaic is distinctly asserted. (2.) The words spoken appear to have been determined, not by the will of the speakers, but by the Spirit which "gave them utterance." (3.) The word translated "utterance" in Acts ii. 4 (the Gr. verb *apophthenggomai* = *to utter forth*, *speak out*, *declare*, Rbn. *N. T. Lex.*; translated "said" in ver. 14, and "speak forth" in xxvi. 25) has in the LXX. a special association with the oracular speech of true or false prophets, and appears to imply some peculiar, perhaps musical, solemn intonation (compare 1 Chr. xxv. 1, A. V. "prophecy;" Ez. xiii. 9, A. V. "divine"). (4.) The "tongues" were used as an instrument not of teaching but of praise. (5.) Those who spoke them seemed to others to be under the influence of some strong excitement, "full of new wine" (Acts ii. 13). (6.) Questions as to the mode of operation of a power above the common laws of bodily or mental life lead us to a region where our words should be "wary and few." In all likelihood such words as they then uttered had been heard by the disciples before. At previous Jewish feasts they must have met a varied crowd, the pilgrims of each nation uttering their praises and doxologies; but before, the Galilean peasants had stood in that crowd, neither heeding, nor understanding, nor remembering what they heard, still less able to reproduce it; now they had the power of speaking it clearly and freely. The Divine work would in this case take the form of a supernatural exaltation of the memory, not of imparting a miraculous knowledge of words never heard before. (7.) The gift of tongues, the ecstatic burst of praise, is definitely asserted to be a fulfilment of Joel ii. 28. We are led, therefore, to look for that which answers to the Gift of Tongues in the other element of prophecy included with teaching in the O. T. use of the word (PROPHET), viz. the ecstatic praise, the burst of song (1 Sam. x. 5–13, xix. 20–24; 1 Chr. xxv. 3; compare 1 Cor. xiv.). (8.) The other instances in the Acts offer essentially the same phenomena. By implication in xiv. 15–19, by express statement in x. 47, xi. 15, 17, xix. 6, it belongs to special critical epochs, the exercise of the gift being at once connected with and distinguished from "prophecy" in its N. T. sense.—VI. The First Epistle to the Corinthians supplies fuller data. The spiritual gifts are classified and compared, arranged, apparently, according to their worth, placed under regulation. The facts which may be gathered are briefly these:—(1.) The phenomena of the gift of tongues were not confined to one Church or section of a Church. (2.) The comparison of gifts, in both the lists given by St. Paul (1 Cor. xii. 8–10, 28–30; comp. 31, xiv. 5, 18, 20, 23, 39), places that of tongues, and the interpretation of tongues, lowest in the scale. (3.) The main characteristic of the "tongue" is that it is unintelligible. The man "speaks mysteries," prays, blesses, gives thanks, in the tongue (xiv. 15, 16), but no one understands him. He can hardly be said, indeed, to understand himself (ver. 14). (4.) The peculiar nature of the gift leads the apostle into what appears at first a contradiction. "Tongues are for a sign," not to believers, but to those who do not believe; yet the effect on unbelievers is not that of attracting, but repelling. They disturb, startle, awaken, are given for astonishing, but are not and cannot be the grounds of conviction and belief. Therefore it is that, for those who believe already, prophecy is the greater gift. (5.) There remains the question whether these also were "tongues" in the sense of being languages. It must have been from the phenomena of Pentecost that the word *tongue* derived its new and special meaning. The companion of St. Paul, and St. Paul himself, were likely to use the same word in the same sense. The "divers kinds of tongues" (1 Cor. xii. 28), the "*tongues* of men" (xiii. 1), point to differences of some kind, and it is easier to conceive of these as differences of language than as belonging to utterances all equally wild and inarticulate. The utterances of the tongues may have been in whole or in part Hebrew and Aramaic words (compare xvi. 22 with xii. 3; Rom. viii. 15; Gal. iv. 6). "Tongues of angels" in 1 Cor. xiii. 1 may be connected with the words surpassing human utterance, which St. Paul heard as in Paradise (2 Cor. xii. 4), and these again with the great Hallelujah hymns of Rev. xix. 1–6. (6.) Here also, as in Acts ii., we have to think of some peculiar intonation as frequently characterizing the exercise of the "tongues." The analogies which suggest themselves to St. Paul's mind are those of the pipe, the harp, the trumpet (1 Cor. xiv. 7, 8). In the case of one "singing in the spirit" (xiv. 15), but not with the understanding also, the strain of ecstatic melody must have been all that the listeners could perceive (compare Eph. v. 19). (7.) Connected with the "tongues," was the corresponding power of interpretation (1 Cor. xiv. 13, 27). Its function must have been twofold. The interpreter had first to catch the foreign words, Aramaic or others, which had mingled more or less largely with what was uttered, and then to find a meaning and an order in what seemed at first to be without either. Under the action of one with this insight the wild utterances of the "tongues" might become a treasure-house of deep truths. Sometimes the tongues appear to have passed beyond the limits of interpretation (xiv. 7–11).—VII. (1.) Traces of the gift are found in Romans, Galatians, and Ephesians. From the Pastoral Epistles, from those of St. Peter and St. John, they are altogether absent, and this is in itself significant of a calmer, more normal state. (2.) Probably, however, the disappearance of the "tongues" was gradual. Irenæus testifies that there were brethren in his time "who had prophetic gifts, and spoke through the Spirit in all kinds of tongues." For the most part, however, the part which they had filled in the worship of the Church was supplied by the "hymns and spiritual songs" of the succeeding age. After this, within the Church we lose nearly all traces of them.—VIII. (i.) A wider question of deep interest presents itself. Can we find in the religious history of mankind any facts analogous to the manifestation of the "tongues?" The three characteristic phenomena are, as has been seen, (1.) an ecstatic state of partial or entire unconsciousness; (2.) the utterance of words in tones startling and impressive, but often conveying no distinct meaning; (3.) the use of languages which the speaker at other times was unable to converse in. (ii.) The O. T. presents us with some instances in which the gift of prophecy has accompaniments of this nature (1 Sam. xix. 24). (iii.) We cannot exclude the false prophets and diviners of Israel from the range of our inquiry. We have distinct records of strange, mysterious intonations. The ventriloquist wizards "peep and mutter" (Is. viii. 19); the "voice of one who has a familiar spirit" comes low out of the ground (xxix. 4; DIVINATION; MAGIC). (iv.) The quotation by St. Paul (1 Cor. xiv. 21) from Is. xxviii. 11 is significant. With the phenomena of the "tongues" present to his mind, he saw in them the fulfilment of the prophet's words. A remarkable parallel to the text thus interpreted is found in Hos. ix. 7. (v.) The history of heathen oracles presents examples of the orgiastic state, in which the wisest of Greek thinkers recognized the lower type of inspiration. (DIVINATION; ORACLE; PYTHON.) (vi.) More distinct parallels are found in the accounts of the wilder, more excited sects (Montanists, &c.) which have, from time to time, appeared in the history of Christendom. (vii.) The French prophets at the commencement of the eighteenth century claimed the gift of tongues. (viii.) The so-called "Unknown Tongues" manifested themselves first in the W. of Scotland, and afterward (1830) in the Caledonian Church in Regent Square, London, among the followers of the late Edward Irving. Here, more than in most other cases, were the conditions of long, eager expectation, fixed brooding over one central thought, the mind strained to a preternatural tension. Suddenly, now from one, now from another, chiefly from women, devout but illiterate, mysterious sounds were heard. Irving himself has left on record his testimony, that to him they seemed to embody a more than earthly music, leading to the belief that the "tongues" of the Apostolic age had been as the archetypal melody of which all the Church's chants and hymns were but faint, poor echoes. To those who were without, on the other hand, they seemed but an unintelligible gibberish, the yells and groans of madmen. The speaker was commonly unable to interpret what he uttered. (ix.) In certain exceptional states of mind and body the powers of memory receive a wonderful and abnormal strength. In the delirium of fever, in the ecstasy of a trance, men speak in their old age languages which they have never heard or spoken since their earliest youth. In all such cases the marvellous power is the accompaniment of disease.—IX. The phenomena which have been described (VIII. above) are, with hardly an exception, morbid; the precursors or the consequences of clearly-recognizable disease. The Gift of Tongues was bestowed on men in full vigor and activity, preceded by no frenzy, followed by no exhaustion. The gift of the day of Pentecost was the starting-point of the long history of the Church of Christ, the witness, in its very form, of a universal family gathered out of all nations. It belonged, however, to a critical epoch, not to the continuous life of the Church. It implied a disturbance of the equilibrium of man's normal state. It was a *sign*, but not the instrument for building up the Church (1 Cor. xiii. 8). SPIRIT; SPIRIT, THE HOLY.

* **Tool.** AGRICULTURE; AXE; COULTER; FILE; FORK; HAMMER; HANDICRAFT; HARROW; KNIFE; MATTOCK; NAIL; PLANES; PLUMB-LINE; PLUMMET; RAZOR; SAW; TONGS.

* **Tooth**, pl. TEETH (Heb. and Chal. usually *shên;* Gr. *odous*), used mostly in a literal sense in respect to men and animals (Gen. xlix. 12; Ex. xxi. 24, 27; Deut. xxxii. 24; Mat. v. 38, &c.), sometimes denoting that which resembles a tooth, as the tine or prong of a fork or flesh-hook (1 Sam. ii. 13), a sharp rock, peak of a hill (xiv. 5 margin, text "forefront"), &c. The Hebrew word is frequently rendered "IVORY." "Cleanness of teeth" indicates hunger or famine (Am. iv. 6); "gnashing of teeth," i. e. striking or grinding the teeth together, indicates violent passion, as rage, anguish, or desperation (Ps. xxxv. 16; Mat. viii. 12, &c.); "to cast in one's teeth" (xxvii. 44) = to revile or reproach. "I am escaped with the skin of my teeth" (Job xix. 20), Gesenius explains "scarcely do my gums remain from disease and wasting;" Fürst says, "i. e. my gums being almost taken away;" others have referred "the skin of the teeth" to the lips, enamel, &c. "Tooth for tooth" was an instance of compensation in PUNISHMENTS (Ex. xxi. 24, &c.).

To'parch-y, or **Top'arch-y** [*ch* pronounced as *k*], an Anglicized form of the Gr. *toparchia*, once (1 Mc. xi. 28) applied in the LXX. to the three districts (APHEREMA, LYDDA, and RAMATHEM) to which elsewhere (x. 30, xi. 34) the Greek name *nomos* is given. In all these passages the A. V. has "governments." The "toparchies" or governments seem to have been of the nature of *agaliks*, and the passages in which the Gr. word *toparchés*, i. e. a toparch or ruler of a toparchy, occurs (Gen. xli. 34, A.V. "officer;" 2 K. xviii. 24, A. V. "captain;" Dan. iii. 2, 3, A. V. "governor"), all harmonize with the view of that functionary as the *aga*, whose duty would be to collect the taxes and administer justice in all cases affecting the revenue, and who, for the purpose of enforcing payment, would have the command of a small military force.

To'paz (Heb. *pitdâh;* Gr. *topazion*), a precious stone, the second in the first row of the high-priest's breastplate (Ex. xxviii. 17, xxxix. 10), an Ethiopian gem (Job xxviii. 19), one of the jewels of the Tyrian king (Ez. xxviii. 13), the ninth foundation of the wall of New Jerusalem (Rev. xxi. 20). The ancient "topaz" was probably the modern CHRYSOLITE, which is a green mineral, a silicate of magnesia and iron. For the modern Oriental topaz (= ancient chrysolite), see ADAMANT and SAPPHIRE.

To'phel (Heb. *lime*, Ges.), a place mentioned in Deut. i. 1 only; probably (so Mr. Hayman, after Robinson, Winer, Gesenius, &c.) at *Tufîleh* or *Wady Tufîleh*, fifteen or twenty miles S. E. of the Dead Sea. SEA, THE SALT.

To'phet (L. form), and **To'pheth** (Heb. *place to be spit upon*, to be abhorred, Ges.; see below), a place which lay somewhere E. or S. E. of JERUSALEM, in "the Valley of the Son of HINNOM," which is "by the entry of the east gate" (2 K. xxiii. 10; Is. xxx. 33; Jer. vii. 31, 32, xix. 6, 11-14). It was not identical with Hinnom, but was in it, and seems also to have been part of the king's gardens, and watered by SILOAM, perhaps a little to the S. of the present *Birket el-Hamra* (so Dr. Bonar, original author of this article). The N. T. does not refer to it, nor the Apocrypha, nor Josephus. Jerome is the first who notices it; but we can see that by his time the name had disappeared. Hinnom by old writers, western and eastern, is always placed *east* of the city, and corresponds to what we call the "Mouth of the Tyropœon." Tophet has been variously translated. Jerome says *breadth* or *width;* others *garden*, *drum*, *place of burning* or *burying*, *abomination*, &c. The most natural seems that suggested by the occurrence in two consecutive verses of the two nearly identical Hebrew words, for which the A. V. has "TABRET" and "TOPHET" (Is. xxx. 32, 33). Tophet was probably the king's *tabret-grove*, or valley, or garden, denoting originally nothing evil or hateful. Certainly there is no proof that it took its name from the drums beaten to drown the cries of the burning victims that passed through the fire to MOLECH. Afterward, defiled by idols, and polluted by the sacrifices of Baal and the fires of Molech, it became the place of abomination, the very gate or pit of HELL. The pious kings defiled it, and threw down its altars and high places, pouring into it all the filth of the city, till it became the "abhorrence" of Jerusalem.

* **Torch.** LAMP; LANTERN.

Tor'mah (Heb., see below) occurs only in the margin of Judg. ix. 31. The Heb. *bĕtormâh*, translated "craftily," or "to Tormah" in the margin, is translated "privily" in the text, and *in fraud* or *in deceit* by Gesenius, Bush, &c. A few commentators have conjectured that the word was originally the same with ARUMAH in ver. 41.

* **Tor-ment'or**, the A. V. translation of Gr. *basanistés*, properly *a torturer*, *examiner*, *inquisitor;* but in the N. T. (so Grotius, Robinson, L. & S.) *a jailer* or *prison-keeper* (Mat. xviii. 34 only). Meyer and Lange sustain the literal rendering of the A. V., "tormentor." Among the ancient Romans a creditor might use certain legal tortures, as a heavy chain and a system of half-starvation, to extort from the debtor a confession of any concealed treasures, or bring him to terms (Dr. Schaff, *in Lange's Comm. on Mat.*, l. c.).

Tor'toise [-tis], the A. V. translation of Heb. *tsâb*,

Tortoise (*Emys Caspica*).—(Fld.)

which occurs only in Lev. xi. 29, as the name of some unclean animal. Bochart with much reason (so Mr. Houghton, with Gesenius, Fürst, W. L. Alexander [in Kitto], &c.) refers the Hebrew term to the kindred Arabic *dhab*, "a large kind of LIZARD," apparently the terrestrial monitor or skink of Egypt (*Psammosaurus Scincus* or *Monitor terrestris* of Cuvier), which is three or four feet long, and common in the deserts of Palestine and N. Africa. Mr. Gosse (in Fairbairn) favors the rendering "tortoise," in which the A. V. follows Elias Levita. Various fresh-water tortoises, land-tortoises, and sea-tortoises are found in Palestine and its neighborhood. The *Emys Caspica* is a marsh tortoise, found in Europe, Palestine, &c. PALESTINE, *Zoology*.

Terrestrial Monitor or Skink of Egypt (*Psammosaurus Scincus*).

To'u (Heb.) = TOI (1 Chr. xviii. 9, 10).

* **Tow** [to], the A. V. translation of—1. Heb. *nĕ'ôreth* = *tow*, as shaken or beaten off from flax, Gesenius, Fürst (Judg. xvi. 9; Is. i. 31).—2. Heb. *pishtâh* = *a wick*, as made of LINEN, Ges. (xliii. 17); elsewhere = "FLAX," A. V., Gesenius, Fürst.

Tow'er (Heb. *migdâl*, *migdôl*, &c.; Gr. *purgos*). For towers as parts of city-walls, or as strongholds of refuge in villages, see ANTONIA; FENCED CITY; HANANEEL; JERUSALEM; LACHISH; MEAH; MIGDOL; OPHEL; SILOAM; WAR, &c. Watch-towers or fortified posts in frontier or exposed situations are mentioned in Scripture, as the tower of EDAR, LEBANON, &c. (Gen. xxxv. 21; Mic. iv. 8; Is. xxi. 5, 8, 11, &c.; SHEPHERD). Remains of such fortifications may still be seen, which probably have succeeded to more ancient structures built in the same places for like purposes. Towers were also built in vineyards as an almost necessary appendage to them (Is. v. 2; Mat. xxi. 33; Mk. xii. 1). Such towers are still in use in Palestine in vineyards, especially near Hebron, and are used as lodges for the keepers of the vineyards. GOD is figuratively spoken of as a "tower" (Ps. lxi. 3); likewise (so Gesenius) proud and powerful men (Is. ii. 15, xxx. 25).

* **Town**, the A. V. translation of—1. Heb. *bath*, literally "*daughter*," in specifying small dependent "towns" and "villages" (Josh. xv. 45, 47 twice, xvii. 11 six times, 16, &c.; DAUGHTER 5).—2. Heb. plural *havvôth* or *chavvôth* = *villages*, *nomadic encampments*, properly places of *living* or dwelling, Ges.; used only of "the towns of Jair" (Josh. xiii. 30; 1 K. iv. 13; 1 Chr. ii. 23) = "HAVOTH-JAIR;" in Num. xxxii. 41 also translated "small towns."—3. Heb. *hâtsêr* or *châtsér* (Gen. xxv. 16), usually translated "COURT" or "VILLAGE." (HAZER.)—4. Heb. *'ir* (Deut. iii. 5; 1 Sam. xvi. 4, xxiii. 7), translated "city" more than 1,000 times.—5. Heb. *kîr* (Josh. ii. 15), elsewhere usually translated "WALL."—6. Heb. plural *perâzôth* (in part) = *country regions*, *open country*, Ges. (Esth. ix. 19, A. V. "unwalled towns;" Zech. ii. 4, Heb. 8, A. V. "towns without walls"); in Ez. xxxviii. 11 translated "unwalled villages."—7. Gr. *kômê* = *a village*, *hamlet*, *country-town*, without walls, Rbn. *N. T. Lex.*, L. & S. (Mat x. 11; Mk. viii. 23, 26 twice, 27; Lk. v. 17, ix. 6, 12; Jn. vii. 42, xi. 1, 30), oftener translated "VILLAGE" (Mat. ix. 35, &c.).—8. Gr. *kômopolis* = *a village-city*, i. e. a large village or town like a city, but without walls, Rbn. *N. T. Lex.* (Mk. i. 38 only).

Town'-clerk, the A. V. translation of the Gr. *grammateus* (= *a writer*, SCRIBE, *secretary*, *clerk*), the title of the magistrate at EPHESUS who appeased the mob in the theatre at the time of the tumult excited by Demetrius and his fellow-craftsmen (Acts xix. 35). The original service of this class of men was, to record the laws and decrees of the state, and to read them in public (so Prof. Hackett, original author of this article). "On the subjugation of Asia by the Romans," says Baumstark, "*grammateis* (Gr. plural = scribes, or secretaries) were appointed there in the character of governors of single cities and districts, who even placed their names on the coins of their cities, caused the year to be named from them, and sometimes were allowed to assume the dignity, or at least the name, of high-priest."

Trach-o-ni'tis (Gr. *a rugged* or *stony tract*), in Lk. iii. 1 only, probably = ARGOB. From Josephus we gather that it lay S. of Damascus, and E. of Gaulanitis, and bordered on Auranitis and Batanæa. From Ptolemy we learn that it bordered on Batanæa, near the town of Saccæa. In the Jerusalem Gemara it is made to extend as far S. as Bostra. Trachonitis (so Prof. Porter, original author of this article) included the whole of the modern province called *el-Lejah*, with a section of the plain southward, and also a part of the western declivities of *Jebel Haurân*. The *Lejah* is bounded on the E. by the mountains of Batanæa (now *Jebel Haurân*), on whose slopes are the ruins of Saccæa and KENATH; on the S. by Auranitis (now *Haurân*), in which are the extensive ruins of Bostra (BOZRAH?); on the W. by Gaulanitis (now *Jaulân*); and on the N. by Ituræa (now *Jedûr*) and Damascus.

* **Trade.** ARABIA; COMMERCE; DISPERSION; SOLOMON, &c.

* **Tra-di'tion** (fr. L.), the A. V. translation of Gr. *paradosis*, which, in N. T., = (so Rbn. *N. T. Lex.*) *any thing orally delivered*, *a precept*, *ordinance*, *instruction*; applied particularly to the Oral Law of the Jews (PHARISEES; SCRIBES), or their precepts and doctrines handed down from age to age (Mat. xv. 2, 3, 6; Mk. vii. 3, 5, 8, 9, 13; Gal. i. 14; Col. ii. 8); thrice used in a more general sense to denote the precepts and doctrines which the apostles taught (1 Cor. xi. 2, A. V. "ordinances;" 2 Th. ii. 15, iii. 6). The apostles taught first by word of mouth or PREACHING; afterward their instructions were committed to writing, and appear in the GOSPELS, EPISTLES, &c., of the NEW TESTAMENT.

Trance (fr. L. *transitus*; Gr. *ekstasis*). (1.) In Num. xxiv. 4, 16, where only in the A. V. of the O. T. this word occurs, there is, as the Italics show, no corresponding word in Hebrew. In the N. T. the word occurs three times (Acts x. 10, xi. 5, xxii. 17), and denotes the condition of seeming death to the outer world, or the state in which a man has passed out of the usual order of his life, beyond the usual limits of consciousness and volition (so Prof. Plumptre, original author of this article). (2.) From the time of Hippocrates, who uses it to describe the loss of conscious perception, the Greek word (used in the N. T., in this special sense, only by Luke "the physician") had probably borne the medical signification which it has had, with shades of meaning for good or evil, ever since. (3.) In the more precise definitions of modern medical science the ecstatic state appears as one form of catalepsy. In catalepsy pure and simple, there is "a sudden suspension of thought, of sensibility, of voluntary motion." In the ecstatic form of catalepsy, "the patient is lost to all external impressions, but wrapt and absorbed in some object of the imagination." There is, for the most part, a high degree of mental excitement. The patient utters the most enthusiastic and fervid expressions or the most earnest warnings. The character of the whole frame is that of intense contemplative excitement. The causes of this state are to be traced commonly to strong religious impressions. (4.) Whatever explanation may be given of it, it is true of many, if not of most, of those who have left the stamp of their own character on the religious history of mankind, that they have been liable to pass at times into this abnormal state. The union of intense feeling, strong volition, long-continued thought (the conditions of all wide and lasting influence), aided in many cases by the withdrawal from the lower life of the support which is needed to maintain a healthy equilibrium, appears to have been more than the "earthen vessel" will bear. The words which speak of "an ecstasy of adoration" are often literally true. (5.) We are now able to take a true estimate of the trances of Biblical history. As in other things, so also here, the phenomena are common to higher and lower, to true and false systems. We may not point to trances and ecstasies as proofs of a true revelation, still less think of them as at all inconsistent with it. Thus, we have the thing, though not the word, in the "deep sleep," the "horror of great darkness," that fell on Abraham (Gen. xv. 12). Balaam, as if overcome by the constraining power of a Spirit mightier than his own, "sees the vision of God, *falling*, but with opened eyes" (Num. xxiv. 4). Saul, in like manner, when the wild chant of the prophets stirred the old depths of feeling, himself also "prophesied" and "fell down" (most, if not all, of his kingly clothing being thrown off in the ecstasy of the moment) "all that day and all that night" (1 Sam. xix. 24). Something in Jeremiah made men say of him that he was as one that "is mad and maketh himself a prophet" (Jer. xxix. 26). In Ezekiel the phenomena appear in more wonderful and awful forms (Ez. iii. 15, viii. 3). (6.) As other elements and forms of the prophetic work were revived in "the Apostles and Prophets" of the N. T., so also was this. Though different in form, it belongs to the same class of phenomena as the gift of tongues (TONGUES, GIFT OF), and is connected with "visions and revelations of the Lord." In some cases, indeed, it is the chosen channel for such revelations (Acts x., xi., xxii. 17–21). Wisely for the most part did the apostle draw a veil over these more mysterious experiences (2 Cor. xii. 1–4). PAUL; PETER; PROPHET.

***Trans-fig-u-ra'tion.** CESAREA PHILIPPI; HERMON; JESUS CHRIST; TABOR.

***Trans-gres'sion.** SIN.

***Treas'ure** [trezh-] (Heb. *ôtsâr*, *hôsen* or *chôsen*, *matmôn*, plural *miscĕnôth*, &c.; Chal. pl. *ginzîn;* Gr. *thêsauros*, once [Acts viii. 27] *gaza*), in A. V. = *whatever is laid up in store*, as provisions, gold and silver, &c.; also the store, repository, or magazine itself; hence, whatever is esteemed precious or highly valued (Gen. xliii. 23; Ex. xix. 5; 1 K. vii. 51; Neh. xii. 44; Job xxxviii. 22 twice; Mat. vi. 21, xiii. 44, 52, &c.). *Treasure-cities* (Ex. i. 11; RAMESES) = store-cities, i. e. cities where were magazines or depots of provisions, &c. *Treasure-house* (Ezr. v. 17; Neh. x. 38, &c.) = storehouse or treasury.

***Treas'u-rer** (Heb. and Chal. *gizbâr;* Chal. pl. *gĕdâbĕrîn*, &c.) = one who has charge of royal treasures or of a TREASURY (Ezr. i. 8, vii. 21; Neh. xiii. 13; Dan. iii. 2, 3, &c.). CHAMBERLAIN; KING; MITHREDATH 1; SHEBNA.

***Treas'u-ry**, the A. V. translation of—1. Heb. *ôtsâr* = *what is laid up, a store* or *stock* of fruit, produce, provision, gold, silver, &c., *treasure, a storehouse, garner*, Ges. (Josh. vi. 19, 24; 1 Chr. ix. 26, xxviii. 12 twice; 2 Chr. xxxii. 27; Neh. xiii. 12, 13; Ps. cxxxv. 7; Jer. xxxviii. 11), also translated "treasure" (Deut. xxviii. 12, xxxii. 34, &c., often), "storehouse" (1 Chr. xxvii. 25; Ps. xxxiii. 7), "garner" (Joel i. 17), "store" (2 Chr. xi. 11; Mal. iii. 10), &c.—2. Heb. pl. *gĕnâzîm* = *treasures, treasure-chests*, Ges. (Esth. iii. 9, iv. 7). (CHEST 2.)—3. Heb. *ganzach* = *treasury* of the Temple, Ges. (1 Chr. xxviii. 11 only; see No. 4 below).—4. Gr. *gazophulakion* = (so Rbn. *N. T. Lex.*) *the treasury* of the TEMPLE, which, according to the Rabbins, was in the court of the women, where stood thirteen chests (called *trumpets* from their form) into which the Jews cast their offerings (Mat. xii. 41 twice, 43; Lk. xxi. 1), also, by metonymy, the court itself (Jn. viii. 20).—5. Gr. *korbanâs* = (so Rbn. *N. T. Lex.*) CORBAN; by metonymy, the *treasury* in the Temple = No. 4 (Mat. xxvii. 6). BARN; FOOD; MONEY; TRIBUTE.

***Tree.** ADAM; ALGUM-TREES; ALMOND; ALOES; APPLE; BAY-TREE; BOX; CEDAR; CHESTNUT-TREE; FIG; FIR; HOLM-TREE; JUNIPER; MASTICH-TREE; MULBERRY-TREES; MYRTLE; OAK; OIL-TREE; OLIVE; PALM; PINE; POMEGRANATE; SHITTAH-TREE; SYCAMINE-TREE; SYCAMORE; WILLOW, &c.

Tres'pass-of'fer-ing. SIN-OFFERING.

Tri'al. Information on the subject of trials under the Jewish law will be found in other articles. (APPEAL; BRIBE; CHAIN; COUNCIL; DEPUTY; EXCOMMUNICATION; FETTERS; GOVERNOR; JESUS CHRIST; JUDGE; JUDGMENT; KING; LAWYER; LOT; OATH; OFFICER; ORATOR; PRISON; PROCURATOR; PUNISHMENTS; SANHEDRIM; TORMENTOR; WITNESS.) A few remarks may here be added on judicial proceedings mentioned in Scripture, especially as conducted before foreigners. 1. The trial of our Lord before Pilate was, in a legal sense, a trial for the offence of leze-majesty, punishable, under Roman law, with death (Lk. xxiii. 2, 38; Jn. xix. 12, 15). 2. The trials of the apostles, of St. Stephen, and of St. Paul before the high-priest, were conducted according to Jewish rules (Acts iv., v. 27, vi. 12, xxii. 30, xxiii. 1). 3. The trial (?) of St. PAUL and Silas at PHILIPPI was held before the *duumviri* (A. V. "magistrates;" Gr. *stratêgoi* = pretors), on the charge of innovation in religion—a crime punishable with banishment or death (xvi. 19, 22). 4. The interrupted trial of St. Paul, before the proconsul Gallio, was an attempt by the Jews to establish a charge of the same kind (xviii. 12–17). 5. The trials of St. Paul at Cesarea (xxiv., xxv., xxvi.) were conducted according to Roman rules of judicature. In the first of these, before Felix, we observe (*a.*) the employment by the plaintiffs of a Roman advocate to plead, probably in Latin. (ORATOR; TERTULLUS.) (*b.*) The postponement of the trial after St. Paul's reply. (*c.*) The free custody in which the accused was kept, pending the decision of the judge (xxiv. 23-26). The second formal trial (xxv. 7, 8) presents two new features: (*d.*) the APPEAL to Cesar, by St. PAUL as a Roman CITIZEN, thus removing the case at once to the jurisdiction of the emperor. (*e.*) The conference of the procurator with "the COUNCIL" (xxv. 12), i. e. the assessors, who sat on the bench with him as advisers or assistant judges (so most), or (so Mr. Phillott suggests) the deputies from the Sanhedrim. 6. A judicial assembly, composed of the proconsul and his assessors, held its session at Ephesus (xix. 38).

* **Tribe** (Heb. *matteh*, *shêbet*; Gr. *phulê*), sometimes = a race, people, or nation (Ps. lxxiv. 2 marg.; Mat. xxiv. 30); usually a division or branch of a people, especially one of the great divisions of the Israelites (Ex. xxxi. 2, 6; Num. i., ii.; Mat. xix. 28; Rev. vii. &c.). The twelve sons of JACOB became each the head of a tribe, and the two sons of JOSEPH likewise, making thirteen tribes in all; but the tribe of LEVI received no territorial inheritance, so that Israel was usually reckoned as consisting of twelve tribes. CONGREGATION; ELDER; NUMBER, &c.

Trib'ute (fr. L.; Heb. *meches*, *mas*, &c.; Chal. *bĕlô*; Gr. *phoros* [Lk. xx. 22; xxiii. 2; Rom. xiii. 6, 7], *ta didrachma* [Mat. xvii. 24 twice], *kênsos* [25, xxii. 17, 19; Mk. xii. 14]). (1.) The chief Biblical facts connected with the payment of tribute are given under TAXES. A few remain to be added in connection with Mat. xvii. 24, 25). The payment of the half-shekel (= half STATER = two drachmæ; see PIECE OF SILVER 2), as a fixed annual rate, was of late origin[1] (so Prof. Plumptre), though resting on an ancient precedent (Ex. xxx. 13). It was proclaimed according to Rabbinic rules, on the first of Adar, began to be collected on the 15th, and was due, at latest, on the first of Nisan. It was applied to defray the general expenses of the Temple. After the destruction of the Temple it was sequestrated by Vespasian and his successors, and transferred to the Temple of the Capitoline Jupiter. (2.) The explanation thus given of the "tribute" of Mat. xvii. 24 is adopted by Prof. Plumptre, Robinson, Lange, and most commentators. To suppose with Chrysostom, Augustine, Maldonatus, &c., that it was the same as the tribute paid to the Roman emperor (Mat. xxii. 17), is at variance with the distinct statements of Josephus and the Mishna, and takes away the whole significance of our Lord's words. As explained by most commentators, they are an assertion by our Lord of His divine Sonship, an implied rebuke of Peter for forgetting the truth which he had so recently confessed (comp. xvi. 16). Lange (on Mat. xvii. 26, Schaff's ed.) says, "God is king of the Temple-city; hence His Son is free from any ecclesiastical tribute. . . . Meyer reminds us, that although as Messiah Jesus was above the Law, yet in His infinite condescension, He submitted to its demands. . . . But it was inconsistent to reject, and virtually (though perhaps not formally) to excommunicate Jesus, and yet at the same time to demand from him the Temple tribute. And in this sense the apostles themselves were included among the sons ('children'). They were to share in the suffering and in the excommunication of their Master." (3.) But Prof. Plumptre thinks that a higher and broader truth is implied in our Lord's teaching, which he presents as follows. The question whether the cost of the morning and evening sacrifice ought to be defrayed by such a fixed compulsory payment, or left to the free-will offerings of the people, had been contested between the PHARISEES and SADDUCEES, and the former had carried the day after a long struggle and debate. In a hundred different ways, the teaching of our Lord had been in direct antagonism to that of the Pharisees. The collectors of the rate come, half-expecting opposition on this point also. Our Lord, in His answer to Peter, teaches that the offerings of the children of the kingdom should be free, and not compulsory (comp. 2 Cor. ix. 7). The Sanhedrim, by making the Temple-offering a fixed annual tax, collecting it as men collected tribute to Cesar, were placing every Israelite on the footing of a "stranger," not on that of a "son." In proportion to the degree in which any man could claim the title of a Son of God, in that proportion was he "free" from this forced exaction. Yet our Lord adds, "Notwithstanding, lest we should OFFEND them, . . . give unto them for Me and thee" (xvii. 27).

Trib'ute-mon'ey. TAXES; TRIBUTE.

Trip'o-lis (Gr. *a union of three cities*, L. & S.), an important commercial city of PHENICIA, at one time a point of federal union for Aradus (ARVAD), SIDON, and TYRE. At Tripolis B. C. 351 was planned the simultaneous revolt of the Phenician cities and the Persian dependencies in Cyprus against the Persian king Ochus. (ZIDON.) The subsequent destruction of Tyre and of Sidon would naturally tend rather to increase than diminish the importance of Tripolis as a commercial port. When DEMETRIUS SOTER succeeded in wresting Syria from the young son of Antiochus (B. C. 161), he landed there and made the place the base of his operations (2 Mc. xiv. 1). The prosperity of the city, so far as appears, continued down to the middle of the sixth century A. C. The possession of a good harbor in so important a point for land-traffic, doubtless combined with the richness of the neighboring mountains in determining the original choice of the site, which seems to have been a factory for the purposes of trade established by the three great Phenician cities. Each of these held a portion of Tripolis surrounded by a fortified wall. It was laid in ruins by the earthquake of July, A. D. 543. The ancient Tripolis was destroyed by the Sultan El Mansour A. D. 1289; and the modern *Tarâbulus* or *Tripoli* is situated a couple of miles to the E., and is no longer a port. *El-Mina*, perhaps on the site of the ancient Tripolis, is a small fishing village. *Tarâbulus* has 15,000 or 16,000 inhabitants and is the centre of one of the four pashalics of SYRIA.

Tro'as (Gr. and L. = *of Troy*, *Trojan*, Freund), the city from which St. PAUL sailed, in consequence of a divine intimation, to carry the Gospel from ASIA to Europe (Acts xvi. 8, 11). In the next missionary journey, he visited Troas twice (2 Cor. ii. 12, 13; Acts xx. 5, 6), and there restored EUTYCHUS to life. There, after many years, the apostle left (during a journey the details of which are unknown) a cloak and some books and parchments in the house of Carpus (2 Tim. iv. 13). The full name of the city was Alexandria Troas, and sometimes it was called simply Alexandria, sometimes simply Troas. It was first built by Antigonus (after the death of Alexander the Great), named Antigonia Troas, and peopled with the inhabitants of some neighboring cities; afterward it was embellished by Lysimachus, and named Alexandria Troas. It was on the coast of Mysia, opposite the southeastern extremity of the island of Tenedos, and a little S. of the ruins of ancient Troy. Under the Romans it was one of the most important towns of the province of Asia. In St. Paul's time, it was a Roman colony. The ruins, now called *Eski-Stamboul* (= old Constantinople), are considerable. The walls, which may represent the extent of the city in the apostle's time, enclose a rectangular space, above a mile from E. to W., and nearly a mile from N. to S. The harbor is still distinctly traceable in a basin about 400 feet long and 200 broad.

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[1] "There is the clearest proof of its having been collected both before and after the Captivity; allusion is made to it in 2 K. xii. 4 and 2 Chr. xxiv. 9; and both Josephus and Philo testify to its being regularly contributed by all Jews, wherever they were sojourning, and to a regular organization of persons and places for its proper collection and safe transmission to Jerusalem" (Fairbairn).

Tro-gyl'li-um [-jil-] (fr. Gr.). Samos is exactly opposite the rocky extremity of the ridge of Mycale, called Trogyllium in Acts xx. 15 and by Ptolemy. St. Paul sailed through the narrow channel here at the close of his third missionary journey, and spent the night at Trogyllium. It was the time of dark moon, and the navigation of this coast is intricate (so Dr. Howson). A little E. of the extreme point is an anchorage, still called *St. Paul's Port.*

Troop often in the O. T. represents the Heb. *gĕdûd*, which (so Gesenius) is used mostly of light-armed troops engaged in plundering and predatory excursions (Gen. xlix. 19; 1 Sam. xxx. 8, 15 twice [A. V. "company" here and in 23]; 2 Sam. iii. 22; 1 K. xi. 24 [A. V. "band"]; 2 K. v. 2 [A. V. "company"]; 1 Chr. xii. 21 [A. V. "band of the rovers"]; Hos. vi. 9, vii. 1 [A. V. "troop of robbers" in both], &c.). Army; Moab, p. 665; Rechab 2, &c.

Troph'i-mus (L. fr. Gr. = *nourishing*, *nourished*, L. & S.), one of St. Paul's companions. From Acts xx. 4 we learn that Tychicus and Trophimus were natives of Asia, and travelled with the apostle, in the third missionary journey, from Macedonia as far as Asia, where Tychicus seems to have remained, while Trophimus proceeded with the apostle to Jerusalem. There, as a Gentile and an Ephesian, he was the innocent cause of the tumult in which St. Paul was apprehended (Acts xxi. 27–29). For a considerable interval now we have no trace of either Tychicus or Trophimus; but in the last letter written by St. Paul, shortly before his martyrdom, from Rome, he mentions both (2 Tim. iv. 12, 20), the latter passage showing that no long time before Trophimus had been with the apostle in the Levant, and had been left in infirm health at Miletus. Trophimus was probably (so Dr. Howson, with Stanley, &c.) one of the two brethren who, with Titus, conveyed the Second Epistle to the Corinthians (2 Cor. viii. 16–24). The story in the Greek Menology that Trophimus was one of the seventy disciples is evidently wrong; the legend that he was beheaded by Nero's orders is possibly true (so Dr. Howson).

Trum'pet. Cornet; Jubilee; Trumpets, Feast of.

Trum'pets, Feast of (Num xxix. 1; Lev. xxiii. 24), the feast of the new moon on the first of Tisri. It differed from the ordinary festivals of the new moon in several important particulars. It was one of the seven days of Holy Convocation. Instead of the mere blowing of the trumpets of the Temple at the time of the offering of the sacrifices, it was "a day of blowing of trumpets." In addition to the daily sacrifices and the eleven victims offered on the first of every month, there were offered a young bullock, a ram, and seven lambs of the first year, with the accustomed meat-offerings, and a kid for a sin-offering (Num. xxix. 1–6). The regular monthly offering was thus repeated, with the exception of one young bullock. It has been conjectured that Ps. lxxxi., one of the songs of Asaph, was composed expressly for the Feast of Trumpets. The psalm is used in the service for the day by the modern Jews. Maimonides considered the Feast of Trumpets a preparation for the solemn humiliation of the Day of Atonement, which followed it within ten days (compare Joel ii. 15). Some have supposed it intended to introduce the seventh or Sabbatical month of the year. Philo and some early Christian writers regarded it as a memorial of the giving of the Law on Sinai. But the common opinion of Jews and Christians is, that it was the festival of the New Year's Day of the civil year, the first of Tisri, the month which commenced the Sabbatical Year and the year of Jubilee. Some regarded it as the anniversary of the world's birthday.

Try-phe'na (fr. Gr. = *delicious*, *delicate*, Schl.) and **Try-pho'sa** (L. fr. Gr. = *living delicately*, Schl.), two Christian women at Rome, saluted by St. Paul as "laboring in the Lord" (Rom. xvi. 12). They may have been sisters, but Dr. Howson supposes them fellow-deaconesses. An improbable tradition makes Tryphena a rich and benevolent Christian widow of Antioch. The columbaria of "Cesar's household" in the *Vigna Codini*, near *Porta San Sebastiano*, at Rome, contain the names Tryphena, Philologus, and Julia (15), and Amplias (8).

Try'phon (L. fr. Gr. = *reveller*, *gormandizer*, *debauchee*, Pape), a usurper of the Syrian throne. His proper name was Diodotus, and the surname Tryphon was given to him, or, according to Appian, adopted by him, after his accession to power. He was a native of Cariana, in the district of Apamea (Syria). In the time of Alexander Balas he was attached to the court; but toward the close of his reign he seems to have joined in the conspiracy to transfer the crown of Syria to Ptolemy Philometor (1 Mc. xi. 13). After the death of Alexander Balas he took advantage of the unpopularity of Demetrius II. to put forward the claims of Antiochus VI., the young son of Alexander (xi. 39; b. c. 145). After a time he obtained the support of Jonathan, and the young king was crowned (b. c. 144). Tryphon, however, soon revealed his real designs on the kingdom, and, fearing the opposition of Jonathan, gained possession of his person by treachery (xii. 39–50), and after a short time put him to death (xiii. 23). He now murdered Antiochus and seized the supreme power (xiii. 31, 32). Demetrius was preparing an expedition against him (b. c. 141), when he was taken prisoner (xiv. 1–3), and Tryphon retained the throne till Antiochus VII., the brother of Demetrius, drove him to Dora, from which he escaped to Orthosia (xv. 10–14, 37–39; b. c. 139). Not long afterward, being hard pressed by Antiochus, he committed suicide, or, according to other accounts, was put to death by Antiochus. Josephus adds that he was killed at Apamea, the place which he made his headquarters.

Try-pho'sa (L. fr. Gr.). Tryphena.

Tu'bal (Heb. *a flowing forth* or *going forth*, Sim.). Tubal is reckoned with Javan and Meshech among the sons of Japheth (Gen. x. 2; 1 Chr. i. 5). The three are associated as trading "the persons of men

(SLAVE) and vessels of BRASS" (COPPER) in the market of Tyre (Ez. xxvii. 13). Tubal and Javan (Is. lxvi. 19), Meshech and Tubal (Ez. xxxii. 26, xxxviii. 2, 3, xxxix. 1), are nations of the north (xxxviii. 15, xxxix. 2). Josephus identifies the descendants of Tubal with the Iberians, i. e.—not, as Jerome would understand it, Spaniards, but—the inhabitants of a tract of country, between the Caspian and Euxine Seas, which nearly corresponded to the modern Georgia (so Mr. Wright). This approximates to the view of Bochart, who makes the Moschi and Tibareni represent Meshech and Tubal. The Moschi and Tibareni are constantly associated, under the names of *Muskai* and *Tup'ai*, in the Assyrian inscriptions. In the time of Sargon, according to the inscriptions, Ambris, the son of Khuliya, was hereditary chief of Tubal (the southern slopes of Taurus). In former times the Tibareni were probably more important, and the Moschi and Tibareni, Meshech and Tubal, may have been names by which powerful hordes of Scythians were known to the Hebrews. But in history we only hear of them as occupying a small strip of country along the S. E. coast of the Euxine or Black Sea, between Trapezus (*Trebizond*) and Sinope. Professor Rawlinson conjectures that the Tibareni occupied the coast between Cape *Yasoun* (Jasonium) and the River Melanthius (*Melet Irmak*), but if we follow Xenophon, we must place Boon (about ten miles E. of the promontory of Jasonium) as their western boundary, and their eastern limit must be some ten miles E. of the *Melet Irmak*, perhaps not far from the modern *Aptar*. In the time of Xenophon the Tibareni were an independent tribe. Long before this they were subject to a number of petty chiefs, which rendered their subjugation by Assyria more easy. The Arabic Version of Gen. x. 2 gives Chorasan and China for Meshech and Tubal; in Eusebius (see Bochart) they are Illyria and Thessaly.

Tu'bal-ca'in, or **Tu'bal-cain** (Heb., see below), son of LAMECH 1 by his wife Zillah (Gen. iv. 22). He is called "a furbisher of every cutting instrument of copper and iron" (so Mr. Wright; A. V. "an instructor [margin 'whetter'] of every artificer in brass and iron"). A Jewish legend associates him with his father's song. "Lamech was blind," says the story as told by Rashi, "and Tubal-cain was leading him; and he saw Cain, and he appeared to him like a wild beast, so he told his father to draw his bow, and he slew him. And when he knew that it was Cain his ancestor he smote his hands together and struck his son between them. So he slew him, and his wives withdraw from him, and he conciliates them." In this story Tubal-cain is the "young man" of the song. The derivation of the name is extremely obscure. Hasse identifies Tubal-cain with Vulcan. Gesenius supposed it might be compounded of Pers. *tûpal*, *iron slag*, or *scoria*, and Ar. *kain*, *a smith;* but this etymology Mr. Wright regards as more than doubtful.

Tu-bi-e'ni (fr. Gr. *Toubiênoi*). The "Jews called Tubieni" (2 Mc. xii. 17) were doubtless those elsewhere mentioned as living in the towns of *Toubion* (A. V. "TOBIE"), probably = TOB.

* **Tur'bans** (Dan. iii. 21 margin, text "hats"). DRESS III.; HEAD-DRESS.

Tur'pen-tine-tree occurs only once (Ecclus. xxiv. 16), as the A. V. translation of the Gr. *tereminthos* or *terebinthos*, i. e. the *Pistacia Terebinthus*, terebinth-tree, common in Palestine and the East, supposed by some writers to represent the Heb. *êlâh* = "OAK." The terebinth (Ar. *butm*) occasionally grows to a large size. (ELAH, VALLEY OF; PALESTINE, *Botany.*) Its small lancet-shaped leaves (so Robinson) fall in the autumn and are renewed in the spring. Its small flowers are followed by small oval berries in clusters. From incisions in the trunk a sort of transparent balsam is said to flow, which constitutes a very pure and fragrant species of turpentine.

Terebinth or Turpentine-tree (*Pistacia Terebinthus*).

Tur'tle, Tur'tle-dove (Heb. *tôr;* Gr. *trugôn*). The name is phonetic, evidently derived from the plaintive cooing of the bird. The turtle-dove occurs first in Scripture in Gen. xv. 9. In the Law of Moses, a pair of turtle-doves, or of young pigeons (DOVE), are constantly prescribed for those too poor to provide a lamb or a kid for SACRIFICE. (NAZARITE; PURIFICATION.) During the early period of Jewish history, there is no evidence of any other bird except the pigeon having been domesticated; and up to the time of Solomon, who may, with the peacock, have introduced other gallinaceous birds from India, it was probably the only poultry known to the Israelites (so Mr. Tristram, original author of this article). Not improbably the palm-dove (*Turtur Ægyptiacus*, Temminck) may in some measure have supplied the sacrifices in the wilderness, for it is found in amazing numbers wherever the palm-tree occurs, whether wild or cultivated. From its habit of pairing for life, and its fidelity for its mate, it was a symbol of purity and an appropriate offering. The regular migration of the turtle-dove and its return in spring are alluded to in Jer. viii. 7, and Cant. ii. 11, 12. It is from its plaintive note doubtless that David in Ps. lxxiv. 19, pouring forth his lament to God, compares himself to a turtle-dove. In Palestine, the rock-dove (*Columba livia*, Linn.) is very common on all the rocky parts of the coast and in the inland ravines, and from it all the varieties of the domestic pigeon are derived; the ring-dove (*Columba Palumbus*, Linn.) frequents all the wooded districts of the country; the stock-dove or wild pigeon of Europe (*Columba Ænas*, Linn.) is as generally but more sparingly distributed. Another species has been observed in the valley of the Jordan, perhaps *Columba leuconota*, Vigors. The turtle-dove (*Turtur auritus*, Linn.) is most abundant, and in the valley of the Jordan, an allied species, the palm-dove, or Egyptian turtle (*Turtur Ægyptiacus*, Temminck), is by no means uncommon. Clean and Unclean; Food; Palestine, *Zoology*.

Egyptian Turtle or Palm-dove (*Turtur Ægyptiacus*).

* **Twelve, the** = the apostles of our Lord Jesus Christ, originally twelve in number (Mat. xxvi. 20, 47; Mk. xiv. 10, 14, 20, 43; Lk. xxii. 47; Jn. vi. 71, xx. 24; 1 Cor. xv. 5; compare Mat. x. 1 ff.; Lk. xxii. 14; Jn. vi. 70, &c.). Apostle; Number; Tribe.

Tych'i-cus [tik'e-kus] (L. fr. Gr. = *fortuitous, fortunate*, L. & S.), a companion of St. Paul on some of his journeys, and one of his fellow-laborers in the work of the Gospel. (1.) In Acts xx. 4 he is expressly called (with Trophimus) "of Asia;" but while Trophimus went with St Paul to Jerusalem (xxi. 29), Tychicus was left behind in Asia, probably at Miletus (xx. 15, 38). (2.) In St. Paul's first imprisonment he was with the apostle again—"a beloved brother, and a faithful minister and fellow-servant in the Lord" (Col. iv. 7, 8). Together with Onesimus, he was doubtless the bearer of the epistles to the Colossians, Ephesians, and Philemon. (3.) The language concerning Tychicus in Eph. vi. 21, 22, is very similar, though not exactly in the same words. (4.) The next references are in the Pastoral Epistles, the first in chronological order being Tit. iii. 12. Here St. Paul (writing possibly from Ephesus; so Dr. Howson, original author of this article; Titus, Epistle to) says that it is probable he may send Tychicus to Crete, about the time when he himself goes to Nicopolis. (5.) In 2 Tim. iv. 12 (written at Rome during the second imprisonment) he says, "I am herewith sending Tychicus to Ephesus" (so Dr. Howson and Wordsworth; but A.V., Conybeare & Howson, and most render "I have sent"). Bishop Ellicott suggests that this mission may have been connected with the carrying of the *first* Epistle. The tradition which places him afterward as bishop of Chalcedon, in Bithynia, is apparently of no value. But there is much probability in the conjecture that Tychicus was one of the two "brethren" (Trophimus being the other) who were associated with Titus (2 Cor. viii. 16–24) in conducting the business of the collection for the poor Christians in Judea.

* **Types** (Gr. *tupoi*, pl. of *tupos*) occurs in A. V. only in 1 Cor. x. 11 margin, where the text has the better rendering "ensamples," i. e. examples. The Gr. *tupos* (= *type*) is translated "print" (Jn. xx. 25 twice), "figure" (Acts vii. 43; Rom. v. 14), "fashion" (Acts vii. 44), "manner" (xxiii. 25), "form" (Rom. vi. 17), "example" (1 Cor. x. 6; 1 Tim. iv. 12), "ensample" (1 Cor. x. 11; Phil. iii. 17; 1 Th. i. 7; 2 Th. iii. 9; 1 Pet. v. 3), "pattern" (Tit. ii. 7; Heb. viii. 5). Fire; Incense; Law of Moses III.; Messiah; Old Testament B; Passover IV.; Prophet V. ff. and note; Sacrifice III.; Serpent, Brazen; Shechinah; Tabernacle, &c.

Ty-ran'nus (L. fr. Gr. = *a sovereign, tyrant*, L. & S.), a man in whose school or place of audience Paul taught the Gospel for two years, during his sojourn at Ephesus (Acts xix. 9); probably (so Prof. Hackett, with most commentators) a Greek, and a public teacher of philosophy or rhetoric. Meyer, Lightfoot, Vitringa, Doddridge, &c., consider Tyrannus a Jewish rabbi.

Tyre (fr. L. Tyrus; Gr. *Turos;* all fr. Heb.; see below), a celebrated commercial city of antiquity, situated in Phenicia, on the eastern coast of the Mediterranean Sea, in latitude 33° 17′ N. Its Heb. name *Tsôr = a rock;* which well agrees with the site of *Sûr*, the modern town, on a rocky peninsula, formerly an island.—*Pa'lætyrus* (L. fr. Gr. *Palaituros*) = Old Tyre. There is no doubt that, previous to the siege of the city by Alexander the Great, Tyre was situated on an island (so Mr. Twisleton, original author of this article); but, according to the tradition of the inhabitants, if we may believe Justin, there was a city on the mainland before there was a city on the island; and the tradition receives some color from the name Palætyrus, or Old Tyre, borne in Greek times by a city on the continent, 30 stadia (nearly 3½ English miles) to the south. But a difficulty arises in supposing that Palætyrus was built before Tyre, as Tyre evidently means *a rock*, and few persons who have visited the site of Palætyrus can seriously suppose that any rock on the surface there can have given rise to the name. To escape this difficulty, Hengstenberg (improbably) suggests that Palætyrus meant *Tyre that formerly existed*, and was so named after the destruction of the greater part of it by Nebuchadnezzar to distinguish it from that part of Tyre which continued to exist. Movers suggests that the original inhabitants of the city on the mainland possessed the island as part of their territory, and named their city from the characteristic features of the island, though the island itself was not then inhabited. This explanation and others are equally possible; but this question regarding Palætyrus is merely archæological, and nothing in Biblical history is affected by it. Nebuchadnezzar necessarily besieged the portion of the city on the mainland, as he had no vessels with which to attack the island, but it is reasonably certain that, in the time of Isaiah and Ezekiel, the heart or core of the city was on the island. The city of Tyre was consecrated to Hercules (*Melcart;* compare Samson), who was the principal object of worship to the inhabitants; and Arrian says the temple on the island was the most ancient of all temples within the memory of mankind. It cannot be doubted, therefore, that the island had long been inhabited[1] (compare Is. xxiii. 7), though it is not mentioned either in the Iliad or in the Odyssey.—The tribe of Canaanites inhabiting Phenicia Proper was known by the generic name of Sidonians (Judg. xviii. 7; Is. xxiii. 2, 4, 12; Josh. xiii. 6; Ez. xxxii. 30); and this name undoubtedly included Tyrians (1 K. v. 6), the inhabitants being of the same race, and the two cities less than 20 English miles apart. (Zidon.) In the Bible, Tyre is first named in Josh. xix. 29, as a fortified city (A.V. "the strong city"), in giving the boundaries of the tribe of Asher. The Israelites dwelt among the Sidonians or Poenicians who were inhabitants of the land (Judg. i. 31, 32), and never seem to have had any war with that intelligent race. In 2 Sam. xxiv. 7 it is stated that the enumerators of the census in the reign of David went in pursuance of their mission to Tyre, among other cities, implying, not that Tyre was subject to David's authority, but merely that a census was thus taken of the Jews resident there. But the first passages in the Hebrew historical writings or in ancient history generally, which afford glimpses of the actual condition of Tyre, are in 2 Sam. v. 11, in connection with Hiram king of Tyre sending cedar-wood and workmen to David, for building him a palace; and subsequently in the Book of Kings, in connection with the building of Solomon's Temple. One point at this period is particularly worthy of attention. In contradistinction from all the other most celebrated independent commercial cities out of Phenicia in the ancient and modern world, Tyre was a monarchy, and not a republic. Another point is the skill in the mechanical arts which seems to have been already attained by the Tyrians. (Architecture; Colors; Copper; Handicraft; Hiram 2, &c.) It is evident that under Solomon there was a close alliance between the Hebrews and the Tyrians. Hiram supplied Solomon with cedar-wood, precious metals, and workmen, and sailors for the voyage to Ophir and India (Tarshish 2), while Solomon gave Hiram supplies of corn and oil, ceded to him some cities, and permitted him to make use of some havens on the Red Sea (1 K. ix. 11–14, 26–28, x. 22). These friendly relations survived for a time the secession of the Ten Tribes, and a century later Ahab married Jezebel, a daughter of Ethbaal, king of the Sidonians (1 K. xvi. 31), who, according to Menander, was daughter of Ithobal, king of Tyre. When mercantile cupidity induced the Tyrians and the neighboring Phenicians to buy Hebrew captives from their enemies and to sell them as slaves (Slave) to the Greeks and Edomites, there commenced prophetical denunciations, and threats (Joel iii. 4–8; Am. i. 9, 10). Accordingly, when Shalmaneser, king of Assyria, had taken Samaria, conquered the kingdom of Israel and carried its inhabitants into captivity, he turned his arms against the Phenician cities. At this time Tyre had reached a high point of prosperity. It had planted the splendid colony of Carthage (Rome); it possessed Cyprus; and, apparently, Sidon was subject to it. Shalmaneser seems to have taken advantage of a revolt of the Cyprians; and what ensued is thus related by Menander, who translated the archives of Tyre into Greek (in Jos. ix. 14, § 2): "Eluleus reigned thirty-six years (over Tyre). This king, upon the revolt of the Citteans (Cyprians), sailed with a fleet against them, and reduced them to submission. On the other hand, the king of the Assyrians attacked in war the whole of Phenicia, but soon made peace with all, and turned back. On this, Sidon and Ace (i. e. Accho or *Acre*) and Palætyrus revolted from the Tyrians, with many other cities which delivered themselves up to the king of Assyria. Accordingly, when the Tyrians would not submit to him, the king returned and fell upon them again, the Phenicians having furnished him with 60 ships and 800 rowers. Against these the Tyrians sailed with 12 ships, and, dispersing the fleet opposed to them, they took 500 men prisoners. The reputation of all the citizens in Tyre was hence increased. Upon this the king of the Assyrians, moving off his army, placed guards at their river and aqueducts to prevent the Tyrians from drawing water. This continued for five years, and still the Tyrians held out, supplying themselves with water from wells." In reference to this siege the prophecy against Tyre in Is. xxiii. was uttered. After the siege of Tyre by Shalmaneser (not long after 721 B. C.), Tyre remained a powerful state with its own kings (Jer. xxv. 22, xxvii. 3; Ez. xxviii. 2–12), remarkable for its wealth, with territory on the mainland, and protected by strong fortifications (xxviii. 5, xxvi. 4, 6, 8, 10, 12, xxvii. 11; Zech. ix. 3). Our knowledge of its condition thenceforward until the siege by Nebuchadnezzar depends entirely on notices of it by the Hebrew prophets; but some of these notices are singularly full, and especially Ez. xxvii. furnishes us on some points with details such as have scarcely come down to us respecting any one city of antiquity, except Rome and Athens. Tyre, like Carthage, employed mercenary soldiers (Ez. xxvii. 10, 11). Ezekiel gives interesting details respecting the trade of Tyre. It appears that its gold came from Arabia by the Persian Gulf (ver. 22), just as in the time of Solomon it came from Arabia by the Red Sea. Its silver, iron, lead, and tin came from the S. of Spain, where the Phenicians had established their settlement of Tarshish, or Tartessus. Copper, we should have presumed, was obtained from the valuable mines in Cyprus; but it is mentioned here (A. V. "brass") in conjunction with Javan, Tubal, and Meshech, which points to the districts on the S. of the Black Sea, in the neighborhood of Armenia, in the southern line of the Caucasus, between the Black Sea and the Caspian. Tyre obtained from Palestine wheat, oil, honey, and balm, but not wine apparently, notwithstanding the abundance of grapes and wine in Judah (Gen. xlix. 11). The wine was imported from Damascus, and was called wine of Helbon. The Bedawin Arabs supplied Tyre with lambs and rams and goats. Egypt furnished linen for sails, and the dyes from shell-fish were imported from the Peloponnesus. (Colors; Greece.) Lastly, from Dedan in the Persian Gulf, horns of ivory and ebony were imported, which must originally have been obtained from India (Ez. xxvii. 10, 11, 22, 12, 13, 17, 18, 21, 7, 15). In the midst of great prosperity and wealth, the natural result of such an extensive trade (xxviii. 4), Nebuchadnezzar, at the head of an army of the Chaldees, invaded Judea and captured Jerusalem. As Tyre was so near to Jerusalem, and as the conquerors were a fierce and formidable race (Hab. i. 6), it would naturally be supposed that this event excited alarm and terror among the Tyrians. Instead of this, we may infer from Ez. xxvi. 2, that their predominant feeling was one of exultation. At first sight this appears strange and almost inconceivable; but it is rendered intelligible by some previous events in Jewish history. Only thirty-four years before the destruction of Jerusalem, com-

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[1] According to Herodotus, the priests at Tyre told him

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their city was founded 2,300 years before his visit, i. e. about B. C. 2750. Josephus dates its foundation 240 years before Solomon began to build the Temple, i. e. about B. C. 1242. Chronology.

menced the celebrated Reformation of Josiah, B. C. 622. In that reformation (2 K. xxii., xxiii.), Josiah had heaped insults on the gods who were the objects of Tyrian veneration and love (Asherah; Ashtoreth; Baal; Idolatry), and seemed to have endeavored to exterminate their religion (xxiii. 20); and we can scarcely doubt that the death in battle of Josiah at Megiddo, and the subsequent destruction of the city and Temple of Jerusalem were hailed by them with triumphant joy as instances of divine retribution in human affairs. This joy, however, must soon have given way to other feelings, when Nebuchadnezzar invaded Phenicia, and laid siege to Tyre. That siege lasted thirteen years, and it is still a disputed point whether Tyre was actually taken by Nebuchadnezzar on this occasion (see below). However this may be, it is probable that, on some terms or other, Tyre submitted to the Chaldees. This would explain an expedition of Apries, the Pharaoh-hophra of Scripture, probably not long after, in which he besieged Sidon, fought a naval battle with Tyre, and reduced the whole coast of Phenicia, though this could not have had lasting effects. The rule of Nebuchadnezzar over Tyre, though real, may have been light, and in the nature of an alliance. During the Persian domination the Tyrians were subject in name to the Persian king, and may have given him tribute. With the rest of Phenicia, they had submitted to the Persians, without striking a blow. But their connection with the Persian king was not slavish. They refused to join Cambyses in an expedition against Carthage. They fought with Persia against Greece, and furnished vessels of war in the expedition of Xerxes. At this time Tyre seems to have been inferior in power to Sidon. Under the Persian dominion, Tyre and Sidon supplied cedar-wood again to the Jews for building the second Temple (Ezr. iii. 7). B. C. 332 Alexander the Great, having summoned the Phenician cities to submit to his rule, and received the submission of all but Tyre, commenced the memorable siege which lasted seven months, and the success of which was the greatest of all Alexander's achievements up to that time. Tyre was then situated on an island nearly half a mile from the mainland; it was completely surrounded by prodigious walls, the loftiest portion of which on the side fronting the mainland was not less than 150 feet high, and notwithstanding his persevering efforts, he could not have succeeded in his attempt, if the harbor of Tyre to the N. had not been blockaded by the Cyprians, and that to the S. by the Phenicians, thus affording an opportunity to Alexander for uniting the island to the mainland by an enormous artificial mole. The immediate results of the capture by Alexander were most disastrous to it, as its brave defenders were put to death, and 30,000 of its inhabitants, including slaves, free females and free children, were sold as slaves. (War.) It gradually, however, recovered its prosperity through the immigration of fresh settlers, though its trade is said to have suffered by the vicinity and rivalry of Alexandria. The Seleucidæ (Syria) bestowed on it many privileges. Under the Romans (Roman Empire), at first it continued to enjoy a kind of freedom. Subsequently, however, on the arrival of Augustus in the East, he is said to have deprived both Tyre and Sidon of their liberties for seditious conduct. Still the prosperity of Tyre in the time of Augustus was undeniably great. Strabo speaks of the wealth which it derived from the dyes of the celebrated Tyrian purple (Colors II.), and of the houses as consisting of many stories. Pliny gives the circumference of the city proper (i. e. on the peninsula) as twenty-two stadia (about two and a half English miles), and that of the whole city, including Palætyrus, as nineteen Roman (about seventeen English) miles. The accounts of Strabo and Pliny tend to convey an idea of what the city must have been, when visited by Christ (Mat. xv. 21; Mk. vii. 24). It was perhaps more populous than Jerusalem, and if so, it was undoubtedly the largest city which He is known to have visited. From the time of Christ to the beginning of the fifth century, there is no reason to doubt that, as far as was compatible with the irreparable loss of independence, Tyre continued in uninterrupted prosperity. Jerome, in his Commentaries on Ezekiel, speaks of Tyre as being in his day the most noble and beautiful city of Phenicia. He also, in his remarks on Ez. xxvii. 3, in which Tyre is called "a merchant of the people for many isles," says that this continues down to his time, so that commercial dealings of almost all nations are carried on in that city. Jerome's Commentaries on Ezekiel are supposed to have been written about A. D. 411–414, so that his testimony respecting the prosperity of Tyre bears date almost precisely a thousand years after the capture of Jerusalem by Nebuchadnezzar, B. C. 588. As to the passage (Ez. xxvi. 7) in which Ezekiel states that Tyre shall be built no more, Jerome says the meaning is, that "Tyre will be no more the Queen of Nations, having its own king, as was the case under Hiram and other kings, but that it was destined to be always subject, either to the Chaldeans, or to the Macedonians, or to the Ptolemies, or at last to the Romans."[3] Tyre had then been subject to the Romans more than 400 years. In A. D. 633–638 all Syria and Palestine was conquered by the Khalif Omar. (Arabia.) But Tyre was still a flourishing city when it surrendered to the Christians on the 27th of June, 1144. It had early been the seat of a Christian bishopric; and in 1125 William, a Frenchman (the chronicler of the Crusades), was made its archbishop. At length, however, the evil day of Tyre undoubtedly arrived. It had been more than a century and a half in the hands of Christians, when in March, A. D. 1291, the Sultan of Egypt and Damascus invested Acre (Accho), then known to Europe as Ptolemais, and took it by storm after a siege of two months. The result was thus told in the beginning of the next century by Marinus Sanutus, a Venetian: "On the same day on which Ptolemais was taken, the Tyrians, at vespers, leaving the city empty, without the stroke of a sword, without the tumult of war, embarked on board their vessels, and abandoned the city to be occupied freely by their conquerors. On the morrow the Saracens entered, no one attempting to prevent them, and they did what they pleased." This was the turning-point in the history of Tyre, 1,879 years after the capture of Jerusalem by Nebuchadnezzar; and Tyre has not yet recovered from the blow. In May, 1751, Hasselquist found there about ten inhabitants, Turks and Christians, who lived by fishing. Since the beginning of the present century there has been a partial revival of prosperity. But it has been visited at different times during the last thirty years by Biblical scholars, Robinson, Stanley, Rénan, &c., who all concur in the account of its general aspect of desolation.[a] Its great inferiority to *Beirût* for receiving vessels suited to the requirements of modern navigation will always prevent Tyre from becoming again the most important commercial city on the Syrian coast.—The question whether Tyre was actually taken by Nebuchadnezzar after his thirteen years' siege has been keenly discussed. Gesenius, Winer, and Hitzig decide it in the negative, while Hengstenberg, Hävernick, Fairbairn, &c., support the other side. Assuming, with Movers, that Tyre, as well as the rest of Phenicia, submitted at last to Nebuchadnezzar, the following points may be observed respecting the supposed capture:—(1.) The evidence of Ezekiel, a contemporary, seems to be against it. The obvious inference from Ez. xxix. 18 is that, however great the exertions of the army may have been in digging intrenchments or in casting up earthworks, the siege was unsuccessful. This is confirmed by the following verses (19, 20). (2.) Josephus, who had access to historical writings on this subject which have not reached our times, neither states on his own authority, nor quotes any one else as stating, that Nebuchadnezzar took it. (3.) The capture of Tyre on this occasion is not mentioned by any Greek or Roman author whose writings are now in existence. (4.) In the time of Jerome it was distinctly stated by some of his contemporaries that they had read, amongst other histories on this point, histories of Greeks and Phenicians, and especially of Nicolaus Damascenus, in which nothing was said of the siege of Tyre by the Chaldees: and Jerome, in noticing this fact, does not quote any authority for a counter-statement, but alleges in general that many facts are related in the Scriptures which are not found in Greek works, and that we ought not to acquiesce in the authority of those whose perfidy and falsehood we detest. But in Jerome's Commentary on Ez. xxix. 18 he explains that the meaning of Nebuchadnezzar's having received no wages for his warfare against Tyre is, not that he failed to take the city, but that the Tyrians had previously removed every thing precious from it in ships, so that when Nebuchadnezzar entered the city he found nothing there.

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[3] "The whole that the prophet can in fairness be understood to declare is, that Nebuchadnezzar should by violent means become master of Tyre, and thus commence the process of her downfall—a process which might be delayed, but would never altogether cease till the period of her complete destruction. . . . In plain terms, Tyre (like the king of Babylon, in Is. xiv.) was to take rank with the dead, and be no more numbered with the living. But, of course, it is the Tyre that then was, which is meant—the proud imperial mistress of the seas; *as such*, she was to cease to have a local habitation and a name in the earth; she was to be found only among the departed. That there should still be a Tyre on the same spot where the ancient city stood, is nothing against the description; for this poor and shrivelled thing is no longer the Tyre of the prophet—that is gone, never to return again" (Fbn. *on Ez.* xxvi.).

Ruins of Tyre.—From Cassas, *Voyage Pittoresque de la Syrie.*—(Fbn.)

Ty'rus (L.) = Tyre (Jer. xxv. 22, xxvii. 3, xlvii. 4; Ez. xxvi. 2–4, 7, 15, xxvii. 2, 3, 8, 32, xxviii. 2, 12, xxix. 18; Hos. ix. 13; Am. i. 9, 10; Zech. ix. 2, 3; 2 Esd. i. 11; Jd. ii. 28; 1 Mc. v. 15; 2 Mc. iv. 18, 32, 44, 49).

* **Tzad'di** (Heb. *tsádêy = reaping-hook* or *scythe?* Ges.), the eighteenth letter of the Hebrew alphabet (Ps. cxix.). WRITING.

* **Tzi'don** (fr. Heb.) = ZIDON (Gen. x. 15 margin).

* **Tzor** (fr. Heb.) = TYRE (Josh. xix. 29 margin).

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U'cal (Heb. *eaten up, consumed?* Ges.; *one that has pined away, sorrowful?* Fü.; see below). According to the received text of Prov. xxx. 1, ITHIEL and Ucal must be regarded as proper names, and if so, they must be the names of disciples or sons of AGUR the son of JAKEH, an unknown sage among the Hebrews (so Mr. Wright). But there is great obscurity about the passage. Most translators and commentators regard them as proper names. J. D. Michaelis renders the words, which are translated in the A.V., "unto Ithiel and Ucal," thus: "I have wearied myself for God, and have given up the investigation," applying the words to a man who had bewildered himself with philosophical speculations about the Deity, and had been compelled to give up the search. So Prof. Stuart (*Commentary on Proverbs*), following Hitzig and Bertheau, alters the Hebrew vowel-pointing, forms a proper name out of a part of the word translated "the prophecy" in the A. V., makes the Hebrew answering to "Ucal" = *I have failed* or *ceased*, that translated "unto Ithiel" = *I have toiled for God* (i. e. for the acquisition of a knowledge of God), and translates the whole verse thus: "The words of Agur, the son of her who was obeyed in Massa. Thus spake the man: I have toiled for God, I have toiled for God, and have ceased." Ewald considers both Ithiel and Ucal as symbolical names, employed by the poet to designate two classes of thinkers to whom he addresses himself.

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[a] "With but few exceptions," says Dr. Thomson (i. 273), "it is now a cluster of miserable huts, inhabited by about 3,500 impoverished Metawelies and Arab Christians, destitute alike of education, of arts, and of enterprise, carrying on with Egypt a small trade in tobacco from the neighboring hills, and of lava mill-stones from the *Haurân*. This is a sorry schedule for the name of Tyre, but it is about all she can exhibit:

'Dim is her glory, gone her fame,
  Her boasted wealth has fled;
On her proud rock, alas! her shame,
  The fisher's net is spread.

'The Tyrian harp has slumbered long,
  And Tyria's mirth is low,
The timbrel, dulcimer, and song
  Are hushed, or wake to woe.'"

U'el (Heb., probably = *will of God*, Ges.), a "son" of Bani, and husband of a foreign wife in Ezra's time (Ezr. x. 34).

Uk'naz (Heb. = *and Kenaz*). In the margin of 1 Chr. iv. 15 the words "even Kenaz" in the text are rendered "Uknaz," as a proper name. Some name may have been omitted before Kenaz.

U'lai, or U'la-i (Heb. fr. Pehlvi or ancient Pers. = *the pure water*, Fü.) is mentioned by Daniel (viii. 2, 16) as a river near to Susa (SHUSHAN), where he saw his vision of the ram and the he-goat. It has been generally identified with the Eulæus of the Greek and Roman geographers, a large stream in the immediate neighborhood of that city. The Eulæus has been by many identified with the Choaspes, which is undoubtedly the modern *Kerkhah*, an affluent of the Tigris, flowing into it a little below *Kurnah*. By others it has been regarded as the *Kuran*, a large river, considerably further E., entering the *Khor Bamishir* near *Mohammerah*. Some have suggested that it may have been the *Shapur* or *Sha'ur*, a small stream which rises a few miles N. W. of Susa, and flows by the ruins into the *Dizful* stream, an affluent of the *Kuran*. The various notices of ancient writers appear to identify the upper Eulæus with the upper *Kerkhah*, and the lower Eulæus with the lower *Kuran*. A recent survey of the ground has shown that the *Kerkhah* once bifurcated at *Pai Pul*, about twenty miles N. W. of Susa, sending out a branch which passed E. of the ruins, absorbing into it the *Shapur*, and flowing on across the plain in a S. S. E. direction till it fell into the *Kuran* at *Ahwaz*. Thus the upper *Kerkhah* and the lower *Kuran* were in old times united, and might be viewed as forming a single stream. The name Eulæus ("Ulai") seems to have applied most properly to the eastern branch-stream from *Pai Pul* to *Ahwaz* (so Prof. Rawlinson).

U'lam (Heb. *front*, *vestibule*, Ges.). **1.** A descendant of Gilead the grandson of Manasseh; father of Bedan (1 Chr. vii. 17).—**2.** A Benjamite, the first-born of Eshek, a descendant of Saul (viii. 39, 40). His sons were valiant archers.

Ul'la (Heb. *yoke*, Ges.), an Asherite chief (1 Chr. vii. 39).

Um'mah (Heb. *gathering*, Ges.) a city of Asher (Josh. xix. 30 only). Dr. Thomson conjectures that a place called *'Alma* in the highlands on the coast, about five miles E. N. E. of *Ras en-Nakhûra* (LADDER of TYRUS), may be identical with Ummah.

*** Un-cir-cum-cis'ion.** CIRCUMCISION.

Un-clean' Meats (see CLEAN and MEAT). These were things strangled, or dead of themselves, or through beasts or birds of prey; whatever beast did not both part the hoof and chew the cud; and certain other smaller animals rated as "creeping things;" certain classes of birds mentioned in Lev. xi. and Deut. xiv., twenty or twenty-one in all; whatever in the waters had not both fins and scales; whatever winged insect had not besides four legs the two hind legs for leaping; besides things offered in sacrifice to idols; and all BLOOD or whatever contained it (save perhaps the blood of fish, as would appear from that only of beast and bird being forbidden, Lev. vii. 26), and therefore flesh cut from the live animal; also all FAT, at any rate that disposed in masses among the intestines, and probably wherever discernible and separable among the flesh (Lev. iii. 14–17, vii. 23). The eating of blood was prohibited even to "the STRANGER that sojourneth among you" (xvii. 10, 12–14). The prohibition of blood indeed dates from the declaration to NOAH against "flesh with the life thereof, which is the blood thereof," in Gen. ix. 4, which was perhaps regarded by Moses as still binding upon all Noah's descendants. Besides these, "seething a kid in its mother's MILK is twice prohibited." The general distinction of clean and unclean is rightly observed by Michaelis to have its parallel among all nations, there being universally certain creatures regarded as clean, i. e. fit for food, and the rest as the opposite (comp. Lev. xi. 47). With most nations, however, this is only a traditional usage based merely perhaps on an instinct relating to health, or on a repugnance of which no further account is to be given. The same personal interest taken by Jehovah in His subjects, which is expressed by the demand for a ceremonially pure state on the part of every Israelite as in covenant with Him, regarded also this particular detail of that purity, viz. diet. It remained for a higher Lawgiver to announce that "there is nothing from without a man that entering into him can defile him" (Mk. vii. 15).—It is noteworthy that the practical effect of the rule laid down is to exclude all carnivorous quadrupeds, and birds of prey. This suggests the question whether they were excluded as being not averse to human carcasses, and in most Eastern countries acting as the servitors of the battle-field and the gibbet. Even SWINE have been known so to feed; and, further, by their constant rooting among whatever lies on the ground, suggest impurity, even if they were not generally foul feeders. Of fish those which were allowed contain unquestionably the most wholesome varieties, save that they exclude the oyster. The exclusion of the CAMEL and the hare from allowable meats is less easy to account for, save that the former never was in common use, and to eat him, especially where so many other creatures give meat so much preferable, would be the worst economy possible in an Eastern commissariat—destroying the best, or rather the only conveyance, to obtain the most indifferent food. The HARE was long supposed, even by eminent naturalists, to ruminate, and certainly was eaten by the Egyptians. The horse and ass would be generally spared from similar reasons to those which exempted the camel. Practically the law left among the allowed meats an ample variety, and no inconvenience was likely to arise from a prohibition to eat camels, horses, and asses.—But as Orientals have minds sensitive to teaching by types, there can be little doubt that such ceremonial distinctions not only tended to keep Jew and Gentile apart, but were a perpetual reminder to the former that he and the latter were not on one level before God. Hence, when that ceremony was changed, this was the very symbol selected to instruct St. Peter in the truth that God was not a "respecter of persons" (Acts x. 10 ff.). It was no mere question of which among several means of supporting life a man chose to adopt, when the persecutor dictated the alternative of swine's flesh or the loss of life itself (Maccabees), but whether he should surrender the badge and type of that privilege by which Israel stood as the favored nation before God (1 Mc. i. 63, 64; 2 Mc. vi. 18, vii. 1). The same feeling led to the exaggeration of the Mosaic regulations, until it was "unlawful for a man that was a Jew to keep company with or come unto one of another nation" (Acts x. 28); and with such intensity were badges of distinction cherished, that the wine, bread, oil, cheese, or any thing cooked by a heathen, were declared unlawful for a Jew to eat. As regards things offered to idols, all who own one God meet on common ground; but the Jew viewed the precept as demanding a literal objective obedience, and had a holy horror of even an unconscious infraction of the law: hence, as he could never know what had received idolatrous consecration, his only safety lay in total abstinence (comp. 1 Cor. x. 25–29; Shambles). Michaelis thought that the prohibition to "seethe a kid in his mother's milk" was meant merely to encourage the use of olive-oil instead of the milk or butter of an animal, which we commonly use in cookery, where the Orientals use the former. This will not satisfy any mind by which the clew of symbolism has been once duly seized (so Mr. Hayman, original author of this article). Mercy to the beast is one of the under-currents which permeate that law. To soften the feelings and humanize the character was the higher and more general aim. The milk was the destined support of the young creature: viewed in reference to it, the milk was its "life," and had a relative sanctity resembling that of the forbidden blood. The Talmudists took an extreme view of the precept, as forbidding generally the cooking of flesh in milk.—It remains to mention the sanitary aspect of the case. Swine are said to be peculiarly liable to disease in their own bodies. This probably means that they are more easily led than other creatures to the foul feeding which produces it; and where the average heat is great, decomposition rapid, and malaria easily excited, this tendency in the animal is more mischievous than elsewhere. The prohibition on eating fat was salubrious in a region where skin diseases (Leprosy) are frequent and virulent, and that on blood had, no doubt, a similar tendency. Yet the beneficial tendency is veiled under a ceremonial difference, for the "stranger" dwelling by the Israelite was allowed it, although the latter was forbidden. If we compare the animals allowed for food with those forbidden, there can be no doubt on which side the balance of wholesomeness lies. Clean; Food; Idolatry; Law of Moses; Purification; Samaritan Pentateuch IV.; Uncleanness.

Un-clean'ness. The distinctive idea attached to ceremonial uncleanness among the Hebrews was, that it cut a person off for the time from social privileges, and left his citizenship among God's people for the while in abeyance. (Citizen; Covenant.) It did not merely require by law a certain ritual of purification in order to enhance the importance of the priesthood, but it placed the unclean person in a position of disadvantage, from which certain ritualistic acts alone could free him. There is an intense reality in the Divine Law taking hold of a man by the ordinary infirmities of flesh, and setting its stamp, as it were, in the lowest clay of which he is moulded. The sacredness attached to the human body is parallel to that which invested the Ark of the Covenant itself. It is as though Jehovah thereby would teach them that the "very hairs of their head were all numbered" before Him, and that "in His book were all their members written." Thus was inculcated, so to speak, a bodily holiness (Lev. xi. 44, 45, xix. 2, 28, 32). Nor were the Israelites to be only "separated from other people," but they were to be "holy *unto God*" (xx. 24, 26), "a kingdom of priests, and a holy nation." Hence a number of ordinances regarding outward purity, used in Egypt only by the priests, were made publicly obligatory on the Hebrew nation. The importance to physical well-being of the injunctions which required frequent ablution (Baptism; Bath; Laver; Washing the Hands and Feet) can be but feebly appreciated in our cooler and damper climate. Hence the obvious utility of reënforcing, by the sanction of religion, observances tending in the main to that healthy state which is the only solid basis of comfort, even though in certain points of detail they were burdensome. Uncleanness, as referred to man, may be—(1.) that which defiled merely "until even," and was removed by bathing and washing the clothes at the end of it—such were all contacts with dead animals; (2.) that graver sort which defiled for seven days, and was removed by the use of the "water of separation" (Purification)—such were all defilements connected with the human corpse; (3.) uncleanness from the morbid, puerperal, or menstrual state, lasting as long as that morbid state lasted (Blood, Issue of; Child; Issue, Running; Medicine); and in the case of leprosy lasting often for life. As the human person was itself the seat of a covenant-token (Circumcision), so male and female had each their ceremonial obligations in proportion to their sexual differences (Lev. xii., xv.). Further than this the increase of the nation was a special point of the promise to Abraham and Jacob (Gen. xlix. 25), and, therefore, their fecundity as parents was under the Divine tutelage, beyond the general notion of a curse, or at least of God's disfavor, as implied in barrenness. There is an emphatic reminder of human weakness in the fact of birth and death—man's passage alike into and out of his mortal state—being marked with a stated pollution. Thus the birth of the infant brought defilement on its mother, which she, except so far as necessarily isolated by the nature of the circumstances, propagated around her. Nay, the conjugal act itself, or any act resembling it (Lev. xv. 16–18), entailed uncleanness for a day. The corpse, on the other hand, bequeathed a defilement of seven days to all who handled it, to the "tent" or chamber of death, and to sundry things within it. Nay, contact with one slain in the field of battle, or with even a human bone or grave, was no less effectual to pollute, than that with a corpse dead by the course of nature (Num. xix. 11–18). This shows that the source of pollution lay in the mere fact of death. The duration of defilement caused by the birth of a female infant—eighty days in all, double that due to a male (Lev. xii. 2–5)—may perhaps represent the woman's heavier share in the first sin and first curse (Gen. iii. 16; 1 Tim. ii. 14). For a man's "issue," besides the uncleanness while it lasted, a probation of seven days, including a washing on the third day, is prescribed. Similar was the period in the case of the woman, and in that of intercourse with a woman so affected (Lev. xv. 13, 28, 24; comp. xx. 18). The propagation of uncleanness from the person to the bed, saddle, clothes, &c., and through them to other persons, tends to impress an idea of the loathsomeness of such a state, or the heinousness of such acts, more forcibly by far than if the defilement clove to the first person merely (xv. 5, 6, 9, 12, 17, 20, 22–24, 26, 27). Uncleanness from contact with a corpse, grave, &c., was communicated to other persons, apparently for the day only, by the unclean person's contact with them (Num. xix. 22); but this minor pollution for one day only, whether engendered by the major pollution or arising directly, Mr. Hayman, original author of this article, regards as not communicable (compare v. 2–4; Lev. xv. 5–11). With regard to uncleanness arising from the lower animals, Lightfoot remarks, that all which were unclean to touch when dead were unclean to eat, but not conversely; and that all which were unclean to eat were unclean to sacrifice, but not conversely. (UNCLEAN MEATS.) All animals, however, if dying of themselves, or eaten with the BLOOD, were unclean to eat. The carcass also of any animal unclean as regards diet, however dying, defiled whatever person, garment, sack, skin, vessel, &c., it, or any part of it, touched. All these defilements were "until even" only, save the eating "with the blood," the offender in which respect was to "be cut off" (xi., xvii. 14). The same sentence of "cutting off" was also denounced against all who should "do presumptuously" in respect even of minor defilements; by which we may understand all contempt of the legal provisions regarding them. (PUNISHMENTS; SIN.) The term "defilement" also includes the contraction of unlawful marriages and the indulgence of unlawful lusts, as denounced in Lev. xviii. (MARRIAGE.) The fruit of trees was counted as "uncircumcised," i. e. unclean for the first three years. (FIRST-FRUITS; FOOD.) The directions in Deut. xxiii. 10–13, relate to the avoidance of impurities in the case of a host encamped, and are based on the scrupulous ceremonial purity demanded by the God whose presence was in the midst of them. The ashes of the red heifer, burned whole, which were mixed with water, and became the standing resource for purifying uncleanness in the second degree, themselves became a source of defilement to all who were *clean*, even as of PURIFICATION to the unclean, and so the water. Somewhat similarly the scape-goat, who bore away the sins of the people, defiled him who led him into the wilderness, and the bringing forth and burning the sacrifice on the Great Day of Atonement had a similar power. (ATONEMENT, DAY OF.) This lightest form of uncleanness was expiated by bathing the body and washing the clothes. Besides the water of purification made as aforesaid, men and women in their "issues" were, after seven days, reckoned from the cessation of the disorder, to bring two turtle-doves or young pigeons to be killed by the priests. The purification after childbed is well known from the N. T. (Lk. ii. 22–24); for that of the LEPER, see PURIFICATION. (MOURNING V.) All these kinds of uncleanness disqualified for holy functions: as the layman so affected might not approach the congregation and the sanctuary, so any priest who incurred defilement must abstain from holy things (Lev. xxii. 2–8). But the priests, in their contact with the leper to be adjudged, were exempted from the law of defilement; and the garb and treatment of the leper seem to be that of one dead in the eye of the Law or rather a perpetual mourner for his own estate of death with "clothes rent and head bare."—It may be mentioned that among the Arabs the touching a corpse still defiles, and that the religion of the Persians, according to Chardin, shows a singularly close correspondence with the Levitical code in regard to purification and uncleanness.

* **Unc'tion** (1 Jn. ii. 20) = ANOINTING.

Un-der-gird'ing (Acts xxvii. 17). SHIP.

U'ni-corn, the A. V. rendering, after the LXX. and Vulgate, of the Heb. *rĕêm*, *rĕêym*, *rêym*, the name of some large wild animal (Num. xxiii. 22, xxiv. 8; Deut. xxxiii. 17; Job xxxix. 9, 10; Ps. xxii. 21 [Heb. 22], xxix. 6, xcii. 10 [Heb. 11]; Is. xxxiv. 7 [margin "rhinocerots"]). The *Rĕêm* of the Hebrew Bible, however, has nothing at all to do with the one-horned animal[1] mentioned by Aristotle, Pliny, and other Greek and Roman writers, as is evident from Deut. xxxiii. 17, where, in the blessing of Joseph, it is said, "His glory is like the firstling of his bullock, and his horns are like the horns of *a unicorn*," not, as the text of the A. V. renders it, "the horns of *unicorns*." The two horns of the *Rĕêm* are "the ten thousands of Ephraim and the thousands of Manasseh." This text puts a one-horned animal entirely out of the question, and disposes of the opinion of Bruce, &c., that some species of rhinoceros is denoted, and of other writers that the *rĕêm* and the "unicorn" = some one-horned animal *said* to have been seen by travellers in South Africa and in Thibet (so Mr. Houghton, original author of this article). Bochart, followed by Rosenmüller, Winer, &c., contends that the Heb. *Rĕêm* = the Ar. *Rim*, which is usually referred to the *Oryx leucoryx*, the white antelope of North Africa, and at one time perhaps an inhabitant of Palestine. Arnold Boot, with much better reason, conjectures that the *Rĕêm* = some species of *Urus* or wild-ox. Robinson and Gesenius, with A. Schultens, De Wette, &c., have little doubt that the buffalo (*Bubalus Buffalus*) is the *Rĕêm* of the Bible.—Little can be urged in favor of the rhinoceros, for it would have been forbidden to be sacrificed by the Law of Moses, whereas the *Rĕêm* is mentioned by Isaiah as coming down with bullocks and rams to the Lord's sacrifice. Again, the skipping of the young *Rĕêm* (Ps. xxix. 6) is scarcely compatible with the habits of a rhinoceros. The white antelope (*Oryx leucoryx*), like the rest of the family, is harmless unless wounded or hard pressed by the hunter, nor is it remarkable for any extraordinary strength. Considering, therefore, that the *Rĕêm* is spoken of as a two-horned animal of great strength and ferocity, was evidently well known and often seen by the Jews, is mentioned as an animal fit for sacrificial purposes, and is frequently associated with bulls and oxen, we think there can be no doubt that some species of wild-ox is intended. The allusion in Ps. xcii. 10, "But thou shalt lift up, as a *Rĕêym*, my horn," seems to point to the mode in which the ox family use their horns, lowering the head, and then tossing it up. But it is impossible to determine what particular species of wild-ox is signified. Some have conjectured that the *Rĕêm* denotes the wild buffalo. Possibly some wild species of buffalo (*Bubalus Arnee*, or *Bubalus brachyceros*) may have existed formerly in Palestine. We are, however, more in favor of some gigantic *Urus*.

* **Un-leav'ened Bread.** BREAD; LEAVEN; PASSOVER.

Un'ni (Heb. *depressed*, Ges.). **1.** A Levite doorkeeper ("porter," A. V.) and musician in David's time (1 Chr. xv. 18, 20).—**2.** A second Levite (unless the family of the foregoing be intended) concerned in the sacred office after the return from Babylon (Neh. xii. 9).

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[1] This "unicorn" of the ancients Mr. Houghton regards as fabulous.

* **U-phar'sin** (Chal.). Mene, &c.

U'phaz (Heb., see below), a gold country (Jer. x. 9; Dan. x. 5); regarded by Gesenius, Henderson, &c., as a corruption of Ophir, which the Chaldee, Syriac, and Theodotion put for it in Jer. l. c.; considered by Hitzig of Sanscrit origin, and placed by him in *Yemen*, in South Arabia; supposed by Bochart to be *Ceylon*, &c.

Ur (Heb. *light*; as an appellative [comp. Pers.] = *fortress, castle?* Ges.), the land of Haran's nativity (Gen. xi. 28), the place from which Terah and Abraham started "to go into the land of Canaan" (ver. 31); uniformly called in the O. T. "Ur of the Chaldees" (xi. 28, 31, xv. 7; Neh. ix. 7), but, in Acts vii. 2, 4, impliedly placed by Stephen in Mesopotamia. These are all the indications which Scripture furnishes as to its locality. (*a.*) One tradition identifies Ur with the modern *Orfah*. There is some ground for believing that this city, called by the Greeks Edessa, had also the name of Orrha as early as about B. C. 150. According to Pocock that Ur is Edessa or *Orfah* is "the *universal* opinion of the Jews;" and it is also the local belief. (*b.*) A tradition in the Talmud and in some of the early Arabian writers finds Ur in *Warka*, the *Orchoê* of the Greeks, and probably the Erech of Holy Scripture. (*c.*) A third tradition distinguishes Ur from *Warka*, while still placing it in the same region. There can be little doubt that this tradition points to the city which appears by its bricks to have been called *Hur* by the natives, and is now represented by the ruins at *Mugheir* or *Umgheir*. (*d.*) Bochart, Calmet, Bunsen, Michaelis, Gesenius, &c., unsupported by any tradition, identify "Ur of the Chaldees" with a place of the name, mentioned by Ammianus Marcellinus (fourth century A. C.) as "a castle" existing in his day in Eastern Mesopotamia, between Hatra and Nisibis. Of these four localities two (*a*, *d*) are in Upper Mesopotamia, between the Mons Masius and the *Sinjar* range, while the other two (*b*, *c*) are in the alluvial tract near the sea, at least 400 miles further S. That Chaldea was, properly speaking, the southern part of Babylonia, the region bordering upon the Gulf, will be admitted by all. Those who maintain the northern emplacement of Ur argue, that with the extension of Chaldean power the name travelled northward, and became coextensive with Mesopotamia; but Prof. Rawlinson, original author of this article, claims that—(1.) there is no proof that the name Chaldea was ever extended to the region above the *Sinjar*; (2.) if it was, the Jews at any rate mean by Chaldea exclusively the lower country, and call the upper, Mesopotamia or Padan-aram (Job i. 17; Is. xiii. 19, xliii. 14, &c.); (3.) there is no reason to believe that Babylonian power was established beyond the *Sinjar* in these early times; (4.) it is in the lower country only that a name closely corresponding to the Heb. *Ûr* (אוּר) is found, the cuneiform *Hur* representing the Hebrew letter for letter, and only differing from it in the greater strength of the aspirate or initial letter. The argument that Ur should be sought in the neighborhood of *Arrapachitis* and *Seruj*, because the names Arphaxad and Serug occur in the genealogy of Abraham, has no weight till it is shown that the human names in question are really connected with the places, which is at present assumed somewhat boldly. On the whole we may regard it as tolerably certain that "Ur of the Chaldees" was a place situated in the real Chaldea—the low country near the Persian Gulf. The only question that remains in any degree doubtful is, whether *Warka* or *Mugheir* is the true locality. They are not far apart; traditions attached to both, but perhaps more distinctly to *Warka*. But it seems certain that *Warka*, the native name of which was *Huruk*, represents the Erech of Genesis, which cannot possibly be the Ur of the same Book. *Mugheir*, therefore, which bore the exact name of *Ur* or *Hur*, remains with the best claim, and is entitled to be (at least provisionally) regarded as the city of Abraham (so Prof. Rawlinson, Porter [in Kitto], Eadie [in Fbn.], Loftus, Ayre, &c., after Sir Henry Rawlinson). Ur or *Hur*, now

Ruins of Temple at *Mugheir* (— "Ur of the Chaldees?" — From Loftus.)

Mugheir, or *Um-Mugheir* (= *the bitumened*, or *the mother of bitumen*), is one of the most ancient, if not *the* most ancient, of the Chaldean sites hitherto discovered. It lies on the right bank of the Euphrates, about six miles from the present course of the stream, nearly opposite the point where the EUPHRATES receives the *Shat-el-Hie* from the Tigris. It is now not less than 125 miles from the sea; but there are grounds for believing that it was anciently a maritime town, but now inland from the rapid growth of the alluvium. The remains of buildings cover an oval space, 1,000 yards long by 800 broad The most remarkable building near the northern end of the ruins is a temple of the true Chaldean type, built in stages of bricks, laid chiefly in bitumen (BABEL, TOWER OF), and bearing the name of *Urukh*, who is regarded as the earliest of the Chaldean monumental kings, B. C. 2000, or a little earlier. Ur, the capital of this monarch, retained its metropolitan character for above two centuries, and, even after it became second to Babylon, was a great city, with an especially sacred character. It is in the main a city of tombs. It probably fell into decay under the Persians, and was a mere ruin at Alexander's conquests, B. C. 330.

* **Ur** (Heb., see above), father of Eliphal, or Eliphelet, among David's valiant men (1 Chr. xi. 35); = AHASBAI.

Ur′bane [*a* as in *cane*] (fr. L. *Urbanus* = *of a city, refined, urbane*, Freund; as a proper name better written *Urban*), a Christian man among those whom St. Paul salutes in writing to Rome (Rom. xvi. 9); probably at some time in active religious coöperation with the apostle.

U′ri (Heb. *fiery*, or perhaps = URIAH, URIJAH, Ges.). **1.** A man of the tribe of Judah; grandson of CALEB 1, and father of BEZALEEL 1, the architect of the Tabernacle (Ex. xxxi. 2, xxxv. 30, xxxviii. 22; 1 Chr. ii. 20; 2 Chr. i. 5).—**2.** Father of Geber, Solomon's commissary in Gilead (1 K. iv. 19).—**3.** A Levite porter or doorkeeper, husband of a foreign wife in Ezra's time (Ezr. x. 24).

U-ri′ah (fr. Heb. = *light of Jehovah* = URIJAH and URIAS). **1.** One of the thirty commanders of the thirty bands into which the Israelite army of David was divided (1 Chr xi. 41; 2 Sam. xxiii. 39); called URIAS in N. T. Like others of David's officers he was a foreigner—a HITTITE. His name, however, and his manner of speech (xi. 11) indicate that he had adopted the Jewish religion. He married BATH-SHEBA, a woman of extraordinary beauty, the daughter of ELIAM. It may be inferred from Nathan's parable (xii. 3) that he was passionately devoted to his wife, and that their union was celebrated in Jerusalem as one of peculiar tenderness. In the first war with Ammon he followed Joab to the siege, and with him remained encamped in the open field (xi. 11). He returned to Jerusalem, at an order from the king (DAVID), on the pretext of asking news of the war,—really in the hope that his return to his wife might cover the shame of his own crime. The king met with an unexpected obstacle in the austere, soldier-like spirit which guided all Uriah's conduct, and which gives us a high notion of the character and discipline of David's officers. On the morning of the third day, David sent him back to the camp with a letter containing the command to Joab to cause his destruction in the battle. The device of Joab was, to observe the part of the wall of Rabbath-Ammon (RABBAH 1) where the greatest force of the besieged was congregated, and thither, as a kind of forlorn hope, to send Uriah. A sally took place. Uriah and the officers with him advanced as far as the gate of the city, and were there shot down by the archers on the wall. Just as Joab had forewarned the messenger, the king broke into a furious passion on hearing of the loss. The messenger, as instructed by Joab, calmly continued, and ended the story with the words: "Thy servant also, Uriah the Hittite, is dead." In a moment David's anger is appeased. It is one of the touching parts of the story that Uriah falls unconscious of his wife's dishonor. Uriah remains to us an example of the chivalrous and devoted characters found among the Canaanites serving in the Hebrew army (so Dean Stanley). —**2.** A priest in the reign of Ahaz; a witness to Isaiah's prophecy concerning MAHER-SHALAL-HASH-BAZ (Is. viii. 2); probably = "URIJAH the priest," who built the idolatrous altar for AHAZ (2 K. xvi. 10–16), and perhaps (so Lord A. C. Hervey) summoned as a witness on account of his position as HIGH-PRIEST, not on account of his personal qualities; though, as the incident occurred at the beginning of the reign of Ahaz, Uriah's irreligious subserviency may not yet have manifested itself. He probably succeeded AZARIAH 14, who was high-priest in the reign of Uzziah, and was succeeded by that AZARIAH 18 who was high-priest in the reign of Hezekiah. Hence he was probably son of the former and father of the latter.—**3.** A priest, father or ancestor of MEREMOTH 1 (Ezr. viii. 33); = URIJAH 2.

U-ri′as (L. = URIAH or URIJAH). **1.** URIAH 1, husband of Bath-sheba (Mat. i. 6).—**2.** URIJAH 3 (1 Esd. ix. 43).

U′ri-el (Heb. *the fire of God*). **1.** A Kohathite Levite, son of Tahath (1 Chr. vi. 24, Heb. 9).—**2.** Chief of the Kohathites in David's reign (xv. 5, 11). —**3.** "Uriel of Gibeah" was the father of MAACHAH 3, or Michaiah, the favorite wife of Rehoboam, and mother of Abijah (2 Chr. xiii. 2). In 2 Chr. xi. 20 she is called "Maachah the daughter of Absalom." Uriel was probably husband of TAMAR 3, though Rashi makes his name Uriel ABISHALOM.—**4.** An angel, or archangel, named only in 2 Esd. iv. 1, 36, v. 20, x. 28.

U-ri′jah (fr. Heb. *Ûriyâh* = *flame of Jehovah*, Ges.; = URIAH and URIAS). **1.** Urijah the priest in the reign of Ahaz (2 K. xvi. 10) probably = URIAH 2.—**2.** A priest (Neh. iii. 4, 21); = URIAH 3.—**3.** One (probably a priest) who stood at Ezra's right hand when he read the Law to the people (Neh. viii. 4).—**4.** A prophet, son of Shemaiah of Kirjath-jearim. He prophesied in the days of Jehoiakim concerning the land and the city, just as Jeremiah had done, and the king sought to put him to death; but he escaped into Egypt. His retreat was soon discovered: Elnathan and his men brought him up out of Egypt, and Jehoiakim slew him with the sword, and cast his body forth among the graves of the common people (Jer. xxvi. 20–23).

U′rim and Thum′mim (Heb. plurals, see below). 1. (1.) When the Jewish exiles were met on their return from Babylon by a question which they had no *data* for answering, they agreed to postpone the settlement of the difficulty till there should rise up "a Priest with Urim and Thummim" (Ezr. ii. 63; Neh. vii. 65). The inquiry, what those Urim and Thummim themselves were, seems likely to wait long for a final and satisfying answer. (2.) The starting-point of such an inquiry must be from the words themselves, which the A. V. has left untranslated. (*a.*) Hebrew scholars, with hardly an exception, make *Urim* (*úrim*) the plural of *úr* (= *light*, or *fire*). The LXX. render it *manifestation, manifest, enlightening*; the Vulgate *teaching, judgment*, &c. The literal English equivalent would of course be "lights;" but the renderings in the LXX. and Vulgate indicate, at least, a traditional belief among the Jews that the plural form did not involve numerical plurality. (*b*.) *Thummim* is almost unanimously derived from *tôm* (= *perfection, completeness*). The LXX. and Vulgate render it PERFECT once (Ezr. ii. 63), elsewhere *truth*. What has been said as to the plural of *Urim* applies here also. "Light and perfection" would probably be the best English equivalent of "Urim and Thummim." The mere phrase, as such, leaves it uncertain whether each word by itself denoted many things of a given kind, or whether the two taken together might be referred to two distinct objects, or to one and the same object (so Prof. Plumptre, original author of this article). In Deut. xxxiii. 8, we have separately, "Thy Thummim and thy Urim," the first order being inverted. "Urim" is found alone in Num. xxvii. 21 and 1 Sam. xxviii. 6.—II. *Scriptural Statements*. (1.) The mysterious words meet us first, as if they needed no explanation, in the description of the high-priest's apparel (Ex. xxviii. 30; High-priest, p. 382). Over the Ephod is to be a "breastplate of judgment," of gold, scarlet, purple, and fine linen, folded square and doubled, a "span" in length and width. In it are to be set four rows of precious stones, each stone with the name of a tribe of Israel engraved on it, that Aaron may "bear them upon his heart." Inside the breastplate, as the Tables of the Covenant were placed inside the Ark (Heb. *el*, Ex. xxv. 16 [A. V. "into"], and xxviii. 30 [A. V. "in"]), are to be placed "the Urim and the Thummim," the light and the perfection; and they, too, are to be on Aaron's heart, when he goes in before the Lord (xxviii. 15–30). Not a word describes them. They are mentioned as things already familiar both to Moses and the people, connected naturally with the functions of the high-priest, as mediating between Jehovah and His people. The command is fulfilled (Lev. viii. 8). They pass from Aaron to Eleazar with the sacred Ephod and other pontificals (Num. xx. 28, compare xxvii. 21; Deut. xxxiii. 8, 9; see above, I. 2, *b*). Once only are the "Urim" mentioned by name in the history of the Judges and the monarchy (1 Sam. xxviii. 6). At the close of the Captivity there is no longer "a priest with Urim and Thummim" (Ezr. ii. 63; Neh. vii. 65) to answer hard questions. (2.) Besides these direct statements, there are others in which we may, without violence, trace a reference, if not to both, at least to the "Urim." When questions precisely of the nature of those described in Num. xxvii. 21 are asked by the leader of the people, and answered by Jehovah (Judg. i. 1, xx. 18)—when like questions are asked by Saul of the high-priest Ahiah, "wearing an ephod" (1 Sam. xiv. 3, 18)—by David, as soon as he has with him the presence of a high-priest with his ephod (xxiii. 2, 12, xxx. 7, 8)—we may legitimately infer that the treasures which the ephod contained were the conditions and *media* of his answer. (3.) In some cases of deflection from the established religious order, we find the ephod connected not with the Urim, but with the Teraphim (Judg. xvii. 5, xviii. 14, 20; Hos. iii. 4).—III. *Theories*. Of the numerous theories upon the subject the favorite view of Jewish and of some Christian writers has been, that the Urim and Thummim were identical with the twelve stones on which the names of the tribes of Israel were engraved, and the mode in which an oracle was given was by the illumination, simultaneous or successive, of the letters which were to make up the answer (Maimonides, Chrysostom, Drusius, Grotius, &c.). Another theory is, that in the middle of the ephod, or within its folds, was a stone engraved with the name Jehovah, and that by gazing on this, or reading an invocation engraved with it, or standing in his ephod before the mercy-seat, the high-priest became capable of prophesying, or hearing the Divine voice (Buxtorf, Lightfoot, &c.). Spencer supposed the Urim = Teraphim. Michaelis regarded the Urim and Thummim as three stones (*Yes, No*, and blank) used as lots. Züllig (and so Winer) regards the Urim as *bright* (i. e. cut and polished) diamonds, the Thummim as *perfect* (i. e. whole, uncut) ones, each class with inscriptions, and a handful of them carried in the high-priest's breastplate, and, on being taken out and thrown, indicating an answer by their position in falling. Prof. Plumptre would trace the Urim and Thummim to the symbolism of Egypt, where priestly judges each wore suspended from his neck by a gold chain an image of Truth, often with closed eyes and made sometimes of a sapphire or other precious stone, and where members of the priestly caste wore in the centre of a pectoral plate or over the heart a known symbol of Light, viz. the sacred beetle or *scarabæus*. Another theory is, that the answer was given simply by the Word of the Lord to the high-priest (compare Jn. xi. 51), when he had inquired of the Lord clothed with the ephod and breastplate. But all the theories are conjectures without knowledge. Divination; Idolatry; Inspiration; Magic; Oracle; Prophet.

U'su-ry [yu'zhu-re] (fr. L. *usura* = *a using*, hence *interest*; Heb. usually *neshech*; Gr. *tokos*), now usually = *exorbitant interest*, in the A. V. = *interest* of money at any rate. The practice of mortgaging land, sometimes at exorbitant interest, grew up among the Jews during the Captivity, in direct violation of the law (Lev. xxv. 36, 37; Ez. xviii. 8, 13, 17). We find the rate among the ancient Romans, at the East now, &c., reaching 1 in 100 a month, or 12 per cent. per annum. The law of the Koran, like the Jewish, forbids all exaction of interest. The laws of Menu (Hindoo) allow 18 and even 24 per cent. as an interest rate; but, as was the law in Egypt, accumulated interest was not to exceed twice the original sum lent. This Jewish practice was annulled by Nehemiah (Neh. v. 3–13). Loan.

U'ta (fr. Gr.), ancestor of certain Nethinim (1 Esd. v. 30); not in Ezra and Nehemiah.

U'thai, or **U'tha-i** (Heb. whom *Jehovah succors*, Ges.). **1.** Son of Ammihud, and descendant of Judah (1 Chr. ix. 4); = Athaiah.—**2.** One of the sons of Bigvai, who returned with Ezra (Ezr. viii. 14).

U'thi (fr. Gr.) = Uthai 2 (1 Esd. viii. 40).

Uz (fr. Heb. *'ûts* = *light sandy soil* and *fertile?* Ges.). **1.** A son of Aram and grandson of Shem (Gen. x. 23; 1 Chr. i. 17).—**2.** A son of Nahor 2 by Milcah (Gen. xxii. 21; A. V. "Huz").—**3.** A son of Dishan, and grandson of Seir (xxxvi. 28).—**4.** The country in which Job lived (Job i. 1). Mr. Bevan, original author of this article, regards the genealogical statements of the Book of Genesis as ethnological, and in many instances also geographical (Tongues, Confusion of), and considers the coincidence of names in the above cases as pointing to a fusion of various branches of the Shemitic race in a certain locality (compare Dedan, Seba, Sheba, &c.). In his view the coincidences of names imply that certain branches of the Aramaic family, being both more ancient and occupying a more northerly position than the others, coalesced with branches of the later Abrahamids, holding a somewhat central position in Mesopotamia and Palestine, and again with branches of the still later Edomites of the south, after they had become a distinct race from the Abrahamids. This conclusion he confirms by the geographical position of Uz, as described in the Book of Job. As far as we can gather, it lay either E. or S. E. of Palestine (Job i. 3); adjacent to the Sabeans and the Chaldeans (15, 17), consequently northward of the southern Arabians, and westward of the Euphrates; and, lastly, adjacent to the Edomites of Mount Seir, who at one period occupied Uz, probably as conquerors (Lam. iv. 21), and whose troglodyte habits are probably described in Job xxx. 6, 7. Hence Mr. Bevan and others infer that the land of Uz corresponds to the *Arabia Deserta* of classical geography, at all events to so much of it as lies N. of latitude 30°. (ARABIA.) Whether the name of Uz survived to classical times is uncertain: a tribe named Æsitæ (Gr. *Aisilai*) is mentioned by Ptolemy: this Bochart identifies with the Uz of Scripture. EAST.

U'zai, or **U'za-i** (Heb., probably = *strong*, *robust*, Ges.), father of Palal, who assisted Nehemiah in rebuilding the city-wall (Neh. iii. 25).

U'zal (Heb. *a continual going forth*, Sim.; *a wanderer?* Ayre), sixth son of JOKTAN (Gen. x. 27; 1 Chr. i. 21), whose settlements are clearly traced in the ancient name of *San'â*, the capital city of the *Yemen*, which was originally *Awzâl* (so Mr. E. S. Poole, and scholars generally). It has disputed the right to be the chief city of the kingdom of SHEBA from the earliest ages of which any traditions have come down to us. From its position in the centre of the best portion of that kingdom, it must always have been an important city, though probably of less importance than *Sebâ* itself. Niebuhr says that it is a walled town, in an elevated country, in lat. 15° 2', and with a stream (after heavy rains) running through it, and another larger stream a little to the W. It has a citadel on the site of a famous temple. The houses and palaces of *San'â* are finer than those of any other town of Arabia; and it possesses many mosques, public baths, and caravanserais. Its present population is estimated at 70,000 (*New Amer. Cyc.*). Uzal, or *Awzâl*, most probably = the Auzara, or Ausara, of the classics. It is perhaps referred to in Ez. xxvii. 19, translated in the A. V. "Javan, *going to and fro*," margin "Meuzal;" which might be translated *from Uzal;* but Gesenius, &c., translate *something spun*, i. e. thread, yarn.

Uz'za (Heb. *strength*, Ges.). **1.** A Benjamite of the sons of Ehud (1 Chr. viii. 7).—**2.** UZZAH (xiii. 7, 9-11).—**3.** Ancestor of a family of Nethinim who returned with Zerubbabel (Ezr. ii. 49; Neh. vii. 51).—**4.** A Levite, son of Shimei and descendant of Merari (1 Chr. vi. 29 [Heb. 14]). Some suppose a gap in the verse, and conjecture that this Uzza may be a Gershonite, = Zina, or Zizah, the son of Shimei (xxiii. 10, 11; SHIMEI 17).

Uz'za (see above), **the gar'den of;** the spot in which Manasseh and his son Amon, kings of Judah, were both buried (2 K. xxi. 18, 26). It was the garden attached to Manasseh's palace (ver. 18). The fact of its mention shows that it was not where the usual sepulchres of the kings were. (TOMB.) It is ingeniously suggested by Cornelius a Lapide, that the garden was so called from being on the spot where UZZA 2 or UZZAH died.

Uz'zah (Heb. = UZZA, Ges.), one of the sons of ABINADAB 1, in whose house at KIRJATH-JEARIM the ark rested for twenty years; ≐ UZZA 2. Uzzah probably was the second, and AHIO 1 the third son. (ELEAZAR 2.) They both accompanied its removal, when David first undertook to carry it to Jerusalem. Ahio apparently went before the new cart (1 Chr. xiii. 7) on which it was placed, and Uzzah walked by the side. "At the threshing-floor of NACHON" (2 Sam. vi. 6), or CHIDON (1 Chr. xiii. 9), the oxen stumbled. Uzzah caught the ark to prevent its falling. He died immediately by its side. His death, so sudden and awful, is ascribed directly to the Divine anger. The narrative seems to imply that his "error" or sin was the rough, hasty handling of the sacred coffer (so Dean Stanley). PEREZ-UZZAH.

Uz'zen-she'rah (Heb. *ear of Sherah*, or *Sherah's corner*, Ges.), a town founded or rebuilt by SHERAH; named only in 1 Chr. vii. 24, in connection with the two Beth-horons. No trace of it appears to have been yet discovered, unless in *Beit Sira*, on the N. side of the *Wady Suleiman*, about three miles S. W. of *Beitûr et-tahta* (lower BETH-HORON).

Uz'zi (Heb. = UZZIAH, Ges.). **1.** Son of Bukki, and father of Zerahiah, in the line of the high-priests (1 Chr. vi. 5, 51; Ezr. vii. 4). He must have been contemporary with, but rather earlier than, ELI. (HIGH-PRIEST.)—**2.** Son of Tola the son of Issachar (1 Chr. vii. 2, 3).—**3.** A Benjamite chief, son of Bela (vii. 7).—**4.** A Benjamite, father or ancestor of the Elah settled at Jerusalem after the Captivity (ix. 8).—**5.** A Levite, son of Bani, and overseer of the Levites at Jerusalem, in Nehemiah's time (Neh. xi. 22).—**6.** A priest, chief of the house of Jedaiah, in the time of high-priest Joiakim (xii. 19).—**7.** One of the priests who assisted Ezra in the dedication of the wall of Jerusalem (xii. 42); perhaps ≐ No. 6.

Uz-zi'a (fr. Heb. = UZZIEL, Fü.), "the ASHTERATHITE," one of David's valiant men (1 Chr. xi. 44).

Uz-zi'ah (fr. Heb. = *might of Jehovah*, Ges.). **1.** A king of Judah. (ISRAEL, KINGDOM OF; JUDAH, KINGDOM OF.) In some passages his name appears as AZARIAH, which Gesenius attributes to an error of the copyists. This is possible, but there are other instances of the princes of Judah changing their names on succeeding to the throne (so Bishop Cotton, original author of this article). After the murder of AMAZIAH, his son Uzziah was chosen by the people to occupy the vacant throne at the age of sixteen; and for the greater part of his long reign of fifty-two years he lived in the fear of God, and showed himself a wise, active, and pious ruler. He began his reign by a successful expedition against his father's enemies, the Edomites, who had revolted from Judah in Jehoram's time, eighty years before, and penetrated as far as the head of the Gulf of *'Akabah*, where he took ELATH (2 K. xiv. 22; 2 Chr. xxvi. 1, &c.). Uzziah waged other victorious wars in the S., especially against the MEHUNIM, and the Arabs of GUR-BAAL. Toward the W., Uzziah fought with equal success against the Philistines, levelled to the ground the walls of Gath, Jabneh, and Ashdod, and founded new fortified cities in the Philistine territory. He strengthened the walls of Jerusalem, and equipped an army of 307,500 men. He was also a great patron of agriculture. He never deserted the worship of the true God, and was much influenced by ZECHARIAH 24, a prophet mentioned only in connection with him. So the southern kingdom was raised to a condition of prosperity which it had not known since the death of Solomon. Uzziah, elated with his splendid career, determined to burn incense on the altar of God, but was opposed by the high-priest Azariah 14 and eighty others (see Ex. xxx. 7, 8; Num. xvi. 40, xviii. 7; Priest). The king was enraged at their resistance, and, as he pressed forward with his censer, was suddenly smitten with leprosy. Uzziah was buried "with his fathers" (Tomb), yet apparently not actually in the royal sepulchres (2 Chr. xxvi. 23). During his reign an earthquake occurred, apparently very serious in its consequences (Am. i. 1; Zech. xiv. 5). The prophets Isaiah, Amos, and Hosea were contemporary with Uzziah.—**2.** A Kohathite Levite, ancestor of Samuel (1 Chr. vi. 24 [Heb. 9]).—**3.** A priest of the sons of Harim; husband of a foreign wife in Ezra's time (Ezr. x. 21).—**4.** Father of Athaiah, or Uthai (Neh. xi. 4).—**5.** Father of Jehonathan, one of David's overseers (1 Chr. xxvii. 25).

Uz'zi-el, or **Uz-zi'el** (Heb. *might of God*, Ges.; *God is my strength*, Lord A. C. Hervey). **1.** A Levite, fourth son of Kohath, and ancestor of the Uzzielites; father of Mishael, Elzaphan or Elizaphan, and Zithri, and uncle to Aaron (Ex. vi. 18, 22; Lev. x. 4; Num. iii. 19, 30; 1 Chr. vi. 2, 18, xv. 10, xxiii. 12, 20, xxiv. 24).—**2.** A Simeonite captain, son of Ishi, and participant in the expedition against the Amalekites of Seir in Hezekiah's time (iv. 42).—**3.** A Benjamite chief, son of Bela (vii. 7).—**4.** A Levite musician, son of Heman (xxv. 4); = Azareel 2.—**5.** A Levite, of the sons of Jeduthun, active in purifying the Temple in Hezekiah's time (2 Chr. xxix. 14, 19).—**6.** Son of Harhaiah, probably a priest, in the days of Nehemiah, who took part in repairing the wall (Neh. iii. 8). He is described as "of the goldsmiths," i. e. of those priests whose hereditary office it was to repair or make the sacred vessels (so Lord A. C. Hervey).

Uz'zi-el-ites, or **Uz-zi'el-ites, the** = the descendants of Uzziel 1, and one of the four great families of the Kohathites (Num. iii. 27; 1 Chr. xxvi. 23).

V

* **Va'heb** (Heb. *a gift?*), a doubtful word found only in Num. xxi. 14 margin, translated "what he did" in the text; perhaps the proper name of a place in the territory of Moab on the Arnon; according to Le Clerc, = Mattanah in ver. 18 (Ges.). Numbers, p. 745.

* **Vail** = Veil.

Va-jez'a-tha, or **Vaj-e-za'tha** (Heb. fr. Pers. = *white, pure*, Ges.), one of Haman's ten sons whom the Jews slew in Shushan (Esth. ix. 9).

Vale, and **Val'ley** = a hollow sweep of ground between two more or less parallel ridges of high land. "Vale" is the poetical or provincial form. The structure of the greater part of the Holy Land does not lend itself to the formation of valleys in our sense of the word. The abrupt transitions of its crowded rocky hills preclude the existence of any extended sweep of valley. The nearest approach is found in the space (not mentioned in the Bible) between the mountains of Gerizim and Ebal, which contains the town of *Nâbulus*, the ancient Shechem. Another is the "Valley of Jezreel." Valley is employed in the A. V. to render six different words, Hebrew and Greek, two of which (No. 1 and 5) are also translated "vale."—1. Heb. *'êmek* (so Mr. Grove) appears to approach more nearly to the general sense of the English word than any other. Gesenius makes the Hebrew word = "*a valley*, properly a long low plain." (Plain 8.) It is connected with Achor, Ajalon, Baca, Berachah, Beth-rehob, Decision, Elah, Gibeon, Hebron, Jehoshaphat, Keziz, Rephaim, Shaveh, Siddim, Succoth; but the only one which can be identified with any certainty is that of Jezreel.—2. Heb. *gay* and *gêy* = *a valley*. so called as the place where waters flow together; then *a level region*, *low plain*, Ges. One example remaining can be identified with certainty—the deep hollow which encompasses the S. W. and S. of Jerusalem, and without doubt = "the Valley of Hinnom" (Heb. *gêy-Hinnôm*) or "the valley of the son of Hinnom" (Heb. *gêy ben-Hinnôm*) of the O. T. This identification appears to establish the *gêy* as a deep and abrupt ravine, with steep sides and narrow bottom (so Mr. Grove). Other "valleys" of this kind, or ravines, are those of Gedor, Jiphthah-el, Zeboim, Zephathah, of Salt, of Charashim or "craftsmen," on the N. of Ai, and opposite Beth-peor.—3. Heb. *nahal* or *nachal* = Ar. *wady* = "Brook" 4, and "River" 2.—4. Heb. *bik'âh* (Plain 2) is rendered by "valley" in Deut. viii. 7, xi. 11, xxxiv. 3; Josh. xi. 8, 17, xii. 7; 2 Chr. xxxv. 22; Ps. civ. 8; Is. xli. 18, lxiii. 14; Ez. xxxvii. 1, 2; Zech. xii. 11.—5. Heb. *hash-Shĕphêlâh* (Judah 1 [II.]; Low Country; Palestine; Plain 6; Sephela) is rendered "the vale" in Deut. i. 7; Josh. x. 40; 1 K. x. 27; 2 Chr. i. 15; Jer. xxxiii. 13; and "the valley" or "valleys" in Josh. ix. 1, xi. 2, 16 twice, xii. 8, xv. 33; Judg. i. 9; Jer. xxxii. 44.—6. Gr. *pharangx* = (so Rbn. *N. T. Lex.*) *a ravine*, *chasm*, a narrow and deep pass or valley with precipitous rocky sides (Lk. iii. 5 only, quoted from Is. xl. 4, where the LXX. has it for No. 2 above).

* **Val'ley-gate** (2 Chr. xxvi. 9; Neh. iii. 13), or **Gate of the Val'ley** (ii. 13, 15), a gate of Jerusalem, leading out into the upper part of the Valley of Hinnom, where now is the Jaffa gate (Ges.).

Va-ni'ah (fr. Heb. = *Jah is praise*, Fü.), one of the sons of Bani; husband of a foreign wife in Ezra's time (Ezr. x. 36).

* **Va'por,** the A. V. translation of—1. Heb. *êd*. (Mist.)—2. Heb. *nâsî* (in pl. literally *risings*, i. e. *vapors* rising from the earth, Ges.) (Ps. cxxxv. 7; Jer. x. 13, li. 16), also translated in A. V. and by Gesenius once "clouds" (Prov. xxv. 14). (Captain, &c.)—3. Heb. *kitôr* once (Ps. cxlviii. 8), elsewhere translated in A. V. and by Gesenius "smoke" (Gen. xix. 28; Ps. cxix. 83).—4. Heb. *'ôleh* once (Job xxxvi. 33, marg. "that which goeth up;" Gesenius translates *Him who goeth up on high*, i. e. God ascending in the tempest). 5. Gr. *atmis* (Acts ii. 19; Jas. iv. 14). Cloud; Dew, &c.

Vash'ni (Heb., see below), the firstborn of Samuel as the text now stands (1 Chr. vi. 28 [Heb. 13]); = Joel 1. Many suppose that in the Chronicles the name "Joel" has dropped out, and "Vashni" is a corruption of Heb. *vĕshênî*, "and (the) second." But Fürst makes "Vashni" = *Jah is strong*, and says, "Joel," which stands for it in 1 Sam. viii. 2, may have the same signification.

Vash'ti (Heb. fr. Pers. = *a beauty*, Ges.), the "queen" of Ahasuerus 3, who, for refusing to show herself to the king's guests at the royal banquet, when sent for by the king, was repudiated and deposed (Esth. i.). Lord A. C. Hervey supposes that she was only one of the inferior wives, with the title of "queen," whose name has disappeared from history. Esther.

* **Vat.** Fat; Olive; Wine-press.

* **Vau** (Heb. *vâv* = *a peg*, *nail*, *hook*, Ges.), the

sixth letter of the Hebrew alphabet (Ps. cxix.). Writing.

*** Ve'dan.** Dan 3.

Veil. Under Dress, p. 235, are noticed three Hebrew terms (*mitpahath* or *mitpachath*, *tsâ'îph*, and *râdîd*), rendered "vail" or "veil" in the A. V., but regarded as denoting rather shawls, or mantles, which might at pleasure be drawn over the face, but were not designed for the special purpose of veils. The following terms (so Mr. Bevan) describe the veil proper:—1. Heb. *masveh*, used of the "veil" which Moses assumed when he came down from the mount (Ex. xxxiv. 33-35), for which the LXX. (l. c.) and N. T. (2 Cor. iii. 13) have Gr. *kalumma* It was probably an ample outer robe which might be drawn over the face when required.—2. Heb. pl. *mispâhôth*, or *mispâchôth*, used of the veils which the false prophets placed upon their heads (Ez. xiii. 18, 21; A. V. "kerchiefs").—3. Heb. pl. *rĕ'âlô'h*, used of the light veils worn by females (Is. iii. 19, A. V. "mufflers").—4. Heb. *tsammâh*, understood by the A. V. (with Rashi, and Kimchi, and Winer) of "locks" of hair (Cant. iv. 1, 3, vi, 7; Is. xlvii. 2); but the contents of the passages in which it is used favor the sense of veil (Gesenius, Fürst, &c.). The use of the veil was by no means so general in ancient as in modern times (Gen. xii. 14, xxiv. 16, xxix. 10; 1 Sam. i. 12). At present females are rarely seen without it in Oriental countries. Much of the scrupulousness in this respect dates from the promulgation of the Koran, which forbade women appearing unveiled except in the presence of their nearest relatives. In ancient times, the veil was adopted only in exceptional cases, as an article of ornamental dress (Cant. iv 1, 3, vi. 7), or by betrothed maidens in the presence of their future husbands, especially at the time of the wedding (Gen. xxiv. 65, xxix. 25), or by women of loose character for purposes of concealment (xxxviii. 14). Among the Jews of the N. T. age it appears to have been customary for the women to cover their heads (not necessarily their faces) when engaged in public worship (1 Cor. xi. 5-15). Marriage; Women.

Veil of the Tab'er-na-cle, Veil of the Tem'ple (Heb. *masêchâh*, *pĕrôcheth*; Gr. *katapetasma*). Tabernacle; Temple.

*** Ver-mil'ion.** Colors, II. 4.

Ver'sions, An'cient, of the Old and New Tes'taments. The ancient versions that have come down to us, in whole or in part, will be described in the alphabetical order of the languages. In most of them the O. T. is not a version from the Hebrew, but merely a secondary translation from the Septuagint in some one of its early forms. It may be added that during the present century, more than 200 different versions of the Bible, or of parts of the Bible, in more than 150 different languages or dialects, ancient or modern, have been published and circulated, in great part through the efforts of Christian missionaries and Bible societies. Of the articles here grouped under the general title of ancient versions, eight (**A, B, D, E, F, G, J, K**) are abridged from the originals by Dr. Tregelles, and one (**I.**) from that by Mr. Deutsch. These are followed by a separate article (Version, Authorized) on the English version. The Samaritan Version, Septuagint, and Vulgate, are treated of elsewhere under their respective titles. Bible; Canon; New Testament; Old Testament, &c.

A. Ar'a-bic Ver'sions.—I. *Arabic Versions of the O. T.*—(A.) *From the Hebrew.* Rabbi Saadiah (in L. *Saadias*) Haggaon, the Hebrew commentator of the tenth century, translated portions (some think the whole) of the O. T. into Arabic. His version of the Pentateuch was printed at Constantinople, in 1546. The Paris Polyglott contains the same version from a MS. differing in many of its readings: this was reprinted by Walton. It seems as if copyists had in parts altered the version considerably. The version of Isaiah by Saadiah was printed by Paulus, at Jena, in 1791, from a Bodleian MS.; the same library contains a MS. of his version of Job and of the Psalms. Kimchi quotes his version of Hosea.—The Book of Joshua in the Paris and Walton's Polyglotts is also from the Hebrew; and this (so Rödiger) is the case with the Polyglott text of 1 K. xii.–2 K. xii. 16, and of Neh. i.–ix. 27.[1] (Samaritan Pentateuch, II. 3.) (B.) *From the Peshito-Syriac.* This is the base of the Arabic text in the Polyglotts of the Books of Judges, Ruth, Samuel, Kings, and Nehemiah. (C.) *From the LXX.* The version in the Polyglotts of the books not specified above. Another text of the Psalter in *Justinian's Octuple Psalter*, Genoa, 1516. – II. *Arabic Versions of the N. T.* The printed editions are—1. The Roman first edition of the four Gospels, 1590–91. 2. The Erpenian Arabic. The whole N. T. edited by Erpenius, 1616, at Leyden, from a MS. of the thirteenth or fourteenth century. 3. The Arabic of the Paris Polyglott, 1645. In the Gospels this follows mostly the Roman text; in the Epistles a MS. from Aleppo was used. The Arabic in Walton's Polyglott appears to be simply taken from the Paris text. 4. The *Carshuni* Arabic text (i. e. in Syriac letters), the Syriac and Arabic N. T., published at Rome, in 1703. For this a MS. brought from Cyprus was used.—Storr proved that in all these editions the Gospels are really the same translation. Juynboll proves that an Arabic MS. at Franeker coincides in its general text with the Roman first edition, that both follow the Latin Vulgate. The greater agreement of the Polyglott text with the Greek he ascribes to the influence of the Aleppo MS. Juynboll identifies the text of the Franeker MS. (and of the Roman edition) with the version made in the eighth century by John, Bishop of Seville. In the Erpenian Arabic the latter part is a translation from the Peshito-Syriac; the Epistles not found in that version and the Apocalypse are said to be from the Memphitic. The latter part of the text in the Polyglotts is from the Greek (see note [1], below).

B. Ar-me'ni-an Ver'sion. Before the fifth century the Armenians are said to have used the Syriac alphabet; but at that time Miesrob is stated to have invented the Armenian letters. Soon after this it is said that Miesrob, with his companions, Joseph and Eznak, began a version of the Scriptures from the Syriac, and completed all the O. T.; and in the New, they used the Syriac as their basis, from their inability to obtain any Greek books. But when, in 431, Joseph and Eznak returned from the council of Ephesus with a Greek copy of the Scriptures, Isaac, the Armenian patriarch, and Miesrob, threw aside what they had done, that they might execute a version from the Greek. But now arose the difficulty of their want of a competent acquaintance with that language: to remedy this, Eznak and Joseph were sent with Moses of Chorene (the narrator of these details) to study Greek at Alexandria. There they made what Moses calls their *third* translation, the first being that from the Syriac, and the second that attempted without sufficient acquaintance with the Greek. The first printed edition of the O. and N. T. in Armenian appeared at Amsterdam in 1666, under the care of a person commonly termed Oscan, or Uscan, and described as an Armenian bishop. Zohrab, in 1789, published at Venice an improved text of the Armenian N. T.; and in 1805 he and his coadjutors completed an edition of the entire Armenian Scriptures. The basis was a MS. written in the fourteenth century. The Armenian version in its general texture is a valuable aid to the criticism of the text of the N. T.[2] ARMENIA.

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[1] A new and accurate Arabic version of the entire Bible, made from the original languages by the late Eli Smith, D. D., and Rev. C. H. A. Van Dyck, M. D., American missionaries at Beirût in Syria, was electrotyped by the American Bible Society in 1867.

C. Chal'dee Ver'sions = Targums. (See L, below).

D. E-gyp'tian Ver'sions.—I. The *Memphitic Version*, formerly called (from the ancient *Coptos* in Upper Egypt) the *Cop'ic Version*, was for a considerable time the only Egyptian translation known to scholars; but when the fact was established that there were at least two Egyptian versions, the name Coptic was found to be indefinite, and even unsuitable for the translation then so termed; and Copto-Memphitic, or more simply Memphitic (MEMPHIS), is the better name for the version in the dialect of Lower Egypt. When Egyptian translations were made we do not know: probably before the middle of the fourth century. When the attention of European scholars was directed to the language and races of modern Egypt, it was found that while the native Christians use only Arabic vernacularly, yet in their services and in their public reading of the Scriptures they employ a dialect of the Coptic. This is the version now termed Memphitic. Wilkins in 1716 published at Oxford, England, the first Memphitic N. T., founded on MSS. in the Bodleian, and compared with some at Rome and Paris. In 1846–8 Schwartze published at Berlin an edition of the Memphitic Gospels, in which he employed MSS. in the Royal Library there. He produced a far more satisfactory work than that of Wilkins; but death prevented the continuation of his labors. Since then Boetticher's editions, first of the Acts and then of the Epistles, have appeared. In 1848–52 a magnificent edition of the Memphitic N. T. was published by the (English) Society for Promoting Christian Knowledge, under the editorial care of the Rev. R. T. Lieder of Cairo. This edition, intended solely for the use of the Coptic Churches, has at the side a small column in Arabic. The O. T. of this version was made from the LXX. Of this various portions have been published at different times.—II. *The Thebaic Version.* The examination of Egyptian MSS. in the last century showed besides the Memphitic another version in a cognate Egyptian dialect. To this the name *Sahidic* was applied by some, from an Arabic designation for Upper Egypt and its ancient language; but Copto-Thebaic (as styled by Giorgi), or simply Thebaic (THEBES), is far preferable. In 1785 Mingarelli published a few portions of this version of the N. T. from MSS. In 1789 Giorgi edited very valuable Greek and Thebaic fragments of St. John's Gospel, which appear to belong to the *fifth* century. Münter, in 1787, published a fragment of Daniel in this version; and in 1789 portions of the Epistles to Timothy, with readings from MSS. in other parts of the N. T. In the following year Mingarelli *printed*, but died without, properly speaking, *publishing*, Mk. xi. 29–xv. 22, from MSS. Woide's edition appeared after his death, under the editorial care of Ford, in 1799, and contains the greater part of the Thebaic N. T.—III. *A Third Egyptian Version.* Some Egyptian fragments, noticed by Münter and Giorgi amongst the Borgian MSS., and differing in dialect both from the Memphitic and Thebaic, were edited by both these scholars independently in 1789. Other portions, transcribed independently by Zoega and Engelbreth, appeared in 1810 and 1811. Arabian writers mention a third Egyptian dialect named *Bashmuric*, and this has by some been *assumed* as the appellation for this version. Giorgi supposed this the dialect of the Ammonian Oasis; in this Münter agreed with him; and thus they called the version the *Ammonian*. The dialect is, however, closely allied to the Thebaic, if really different from it.—*Character of the Egyptian Versions.* The Thebaic and Memphitic translations are independent of each other, and both spring from Greek copies. It is probable that the Thebaic version was made in the early part of the third century, for the common people among the Christians in Upper Egypt; that it was formed from MSS. such as were then current in the regions of Egypt distant from Alexandria; that afterward the Memphitic version was executed in the more polished dialect, from the Greek copies of Alexandria; and that thus in process of time the Memphitic remained alone in ecclesiastical use. In textual criticism, the value of these versions, though known only through defective channels, is very high. (NEW TESTAMENT, III. 3.) The fragments of the *third* Egyptian version follow the Thebaic so closely as to have no independent character. This version does, however, possess critical value, as furnishing evidence in a small portion not known in the Thebaic.

E. E-thi-op'ic Ver'sion. Christianity was introduced into ETHIOPIA in the fourth century, through the labors of Frumentius and Ædesius of Tyre, who had been made slaves and sent to the king. Hence arose the episcopal see of Axum, to which Frumentius was appointed by Athanasius. The Ethiopic version which we possess is in the ancient dialect of Axum; hence some have ascribed it to the age of the earliest missionaries; but, from the general character of the version itself, this is improbable; and the Abyssinians themselves attribute it to a later period. The O. T., as well as the N. T., was executed from the GREEK. (NEW TESTAMENT; SEPTUAGINT.) In 1513 Potken published the Ethiopic Psalter at Rome. In 1548–9, the Ethiopic N. T. was also printed at Rome, edited by three Abyssinians. The Roman edition was reprinted in Walton's Polyglott; and from this Bode, in 1753, published a careful Latin translation of the Ethiopic text. In 1826–30, a new edition, formed by a collation of MSS., was published in England under the care of Mr. Thomas Pell Platt, whose object was not strictly *critical*, but rather to give to the Abyssinians their Scriptures for ecclesiastical use in as good a form as he conveniently could, consistently with MS. authority. The probability appears to be that there was originally one version of the Gospels; that this was afterward revised with Greek MSS. of a different complexion of text; that succeeding copyists adopted one or the other form, or a confused combination of readings; and that all the portion of the N. T.

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[2] The ancient Armenian being unintelligible to the mass of the people, several translations of the Scriptures into the modern Armenian and Armeno-Turkish (i. e. Turkish in Armenian characters) have been published, the latest and best being those prepared by American missionaries in Turkey (Rev. J. B. Adger, Rev. Elias Riggs, D. D., Rev. Wm. Goodell, D. D., &c.), and published by the American Bible Society.

after the Gospels originated from some of the later revisers of the former part, its paraphrastic tone according with this opinion. An examination of the version proves both that it was executed from the Greek, and also that the translator made such mistakes that he could hardly have been a person to whom Greek was the native tongue. The first portion of a complete edition by Dillmann of the Ethiopic O. T. appeared at Leipsic in 1853.

F. Goth'ic Ver'sion. Ulphilas, born in A. D. 318, succeeded Theophilus as bishop of the Goths (then inhabiting regions on the Danube) in 348, when he subscribed a confession rejecting the Nicene creed; through him it is said that the Goths in general adopted Arianism. The great work of Ulphilas was his version of the Scriptures, the use of which can be traced among the Goths in Italy (ROMAN EMPIRE) and SPAIN. In 1648, amongst the spoils from Prague was sent to Stockholm a copy of the Gothic Gospels, known as the *Codex Argenteus* (= *the Silver MS.*), generally supposed to be the same that Morillon had noted as previously in the monastery at Werden in Westphalia. In 1655 it was in the possession of Isaac Vossius in Holland. In 1662 it was repurchased for Sweden by Count Magnus Gabriel de la Gardie, who placed it in the library of the University of Upsal. While the book was in the hands of Vossius a transcript was made of its text, from which Junius, his uncle, edited the first edition of the Gothic Gospels at Dort in 1665. The MS. is written on vellum that was once purple, in silver letters, except those at the beginning of sections, which are golden. The gospels have many *lacunæ* (= *gaps*): it is calculated that when entire it consisted of 320 folios; there are now but 188. It is pretty certain that this beautiful and elaborate MS. must have been written in the sixth century, probably in Upper Italy when under the Gothic sovereignty. Knittel, in 1762, edited from a Wolfenbüttel palimpsest some portions of the Epistle to the Romans in Gothic, in which the Latin stood by the side of the version of Ulphilas. In 1817 Cardinal Mai found among the palimpsests in the Ambrosian Library at Milan five which contained portions of the Gothic Version. Mai and Count Carlo Ottavio Castiglione deciphered these MSS., and their labors resulted in the recovery, besides a few portions of the O. T., of almost the whole of the thirteen Epistles of St. Paul and some parts of the Gospels. The edition of Gabelentz and Loebe (1836–45) contains all that has been discovered of the Gothic Version, with a Latin translation, notes, and a Gothic Dictionary and Grammar. In 1854 Uppström published an excellent edition of the text of the *Codex Argenteus*, with a beautiful facsimile. In 1855–6 Massmann issued an excellent small edition of all the Gothic portions of the Scriptures known to be extant. As an ancient monument of the Gothic language the version of Ulphilas possesses great interest; as a version the use of which was once extended widely through Europe, it is a monument of the Christianization of the Goths; and as a version *known* to have been made in the fourth century, and transmitted to us in ancient MSS., it has its value in textual criticism. In certain passages it has been thought that there is some proof of the influence of the Latin; but its Greek origin is not to be mistaken. The Greek from which the version was made must in many respects have been what has been termed the transition text of the fourth century.

G. Greek Ver'sions of the Old Tes'ta-ment.—1. SEPTUAGINT.—2. *Aquila.* The first of the three Greek versions of the O. T. made in the second century was by Aquila, a native of Sinope in Pontus, who had become a proselyte to Judaism. The Jerusalem Talmud describes him as a disciple of Rabbi Akiba; and this would place him in the reign of Hadrian (A. D. 117–138). It is supposed that his object was to aid the Jews in their controversies with the Christians. Extreme literality and an occasional polemical bias appear to be its chief characteristics. Aquila put forth a second edition (i. e. revision) of his version, in which the Hebrew was yet more servilely followed, but it is not known if this extended to the whole, or only to Jeremiah, Ezekiel, and Daniel.—3. *Theodotion.* The second version executed in the second century is Theodotion's. He is stated to have been an Ephesian, and an Ebionite: if this is correct, his work was probably intended for those semi-Christians who may have desired to use a version of their own instead of employing the LXX. with the Christians, or that of Aquila with the Jews. But the work of Theodotion is rather a revision of the LXX. with the Hebrew text than a translation. The statement of Epiphanius, that he made his translation in the reign of Commodus, accords well with its having been quoted by Irenæus, but cannot be correct if it is one of the translations referred to by Justin Martyr as giving interpretations contrary to the Christian doctrine of the N. T. In most editions of the LXX. Theodotion's version of Daniel is still substituted for that which really belongs to that translation.—4. *Symmachus* is stated by Eusebius and Jerome to have been an Ebionite: so too in the Syrian accounts given by Assemani; Epiphanius, however, and others style him a Samaritan. Epiphanius says that he lived under the Emperor Severus. The translation which he produced was probably better than the others as to sense and general phraseology.—5. *The Fifth, Sixth, and Seventh Versions.* Besides the translations of Aquila, Symmachus, and Theodotion, the great critical work of Origen comprised, as to portions of the O. T., three other versions, placed for comparison with the LXX. (SEPTUAGINT), which, from their being anonymous, are only known as the fifth, sixth, and seventh; designations taken from their places in Origen's columnar arrangement. Eusebius says that one of these versions was found at Jericho, and another at Nicopolis on the gulf of Actium. Epiphanius says that the fifth was found at Jericho, and the sixth at Nicopolis; while Jerome speaks of the fifth as found at the latter place. The contents of the *fifth version* appear to have been the Pentateuch, Psalms, Canticles, and the minor prophets; it seems also referred to in the Syro-Hexaplar text of 2 Kings. The translator used the Hebrew original, but was aided by the work of former translators. The *sixth version* seems to have been just the same in its contents as the fifth (except 2 Kings). Jerome calls the authors of the fifth and sixth "Jewish translators;" but the translator of this must have been a Christian when he executed his work, or else a Christian reviser must have meddled with it before it was employed by Origen. Of the *seventh version* very few fragments remain. It seems to have contained the Psalms and minor prophets; and the translator was probably a Jew. The existing fragments of these varied versions are mostly to be found in the editions of the relics of Origen's Hexapla, by Montfaucon and by Bardht.—6. *The Veneto-Greek Version.* A MS. of the fourteenth century, in the library of St. Mark at Venice, contains a peculiar version of the Pentateuch, Proverbs, Ecclesiastes, Canticles, Ruth, Lamentations, and Daniel. All of these books, except the Pentateuch, were published by Villoison at Strasburg in 1781; the Pentateuch was edited by Ammon at Erlangen in 1790-91. The translation was made from the Hebrew, although the present punctuation and accentuation is often not followed, and the translator was no doubt acquainted with some other Greek versions. Matthew ; New Testament.

H. Lat'in Ver'sions. Vulgate.

I. Sa-mar'i-tan Ver'sions. Samaritan Pentateuch.

J. Sla-von'ic Ver'sion. In A. D. 862 there was a desire expressed, or an inquiry made, for Christian teachers in Moravia, and in 863 the labors of missionaries began amongst them. These missionaries were Cyrillus (or Cyril) and Methodius, two brothers from Thessalonica: to Cyrillus is ascribed the invention of the Slavonian alphabet, and the commencement of the translation of the Scriptures. He appears to have died at Rome in 868, while Methodius continued for many years to be the bishop of the Slavonians. He is stated to have continued his brother's translation, although *how much* they themselves actually executed is uncertain. The O. T. is a version from the LXX., but what revision it may since have received seems by no means certain. As the oldest known Slavonic MS. of the whole Bible is of the year 1499, it may reasonably be questioned whether this version may not in large portions be comparatively modern. The oldest MS. of any part of this version is one of the four Gospels, of the year 1056. The first printed portion was an edition of the Gospels in Wallachia, in 1512; in 1575 the same portion was printed at Wilna; and in 1581 the whole Bible was printed at Ostrog in Volhynia. The general text is such as would have been expected in the ninth century: some readings from the Latin have, it appears, been introduced in places.

K. Syr'i-ac Ver'sions.—I. *Of the Old Testament.* (A.) *From the Hebrew.* In the early times of Syrian Christianity there was executed a version of the O. T. from the Hebrew, the use of which must have been as widely extended as was the Christian profession among that people. (Syria.) Ephrem the Syrian, in the latter half of the fourth century, calls it *our version*, not in opposition to any other Syriac translation, but in contrast to the original Hebrew text, or to those in other languages. At a later period—probably after another version had been formed from the Hexaplar Greek text—this Syriac translation was designated *Peshito* (= *Simple*). This translation from the Hebrew has always been the ecclesiastical version of the Syrians. It is highly improbable that any part of it is older than the advent of our Lord; those who placed it under Abgarus, king of Edessa, seem to have argued on the account that the Syrian people then received Christianity. All that the account shows clearly is, that it was believed to belong to the earliest period of the Christian faith among them. Ephrem, in his commentaries, gives explanations of terms which were obscure even in the fourth century. This might have been from age: if so, the version was made comparatively long before his days: or it might be from its having been in a dialect different from that to which he was accustomed at Edessa. In this case, then, the translation was made in some other part of Syria. Probably the Old Syriac version differed as much from the polished language of Edessa as did the Old Latin, made in the African province, from the contemporary writers of Rome. (Vulgate.) The Old Syriac has the peculiar value of being the first version from the Hebrew original made for Christian use. The proof that this version was made from the Hebrew is twofold—from the direct statements of Ephrem, and from the internal examination of the version itself. The first printed edition of this version was that which appeared in the Paris Polyglott of Le Jay in 1645; it is said that the editor, Gabriel Sionita, a Maronite, had only an imperfect MS. In Walton's Polyglott, 1657, the Paris text is reprinted, but with the addition of the Apocryphal books. In the punctuation given in the Polyglotts, a system was introduced which was in part a peculiarity of Gabriel Sionita himself. Dr. Lee collated for the text which he edited for the British and Foreign Bible Society six Syriac MSS. of the O. T. in general, and a very ancient copy of the Pentateuch: he also used in part the commentaries of Ephrem and of Bar-Hebræus. From these various sources he constructed his text, with the aid of that found already in the Polyglotts. But in the MSS. brought to England, from the Nitrian valleys in Egypt, may be found the means of far more accurately editing this version.—It has been much discussed whether this translation was a Jewish or a Christian work; but there need be no reasonable objection to the opinion that it is a Christian work. The Syriac *in general* supports the Hebrew text that we have. A resemblance has been pointed out between the Syriac and the reading of some of the Chaldee Targums (see L, below); if the Targum is the older, it is not unlikely that the Syriac translator examined the Targums in difficult passages. If existing Targums are more recent than the Syriac, their coincidences may have arisen from the use of a common source—an earlier Targum.—Another point of inquiry of more importance is, how far has this version been affected by the LXX.? and to what are we to attribute this influence? It is possible that the influence of the LXX. is partly to be ascribed to copyists and revisers; while in part this belonged to the version as originally made. When the extensive use of the LXX. is remembered, and how soon it was imagined to have been made by direct inspiration and to be canonically authoritative (Canon; Septuagint), we cannot wonder that readings from the LXX. should have been from time to time introduced. Some comparison with the Greek is probable even before the time of Ephrem; for, as to the Apocryphal books, while he cites some of them (though not as Scripture), the Apocryphal additions to Daniel and the Books of Maccabees were not yet found in Syriac. Whoever translated any of these books from the Greek may easily have also compared with it in some places the books previously translated from the Hebrew. In the Book of Psalms this version exhibits many peculiarities. Either the translation of the Psalter must be a work independent of the Peshito in general, or else it has been strangely revised and altered, not only from the Greek, but also from liturgical use. It is stated that, after the divisions of the Syrian Church (fifth century), there were revisions of this one version by the Monophysites and by the Nestorians. The *Karkaphensian* recension mentioned by Bar-Hebræus is found in two MSS. in the Vatican, and was formed for the use of Monophysites. (B.) *The Syriac version from the Hexaplar Greek Text.* The only Syriac version of the O. T. up to the sixth century was apparently the Peshito. Moses Aghelæus, who lived in the middle of the sixth century, speaks of the versions of the N. T. and the *Psalter* as made in Syriac by Polycarp

It is said that the Nestorian patriarch, Marabba, A. D. 552, made a version from the Greek. The version by Paul of Tela, a Monophysite, was made in the beginning of the seventh century; for its basis he used the Hexaplar Greek text, i. e. the LXX., with Origen's corrections, marks, and references to the other Greek versions. (Septuagint.) The Syro-Hexaplar version follows the Greek as exactly as possible, contains Origen's marks and references, and acquaints us most accurately with the results of his critical labors. A MS. of this version in the Ambrosian Library at Milan contains the Psalms, Job, Proverbs, Ecclesiastes, Canticles, Wisdom, Ecclesiasticus, minor prophets, Jeremiah, Baruch, Daniel, Ezekiel, and Isaiah. Norberg published at Lund, in 1787, the Books of Jeremiah and Ezekiel, from his transcript of the MS. at Milan. In 1788 Bugati published at Milan the Book of Daniel; he also edited the Psalms, the printing of which had been completed before his death in 1816; it was published in 1820. The rest of the contents of the Milan MS. (except the Apocryphal books) was published at Berlin, in 1835, by Middeldorpf from Norberg's transcript; Middeldorpf also added the Fourth (second) Book of Kings from a MS. at Paris. Besides these portions of this Syriac version, the MSS. from the Nitrian monasteries, now in the British Museum, would add a good deal more. Thomas of Harkel (see II. B, below) seems to have made a translation from the Greek into Syriac of some of the Apocryphal books—at least, the subscriptions in certain MSS. state this.—II. *Of the New Testament.* (A.) *The Peshito-Syriac N. T.* It may stand as an admitted fact that a version of the N. T. in Syriac existed in the second century, and in the fourth century was as well known as the Syriac version of the O. T. To the translation in common use among the Syrians, orthodox, Monophysite, or Nestorian, from the fifth century and onward, the name of Peshito has been as commonly applied in the N. T. as the Old. Cosmas Indicopleustes, in the former half of the sixth century, incidentally informs us that the Syriac translation does not contain 2 Peter, 2 and 3 John, and Jude. In 1552 Moses of Mardin came to Rome to Pope Julius III., commissioned by Ignatius the Jacobite (Monophysite) patriarch, to state his religious opinions, to effect (it is said) a union with the Roman Catholic Church, and *to get the Syriac N. T. printed.* Through the influence of Widmanstadt, the chancellor of the Emperor Ferdinand I., the emperor undertook the charge of an edition, which appeared at Vienna, in 1555, through the joint labors of Widmanstadt, Moses, and Postell. In having only *three* Catholic epistles, this Syriac N. T. agreed with the description of Cosmas; the Apocalypse was also wanting, as well as Jn. viii. 1–11. One of the principal editions is that of Leusden and Schaaf, 1708–9, with a text as *full* as possible, and a Lexicon of great value. Professor Lee published an edition in 1816, in which he corrected or altered the text on the authority of a few MSS. In 1828 the edition of Mr. William Greenfield was published by Messrs. Bagster.—This Syriac version has been variously estimated: some have thought it a genuine and unaltered monument of the second, or perhaps even of the *first* century. Others finding in it indubitable marks of a later age, were inclined to deny that it had any claim to a very remote antiquity. The fact is, that this version as transmitted to us contains marks of antiquity, and also traces of a later age. The two things are so blended, that if either class of phenomena alone were regarded, the most opposite opinions might be formed. Griesbach (and so Tregelles) supposed that it had been repeatedly revised at different times by different Greek MSS. Whether the whole of this version proceeded from the same translator has been questioned. Dr. Tregelles thinks that the N. T. of the Peshito is not from the same hand as the O. T., and that not only may Michaelis be right in supposing a peculiar translator of Hebrews, but also other parts may be from different hands. The *revisions* to which the version was subjected may have succeeded in part, but not wholly, in effacing the indications of a plurality of translators. The Acts and Epistles seem to be either more recent than the Gospels, though far less revised; or else, if coeval, far more corrected by later Greek MSS. The MSS. of the *Karkaphensian* recension (as it has been termed) of the Peshito O. T. contain also the N. T. with a similar character of text.—*The Curetonian Syriac Gospels.* Among the MSS. brought from the Nitrian monasteries in 1842, Dr. Cureton noticed a copy of the Gospels, differing greatly from the common text: and to this form of text the name of Curetonian Syriac has been applied. Every criterion which proves the common Peshito not to exhibit a text of extreme antiquity, equally proves the early origin of this. Dr. Cureton considers the MS. of the Gospels to be of the fifth century, a point in which all competent judges are probably agreed. The MS. contains Mat. i.–viii. 22, x. 31–xxiii. 25; Mk., the four last verses only; Jn. i. 1–42, iii. 6–vii. 37, xiv. 11–29; Lk. ii. 48–iii. 16, vii. 33–xv. 21, xvii. 24–xxiv. 41. In examining the Curetonian text with the common printed Peshito, we often find such identity of phrase and rendering as to show that they are not wholly independent translations: then, again, we meet with such variety in the forms of words, &c., as seems to indicate that in the Peshito the phraseology had been revised and refined. But the great (it might be said characteristic) difference between the Curetonian and the Peshito Gospels is in their readings. The Curetonian Syriac presents such a text as we might have concluded would be current in the second century: the Peshito has many features which *could not* belong to that age. Dr. Cureton and Dr. Tregelles regard the Curetonian Syriac of St. Matthew's Gospel as translated from the apostle's Hebrew (Syro-Chaldaic) original, although injured since by copyists or revisers. (Matthew, Gospel of.)—(B.) *The Philoxenian Syriac Version and its revision by Thomas of Harkel.* Philoxenus, or Xenaias, a Monophysite, bishop of Hierapolis or Mabug at the beginning of the sixth century, caused Polycarp, his *Chorepiscopus* (local or assistant bishop), to make a new translation of the N. T. into Syriac. This was executed in A. D. 508, and it is generally termed Philoxenian from its promoter. This version has been transmitted to us only as revised with Greek MSS. by Thomas of Harkel in the following century (The Gospels, A. D. 616), and therefore called the Harklean text. This was edited by White at different times, from 1778 to 1803, and St. John's Gospel from a Vatican MS. by Bernstein, in 1851. This version differs from the Peshito in containing all the seven Catholic Epistles. The *text* of this version, as it has come down to us, is characterized by extreme literality: the Syriac idiom is constantly bent to suit the Greek. The kind of Greek text that it represents is just what might have been expected in the sixth century. The work of Thomas in the text itself is seen in the introduction of *obeli*, by which passages which he rejected were condemned; and of *asterisks*, with which his insertions were distinguished. His model in all this was the Hexaplar Greek text. It is probable that the Philoxenian version was very literal, but that the slavish adaptation to the Greek is the work of Thomas.—(C.) *Syriac Versions of portions wanting in the Peshito.* (*a.*) 2 Peter, 2 and 3 John, and Jude were published by Pococke in 1630, from a MS. in the Bodleian. The suggestion of Dr. Davidson, that the text of Pococke is that of Philoxenus before it was revised by Thomas, seems most probable. (*b.*) *The Apocalypse.* In 1627 De Dieu edited a Syriac version of the Apocalypse from a MS. in the Leyden Library, written by one "Caspar from the land of the Indians," who lived in the latter part of the sixteenth century. A MS. at Florence, also written by this Caspar, has a subscription stating that it was copied in 1582 from a MS. in the writing of Thomas of Harkel, in A. D. 622. A more ancient copy of the version is in the British Museum. It is of small critical value, and the MS. from which it was edited is incorrectly written. This book, from the Paris Polyglott and onward, has been added to the Peshito in this translation.—(*c.*) *The Syriac Version of* Jn. viii. 1–11. From the MS. of the Syriac N. T. (of what version is unknown, but probably of Paul of Tela, who translated the Hexaplar Greek text into Syriac [see above, I.B.]) sent by Archbishop Usher to De Dieu, the latter published this section in 1631. From De Dieu it was inserted in the London Polyglott, with a reference to Usher's MS., and hence it has passed with the other editions of the Peshito where it is a mere interpolation.—(D.) *The Jerusalem Syriac Lectionary.* The MS. in the Vatican containing this version was written in A. D. 1031, in peculiar Syriac writing; the portions are of course those for the different festivals, some parts of the Gospels not being there at all. The dialect was termed the *Jerusalem* Syriac, from its supposed resemblance to that of the Jerusalem Talmud. The grammar is peculiar; the forms almost Chaldee rather than Syriac; two characters are used for expressing F and P. For critical purposes this Lectionary has a far higher value than for any other: its readings often coincide with the oldest and best authorities. Adler dates the version from the fourth to the sixth century; but more probably this Lectionary was translated at some later period from a Greek Lectionary. An edition of this Lectionary, containing the Syriac text, with a Latin translation, glossary, &c., has been published by Count Miniscalchi Erizzo, 2 vols. 4to, Verona, 1861–64.[3]

L. Tar'gum, a Chaldee word of uncertain origin; the general term for the **Chal'dee**, or, more accurately, **Ar-a-ma'ic Ver'sions** of the OLD TESTAMENT. The injunction to "read the Book of the Law before all Israel, ... the men, and women, and children, and the strangers," on the Feast of Tabernacles of every Sabbatical year, as a means of solemn instruction and edification, is first found in Deut. xxxi. 10–13. Among the first acts undertaken by Ezra toward the restoration of the primitive religion and public worship is reported his reading "before the congregation, both of men and women," of the returned exiles, "in the Book in the Law of God" (Neh. viii. 2, 8; SYNAGOGUE). Aided by those men of learning and eminence with whom, according to tradition, he founded the Great Synagogue (SYNAGOGUE, THE GREAT), he appears to have so firmly established regular and frequent public readings in the Sacred Records, that later authorities almost unanimously trace this custom to times immemorial—nay, to the times of Moses himself. To these ancient readings in the Pentateuch were added, in the course of time, readings in the Prophets (in some Babylonian cities even in the Hagiographa), which were called *Haphtârôth.* (BIBLE IV.) Ere long it was found necessary to translate the national books into the Aramaic (HEBREW; SHEMITIC LANGUAGES), and to add to the translation an explanation, particularly of the more difficult and obscure passages. Both translation and explanation were designated by the term *Targum.* In the course of time there sprang up a guild, whose special office it was to act as *interpreters* in both senses (*Metûrgeman*), while formerly the learned alone volunteered their services. These interpreters were subjected to certain bonds and regulations as to the form and substance of their renderings, their position, voice, relation to those who read the Law in public, &c. They were required to interpret orally; certain passages were specified in the Mishna, which might be read in the synagogue and translated; others, which might be read but not translated; others, again, which might neither be read nor translated. These interpreters, who were paid for their services, do not seem to have been held generally in very high respect. A fair notion of what was considered a proper Targum may be gathered from the maxim preserved in the Talmud: "Whosoever translates [as *Metûrgeman*] a verse in its closely exact form [without proper regard to its real meaning] is a *liar*, and whosoever adds to it is *impious and a blasphemer*, e. g. the literal rendering into Chaldee of the verse, 'They saw the God of Israel' (Ex. xxiv. 10), is as wrong a translation as 'They saw *the angel of* God;' the proper rendering being 'They saw the glory of the God of Israel.'" (SHECHINAH.) The same causes which, in the course of time, led to the writing down of the whole body of the Traditional Law, engendered also, and about the same period, as it would appear, written Targums: for certain portions of the Bible, at least. The gradual growth of the Code of the written Targum, such as now embraces almost the whole of the O. T., and contains, we may presume, but few snatches of the primitive Targums, is shrouded in deep obscurity. (OLD TESTAMENT, B; PHARISEES; SCRIBES.) The Targums now extant are as follows:—I. *The Targum of Onkelos on the Pentateuch.* Onkelos = Aquila, the Greek translator of the O. T. (so Mr. Deutsch, with Graetz, &c.; see above, G, 2); and the name Targum had become expressive of the type and ideal of a Bible-translation; so that, in fact, the Chaldee version was a Targum done in the manner of Aquila:—*Aquila Targum* (so Mr. Deutsch, with Luzzatto, Geiger, Jost, Frankel, Graetz, and other Jews). The writing of it was begun about the end of the second century A. C.; but it was so far from superseding the oral Targum at once, that it was strictly forbidden to be read in public. We may place the work of collecting the different fragments of translation with their variants, and reducing them into one—finally authorized Version—about the end of the third, or the beginning of the fourth century, and in assigning Babylon as its birthplace.[4] The language of the Targum is Chaldee, closely approaching in purity of idiom to that of Ezra and Daniel. It follows a sober and clear, though not a slavish exegesis, and keeps as closely and minutely to the text as is at all consistent with its purpose, viz. to be chiefly, and above all, a version for the people. Its explanations of difficult and obscure passages bear ample witness to the competence of those who gave it its final shape, and infused into it a rare unity. It is always concise, clear, and dignified. It avoids the legendary character with which all the later Targums entwine the Biblical word, as far as ever circumstances would allow. Only in the poetical passages it was compelled to yield—though reluctantly—to the popular craving for *Haggâdah;* but even here it chooses and selects with rare taste and tact. In spite of its many and important changes of the text in regard to language, or meaning, or both, the Targum never forgets its aim of being a clear, though free, translation *for the people*, and nothing more. Wherever it deviates from the literalness of the text, such a course, in its case, is fully justified—nay, necessitated—either by the obscurity of the passage, or the wrong construction that naturally would be put upon its wording by the multitude. The explanations given agree either with the real sense, or develop the current tradition supposed to underlie it. As to the Bible Text from which the Targum was prepared, we have no certainty whatever on this head, owing to the extraordinarily corrupt state of our Targum texts. It would appear, however, that, broadly speaking, our present Masoretic text has been the one from which the Onkelos Version was, if not made, yet edited, at all events. The Samaritan version is sometimes identical with it. (Samaritan Pentateuch, II. 1.) The MSS. of Onkelos are extant in great numbers. It was first printed at Bologna in 1482 with the Hebrew text and Rashi. (Old Testament, A, II., 3.) Other editions are in Buxtorf's Rabbinical Bible, Walton's Polyglott, &c. A recent and much emendated edition dates Wilna, 1852.—II. *Targum on the Prophets*, viz. Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets—called *Targum of Jonathan ben Uzziel.* We may place *this* Targum some time, although not long, after Onkelos, or about the middle of the fourth century;—the latter years of Rabbi Joseph, who, it is said, occupied himself chiefly with the Targum when he had become blind. This Targum holds, in point of interpretation and enlargement of the text, the middle place between Onkelos, who only in extreme cases deviates into paraphrase, and the subsequent Targums, whose connection with their texts is frequently of the most flighty character. The interpretation of Jonathan, where it adheres to the text, is mostly very correct in a philosophical and exegetical sense, closely literal even, provided the meaning of the original is easily to be understood by the people. When, however, similes are used, unfamiliar or obscure to the people, it unhesitatingly dissolves them, and makes them easy in their mouths like household words, by adding as much of explanation as seems fit; sometimes, it cannot be denied, less sagaciously, even incorrectly, comprehending the original meaning. The Shemitic fairy and legendary lore is to a very great extent to be found in an embryo state, so to say, in this Targum. The first printed edition was at Leiria in 1494, and later editions are in the Polyglotts. (Old Testament, A, II. 3.)—III. and IV. *Targum of Jonathan ben Uzziel and Jerusalem-Targum on the Pentateuch.* Onkelos and Jonathan on the Pentateuch and Prophets, whatever be their exact date, place, authorship, and editorship, are the oldest of existing Targums, and belong, in their present shape, to Babylon and the Babylonian academies flourishing between the third and fourth centuries. But precisely as two parallel and independent developments of the Oral Law have sprung up in the Palestinian and Babylonian Talmuds respectively, so also recent investigation has proved the existence of two distinct cycles of Targums on the Written Law—i. e. the entire body of the O.T. The one first collected, revised, and edited in Babylon, called—more especially that part of it which embraced the Pentateuch (Onkelos)—the Babylonian. The other, continuing its oral life, so to say, down to a much later period, was written and edited—less carefully, or rather with a much more faithful retention of the oldest and youngest fancies of the interpreters and preachers—on the soil of Judea itself. Of this entire cycle, however, the Pentateuch and a few other books and fragmentary pieces only have survived entire, while of most of the other books of the Bible a few detached fragments are all that is known, and this chiefly from quotations. We are in the possession of two Palestinian Targums on the Pentateuch, preserved in their original forms. The one, which extends from the first verse of Genesis to the last of Deuteronomy, is known under the name of Targum Jonathan (ben Uzziel) or Pseudo-Jonathan on the Pentateuch. The other, interpreting single verses, often single words only, is extant in the following proportions: a third on Genesis, a fourth on Deuteronomy, a fifth on Numbers, three-twentieths on Exodus, and about one-fourteenth on Leviticus. The latter is generally called Targum of Jerusalem or of the land of Israel. Not before the first half of this century did the fact become fully established that both Targums were in reality one, known down to the fourteenth century only as the Targum of Jerusalem. Zunz assumes that Pseudo-Jonathan is the original Targum, and that the fragmentary Targum of Jerusalem is a collection of variants to it. Frankel, followed by Traub and Levysohn, concludes that the Jerusalem is a collection of emendations and additions to single portions, phrases, and words of Onkelos, and Pseudo-Jonathan a further emended and completed edition to the whole Pentateuch of Jerusalem Onkelos. The Jerusalem, in both its recensions, is written in the Palestinian dialect. It is older than the *Mâsôrâh* (Old Testament) and the conquest of Western Asia by the Arabs. Syria or Palestine must be its birthplace, the second half of the seventh century its date. Its chief aim and purpose is, especially in its second edition, to form an entertaining compendium of all the *Hălâchâh* and *Haggâdâh* (Scribes), which refers to the Pentateuch, and takes its stand upon it. And in this lies its chief use to us. There is hardly a single allegory, parable, mystic digression, or tale in it which is not found in the other haggadistic writings—Mishna, Talmud, &c. The Targum of Jerusalem was first printed in Bomberg's Bible, Venice, 1518 ff., reprinted in Walton, &c. Jonathan to the Pentateuch was first printed in 1590 as Targum "Jonathan ben Uzziel" at Venice, reprinted in Walton,

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[3] The ancient Syriac is still the sacred or ecclesiastical language of the Maronites, Nestorians, &c.; but is no longer intelligible to the people. The Bible, translated into modern Syriac by American missionaries to the Nestorians, has been published at Oroomiah, in Persia.

[4] Dr. S. Davidson (in Kitto) regards Onkelos as "neither the author of the Targum nor a historical person." He supposes "that the work was of Palestinian origin, . . .

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but underwent much alteration in the hands of the Babylonian Jews. . . . . It has been supposed not without reason that Rabbi Joseph [president of the college at Pumbadita; born in Babylon about A. D. 270; † about 333] and his contemporaries brought it to its final redaction; but it is now impossible to trace the various stages of improvement through which it passed till it appeared complete about the end of the third century."

&c.—V. *Targums of "Joseph the Blind" on the Hagiographa.* "When Jonathan ben Uzziel began to paraphrase the *Cethûbim*" (Hagiographa; BIBLE, III. 3), says the Talmud, "a mysterious voice was heard saying: It is enough. Thou hast revealed the secrets of the prophets—why wouldst thou also reveal those of the Holy Ghost?"—It would thus appear, that a Targum to these books (Job excepted) was entirely unknown up to a very late period. Those Targums on the Hagiographa which we now possess have been attributed vaguely to different authors, it being assumed in the first instance that they were the work of one man. Popular belief fastened upon Joseph the Blind. Yet, if ever he did translate the Hagiographa, certain it is that those which we possess are not by his or his disciples' hands—i. e. of the time of the fourth century. Between him and our hagiographical Targums, many centuries must have elapsed. Yet we do not venture to assign to them more than an approximate round date, about 1000 A. D.—Besides the Targums to the Pentateuch and the Prophets, those now extant range over Psalms, Proverbs, Job (these three being probably nearly contemporaneous productions of Syria, and the two former mere paraphrases, while the latter, like Onkelos, adheres as closely to the original as possible), the five *Milgeloth*, i. e. Song of Songs, Ruth, Lamentations, Esther, Ecclesiastes ("versions" of the greatest freedom—mere *Haggâdâh*—probably by one author much later than the Talmud); the Chronicles and Daniel. Ezra and Nehemiah alone are left without a Targum at present.—VI. *Targum on the Book of Chronicles.* This Targum was unknown up to a very recent period. In 1680 it was first edited from an Erfurt MS. by M. F. Beck, and in 1715 from a more complete as well as correct MS. at Cambridge, by D. Wilkins. The name of Hungary occurring in it, and its frequent use of the Jerusalem-Targum to the Pentateuch, amounting sometimes to simple copying, show sufficiently that its author is neither "Jonathan ben Uzziel" nor "Joseph the Blind," as has been suggested. But the language, style, and the *Haggâdâh*, with which it abounds, point to its being written at a late period in Palestine. Its use must be limited to philological, historical, and geographical studies; exegesis will profit little by it.—VII. *The Targum to Daniel.* Munk found this in a MS. in the Imperial Library at Paris, entitled "History of Daniel," not indeed in the original Aramaic,[6] but in what appears to him to be an extract of it written in Persian. It contains several legends and a long prophecy of Daniel, from which it is shown to have been written after the first crusade.—VIII. There is also a Chaldee translation extant of the apocryphal pieces of Esther, published by De Rossi, Tübingen, 1783.

Ver'sion, Au'thor-ized, or **En'glish Ver'sion.** I. *Early Translations.* Cædmon († A. D. 680) embodied the whole history of the Bible in the alliterative metre of Anglo-Saxon poetry; Aldhelm, bishop of Sherborne, in the seventh century, rendered the Psalter; Bede translated in the last hours of his life (A. D. 735) the Gospel of St. John; King Alfred († 901) set forth in his mother-tongue as the great groundwork of his legislation Ex. xx.–xxiii., and translated for his own and his children's use portions of the Bible, some of the Psalms, and extracts from other books. One Anglo-Saxon version of the four Gospels, interlinear with the Latin of the Vulgate, known as the Durham Book, in the British Museum, and another known as the Rushworth Gloss, in the Bodleian Library, are referred to the ninth or tenth century. The name of Ælfric (archbishop of Canterbury, † 1005?) is connected with an Epitome of Scripture History, including a translation of many parts of the historical books of the Bible. Three versions of the Gospels belonging to the eleventh or twelfth century are in the British Museum, &c. The metrical paraphrase of the Gospel history, known as the *Ormulum*, in alliterative English verse, is ascribed to the latter part of the twelfth century; a prose translation of the Bible into Norman-French to about A. D. 1260. Three English versions of the Psalms were made, one about the close of the thirteenth century; another by Schorham about A. D. 1320; another—with other canticles from the O. T. and N. T. and a devotional exposition—by Richard Rolle of Hampole, about 1349; and a version of the Gospels of St. Mark and St. Luke and of all St. Paul's Epistles is in a library at Cambridge, England. All these versions were from the VULGATE.—II. *Wycliffe* or *Wickliffe* (born 1324; † 1384). The history of the English Bible begins with the work of the first great reformer. 1. The first translation from the Bible connected with the name of John Wycliffe was of part of the Apocalypse. The *Last Age of the Church* (A. D. 1356) translates and expounds the vision in which the reformer read the signs of his own times, the sins and the destruction of "Antichrist and his meynee" (= multitude). Shortly after this he completed a version of the Gospels, accompanied by a commentary. Another translation and commentary appear to have been made about the same time, in ignorance of Wycliffe's work. These preliminary labors were followed up by a complete translation of the N. T. by Wycliffe himself. The O. T. was undertaken by his coadjutor, Nicholas de Hereford, but was interrupted, probably in 1382, and ends abruptly (following so far the order of the Vulgate) in the middle of Baruch. Many of the MSS. of this version now extant present a different recension of the text, and it is probable that the work of Wycliffe and Hereford was revised by Richard Purvey, about 1388. 2. The version was based entirely upon the Vulgate. Many MSS. were compared, and the true reading ascertained as far as possible. Then the glosses, commentaries, grammars, &c., were consulted as to the meaning of difficult passages. He aimed at making the translation idiomatic rather than literal. As he went on he submitted the work to the judgment of others, and obtained their suggestions. 3. The extent of its circulation may be estimated from the fact that, in spite of all the chances of time and all the systematic efforts for its destruction by Archbishop Arundel, &c., not less than 150 copies are known to be extant. 4. The following characteristics may be noticed: (*a.*) The general homeliness of its style. (*b.*) The substitution, in many cases, of English equivalents for quasi-technical words. (*c.*) The extreme literalness with which, in some instances, even at the cost of being unintelligible, the Vulgate text is followed, as in 2 Cor. i. 17–19.—III. *Tyndal.* The work of Wycliffe stands by itself. By the reign of Henry VIII. its English was already obsolescent, and men became dissatisfied with a version not made from the original. William Tyndal—who went to Oxford about 1500, and, after some years of study there, to Cambridge—is the patriarch, in no remote ancestry, of the A. V. More than

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[6] Davidson (in Kitto) and others doubt the existence, either now or formerly, of any such Aramaic or Chaldee paraphrase of Daniel.

Cranmer or Ridley he is the true hero of the English Reformation. "Ere many years," he said, at the age of thirty-six (A. D. 1520), he would cause "a boy that driveth the plough" to know more of Scripture than the great body of the clergy then knew. Whether Tyndal had gained any knowledge of Hebrew before he left England in 1524 may be uncertain; but in 1530–31 he published a translation of Genesis, Deuteronomy, and Jonah. The N. T. was, however, the great object of his care. First the Gospels of St. Matthew and St. Mark were published tentatively, then in 1525 the whole of the N. T. was printed in 4to at Cologne and in small 8vo at Worms. The work was received in England with denunciations. Tonstal, bishop of London, preaching at Paul's Cross, asserted that there were at least 2,000 errors in it, and ordered all copies of it to be bought up and burnt. An Act of Parliament forbade the use of all copies of Tyndal's "false translation." The treatment which it received from professed friends was hardly less annoying. Piratical editions were published, often carelessly, at Antwerp. A scholar of his own, George Joye, undertook (in 1534) to improve the version by conforming it more closely to the Vulgate, &c. The most zealous reformers in England encouraged Coverdale in undertaking another version. In the mean time the work went on. Editions were printed one after another. The last appeared in 1535, just before his death. His heroic life was brought to a close in 1536. We may cast one look on its sad end—the treacherous betrayal, the Judas-kiss of the false friend, the imprisonment at Vilvorden, the last prayer as he was fastened to the stake, "Lord, open the king of England's eyes." To Tyndal belongs the honor of having given the first example of a translation based on true principles, and the excellence of later versions has been almost in exact proportion as they followed his. Believing that every part of Scripture had one sense and one only, the sense in the mind of the writer, he made it his work, using all philological helps that were accessible, to attain that sense. Believing that the duty of a translator was to place his readers as nearly as possible on a level with those for whom the books were originally written, he looked on all the later theological associations that had gathered round the words of the N. T. as hindrances rather than helps, and sought, as far as possible, to get rid of them. All the exquisite grace and simplicity which have endeared the A. V. to men of the most opposite tempers and contrasted opinions—is due mainly to his clear-sighted truthfulness. The desire to make the Bible a people's book led him in one edition to something like a provincial rather than a national translation, but on the whole kept him free from the besetting danger of the time, that of writing for scholars, not for the people. And throughout there is the pervading stamp of the most thorough truthfulness.—IV. *Coverdale.* 1. A complete translation of the Bible, different from Tyndal's, bearing the name of Miles Coverdale, printed probably at Zurich, appeared in 1535. The undertaking itself, and the choice of Coverdale as the translator, were probably due to Cromwell, secretary of King Henry VIII. Tyndal's controversial treatises, and the polemical character of his prefaces and notes, had irritated the leading ecclesiastics and embittered the mind of the king himself against him. There was no hope of obtaining the king's sanction for any thing that bore his name. But the idea of an English translation began to find favor. The bishops even began to think of the thing as possible. Cromwell, it is probable, thought it better to lose no further time, and to strike while the iron was hot. A divine whom he had patronized, though not, like Tyndal, feeling himself called to that special work, was willing to undertake it. To him accordingly it was intrusted. 2. The work thus executed was done, as might be expected, in a very different fashion from Tyndal's. Of the two men, one had made this the great object of his life, the other, in his own language, "sought it not, neither desired it," but accepted it as a task assigned him. One prepared himself for the work by long years of labor in Greek and Hebrew. The other is content to make a translation at second hand "out of the Douche (Luther's German Version) and the Latine." He used Tyndal's version and five others. 3. In Coverdale's version the proper names of the O. T. appear for the most part in their Latin form, Elias, Eliseus, Ochozias; sometimes, as in Esay and Jeremy, in that which was familiar in spoken English. "Cush," which in Wycliffe, Tyndal, and the A. V. is uniformly rendered "Ethiopia," is in Coverdale "Morians' land" (Ps. lxviii. 31; Acts viii. 27, &c.), after Luther, and appears in this form accordingly in the Prayer-book version of the Psalms. The proper name Rabshakeh passes, as in Luther, into the "chief butler" (2 K. xviii. 17; Is. xxxvi. 11). "Shiloh," in Gen. xlix. 10, becomes "the worthy," after Luther. The singular word "Lamia" is taken from the Vulgate (A. V. "wild beast") in Is. xxxiv. 14. But we have "Congregation," throughout the N. T., for Gr. *ekklésia* ("CHURCH," A. V.); and "love" instead of "charity" in 1 Cor. xiii. Baruch is placed after Lamentations. 4. What has been stated practically disposes of the claim sometimes set up for this version of Coverdale's, as though made from the original text. It is not improbable, however, that as time went on he added to his knowledge. He, at any rate, continued his work as a painstaking editor. Fresh editions of his Bible were published, keeping their ground in spite of rivals, in 1537, 1539, 1550, 1553. He was called in at a still later period to assist in the Geneva version.—V. *Matthew.* 1. In 1537, a large folio Bible appeared as edited and dedicated to the king, by Thomas Matthew. No one of that name appears at all prominently in the religious history of Henry VIII., and this suggests the inference that the name was adopted to conceal the real translator. The tradition which connects this Matthew with John Rogers, the proto-martyr of the Marian persecution, is all but undisputed. Matthew's Bible reproduces Tyndal's work, in the N. T. entirely, in the O. T. as far as 2 Chr., the rest being taken with occasional modifications from Coverdale. 2. The printing of the book was begun apparently abroad, and was carried on as far as the end of Isaiah. At that point a new pagination begins, and the names of the London printers, Grafton and Whitchurch, appear. A copy was ordered, by royal proclamation, to be set up in every church, the cost being divided between the clergy and the parishioners. This was, therefore, the first Authorized Version. 3. What has been said of Tyndal's Version applies, of course, to this. There are, however, signs of a more advanced knowledge of Hebrew. All the technical words connected with the Psalms, Neginoth, Shiggaion, Sheminith, &c., are elaborately explained. Ps. ii. is printed as a dialogue. The names of the Hebrew letters are prefixed to the verses of Lamentations. Reference is made to the Chaldee

Paraphrase (Job vi.), to Rabbi Abraham (Job xix.), to Kimchi (Ps. iii.). A like range of knowledge is shown in the N. T. Strabo is quoted to show that the Magi were not kings, Macrobius as testifying to Herod's ferocity (Mat. ii.), Erasmus's Paraphrase on Mat. xiii., xv. The popular identification of Mary Magdalene with "the woman that was a sinner" is discussed and rejected (Lk. x.). More noticeable even than in Tyndal is the boldness and fulness of the exegetical notes scattered throughout the book. Strong and earnest in asserting what he looked on as the central truths of the Gospel, there was in Rogers a Luther-like freedom in other things which has not appeared again in any authorized translation or popular commentary. The Preface to the Apocrypha explains the name, and distinctly asserts the inferiority of the books. (4.) In the order of the books of the N. T. Rogers follows Tyndal, agreeing with the A. V. as far as Philemon. This is followed by the Epistles of St. John, then that to the Hebrews, then those of St. Peter, St. James, and St. Jude. Woodcuts, not freely introduced elsewhere, are prefixed to every chapter in the Revelation.—VI. *Taverner* (1539). 1. The boldness of the pseudo-Matthew had frightened the ecclesiastical world from its propriety. Coverdale's Version was, however, too inaccurate to keep its ground. It was necessary to find another editor, and the printers applied to Richard Taverner. The fact that, though a layman, he had been chosen as one of the canons of the Cardinal's College at Oxford indicates a reputation for scholarship, and this is confirmed by the character of his translation. 2. In most respects this is an expurgated edition of Matthew's. The notes are briefer, less polemical, some entirely omitted; the Epistles follow the same order.—VII. *Cranmer*. 1. In the same year as Taverner's, and coming from the same press, appeared an English Bible, in a more stately folio, printed with a more costly type, bearing a higher name than any previous edition. The title-page is an elaborate engraving. It declares the book to be "truly translated after the verity of the Hebrew and Greek texts" by "divers excellent learned men, expert in the foresaid tongues." A preface, in April, 1540, with the initials T. C. (i. e. Thomas Cranmer, archbishop of Canterbury) implies the archbishop's sanction. In a later edition (November, 1540) his name appears on the title-page, and the names of his coadjutors are given, Cuthbert (Tonstal), bishop of Durham, and Nicolas (Heath), bishop of Rochester; but others may have been employed for the first edition. 2. The prologue gives a more complete ideal of what a translation ought to be than we have as yet seen. Words not in the original are to be printed in a different type. The sign * indicates diversity in the Chaldee and Hebrew. The frequent hands (☞) in the margin show an intention to give notes at the end; but Matthew's Bible had made men cautious, and they were omitted, and no help was given to the reader beyond the marginal references. There is a greater display of Hebrew than in any previous edition. But in the edition of 1539 the editors adopted the Preface to the Apocrypha from Matthew's Bible, but (substituting *Hagiographa* for APOCRYPHA) said that "the books were called Hagiographa" because "they were read in secret and apart(!)." 3. A later edition in 1541 appears as "authorized" to be "used and frequented" in every church in the kingdom. The introduction, with its elaborate promise of a future perfection, disappears, and, in its place, is a long preface of a neutral character by Cranmer. It was reprinted again and again, and was the Authorized Version of the English Church till 1568—the interval of Mary's reign excepted. From it, accordingly, were taken most, if not all, the portions of Scripture in the Prayer books of 1549 and 1552. The Psalms in the Prayer-book, the quotations from Scripture in the Homilies, the Sentences in the Communion Services, and some phrases elsewhere, still preserve the remembrance of it.—VIII. *Geneva*. 1. The experimental translation of the Gospel of St. Matthew by Sir John Cheke into a purer English than before had little influence on the versions that followed. The reaction under Mary gave a check to the whole work, as far as England was concerned; but the exiles who fled to Geneva—among them Whittingham, Goodman, Pullain, Sampson, and Coverdale himself—labored "for two years or more, day and night." Their translation of the N. T. was "diligently revised by the most approved Greek examples." The N. T., translated by Whittingham, was printed by Conrad Badius in 1557, the whole Bible in 1560. 2. The Geneva Bible was for sixty years the most popular of all versions. Not less than eighty editions, some of the whole Bible, were printed between 1558 and 1611. It kept its ground for some time even against the A.V., and gave way, as it were, slowly and under protest. The volume was cheaper and more portable than Cranmer's. It was the first Bible which appeared in Roman type, and the first which, following the Hebrew example, recognized the division into verses. It was accompanied, in most editions after 1578, by a Bible Dictionary of considerable merit. The notes were often really helpful, and were looked upon as spiritual and evangelical. It was the version specially adopted by the Puritan party through the reign of Elizabeth, and far into that of James. It was based on Tyndal's Version. 3. Some peculiarities are—(*a.*) It professes a desire to restore the "true writing" of many Hebrew names, and we meet accordingly with "Izhak" (Isaac), "Jaacob," &c. (*b.*) It omits the name of St. Paul from the title of the Epistle to the Hebrews; and, in a short Preface, leaves the authorship an open question. (*c.*) It avows the principle of putting all words not in the original in Italics. (*d.*) Its Calendar, prefixed to the Bible, commemorated Scripture facts, and the deaths of the great Reformers, but ignored saints' days altogether. (*e.*) It was the first English Bible which entirely omitted the Apocrypha. (*f.*) The notes were characteristically Swiss, not only in their theology, but in their politics. They made allegiance to kings dependent on the soundness of their faith.—IX. *The Bishops' Bible*. 1. The facts just stated will account for the wish of Archbishop Parker, to bring out another version which might establish its claims against that of Geneva. Great preparations were made. The correspondence of Parker with his Suffragans shows little agreement as to the true theory of a translation. 2. The bishops thus consulted, eight in number, together with some deans and professors, brought out the fruit of their labors in a magnificent folio (1568 and 1572). Every thing had been done to make it attractive. It had a long erudite preface, many wood engravings, three copperplate portraits (of the Queen, Earl of Leicester, and Lord Burleigh), a map of Palestine (in the edition of 1572), and an elaborate series of genealogical tables. It was avowedly based on Cranmer's translation. Cranmer's Prologue was reprinted. The Geneva division into verses was adopted throughout.

3. Some peculiarities were—(*a.*) The Books of the Bible were classified as legal, historical, sapiential, and prophetic. (*b.*) Many passages were marked to be omitted in the public service of the Church. (*c.*) One edition contained the version of the Psalms from Matthew's Bible, in parallel columns with that now issued. (*d.*) The initials of the translators were attached to the books, which they had severally undertaken. (*e.*) Here, as in the Geneva, is the attempt to give the Hebrew names more accurately, e. g. "Heva," "Izahac," "Uziahu," &c. 4. Of all the English versions, the Bishops' Bible had probably the least success. It did not command the respect of scholars, and its size and cost were far from meeting the wants of the people. It had, however, some good Hebrew scholars among the translators; and, together with the A. V., received from Selden the praise of being "the best translation in the world."—X. *Rheims* and *Douay*. The successive changes in the Protestant versions of the Scriptures were, as might be expected, matter of triumph to Roman Catholic controversialists. Some saw in it an argument against any translation of Scripture into the spoken language of the people. Others pointed derisively to the want of unity which these changes displayed. Some, however, like Sir T. More and Gardiner, under Henry VIII., did not object to the principle of an English translation, but charged all the versions hitherto made with being false, corrupt, heretical. To this there was the ready retort, that they had done nothing; that their bishops in the reign of Henry had promised, but had not performed. It was felt that they must take some steps to turn the edge of this reproach, and the English refugees who were settled at Rheims—Gregory Martin (a graduate of Cambridge), Allen (afterward cardinal), and Bristow—undertook the work. After some years the N. T. was published at Rheims, in 1582. Though Martin was competent to translate from the Greek, it professed to be based on "the authentic text of the VULGATE." Notes were added as strongly dogmatic as those of the Geneva Bible, and often keenly controversial. The work was completed by the publication of the O. T. at Douay, in 1609.[1]—XI. *Authorized Version* or *Common English Version.* 1. The position of the English Church in relation to the versions in use at the commencement of the reign of James I. was hardly satisfactory. The Bishops' Bible was sanctioned by authority. That of Geneva had the strongest hold on the affections of the people. Scholars, Hebrew scholars in particular, found grave fault with both. Among the demands of the Puritan representatives at the Hampton Court Conference, in 1604 (Dr. John Rainolds [or Reynolds], President of Corpus Christi College, Oxford, being the spokesman), was one for a new, or, at least, a revised translation. The bishops treated the difficulties which they raised with supercilious scorn. Had it been left to the bishops, we might have waited for the A. V. "till the day after doomsday." But the king declared that there was as yet no good translation. Nothing, however, was settled at the Conference beyond the hope thus held out. 2. But the king was not forgetful of what he thought likely to be the glory of his reign. The work of organizing and superintending the arrangements for a new translation was one specially congenial to him, and in 1606 the task was accordingly commenced. The selection of the fifty-four scholars to whom it was intrusted, seems, on the whole, to have been a wise and fair one. Andrews, Saravia, Overal, Montague, and Barlow, represented the "higher" party in the Church; Rainolds, Chaderton, and Lively that of the Puritans.[2] Scholarship, unconnected with party, was represented by Henry Savile and John Boys. 3. What reward other than that of their own consciences and the judgment of posterity were the men thus chosen to expect for their long and laborious task? The king was not disposed to pay them out of his state revenue. A king's letter, however, was sent to the archbishops and bishops, to be transmitted by them to their chapters, commending all the translators to their favorable notice. They were exhorted to contribute in all 1,000 marks, and the king was to be informed of each man's liberality. If any livings in their gift, or in the gift of private persons, became vacant, the king was to be informed of it, that he might nominate some of the translators to the vacant preferment. Heads of colleges, in like manner, were enjoined to give free board and lodging to such divines as were summoned from the country to labor in the great work. That the king might take his place as the director of the whole, a copy of fifteen instructions was sent to each translator, and apparently circulated freely into both Universities. 4. These fifteen instructions bore thus on the work in hand, and its relation to previous versions: [1.] The Bishops' Bible was to be followed, and as little altered as the original will permit. [2.] The names of prophets and others were to be retained, as nearly as may be, as they are vulgarly used. [3.] The old ecclesiastical words to be kept, e. g. "church" not to be translated "congregation." [4.] When any word hath divers significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the propriety of the place and the analogy of faith. [5.] The division of the chapters to be altered either not at all, or as little as possible. [6.] No marginal notes to be affixed but only for the explanation of Hebrew and Greek words. [7.] Such quotations of places to be marginally set down as may serve for fit reference of one Scripture to another. The marginal references of the A. V. of 1611 were somewhat scanty, most of those now printed having been added in later editions. [8. and 9.] State plan of translation. Each company of translators is to take its own books; each person to bring his own corrections. The company to discuss them, and having finished their work, to send it on to another company, and so on. [10.] Differences of opinion between two companies to be referred to a general meeting. [11.] Gives power, in cases of difficulty, to consult any scholars. [12.] Invites suggestions from any quarter. [13.] Names the directors of the work: Andrews, dean of Westminster; Barlow, dean of Chester; and the Regius Professors of

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[1] This is now the standard English Version of the Roman Catholics; but the present officially approved editions of it (after Rev. Dr. Challoner) often adopt the language of the A. V. rather than that of the Rheims and Douay translations, retaining, however, "pasch" and "azyme" in Mk. xiv. 1, &c. (A. V. "passover" and "unleavened bread"), "do penance" in Mat. iii. 2, iv. 17, &c. (A. V. "repent"), "justice" in Mat. v. 6, 10, 20, &c. (A. V. "righteousness"), and other terms in imitation of the Latin from which the version was made.

[2] Only forty-seven names appear in the king's list. Seven may have died, or declined to act; or it may have been intended that there should be a final committee of revision. Rainolds and Lively (Hebrew Professor at Cambridge for thirty years) died during the progress of the work.

Hebrew and Greek at both Universities. [14.] Names translations to be followed when they agree more with the original than the Bishops' Bible, sc. Tyndal's, Coverdale's, Matthew's, Whitchurch's (Cranmer's), and Geneva. [15.] Authorizes Universities to appoint three or four overseers of the work. 5. It is not known that any of the correspondence connected with this work, or any minute of the meetings for conference, is still extant. 6. For three years the work went on, the separate companies comparing notes as directed. When the work drew toward its completion, two from each of the three groups[3] were accordingly selected, and the six met in London, to superintend the publication. Now, for the first time, we find some more definite remuneration than the shadowy promise held out in the king's letter, of a share in the 1,000 marks which Deans and Chapters would *not* contribute. The Company of Stationers thought it expedient to give the six editors thirty pounds each, in weekly payments, for their nine months' labor. The final correction, and writing the arguments of the several books, was given to Bilson, bishop of Winchester, and Dr. Miles Smith, the latter of whom also wrote the dedication and preface. 7. This version did not all at once supersede those already in possession, though five editions of it were published in three years. But the Bishops' Bible probably remained in many Churches, and of the Geneva Version there were not less than thirteen reprints, in whole, or in part, between 1611 and 1617. It is not easy to ascertain the impression which the A. V. made at the time of its appearance. Selden, a few years later, says it is "the best of all translations as giving the true sense of the original," yet adds that "no book in the world is translated as the Bible is, word for word, with no regard to the difference of idioms." Proposals for another revision, brought forward in the Grand Committee of Religion in the House of Commons in January, 1656, were referred to a sub-committee acting under Whitelock, with power to consult divines and report; but nothing ever came of this. 8. The highest testimony of this period is that of Walton, the editor of the Polyglott, who characterized this version as "eminent among all." With the reign of Anne the tide of glowing panegyric set in. It would be easy to put together a long string of praises stretching from that time to the present. The language of the A. V. has intertwined itself with the controversies, the devotion, the literature of all who speak the English language. The most solemn and tender of individual memories are, for the most part, associated with it. While from time to time scholars and divines have admitted the necessity of a revision, those who have attacked the present version and produced new ones have been, for the most part, men of narrow knowledge and defective taste.—XII. *Schemes for a revision.* 1. The first half of the eighteenth century was not favorable for such a work. An almost solitary *Essay for a new Translation* by H. R. (Ross), 1702, attracted little or no notice. A Greek Testament with an English translation, singularly vulgar and offensive, was published in 1729. A folio *New and literal translation* of the whole Bible by Anthony Purver, a Quaker (1764), in spite of its defective taste, may be contrasted favorably with most of the single-handed translations which have followed. It was far above the depth of degradation and folly reached in Harwood's *Literal Translation of the N. T.* "with freedom, spirit, and elegance" (1768). 2. Biblical revision was happily not left entirely in such hands as these. A translation by Worsley "according to the present idiom of the English tongue" (1770) was, at least, less offensive. Durell (*Preface to Job*), Lowth (*Preface to Isaiah*), Blayney (*Preface to Jeremiah*, 1784), were all strongly in favor of a new, or revised translation. Each contributed, in the best way, to the work by laboring steadily at a single book. Kennicott's labors in collecting MSS. of the O. T. issued in his *State of the present Hebrew Text* (1753, '59), and excited expectations that there might before long be something like a basis for a new version in a restored original. A more ambitious scheme was started by the Roman Catholic Dr. Geddes, in his *Prospectus for a New Translation* (1786). He, too, like Lowth, finds fault with the superstitious adherence to the Masoretic text, with the undue deference to lexicons, and disregard of versions shown by our translators. The work was issued in parts, according to the terms of the Prospectus, but did not get further than 2 Chr., in 1792, when the death of the translator put a stop to it. This translation fell rapidly into disfavor. 3. The revision of the A. V., like many other salutary reforms, was hindered by the French Revolution. In 1792, Archbishop Newcome had published an elaborate defence of such a scheme, taking the same line as Lowth. Revised translations of the N. T. were published by Wakefield in 1795, by Newcome himself in 1796, by Scarlett in 1798. Campbell's version of the Gospels appeared in 1788, Macknight's of the Epistles in 1795. But in 1796 the note of alarm was sounded. There is a long interval before the question again comes into any thing like prominence. Dr. John Bellamy published a new translation under the patronage of the Prince Regent (1818). The work was poor and unsatisfactory, and tremendous batteries were opened upon it in the *Quarterly Review* and elsewhere. The most masterly of the manifestoes against all change, was an anonymous pamphlet (*Remarks on the Critical Principles*, &c., Oxford, 1820), written by Archbishop Laurence. 4. A correspondence between Herbert Marsh, bishop of Peterborough, and the Rev. H. Walter, in 1828, is the next link in the chain. Marsh had spoken (*Lectures on Biblical Criticism*) with some contempt of the A. V. as based on Tyndal's, Tyndal's on Luther's, and Luther's on Munster's Lexicon, which was itself based on the Vulgate. Walter, in his answer, proves what is plain enough, that Tyndal knew some Hebrew, and that Luther, in some instances, followed Rabbinical authority and not the Vulgate; but the evidence hardly shows that Tyndal's version of the O. T. was entirely independent of Luther's, or Luther's of the Latin. 5. The last five-and-twenty years have seen the question of a revision from time to time gaining fresh prominence in Great Britain. Dr. Conquest's Bible, with "20,000 emendations," has not commanded the respect of critics. Dr. Beard's *A Revised English Bible the Want of the Church* (1857), though tending to overstate the defects of the A. V., is yet valuable as containing much information, and representing the opinions of the more learned Nonconformists. Far more important, every way, both as virtually an authority in favor of revision, and as contributing largely to it, are Professor Scholefield's *Hints for an Improved Translation of the N. T.* (1832). To Bishop Ellicott also belongs the credit of having spoken at once boldly and wisely on this matter (*Preface to Pastoral Epistles*). The translations appended by Ellicott to his editions of St. Paul's Epistles proceed on the true principle of altering the A. V. "only where it appears to be incorrect, inexact, insufficient, or obscure." Dr. Trench (*On the A. V. of the N. T.*, 1858), in like manner, states his conviction that "a revision ought to come," though as yet, he thinks, "the Greek and the English necessary to bring it to a successful issue are alike wanting." The *Revision of the A. V. by Five Clergymen* (Dr. Barrow, Dr. Moberly, Dean Alford, Mr. Humphry, and Dr. Ellicott) represents the same school of conservative progress. As yet, this series includes only the Gospel of St. John, and the Epistles to the Romans and Corinthians. The publications of the American Bible Union are signs that the same want has been felt in America.[4] The translations given by Alford, Stanley, Jowett, and Conybeare & Howson, in their respective commentaries, are, in like manner, admissions of the necessity of the work and contributions toward it. Others, as Mr. Sharpe (1840), Mr. Highton (1862), Mr. Cookesley, &c., have undertaken to translate the entire N. T. Yet the opponents of a revision have probably the majority, and Mr. Scrivener, Dr. McCaul, Mr. C. S. Malone, and Dr. Cumming have given utterance to the feeling on this side.—XIII. *Present State of the Question.*—1. To take an accurate estimate of the extent to which the A. V. requires revision would require an examination of each single book, and involve an amount of detail beyond our limits. 2. The translation of the N. T. is from a Greek text (Beza's?) confessedly imperfect. No revision ought to ignore the results of the textual criticism of the last hundred years. (NEW TESTAMENT, II., III.) 3. Still less had been done at the commencement of the seventeenth century for the text of the O. T. The materials for a revised text are, of course, scantier than with the N. T. (OLD TESTAMENT, A.) 4. All scholars worthy of the name are now agreed that as little change as possible should be made in the language of the A. V. Some words, however, are altogether obsolete; others have been slowly passing into a different meaning. 5. The self-imposed law of fairness which led the A. V. translators to admit as many English words as possible to the honor of representing one in the Hebrew or Greek text has, as might be expected, marred the perfection of their work. Side by side with this fault, there is another just the opposite to it. One English word appears for several Greek or Hebrew words, and thus shades of meaning, often of importance to the right understanding of a passage, are lost sight of.[5] 6. Grammatical inaccuracy must be noted as a defect pervading, more or less, the present version. Both Greek and Hebrew were learned by the translators through the medium of Latin, which failed utterly to represent, e. g., the force of the Greek and Hebrew article, the difference of the Greek aorist and perfect tenses, &c. 7. The division into chapters and verses is a matter that ought not to be passed over in any future revision. (BIBLE IV.) 8. Other points of detail may be noticed: (*a.*) The chapter headings of the A. V. often go beyond their proper province. What should be a mere table of contents becomes a gloss upon the text. (*b.*) The use of italics in printing the A. V. is at least open to some risks. At first they seem an honest confession on the part of the translators of what is or is not in the original. On the other hand, they tempt to a loose translation. (*c.*) The marginal references, as now printed, are over-abundant, often only verbal, and need a careful sifting. (*d.*) Marginal readings, on the other hand, indicating variations in the text, or differences in the judgment of translators, might be profitably increased in number, and thus many difficulties and stumbling-blocks might be removed. 9. What has been said will serve to show at once to what extent a new revision is required, and what are the chief difficulties to be encountered.[6]

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[3] Those appointed by the king met at Westminster; those appointed by the Universities of Oxford and Cambridge met within their respective precincts. Each of these three groups had been subdivided, and thus there were six sections in all.

* **Ves'sel.** BAG; BARREL; BASIN; BOTTLE; CALDRON; FURNITURE; HANDICRAFT; KETTLE; PITCHER; POT; POTSHERD; SHIP, &c.

* **Vi'al,** the A. V. translation of—1. Heb. *pach* = *a flask*, BOTTLE, Ges. (1 Sam. x. 1); less correctly translated "box" (2 K. ix. 1, 3).—2. Gr. *phialê* = *a bowl*, *goblet*, broad and shallow, Rbn. *N. T. Lex.* (Rev. v. 8, xv. 7, xvi. 1 ff., xvii. 1, xxi. 9); in LXX. = Heb. *mizrâk*, translated "BASIN" and "BOWL."

* **Vict'uals** [vit'lz]. FOOD.

Vil'lage. It is evident that the Heb. *hâtsêr* or

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[4] The commentaries of American Biblical students often contain or involve new translations of particular portions of Scripture, e. g. Prof. Stuart (on Romans, Hebrews, Apocalypse, Daniel, Proverbs, Ecclesiastes), Prof. J. A. Alexander (on Psalms, Isaiah, Mark), Prof. H. B. Hackett (on Acts, &c.), Rev. A. Barnes (on N. T., Isaiah, Job, Daniel), Prof. C. Hodge (on Romans, 1 Cor., Ephesians), Prof. G. Bush (on Genesis, Exodus, Leviticus, Numbers, Joshua, Judges), J. J. Owen (on Gospels), Jacobus, Conant, Ripley, Whedon, Nast, &c. The English translation of Lange's Commentary, edited by Dr. Schaff and other American scholars, contains numerous emendations of the A. V.

[5] The present work furnishes help for overcoming this difficulty, not only by systematically giving the Hebrew and Greek equivalents of important terms in the A. V., but also by illustrating the various English renderings of each of these original words in its turn. See ASSEMBLY; ATONEMENT; ETERNAL; GOD; LORD; ORDAIN; PREACH; SIN; SOUL; SPIRIT, &c., &c.

[6] The views of Prof. Plumptre given in the text of this article agree with those of many eminent Biblical scholars, and contain much truth well presented. That the A. V. has many infelicitous, inexact, inconsistent, and even palpably erroneous renderings is freely admitted; these renderings are noticed and corrected in this Dictionary according to the best authorities, whenever it seemed requisite and practicable so to do; yet, as a whole, the A. V. in its general faithfulness to the original Scriptures, its pure and forcible English, its familiar yet, for the most part, dignified forms of expression, and its common acceptance by men of all denominations and of all shades of religious belief, presents a combination of advantages which no other English translation yet made can claim or counterbalance. Certainly no denominational versions, like those of the American Bible Union, and none made simply by and for scholars, like many of those mentioned under XII. and note 4 above, and indeed none made by Britons alone, or by Americans alone, can reasonably expect to take the place of the A. V., except to a limited extent and for particular purposes. It should be borne in mind that no translation made by men is itself inspired, and hence none either is or can be infallible or absolutely perfect; yet one that is confessedly imperfect or faulty in some respects may not only be far better than none, but, so long as it does not essentially mislead or prevent the use of other helps to ascertain the exact truth of God, it may be abundantly sufficient to fill the place which it is properly designed to occupy. "Our incomparable English Bible stands in no need of a radical revision; its idiom, beauty, and vigor are all that can be desired. But no good scholar will deny that it might be greatly improved as to clearness and accuracy; while many doubt whether it could be done without producing greater division and confusion, and thus doing more harm than good. A final revision for popular use should proceed from a body of scholars representing the British and American Bible Societies, and all the Protestant churches which worship God in the English language, and have an equal claim to this inestimable inheritance of the sixteenth and seventeenth centuries. In the mean time, no one can object to new translations and revisions for exegetical and critical use" (Rev. Philip Schaff, D. D., *Preface to the American Edition of Lange's Commentary*).

châtsêr, "a village," literally an *enclosure* (Court; Hazer), *a collection of huts*, is often used, especially in the enumeration of towns in Josh. xiii., xv., xix., to imply unwalled suburbs outside the walled towns (comp. Lev. xxv. 31 with 34; "suburbs"). Arab villages, as found in Arabia, are often mere collections of stone huts, "long, low, rude hovels, roofed only with the stalks of palm-leaves," or covered for a time with tent-cloths, which are removed when the tribe change their quarters. Others are more solidly built, as are most of the modern villages of Palestine, though in some the dwellings are mere mud-huts. There is little in the O T. to enable us more precisely to define a village of Palestine, beyond the fact that it was destitute of walls or external defences. Persian villages are spoken of in similar terms (Ez. xxxviii. 11; Esth. ix. 19). By the Talmudists a village was defined as a place destitute of a synagogue. In the N. T. the term "village" (Gr. *kômê ;* Town 7) is applied to Bethphage (Mat. xxi. 2), Bethany (Lk. x. 38), Emmaus (xxiv. 13, 28), Bethlehem (Jn. vii. 42, A. V. "town"). Dependence on a chief town of a district appears to be denoted by the phrase "villages of Cesarea Philippi" (Mk. viii. 27). Capernaum; Caphar; City; Havoth-jair; Town.

Vine (Heb. *gephen ; sôrêk* = "the choicest vine" [Is. v. 2], "a noble vine" [Jer. ii. 21]; *sôrêkâh* = "choice vine" [Gen. xlix. 11]; *nâzîr* = "vine undressed," i. e. not pruned [Lev. xxv. 5, 11; Nazarite); Gr. *ampelos*), the well-known valuable plant (*Vitis vinifera*), very frequently referred to in the Old and New Testaments, and cultivated from the earliest times. The first mention of this plant occurs in Gen. ix. 20, 21. (Noah.) The Egyptians say that Osiris first taught men the use of the vine. That it was abundantly cultivated in Egypt is evident from the monuments, as well as from the Scriptural allusions (Gen. xl. 9–11; Num. xx. 5; Ps. lxxviii. 47). The vines of Palestine were celebrated both for luxuriant growth and for the immense clusters of grapes which they produced. The spies, on their arrival at the valley of Eshcol, cut down a branch with one cluster of grapes, and bare it between two on a staff (Num. xiii. 23). Travellers have frequently testified to the large size of the grape-clusters of Palestine. Schulz speaks of supping at *Beitshin*, a village near Ptolemais, under a vine about thirty feet high with a stem about a foot and a half in diameter, forming by its branches a hut upward of thirty feet broad and long. "The clusters of these extraordinary vines," he adds, "are so large that they weigh ten or twelve pounds, and the berries may be compared with our small plums." Especial mention is made in the Bible of the vines of Eshcol (Num. xiii. 24, xxxii. 9), of Sibmah, Heshbon, and Elealeh (Is. xvi. 8–10; Jer. xlviii. 32), and En-gedi (Cant. i. 14).—The vine is frequently the subject of metaphor in the Scriptures. To dwell under the vine and fig-tree is an emblem of domestic happiness and peace (1 K. iv. 25; Mic. iv. 4; Ps. cxxviii. 3); the rebellious people of Israel are compared to "wild grapes," "an empty vine," "the degenerate plant of a strange vine," &c. (Is. v. 2, 4; Hos. x. 1; Jer. ii. 21). It is a vine which our Lord selects to show the spiritual union between Himself and His members (Jn. xv. 1–6).—The ancient Hebrews probably allowed the vine to grow trailing on the ground, or upon supports. Dr. Robinson saw them at Hebron planted singly in rows eight or ten feet apart, the stock growing up large to the height of six or eight feet, then fastened in a sloping position to a strong stake, and the shoots extending in festoons from one plant to another, but pruned away in autumn. The vintage (Heb. *bâtsîr*), which formerly was a season of general festivity, commenced in September. The towns are deserted, and the people live among the vineyards in the lodges and tents (compare Judg. ix. 27; Jer. xxv. 30; Is. xvi. 10). The grapes were gathered with shouts of joy by the "grape-gatherers" (Jer. xxv. 30), and put into baskets (vi. 9). They were then carried on the head and shoulders, or slung upon a yoke, to the "wine-press." Those intended for eating were perhaps put into flat open baskets of wickerwork, as was the custom in Egypt. (Basket.) In Palestine at present the finest grapes, says Dr. Robinson, are dried as "raisins" (Heb. *tsimmûk*), and the juice of the remainder, after having been trodden and pressed, "is boiled down to a syrup which, under the name of *dibs*, is much used by all classes, wherever vineyards are found, as a condiment with their food." (Drink, Strong; Food; Honey; Wine.) The vineyard, which was generally on a hill (Is. v. 1; Jer. xxxi. 5; Am. ix. 13), was surrounded by a wall or hedge to keep out the wild boars (Ps. lxxx. 13), jackals, and foxes (Num. xxii. 24; Neh. iv. 3; Cant. ii. 15; Ez. xiii. 4, 5; Mat. xxi. 33). Within the vineyard was one or more towers (Tower) of stone in which the vine-dressers lived (Is. i. 8, v. 2; Mat. xxi. 33). The wine-press and vat ("fat"), which was dug (Mat. xxi. 33) or hewn out of the rocky soil, were part of the vineyard furniture (Is. v. 2). See the three following articles; also Agriculture; First-fruits; Gleaning, &c.

Vine (Heb. *gephen*) **of Sod'om** occurs only in Deut. xxxii. 32. It is generally supposed that this passage alludes to the celebrated apples of Sodom, of which Josephus speaks, "which indeed resemble edible fruit in color, but, on being plucked by the hand, are dissolved into smoke and ashes." Some travellers, as Maundrell, regard the whole story as a fiction. Pococke supposed the apples of Sodom to be pomegranates. Hasselquist seeks to identify them with the egg-shaped fruit of the *Solanum Melongena* (egg-plant) when attacked by some insect (a species of *Tenthredo*) which converts the whole of the inside into dust, while the rind remains entire and keeps its color. Burckhardt, Irby and Mangles, Robinson, Tristram, Mr. Houghton, Dr. Hamilton (in Fbn.), &c., identify the apples of Sodom with the fruit of the *ösher* of the Arabs, the *Asclepias gigantea* or *Calotropis procera*, which is a shrub or tree abundant in Upper Egypt, &c., but apparently confined in Palestine to the borders of the Dead Sea: growing at *'Ain Jidy* to a height of ten to fifteen feet, and a diameter of six or eight inches; having a grayish cork-like bark, and long oval leaves; discharging copiously from its broken leaves and flowers a milky fluid; and in general appearing like a gigantic perennial species of the milkweed or silkweed (*Asclepias cornuti ?*) common in the Northern United States; bearing fruit in clusters of three or four, having a slender pod in the centre, containing a small quantity of fine silk with seeds, but filled mostly with air, and externally resembling a large, smooth apple or orange, yellow when ripe, and, on being pressed, exploding like a bladder or puff-ball. Mr. Walter Elliot endeavors to show that the apples of Sodom are oak-galls, which grow plentifully on dwarf oaks (*Quercus infectoria*) in the country beyond the Jordan. Dr. J. D. Hooker identifies the Dead Sea apple or apple of Sodom with the *Solanum Sodomæum* (Palestine, *Botany*).

Dr. Hooker and Mr. Houghton regard the "vine of Sodom" as the colocynth (*Cucumis Colocynthis;* Gourd 2), "which" says Dr. Hooker, "is bitter and powdery inside; the term *vine* would scarcely be given to any but a trailing or other plant of the habit of a vine."

Vin'e-gar. The Hebrew term *hômets* or *chômets* was applied to a beverage consisting generally of wine or strong drink turned sour, but sometimes artificially made by an admixture of barley and wine, and thus liable to fermentation. It was acid even to a proverb (Prov. x. 26), and by itself nauseous (Ps. lxix. 21), but was used by laborers (Ru. ii. 14). Similar to this was the *acetum* of the Romans—a thin, sour wine consumed by soldiers, either pure, or more usually mixed with water, and then termed *posca.* Of this (Gr. *oxos*) the Saviour partook in His dying moments (Mat. xxvii. 48; Mk. xv. 36; Jn. xix. 29, 30). Crucifixion; Gall; Myrrh.

* **Vine'yard** [vin-]. Vine; Wine.

Vine'yards, Plain of the (Heb. *Âbêl Cĕrâmîm* or *Crâmîm*), mentioned only in Judg. xi. 33; = Abel 5; possibly (so Mr. Grove), at a ruin *Beit el-Kerm* (= *house of the vine*) encountered by De Saulcy to the N. of *Kerak.*

* **Vint'age.** Vine.

Vi'ol. For an explanation of the Hebrew word translated "viol," see Psaltery. The old English viol, like the Spanish *viguela*, was a six-stringed guitar. Etymologically, *viol* is connected with the Dan. *Fiol*, and the A. S. *fioele*, through the Fr. *viole*, Old Fr. *vielle*, Med. Lat. *vitella.*

* **Vi'o-let.** Colors, II. 2.

Vi'per, the A. V. translation of—1. Heb. *eph'eh*, from a root signifying *to hiss* (Job xx. 16; Is. xxx. 6, lix. 5). Mr. Houghton thinks it impossible to determine the species of serpent indicated by this Hebrew term; Gesenius defines it "*a viper, adder;* any poisonous serpent."—2. Heb. *epha'* (Is. xli. 24 margin), after some of the Rabbins, but wholly against the context (so Gesenius). The A. V. text and most expositors translate "nothing."—3. Gr. *echidna* (Mat. iii. 7, xii. 34, xxiii. 33; Lk. iii. 7; Acts xxviii. 3). The "viper" which fastened on Paul's hand in Melita was probably (so Mr. Houghton, &c.) the common viper of Europe (*Pelias* [or *Vipera*] *Berus*), or else the *Vipera Aspis*, which is not uncommon on the Mediterranean coasts. The poison of the former (so Mr. Gosse) is much more virulent in the S. of Europe than in England. "Generation of vipers" in Mat. and Lk. is spoken figuratively of wicked men. Adder; Asp; Gall; Poison; Serpent.

Common Viper of Europe *Vipera* [or *Pelias*] *Berus*).—(Fbn.)

* **Vir'gin** [-jin] (Heb. *bĕthûlâh*, *'almâh;* Gr. *parthenos*) = a maiden chaste and pure (Gen. xxiv. 16, 43; Mat. i. 23, &c.). The Hebrews often personified the inhabitants of a city or country, taken collectively, as a "daughter" and "virgin" (2 K. xix. 21; Lam. i. 15, &c.). In Rev. iv. 14 "virgins" = *the chaste* or *pure* in a moral sense, and is applied to males. Adultery; Child; Daughter; Idolatry; Immanuel; Marriage; Mary the Virgin.

* **Vis'ion.** Dream; Prophet; Trance.

* **Vol'ume.** Bible; New Testament; Old Testament; Scroll; Writing.

Voph'si (Heb. *my addition* or *appendage?* Ges.), father of Nahbi, the Naphtalite spy (Num. xiii. 14).

Vow. The practice of making vows is extremely ancient, and common in all systems of religion. The earliest vow mentioned is Jacob's (Gen. xxviii. 18–22, xxxi. 13). Vows in general are also mentioned in Job xxii. 27, &c. The Law, therefore, did not introduce, but regulated the practice of vows. Three sorts are mentioned:—I. Vow of devotion (Heb. *neder*); II. Vow of abstinence (Heb. *isâr* or *issâr*); III. Vow of destruction (Heb. *hêrem* or *chêrem*). I. As to vows of devotion, the following rules are laid down:—A man might devote to sacred uses possessions or persons, but not the first-born either of man or beast, which was devoted already (Lev. xxvii. 26). *a.* If he vowed land, he might either redeem it or not. If he intended to redeem, two points were to be considered: (1.) the rate of redemption (xxvii. 16 ff.); (2.) the distance, prospectively and retrospectively, from the year of jubilee. The purchaser of land, if he devoted and also wished to redeem it, was required to pay a redemption-price according to the priestly valuation, but without the additional fifth. The owner who wished to redeem would thus be required to pay either an annual rent or a redemption-price answering to the number of years short of the jubilee, but deducting Sabbatical years (xxv. 3, 15, 16), and adding a fifth, or twenty per cent. in either case. If he refused or was unable to redeem, either the next of kin came forward, as he had liberty to do, or, if no redemption was effected, the land became the property of the priests (xxv. 25, xxvii. 21; Ru. iii. 12, iv. 1, &c.). In the case of a house devoted, its value was to be assessed by the priest, and a fifth added to the redemption-price in case it was redeemed (Lev. xxvii. 15). *b.* Animals fit for sacrifice, if devoted, were not to be redeemed or changed; and if a man attempted to do so, he was required to bring both the devotee and the changeling (xxvii. 9, 10, 33; Blemish). An animal unfit for sacrifice might be redeemed by adding a fifth to the priest's valuation, or it became the property of the priests (ver. 12, 13). *c.* The case of persons devoted stood thus:—A man might devote either himself, his child (not the first-born), or his servant. If no redemption took place, the devoted person became a servant of the sanctuary: see the case of Absalom (2 Sam. xv. 8). (Nazarite.) Otherwise he might be redeemed at a valuation according to age and sex, on the scale given in Lev. xxvii. 1–8.—Among general regulations affecting vows may be mentioned:—1. Vows were entirely voluntary, but once made were regarded as compulsory (Num. xxx. 2; Deut. xxiii. 21; Eccl. v. 4). 2. If persons in a dependent condition made vows, as (*a*) an unmarried daughter living in her father's house, or (*b*) a wife, even if she afterward became a widow, the vow, if (*a*) in the first case her father, or (*b*) in the second, her husband heard and disallowed it, was void; but if they heard without disallowance, it was to remain good (Num. xxx. 3–16). 3. Votive offerings arising from the produce of any impure traffic were wholly forbidden (Deut. xxiii. 18; Dog; Sodomite).—II., III. For vows of abstinence, see Corban; and for vows of extermination, Anathema, also Ezr. x. 8 and Mic. iv. 13. For the vows of the Apostle Paul (Acts xviii. 18, xxi. 24), see Nazarite IV.

Vulgate, the. (Abridged from the original article of Mr. Westcott.) The influence of the Latin Versions of the Bible upon Western Christianity is scarcely less than that of the Septuagint upon the Greek Churches. For many centuries it was the only Bible generally used; and, directly or indirectly, it is the real parent of all the vernacular versions of Western Europe. The Gothic Version of Ulphilas alone is independent of it. (Versions, Ancient.) The Anglo-Saxon and Wickliffe's versions were made from it. In the age of the Reformation the Vulgate was rather the guide than the source of the popular versions, though all the Roman Catholic versions were derived from it. That of Luther (N. T. in 1523) was the most important, and in this the Vulgate had great weight. From Luther the influence of the Latin passed to our own Authorized Version. (Version, Authorized.) The Vulgate is not only the source of our current theological terminology, but it is, in one shape or other, the most important early witness to the text and interpretation of the whole Bible.—I. *Origin and History of the name Vulgate.* The name *Vulgate*, = L. *Vulgata editio* (the *current* text of Holy Scripture), has necessarily been used differently in various ages of the Church. The phrase originally answered to the *koinê ekdosis* (Gr. = *common edition* or *recension*) of the Greek Scriptures (Septuagint, p. 995), and is thus used constantly by Jerome in his Commentaries. In some places Jerome distinctly quotes the Greek text; but generally he regards the Old Latin, which was rendered from the LXX., as substantially identical with it, and thus introduces Latin quotations under the name of the LXX., or *Vulgata editio.* In this way the transference of the name from the current Greek text to the current Latin text became easy and natural. Yet more: as the Gr. *koinê ekdosis* came to signify an uncorrected (and so corrupt) text, the same secondary meaning was attached to the L. *vulgata editio.* Thus, in some places the *vulgata editio* stands in contrast with the true Hexaplaric text of the LXX. This use of the phrase *Vulgata editio* to describe the LXX. (and the Latin Version of the LXX.) was continued to later times. As a general rule, the Latin Fathers speak of Jerome's Version as "our" Version; but it was not unnatural that the Council of Trent (as many later scholars) should be misled by the associations of their own time, and adapt to new circumstances terms which had grown obsolete in their original sense.—II. *The Old Latin Versions.* The history of the earliest Latin Version of the Bible is lost in obscurity. All that can be affirmed with certainty is that it was made in Africa. During the first two centuries the Church of Rome, and so that of Gaul, was essentially Greek; but the Church of Northern Africa seems to have been Latin-speaking from the first. At what date this Church was founded is uncertain. Tertullian (about A. D. 200) distinctly recognizes the general currency of a Latin Version of the N. T., characterized by a "rudeness" and "simplicity" which seem to point to the nature of its origin. The version of the N. T. appears to have arisen from individual and successive efforts; but it does not follow by any means that numerous versions were simultaneously circulated, or that the several parts of the version were made independently. Even if it had been so, the exigencies of the public service must soon have given definiteness and substantial unity to the fragmentary labors of individuals. The work of private hands would necessarily be subject to revision for ecclesiastical use. The separate books would be united in a volume; and thus a standard text of the whole collection would be established. With regard to the O. T. the case is less clear. Probably the Jews settled in Northern Africa were confined to the Greek towns; otherwise it might be supposed that the Latin Version of the O. T. is in part anterior to the Christian era, and that (as in the case of Greek) a preparation for a Christian Latin dialect was already made when the Gospel was introduced into Africa. However this may have been, the substantial similarity of the different parts of the O. T. and N. T. justifies the belief that there was one popular Latin Version of the Bible current in Africa in the last quarter of the second century. The exact literality of the Old Version was not confined to the most minute observance of order and the accurate reflection of the words of the original: in many cases the very forms of Greek construction were retained in violation of Latin usage.—From considerations of style and language it seems certain that Hebrews, James, and 2 Peter did not form part of the original African Version of the N. T. In the O. T., on the other hand, the Old Latin erred by excess, and not by defect, including the Apocryphal Books from the current copies of the LXX., to which 2 Esdras was early added. (Canon.) After the translation once received a definite shape in Africa, which could not have been long after the middle of the second century, it was not publicly revised. The old text was jealously guarded by ecclesiastical use, and was retained there when Jerome's version was elsewhere almost universally received. In the O. T. the version was made from the unrevised edition of the LXX.—But while the earliest Latin Version was preserved generally unchanged in Northern Africa, it fared differently in Italy. There the provincial rudeness of the version was more offensive, and a revision was more feasible. In the fourth century a definite ecclesiastical recension (of the Gospels at least) appears to have been made in Northern Italy by reference to the Greek, which was distinguished by the name of the *Italian* (L. *Itala*). This appears to have been made in some degree with authority: other revisions were made for private use, in which such changes were introduced as suited the taste of scribe or critic. The next stage in the deterioration of the text was the intermixture of these various revisions.—III. *Labors of Jerome.* At the close of the fourth century the Latin texts of the Bible current in the Western Church had fallen into the greatest corruption. The evil was yet greater in prospect than at the time; for the separation of the East and West was growing imminent. But in the crisis of danger the great scholar was raised up who probably alone for 1,500 years possessed the qualifications necessary for producing an original version of the Scriptures for the use of the Latin Churches. Jerome—in Latin Eusebius Hieronymus—was born A. D. 329 at Stridon in Dalmatia, and died at Bethlehem A. D. 420. After long and self-denying studies in the East and West, Jerome went to Rome A. D. 382, probably at the request of Damasus the Pope, to assist in an important synod. His active biblical labors date from this epoch, and in examining them it will be convenient to follow the order of time, noticing—(1.) *Revision of the Old Latin Version of the N. T.* Jerome had not been long at Rome (A. D. 383) when Damasus consulted him on points of Scriptural criticism. Apparently in the same year he applied to Jerome for a revision of the current Latin version of the N. T. by the help of the Greek original. The need of this was urgent. "There were," says Jerome, "almost as many forms of text as copies." The Gospels had naturally suffered most. Jerome therefore applied himself to these first. His aim was to revise the Old Latin, not to make a new version; yet the difference of the Old and Revised (Hieronymian) text is clear and striking. Some of the changes which Jerome introduced were made purely on linguistic grounds. Others involved questions of interpretation. But the greater number consisted in the removal of the interpolations by which the synoptic Gospels especially were disfigured.—The preface to Damasus speaks only of a revision of the Gospels, and a question has been raised whether Jerome really revised the remaining books of the N. T. But Damasus had requested a revision of the whole; Jerome (A. D. 398) enumerates among his works "the restoration of the (Latin version of the) N. T. to harmony with the original Greek;" and an examination of the Vulgate text, with the quotations of fathers before Jerome and the imperfect evidence of MSS., is itself sufficient to show that the revision of the later books was real, but hasty and imperfect. (2.) *Revision of the O. T. from the LXX.* About the same time (A. D. 383?), Jerome made a first revision of the Psalter by the help of the Greek, but the work was not very complete or careful. This revision obtained the name of the *Roman* Psalter, probably because it was made for the use of the Roman Church at the request of Damasus. In a short time, at the urgent request of Paula and Eustochium, Jerome commenced a new and more thorough revision (*Gallican* Psalter). This was probably soon after 387, when he retired to Bethlehem, and certainly before 391, when he had begun his new translations from the Hebrew. In the new revision Jerome adopted Origen's notation (SEPTUAGINT), and attempted to represent as far as possible, by the help of the Greek versions, the real reading of the Hebrew. This new edition soon obtained a wide popularity. Gregory of Tours is said to have introduced it from Rome into the public services in France, and from this it obtained the name of the *Gallican* Psalter. Numerous MSS. remain which contain the Latin Psalter in two or more forms (Roman, Gallican, Hebrew, &c.). From the second (Gallican) revision of the Psalms Jerome appears to have proceeded to a revision of the other books of the O. T., restoring all, by the help of the Greek, to a general conformity with the Hebrew. The Prefaces to the Revisions of Job, Chronicles, and Solomon's three books, and the revised texts of the Psalter and Job have alone been preserved; but there is no reason to doubt that Jerome carried out his design of revising all the "Canonical Scriptures," though there is very great difficulty in tracing the history of the revision. (3.) *Translation of the O. T. from the Hebrew.* Jerome commenced the study of Hebrew when he was already advanced in middle life (about 374); but he availed himself of every help to perfect his knowledge of the language. His first teacher had been a Jewish convert; but afterward he did not scruple to seek the instruction of Jews, whose services he secured with great difficulty and expense. In some of his earliest critical letters (A. D. 381, 383) he examines the force of Hebrew words; and in 384, he had been engaged for some time in comparing the version of Aquila with Hebrew MSS., which a Jew had obtained for him from the synagogue. After retiring to Bethlehem, he appears to have devoted himself with renewed ardor to the study of Hebrew, and he published several works on the subject (about 389). These essays served as a prelude to his New Version, which he now commenced. This version was not undertaken with any ecclesiastical sanction, as the revision of the Gospels was, but at the urgent request of private friends, or from his own sense of the imperious necessity of the work. Its history is told in the main in the prefaces to the several instalments successively published. The *Books of Samuel and Kings* were issued first, and to these he prefixed the famous *Prologus galeatus*, addressed to Paula and Eustochium, in which he gives an account of the Hebrew Canon. At the time when this was published (about 391, 392) other books seem to have been already translated; and in 393 the sixteen prophets were in circulation, and Job had lately been put into the hands of his most intimate friends. Indeed, it would appear that in 392 he had in some sense completed a version of the O. T.; but many books were not completed and published till some years afterward. The next books which he put into circulation, yet with the provision that they should be confined to friends, were Ezra and Nehemiah, probably in 394. The Chronicles may be set down to 395. The three Books of Solomon followed in 398, "the work of three days" after a severe illness. The *Octateuch* now alone remained (i. e. Pentateuch, Joshua, Judges and Ruth, and Esther). Of this the Pentateuch was published first, probably after 400. The remaining books were completed shortly after 404. Thus the whole translation was spread over about fourteen years, from the sixtieth to the seventy-sixth year of Jerome's life; yet parts of it were finished in great haste (e. g. the Books of Solomon, Tobit, Judith). There are errors in the work which a more careful revision might have removed; but such defects are trifling compared with what he accomplished successfully. The work remained for eight centuries the bulwark of Western Christianity; and as a monument of ancient linguistic power the translation of the O. T. stands unrivalled and unique. —IV. *History of Jerome's Translation to the Invention of Printing.* The critical labors of Jerome were received with a loud outcry of reproach. He was accused of disturbing the repose of the Church, and shaking the foundations of faith. Acknowledged errors, as he complains, were looked upon as hallowed by ancient usage; and few had the wisdom or candor to acknowledge the importance of seeking for the purest possible text of Holy Scripture. Even Augustine was carried away by the popular prejudice, and endeavored to discourage Jerome from the task of a new translation, which seemed to him dangerous and almost profane. But the new translation gradually came into use equally with the old, and at length supplanted it. In the fifth century it was adopted in Gaul by Eucherius of Lyons, Vincent of Lerins, Sedulius and Claudianus Mamertus; but the Old Latin was still retained in Africa and Britain. In the sixth century the use of Jerome's Version was universal among scholars except in Africa, where the other still lingered; and at the close of it Gregory the Great, while commenting on Jerome's Version, acknowledged that it was admitted equally with the Old by the Apostolic See. But the Old Version was not authoritatively displaced, though the custom of the Roman Church prevailed also in the other Churches of the West. In the seventh century the traces of the Old Version grow rare. In the eighth century Bede speaks of Jerome's Version as "*our* edition;" and from this time it is needless to trace its history, though the Old Latin was not wholly forgotten. Yet throughout, the New Version made its way without any direct ecclesiastical authority. It was adopted in the different Churches gradually, or at least without any formal command.—But the Latin Bible which thus passed gradually into use under the name of Jerome was a strangely composite work. The books of the O. T., with one exception, were taken from his Version from the Hebrew, but variously corrupted, and in many particulars (especially in the Pentateuch) at variance with his later judgment. Long use, however, made it impossible to substitute his Psalter from the Hebrew for the Gallican Psalter; and thus this book was retained from the Old Version, as Jerome had corrected it from the LXX. Of the apocryphal books Jerome hastily revised or translated two only, Judith and Tobit. The remainder were retained from the Old Version against his judgment; and the apocryphal additions to Daniel and Esther, which he had carefully marked as apocryphal in his own version, were treated as integral parts of the books. In the N. T. the only important addition which was frequently interpolated was the apocryphal Epistle to the Laodiceans. The text of the Gospels was in the main Jerome's revised edition; that of the remaining books his very incomplete revision of the Old Latin. Thus the present Vulgate contains elements which belong to every period and form of the Latin Version—(1.) *Unrevised Old Latin:* Wisdom, Ecclesiasticus, 1 and 2 Maccabees, Baruch. (2.) *Old Latin revised from the LXX.:* Psalter. (3.) *Jerome's free translation from the original text:* Judith, Tobit. (4.) *Jerome's translation from the Original:* O. T. except Psalter. (5.) *Old Latin revised from MSS.:* Gospels. (6.) *Old Latin cursorily revised:* the remainder of the N. T. —*The Revision of Alcuin.* The simultaneous use of the Old and New Versions led to great corruptions of both texts. Mixed texts were formed according to the taste or judgment of scribes, and the confusion was further increased by the changes sometimes introduced by those who had some knowledge of Greek. Scarcely any Anglo-Saxon Vulgate MS. of the eighth or ninth centuries which Mr. Westcott has examined is wholly free from an admixture of old readings. As early as the sixth century, Cassiodorus attempted a partial revision of the text (Psalter, Prophets, Epistles) by a collation of old MSS. But private labor was unable to check the growing corruption; and Charlemagne intrusted to Alcuin (about 802) the task of revising the Latin text for public use. This Alcuin appears to have done simply by the use of MSS. of the Vulgate, and not by reference to the original texts. His revision, which had a wide currency, probably contributed much toward preserving a good Vulgate text. The best MSS. of his recension do not differ widely from the pure Hieronymian text. But the new revision was gradually deformed, though attempts at correction were made by Archbishop Lanfranc of Canterbury in 1089, Cardinal Nicolaus in 1150, and the Cistercian Abbot Stephanus about 1150. In the thirteenth century *Correctoria* (= notes of *corrected* readings) were drawn up, especially in France, in which varieties of reading were discussed. Little more was done for the text of the Vulgate till the invention of printing; and Laurentius Valla (about 1450) alone deserves mention, as one who devoted the highest powers to the criticism of Holy Scripture, at a time when such studies were little esteemed.—V. *History of the Printed Text.* It was a noble omen for the future progress of printing that the first book which issued from the press was the Bible; and the splendid pages of the Mazarin Vulgate (Mainz, Gutenburg, and Fust) stand yet unsurpassed by the latest efforts of typography. This work is referred to about 1455, and presents the common text of the fifteenth century. Other editions followed in rapid succession. The first collection of various readings appears in a Paris edition of 1504, and others followed at Venice and Lyons in 1511, 1513; but Cardinal Ximenes (1502–1517) first seriously revised the Latin text, to which he assigned the middle place of honor in his Polyglot, between the Hebrew and Greek texts. (NEW TESTAMENT, II. 2; OLD TESTAMENT, A, 3.) Robert Stephens used three MSS. of high character and the earlier editions in carefully preparing his edition of 1528 (second edition 1532). About the same time various attempts were made to correct the Latin from the original texts (Erasmus, 1516; Pagninus, 1518–28; Cardinal Cajetan; Steuchius, 1529; Clarius, 1542), or even to make a new Latin version (J. Campensis, 1533).[1] A more important edition of R. Stephens followed in 1540, in which he made use of twenty MSS. and introduced considerable alterations into his former text. In 1541 another edition was published by J. Benedictus at Paris, based on the collation of MSS. and editions, and often reprinted afterward. Vercellone speaks much more highly of the *Biblia Ordinaria*, with glosses, &c., published at Lyons, 1545, as giving readings in accordance with the oldest MSS. An authorized edition became a necessity for the Roman Catholic Church, and the Council of Trent decided in favor of the oldest Latin text.—*The Sixtine and Clementine Vulgates.* The first session of the Council of Trent was held December 13, 1545. After formally promulgating the Nicene Creed as the foundation of the Christian faith, February 4, 1546, the Council proceeded to the question of the authority, text, and interpretation of Holy Scripture. A committee, appointed to report upon the subject, held private meetings from February 20th to March 17th. Considerable varieties of opinion existed as to the relative value of the original and Latin texts, and the final decree (April 8th)—consisting of two parts, the first containing the list of the canonical books, with the usual anathema on those who refuse to receive it, and the second, "On the Edition and Use of the Sacred Books," without an anathema—was intended as a compromise. In affirming the authority of the "Old Vulgate" it contains no estimate of the value of the original texts. The question decided is simply the relative merits of the current *Latin* versions, and

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[1] Other Latin versions or editions of the Vulgate, corrected from the original Hebrew and Greek, are those of Beza (N. T., 1556, &c.), Münster (O. T., 1534–5, 2d edition 1546), Leo Judæ, Bibliander, &c. ("Zurich version," 1543, &c.), Castellio (1551, &c.), Junius and Tremellius (1575–9, &c.), Cocceius (1701), Sebastian Schmid (1696, &c.), Le Clerc (in L. Clericus; 1693–1731), Houbigant (O. T. and Apocrypha, 1753), Dathe (O. T., 1773–89), Schott and Winzer (Pentateuch, 1816; N. T., 1805, &c.), &c. See Kitto, article on Latin Versions, by Dr. W. L. Alexander.

this only in reference to *public* exercises. It was also enacted, that "Holy Scripture, but *especially* the old and common (Vulgate) edition should be printed as correctly as possible." The decree, however, was received with little favor, and the want of a standard text of the Vulgate practically left the question as unsettled as before. The theologians of Belgium did something to meet the want. In 1547 the first edition of Hentenius appeared at Louvain, which had very considerable influence upon later copies. It was based upon the collation of Latin MSS. and Stephens's edition of 1540. In the Antwerp Polyglot of 1568–72 the Vulgate was borrowed from the Complutensian; but in the Antwerp edition of the Vulgate of 1573–4 the text of Hentenius was adopted with copious additions of readings by Lucas Brugensis. This last was designed as the preparation and temporary substitute for the Papal edition: indeed it may be questioned whether it was not put forth as the correct edition required by the decree of the Council of Trent. But a Papal board was already engaged, however desultorily, upon the work of revision. In 1561 Paulus Manutius (son of Aldus Manutius) was invited to Rome to superintend the printing of Latin and Greek Bibles. During that year and the next several scholars (with Sirletus at their head) were engaged in the revision of the text. In the pontificate of Pius V. the work was continued, and Sirletus still took a chief part in it (1569, 1570), but it was currently reported that the difficulties of publishing an authoritative edition were insuperable. Nothing further was done toward the revision of the Vulgate under Gregory XIII., but preparations were made for an edition of the LXX. This appeared in 1587, in the second year of the pontificate of Sixtus V., who had been one of the chief promoters of the work. After the publication of the LXX., Sixtus immediately devoted himself to the production of an edition of the Vulgate. A board was appointed, under the presidency of Cardinal Carafa, to arrange the materials and offer suggestions for an edition. Sixtus himself revised the text, and when the work was printed he examined the sheets with the utmost care, and corrected the errors with his own hand. The edition appeared in 1590, with the famous constitution or ordinance (dated March 1, 1589) prefixed, in which Sixtus decreed that this edition was "to be received and held as true, lawful, authentic, and unquestioned in all public and private discussion, reading, preaching, and explanation." He forbade expressly the publication of various readings in copies of the Vulgate, and decreed that all readings which varied from his edition should "have no credit or authority for the future." It was also enacted that the new revision should be introduced into all missals and service-books; and the greater excommunication was threatened against all who in any way contravened the constitution. Sixtus, however, died in August, 1590; and, though during the brief pontificate of Urban VII. nothing could be done, the reaction was not long delayed. On the accession of Gregory XIV. some went so far as to propose that the edition of Sixtus should be absolutely prohibited; but Bellarmin's suggestion—that the erroneous alterations of the text "should be corrected with all possible speed and the Bible reprinted under the name of Sixtus, with a prefatory note to the effect that errors had crept into the former edition by the carelessness of the printers"—found favor with those in power. A commission was appointed to revise the Sixtine text, under the presidency of the Cardinal Colonna (Columna). At first the commissioners made but slow progress; but, after changes in the mode and place, the work, if we may believe the inscription which still commemorates the event, and the current report of the time, was completed in *nineteen* days. The task was hardly finished when Gregory died (October, 1591), and the publication of the revised text was again delayed. His successor, Innocent IX., died the same year, and at the beginning of 1592 Clement VIII. was raised to the popedom. Clement intrusted the final revision of the text to Toletus, and the whole was printed by Aldus Manutius (the grandson) before the end of 1592. The preface, written by Bellarmin, is favorably distinguished from that of Sixtus by its temperance and even modesty. Another edition followed in 1593, and a third in 1598, with a list of errata for each of the three editions. Other editions were afterward published at Rome, but with these corrections the history of the authorized text properly terminates.—The respective merits of the Sixtine and Clementine editions have been often debated. In point of mechanical accuracy, the Sixtine seems to be clearly superior. The collections lately published by Vercellone place in the clearest light the strange and uncritical mode in which Sixtus dealt with the evidence and results submitted to him. The recommendations of the Sixtine correctors are marked by singular wisdom and critical tact, and in almost every case where Sixtus departs from them he is in error. The Gregorian correctors (whose results are given in the Clementine edition) in the main simply restored readings adopted by the Sixtine board and rejected by Sixtus. In point of fact the Clementine edition errs by excess of caution. —While the Clementine edition was still recent, some thoughts seem to have been entertained of revising it. Lucas Brugensis made important collections for this purpose, but the practical difficulties were found to be too great, and in the next generation use and controversy gave a sanctity to the authorized text. But in 1706 Martianay published a new, and in the main better text, chiefly from original MSS., in his edition of Jerome. Vallarsi added fresh collations in his revised issue of Martianay's work. Sabatier, though professing only to deal with the Old Latin, published important materials for the criticism of Jerome's Version, and gave at length the readings of Lucas Brugensis (1743). More than a century elapsed before any thing more of importance was done for the text of the Latin version of the O. T., when at length the discovery of the original revision of the Sixtine correctors again directed the attention of Roman scholars to their authorized text. The first-fruits of their labors are given in the volumes of Vercellone (Rome, 1860–62), which have thrown more light upon the history and criticism of the Vulgate than any previous work.—VI. *The Critical Value of the Latin Versions.* Jerome's translation of the O. T. as a whole is a remarkable monument of the substantial identity of the Hebrew text of the fourth century with the present Masoretic text. In the N. T. the revision of Jerome, where it differs from the Old Latin, represents the received Greek Text of the fourth century, and so far claims a respect (speaking roughly) equal to that due to a first-class Greek MS. The *substance* of the Vulgate, and the copies of the Old Latin, bear witness to a text more ancient, and, therefore, other things being equal, more valuable, than is represented by any other authority (except perhaps the Peshito), yet not free from serious corruptions, though very different ones from those which affected Greek MSS., the two authorities, therefore, mutually correcting one another.—In estimating the critical value of Jerome's labors, it is necessary to draw a distinction between his different works. The three versions of the Psalter represent the three different methods which he followed. At first he was contented with a popular revision of the current text (the *Roman* Psalter); then he instituted an accurate comparison between the current text and the original (the *Gallican* Psalter); and in the next place he translated independently, giving a direct version of the original (the *Hebrew* Psalter). These three methods follow one another in chronological order, and answer to the wider views which Jerome gradually gained of the functions of a biblical scholar. The revision of the N. T. belongs to the first period. When it was made, his aim was little more than to remove obvious interpolations and blunders; and in doing this he likewise introduced some changes of expression which softened the roughness of the old version, and some which seemed to be required for the true expression of the sense; yet he failed to carry out even this limited purpose with thorough completeness. Jerome's revision of the Gospels was far more complete than that of the remaining parts of the N. T. It is, indeed, impossible, except in the Gospels, to determine any substantial difference in the Greek texts represented by the Old and Hieronymian Versions. But his commentaries show that he used copies differing widely from the recension which passes under his name, and even expressly condemned as faulty many passages which are undoubtedly part of the Vulgate. The chief corruptions of the Old Latin consist in the introduction of glosses. The places where the Old Latin and the Vulgate have separately preserved the true reading are rare, when compared with those in which they combine with other ancient witnesses against the great mass of authorities. Of the interpretative value of the Vulgate little need be said. We have better means of elucidating the text, at least of the N. T., than the translators of the Latin Version enjoyed. Versions supply authority for the text, and opinion only for the rendering.—VII. *The Language of the Latin Version.* Generally it is necessary to distinguish two distinct elements both in the Latin Version and in subsequent patristic writings: (1.) *Provincialisms.* Early forms found in Plautus or noted as archaisms by grammarians reappear in the language of the Latin Version, and establish in a signal manner the vitality of the popular as distinguished from the literary idiom. There are also many other peculiarities which evidently belong to the African (or common) dialect, and not merely to the Christian form of it. Compounds, especially formed with the prepositions, are peculiarly abundant in the Latin Version. (2.) *Grecisms.* The "simplicity" of the Old Version necessarily led to the introduction of very numerous Septuagintal or N. T. forms, many of which have now passed into common use. The Vulgate Latin bears traces of a threefold influence derived from the original text (viz. [*a.*] an extension of the use of prepositions for simple cases; [*b.*] an assimilation of pronouns to the meaning of the Greek article; [*c.*] a constant employment of the definitive and epithetic genitive, when classical usage would have required an adjective); and the modifications of form traceable to this source occur yet more largely in modern languages, whether from the plastic power of the Vulgate on the popular dialect, or, more probably, from the powers widely working in the times of the empire on the common Latin and making their record in the Vulgate. These peculiarities, found in greater or less frequency throughout the Vulgate, are naturally most abundant and striking in the parts least changed from the Old Latin, the Apocrypha, the Acts, Epistles, and Apocalypse.—Generally it may be said that the Scriptural idioms of our common language have come to us mainly through the Latin; and in a wider view the Vulgate is the connecting link between classical and modern languages. It contains elements which belong to the earliest stage of Latin, and exhibits (if often in a rude form) the flexibility of the popular dialect. On the other hand, it has furnished the source and the model for a large portion of current Latin derivatives. By far the greater part of the current doctrinal terminology is based on the Vulgate, and, as far as can be ascertained, was originated in the Latin Version. *Predestination*, *justification*, *supererogation* (Latin verb *supererogo*), *sanctification*, *salvation*, *mediator*, *regeneration*, *revelation*, *visitation* (metaphorically), *propitiation*, first appear in the Old Vulgate. *Grace*, *redemption*, *election*, *reconciliation*, *satisfaction*, *inspiration*, *scripture*, were devoted there to a new and holy use. *Sacrament* (= Gr. *musterion*, *mystery*) and *communion* are from the same source; and though *baptism* is Greek, it comes to us from the Latin. To these add *orders*, *penance*, *congregation*, *priest*. The Latin Versions have left their mark upon our language and upon our thoughts; and if the right method of controversy is based upon a clear historical perception of the force of words, it is evident that the study of the Vulgate, however much neglected, can never be neglected with impunity. It was the Version which alone they knew who handed down to the Reformers the rich stores of mediæval wisdom; the Version with which the greatest of the Reformers were most familiar, and from which they had drawn their earliest knowledge of Divine truth.

Vul'ture, the A.V. translation of Heb. *dââh* (Lev. xi. 14 only) and *dayyâh* (Deut. xiv. 13; Is. xxxiv. 15), also once of *ayyâh* (Job xxviii. 7). Mr. Tristram, original author of this article, regards these Hebrew words as referring to some of the smaller species of raptorial birds, as kites or buzzards. *Dayyâh* evidently = Ar. *h'dayah*, the vernacular for the "kite" in North Africa, and without the epithet "red" for the black kite especially. The Samaritan and all other Eastern Versions agree in rendering it "kite." *Ayyâh* yet more certainly = "KITE" as in other passages. Two very different species of bird are comprised under the English term vulture: the griffon (*Vultur fulvus*, or *Gyps fulvus*, Savigny), Ar. *nesser*, Heb. *nesher*, invariably rendered "EAGLE" by the A. V.; and the *percnopter*, or Egyptian vulture (*Neophron percnopterus*, Savigny), Ar. *rakhma*, Heb. *râhâm* or *râchâm*, rendered "GIER-EAGLE" by the A. V. The identity of the Hebrew and Arabic terms in these cases can scarcely be questioned. The griffon is in all its movements and characteristics a majestic and royal bird, the largest and most powerful which is seen on the wing in Palestine, and far surpassing the eagle in size and power. Its only rival in these respects is the Bearded Vulture or Lammergeyer (see below).—If we make the Heb. *ayyâh* = the red kite (*Milvus regalis*, Temminck), and *dayyâh* = the black KITE (*Milvus ater*, Temminck), we shall find the piercing sight of the former referred to in Job xxviii. 7, and the gregarious habits of the latter in Is. xxxiv. 15. Both species are inhabitants of Palestine, the red kite being found all over the country, as formerly in England, but nowhere in great numbers, generally soaring at a great height over the plains, and apparently leaving the country in winter. The black kite, so numerous everywhere as to be gregarious, may be seen at all times of the year, hovering over the villages and the outskirts of towns, on the lookout for offal and garbage, its favorite food.—Three species of vulture are known to inhabit Palestine:—1. The Lammergeyer (*Gypaëtos barbatus*, Cuvier), which is rare everywhere, and only found in desolate mountain-regions. (OSSIFRAGE.) 2. The griffon (*Gyps fulvus*, Savigny), mentioned above, remarkable for its power of vision and the great height at which it soars. It scents its prey from afar, and congregates in the wake of an army (compare Mat. xxiv. 28; Job xxxix. 30; EAGLE). Mr. Tristram observed this bird universally distributed in all the mountainous and rocky districts of Palestine, and especially abundant in the S. E. Its favorite breeding-places are between Jerusalem and Jericho, and all round the Dead Sea. 3. The Egyptian vulture (*Neophron percnopterus*, Savigny), often called Pharaoh's hen, observed in Palestine by Hasselquist and all subsequent travellers, and very numerous everywhere. It is slovenly and cowardly, the familiar scavenger of all Oriental towns and villages, protected for its useful habits, but loathed and despised. GIER-EAGLE.

W

* **Wa'fer** (Heb. usually *râkîk*) = a thin cake or leaf-like BREAD (Ex. xvi. 31, xxix. 2, 23, &c.).

Wa'ges (Heb. *mascôreth*, *sâchâr*, &c.; Gr. *misthos*, *opsônia*). The earliest mention of wages is of a recompense not in money, but in kind, to Jacob from Laban (Gen. xxix. 15, 20, xxx. 28, xxxi. 7, 8, 41). In Egypt money payments by way of wages were in use, but the terms cannot now be ascertained (Ex. ii. 9). The only mention of the rate of wages in Scripture is found in the parable of the householder and the vineyard (Mat. xx. 2), where the laborer's wages are set at one "PENNY" (= DENARIUS, or 15 cents) for a day, a rate which agrees with Tob. v. 14, where a "DRACHM" is mentioned as the rate for a day, a sum which may be fairly taken as equivalent to the *denarius*, and to the usual pay of a soldier in the later days of the Roman republic (Tacitus, *Annals*, i. 17; Polybius, vi. 39). In earlier times the rate was probably lower. But it is likely that laborers, and also soldiers, were supplied with provisions. A drachma (= 17 cents) a day was also, according to Boeckh, the pay of a common laborer at Athens in the time of Pericles, B. C. 450; and the same was paid to the members of the Council of 500, at ATHENS (*B. S.* xv. 188, 193).—The Law was very strict in requiring daily payment of wages (Lev. xix. 13; Deut. xxiv. 14, 15). The employer who refused to give his laborers sufficient victuals is censured (Job xxiv. 11), and the iniquity of withholding wages is denounced (Jer. xxii. 13; Mal. iii. 5; Jas. v. 4). MONEY; WEIGHTS AND MEASURES.

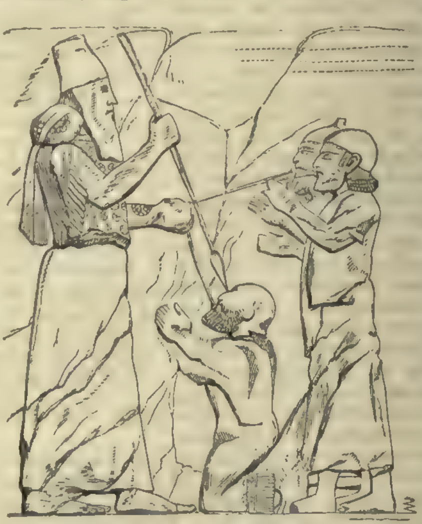
Wag'on (Heb. *ăgâlâh*, once *recheb*; CART; CHARIOT). The Oriental wagon is a vehicle composed of two or three planks fixed on two solid circular blocks of wood, from two to five feet in diameter, which serve as wheels. To the floor are sometimes attached wings, which slant outward like the sides of a wheelbarrow. For the conveyance of passengers, mattresses or clothes are laid in the bottom, and the vehicle is drawn by buffaloes or oxen. The covered wagons for conveying the materials of the Tabernacle were probably constructed on Egyptian models. CART; CHARIOT.

* **Wail'ing.** MOURNING.

Wall [wawl]. Only a few points need be noticed in addition to what has been said elsewhere on wall-construction, whether in brick, stone, or wood. (BRICK; FENCED CITY; HANDICRAFT; HEDGE; HOUSE; JERUSALEM; MORTAR 2; SHEEP-FOLD; SLIME.) 1. The practice common in Palestine of carrying foundations down to the solid rock (PALESTINE, II., § 25), as in the case of the TEMPLE, and in the present day with structures intended to be permanent (Lk. vi. 48). 2. A feature of some parts of Solomon's buildings, as described by Josephus (viii. 5, § 2), corresponds to the method adopted at Nineveh of encrusting or facing a wall of brick or stone with slabs of a more costly material, as MARBLE or ALABASTER. 3. Another use of walls in Palestine is to support mountain-roads or terraces formed on the sides of hills for purposes of cultivation. (AGRICULTURE; HIGHWAY.) 4. The "path of the vineyards" (Num. xxii. 24) is a pathway through vineyards, with walls on each side.

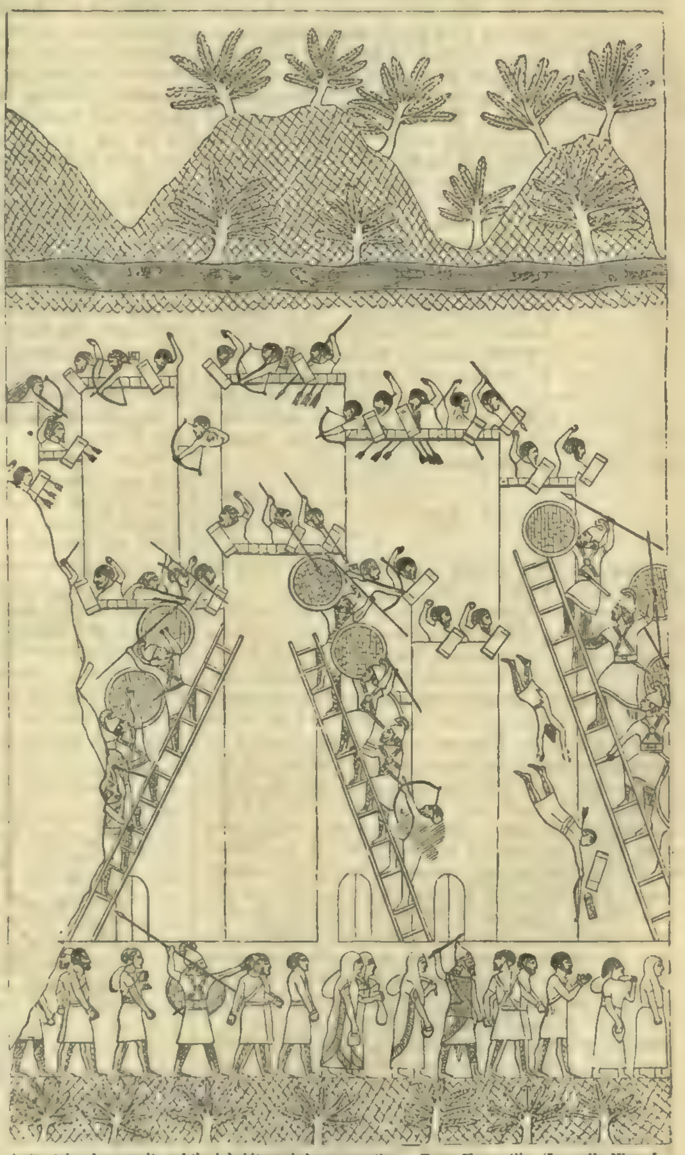
Wan'der-ing in the Wil'der-ness. WILDERNESS OF THE WANDERING.

War. The formation of the ARMY, their ARMS, and ENCAMPMENT, have been already described. Before entering on a war of aggression, the Hebrews sought for the Divine sanction by consulting the URIM AND THUMMIM (Judg. i. 1, xx. 2, 27, 28; 1 Sam. xiv. 37, xxiii. 2, xxviii. 6, xxx. 8), or some PROPHET (1 K. xxii. 6; 2 Chr. xviii. 5; DIVINATION). Divine aid was further sought in actual warfare by bringing into the field the ARK OF THE COVENANT, which was the symbol of JEHOVAH Himself (1 Sam. iv. 4–18, xiv. 18). Formal proclamations of war were not interchanged between the belligerents; but occasionally messages either deprecatory or defiant were sent (Judg. xi. 12–27; 1 K. xx. 2; 2 K. xiv. 8). Before entering the enemy's district, spies were sent to ascertain the character of the country, and the preparations of its inhabitants for resistance (Num. xiii. 17; Josh. ii. 1; Judg. vii. 10; 1 Sam.

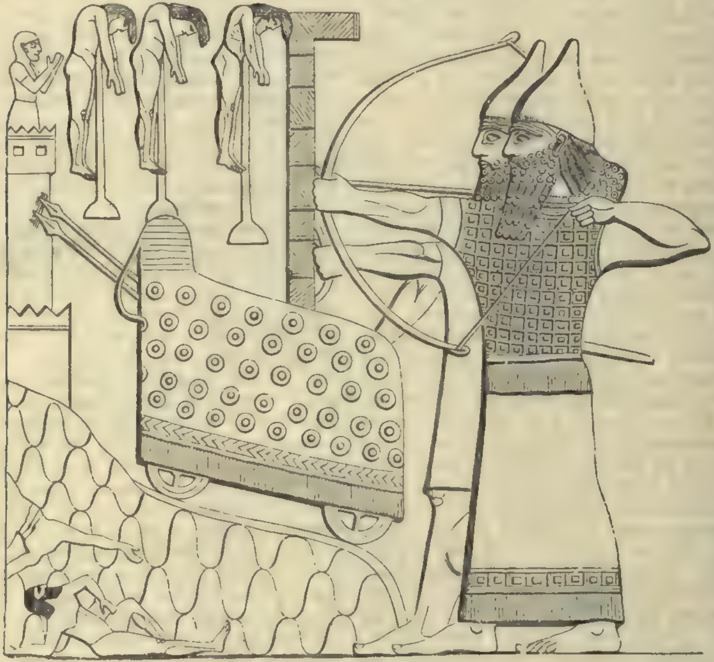


Assyrian king putting out the eyes of a captive, who, with others, is held prisoner by a hook in the lips.—From Botta's *Nineveh*.—(Fbn.)

xxvi. 4). When an engagement was imminent a sacrifice was offered (vii. 9, xiii. 9), and an inspiriting address delivered either by the commander (2 Chr. xx. 20) or by a priest (Deut. xx. 2). Then followed the battle-signal (1 Sam. xvii. 52; Is. xlii. 13; Jer. l. 42; Ez. xxi. 22; Am. i. 14; CORNET). The combat assumed the form of a number of hand-to-hand contests. Hence the high value attached to fleetness of foot and strength of arm (2 Sam. i. 23, ii. 18; 1 Chr. xii. 8). Various strategic devices were practised, as the ambuscade (Josh. viii. 2, 12; Judg. xx. 36), surprise (Judg. vii. 16), or circumvention (2 Sam. v. 23). Another mode of settling the dispute was by the selection of champions (1 Sam. xvii.; 2 Sam. ii. 14), who were spurred on to exertion by the offer of high reward (1 Sam. xvii. 25, xviii. 25; 2 Sam. xviii. 11; 1 Chr. xi. 6). The contest having been decided, the conquerors were recalled from the pursuit by the sound of a trumpet (2 Sam. ii. 28, xviii. 16, xx. 22).—The siege of a town or fortress was conducted thus:—A line of circumvallation was drawn round the place (Ez. iv. 2; Mic. v. 1), constructed out of the trees in the neighborhood (Deut. xx. 20), earth, &c. This line not only cut off the besieged from the surrounding country, but also served as a base of operations for the besiegers. The next step was to throw out from this line one or more "mounts" or "banks" in the direction of the city (2 Sam. xx. 15; 2 K. xix. 32; Is. xxxvii. 33), to be gradually increased in height until about half as high as the city wall. On this mound or bank towers were erected (2 K. xxv. 1; Jer. lii. 4; Ez. iv. 2, xvii. 17, xxi. 22, xxvi. 8), whence the slingers and archers might attack with effect. Battering-rams (Ez. iv. 2, xxi. 22) were brought up to the walls by means of the bank (ENGINE; RAM, BATTERING), and scaling-ladders might also be placed on it. Undermining the walls is not noticed in the Bible. (JERUSALEM.) Burning the gates was a mode of obtaining ingress (Judg. ix. 52). The water-supply would naturally be cut off, if possible (Jd. vii. 7). The besieged strengthened and repaired their fortifications (Is. xxii. 10); repelled the enemy from the wall by missiles (2 Sam. xi. 24), beams and heavy stones (Judg. ix. 53; 2 Sam. xi. 21), boiling oil, use of engines (2 Chr. xxvi. 15), &c.; made sallies to burn the besiegers' works (1 Mc. vi. 31) and drive them away.—The treatment of the conquered was extremely severe in ancient times. The bodies of the soldiers killed in action were plundered (1 Sam. xxxi. 8; 2 Mc. viii. 27); the survivors were killed in some savage manner (Judg. ix. 45; 2 Sam. xii. 31; 2 Chr. xxv. 12), or mutilated (Judg. i. 6; 1 Sam. xi. 2), or carried into captivity (Num. xxxi. 26; Deut. xx. 14). Sometimes the bulk of the population of the conquered country was removed to a distant locality. (CAPTIVITY.) The Mosaic Law mitigated to a certain extent the severity of the ancient usages toward the conquered. With the exception of the Canaanites (CANAAN 1) who were under an ANATHEMA, the Israelites were to put to death only males bearing arms, to keep alive women and children (xx. 13, 14), to spare fruit-trees (ver. 19), to treat females humanely (xxi. 10–14). The majority of the savage acts recorded as


A city taken by assault, and the inhabitants led away captive. From *Kouyunjik*.—(Layard's *Nineveh*, ii. 285.)

practised by the Jews were either retaliatory for some gross provocation (Judg. i. 6, 7; 2 Sam. x. 2–4, xii. 31; 1 Chr. xx. 3), or done by lawless usurpers (2 K. xv. 16; compare 1 K. xx. 31). The conquerors celebrated their success by the erection of monumental stones (1 Sam. vii. 12; PILLAR), by hanging up trophies in their public buildings (xxi. 9, xxxi. 10; 2 K. xi. 10), and by triumphal songs and dances in which the whole population took part (Ex. xv. 1–21; Judg. v.; 1 Sam. xviii. 6–8; 2 Sam. xxii.; Jd. xvi. 2–17; 1 Mc. iv. 24).—For "the Book of the Wars of the LORD," see NUMBERS B.—BOOTY; HOSTAGES; PUNISHMENTS; SLAVE; UNCLEANNESS.



Bas-relief of Centre Palace, *Nimroud*, representing warriors before a besieged city.—A battering-ram drawn up to the walls, and captives impaled.—(Layard's *Nineveh*, ii. 283.)

* **Ward** = watch, GUARD, custody, &c. (Gen. xl. 3, 4, 7, &c.). PRISON.

* **Wash'ing** [wosh-]. Washing the clothes is frequently spoken of in the Scriptures, mostly as connected with ritual purifications (Ex. xix. 10, 14; Lev. xi. 25, 40, &c.), sometimes simply for cleansing them from dirt (Neh. iv. 23). Moral and spiritual purification is denoted by washing the clothes or the person (Ps. lxxiii. 13; Is. i. 16; Heb. x. 22; Rev. vii. 14, &c.). Neglect of washing the clothes was significant of affliction and MOURNING (2 Sam. xix. 24). ANOINTING; BAPTISM; BATH; FULLER; NITRE; PURIFICATION; REGENERATION; SOAP; WASHING THE HANDS AND FEET; WATER.

Wash'ing the Hands and Feet. As knives and forks were dispensed with in eating, the hand, which was thrust into the common dish, needed to be scrupulously clean; and again, as sandals were ineffectual against the dust and heat of an Eastern climate, washing the feet on entering a house was an act both of respect to the company, and of refreshment to the traveller. The former of these usages was transformed by the PHARISEES of the N. T. age into a matter of ritual observance (Mk. vii. 3), and special rules were laid down as to the times and manner of its performance. The Gr. *pugmêi* in Mk. l. c. is translated in A. V. "oft" (margin "or *diligently*; Gr. *with the fist—up to the elbow*, Theophylact"); by Alford, &c., after the Syriac, "diligently;" by the Vulgate, Gothic, &c., "frequently" or "oft;" Lange, taking the literal meaning "with the fist," says, "probably it was part of the rite, that the washing hand was shut, because it might have been thought that the open hand engaged in washing might make the other unclean, or be made unclean by it, after having itself been washed," and suggests that "the expression might mean a vigorous and thorough washing;" Rbn. *N. T. Lex.* explains, "literally, *unless they wash their hands*, rubbing them *with the fist*, i. e. not merely dipping the fingers or hand in water as a *sign* of ablution, but rubbing the hands together as a ball or fist, in the usual Oriental manner when water is poured over them; . . . hence (translated freely) *sedulously*, *carefully*, *diligently*." Washing the feet did not rise to the dignity of a ritual observance, except in connection with the services of the sanctuary (Ex. xxx. 19, 21). It held a high place, however, among the rites of HOSPITALITY. When a guest presented himself at the tent-door, it was usual to offer the necessary materials for washing the feet (Gen. xviii. 4, xix. 2, xxiv. 32, xliii. 24; Judg. xix. 21). It was a yet more complimentary act, betokening equally humility and affection, if the host actually performed the office for his guest (1 Sam. xxv. 41; Lk. vii. 38, 44; Jn. xiii. 5–14; 1 Tim. v. 10; JESUS CHRIST). Such a token of hospitality is still occasionally exhibited in the East. MEALS; SANDAL; WASHING.

Watch'es of Night. The Jews, like the Greeks and Romans, divided the NIGHT into military watches instead of hours, each watch representing the period for which sentinels or pickets remained on duty. (Encampment.) The proper Jewish reckoning recognized only three such watches, entitled the first or "beginning of the watches" (Lam. ii. 19), the middle watch (Judg. vii. 19), and the morning watch (Ex. xiv. 24; 1 Sam. xi. 11). These would last respectively from sunset to 10 P. M; from 10 P. M. to 2 A. M.; and from 2 A. M. to sunrise. After the establishment of the Roman supremacy, the number of watches was increased to four, which were described either according to their numerical order, e. g. the "fourth watch" (Mat. xiv. 25), or by the terms "even, midnight, cock-crowing, and morning" (Mk. xiii. 35). These terminated respectively at 9 P. M., midnight, 3 A. M., and 6 A. M. The GUARD (QUATERNION) of soldiers was accordingly divided into four relays (Acts xii. 4). Watchmen appear to have patrolled the streets of the Jewish towns (Cant. iii. 3, v. 7; compare Ps. cxxvii. 1, cxxx. 6). Chronology; Day; Hour; Peter, note ^{3}.

* **Wa'ter** [waw-] (Heb. pl. *mayim*, construct *mêy* or *mêymêy;* Gr. *hudôr*). To the ancient Hebrews water appeared of inestimable value. Famine was a direct consequence of a deficiency of it; and in the wilderness the people often murmured from the want of it (Ex. xv. 22, xvii. 1 ff., xx. 2 ff., xxi. 5, &c.). An abundance of water was one of the choice blessings of the Promised Land (Deut. viii. 7, &c.). Water is an emblem of the spiritual nourishment or soul-satisfying blessings or SALVATION which God bestows upon His people (Is. lv. 1; Jn. iv. 14 thrice; Rev. xxi. 6, xxii. 1, 17, &c.). Agriculture; Ain; Brook; Cistern; Creation; Dew; Firmament; Fountain; Frost; Ishmael 1; Jordan; Mist; Jerusalem III., § 9, &c.; Palestine II., §§ 13–15, 34 ff., *Climate*, &c.; Pond; Pool; Rain; River; Sea; Snow; Spring; Tabernacles, the Feast of, III.; Vapor; Washing; Well; also the five following articles, &c.

* **Wa'ter-gate** (Neh. xii. 37), a gate of Jerusalem, probably (so Gesenius) N. E. of the Fountain-gate. East-gate.

* **Wa'ter-ing.** Agriculture; Chaldea; Cistern; Egypt; Well.

Wa'ter of Jeal'ous-y (Num. v. 11–31). The ritual prescribed consisted in the husband's bringing the woman before the priest, and the essential part of it is unquestionably the oath to which the "water" was subsidiary, symbolical, and ministerial. With her he was to bring the tenth part of an ephah of barley-meal as an offering. Perhaps the whole is to be regarded from a judicial point of view, and this "offering" in the light of a court-fee. God Himself was solemnly invoked to judge, and His presence recognized by throwing a handful of the barley-meal on the blazing altar in the course of the rite. In the first instance, however, the priest "set her before the Lord" with the offering in her hand. As she stood holding the offering, so the priest stood holding an earthen vessel of holy water mixed with the dust from the floor of the sanctuary, and declaring her free from all evil consequences if innocent, solemnly devoted her in the name of Jehovah to be "a curse and an oath among her people," if guilty, further describing the exact consequences ascribed to the operation of the water in the "members" which she had "yielded as servants to uncleanness" (ver. 21, 22, 27; compare Rom. vi. 19). He then "wrote these curses in a book, and blotted them out with the bitter water," and having thrown, probably at this stage of the proceedings, the handful of meal on the altar, "caused the woman to drink" the potion thus drugged, she moreover answering to the words of his imprecation, "Amen, amen." Josephus adds, if the suspicion was unfounded, she obtained conception, if true, she died infamously. The custom of such an ordeal was probably traditional in Moses' time, and by fencing it round with the wholesome awe inspired by the solemnity of the prescribed ritual, the lawgiver would deprive it to a great extent of its barbarous tendency. Adultery; Law of Moses.

Wa'ter of Sep-a-ra'tion. Purification.

* **Wa'ter-pot,** the A. V. translation of Gr. *hudria.* In Jn. ii. 6, 7, it is a large vessel of stone in which water is kept standing; in iv. 28, a vessel for carrying water, usually in the East of stone or earthenware. Pitcher; Pot.

Wave'-of'fer-ing (Heb. *tĕnûphâh*). The breast of every PEACE-OFFERING, the Passover sheaf, loaves and lambs at Pentecost, &c., were to be "waved" before the Lord, and were hence called "wave-offerings." The Scriptural notices of these rites are to be found in Ex. xxix. 24–28; Lev. vii. 30, 34, viii. 27, 29, ix. 21, x. 14, 15, xxiii. 10, 15, 20; Num. vi. 20, xviii. 11, 18, &c. (First-fruits; Passover, II. *g*, *h*, Pentecost, &c.) It seems not quite certain from Ex. xxix. 26, 27, whether the waving was performed by the priest or by the worshipper with the former's assistance. The Rabbinical tradition represents it as done by the worshipper, the priest supporting his hands from below. This rite was the accompaniment of peace-offerings. These not only, like the other sacrifices, acknowledged God's greatness and His right over the creature, but they witnessed to a ratified covenant, an established communion between God and man. The Rabbis explain the heaving of the shoulder as an acknowledgment that God has His throne in the heaven, the waving of the breast that He is present in every quarter of the earth.

* **Wax** (Heb. *dônag*), a well-known substance produced by bees, and employed in the construction of their cells; mentioned in Scripture only as easily melted by heat (Ps. xxii. 14 [Heb. 15], lxviii. 2 [Heb. 3], xcvii. 5; Mic. i. 4). Bee.

* **Wax, to** = to grow or become, as to *wax* great, to *wax* hot, to *wax* old, to *wax* faint, &c. (Gen. xxvi. 13, xli. 56; Ex. xvi. 21; Lev. xxv. 47 twice; 1 Sam. ii. 5, iii. 2; 2 Sam. xxi. 15; Ps. cii. 26; Mat. xxiv. 12, &c.).

* **Wax'en** (participle of the verb "to WAX") = grown or become (Gen. xix. 13; Lev. xxv. 25, 35, 39, &c.).

Way (Heb. *derech*, &c.; Gr. *hodos*) = a road, track, path, or HIGHWAY (Gen. xvi. 7; Num. xiv. 25; 1 Sam. vi. 12; Mat. xx. 17; Mk. x. 32, &c.); figuratively a course or mode of life (Prov. i. 31, xii. 15, &c.); a religious course (Ps. cxxxix. 24; Am. viii. 14, &c.); particularly applied to the Christian religion (Acts ix. 2, xix. 9, 23, &c.).

* **Wean'ing.** Abraham; Banquets; Child; Ishmael 1; Samuel.

Weap'ons. Arms.

Wea'sel [wee'zl] (Heb. *hôled* or *chôled*) occurs only in Lev. xi. 29, in the list of unclean animals. According to the old versions, the Talmud, Gesenius, &c., the Hebrew denotes "a weasel;" but Bochart, &c., would make it = Ar. *chuld* and Syr. *chuldo* = a MOLE. The weasel family have long slender bodies and short legs, and are remarkably bloodthirsty quadrupeds. Col. C. H. Smith (in Kitto) says, the ferret or polecat (which he regards as the same species, *Putorius vulgaris*), the weasel (*Mustela vulgaris Af-*

ricana, larger and darker than the common European weasel), &c., inhabit Syria, &c. These animals are very destructive to other small animals.

* **Weath'er.** FROST; PALESTINE, *Climate;* RAIN; SNOW.

Weav'ing. The art of weaving appears to be coeval with the first dawning of civilization. In what country, or by whom it was invented, we know not; but it was very early practised with great skill by the Egyptians. The "vestures of fine LINEN," such as Joseph wore (Gen. xli. 42), were the product of Egyptian looms, and their quality, as attested by existing specimens, is pronounced not inferior to the finest cambric of modern times. The Israelites were probably acquainted with the process before their sojourn in Egypt; but undoubtedly there they attained the proficiency which enabled them to execute the hangings of the Tabernacle (Ex. xxxv. 35; 1 Chr. iv. 21), and other artistic textures. At a later period the Egyptians were still famed for their manufactures of "fine" (i. e. hackled) FLAX and of *hórây* or *chôrây*, rendered in the A. V. "networks" (margin "white works"), probably (so Mr. Bevan, &c.) a *white* material either of linen or cotton (Is. xix. 9; Ez. xxvii. 7). The Egyptian loom (HANDICRAFT) was usually upright, and the weaver stood at his work. The cloth was fixed sometimes at the top, sometimes at the bottom. The modern Arabs use a procumbent loom, raised above the ground by short legs. The Bible notices, not the loom itself, but the beam to which the warp was attached (1 Sam. xvii. 7; 2 Sam. xxi. 19); the pin to which the cloth was fixed, and on which it was rolled (Judg. xvi. 14); the shuttle (Job vii. 6); the thrum or threads which attached the web to the beam (Is. xxxviii. 12 margin); and the web itself (Judg. xvi. 14, A. V. "beam"). Whether the two terms in Lev. xiii. 48, rendered "warp" and "woof," really mean these, admits of doubt. The textures produced by the Jewish weavers were very various. The coarser kinds, such as tent-cloth, SACKCLOTH, and the "hairy garments" of the poor were made of goat's or camel's hair (Ex. xxvi. 7; Mat. iii. 4). WOOL was extensively used for ordinary clothing (Lev. xiii. 47; Prov. xxvii. 26, xxxi. 13; Ez. xxvii. 18), while for finer work flax was used, varying in quality, and producing the different textures described in the Bible as "linen" and "fine linen." The mixture of wool and flax in cloth intended for a garment was interdicted (Lev. xix. 19; Deut. xxii. 11). BABYLONISH GARMENT; COTTON; DRESS; EMBROIDERER; SPINNING; TENT; WOOLEN.

Wed'ding. MARRIAGE.

Week (Heb. *shâbûa';* Gr. *hebdomas* in LXX., *sabbaton* [usually translated "Sabbath"] in N. T.). The origin of this division of time has given birth to much speculation. Its antiquity is so great (Gen. viii. 10, xxix. 27), its observance so wide-spread, and it occupies so important a place in sacred things, that it has been very generally thrown back as far as the CREATION of man. The week and the SABBATH are, if this be so, as old as man himself. A purely theological ground is thus established for the week and for the sacredness of the number seven. They who embrace this view support it by a reference to the six days' creation and the Divine rest on the seventh, and to the absence of any natural ground for it. To this view Mr. Garden, original author of this article, objects:—(*a.*) That the week rests on a theological ground may be cheerfully acknowledged by both sides; but nothing is determined by such acknowledgment as to the original cause of adopting this division of time. Whether the week gave its sacredness to the number SEVEN, or the ascendancy of that number helped to determine the dimensions of the week, it is impossible to say. (*b.*) The prevalence of the weekly division was indeed very great, but a nearer approach to universality is required to render it an argument for the view in aid of which it is appealed to. It was adopted by all the Shemitic races, and, in the later period of their history at least, by the Egyptians and Hindoos; it has been found in China, either universally or among the Buddhists; the Peruvians also had it or a division all but identical with it. On the other hand, there is no reason for thinking the week known till a late period either to Greeks or Romans. (*c.*) So far from the week being a division of time without ground in nature, there was much to recommend its adoption. Where the days were named from planetary deities, as among first the Assyrians and Chaldees, and then the Egyptians,[1] there of course each period of seven days would constitute a whole, and that whole might come to be recognized by nations that disregarded or rejected the practice which had shaped and determined it. But further, the week is a most natural and nearly an exact quadripartition of the MONTH, so that the quarters of the MOON may easily have suggested it.—Mr. Garden holds that the instances in Genesis (viii. 10, 12, xxix. 27 [compare Judg. xiv. 12], l. 10) show only a custom of observing a term of seven days for any observance of importance, not a custom of dividing the whole YEAR, or the whole month, at all times and without regard to remarkable events. (SABBATH.) In Exodus the week comes into very distinct manifestation. Two of the great feasts (FESTIVALS)—the Passover and the Feast of Tabernacles—are prolonged for seven days after that of their initiation (Ex. xii. 15–20, &c.). The division by seven was expanded so as to make the seventh month and the seventh year Sabbatical. (JUBILEE, YEAR OF; SABBATICAL YEAR.) Whether "days" were or were not intended in Daniel and the Apocalypse to be understood as meaning *years*, their being so would have been a congruous and even logical attendant on the scheme which counts weeks of years, and both would have been a natural computation to minds familiar and occupied with the law of the Sabbatical year. (DAY.)—The Christian Church, from the very first, was familiar with the week. St. Paul's language (1 Cor. xvi. 2) shows this. We cannot conclude from it that such a division of time was observed by the inhabitants of Corinth generally; for they to whom he was writing, though doubtless the majority of them were Gentiles, yet knew the LORD'S DAY, and most probably the Jewish SABBATH. But though we can infer no more than this from the place in question, it is clear that if not by this time, yet very soon after, the whole Roman world had adopted the hebdomadal division. Dion Cassius, who wrote in the second century, speaks of it as both universal and recent in his time, and represents it as coming from Egypt. CHRONOLOGY.

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[1] The credit of introducing the planetary week has been claimed for the Egyptians, the Chaldeans, and the Hindoos. Prof. H. H. Wilson, Rev. R. Hunter (in Fairbairn), &c., have favored the claim for the Hindoos.—The English names of the days of the week are derived from the names of Saxon or rather Teutonic deities; viz. Sunday from the *Sun*, Monday from the *Moon*, Tuesday from *Tiw* (= Roman Mars), Wednesday from *Woden* (the highest god among the Germans and Scandinavians), Thursday from *Thor* (the god of thunder, = Roman Jupiter), Friday from *Frig* (wife of *Woden* and goddess of marriage, = Roman Juno, or [so some] Venus), Saturday from *Säter* or Saturn.

Weeks, Feast of. PENTECOST.

Weights and Meas'ures.—A. Weights (originally by Mr. R. S. Poole).—*Introduction.* The general principle of the present article is to give the evidence of the monuments the preference on all doubtful points, and to compare it with that of literature, so as to ascertain the purport of statements which otherwise appeared explicable in two or three different ways. Besides this general principle, it will be necessary to bear in mind the following postulates:—*a.* All ancient Greek systems of weight were derived, either directly or indirectly, from an Eastern source. *b.* All the older systems of ancient Greece and Persia, the Æginetan, the Attic, the Babylonian, and the Euboïc, are divisible either by 6,000 or by 3,600. *c.* The 6,000th or 3,600th part of the talent is a divisor of all higher weights and coins, and a multiple of all lower weights and coins, except its two-thirds. *d.* Coins are always somewhat below the standard weight. *e.* The statements of ancient writers as to the relation of different systems are to be taken either as indicating original or current relation. *f.* The statements of ancient writers are to be taken in their seemingly-obvious sense, or discarded altogether as incorrect or unintelligible. *g.* When a certain number of drachms or other denominations of one metal are said to correspond to a certain number of drachms or other denominations of another metal, it must not be assumed that the system is the same in both cases.—I. *Early Greek talents.* Three principal systems were used by the Greeks before the time of Alexander the Great, those of the Æginetan, the Attic, and the Euboïc talents. 1. The Æginetan talent is stated to have contained 60 minæ, and 6,000 drachms. Its drachm was heavier than the Attic, by which, when unqualified, we mean the drachm of the full monetary standard, weighing about 67.5 grains Troy. Pollux states that it contained 10,000 Attic drachms and 100 Attic minæ. We find accordingly a monetary system in use in Macedonia and Thrace, of which the drachm weighs about 110 grains, in very nearly the proportion required to the Attic (6 : 10 :: 67.5 : 112.5). The silver coins of Ægina, however, and of many ancient Greek cities, follow a lower standard, of which the drachm has an average maximum weight of about 96 grains. The drachm obtained from the silver coins of Ægina has very nearly the weight, 92.8 grains, that Boeckh assigns to that of Athens before Solon's reduction, of which the system continued afterward in use as the commercial talent. The coins of Athens give a standard, 67.5 grains for the drachm of Solon. An examination of Mr. Burgon's weights from Athens, in the British Museum (one mina weighing 9,980 grains troy, another 7,171 grains troy), has, however, induced us to infer a higher standard in both cases, viz. about 99.8 grains troy for the drachm of the Commercial or Market system and about 71.7 grains for the drachm of the Popular or Solonian system. We thus obtain the following principal standards of the Æginetan weight: *a.* The Macedonian talent, or Æginetan of the writers, weighing about 660,000 grains, containing 60 minæ and 6,000 drachms. *b.* The Commercial talent of Athens, used for the coins of Ægina, weighing, as a monetary talent, never more than about 576,000 grains, reduced from a weight-talent of about 598,800, and divided into the same principal parts as the preceding. 2. The Attic talent, when simply thus designated, is the standard weight introduced by Solon, which stood to the older or Commercial talent in the relation of 100 to 138⅓. Its average maximum weight, as derived from the coins of Athens and the evidence of ancient writers, gives a drachm of about 67.5 grains; but Mr. Burgon's weights enable us to raise this sum to 71.7. It appears that the Attic talent weighed about 430,260 grains by the weights, and that the coins give a talent of about 405,000 grains, the latter being apparently the weight to which the talent was reduced after a time, and the maximum weight at which it is reckoned by ancient writers. It gradually lost weight in the coinage, until the drachm fell to about 57 grains or less, thus coming to be equivalent to, or a little lighter than, the denarius ("PENNY") of the early Cesars. 3. The Euboïc talent, though used in Greece, is of Eastern origin (see II. 2, below).—II. *Foreign talents of the same period.* Two foreign systems of the same period, besides the Hebrew, are mentioned by ancient writers, the Babylonian talent and the Euboïc. 1. The Babylonian talent may be determined from existing weights (in the forms of lions and ducks) found by Mr. Layard at Nineveh. The weights represent a double system, of which the heavier talent contained two of the lighter talents, the talent in each system being divided into 60 manehs, and the maneh in each subdivided into sixtieths, &c. The following table exhibits our results.

Heavier Talent.

60ths of Maneh	30ths of Maneh	Maneh	Talent	Grs. troy.
1				= 266.4
2	= 1			= 532.8
60	= 30	= 1		= 15,984
3600	= 1800	= 60	= 1	= 959,040

Lighter Talent.

30ths of 60ths of Maneh	60ths of Maneh	Maneh	Talent	Grs. troy.
1				= 4.44
30	= 1			= 133.2
1800	= 60	= 1		= 7,992
108000	= 3600	= 60	= 1	= 479,520

Herodotus speaks of the Babylonian talent as not greatly exceeding the Euboic, which has been computed to be = the Commercial Attic, but more reasonably as nearly = the ordinary Attic. Pollux makes the Babylonian talent = 7,000 Attic drachms. We may, therefore, suppose that the lighter talent was generally, if not universally, in use in the time of the Persian coins. Herodotus relates that the king of Persia received the silver tribute of the satrapies according to the Babylonian talent, but the gold tribute according to the Euboic. The larger silver coins of the Persian monarchy, and those of the satraps, are of the following denominations and weights:—

	Grs. troy.
Piece of three *sigli*..................	253.5
Piece of two *sigli*.........................	169
Siglos...................................... ..	84.5

The only denomination of which we know the name is the *siglos*, which, as having the same type as the Daric, appears to be the oldest Persian silver coin. It is the ninetieth part of the maneh of the lighter talent, and the 5,400th of that talent. 2. The Euboic talent is rightly held to have been originally an Eastern system. As it was used to weigh the gold sent as tribute to the king of Persia, we may infer that it was the standard of the Persian gold money; and it is reasonable to suppose that the coinage of Eubœa was upon its standard. We suppose the

Euboïc talent was to the Babylonian as 60 to 72, or 5 to 6. Taking the Babylonian maneh at 7,992 grains troy, we obtain 399,600 grains for the Euboïc talent. The principal, if not the only, Persian gold coin is the Daric ("DRAM"), weighing about 129 grains. This was the standard coin, according to which the silver money was adjusted. Its double in actual weight is found in the silver coinage, but its equivalent is wanting, as though for the sake of distinction. The Daric was the 3,600th part of the Babylonian talent. It is nowhere stated how the Euboïc talent was divided, but if we suppose it to have contained 50 minæ, then the Daric would have been the sixtieth of the mina, but if 100 minæ, the thirtieth. In any case it would have been the 3,000th part of the talent. The coinage of Eubœa has hitherto been the great obstacle to the discovery of the Euboïc talent. The silver coins (the only gold coin of Eubœa known to us weighs 49.4 grains) give the following denominations:

Coins of Eubœa.		*Coins of Athens.*	
Highest weight. Grs. troy.	Assumed true weight. Grs. troy.		Assumed true weight. Grs. troy.
	258	Tetradrachm	270
121	129	Didrachm	135
85	86		
63	64.5	Drachm	67.5
43	43	Tetrobolon	45

It will be perceived that though the weights of all denominations, except the third in the Euboïc list, are very near the Attic, the system of division is evidently different. The third Euboic denomination is identical with the Persian *siglos*, and indicates the Persian origin of the system. The second piece is, however, identical with the Daric. The relation of the Persian and Greek systems may be thus stated:

Persian silver, Babylonian. Grs. troy.	Persian gold, Euboic. Grs. troy.	Greek Euboïc.	
		Actual weight. Grs. troy.	Assumed. Grs. troy.
253.5			258
169			
	129	121	129
84.5		85	86
		63	64.5
		43	43

3. The talents of Egypt have hitherto formed a most unsatisfactory subject. The gold and silver coins of the Ptolemies follow the same standard as the silver coins of the kings of Macedon to Philip II. inclusive, which are on the full Æginetan weight: but the copper coins of the Ptolemies follow the standard of the ancient Egyptians, the two talents, if calculated from the coins, being in the proportion of about 10 (gold and silver) to 13 (copper), or, if calculated from the higher correct standard of the gold and silver system, in the proportion of about 10 to 12.7. 4. The Carthaginian talent may not be as old as the period before Alexander, yet it reaches so nearly to that period that it cannot be here omitted. Those silver coins of the Carthaginians which do not follow the Attic standard seem to be struck upon the standard of the Persian coins, the Babylonian talent.—III. *The Hebrew talent or talents and divisions.* 1. A talent of silver is mentioned in Ex. xxxviii. 25–28 (comp. xxx. 13, 15), which contained 3,000 shekels, distinguished as "the holy shekel," or "shekel of the sanctuary." 2. A gold maneh is spoken of (A. V. "pound," 1 K. x. 17), and, in a parallel passage (2 Chr. ix. 16), shekels are mentioned, three manehs being represented by 300 shekels, a maneh therefore = 100 shekels of gold. 3. Josephus (iii. 6, § 7) states that the Hebrew talent of gold contained 100 minæ. 4. Josephus (xiv. 7, § 1) states that the Hebrew mina of gold = two *libræ* (= *pounds*) and a half. Taking the Roman pound at 5,050 grains, the maneh of gold = about 12,625 grains. 5. Epiphanius estimates the Hebrew talent at 125 Roman pounds, which, at the value given above, = about 631,250 grains. 6. A difficult passage in Ezekiel seems to speak of a maneh of 60 (possibly 50, LXX.) shekels (Ez. xlv. 12). 7. Josephus (iii. 8, § 10) makes the gold shekel a Daric. From these data it may be reasonably inferred, (1.) that the Hebrew gold talent contained 100 manehs, each of which again contained 100 shekels of gold, and, basing the calculation on the stated value of the maneh, weighed about 1,262,500 grains, or, basing the calculation on the correspondence of the gold shekel to the Daric, weighed about 1,290,000 grains (129 × 100 × 100), the latter being probably nearer the true value, and (2.) that the silver talent contained 3,000 shekels, and is probably the talent spoken of by Epiphanius as equal to 125 Roman pounds, or 631,250 grains, which would give a shekel of 210.4 grains. It is reasonable to suppose that the gold talent was exactly double the silver talent.—Let us now examine the Jewish coins. 1. The shekels and half-shekels of silver, if we take an average of the heavier specimens of the Maccabean issue, give the weight of the former as about 220 grains. A talent of 3,000 such shekels would weigh about 660,000 grains. This result agrees very nearly with the weight of the talent given by Epiphanius. 2. The copper coins are generally without any indications of value. The two heaviest denominations of the Maccabean issue, however, bear the names "half" and "quarter." In the following scheme they are compared with the silver coins:

Copper Coins.	Average weight. Grs. troy.	Supposed weight. Grs. troy.	*Silver Coins.*	Average weight. Grs. troy.	Supposed weight.
Half.....	235.4	250	Shekel......	220	Same.
Quarter..	132.0	125	Half shekel.	110	Same.
(Sixth).....	81.8	83.3	[Third].....	73.3	

Our theory of the Hebrew coinage would be as follows:—Gold . . . Shekel or Daric (foreign) 129 grains. Silver . . Shekel 220, Half-shekel 110. Copper. . Half (-shekel) 264, Quarter (-shekel) 132, (Sixth-shekel) 88.—We can now consider the weights. The gold talent contained 100 manehs, and 10,000 shekels. The silver talent contained 3,000 shekels, 6,000 bekas, and 60,000 gerahs. The copper talent probably contained 1,500 shekels. The "holy shekel," or "shekel of the sanctuary," is spoken of both of the gold (Ex. xxxviii. 24) and silver (25) talents of the time of the Exodus. We also read of the "king's weight" (2 Sam. xiv. 26). But there is no reason for supposing different systems to be meant. The significations of the names of the Hebrew weights must be here stated. The Heb. *ciccâr* (A. V. "talent") = *a circle* or *globe*, probably *an aggregate sum*. The "shekel" simply = *a weight*. The "bekah" or "half-shekel" = *a division*, or *half*. The "quarter-shekel" is once mentioned (1 Sam. ix. 8). The "gerah" = *a grain* or *bean*. —IV. *The history and relations of the principal ancient talents.* The following is a list of the talents:—

A. *Eastern Talents.*

Hebrew gold.....	1,320,000	Hebrew silver....	660,000
Babylonian (silver)...........	959,040	Babylonian lesser (silver)........	479,520
Egyptian..........	840,000	Persian gold.......	399,600
Hebrew copper?...	792,000?		

B. *Greek Talents.*

Æginetan	660,000
Attic Commercial	598,800
Attic Commercial, lowered	558,900
Attic Solonian, double	860,520
Attic Solonian, ordinary	430,260
Attic Solonian, lowered	405,000
Euboic	387,000+

We take the Hebrew to be the oldest system of weight. Apart from the evidence from its relation to the other systems, this may be almost proved by our finding it to obtain in Greece, in Phenicia, and in Judea, as the oldest Greek and Phenician system, and as the Jewish system. The Hebrew system had two talents for the precious metals in the relation of 2 : 1. The gold talent, apparently not used elsewhere, contained 100 manehs, each of which contained again 100 shekels, there being thus 10,000 of these units, weighing about 132 grains each, in the talent. The silver talent, also known as the Æginetan, contained 3,000 shekels, weighing about 220 grains each. One gold talent appears to have been equal to 24 of these. The reason for making the talent of gold twice that of silver was probably merely for the sake of distinction.—The Babylonian talent, like the Hebrew, consisted of two systems, in the relation of 2 to 1, upon one standard. It appears to have been formed from the Hebrew by reducing the number of units from 10,000 to 7,200. The system was altered by the maneh being raised so as to contain 120 instead of 100 units, and the talent lowered so as to contain 60 instead of 100 manehs. It is possible that this talent was originally of silver.—The derivation, from the lighter Babylonian talent, of the Euboic talent, is easily ascertained. Their relation is that of 6 : 5.—The Egyptian talent cannot be traced to any other. The Hebrew copper talent is equally obscure. Perhaps it is the double of the Persian gold talent.—The Æginetan talent was the same as the lesser or silver Hebrew talent. Its introduction into Greece was doubtless due to the Phenicians. The Attic Commercial was a degradation of this talent, and was itself further degraded to form the Attic Solonian. MONEY; SHEKEL; TALENT.

B. Meas'ures (originally by Mr. Bevan). The most important topic to be discussed in connection with the subject of the Hebrew measures is their relative and absolute value. Another topic demands a few prefatory remarks, viz. the origin of these measures, and their relation to those of surrounding countries. We divide the Hebrew measures into two classes, according as they refer to length or capacity, and subdivide each of these classes into two, the former into measures of length and distance, the latter into liquid and dry measures. I. *Measures of length and distance.* 1. The denominations referring to length were derived for the most part from the arm and hand. We may notice the following four as derived from this source:—(*a.*) The finger's breadth (Heb. *etsba'*, A. V. "FINGER"), in Jer. lii. 21 only. (*b.*) The "hand breadth" (Heb. *tephah* or *-ach* and *tôphah* or *-ach*; Ex. xxv. 25; 1 K. vii. 26; 2 Chr. iv. 5, &c.), applied metaphorically to a short period of time in Ps. xxxix. 5. (*c.*) The "span" (Heb. *zereth*), the distance between the extremities of the thumb and the little finger in the extended hand (Ex. xxviii. 16, xxxix. 9; 1 Sam. xvii. 4; Ez. xliii. 13), applied generally to describe any small measure in Is. xl. 12. (*d.*) The "cubit" (Heb. *ammâh*; Gr. *pêchus*), the distance from the elbow to the extremity of the middle finger. This occurs very frequently in the Bible in relation to buildings, &c. (Gen. vi. 15; Ex. xxv.–xxvii.; Jn. xxi. 8; Rev. xxi. 17, &c.). In addition to the above we may notice:—(*e.*) The Heb. *gômed* (A. V. "cubit"), literally a *rod*, applied to Eglon's dirk (Judg. iii. 16). Its length is uncertain, but it probably fell below the "cubit" (so Mr. Bevan; Ges. has *cubit*; Fü. *span*, *fist*; LXX. *span*; Vulg. *palm*, &c.). (*f.*) The "reed" (Heb. *kâneh*; Gr. *kalamos*; REED 4), for measuring buildings on a large scale (Ex. xl. 5–8, xli. 8, xlii. 16–19; Rev. xi. 1, xxi. 15, 16).—Little information is furnished by the Bible itself as to the relative or absolute lengths described under the above terms. With the exception of the notice that the "reed" = 6 cubits (Ez. xl. 5), we have no intimation that the measures were combined in any thing like a scale. The most important conclusion to be drawn from the Biblical notices is, that the cubit, which may be regarded as the standard measure, was of varying length, and that, to secure accuracy, it was necessary to define the kind of cubit intended, the result being that the other denominations, if combined in a scale, would vary in like ratio. Thus in Deut. iii. 11, the cubit is specified to be "after the cubit of a man;" in 2 Chr. iii. 3 "after the first," or rather "after the older measure;" and in Ez. xli. 8 "a great cubit," or literally "a cubit to the joint," further defined in xl. 5 "a cubit and an hand breadth." These expressions involve one of the most knotty points of Hebrew archæology, viz. the number and the respective lengths of the Scriptural cubits. That there was more than one cubit, is clear; but whether there were three, or only two, is not so clear. It is generally conceded that the "former" or "older" measure of 2 Chr. iii. 3 was the Mosaic or legal cubit, and that the modern measure, the existence of which is implied in that designation, was somewhat larger. Further, the cubit "after the cubit of a man" of Deut. iii. 11, is held to be a *common* measure in contradistinction to the Mosaic one, and to have fallen below this latter in point of length. In this case we should have three cubits—the common, the Mosaic or old measure, and the new measure. We turn to Ezekiel, and find a distinction of another character, viz. a long and a short cubit. Now, as it has been urged by many writers, Ezekiel would not be likely to adopt any other than the old Mosaic standard for the measurements of his ideal temple. If so, his long cubit would be identical with the *old* measure, and his short cubit with the one "after the cubit of a man," and the *new* measure of 2 Chr. iii. 3 would represent a still longer cubit than Ezekiel's long one. Other explanations of the prophet's language have, however, been offered: it has been sometimes assumed that, while living in Chaldea, he and his countrymen had adopted the long Babylonian cubit; but in this case his short cubit could not have belonged to the same country, inasmuch as the difference between these two amounted to only three fingers (Hdt. i. 178). Again, it has been explained that his short cubit was the ordinary Chaldean measure, and the long one the Mosaic measure; but this is unlikely on account of the respective lengths of the Babylonian and the Mosaic cubits (see below). Independently of these objections, we think that Deut. iii. 11 and 2 Chr. iii. 3 imply the existence of three cubits. An examination of Biblical notices (Ex. xxvii. 1, compare xx. 26; 1 K. vii. 27, &c.) tends to the conclusion that the cubit of early times, or Mosaic cubit, fell far below the length usually assigned to it; but these notices are so scanty and ambiguous that this conclusion is by no means decisive. The earliest and most reliable testimony as to the length of the cubit is supplied by the existing specimens of old Egyptian measures. Several of these have been discovered in tombs, carrying us back at all events to 1700 B. C., while the Nilometer at Elephantine exhibits the length of the cubit in the time of the Roman emperors. No great difference is exhibited in these measures, the longest being estimated at about 21 inches, and the shortest at about 20½, or exactly 20.4729 inches. They are divided into 28 digits, while the Mosaic cubit, according to Rabbinical authorities, was divided into 24 digits. There is some difficulty in reconciling this discrepancy with the almost certain fact of the derivation of the cubit from Egypt. It has been generally surmised that the Egyptian cubit was of more than one length, and that the sepulchral measures exhibit the shorter as well as the longer by special marks. Wilkinson denies the existence of more than one cubit; but most writers on the subject agree that the Egyptian cubit-measures in the Turin and Louvre Museums contain a combination of 2, if not 3 kinds of cubit. Thenius makes the old cubit = 26 digits or 19.066 inches, the royal cubit = 28 digits, = 20.611 or 20.591 inches (the length of the Turin and Louvre measures respectively), and a third or ordinary cubit = 23 digits, or about 16.9 inches. Another explanation makes the old cubit = 25 digits or 18.189 inches; another makes it = 24 digits. The use of more than one cubit appears to have also prevailed in Babylon, for Herodotus states that the "royal" exceeded the "moderate" cubit by three digits. Boeckh makes the Babylonian royal cubit = 20.806 inches; but Oppert's data would give 23.149 inches.—Mr. Bevan would identify the *new* Hebrew measure implied in 2 Chr. iii. 3 with the full Egyptian cubit; the "old" measure and Ezekiel's cubit with the lesser one, either of 26 or 24 digits; and the "cubit of a man" with the third one of 23 digits of which Thenius speaks. In the Mishna the Mosaic cubit is defined to be one of 6 palms. It is termed the moderate cubit, and is distinguished from a lesser cubit of 5 palms and from a larger one of 6 palms and a digit. The palm consisted, according to Maimonides, of 4 digits; and the digit, according to Arias Montanus, of 4 barley-corns. The length of the Mosaic cubit, as computed by Thenius (after several trials with the specified number of barley-corns of middling size), is 214.512 Paris lines, or 19.0515 inches. It seems hardly possible to arrive at any very exact conclusion by this mode of calculation. The Talmudists state that the Mosaic cubit was used for the edifice of the Tabernacle and Temple, and the lesser cubit for the vessels thereof. This was probably a fiction. Taking the estimate of Thenius, the length of the other denominations will be as follows:—

					Inches.
Digit					.7938
4	Palm				3.1752
12	3	Span			9.5257
24	6	2	Cubit		19.0515
144	36	12	6	Reed.	114.3090

Land and area were measured either by the cubit (Num. xxxv. 4, 5; Ez. xl. 27) or by the reed (xlii. 20, xliii. 17, xlv. 2, xlviii. 20; Rev. xxi. 16). There is no indication in the Bible of the use of a square measure by the Jews. (Acre.) Whenever they wished to define the size of a plot, they specified its length and breadth, even if it were a perfect square, as in Ez. xlviii. 16. The difficulty of defining an area by these means is experienced in the interpretation of Num. xxxv. 4, 5. (Suburbs.)—2. The measures of distance noticed in the O. T. are the three following:—(*a.*) The "pace" (Heb. *tsa'ad*, 2 Sam. vi. 13), answering generally to our yard. (*b.*) The Heb. *cibrath hââretz*, rendered in the A. V. "a little way," margin "a little piece of ground" (Gen. xxxv. 16, xlviii. 7; 2 K. v. 19). The Hebrew expression appears to indicate some definite distance, but the only conclusion to be drawn from the Bible is, that it did not exceed and probably equalled the distance between Bethlehem and Rachel's burial-place (Rachel), which is traditionally identified with a spot 1⅓ miles N. of the town. (*c.*) The "day's journey" (Heb. *derech yôm* or *mahălach yôm*; Gr. *hêmeras hodos*), which was the most usual method of calculating distances in travelling (Gen. xxx. 36, xxxi. 23; Ex. iii. 18, v. 3, &c.), though but one instance of it occurs in the N. T. (Lk. ii. 44). The ordinary day's journey among the Jews was 30 miles; but when they travelled in companies only 10 miles: Neapolis (Shechem) formed the first stage out of Jerusalem, according to the former, and Beeroth, according to the latter computation. It is impossible to assign any distinct length to the day's journey. In the Apocrypha and N. T. we meet with the following additional measures:—(*d.*) The "Sabbath-day's journey." (*e.*) The "furlong" (Gr. *stadion*, L. form *stadium*, Eng. *stade*), a Greek measure introduced into Asia after Alexander's conquest, and hence first mentioned in the Apocrypha (2 Mc. xi. 5, xii. 9, 17, 29), subsequently in the N. T. (Lk. xxiv. 13; Jn. vi. 19, xi. 18; Rev. xiv. 20, xxi. 16). Both the name and the length of the stade were borrowed from the footrace-course at Olympia. It = 600 Greek feet (Hdt. ii. 149), or 125 Roman paces (Pliny, ii. 23), or 606¾ feet of our measure. It thus falls below the furlong by 53¼ feet. (*f.*) The Mile, a Roman measure, = 1,000 Roman paces, 8 stades, or 1,618 English yards. (*g.*) The "fathom" (Gr. *orguia*, Acts xxvii. 28 twice), strictly = the length of the outstretched arms; as a measure of length, according to Herodotus, = $\frac{1}{100}$ stadium = 6 feet 1 inch (L. & S.).—II. *Measures of capacity.* The Hebrew measures of capacity for liquids were:—(*a.*) The *log* (Lev. xiv. 10 ff.), the name originally signifying a *basin.* (*b.*) The *hin*, a name of Egyptian origin (properly = *vessel*, Ges.), frequently noticed in the Bible (Ex. xxix. 40, xxx. 24; Num. xv. 4 ff.; Ez. iv. 11, &c.). (*c.*) The *bath* (= *measured*), the largest of the liquid measures (1 K. vii. 26, 38; 2 Chr. ii. 10, iv. 5; Ezr. vii. 22; Is. v. 10, &c.). We gather from Josephus (iii. 8, § 3) that the bath contained 6 hins, and from the Rabbinists that the hin contained 12 logs. The relative values, therefore, stand thus:—

Log		
12	Hin	
72	6	Bath

The Hebrew dry measure contained the following denominations: (*a.*) The *cab* (literally = *hollow* or *concave*), mentioned only in 2 K. vi. 25. (*b.*) The *omer* (= *a heap*, and secondarily *a sheaf*), mentioned only in Ex. xvi. 16–36. The same measure is elsewhere termed *issârôn* (= *a tenth*), as being the tenth part of an ephah (compare Ex. xvi. 36), whence in the A. V. "tenth deal" (Lev. xiv. 10, xxiii. 13; Num. xv. 4, &c.). (*c.*) The Heb. *sĕâh*, etymologically and appropriately translated "measure," the ordinary measure for household purposes (Gen. xviii. 6; 1 Sam. xxv. 18; 1 K. xviii. 32; 2 K.

vii. 1, 16, 18). The Greek equivalent (*saton*, A. V. "measure") occurs in Mat. xiii. 33 and Lk. xiii. 21. The *seah* was also termed *shâlîsh* (Heb. = *a third*), as being the third part of an ephah (Is. xl. 12; Ps. lxxx. 5 [A. V. "great measure"]). (*d.*) The *ephah* (Heb. form *êyphâh*, rarely *êphâh*), a word of Egyptian origin, = *measure*, specially of corn, Ges. (Ex. xvi. 36; Lev. v. 11, vi. 20; Ru. ii. 17; 1 Sam. i. 24, xvii. 17; Ez. xlv. 10, 11, 13, 24, xlvi. 5, 7, 11, 14, &c.). (*e.*) The Heb. *lethech*, A.V. "half-homer" (Hos. iii. 12 only), literally = what is *poured out.* (*f.*) The *homer*, meaning *heap* (Lev. xxvii. 16; Num. xi. 32; Is. v. 10; Ez. xlv. 11–14; Hos. iii. 2). It is elsewhere termed *cor* (properly a *round* vessel, Ges.), from the circular vessel in which it was measured (1 K. iv. 22, v. 11; 2 Chr. ii. 10, xxvii. 5; Ezr. vii. 22; Ez. xlv. 14 [A. V. "cor" here and in 1 K. iv. 22 margin; elsewhere translated "measure"]). The Greek equivalent (*koros*, A.V. "measure") occurs in Lk. xvi. 7. The following is the scale of relative values (partly from Ex. xvi. 36 and Ez. xlv. 11, and partly from the Rabbinists):—

Cab				
1⅘	Omer			
6	3⅓	Seah		
18	10	3	Ephah	
180	100	30	10	Homer

The absolute values of the liquid and dry measures form the subject of a single inquiry, inasmuch as the two scales have a measure of equal value, viz. the bath and the ephah (Ez. xlv. 11). Attempts have been made to deduce the value of the bath from a comparison of the dimensions and contents of the molten sea (SEA, MOLTEN) as given in 1 K. vii. 23–26; but uncertainty attends every statement. Josephus (viii. 2, § 9) states that the bath = 72 *zestæ* (see below), that the hin = 2 Attic *choës* (iii. 8, § 3, 9, § 4), and that the seah = 1½ Italian *modii* (ix. 4, § 5), that the cor = 10 Attic *medimni* (xv. 9, § 2), and that the issaron or omer = 7 Attic *cotylæ* (iii. 6, § 6). It may further be implied from Jos. ix. 4, § 4, as compared with 2 K. vi. 25, that he regarded the cab = 4 *xestês.* Now, to reduce these statements to consistency, it must be assumed that in Jos. xv. 9, § 2, he has confused the *medimnus* with the *metrêtês*, and in Jos. iii. 6, § 6, the *cotylê* with the *xestês.* Such errors throw doubt on his other statements, and tend to the conclusion that Josephus was not really familiar with the Greek measures. Nevertheless his testimony must be taken as decisively favoring the identity of the Hebrew bath with the Attic *metrêtês.* The statements of Jerome and of Epiphanius in respect to Hebrew measures are equally remarkable for inconsistency. Assuming that Josephus was right in identifying the bath with the *metrêtês*, its value would be, according to Boeckh's estimate of the latter, 1993.95 Paris cubic inches, or 8.7053 English gallons, but, according to the estimate of Bertheau, 1985.77 Paris cubic inches, or 8.6696 English gallons. The Rabbinists furnish data of a different kind on the basis of which Thenius has estimated the bath at 1014.39 Paris cubic inches or 4.4286 gallons. As we are unable to decide between Josephus and the Rabbinists, we give a double estimate of the various denominations, adopting Bertheau's estimate of the *metrêtês*:—

	(*Josephus.*) Gallons.		(*Rabbinists.*) Gallons.
Homer or Cor	86.696	or	44.286
Ephah or Bath	8.6696	or	4.4286
Seah	2.8898	or	1.4762
Hin	1.4449	or	.7381
Omer	.8669	or	.4428
Cab	.4816	or	.246
Log	.1204	or	.0615

In the N. T. we have notices of the following foreign measures:—(*a.*) The Gr. *metrêtês* (Jn. ii. 6; A. V. "firkin"), for liquids. (*b.*) The *chœnix* (Gr. *choinix*, Rev. vi. 6; A. V. "measure"), for dry goods. (*c.*) The *xestês*, applied, however, not to the particular measure so named by the Greeks, but to any small vessel, such as a cup (Mk. vii. 4, 8; A. V. "POT"). (*d.*) The *modius* (Gr. *modios*), similarly applied to describe any vessel of moderate dimensions (Mat. v. 15; Mk. iv. 21; Lk. xi. 33; A. V. "bushel"); though properly meaning a Roman measure (= ⅙ Attic *medimnus*, or ²⁄₉ Attic *metrêtês*, Rbn. *N. T. Lex.*), amounting to about a peck. Taking the Attic *metrêtês* = 8.6696 gallons, the amount of liquid in six stone jars, containing on the average 2½ *metrêtæ* each, would exceed 110 gallons (Jn. ii. 6). Very possibly, however, the *metrêtês* represents the Hebrew *bath*, and if the bath be taken at the estimate of the Rabbinists (see above), the amount would be reduced to about 60 gallons. The *chœnix* was 1⁄48 of an Attic *medimnus*, and contained nearly a quart. It represented the usual amount of corn for a day's food; hence a *chœnix* for a "PENNY" (*denarius*), which usually purchased a bushel (Cic. *Verr.* iii. 81), indicated a great scarcity. (WAGES.)—As to the use of fair measures, various precepts are expressed in the Mosaic Law, &c. (Lev. xix. 35, 36; Deut. xxv. 14, 15; Prov. xx. 10; Ez. xlv. 10), and probably standard measures were kept in the Temple, as was usual in other ancient countries.

Well (Heb. usually *bĕêr*, sometimes *bôr*, *ma'yân*, *mâkôr*, or *'ayin*; Gr. *phrear* and *pêgê*, both used in N. T. only of Jacob's "well" in Jn. iv.; see AIN, CISTERN, FOUNTAIN, PIT). The special necessity of a supply of WATER (Judg. i. 15) in a hot climate has always involved among Eastern nations questions of property of the highest importance, and sometimes given rise to serious contention. Thus the well BEER-SHEBA was opened, and its possession attested with special formality by Abraham (Gen. xxi. 30, 31). The Philistines stopped up the wells dug and named by Abraham, an encroachment stoutly resisted by Isaac's followers (xxvi. 15–33; see 2 K. iii. 19; 2 Chr. xxvi. 10). The Koran notices abandoned wells as signs of desertion. To acquire wells which they had not themselves dug, was one of the marks of favor foretold to the Hebrews on their entrance into Canaan (Deut. vi. 11). To possess one is noticed as a mark of independence (Prov. v. 15), and to abstain from the use of wells belonging to others, a disclaimer of interference with their property (Num. xx. 17, 19, xxi. 22). Similar rights of possession, actual and hereditary, exist among the Arabs of the present day. Wells, Burckhardt says, in the interior of the desert are exclusive property,

Well and Bucket at Jaffa.—(Kitto.)

either of a whole tribe, or of individuals whose ancestors dug the wells. Wells have become in many cases links in the history and landmarks in the topography both of Palestine and of the Arabian Peninsula. Wells in Palestine are usually excavated from the solid limestone rock, sometimes with steps to descend into them (Gen. xxiv. 16). The brims are furnished with a curb or low wall of stone, in which furrows are worn by the ropes used in drawing water. This curb, as well as the stone cover, also very usual, agrees with the directions of the Law, as a protection against accidents (Ex. xxi. 33). On a curb of this sort our Lord sat when He conversed with the woman of Samaria (Jn. iv. 6), and it was this, the usual stone cover, which the woman placed on the mouth of the well at Bahurim (2 Sam. xvii. 19, A. V. "a covering"). The usual methods for raising water are—1. The rope and bucket, or water-skin (Gen. xxiv. 14–20; Jn. iv. 11). 2. The *sakiyeh*, or Persian wheel. This consists of a vertical wheel with buckets or earthen jars attached to a cord passing over the wheel, which descend empty and return full as the wheel revolves. 3. A modification of the last method, by which a man, sitting opposite to a wheel furnished with buckets, turns it by drawing with his hands one set of spokes prolonged beyond its circumference, and pushing another set from him with his feet. 4. A method very common, in ancient and modern EGYPT, &c., is the *shadoof*, consisting of a lever moving on a pivot, which is loaded at one end with some weight, and has at the other a bowl or bucket. Wells are usually furnished with troughs of wood or stone, into which the water is emptied for the use of persons or animals coming to the wells. Unless machinery is used, which is commonly worked by men, women are usually the water-carriers. See BEER; BEER-LAHAI-ROI; BEER-SHEBA; BETHLEHEM; CORN; DRAGON-WELL; ELIM; ESEK; HAROD; REHOBOTH; SHECHEM; SITNAH; also cuts under CHALDEA; FOUNTAIN; HAMATH; JERUSALEM, &c.

* **Wen.** The Heb. *yabbâl*, A. V. "having a wen," applied to animals from the flock or herd (Lev. xxii. 22 only), is translated by Gesenius "*flowing, running*, sc. with matter as a sore, i. e. having running sores, ulcers." MEDICINE.

* **Wench** (2 Sam. xvii. 17 only) = maid-servant. SERVANT.

* **West** (Heb. *yâm* [= SEA], *ma'ărâb*, once [Is. xlv. 6] *ma'ărâbâh* [both literally = *the occident* or place where the sun sets, Ges.]; Gr. *dusmê* [= *the setting* of the sun]), the quarter of the heavens or earth which lies toward the setting sun, or opposite to the EAST (Gen. xii. 8, xxviii. 14 [Heb. *yâm* in both]; Ps. ciii. 12, cvii. 3 [Heb. *ma'ărâb* in both]; Mat. viii. 11, xxiv. 27, &c.). The Mediterranean Sea ("the hinder sea;" see EAST) formed the western border of Palestine, and hence the Hebrews would naturally use "seaward" or "toward the sea" to denote a western direction. SEA, THE GREAT; WIND.

Whale. For the Heb. *tan* and *tannîn*, rendered in the A. V. "dragon," "whale," "serpent," "sea-monster," see DRAGON 1, 2. The Book of JONAH records the swallowing of that prophet by some "great fish" which in Mat. xii. 40 is called in Greek *kêtos*, in A. V. "whale." But the Gr. *kêtos* is not restricted in its meaning to "a whale," or any *Cetacean;* like the L. *cete* or *cetus*, it may denote any sea-monster, "a whale," "a shark," "a seal," "a tunny of enormous size," &c. (so Mr. Houghton, and scholars universally). Although two or three species of whale are found in the Mediterranean Sea, yet the "great fish" that swallowed the prophet cannot properly be identified with any *Cetacean*, for, although the Sperm whale (*Catodon macrocephalus*) has a gullet sufficiently large to admit the body of a man, yet it can hardly be the fish intended; as the natural food of Cetaceans consists of small animals, such as medusæ and crustacea. The only fish, then, capable of swallowing a man would be a large specimen of the white shark (*Carcharias vulgaris*), that dreaded enemy of sailors, and the most voracious of the shark family, which sometimes attains the length of thirty feet. Ruysch says that the whole body of a man in armor has been found in the stomach of a white shark; and Captain King, in his Survey of Australia, says he caught one which could have swallowed a man with the greatest ease. Blumenbach mentions that a whole horse has been found in a shark, and Captain Basil Hall reports the taking of one in which, besides other things, he found the whole skin of a buffalo which a short time before had been thrown overboard from his ship. The white shark is not uncommon in the Mediterranean; it occurs, as Forskål assures us, in the Arabian Gulf, and is common also in the Indian Ocean. It might therefore have been seen on the voyage to TARSHISH. So far for the *natural* portion of the subject. But how Jonah could have been swallowed whole *unhurt*, or how he could have existed for any time in the shark's belly, cannot be explained by simply natural causes, though certainly no more remarkable than the preservation of SHADRACH, &c., in the "burning fiery furnace." LEVIATHAN; MIRACLES.

Wheat, the well-known valuable cereal, cultivated from the earliest times, and frequently mentioned in the Bible. In the A. V. the Heb. *bar*, *dâgân*, and *rîphôth*, are occasionally translated "wheat;" but the proper Hebrew name of this cereal, as distinguished from "BARLEY," "RYE," &c., is *hittâh* or *chittâh* (Chal. *hintîn* or *chintîn*). As to the former Hebrew terms and the Gr. *sitos*, see under CORN. The first mention of wheat ("wheat-harvest") occurs in Gen. xxx. 14, in the account of Jacob's sojourn with Laban in Mesopotamia. Egypt in ancient times was celebrated for its wheat; the best quality, according to Pliny, was grown in the Thebaid; it was all bearded, and the same varieties, Sir G. Wilkinson writes, "existed in ancient as in modern times, among which may be mentioned the seven-eared quality described in Pharaoh's dream" (Gen. xli. 22). Babylonia was also noted for the excellence of its wheat and other cereals. Modern writers, as Chesney and Rich, bear testimony to the great fertility of Mesopotamia. Syria and Palestine produced wheat of fine quality and in large quantities (Ps. lxxxi. 16, cxlvii. 14, &c.). There appear to be two or three sorts of wheat at present grown in Palestine, the *Triticum vulgare* (var. *hybernum*, the common "winter wheat"), *Triticum Spelta* (i. e. spelt; "RYE"), and another variety of bearded wheat which appears to be the same as the "Egyptian wheat," the *Triticum compositum*. In the parable of the sower our Lord alludes to grains of wheat which in good ground produce a hundred-fold (Mat. xiii. 8). The common wheat will sometimes produce one hundred grains in the ear. Wheat is reaped toward the end of April, in May, and in June, according to the differences of soil and position; it was sown either broadcast, and then ploughed in or trampled in by cattle (Is. xxxii. 20), or in rows, if we rightly understand Is. xxviii. 25, which seems to imply that the seeds were *planted* apart in order to insure larger and fuller ears. The wheat was put into the ground in the winter, and some time after the BARLEY; in the Egyptian plague of hail, consequently, the barley suffered, but the wheat had not appeared, and so escaped injury (Ex. ix. 32). Agriculture; Barn; Bread; First-fruits; Food; Mill; Mortar 1, &c.

Egyptian Wheat.—(Fbn.)

* **Wheel** (Heb. *ôphan*, *galgal*, &c.). For the common uses of the wheel, see Cart; Chariot; Hamath; Laver; Well, &c. In Ps. lxxxiii. 13 (Heb. 14), the A. V. has "wheel" for Heb. *galgal*, which Gesenius (and so Fürst in substance) here makes = "*chaff*, *stubble*, any thing driven round before a WHIRLWIND." Thomson (ii. 357–8) suggests that it denotes in Ps. l. c. and Is. xvii. 13 (A. V. "a rolling thing," margin "thistledown") the globe or sphere — a foot or more in diameter — formed by the branches of the wild artichoke, which, becoming light and dry in autumn, is broken off from the main stem and carried by the wind over the plain, rolling and leaping hither and thither to the great annoyance of the traveller and his horse. In some parts, as on the plain N. of Hamath and in the desert E. of *Haurân*, hundreds and even thousands of these artichoke globes may be seen in full motion before the wind. For "wheel" in Eccl. xii. 6, see Medicine, p. 628. Whirlwind.

* **Whip.** Goad; Punishments; Rod; Scourging.

Whirl′wind. The Hebrew terms thus translated in the A. V., viz. *sûphâh* (Job xxxvii. 9; Prov. i. 27, x. 25; Is. v. 28, xvii. 13, xxi. 1, lxvi. 15; Jer. iv. 13; Hos. viii. 7; Am. i. 14; Nah. i. 3; translated "storm" in Job xxi. 18, also in Ps. lxxxiii. 15 [Heb. 16], and Is. xxix. 6), *sa'ar* (Jer. xxiii. 19 *b*, xxv. 32, xxx. 23 *b:* translated "tempest" in Ps. lv. 8 [Heb. 9], lxxxiii. 15 [Heb. 16], also in Am. i. 14 and Jon. i. 4, 12), and *sĕ'ârâh* (2 K. ii. 1, 11; Job xxxviii. 1, xl. 6; Is. xl. 24, xli. 16; Jer. xxiii. 19 *a*, xxx. 23 *a;* Ez. i. 4; Zech. ix. 14: translated "storm" in Ps. cvii. 29; "stormy" [literally *of storm* or *of storms*] in ver. 25, cxlviii. 8, and Ez. xiii. 11, 13; "tempest" in Is. xxix. 6), convey the notion of a violent wind or hurricane, the first because such a wind *sweeps away* every object it encounters, the other two because the objects so swept away are *tossed* and *agitated*. Gesenius, Fürst, &c., translate by "whirlwind" the Heb. *galgal*, in Ps. lxxvii. 18 (A. V. "heaven"), and Ez. x. 13 (A. V. "WHEEL"). It does not appear (so Mr. Bevan) that any of the above terms express the specific notion of a *whirl*-wind. The most violent winds in Palestine come from the east. The "whirlwind" is frequently used as a metaphor of violent and sweeping destruction. Rain; Wind.

* **White** is often used as symbolical of cleanness, purity, brightness, &c. (Is. i. 18; Dan. xii. 10; Rev. iii. 4, 5, &c.). Ass; Colors; Dress; Leprosy; Linen; Snow; Stones 8.

* **Whore.** Harlot; Idolatry; Sodomite.

Wid′ow (Heb. *almânâh;* Gr. *chêra*). Under the Mosaic dispensation no legal provision was made for the maintenance of widows. They were left dependent partly on the affection of relations, especially of the eldest son, whose birthright, or extra share of the property, imposed such a duty upon him (First-born; Heir), and partly on the privileges accorded to other distressed classes (Alms; Poor; Stranger), such as a participation in the triennial third TITHE (Deut. xiv. 29, xxvi. 12), in GLEANING (xxiv. 19–21; Corner), and in religious feasts (xvi. 11, 14; Festivals). Taking a widow's garments in pledge was specially prohibited (xxiv. 17; compare Job xxiv. 3). The widow was commended to the care of the community (Ex. xxii. 22; Deut. xxvii. 19; Is. i. 17; Jer. vii. 6, xxii. 3; Zech. vii. 10), and any neglect or oppression was strongly reprobated (Job xxii. 9, xxiv. 21; Ps. xciv. 6; Is. x. 2; Ez. xxii. 7; Mal. iii. 5; Mat. xxiii. 14, &c.).—With regard to the remarriage of widows, the only restriction imposed by the Mosaic law had reference to one left childless, whom the brother of the deceased husband was to marry (Deut. xxv. 5, 6; Mat. xxii. 23–30; Marriage, p. 605). In the Apostolic Church the widows were sustained at the public expense, the relief being daily administered in kind, under the superintendence of officers appointed for this special purpose (Acts vi. 1–6). Particular directions are given by St. Paul as to the class of persons entitled to such public maintenance (1 Tim. v. 3–16). These were the poor and friendless (ver. 3–5, 16). Out of the body of such widows a certain number were to be enrolled (A. V. "taken into the number"), each (1.) not under sixty years of age; (2.) having been "the wife of one man," probably meaning *but once married;* and (3.) having led a useful and charitable life (ver. 9, 10). Alford, De Wette, Lange, &c., favor the view that the enrolled widows formed an ecclesiastical order, having duties identical with or analogous to those of the deaconesses of the early Church. (Deaconess.) But Mr. Bevan, original author of this article, taking the passage as a whole, concludes that the main condition of enrolment was poverty, and its primary object eleemosynary, simply to enforce a more methodical administration of the Church funds, though the order of widows might easily obtain a quasi-official position in the Church, as they would naturally be looked up to as models of piety to their sex, and would belong to the class whence deaconesses would be chiefly drawn.[1] WOMEN.

Wife. MARRIAGE; WIDOW; WOMEN.

Wild Beast. BEAST.

*** Wil'der-ness.** ARABAH; DESERT; WILDERNESS OF THE WANDERING; ZIN, &c.

Wil'der-ness of the Wan'der-ing. The evidence in respect to many of the localities of that wilderness in which the Israelites wandered for forty years, is so scanty that the whole subject of their route is involved in much obscurity. The fact that from "ETHAM in the edge of the wilderness," their path struck across the RED SEA (Ex. xiii. 20), and from the sea into the same wilderness of Etham, seems to indicate the upper end of the furthest tongue of the Gulf of Suez as the point of crossing. There seems reason also to think that this gulf had then, as also at EZION-GEBER, a further extension northward than at present. (BAAL-ZEPHON; EXODUS, THE; GOSHEN; MIGDOL 1; PI-HAHIROTH; RED SEA, PASSAGE OF.)—The twin gulfs of Suez and *'Akabah*, into which the RED SEA separates, embrace the Peninsula on its east and west sides respectively. The northern portion of the whole Peninsula is a plateau called *et-Tîh* (Ar. = *the wandering*, sc. of the Israelites), bounded S. by the range of *et-Tîh*, which extends somewhat like a slack chain from Suez on the W. to some sandstone cliffs on the E., which shut off this region from the Gulf of *'Akabah*. The northwestern member of this chain converges with the shore of the Gulf of Suez, till the two run nearly parallel. Its eastern member throws off several fragments of long and short ridges toward the Gulf of *'Akabah* and the northern plateau *et-Tîh*. The greatest elevation of the *et-Tîh* range is a little W. of long. 34°, viz. 4,654 feet above the Mediterranean. From this point the watershed of the plateau runs obliquely between N. and E. toward Hebron, the part of the plateau W. of this line being drained by the great *Wady el-'Arîsh* along a gradual slope to the Mediterranean, and consisting of limestone covered with coarse gravel interspersed with black flints and drift, while the shorter and much steeper slope eastward is drained by the *Wadys Fikreh* and *el-Jeib* and *el-Jerâfeh* into the Dead Sea, and consists of a flat rising here and there in heights steep on one side, composed of white chalk with frequent lumps of flint embedded. Sand is rare in the Peninsula, except in the plain or broad band known as the *Debbet er-Ramleh*, on the south side of the *et-Tîh* range. Of sandstone on the edges of the granitic central mass there is no lack. It is chiefly found between the chalk and limestone of *et-Tîh* and the southern rocky triangle of SINAI. The hardness of the granite in the *Jebel et-Tûr* has been emphatically noticed by travellers.—As to the sustenance in this wilderness of the 2,000,000 to 3,000,000 Israelites with their flocks and herds, we know not to what extent the last were fed with the MANNA which supported the human life, and there is no doubt that the vegetation of the wadys has considerably decreased from the violence of the winter torrents, the reckless waste of the Bedouin tribes (who have of late years ruthlessly destroyed the acacia-trees for charcoal), &c. The *Wady er-Râhah* (at Sinai), which was "a vast green plain" in the sixteenth century, is now entirely bare. Seetzen gives a list of sixty-three places as a proof that the region from the Hijaz to the neighborhood of Damascus, now arid and desolate, was once extremely populous. The gardens at the wells of Moses (*'Ayûn Mûsa*) and at Mount Sinai are conspicuous examples of successful attempts to produce vegetation in this desert. There seems to be no deficiency of RAIN. Human fostering hands might extend the prospect of possible resources from the present "transparent coating of vegetation" in the wilderness of Sinai to a point as far in excess of present facts as were the numbers of the Israelitish host above the 6,000 Bedouins computed now to form the population of the desert. (AGRICULTURE.)—Assuming the passage of the Red Sea to have been effected at some spot N. of the now extreme end of the Gulf of Suez, the Israelites would march from their point of landing a little to the E. of S. Here they were in the wilderness of SHUR, and in it "went three days and found no water." The next point mentioned is MARAH, thought by most travellers since Burckhardt's time to be *'Ain el-Hawârah*. On this first section of their desert-march, Stanley (*Syria and Palestine*, 37) remarks, "There can be no dispute as to the general track of the Israelites after the passage [of the Red Sea]. If they were to enter the mountains at all, they must continue in the route of all travellers, between the sea and the table-land of the *Tîh*, till they entered the low hills of *Ghurundel*. Marah must either be *Hawârah* or *Ghurundel*." He adds in a note, "Dr. Graul, however, was told . . . . of a spring near *Tîh el-Amâra*, right (i. e. south) of *Hawârah*, so bitter that neither men nor camels could drink of it. From hence the road goes straight to *Wady Ghurundel*." Seetzen inclines to favor the identification of *el-Amâra* with Marah. It seems almost certain, however, that *Wady Ghurundel*—whether it be Marah, as Lepsius and (although doubtfully) Seetzen thought, or ELIM as Niebuhr, Robinson, and Kruse—must have lain on the line of march, and furnished a camping station (so Mr. Hayman, original author of this article). In this wady Seetzen found more trees, shrubs, and bushes than anywhere else from Sinai to Suez. The scenery in this region becomes a succession of watercourses; and the *Wady et-Taiyibeh* (= *the good*), connected with *Ghurundel* by *Useit*, is so named from the goodly water and vegetation which it contains. These three wadys encompass on three sides the *Jebel Hummâm*; the sea, which it precipitously overhangs, being on the fourth. There seems no reason why all three should not have combined to form Elim, or at any rate, as Stanley suggests, two of them. From Elim, the next stage brought the people again to the sea. This fact, and the water supply, and consequent great fertility, enjoyed by *Tûr* on the coast (lat. 28° 13′), would make it seem probable that *Tûr* was the locality intended; but as it lies more than seventy miles, in a straight line, from the nearest probable assignable spot for Elim, such a distance makes it a highly improbable site for the next encampment. The account in Ex. xvi. omits this encampment by the sea, and brings the host at once into "the wilderness of Sin." This is probably the alluvial plain, called by Stanley the plain of *Murkhâh*, which lower down the coast expands into the broadest in the peninsula, and is there

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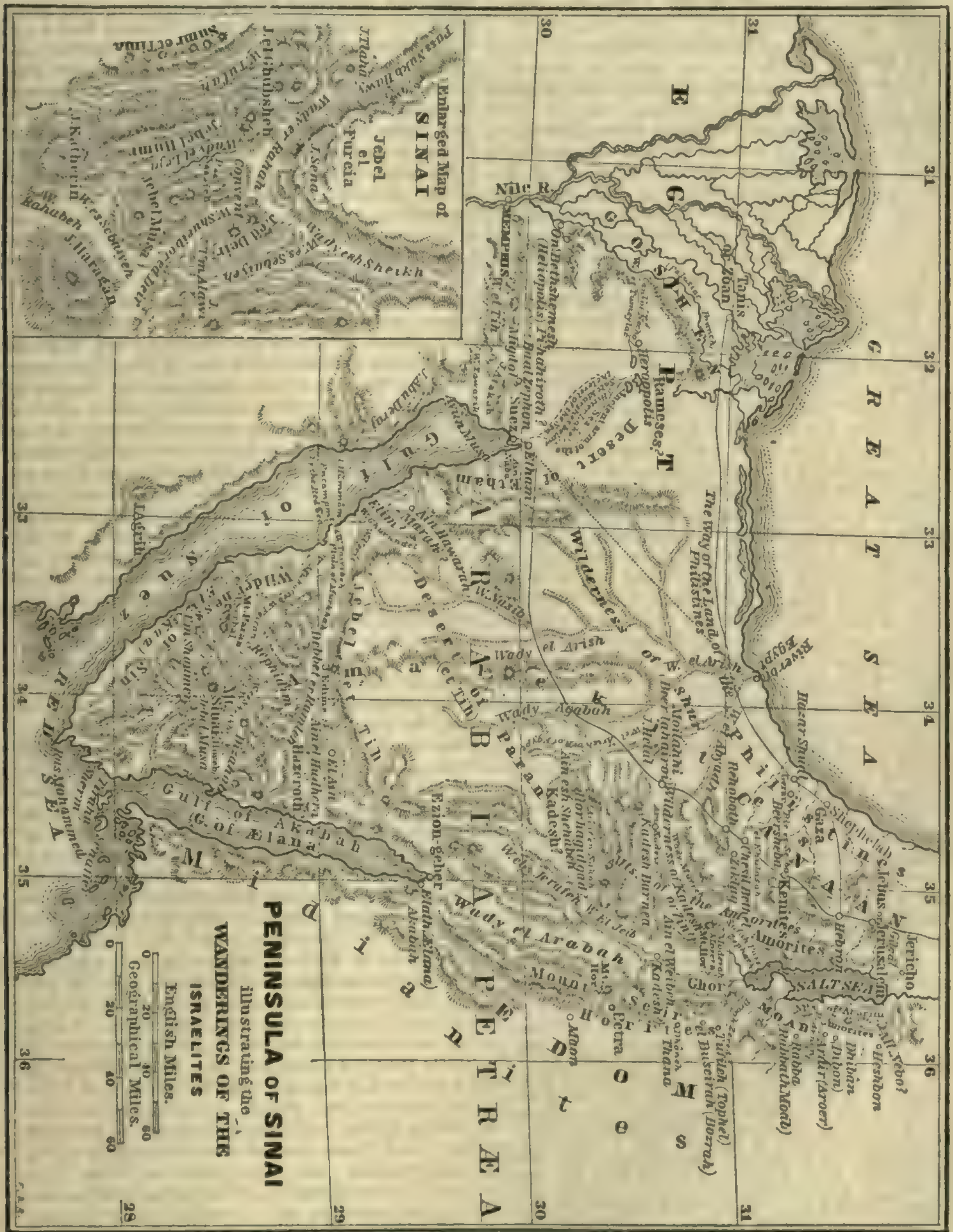
[1] "J. G. M." (in article "Widow," in Kitto's *Bib. Cyc.*, ed. 1866) maintains "that by 'widows indeed' (1 Tim. v. 3. 5, 16) the apostle means widows by the decease of their husbands—widows in the ordinary way common to all lands and ages; and that, as distinguished from these, he intends by 'widows' (the widows of believers) to denote *the repudiated wives of converted polygamists.*" He adds, "When a polygamist, either Jew or Gentile, became a Christian, and found that 'one wife' was the law of Christ's house, for the sake of a godly seed (Mal. ii. 15), he had to select one and put away the rest of his two or more wives. The multiplication of disciples, therefore, among Jewish or Gentile polygamists was the multiplication of widows; and the proper care and treatment of such widows was the first perplexing question of the Church, occasioning the appointment of deacons (DEACON), and grew to such dimensions by the conversion of Gentile polygamists and the consequent increase of widows by divorce, that Paul found it necessary to dispose of the question forever by his instructions to Timothy." He explains 1 Tim. v. 16—"If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged; that it may relieve them that are widows indeed"—by reference to "a converted polygamist in Jamaica, who, on his conversion repudiated all his wives but one, and provided for the divorced ones according to his ability. . . . Here was a believing man that had widows, whom he relieved. . . . When such a man died, the obligation to relieve the surviving 'widows' descended with his property;" and thus, if his wife (now a "widow indeed"), or a believing son or daughter inherited, each would be a believing man or woman that had "widows," and was under obligation to provide for them. DIVORCE.



This Map is taken from Ayre's *Treasury of Bible Knowledge*.

called *el-Kâ'a*, somewhere in the still northern portion of which we must doubtless place the next stations, DOPHKAH and ALUSH (Num. xxxiii. 12–14). In the wilderness of Sin occurred the first murmuring for food, and the first fall of MANNA. If, now, REPHIDIM be found at *Feirân*, it becomes almost certain that the track of the host lay to the N. of *Serbâl*, a magnificent five-peaked mountain, which becomes first visible at the plain of *Murkhâh*. (SINAI.) *Feirân* must have been gained by some road striking off from the sea-coast, like the *Wady Mokatteb*, which is now the usual route from Cairo thither, perhaps by several parallel or converging lines. Stanley suggests the road by the S. of *Serbâl*, through *Wady Hibrân*, as also a possible route to Sinai, and designates it "the southern" one. The identification of SINAI itself will probably never be free from obscurity, though Mr. Hayman thinks that a slight preponderance of probability rests in favor of the *Jebel Mûsa*.[1]—The sojourn of the Israelites for a year in the neighborhood of Mount Sinai embraced the memorable events connected with the receiving of the two Tables (TEN COMMANDMENTS) and the institution of the LAW OF MOSES, the Golden CALF, Moses' vision of God (JEHOVAH), the visit of JETHRO, the death of NADAB and ABIHU, &c. The last incident mentioned before the wilderness of Sinai was quitted for that of Paran is the intended departure of HOBAB the Kenite, which it seems he abandoned at Moses' urgency. They now quitted the Sinaitic region for that of PARAN, in which they went three days without finding a permanent encampment (Num. i., ix. 15–23, x. 13, 33, xi. 35, xii. 16). Here a choice of two main routes begins, in order to cross the intervening space between Sinai and Canaan, which they certainly approached in the first instance on the southern, and not on the eastern side.[2] TABERAH and KIBROTH-HATTAAVAH seem to belong to the same encampment where Israel abode for at least a month (xi. 20), being names given to it from the two events which happened there. These stations seem from Num. x. 11–13, 33–36, to have lain in the wilderness of Paran; but possibly x. 11–13 should come after 33–36, and the "three days' journey" of verse 33 lie still in the wilderness of Sinai; and even Taberah and HAZEROTH, reached in xi., xii., also there. Hazeroth is coupled with DIZAHAB = the *Dahab* on the shore of the gulf of *'Akabah* (Deut. i.). This makes a seaward position likely for Hazeroth, which is probably *'Ain el-Hudhera*. In Hazeroth the people tarried seven days, if not more (Num. xi. 35, xii.), during the exclusion of MIRIAM from the camp while leprous. The next permanent encampment brought them into the wilderness of PARAN, and here the greatest difficulties begin. These difficulties resolve themselves into two main questions. Did Israel visit KADESH once, or twice? And where is it now to be looked for? We read in Num. x. 11, 12, that "on the twentieth day of the second month of the second year . . . . the children of Israel took their journeys out of the wilderness of Sinai, and *the cloud rested in the wilderness of Paran.*" The latter statement is probably to be viewed as made by anticipation; as we find that, after quitting Kibroth-hattaavah and Hazeroth, "the people pitched in the wilderness of Paran" (Num. xii. 16). Here the grand pause was made while the spies, "sent," it is again impressed upon us (xiii. 3), "from the wilderness of Paran," searched the land for "forty days," and returned "to Moses and to Aaron, and to all the congregation . . . *unto the wilderness of Paran to Kadesh.*" This is the first mention of Kadesh in the narrative of the Wanderings (verses 25, 26). "KADESH" probably = (1.) a region of the desert spoken of as having a relation, sometimes with the wilderness of Paran, and sometimes with that of Zin (comp. verses 21, 26); and (2.) a distinct city within that desert limit. Now, all the conditions of the narrative of the departure and return of the spies, and of the consequent despondency, murmuring, and penal sentence of wandering, will be satisfied by supposing that "Kadesh" here means *the region* merely. It has been proposed under KADESH to regard part of the *'Arabah*, including all the low ground at the southern and southwestern extremity of the Dead Sea, as the wilderness of ZIN. Then the broad lower plateau N. of the *et-Tîh* range, including both its slopes (viz. the more gradual one whose waters are drained by the *Wady el-'Arîsh* toward the Mediterranean on the N. W., and the much steeper one whose waters pass through the *Wadys el-Fikreh*, *el-Jeib*, and *el-Jerâfeh*, into the Dead Sea), will be defined as the Paran wilderness proper. If we assume the higher superimposed plateau to bear the name of "Kadesh" as a desert district, and its southwestern mountain-wall to be "the MOUNTAIN OF THE AMORITES," then the Paran wilderness, so far as synonymous with Kadesh, will mean most naturally the region where that mountain-wall from *Jebel 'Arâif en-Nâkah* to *Jebel Mukhrâh*, and perhaps thence northward along the other side of the angle of the highest plateau, overhangs the lower terrace of the *Tîh*. The spies' return to "the wilderness of Paran *to Kadesh*" means to that part of the lower plateau where it is adjacent to the higher, and probably the eastern side of it. The expression "from Kadesh-barnea even unto Gaza," is decisive of an eastern site for the former (Josh. x. 41). Here, as is plain both from Num. xiv. 40–45 and from Deut. i. 41–44, followed the wayward attempt of the host to win their way, in spite of the sentence of prohibition, to the "hill" or "mountain" of the Amalekites, and Canaanites, or Amorites, and their humiliating defeat. They were repelled in trying to force the pass at HORMAH (or ZEPHATH, Judg. i. 14), and the region of this defeat is called SEIR.—Here, then, the penal portion of the wanderings commences, and the great bulk of it, comprising nearly thirty-eight years, passes over between this defeat in Num. xiv., and the resumption of local notices in Num. xx., where again the names of "Zin" and "Kadesh" are the first that meet us. We gather from Deut. i. 46, that the greater part, perhaps the whole, of this period of nearly thirty-eight years, if so we may interpret the "many days" there spoken of, was passed in Kadesh, i. e. the *region*, not the *city*. But Num. xx. 1 brings us to a new point of departure. The people have grown old, or rather again young, in their wanderings. Here, then, we are at "the desert of Zin, in the first month," with the "people abiding in Kadesh." By the sequel, "Miriam died *there*, and was buried *there*," a more precise definition of locality now seems intended; which is further confirmed by the subsequent message from the same place to the king of Edom, "Behold, we are in Kadesh, *a city* in the uttermost of thy border" (Num. xx. 16). This, then, must be supposed to coincide with the encampment, recorded as taking place "in the wilderness of Zin, which is Kadesh," registered in the itinerary (xxxiii. 36). We see then why, in that register of specific camping-spots, there was no necessity for any previous mention of "Kadesh;" because the earlier notice in the narrative, where that name occurs, introduces it not as an individual encampment, but only as a region, within which perpetual changes of encampment went on for the greater part of thirty-eight years. We also see that they came twice to Kadesh the region, if the city Kadesh lay in it, and once to Kadesh the city; but once only to Kadesh the region, if the city lay without it. We are not told how the Israelites came into possession of the city Kadesh, nor who were its previous occupants. The itinerary takes here another stride from Kadesh to Mount Hor, where Aaron was buried. In Deut. x. 6, 7, is a short list of names of localities, on comparing which with the portion of the itinerary in which corresponding names occur, we get some clew to the line of march from the region Kadesh to Ezion-geber southward. Their order is, however, slightly changed, standing in the two passages as follows:—

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[1] Mr. Hayman suggests that this loftiest S. E. peak may have been the mount to which Moses retired, leaving the people encamped in the plain *er-Râhah*, which is about three miles distant; and says, "That the spot is out of sight from that plain is hardly a difficulty, for 'the mountain burning with fire unto the midst of heaven' was what the people saw (Deut. iv. 11); and this would give a reasonable distance for the spot, somewhere midway, whence the elders enjoyed a partial vision of God (Ex. xxiv. 9, 10)." Most, however, consider the plain where the people stood as situated at the base of Sinai and in full view of it, and hence connect *Wady er-Râhah* with *Râs Sufsâfeh* (or *Sasâfeh*), *Wady es-Sebâ'îyeh* (or *Sebâyeh*) with *Jebel Mûsa*; &c.

[2] Robinson (i. 151, &c.), Porter (in Kitto), &c., maintain that the route of the Israelites was from *Wady er-Râhah* at the foot of Sinai nearly N. E. to the coast of the Gulf of *'Akabah*, and so along the coast to *'Akabah*, thence through the *Wady el-'Arabah* to his KADESH (*'Ain el-Weibeh*). Rev. J. Rowlands (in Fairbairn, and so Stanley, in part) advocates a route passing nearly N. from *el-'Ain* (about twenty miles W. from the Gulf in latitude 29°) over the desert *et-Tîh* to his KADESH (*'Ain Kadeis*).

Conjectural Site.	Num. xxxiii. 30–35.	Deut. x. 6, 7.
(*a.*) *'Ain Hasb*, N. W. in the *'Arabah*.	(*a.*) (Hashmonah).	
(1.) *Kusheibeh*, mouth of the *Wady Abu*, near the foot of Mount Hor.	(1.) Moseroth.	(1.) Beeroth of the children of Jaakan.
(2.) *'Ain Ghurundel*.	(2.) Bene-jaakan.	(2.) Mosera.
(3.) *Wady el-Ghudhâgidh*.	(3.) Hor-hagidgad.	(3.) Gudgodah.
(4.) Confluence of *Wady el-'Adhbeh* with *el-Jerâfeh*.	(4.) Jotbathah.	(4.) Jotbath.
	(Ebronah).	
	(Ezion-geber).	

Now, in Num. xx. 14, 16, 22–29, the narrative conducts us from Kadesh the *city*, reached in or shortly before "the fortieth year," to Mount Hor, where Aaron died, *a portion of which route* is accordingly that given in Deut. x. 6, 7; whereas the parallel column from Num. xxxiii. gives substantially *the same route* as pursued in the early part of the penal wandering, when fulfilling the command given in the region Kadesh, "turn you, get you into the wilderness by the way of the Red Sea" (Num. xiv. 25; Deut. i. 40), which command we further learn from Deut. ii. 1 was strictly acted on, and which a march toward Ezion-geber would exactly fulfil. (Deuteronomy, B, I. 5.)—The mountains on the W. of the *'Arabah* must have been always poor in water, and form a dreary contrast to the rich springs of the eastern side in Mount Seir. From the cliff front of this last, Mount Hor stands out prominently. Hor-hagidgad, or Gudgodah, possibly = *Wady el-Ghudhâghidh*, which has a confluence with the *Wady el-Jerâfeh*, the latter running into the *'Arabah* on the W. side. Jotbath, or Jotbatha, described as "a land of rivers of waters" (Deut. x. 7), may stand for any confluence of wadys in sufficient force to justify that character, but should certainly be in the southern portion of the *'Arabah*, or a little to the W. of the same.—The probabilities of the whole march from Sinai, then, seem to stand as follows: they proceeded toward the N. E. to the *'Ain el-Hudhera* (Hazeroth), and thence quitted the maritime region, striking directly northward to *el-'Ain*, and thence by a route wholly unknown, perhaps a little to the E. of N. across the lower eastern spurs of the *el-Tîh* range, descending the upper course of the *Wady el-Jerâfeh*, until the southeastern angle of the higher plateau confronted them at the *Jebel el-Mukhrâh*. Hence, after dispatching the spies, they moved perhaps into the *'Arabah*, or along its western overhanging hills, to meet their return. Then followed the disastrous attempt at or near *es-Sufâh* (Zephath), and the penal wandering in the wilderness of Kadesh, with a track wholly undetermined, save in the last half-dozen stations to Ezion-geber inclusively, as shown above. They then marched on Kadesh, the city, probably up the *'Arabah* by these same stations, took it, and sent from there the message to Edom. The refusal with which it was met forced them to retrace the *'Arabah* once more, and meanwhile Aaron died. Thus the same stations (Deut. x. 6, 7) were passed again, with the slight variation just noticed, probably caused by the command to resort to Mount Hor which that death occasioned. Thence, after reaching *'Akabah*, and turning northeastward, they passed by a nearly straight line toward the eastern border of Moab.—Of the stations in the list of Num. xxxiii. 19–28 (Rithmah; Rimmon-parez; Libnah 2; Rissah; Kehelathah; Shapher, Mount; Haradah; Makheloth; Tahath; Tarah; Mithcah) nothing is known, though Mithcah and the few preceding it probably belong to the wilderness of Kadesh. After the burial of Aaron, the refusal of Edom to permit Israel to "pass through his border" made it necessary for the people to "compass the land of Edom" (xxi. 4), when they were much "discouraged on account of the way," and the consequent murmuring was rebuked by the visitation of the "fiery serpents" (ver. 5, 6). There is near Elath a promontory known as the *Râs Um Haye*, "the mother of serpents," which seem to abound in the region adjacent; and, if we may suppose this the scene of that judgment, the event would be thus connected with the line of march, rounding the southern border of Mount Seir, whence "turning northward," having "compassed that mountain (Mount Seir) long enough," they "passed by the way of the wilderness of Moab" (Deut. ii. 3, 8). Some permanent encampment, perhaps at Zalmonah (Num. xxxiii. 41, 42), seems here to have taken place, to judge from the urgent expression of Moses to the people in Deut. ii. 13: "Now rise up, said I, and get you over the brook Zered," which lay further N. a little E., probably the *Wady el-Ahsy*. The delay caused by the plague of serpents may account for this apparent urgency, which would on this view have taken place at Zalmonah; and as we have connected the scene of that plague with the neighborhood of Elath, so, if we suppose Zalmonah to have lain in the *Wady el-Ithm*, which has its junction with the *'Arabah* close to *'Akabah*, the modern site of Elath, this will harmonize the various indications, and form a suitable point of departure for the last stage of the wandering, which ends at the brook Zered (Deut. ii. 14). Three stations, PUNON, OBOTH, and IJE-ABARIM, were passed between this locality and the brook or valley of Zered (Num. xxi. 10–12, compare xxxiii. 43, 44), this last name, with "the brooks of ARNON," BEER, MATTANAH, NAHALIEL, and BAMOTH, being in Num. xxi. 14–20, but not in xxxiii.; but the interval between Ije-abarim and NEBO, which last corresponds probably (Deut. xxxiv. 1) with the PISGAH of Num. xxi. 20, is filled by two stations merely, DIBON-GAD and ALMON-DIBLATHAIM, whence we may infer that in these two only were permanent halts made. In this stage of their progress occurred the "digging" of the "well" by "the princes," the victories over SIHON and OG, the episodes of BALAAM and PHINEHAS, and the final numbering of the people, followed by the chastisement of the MIDIANITES (Num. xxi. 17, xxii.–xxvi., xxxi. 1–12; compare Deut. ii. 24–37, iii. 1–17). Several names of places, which are identical with some herein considered, occur in Deut. i. 1, where Moses is said to have spoken "on this (i. e. E.) side Jordan in the wilderness, in the plain over against the Red Sea, between PARAN and TOPHEL, and LABAN and HAZEROTH and DIZAHAB." Paran here is perhaps the El-paran to which Chedorlaomer came in Gen. xiv. 6, and probably Tophel is the well-known *Tufileh* to the N. N. E. of Petra; and similarly the Red Sea, "over against" which it is spoken of as lying, is defined by Dizahab on its coast, and Hazeroth near the same. The introduction of "Laban" is less clear. ARABIA; OLD TESTAMENT B; PALESTINE, *Botany*, *Zoology*, *Climate*, &c.; PARCHED; SEA, THE SALT, &c.

Wil'lows (Heb. *'ărâbîm*) are mentioned in Lev. xxiii. 40, as used for making booths at the Feast of Tabernacles; in Job xl. 22 as giving shade to BEHEMOTH; in Is. xliv. 4 in illustration of the springing up of Israel's offspring. The tree upon which the captive Israelites hung their harps (Ps. cxxxvii. 2) was undoubtedly (so Mr. Houghton, &c.) the weeping willow (*Salix Babylonica*), which grows abundantly on the banks of the Euphrates, in other parts of Asia as in Palestine, and in Northern Africa. Sprengel seems to restrict the Hebrew word to the weeping willow; but there can scarcely be a doubt that the term is generic, and includes other species of the large family of willows, which is probably well represented in Palestine and the Bible lands, as the white willow (*Salix alba*), osier (*Salix viminalis*), Egyptian willow (*Salix Ægyptiaca*), which latter plant Sprengel identifies with the Ar. *safsâf*, probably = the Heb. *tsaph-tsâphâh* (A. V. "willow") of Ez. xvii. 5.

Weeping Willow or "Willow of Babylon" (*Salix Babylonica*).—(Fbn.)

Wil'lows, the Brook of the (Heb. *nahal* [or *nachal*] *hâ'ărâbîm*), a wady mentioned (Is. xv. 7) as one of the boundaries of Moab—probably, as Gesenius observes, the southern one; possibly = a wady mentioned in Am. vi. 14 (A. V. "the river of the wilderness") as the then recognized southern limit of the northern kingdom, the Hebrew word being the same here for "brook" in Isaiah, and "river" in Amos, while that translated "wilderness" in Amos is *hâ-'Ărâbâh* (ARABAH), elsewhere almost exclusively = the Valley of the Jordan, the *Ghôr* of modern Arabs. Mr. Grove, with Ewald, Hitzig, &c., regards the Heb. *'ărâbîm* in Isaiah as = *deserts* (pl. of ARABAH); the A. V. margin, with the LXX., Syr., and Ar., translates it "Arabians;" while the Vulgate, Luther, Gesenius, Pusey, J. A. Alexander, A. V., &c., render it "willows." Most consider the *Wady el-Ahsy* (ZERED?) as intended in one, if not in both, of the above passages, though Mr. Grove remarks that the name *Wady Safsâf*, "Willow Wady," is still attached to a part of the main branch of the ravine which descends from *Kerak* to the northern end of the peninsula of the Dead Sea, and that either of these positions would agree with the requirements of either passage.

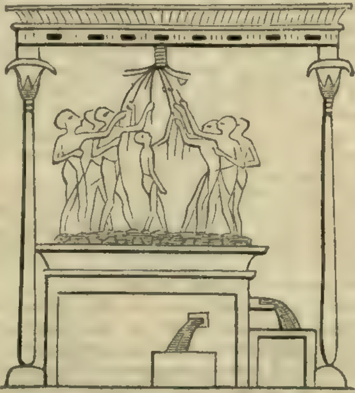
Wills. Under a system of close inheritance (HEIR), like that of the Jews, the scope for bequest in respect of land was limited by the right of redemption and general reëntry in the JUBILEE year. But the Law does not forbid bequests by will of such limited interest in land as was consistent with those rights. (VOWS.) The case of houses in walled towns was different, and they must have frequently been bequeathed by will (Lev. xxv. 30). Two instances are recorded in the O. T., under the Law, of testamentary disposition, (1.) effected in the case of Ahithophel (2 Sam. xvii. 23), (2.) recommended in the case of Hezekiah (2 K. xx. 1; Is. xxxviii. 1).

Wim'ple, an old English word for *hood* or VEIL, representing the Heb. *mitpahath* or *mitpachath* in Is. iii. 22. The Hebrew word signifies rather a kind of shawl or mantle. DRESS, p. 235.

Wind (Heb. *rûah* or *rûach;* Gr. *anemos*, *pneuma*, *pnoê*). That the Hebrews recognized four prevailing winds as issuing, broadly speaking, from the four cardinal points, NORTH, SOUTH, EAST, and WEST, may be inferred from their using the "four winds" as = the "four quarters" of the hemisphere (Ez. xxxvii. 9; Dan. viii. 8; Zech. ii. 6; Mat. xxiv. 31; compare Jer. xlix. 36). The N. wind, or, as it was usually called, "the North," was naturally the coldest of the four (Ecclus. xliii. 20), and its presence is hence invoked as favorable to vegetation in Cant. iv. 16. It is described in Prov. xxv. 23 (margin) as bringing rain; in this case we must understand the N. W. wind. The N. W. wind prevails from the autumnal equinox to the beginning of November, and the N. wind from June to the equinox. The E. wind crosses the sandy wastes of the Arabian Desert before reaching Palestine, and was hence termed "the wind of the wilderness" (Job i. 19; Jer. xiii. 24). It blows with violence, and is hence supposed to be = any violent wind (Job xxvii. 21, xxxviii. 24; Ps. xlviii. 7; Is. xxvii. 8; Ez. xxvii. 26). Probably in this sense it is used in Ex. xiv. 21. The Greek translators appear to have felt the difficulty of rendering the Heb. *kâdîm* ("EAST wind") in Gen. xli. 6, 23, 27, because the *parching* effects of the E. wind, with which the inhabitants of Palestine are familiar, are not attributable to that wind in Egypt, but either to the S. wind, called in that country the *khamâseen*, or to that known as the *samoom*, which comes from the S. E. or S. S. E. (BLASTING; PLAGUES, THE TEN.) In Palestine the E. wind prevails from February to June. The S. wind, which traverses the Arabian peninsula before reaching Palestine, must necessarily be extremely hot (Job xxxvii. 17; Lk. xii. 55). In Egypt the S. wind (*khamâseen*) prevails in the spring, a portion of which in April and May is hence termed *el-khamâseen*. The W. and S. W. winds reach Palestine loaded with moisture gathered from the Mediterranean, and are termed by the Arabs "the fathers of the RAIN." Westerly winds prevail in Palestine from November to February. The Sea of Gennesaret was liable to local squalls (Mk. iv. 37; Lk. viii. 23). Thomson (i. 337) mentions a fierce wind which in the plain of IJON, December 28, chilled ten men and eighty-five cattle to death in a few minutes. (AIR; EUROCLYDON; WHIRLWIND.) The winds are often spoken of metaphorically; the E. wind was the symbol of nothingness (Job xv. 2; Hos. xii. 1), of the wasting by war (Jer. xviii. 17), and of the effects of Divine vengeance (Is. xxvii. 8), in which sense, however, general references to violent wind are also employed (Ps. ciii. 16; Is. lxiv. 6; Jer. iv. 11). The wind is an image of transitoriness (Job vii. 7; Ps. lxxviii. 39), a witness of the Creator's power (Job xxviii. 25; Ps. cxxxv. 7; Prov. xxx. 4; Eccl. xi. 5; Jer. x. 13; Am. iv. 13), and a representative of the operations of the Holy Spirit (Jn. iii. 8; Acts ii. 2; SPIRIT).

Win'dow (Heb. *hallôn* or *challôn*; Chal. *cav*; Gr. *thuris*). The window of an Oriental HOUSE consists generally of an aperture closed in with lattice-work, named in Heb. *ărubbâh* (Eccl. xii. 3, A. V. "window;" Hos. xiii. 3, A. V. "chimney"), *hăraccim* or *chăraccim* (Cant. ii. 9), and *eshnâb* (Judg. v. 28; Prov. vii. 6, A. V. "casement"). (LATTICE.) GLASS has been introduced into Egypt in modern times as a protection against the cold of winter, but lattice-work is still the usual, and with the poor the only, contrivance for closing the window. The windows generally look into the inner court of the HOUSE, but in every house one or more look into the street. For the "window" in the Ark, see NOAH, p. 738.

Wine. The manufacture of wine is carried back in the Bible to the age of NOAH (Gen. ix. 20, 21), to whom the discovery of the process is apparently, though not explicitly, attributed. For the natural history and culture of the vine, see VINE. The only other plant whose fruit is noticed as converted into wine was the POMEGRANATE (Cant. viii. 2). In Palestine the vintage takes place in September, and is celebrated with great rejoicings. The ripe fruit was gathered in baskets (Jer. vi. 9), and carried to the WINE-PRESS. It was then placed in the upper one of the two vats of the WINE-PRESS, and was subjected to the process of "treading," which has prevailed in all ages in Oriental and South-European countries (Neh. xiii. 15; Job xxiv. 11; Is. xvi. 10; Jer. xxv. 30, xlviii. 33; Am. ix. 13; Rev. xix. 15). A certain amount of juice exuded from the ripe fruit from its own pressure before the treading commenced. This appears to have been kept separate from the rest of the juice, and to have formed the *sweet wine* (Gr. *gleukos*, A. V. "new wine") noticed in Acts ii. 13. The "treading" was by one or more men, according to the size of the vat. They encouraged one another by shouts and cries (Is. xvi. 9, 10; Jer. xxv. 30, xlviii. 33). Their legs and garments were dyed red with the juice (Gen. xlix. 11; Is. lxiii. 2, 3). The expressed juice escaped by an aperture into the lower vat, or was at once collected in vessels. A hand-press was occasionally used in Egypt, but we have no notice of such an instrument in the Bible. The wine was sometimes preserved in its unfermented state, and drunk as must, but more generally it was bottled off after fermentation, and, if it were designed to be kept for some time, a certain amount of lees was added to give it body (Is. xxv. 6). The wine consequently required to be "refined" or strained previously to being brought to table (xxv. 6).—The produce of the wine-press was described in Hebrew by a variety of terms, indicative either of the quality or of the use of the liquid. The most general Heb. term for "wine" is *yayin* (probably from a root signifying *to boil up, to ferment*, Ges.), which is undoubtedly connected with the Gr. *oinos*, the L. *vinum*, and our "wine." The Heb. *tîrôsh* (A. V. "wine," "new wine," once "sweet wine") is referred to the root *yârash* = *to get possession of*, and is applied, according to Gesenius, to wine from its inebriating qualities, whereby it *gets possession of* the brain; but, according to Bythner, to the vine as a *possession* in the eyes of the Hebrews. Both *yayin* and *tîrôsh* are occasionally connected with expressions that would apply properly to a fruit; e. g. the former (A. V. "wine") with verbs of *gathering* (Jer. xl. 10, 12) and *growing* (Ps. civ. 14, 15); the latter with *gathering* (Is. lxii. 9, A. V. "brought it together," viz. "thy wine," comp. ver. 8), *treading* (Mic. vi. 15, A. V. "sweet wine"), *withering* (Is. xxiv. 7, A. V. "the new wine mourneth;" Joel i. 10, A. V. "the new wine is dried up"), *finding* "in the cluster" of the grapes (Is. lxv. 8, A. V. "new wine"). There is, however, in most, if not all, the passages where these and similar expressions occur, something to denote that the fruit is regarded not simply as fruit, but as the raw material out of which



Egyptian Wine-press, from Wilkinson.

wine is manufactured. The question whether either of the above terms ordinarily signified a solid substance, would be settled by the manner in which they were consumed. We are not aware of a single passage which couples *yayin* with the act of *eating*[1] (so Mr. Bevan, original author of this article). In the only passage where the act of consuming *tîrôsh* alone is noticed (Is. lxii. 8 [A. V. "shall not drink thy wine"], 9 ["shall drink it"]), the Hebrew verb is *shâthâh*, which constantly indicates the act of *drinking* (e. g. Gen. ix. 21, xxiv. 14, 18, 19, 22; Ex. vii. 18, 21, 24; Ru. ii. 9; 1 Sam. xxx. 12, 16; Job i. 4, &c.). To the argument that *tîrôsh* is generally connected with "corn" (Gen. xxvii. 28, 37; Deut. vii. 13, xi. 14, &c.; A. V. "wine" usually in this connection, but "new wine" in Neh. x. 39 [Heb. 40], xiii. 5, 12), and therefore implies an edible rather than drinkable substance, it may reasonably be urged that in any enumeration of the materials for man's support, "meat and drink" would be specified, rather than several kinds of the former and none of the latter. There are, moreover, passages which seem to imply the actual manufacture of *tîrôsh* by the same process by which wine was ordinarily made (Mic. vi. 15, "sweet wine;" Prov. iii. 10, "new wine;" Joel ii. 24, "wine"). Lastly, we have intimations of the effect produced by an excessive use of *yayin* and *tîrôsh*. To the former are attributed the "darkly flashing eye" (Gen. xlix. 12, A. V. "red with wine"), the unbridled tongue (Prov. xx. 1; Is. xxviii. 7), the excitement of the spirit (Prov. xxxi. 6; Is. v. 11; Zech. ix. 15, x. 7), the enchained affections of its votaries (Hos. iv. 11), the perverted judgment (Prov. xxxi. 5; Is. xxviii. 7), the indecent exposure (Hab. ii. 15, 16), and the sickness resulting from the *heat* (Heb, *hêmâh* or *chêmâh*, A. V. "bottles," marg. "heat") of wine (Hos. vii. 5). In Hos. iv. 11—"Whoredom and wine (*yayin*), and new wine (*tîrôsh*) take away the heart"—*tîrôsh* appears as the climax of engrossing influences, in immediate connection with *yayin*. The impression produced by a general review of the above notices is, that both *yayin* and *tîrôsh* in their ordinary and popular acceptation referred to fermented, intoxicating wine.[2] A certain amount of fermentation is implied in the distension of the leather bottles when new wine was placed in them, which was liable to burst old bottles (Job xxxii. 19; Mat. ix. 17). Very likely new wine was preserved in the state of must by placing it in jars or bottles, and then burying it in the earth. But we should be inclined to understand the passages above quoted as referring to wine drawn off before the fermentation was complete, either for immediate use, or for forming it into sweet wine.[3]—The Heb. *âsîs* (Cant. viii. 2 [A. V. "juice"]; Is. xlix. 26 and Am. ix. 13 [in both "sweet wine," marg. "new wine"]; Joel i. 5, iii. 18 [iv. 18, Heb.; "new wine" in both]) is derived from a word signifying *to tread*, and would very properly refer to *new* wine as being recently trodden out, but not necessarily to unfermented wine. It forms part of a Divine promise (Joel iii. 18; Am. ix. 13) very much as *tîrôsh* occurs elsewhere, though other notices imply that it was the occasion of excess (Is. xlix. 26; Joel i. 5). The Heb. *sôbe* is derived from a root signifying *to soak* or *drink to excess* (Is. i. 22, A. V. "wine;" Hos. iv. 18, "drink;" Nah. i. 10, "drunken"), and seems to be characterized by *strength* rather than sweetness. The term occurs in Hos. iv. 18, in the sense of a debauch.—The Heb. *hemer* or *chemer* (Deut. xxxii. 14, A. V. "pure;" Is. xxvii. 2, "red wine"), Chal. *hămar* or *chămar* (A. V. "wine" in Ezr. vi. 9, vii. 22), and *hamrâ* or *chamrâ* (A. V. "wine," Dan. v. 1 ff.), convey the notion of *foaming* or *ebullition*, and may equally well apply to the process of fermentation or to the frothing of liquid freshly poured out, in which latter case they might be used of an unfermented liquid.—The Heb. *mesech* (A. V. "mixture," Ps. lxxv. 8, Heb. 9), *mezeg* ("liquor," margin "mixture," Cant. vii. 2, Heb. 3), and *mimsach* (Prov. xxiii. 30, "mixed wine;" Is. lxv. 11, "drink-offering"), imply a mixture of wine with some other substance, and this *mingling* may have increased or diminished the strength of the wine according as the substance added was spices or water. The notices chiefly favor the former view; for mingled liquor was prepared for high festivals (Prov. ix. 2, 5), and occasions of excess (xxiii. 30; Is. v. 22). A cup "full-mixed" was emblematic of severe punishment (Ps. lxxv. 8). The wine "mingled with MYRRH" (GALL) given to Jesus may have been a bitter draught or one designed to deaden pain (Mk. xv. 23), and the spiced pomegranate wine prepared by the bride (Cant. viii. 2) may well have been of a mild character.—The Heb. *shêchâr* (A. V. "strong drink") is a generic term applied to all fermented liquors except wine (DRINK, STRONG); *hômets* or *chômets* is a weak sour wine (VINEGAR); *ăshîshâh* (A. V. "FLAGON of wine," 2 Sam. xvi. 1, &c.) = a cake of pressed raisins; and *shĕmârîm*, properly the "LEES" or "dregs" of wine, in Is. xxv. 6 = wine that had been kept on the lees to increase its body.—In the N. T. the Gr. *oinos* answers to the Heb. *yayin* as the general designation of "wine" (Mat. ix. 17 thrice; Mk. iv. 22 four times, xv. 23; Lk. i. 15, &c.); *sikera* is a Grecized form of the Heb. *shêchâr* = "strong drink" (Lk. i. 15 only); *oxos* = "VINEGAR." The Gr. *gleukos*, properly *sweet wine*, A. V. "new wine" (Acts ii. 13 only), could not be *new* wine in the proper sense, as about eight months must have elapsed between the vintage and the feast of Pentecost, and the context implies that it was a fermented liquor (comp. note [2]). The explanations of the ancient lexicographers lead us to infer that its luscious qualities were due, not to its being recently made, but to its being produced from the very purest juice of the grape.—There can be little doubt that the wines of Palestine varied in quality, and were named after the localities in which they were made. The only wines of which we have special notice, belonged to Syria: these were the wine of HELBON (Ez. xxvii. 18), and the wine of Lebanon (note [3]), famed for its aroma (Hos. xiv. 7).—Wine was produced on occasions of ordinary hospitality (Gen. xiv. 18), and at festivals, such as marriages (Jn. ii. 3). (BANQUETS; MARRIAGE.) The monuments of ancient Egypt furnish abundant evidence that the people of that country, both male and female, indulged liberally in the use of wine.—Under the Mosaic law wine formed the usual drink-offering that accompanied the daily SACRIFICE (Ex. xxix. 40), the presentation of the FIRST-FRUITS (Lev. xxiii. 13), and other offerings (Num. xv. 5). TITHE was to be paid of wine as of other products. The priest was also to receive first-fruits of wine, as of other articles (Deut. xviii. 4; compare Ex. xxii. 29). The priests were prohibited from the use of wine and strong drink before performing the services of the Temple (Lev. x. 9; ABIHU). The NAZARITE was prohibited from the use of wine or strong drink, or even the juice of grapes, during his vow (Num. vi. 3). (RECHABITES.) The use of wine at the PASSOVER was not enjoined by the Law, but had become an established custom, at all events in the post-Babylonian period. The wine was mixed with warm water on these occasions, as implied in the notice of the warming-kettle. Hence in the early Christian Church it was usual to mix the sacramental wine with water. The Pastoral Epistles direct that bishops and deacons shall not be "given to wine" (1 Tim. iii. 3, 8; Tit. ii. 3). St. Paul advises TIMOTHY himself to be no longer an habitual water-drinker, but to take a little wine for his health's sake (1 Tim. v. 23).[4] DRUNKARD.

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[1] The "buy (Heb. *shibrû*) and eat" of Is. lv. 1 properly means "buy grain and eat" (Gesenius), or "buy food and eat" (J. A. Alexander, &c.), and hence expresses in itself the substance to be eaten, without referring to the following words "buy wine and milk."

[2] Dr. Robinson (in Ges. *Heb. Lex.* ed. of 1854) says: "All the passages go to show that *tîrôsh* is *new wine* of the first year, the *wine-crop* or *vintage* of the season; and hence it is mostly coupled with wine [corn] and oil as a product of the land. That it was regarded as intoxicating is shown by Hos. iv. 11."

[3] Rev. Eli Smith, D. D., the well-known American missionary in Syria (1826–'57), describes the methods of making wine in Mount Lebanon as numerous, but reducible to three classes, viz. "(1.) The simple juice of the grape is fermented, without desiccation or boiling: (2.) The juice of the grape is boiled down before fermentation: (3.) The grapes are partially dried in the sun before being pressed." Brandied wines, drugged wines, and unintoxicating wines, all appear to be unknown in Syria and Palestine. "The only form in which the unfermented juice of the grape is preserved is that of *dibs*, which may be called grape molasses. . . . . Wine in Syria is not an article of exportation." Wine-making "is not the most important, but rather the least so, of all the objects for which the vine is cultivated" (Eli Smith, D. D., in *B. S.* iii. 385 ff.). Rev. Henry A. Homes, formerly (1835–'51) American missionary in Constantinople, describes (in *B. S.* v. 288 f.) grape syrup or molasses (Ar. *dibs*; Turkish *pekmez*) as made by boiling fresh grape-juice or must (purified by calcareous earth, &c.) from five to seven hours in Turkey, and still longer in Syria, the Syrian article becoming so hard that it does not easily run. This *dibs*, which is sometimes converted into brandy, is never regarded as a boiled wine, but as a sweetening syrup. (HONEY.) Mr. Homes also describes *nardenk*, which is simple boiled must (not purified by any earth, but boiled down to one-fourth), as unintoxicating and cooling, and used as a syrup for a beverage, one part of the syrup to from six to fifteen parts of water, and regards this *nardenk* as corresponding with the accounts of certain drinks included by some of the ancients under the appellation "wine."

*** Wine'-bib-ber.** DRUNKARD; WINE.

*** Wine'-fat** = wine-vat or WINE-PRESS. FAT.

Wine'-press. The wine-presses of the Jews consisted of two receptacles or vats placed at different elevations, in the upper one of which the grapes were trodden, while the lower one received the expressed juice. The two vats are mentioned together only in Joel iii. 13 (iv. 13, Heb.):—"The press (Heb. *gath*) is full: the vats (Heb. pl. *yĕkâhim*) overflow"—the upper vat being full of fruit, the lower one overflowing with the must. The Heb. *yekeb* is similarly applied to the lower vat in Joel ii. 24 (A.V. "FAT") and probably in Prov. iii. 10 ("press"), &c. The Heb. *gath* is also strictly applied to the upper vat in Neh. xiii. 15, and in Lam. i. 15 (A. V. "wine-press" in both), and Is. lxiii. 2 (A.V. "wine-fat"), with Heb. *pûrâh* (A. V. "wine-press") in a parallel sense in ver. 3. Gesenius regards the Heb. *yekeb* in 2 K. vi. 27 and Job xxiv. 11 ("wine-press" in both) as = the upper vat. The Heb. *pûrâh*, as used in Hag. ii. 16 (A. V. "press"), probably refers to the contents of a wine-vat, rather than to the press or vat itself. The two vats were usually dug or hewn out of the solid rock (Is. v. 2, margin; Mat. xxi. 33). Dr. Robinson describes one of these ancient wine-presses in the rock as having the upper vat eight feet square and fifteen inches deep, the other vat two feet lower down and four feet square by three feet deep.

Win'now-ing. AGRICULTURE; CHAFF, &c.

*** Win'ter.** AGRICULTURE; CHRONOLOGY I.; PALESTINE, *Climate*; RAIN, &c.

Wis'dom of Je'sus, Son of Si'rach. ECCLESIASTICUS.

Wis'dom of Sol'o-mon, the (Gr. *Sophia Salômôn*; *Sophia Solomôntos*; later, *hê Sophia*). (This article is abridged from the original of Mr. Westcott.) **A.** *Text.* The Book of Wisdom is preserved in Greek (SEPTUAGINT) and Latin (VULGATE) texts, and in subsidiary translations into Syriac, Arabic, and Armenian. (VERSIONS, ANCIENT.) The Greek text is undoubtedly the original. The chief Greek MSS. in which the book is contained are the Sinaitic (ℵ), Alexandrine (A), the Vatican (B), and Ephrem (C). The entire text is preserved in the three former; in the latter, only considerable fragments: viii. 5–xi. 10; xiv. 19–xvii. 18; xviii. 24–xix. 22.—**B.** *Contents.* The book has been variously divided, but it seems to fall most naturally into two great divisions: (I.) i.–ix.; (II.) x.–xix.—I. Chapters i.–ix. *The doctrine of Wisdom in its spiritual, intellectual, and moral aspects.* (1.) i.–v. Wisdom the giver of happiness and immortality. (*a.*) The conditions of wisdom (i. 1–11); Uprightness of thought (1–5)—Uprightness of word (6–11). (*b.*) The origin of death (i. 12–ii. 24): Sin (in fact) by man's free will (i. 12–16)—The reasoning of the sensualist (ii. 1–20)—Sin (in source) by the envy of the devil (21–24). (*c.*) The godly and wicked in life (as mortal) (iii. 1–iv.): In chastisements (iii. 1–10)—In the results of life (iii. 11–iv. 6)—In length of life (7–20). (*d.*) The godly and wicked after death (v.): The judgment of conscience (1–14);—The judgment of God—On the godly (15, 16)—On the wicked (17–23). (2.) vi.–ix. Wisdom the guide of life. (*a.*) Wisdom the guide of princes (vi. 1–21): The responsibility of power (1–11)—Wisdom soon found (12–16)—Wisdom the source of true sovereignty (17–21). (*b.*) The character and realm of wisdom: Open to all (vi. 22–vii. 7)—Pervading all creation (vii. 8–viii. 1)—Swaying all life (viii. 2–17). (*c.*) Wisdom the gift of God (viii. 17–ix.): Prayer for wisdom (ix.)—II. Chapters x.–xix. *The doctrine of Wisdom in its historical aspects.* (1.) Wisdom a power to save and chastise. (*a.*) Wisdom seen in the guidance of God's people from Adam to Moses (x.–xi. 4). (*b.*) Wisdom seen in the punishment of God's enemies (xi. 5–xii.): The Egyptians (xi. 5–xii. 1)—The Canaanites (xii. 3–28)—The lesson of mercy and judgment (19–27). (2.) The growth of idolatry the opposite to wisdom. (*a.*) The worship of nature (xiii. 1–9). (*b.*) The worship of images (xiii. 10–xiv. 13). (*c.*) The worship of deified men (xiv. 14–21). (*d.*) The moral effects of idolatry (xiv. 22–31)—(3.) The contrast between true worshippers and idolaters (xv.–xix.) (*a.*) The general contrast (xv. 1–17). (*b.*) The special contrast at the Exodus: The action of beasts (xv. 18–xvi. 13)—The action of the forces of nature—water, fire (xvi. 14–29)—The symbolic darkness (xvii.–xviii. 4)—The action of death (xviii. 5–25)—The powers of nature changed in their working to save and destroy (xix. 1–21)—Conclusion (xix. 21).—**C.** *Unity and Integrity.* The book forms a complete and harmonious whole. But the distinct treatment of the subject, theoretically and historically, in two parts, has given occasion for the maintenance by Houbigant, Eichhorn, Bretschneider, Bertholdt, &c., that it is the work of two or more authors. The idea (Grotius, Grätz) that the book has been interpolated by a Christian hand is as little worthy of consideration as the idea (Eichhorn, Grotius, &c.) that it is incomplete.—**D.** *Style and Language.* In the richness and freedom of its vocabulary it most closely resembles the fourth Book of Maccabees, but it is superior to that in power and variety of diction. No existing work represents perhaps more completely the style of composition produced by the sophistic schools of rhetoric, and hence the effect of different parts of the book is very unequal. The florid redundancy and restless straining after effect, which may be not unsuited to vivid intellectual pictures, is wholly alien from the philosophic contemplation of history. The magnificent description of Wisdom (vii. 22–viii. 1) must rank among the noblest passages of human eloquence. Examples of strange or new words may be found on almost every page.—**E.** *Original Language.* The book was once supposed to be the work of Solomon, yet its style and language show conclusively that it was written in Greek, not translated from any Hebrew or Aramaic text (see **H**, below).—**F.** *Doctrinal character.* The theological teaching of the book offers, in many respects, the nearest approach to the language and doctrines of Greek PHILOSOPHY which is found in any Jewish writing up to the time of Philo. Thus, in speaking of the almighty power of God, the writer describes Him as "having created the universe out of matter without form" (Wis. xi. 17), adopting the very phrase of the Platonists, found also in Philo. Scarcely less distinctly heathen is the conception of the body as a mere weight and clog to the soul (ix. 15; contrast 2 Cor. v. 1–4). The preëxistence of souls finds expression in Wis. viii. 20. The writer represents the Spirit of God as filling (i. 7) and inspiring all things (xii. 1), but even here the idea of "a soul of the world" seems to influence his thoughts. There is no trace of the Christian doctrine of a resurrection of the body; and the future triumph of the good is entirely unconnected with any revelation of a personal Messiah (iii. 7, 8, v. 16). The identification of the tempter (Gen. iii.), directly or indirectly, with the devil, as the bringer "of death into the world" (Wis. ii. 23, 24), is the most remarkable development of Biblical doctrine which the book contains. It is in this point that the Pseudo-Solomon differs most widely from Philo, who recognizes no such evil power in the world. The subsequent deliverance of Adam from his transgression is attributed to wisdom—not the scheme of Divine Providence, but that wisdom given by God to man, which is immortality (viii. 17). There are few traces of the recognition of the sinfulness even of the wise man in his wisdom, which forms, in the Psalms and the Prophets, the basis of the Christian doctrine of the atonement (yet compare xv. 2). A typical significance is assumed to underlie the historic details of the O. T. (xvi. 1, xviii. 4, 5, &c.). In connection with the O. T. Scriptures, the book, as a whole, may be regarded as carrying on one step further the great problem of life contained in ECCLESIASTES and JOB.—**G.** *The doctrine of Wisdom.* It would be impossible to trace here in detail the progressive development of the doctrine of Wisdom, as a Divine Power standing in some sense between the Creator and creation, yet without some idea of this history no correct opinion can be formed on the position of this book in Jewish literature. The foundation of the doctrine is to be found in Prov. viii., where Wisdom is represented as present with God before (22) and during the creation of the world. By the personification of Wisdom, and the relation of Wisdom to men (31), a preparation is made for the extension of the doctrine. In Ecclus. xxiv. Wisdom is represented as a creation of God (9), penetrating the whole universe (4–6), and taking up her special abode with the chosen people (8–12). Her personal existence and providential function are thus distinctly brought out. In the Book of Wisdom the conception gains yet further completeness. In this, Wisdom is identified with the Spirit of God (Wis. ix. 17). She is the power which unites (i. 7) and directs all things (viii. 1). By her, in especial, men have fellowship with God (xii. 1). Her working, in the providential history of God's people, is traced at length (x.); and her power is declared to reach beyond the world of man into that of spirits (vii. 23). The conception of Wisdom, however boldly personified, yet leaves a wide chasm between the world and the Creator. Wisdom answers to the idea of a spirit vivifying and uniting all things in all time, as distinguished from any special outward revelation of the Divine Person. Thus at the same time that the doctrine of Wisdom was gradually constructed, the correlative doctrine of the Divine WORD was also reduced to a definite shape. The Word (*Mêmrâ*), the Divine expression, as it was understood in Palestine, furnished the exact complement to Wisdom, the Divine thought. Broadly, the *Word* properly represented the mediative element in the action of God, *Wisdom* the mediative element of His omnipresence. The Book of the Pseudo-Solomon, which gives the most complete view of Divine wisdom, contains only two passages in which the Word is invested with the attributes of personal action (xvi. 12, xviii. 15; ix. 1 is of different character). These, however, are sufficient to indicate that the two powers were distinguished by the writer; and it has been commonly argued that the superior prominence given in the book to the conception of Wisdom is an indication of a date anterior to Philo. The doctrine of the Divine wisdom passes by a transition, often imperceptible, to that of human wisdom, which is derived from it. This embraces not only the whole range of moral and spiritual virtues, but also the various branches of physical knowledge. (PHILOSOPHY.) In this aspect, the enumeration of the great forms of natural science in vii. 17–20 (viii. 8) offers a most instructive subject of comparison with the corresponding passages in 1 K. iv 32–34.—**H.** *Place and date of writing.* It seems most reasonable to believe that the book was composed at ALEXANDRIA some time before the time of Philo (about 120–80 B. C.). Alexandria was the only place where Judaism and philosophy, both of the East and West, came into natural and close connection. The mode in which Egyptian idolatry is spoken of indicates present and living antagonism. It may, indeed, be said justly, that the local coloring of the latter part of the book is conclusive as to the place of its composition. But all the guesses as to its authorship are absolutely valueless. The earliest, mentioned by Jerome, assigned it to Philo. Lutterbeck suggested ARISTOBULUS. Eichhorn, Zeller, Jost, &c., supposed the author one of the *Therapeutæ.* Some later critics have held that the book is of Christian origin, or even definitely the work of Apollos.—**I.** *History.* The history of the book is extremely obscure. There is no trace of the use of it before the Christian era.

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[4] The great Christian principle of abstaining from that which occasions injury or becomes a stumbling-block to another is thus laid down by the apostle: "It is good neither to eat flesh (SHAMBLES), nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended (OFFEND, TO, 9), or is made weak" (Rom. xiv. 21; comp. 1 Cor. viii. 13).

On the other hand, it can scarcely be doubted that St. Paul, if not other apostolic writers, was familiar with its language, though he makes no definite quotation from it (the supposed reference in Lk. xi. 49 to Wis. ii. 12–14 is wholly unfounded). Thus we have striking parallels in Rom. ix. 21 to Wis. xv. 7; in Rom. ix. 22 to Wis. xii. 20; in Eph. vi. 13–17 to Wis. v. 17–19 (the heavenly armor), &c. It may be questioned whether his acquaintance with the book may not have been gained rather orally than by direct study. The first clear references to the book occur not earlier than the close of the second century. According to Eusebius, Irenæus made use of it in a lost work, and in a passage of his great work (*against Heresies*) Irenæus silently adopts a characteristic clause from it (Wis. vi. 19). From the time of Clement of Alexandria the book is constantly quoted as an inspired work of Solomon, or as "Scripture," even by those Fathers who denied its assumed authorship, and it gained a place in the CANON (with the other apocryphal books; APOCRYPHA) at the Council of Carthage, about A. D. 397. From this time its history is the same as that of the other apocryphal books up to the period of the Reformation. (VULGATE.) It furnishes for the Church of England and the Protestant Episcopal Church of America several lessons for church-festivals.

* **Wise Men.** MAGI.

* **Wist** = knew or had knowledge (Ex. xvi. 15, xxxiv. 29, &c.).

* **Wit, to** = to know (Gen. xxiv. 21; Ex. ii. 4). "We do you to wit" (2 Cor. viii. 1) = we cause you to know, or we make known to you.

Witch, Witch'crafts. DIVINATION; ENCHANTMENTS; MAGIC.

* **Withs,** or **Withes,** the A. V. translation of Heb. *yĕthârim* (Judg. xvi. 7–9), pl. of *yether* = *a* CORD or *rope*, Ges., Fü. For the "green withs" of the A. V., Gesenius and Fürst have *new ropes*. A *with* or *withe* is probably a flexible twig used for binding.

Wit'ness. Among people with whom writing is not common (EDUCATION), or who for any reason do not have permanent offices or courts of record, the evidence of a transaction is often given by some tangible memorial or significant ceremony. Abraham gave seven ewe-lambs to Abimelech as an evidence of his property in the well of Beer-sheba. Jacob raised a heap of stones as a boundary-mark between himself and Laban (Gen. xxi. 30, xxxi. 47, 52). The tribes of Reuben and Gad raised an "altar" as a witness to the covenant between themselves and the rest of the nation; Joshua set up a stone as an evidence of the allegiance promised by Israel to God (Josh. xxii. 10, 26, 34, xxiv. 26, 27). Thus also symbolical usages, in ratification of contracts, or completed arrangements, &c., as the ceremony of shoe-loosing (Deut. xxv. 9, 10; Ru. iv. 7, 8; MARRIAGE), the ordeal prescribed in the case of a suspected wife (Num. v. 17–31; ADULTERY), the ceremony at offering FIRST-FRUITS, &c.—But written evidence was by no means unknown to the Jews. DIVORCE was to be proved by a written document (Deut. xxiv. 1, 3). In civil contracts, at least in later times, documentary evidence was required and carefully preserved (Is. viii. 16; Jer. xxxii. 10–16).—The LAW was very careful to provide and enforce evidence for all its infractions and all transactions bearing on them (Num. xv. 39, 40, xvi. 38; Deut. xix. 14, xxvii. 2–4, 17; Josh. iv. 9, viii. 30; Prov. xxii. 28; ARK OF THE COVENANT; TESTIMONY). Special provisions with respect to evidence are—1. Two witnesses at least are required to establish any charge (Num. xxxv. 30; Deut. xvii. 6; Jn. viii. 17; 2 Cor. xiii. 1; Heb. x. 28; compare 1 Tim. v. 19). 2. In the case of the suspected wife, evidence besides the husband's was desired (Num. v. 13). 3. The witness who withheld the truth was censured (Lev. v. 1). 4. False witness was punished as the offence which it sought to establish. (OATH; PUNISHMENTS.) 5. Slanderous reports and officious witness are discouraged (Ex. xx. 16, xxiii. 1; Lev. xix. 16, 18, &c.). 6. The witnesses were the first executioners (Deut. xiii. 9, xvi. 7; Acts vii. 58). 7. In case of an animal left in charge and torn by wild beasts, the keeper was to bring the carcass in proof of the fact and disproof of his own criminality (Ex. xxii. 13). 8. According to Josephus, women and slaves were not admitted to bear testimony (Jos. iv. 8, § 15).—In the N. T. the original notion of a witness is exhibited in the special form of one who attests his belief in the Gospel by personal suffering (Acts xxii. 20; Rev. ii. 13, &c.; MARTYR). JUDGE; TRIAL.

Wiz'ard. DIVINATION; ENCHANTMENTS; MAGIC.

Wolf (Heb. *zĕêb*; Gr. *lukos*), a fierce and rapacious animal (Gen. xlix. 27; Ez. xxii. 27; Hab. i. 8; Mat. vii. 15), which prowls at night (Jer. v. 6; Zeph. iii. 3, &c.), and is especially destructive to sheep and lambs (Mat. x. 16; Lk. x. 3; Jn. x. 12). Isaiah (xi. 6, lxv. 25) foretells the peaceful reign of the MESSIAH under the metaphor of a wolf dwelling with a lamb; cruel persecutors are compared with wolves (Mat. x. 16; Acts xx. 29). There can be little doubt (so Mr. Houghton) that the wolf of Palestine is the common wolf (*Canis Lupus*), and that this is the animal so frequently mentioned in the Bible, though we lack precise information with regard to the canine animals of Palestine. (DOG; FOX.) Col. Hamilton Smith mentions, under the name of *derbowm*, a species of black wolf, as occurring in Arabia and Southern Syria. Wolves were doubtless far more common in Biblical times than they are now, though they are occasionally seen by modern travellers.

Wolf (*Canis Lupus*).—(Fbn.)

Wom'an [*o* as in *wolf*], pl. **Wom'en** [wim'en] (Heb. usually *ishsháh*, sometimes *nĕkêbâh* [commonly translated "female"]; Gr. usually *gunê*, *thêleia* [= *female*] only in Rom. i. 26, 27). The position of women in the Hebrew commonwealth contrasts favorably with that now generally assigned to them in Eastern countries.[1] The most salient point of contrast in the usages of ancient as compared with modern Oriental society was the large amount of liberty enjoyed by women. Instead of being immured in a harem, or appearing in public with the face covered, the wives and maidens of ancient times mingled freely and openly with the other sex in the duties and amenities of ordinary life. Rebekah travelled on a camel with her face unveiled, until she came into the presence of her affianced (Gen. xxiv. 64, 65). Jacob saluted Rachel with a kiss in the presence of the shepherds (xxix. 11). Women played no inconsiderable part in public celebrations (Ex. xv. 20, 21; Judg. xi. 34, &c.; DANCE). The odes of DEBORAH (Judg. v.) and of HANNAH (1 Sam. ii. 1, &c.) exhibit a degree of intellectual cultivation which is in itself a proof of the position of the sex in that period. Women also occasionally held public offices, particularly that of PROPHETESS or inspired teacher (Ex. xv. 20; Judg. iv. 4; 2 K. xxii. 14; Neh. vi. 14; Lk. ii. 36; ATHALIAH; JEZEBEL). —The management of household affairs devolved mainly on the women. The value of a virtuous and active housewife forms a frequent topic in the Book of Proverbs (xi. 16, xii. 4, xiv. 1, xxxi. 10 ff.). Her influence was of course proportionably great. The effect of polygamy was to transfer female influence from the wives to the MOTHER. (QUEEN.) Polygamy also necessitated a separate establishment for the wives collectively, or for each individually. ADAM; ADULTERY; BANQUETS; CHILD; CONCUBINE; CREATION; DAUGHTER; DEACONESS; DIVORCE; DRESS; EDUCATION; EVE; FOREHEAD; FOUNTAIN; HAIR; HEAD-DRESS; MAN; MARRIAGE; MEALS; ORNAMENTS, PERSONAL; PATRIARCH; PURIFICATION; SLAVE; VEIL; WIDOW.

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[1] Yet in the East legal rights are secured to women more fully than in England and most of the United States. Here, according to the common law, a woman's personality is merged on marriage in her husband's; but in the

Wood. AGRICULTURE; ARCHITECTURE; COAL; FESTIVALS II.; FIRE; FOREST; OAK; PALESTINE, &c.

Wool (Heb. *tsemer;* Chal. *'ămar;* Gr. *erion*). Wool was an article of the highest value among the Jews, as the staple material for the manufacture of clothing (Lev. xiii. 47; Deut. xxii. 11; Job xxxi. 20; Prov. xxxi. 13; Ez. xxxiv. 3; Hos. ii. 5). The "fleece" (Heb. *gêz, gizzâh*) is mentioned in Deut. xviii. 4, and in Judg. vi. 37 ff. and Job xxxi. 20. The importance of wool is shown by Mesha's tribute of rams "with the wool" (2 K. iii. 4), and by its being specified with the first-fruits to be offered to the priests (Deut. xviii. 4). The wool of Damascus was highly prized in the mart of Tyre (Ez. xxvii. 18). Wool is an image of purity and brilliancy (Is. i. 18; Dan. vii. 9; Rev. i. 14). DRESS; HANDICRAFT; SHEEP; SPINNING; WEAVING; WOOLLEN.

Wool'en, or Wool'len (Lin'en, and). Among the laws against unnatural mixtures is found one to this effect: "Neither shall a garment mingled of linen and woollen come upon thee" (Lev. xix. 19); or, as in Deut. xxii. 11, "thou shalt not wear a garment of divers sorts, *as* of woollen and linen together." The same Heb. word (*sha'atnêz*) is translated in Leviticus "of linen and woollen," and in Deuteronomy "a garment of divers sorts." The word *sha'atnêz* is foreign, but its origin is uncertain. Its signification is sufficiently defined in Deut. xxii. 11. Jablonski favors Forster's suggestion that a garment of linen and woollen was called by the Egyptians *shontnes*, and that this word was borrowed by the Hebrews, and written *sha'atnêz*. The reason given by Josephus (iv. 8, § 11) for the law against wearing a garment woven of linen and woollen is, that such were worn by the priests alone. Maimonides found in the books of the ancient Zabii that the priests of the idolaters clothed themselves with robes of linen and woollen mixed together. Probably the law was based on some relation of the prohibited mixtures to impurity or idolatry.

* **Word** in the general sense (= *something spoken, a saying, the expression* or *sign of an idea*) often occurs in the A. V. as the translation of the Heb. *êmer, ômer, imrâh, dabar, millâh*, &c., and of the Gr. *logos* and *rêma*. But in Jn. i. 1, 14 is a special application of the Gr. *logos*, A. V. "Word," to the Lord JESUS CHRIST, or rather to His preëxistent Divine nature. In Jn. i. 1–14 He is declared to be closely united with GOD, and Himself Divine, the Creator of all things, the Author and Source of all life, spiritual as well as physical, the Incarnate God. The same term is also applied to Jesus Christ in 1 Jn. i. 1, v. 7 (according to the A. V., and the Received Greek text), and Rev. xix. 13. The precise meaning of the Gr. *logos* in this application is a matter of dispute. Some make it = *the promised one;* others, *the teacher;* others, *the author of the word*, &c. Perhaps *the revealer* is sufficiently exact. The origin of this application of the term has also been much discussed. It is well known that in the O. T. "the word of the LORD" is sometimes personified or = Jehovah Himself (Gen. xv. 1 ff.; 1 K. xiii. 9, 17, &c.)—that the Targums (VERSIONS, ANCIENT [TARGUM]) often used the Chal. *mêymrâ dî Yĕhôvâh* (= *the word of Jehovah*), &c., instead of the simple Divine title JEHOVAH ("LORD," A. V.), &c.—that the "wisdom" of God is personified (Prov. viii.; Wis. vii. 21 ff.; Ecclus. xxiv.)—that Philo represents in a peculiar way the distinction between God *revealed* and God *concealed*, connecting, if not identifying, the "wisdom" with the "word" (*logos*) of God. See ALEXANDRIA; PHILOSOPHY; WISDOM OF SOLOMON; Prof. Stuart in *B. S.* vii. 13 ff., 281 ff., 696 ff.; Rbn. *N. T. Lex.*, &c.

* **World,** the A. V. translation of—1. Heb. *erets* (Ps. xxii. 27 [Heb. 28]; Is. xxiii. 17), usually and properly translated "earth" or "land." (EARTH 1.)—2. Heb. *hedel* or *chedel* = *place of rest, region of the dead, hades*, Ges., Fü. (Is. xxxviii. 11 only).—3. Heb. *heled* or *cheled* = *this world* as fleeting, transient, vain, Ges. (Ps. xvii. 14, xlix. 1 [Heb. 2]); elsewhere translated "age" (Job xi. 17; Ps. xxxix. 5 [Heb. 6]), or "time" (lxxxix. 47 [Heb. 48]).—4. Heb. *'ôlâm* (Ps. lxxiii. 12; Eccl. iii. 11; [in phrases] Is. xlv. 17 [A. V. "world without end"] and lxiv. 4 [Heb. 3, A. V. "the beginning of the world"]), usually translated "for ever" or "everlasting." (ETERNAL 1; ETERNITY.)—5. Heb. *têbêl* = *the earth*, as fertile and inhabited, *the habitable globe, world;* also often *the whole earth, the world* in general, Ges. (1 Sam. ii. 8; 2 Sam. xxii. 16, and 33 other passages; compare No. 10 below), once (followed by No. 1) "the habitable part" of his earth (Prov. viii. 31). —6. Gr. *aiôn* (Mat. xii. 32, xiii. 22, 39, 40, 49, &c.; ETERNAL 4).—7. Gr. adj. *aiônios* in the phrases "before (or 'since') the world began" (Rom. xvi. 25; 2 Tim. i. 9; Tit. i. 2; ETERNAL 5).—8. Gr. *gê* (Rev. xiii. 3 only, put for the inhabitants of the earth), usually and correctly translated "EARTH" or "land."—9. Gr. *kosmos*, primarily (so Rbn. *N. T.*

East the case was and is different, for she retains her name and property (both real and personal), she can carry on business and obtain legal redress for wrongs done her by her husband or by others. In Mohammedan countries the Koran is the basis of civil law as the Pentateuch (LAW OF MOSES) was in the Hebrew commonwealth; but the common law of England and the United States is derived from the Roman law, and to a great extent ignores the claims of morality and religion. MARRIAGE IV.

Lex.) = order, i. e. regular disposition and arrangement; hence in N. T. (1.) *decoration, ornament* (1 Pet. iii. 3 only in this sense, A. V. "adorning"); (2.) *order* of the universe, *the world*, so used by Pythagoras and subsequent philosophers; hence (*a.*) Generally, *the world, the universe*, the heavens and earth (Mat. xiii. 35, xxiv. 21, &c.), by metonymy *the inhabitants of the universe* (1 Cor. iv. 9), and tropically *an aggregate* or *congeries* of any thing, as "a world of iniquity" (Jas. iii. 6); (*b.*) By synecdoche, *the earth*, this lower *world*, as the abode of man (Mat. iv. 8; Mk. xvi. 15; Jn. i. 9, iii. 17, 19, &c.), and by metonymy *the inhabitants of the earth* or *mankind* (Mat. v. 14, xiii. 38, &c.); (*c.*) In the Jewish mode of speaking, *the present world, the present order of things*, as opposed to the KINGDOM of Christ, and hence as transient, worthless, evil, troubled, though having its pleasures and good things (Mat. xvi. 26; Jn. xii. 25, &c.), and by metonymy *the men of this world, worldlings* (vii. 7, xii. 31 twice, &c.). This word occurs in N. T. nearly 200 times, and is uniformly translated "world," except in 1 Pet. iii. 3 (see above).—10. Gr. *oikoumenê* = (so Rbn. *N. T. Lex.*) *the inhabited earth, the world*, i. e. (1.) In Greek usage, as inhabited by Greeks, opposed to barbarian lands, and hence in N. T. *the Roman world, the Roman empire* (Lk. ii. 1; Acts xi. 28 [these two passages probably refer chiefly to the regions in and around Palestine, Rbn.], xvii. 6, xxiv. 5); (2.) Generally, in later usage, *the habitable globe, the earth, the world*, as known to the ancients (Mat. xxiv. 14; Lk. iv. 5 [hyperbolically], xxi. 26; Rom. x. 18; Heb i. 6; Rev. xvi. 14), and by metonymy *the inhabitants of the earth, mankind* (Acts xvii. 31, xix. 27; Rev. iii. 10, xii. 9), also once tropically in the phrase "the world to come" (Heb. ii. 5), i. e. the KINGDOM of Christ in its full development after the day of judgment (compare Eternal, 4 *c*). This word in LXX. is used for No. 1, and especially for No. 5.

Worm, the A. V. translation of—1. Heb. *sâs* (Is. li. 8 only), probably = some particular species of MOTH, whose larva is injurious to wool.—2. Heb. *rimmâh* (Ex. xvi. 24; Job vii. 5, xvii. 14, xxi. 26, xxiv. 20, xxv. 6 *a*; Is. xiv. 11 *a*). The Hebrew word points evidently to various sorts of maggots, and the larvæ of insects which feed on putrefying animal matter, rather than to earthworms.—3. Heb. *tôlâ'* (Ex. xvi. 20), *tôlê'âh* and *tôla'ath* (Deut. xxviii. 39; Job xxv. 6 *b*; Ps. xxii. 6 [Heb. 7]; Is. xiv. 11 *b*, xli. 14, lxvi. 24; Jon. iv. 7). The Heb. *rimmâh* and *tôlê'âh* are clearly used indiscriminately to denote either true worms (*Annelidæ*), or the larval condition of various insects. (Colors, II. 3.) Job xxv. 6 compares the estate of man to a *rimmâh*, and the son of man to a *tôlê'âh*. This latter is applied in Deut. xxviii. 39 to some sorts of larvæ destructive to the vines. Of the various insects which attack the vine, one of the most destructive is a species of moth (*Tortrix vitisana*), the little caterpillar of which eats off the inner parts of the blossoms, the clusters of which it binds together by spinning a web around them.—4. Gr. *skôlêx* = (so Rbn. *N. T. Lex.*) *a worm*, feeding on dead bodies (Mk. ix. 44, 46, 48); in LXX. = No. 3. The death of Herod Agrippa I. was caused by worms (Acts xii. 23, Gr. *skôlêkobrôtos*, A. V. literally "eaten of worms"); according to Josephus (xix. 8), his death took place five days after his departure from the theatre. Whether the worms were the cause or the result of the disease is an immaterial question. Medicine.

Worm'wood (Heb. *la'ănâh*; Gr. *apsinthos*), a bitter plant, or rather the name common to several species of aromatic and bitter plants of the genus *Artemisia*. The word occurs frequently in the Bible, and generally in a metaphorical sense (Deut. xxix. 18 [Heb. 17]; Prov. v. 4; Jer. ix. 15 [Heb. 14], xxiii. 15; Lam. iii. 15, 19; Am. v. 7 [in vi. 12 the A. V. has "hemlock" for *la'ănâh*]; Rev. viii. 11 twice). The Orientals typified sorrows, cruelties, and calamities of any kind by plants of a poisonous or bitter nature. (Gall.) Kitto (*Physical History of Palestine*, p. 215) enumerates four kinds of wormwood as found in Palestine—*Artemisia Nilotica, Artemisia Judaica, Artemisia fruticosa*, and *Artemisia cinerea*.

* **Wor'ship.** Adoration; Altar; God; Idol; Idolatry; Minister; Prayer; Priest; Sacrifice, &c.

Wor'ship-er or **Wor'ship-per** = one who renders WORSHIP or ADORATION, as to Baal (2 K. x. 19 ff.) or to God (Jn. iv. 23, ix. 31; Heb. x. 2). In Acts xix. 35 only is it the A. V. translation of the Gr. *neôkoros* (margin "temple-keeper;" literally *temple-sweeper*), originally an attendant in a temple, probably intrusted with its charge, but afterward applied to cities or communities which undertook the worship of particular gods, and even of emperors during their lives. The first occurrence of the term in connection with Ephesus is on coins of the age of Nero (A. D. 54–68).

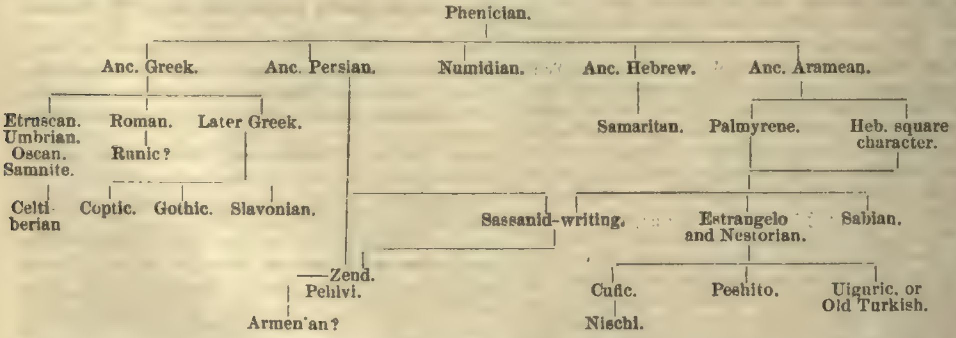
* **Worth** is used in the A. V., as now, to indicate value or equality in value (Gen. xxiii. 9, 15; 1 K. xxi. 2, &c.); once as a verb in the phrase "Woe worth the day!" (Ez. xxx. 2), i. e. woe be to the day! Let woe befall the day!

* **Wot, to** = to know, to have knowledge (Gen. xxi. 26, xxxix. 8, xliv. 15, &c.). Wit, to.

Wrest'ling [res'ling]. Games.

* **Wried** [ride] = made wry, distorted (Ps. xxxviii. 6 margin; altered to "wearied" in some copies).

Wri'ting. It is remarkable that although the Hebrews have assigned the discovery of other arts, e. g. of music and metal working, to the heroes of a remote antiquity, there is no trace or tradition whatever of the origin of letters. The Book of Genesis has not a single allusion, direct or indirect, either to the practice or to the existence of writing. (Seal.) That the Egyptians, in the time of Joseph, were acquainted with writing of a certain kind there is other evidence to prove, but there is nothing to show that up to this period the knowledge extended to the Hebrew family (so Mr. Wright). At the same time there is no evidence against it. Writing is first distinctly mentioned in Ex. xvii. 14, and the connection clearly implies that it was then so familiar as to be used for historic records, Moses being commanded to preserve the memory of Amalek's onslaught in the desert by committing it to writing. The tables of the testimony are said to be "written by the finger of God" (Ex. xxxi. 18) on both sides, and "the writing was the writing of God, graven upon the tables" (xxxii. 15). The engraving of the gems of the high-priest's breast-plate with the names of the children of Israel (xxviii 11) and the inscription upon the mitre (xxxix 30) have to do more with the art of the ENGRAVER than of the writer, but both imply the existence of alphabetic characters. The curses against the adulteress were written by the priest "in *the* book;" and blotted out with water (Num. v. 23) This proceeding, though principally distinguished by its symbolical character, involves the use of some kind of ink, and of a material on which the curses were written, which would not be destroyed by water. Hitherto, however, nothing has been said of the application of writing to the purposes of ordinary life, or of the knowledge of the art among the common people. Up to this point such knowledge is only attributed to Moses and the priests. From Deut. xxiv. 1, 3, however—"let him (the husband) write her a bill of divorcement" (DIVORCE)—it would appear that it was extended to others. It is not absolutely necessary to infer from this that the art of writing was an accomplishment possessed by every Hebrew citizen, though there is no mention of a third party; and it is more than probable (so Mr. Wright) that these "bills of divorcement," though apparently so informal, were the work of professional SCRIBES. It was one of the king's duties (Deut. xvii. 18) to transcribe the book of the Law for his own private study. If we examine the instances in which writing is mentioned in connection with individuals (Deut. xxvii. 3, 8, xxxi. 22, 24; Josh. viii. 32, xviii. 8; Judg. v. 14; 1 Sam. x. 25; 2 Sam. xi. 14, 15; 1 Chr. xxix. 29; 2 Chr. ix. 29, xii. 15, xiii. 22, xx. 34; EPISTLE), we shall find that in all cases the writers were men of superior position (so Mr. Wright). In Is. xxix. 11, 12, a distinction is drawn between the man who was able to read, and the man who was not, and Mr. Wright regards it as a natural inference that the accomplishments of reading and writing, though possessed by the Hebrews at a very early period, were not widely spread among the people, especially when we find that they are universally attributed to those of high rank or education, kings, priests, prophets, and professional scribes. (EDUCATION; KIRJATH-SEPHER; WITNESS.)—Recent investigations have shown that the square character of the Hebrews is of comparatively modern date, and has been formed from a more ancient type by a gradual process of development. (OLD TESTAMENT, A, I.; SAMARITAN PENTATEUCH; SHEMITIC LANGUAGES.) What, then, was this ancient type? Most probably the Phenician. To the PHENICIANS tradition assigned the honor of the invention of letters. Pliny was of opinion that letters were of Assyrian origin, but he mentions as a belief held by others that they were discovered among the Egyptians by Mercury, or that the Syrians had the honor of the invention. Diodorus Siculus says that the Syrians invented letters, and from them the Phenicians having learned them, transferred them to the Greeks. On the other hand, according to Tacitus (*Annals*, xi. 14), Egypt was believed to be the source whence the Phenicians got their knowledge. It may be reasonably inferred that the ancient Hebrews derived from, or shared with, the Phenicians the knowledge of writing and the use of letters. The names of the Hebrew letters indicate (so Mr. Wright, &c.) that they must have been the invention of a Shemitic people. They contain no trace whatever of ships or seafaring matters; on the contrary, they point distinctly to an inland and pastoral people. Perhaps all that can be inferred from the tradition that letters came to the Greeks from the Phenicians, but that they were the invention of the Egyptians, is that the Egyptians possessed an alphabet before the Phenicians. Gesenius argues for a Phenician origin of the alphabet, in opposition to a Babylonian or Aramean, because—1. The names of the letters are Phenician, and not Syrian. 2. It is not probable that the Aramaic dialect was the language of the inventors; for the letters י (*yôd*), ו (*vâv*), ע (*'ayin*), א (*âleph*), which to them were certainly consonants, had become so weak in the Aramaic that they could scarcely any longer appear as such, and could not have been expressed by signs by an inventor who spoke a dialect of this kind. 3. If the Phenician letters are pictorial, as there seems reason to believe, there is no model, among the old Babylonian discoverers of writing, after which they could have been formed. But whether or not the Phenicians were the inventors of the Shemitic alphabet, there can be no doubt of their just claim to being its chief disseminators; and with this understanding we may accept the genealogy of alphabets as given by Gesenius, and exhibited in the accompanying table.

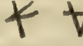


Whatever minor differences may exist between the ancient and more modern Shemitic alphabets, they have two chief characteristics in common:—1. That they contain only consonants and the three principal long vowels, א (*âleph, â,*) ו (*vâv, ô*), י (*yôd, î*), the other vowels being represented by signs above, below, or in the middle of letters, or being omitted altogether. 2. That they are written from right to left. The Ethiopic, being perhaps a non-Shemitic alphabet, is an exception to this rule, as is the cuneiform character in which some Shemitic inscriptions are found.—The old Shemitic alphabets may be divided into two principal classes: 1. The Phenician, as it exists (*a.*) in the inscriptions in Cyprus, Malta, Carpentras, and the coins of Phenicia and her colonies; distinguished by an absence of vowels, and by having the words sometimes divided and sometimes not. (*b.*) In the inscriptions on Jewish coins. (MONEY.) (*c.*) In the Phenicio-Egyptian writing, with three vowel signs, deciphered by Caylus on the mummy bandages. From (*a*) are derived (*d*), the Samaritan character, and (*e*), the Greek. 2. The Hebrew-Chaldee character; to which belong (*a*), the Hebrew square character; (*b*), the

Palmyrene, which has some traces of a cursive hand; (*c*), the Estrangelo, or ancient Syriac; and (*d*), the ancient Arabic or Cufic. The oldest Arabic writing (the Himyaritic) was perhaps the same as the ancient Hebrew or Phenician.—Arguments that the Samaritan character is older than the square Hebrew are derived from the existence of the SAMARITAN PENTATEUCH, from the names of the letters and the correspondence of their forms to their names in the Phenician and Phenicio-Samaritan alphabets, and from the fact that the Phenician alphabet can be traced much further back than the square character, the latter not being found on historic monuments before the birth of Christ. Gesenius (in article Paläographie, in *Ersch & Gruber's Encyklopädie*) concludes as most probable that the ancient Hebrew was first changed for the square character about the birth of Christ. Hupfeld maintains that the original alphabet was invented by the Babylonians and extended by the Phenicians, and that from this the square character was developed by three stages: (1.) In its oldest form it appears on Phenician monuments, stones, and coins. Closely allied with it are the characters on the Maccabean coins (MONEY) and the Samaritan alphabet. (2.) The old writing underwent a gradual transformation among its original inventors, the Arameans, especially those of the West (Palmyrenes, &c.; see SHEMITIC LANGUAGES). (3.) A similar and simultaneous process of change went on in the old character among the Jews, and thus it became an angular, uniform, broken, "square" character. Hupfeld rejects altogether the theory of an abrupt change of character.—It is evident that in the fourth century A. C. the square character was substantially the same as now, that the Hebrew letters were then called by their present names, and that the change of character, even in Origen's time (A. D. 185–254) was an event already long past, and was attributed in the common legend to Ezra, or by most of the Talmudists to God Himself. Mat. v. 18, generally brought forward as a proof that the square character must have been in existence in the time of Christ, who mentions *iota*, or *yôd* ("JOT"), as the smallest letter of the alphabet, proves at least that the old Hebrew or Phenician character was no longer in use, but that the Palmyrene character, or one very much like it, had been introduced. Mr. Wright supposes it was probably about the first or second century after Christ that the square character assumed its present form.—*The Alphabet*. The oldest evidence on the subject of the Hebrew alphabet is derived from the alphabetical Psalms and poems (Ps. xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv.; Prov. xxxi. 10-31; Lam. i.–iv.). From these we ascertain that the number of the letters was twenty-two, as at present. The Arabic alphabet originally consisted of the same number. It has been argued by many that the alphabet of the Phenicians at first consisted of sixteen letters, or according to Hug of fifteen, ז, ט, כ, ס, פ, צ being omitted. The legend, as told by Pliny, is that Cadmus brought with him into Greece sixteen letters; at the time of the Trojan war Palamedes added four others, Θ, Ξ, Φ, X, and Simonides of Melos four more, Z, H, Ψ, Ω. Aristotle recognized eighteen letters of the original alphabet, Α Β Γ Δ Ε Ζ Ι Κ Λ Μ Ν Ο Π Ρ Σ Τ Υ Φ, to which Θ and X were added by Epicharmus. But in the oldest story of Cadmus, as told by Herodotus and Diodorus, nothing is said of the number of the letters. Recent investigations, however, have rendered it probable that at first the Shemitic alphabet consisted of but sixteen letters. It is true that no extant monuments illustrate the period when the alphabet was thus curtailed, but the theory is based upon an organic arrangement first proposed by Lepsius, and, according to Dr. Donaldson, makes "four classes, each consisting of four letters: the first and second classes consist each of three mutes preceded by a breathing, the third of the three liquids and the sibilant, which perhaps closed the oldest alphabet of all, and the fourth contains the three supernumerary mutes preceded by a breathing." The original sixteen letters of the Greek alphabet, corresponding to those of the Shemitic, are thus given by Dr. Donaldson:

א	ב	ג	ד	ה	ו	ח	ט	ל	מ	נ	ס	ע	פ	ק	ת
ʼA	B	Γ	Δ	ʽE	F	H	Θ	Λ	M	N	Σ	O	Π	Ϙ	T

"In the Greek alphabet, as it is now given in the grammars, F and Ϙ are omitted, and ten other characters added to these."—The following are the letters of the Hebrew alphabet in their present shape, with their names, probable meanings, and English representatives, as employed in the A. V., and in this Dictionary:—

א, ALEPH (= *an ox*). The old Phenician forms have some resemblance to an ox-head, . This Heb. letter being a light breathing, is not represented by any corresponding English letter. Gr. ALPHA (Α) = *a*.

ב, BETH (= *a house*) = Eng. *b*. The figure in the square character corresponds more to its name, while the Ethiopic በ has greater resemblance to a tent. Gr. *Beta* (Β) = *b*.

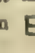
ג, GIMEL (= *a camel*) = Eng. *g*. The ancient form is supposed to represent the head and neck of this animal. In Phenician it is ; in Ethiopic ገ; in Gr. *Gamma* (Γ) = *g*.

ד, DALETH (= *a door*). The significance of the name is seen in the older form , whence the Greek *Delta* (Δ = Eng. *d*), *a tent-door*.

ה, HE (= *lattice* or *window?* Ges.) = *h* (as in Hadoram, Hagar, Haman, &c.). The corresponding Gr. letter is *Epsilon* (Ε = *e* short), which is the Phenician turned from left to right.

ו, VAU (= *a hook* or *tent-peg*) = *v*. The old Greek equivalent, *Bau* ( ), or Digamma, resembles the Phenician .

ז, ZAIN (= *a weapon*) = *z*. It appears to be the same as the ancient Gr. *San* (afterward disused).

ח, CHETH (= *a fence, enclosure*), rarely represented in the A. V. by *ch* (as in Achmetha, Cheth, Rachel), but usually by *h* (as in Habakkuk, Hadad, Haggai, Ham, Hamath, Hananiah, &c., &c.); commonly written *ch* by Germans, and uniformly written *h* or *ch* in this Dictionary. Comp. the Phenician . *Cheth* is the Gr. *Eta* (Η) = *e* long.

ט, TETH (= *a snake*, Ges.; or *a basket*, Fü.) = Gr. *Theta* (Θ) = *th*.

י, JOD (= *a hand*), properly = *y* or *i* (as in Abiel, Ariel, Sinai, &c.), but often written *j* (as in Hallelujah, Jebus, Jehovah, Jod, and most proper names beginning with J), or with both *i* and *j* in the same word (as in Abijah, Ahijah, &c.). The form of the letter was perhaps originally longer, as in the Greek *Iota* (Ι) = *i*. Phenician 𐤉; Samaritan ࠉ.

כ, or (when final) ך, Caph (= *the hollow of the hand*) = *c* (as in Caleb, Carmel, Cush, &c.) or *ch* (as in Achan, Achbor, Achish, &c.); often in A. V. written *ch* in the beginning of a word, when *c* hard or *k* might represent it (as in Chalcol, Cherub, Chittim, Chozeba, &c.); represented in this Dictionary by *c*, or (if aspirated) by *ch*. The Gr. *Kappa* (Κ = Eng. *k*) is the old Phenician form (𐤊) reversed.

ל, Lamed (= *ox-goad*) = *l*. Gr. *Lambda* (Λ) = *l*.

מ, or (when final) ם, Mem (= *water*) = *m*. In the old alphabets it is 𐤌, in which Gesenius sees the figure of a trident, and so possibly the symbol of the sea. Gr. *Mu* (Μ) = *m*.

נ, or (when final) ן, Nun (= *a fish*, Chal., Ar., and Syr.) = *n*. In almost all Phenician alphabets the figure is 𐤍. Gr. *Nu* (Ν) = *n*.

ס, Samech (= *a prop*) = *s*. Gr. *Sigma* (Σ) = *s*.

ע, Ain (= *an eye*). A guttural sound, usually not represented in the A. V., but sometimes expressed by *g*, as in Gaza (also written Azzah), Gomorrah, &c.; represented in this Dictionary by an apostrophe (ʼ). In the Phenician and Greek alphabets O.

פ, or (when final) ף, Pe (= *a mouth*) = *p*. Gr. *Pi* (Π) = *p*.

צ, or (when final) ץ, Tzaddi (= *a reaping-hook* or *fish-hook*, Fü.), properly = *ts* (as in Hatsi-ham-menuchoth), but usually represented in A. V. by *z* (as in Azel, Ezbon, Mizraim, Zadok, Zedekiah, etc.), rarely by *tz* (as in Tzaddi). From this name is derived the Gr. *Zeta* (Ζ) = *z*.

ק, Koph (= *the back of the head*) = *k*. The old Hebrew form (P), inverted q, became the old Greek *Koppa* (𐤒); and the form (Ϙ), which occurs on the ancient Syracusan coins, suggests the origin of the Roman Q.

ר, Resh (= *a head*) = *r*. The Phenician 𐤓 when turned round became the Gr. *Rho* (Ρ) = *r* or *rh*.

שׁ, *Shin*, and שׂ, *Sin* (= *a tooth*) = *sh* or *s*. (Schin.) The letters שׁ and שׂ were probably at first one letter, and afterward became distinguished by the diacritic point. The Gr. *Xi* (Ξ = Eng. *x*) is derived from *Shin*.

ת, Tau (= *a mark* or *sign*; probably a sign in the shape of a cross, such as cattle were marked with). The signification corresponds to the shapes of the old Hebrew letter on coins +, ×, from the former of which comes the Gr. *Tau* (Τ) = *t*.

The Greek alphabet is usually given as consisting of twenty-four letters, viz.:

Alpha (Α, α) = *a*; *Beta* (Β, β, ϐ) = *b*; *Gamma* (Γ, γ) = *g* hard (when doubled = *ngg*); *Delta* (Δ, δ) = *d*; *Epsilon* (Ε, ϵ) = *e* short; *Zeta* (Ζ, ζ) = *z*; *Eta* (Η, η) = *e* long (*ê*); *Theta* (Θ, ϑ, θ) = *th*; *Iota* (Ι, ι) = *i*; *Kappa* (Κ, κ) = *k*; *Lambda* (Λ, λ) = *l*; *Mu* (Μ, μ) = *m*; *Nu* (Ν, ν) = *n*; *Xi* (Ξ, ξ) = *x*; *Omicron* (Ο, ο) = *o* short; *Pi* (Π, π) = *p*; *Rho* (Ρ, ϱ, ρ) = *r* or *rh*; *Sigma* (Σ, Ϲ, σ, ς) = *s*; *Tau* (Τ, τ) = *t*; *Upsilon* (Υ, υ) = *u* (usually written *y* in Latin); *Phi* (Φ, φ) = *ph* (= *f*); *Chi* (Χ, χ) = *ch* hard (as in Christ); *Psi* (Ψ, ψ) = *ps*; *Omega* (Ω, ω) = *o* long (*ô*).

Divisions of words. Hebrew was originally written, like most ancient languages, without any divisions between the words (so Mr. Wright). The same is the case with most Greek and Phenician inscriptions. (New Testament; Old Testament.)—*Final letters, &c.* We find in all Hebrew MSS. and printed books particular forms assumed by five of the Hebrew letters, when they occur at the end of words. Their invention was clearly due to an endeavor to render reading more easy by distinguishing one word from another, but they are of comparatively modern date. The final *nun* is found on the Palmyrene inscriptions. The five final letters are mentioned in Bereshith Rabba and in both Talmuds. On the ancient Phenician inscriptions, as in the Greek uncial MSS., the letters of a word were divided at the end of a line without any indication being given of such division, but in Hebrew MSS. a twofold course has been adopted in this case. If at the end of a line the scribe found that he had not space for the complete word, he either wrote as many letters as he could of this word, but left them unpointed and put the complete word in the next line, or he made use of what are called extended letters, in order to fill up the superabundant space. That *abbreviations* were employed in the ancient Hebrew writing is shown by the inscriptions on the Maccabean coins. The *greater* and *smaller* letters which occur in the middle of words (compare Ps. lxxx. 16; Gen. ii. 4), the *suspended* letters (Judg. xviii. 30; Ps. lxxx. 14), and the *inverted* letters (Num. x. 35), are transferred from the MSS. of the Masoretes, and have all received at the hands of the Jews an allegorical explanation. (Old Testament, A, 1.) Numbers were indicated either by figures, as on Phenician coins, on the sarcophagus of Ashmunazar (king of Zidon), on the Palmyrene inscriptions, and probably also in the Arameo-Egyptian writing; or by letters, as on the Maccabean coins, and among the Arabs, and the early Greeks. It is also conjectured that figures and letters were likewise used as numerals by the ancient Hebrews. (Number.)—*Vowel-points and diacritical marks.* Almost all the learned Jews of the middle ages maintained the equal antiquity of the vowels and consonants, or at least the introduction of the former by Ezra and the men of the Great Synagogue; but the preponderance of evidence goes to show that Hebrew was written without vowels or diacritical marks all the time that it was a living language (so Mr. Wright). No vowel-points are found on any of the Jewish coins, or in the Palmyrene inscriptions, or in the relics of Phenician writing. A single example of a diacritical mark occurs for the first time on one of the Carthaginian inscriptions. The first certain indication of vowel-points in a Shemitic language is in the Arabic. (Shemitic Languages.) Kalisch, one of the first Hebrew scholars of Europe, states his conclusions thus: "According to a statement on a scroll of the Law, which may have been in Susa from the eighth century, Moses the Punctator was the first who, in order to facilitate the reading of the Scriptures for his pupils, added vowels to the consonants, a practice in which he was followed by his son Judah, the Corrector or Reviser. These were the beginnings of a full system of Hebrew points, the completion of which has, by tradition, been associated with the name of the Karaite Acha of Irak, living in the first half of the sixth century, and which comprised the vowels and accents, *dagesh* and *rapheh*, *keri* and *cethib*. It was, from its local origin, called the Babylonian or Assyrian system. Almost simultaneously with these endeavors, the scholars of Palestine, especially of Tiberias, worked in the same direction, and here Rabbi Mocha, a disciple of Anan the Karaite, and his son Moses, fixed another system of vocalization (about 570), distinguished as that of Tiberias, which marks still more minutely and accurately the various shades and niceties of tone and pronunciation, and which was ultimately adopted by all the Jews. For though the Karaites, with their characteristic tenacity, and their antagonism to the Rabbanites, clung for some time to the older signs, because they had used them before their secession from the Talmudical sects, they were at last, in 957, induced to abandon them in favor of those adopted in Palestine. Now, the Babylonian signs, besides differing from those of Tiberias in shape, are chiefly remarkable by being almost uniformly placed above the letters. There still exist some MSS. which exhibit them, and many more would probably have been preserved had not, in later times, the habit prevailed of substituting in old codices the signs of Tiberias for those of Babylonia." From the sixth century downward the traces of punctuation become more and more distinct. The object of the accents is twofold: (1.) To mark the tone-syllable, and at the same time to show the relation of each word to the sentence; (2.) To indicate the modulation of the tone according to which the O. T. was recited in the synagogues. "The manner of recitation was different for the Pentateuch, the Prophets, and the metrical books (Job, the Proverbs, and the Psalms): old modes of cantillation of the Pentateuch and the Prophets have been preserved in the German and Portuguese synagogues; both differ, indeed, considerably, yet manifestly show a common character, and are almost like the same composition sung in two different keys; while the chanting of the metrical books, not being employed in the public worship, has long been lost" (Kalisch).—*Writing materials, &c.* The oldest documents which contain the writing of a Shemitic race are probably the bricks of NINEVEH and Babylon (BABEL) on which are impressed the cuneiform Assyrian inscriptions. There is, however, no evidence that they were ever employed by the Hebrews, Ez. iv. 1 being manifestly an exception. (ENGRAVER; PRINT, TO; STONES; TABLE; TABLETS; TEN COMMANDMENTS.) Wood was used upon some occasions (Num. xvii. 3), and writing-tablets of box-wood are mentioned in 2 Esd. xiv. 24. The "lead," to which allusion is made in Job xix. 24, is supposed to have been poured when melted into the cavities of the stone made by the letters of an inscription, in order to render it durable. Probably the most ancient as well as the most common material which the Hebrews used for writing was dressed skin in some form or other. We know that the dressing of skins was practised by the Hebrews (Ex. xxv. 5; Lev. xiii. 48), and they may have acquired the knowledge of the art from the Egyptians, among whom it had attained great perfection, the leather-cutters constituting one of the principal subdivisions of the third caste. (LEATHER.) Perhaps the Hebrews may have borrowed, among their other acquirements, the use of papyrus from the Egyptians, but of this we have no positive evidence. (EGYPT; PAPER-REEDS; REED 2.) In 2 Jn. 12 the Gr. *chartês* (A. V. "paper") occurs, which refers especially to papyrus paper, and in 3 Mc. iv. 20 the Gr. *chartêria* is found in the same sense. In Josephus the trial of adultery is made by writing the name of God on a *skin*, and the seventy men sent to Ptolemy from Jerusalem by the high-priest Eleazar, to translate the Law into Greek (SEPTUAGINT), took with them the *skins* on which the Law was written in golden characters (Jos. xii. 2, § 10). Herodotus, after telling us that the Ionians learned the art of writing from the Phenicians, adds that they called their books skins, because they made use of sheep-skins and goat-skins when short of paper.[1] Parchment was used for the MSS. of the Pentateuch in the time of Josephus, and the "parchments" (Gr. pl. *membranai*) of 2 Tim. iv. 13 were skins of parchment. It was one of the provisions in the Talmud that the Law should be written on the skins of clean animals, tame or wild, or even of clean birds. The skins when written upon were formed into rolls (Heb. pl. *mĕgillôth*; Ps. xl. 8; compare Is. xxxiv. 4; Jer. xxxvi. 14; Ez. ii. 9; Zech. v. 1). They were rolled upon one or two sticks and fastened with a thread, the ends of which were sealed (Is. xxix. 11; Dan. xii. 4; Rev. v. 1, &c.).[2] The rolls were generally written on one side only, except in Ez. ii. 9 and Rev. v. 1. They were divided into columns (Heb. pl. *dĕlâthôth*, literally *doors*, A. V. "leaves," Jer. xxxvi. 23); the upper margin was to be not less than three fingers broad, the lower not less than four; and a space of two fingers' breadth was to be left between every two columns. (NEW TESTAMENT, I. §§ 2, 3, 17; OLD TESTAMENT, A, 2; ROLL.) The rolls were kept in a case (Gr. *teuchos* or *thêkê*). But besides skins, which were used for the more permanent kinds of writing, tablets of wood covered with wax (Lk. i. 63, Gr. *pinakidion*, A. V. "writing-table") served for the ordinary purposes of life. Several of these were fastened together and formed volumes. They were written upon with a pointed style (Heb. *'êt*, A. V. "pen"), sometimes of iron (Job xix. 24; Ps. xlv. 1 [Heb. 2]; Jer. viii. 8, xvii. 1). For harder materials a graver (Heb. *heret* or *cheret*; Ex. xxxii. 4, A. V. "graving tool;" Is. viii. 1, A. V. "pen") was employed: the hard point might be "the point of a DIAMOND," i. e. tipped with emery or corundum (Jer. xvii. 1; ENGRAVER). For parchment or skins a reed was used (3 Jn. 13, A. V. "pen," Gr. *kalamos*; REED 4; 3 Mc. iv. 20). The ink (Heb. *dĕyô*, literally *black*, Jer. xxxvi. 18: Gr. *melan*, literally *black*; 2 Cor. iii. 3; 2 Jn. 12; 3 Jn. 13) was to be of lamp-black dissolved in gall-juice, though sometimes a mixture of gall-juice and vitriol was allowable. It was carried in an inkstand (Heb. *keseth hassôphêr*, A. V. "a writer's inkhorn"), which was suspended at the girdle (Ez. ix. 2, 3, 11), as it is done at the present day in the East. Modern SCRIBES "have an apparatus consisting of a metal or ebony tube for their reed pens, with a cup or bulb of the same material, attached to the upper end, for the ink. This they thrust through the girdle, and carry with them at all times" (Thn. i. 188). BIBLE; DIVINATION; EPISTLE; PROPHET; REVELATION, &c.

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[1] "Paper," in our use of the word to denote the material for writing made of cotton or linen pulp, was not known in Europe until long after the Christian era. The art of manufacturing paper of this kind, is said by Gibbon to have been derived from the manufacturers of Samarcand, where it was introduced from China A. D. 651, and thence spread over Europe.

[2] Hence a "book" (Heb. *sepher*; Gr. *biblion*, *biblos*) in the Scriptures is ordinarily a roll or scroll of parchment, &c. (Jer. xxxvi. 2; Ez. ii. 9; Lk. iv. 17; Rev. v. 1 ff., &c.). "The book of life" (Phil. iv. 3; Rev. iii. 5, xx. 12, 15, &c.; compare "the book of the living," Ps. lxix. 28) is the roll or MS. in which GOD is figuratively represented as having recorded the names of those destined to eternal LIFE.

Ancient Writing-materials.—(Ayre.)

X

Xan'thi-cus [zan'the-kus] (L. fr. Gr.), one of the Macedonian months; ≐ (so Josephus) Heb. Nisan. MONTH.

Y

Yarn (Heb. *mikveh*, *mikvê*). The notice of yarn is contained in 1 K. x. 28 and 2 Chr. i. 16: "Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price." The probability is (so Mr. Bevan) that the term refers to some entrepôt of Egyptian commerce, but whether Tekoah, as in the LXX., or Coa, as in the Vulgate (with which agree the Chaldee, Maurer, Fürst, Bertheau, W. L. Alexander [in Kitto], &c.), is doubtful. The Douay Bible (after the Vulgate) translates the verse thus: "And horses were brought for Solomon out of Egypt and Coa: for the king's merchants brought them out of Coa, and bought them at a set price." Gesenius (followed by Keil, &c.) gives the sense of *company* (POOL 4) as applying equally to the merchants and the horses:—"A company of the king's merchants brought a company (of horses) at a price;" but the verbal arrangement in 2 Chronicles is opposed to this rendering. The sense adopted in the A. V. is derived from Jewish interpreters. HORSE; LINEN.

Year (Heb. *shânâh*; Gr. *etos*), the highest ordinary division of time. The Hebrew name (root *shânâh* = *to repeat, to do the second time*) is thought by Gesenius, Fürst, &c., to mean properly *a repetition*, sc. of the course of the sun, or of the seasons.—I. *Years, properly so called.* Two years were known to, and apparently used by, the Hebrews. 1. A year of 360 days, containing twelve months of thirty days each, is indicated by certain passages in the prophetical Scriptures. The time, times, and a half, of Dan. vii. 25, xii. 7, where "time" means "year," evidently = the 42 months of Rev. xi. 2 and 1,260 days of Rev. xi. 3, xii. 6, for 360 × 3.5 = 1,260, and 30 × 42 = 1,260. This year perfectly corresponds to the Egyptian Vague year, without the five intercalary days. It appears to have been in use in Noah's time, for in the narrative of the Flood the interval from the 17th day of the 2d month to the 17th day of the 7th of the same year appears to be stated to be a period of 150 days (Gen. vii. 11, 24, viii. 3, 4, compare 13), and, as the 1st, 2d, 7th, and 10th months of one year are mentioned (viii. 13, 14, vii. 11, viii. 4, 5), the 1st day of the 10th month of this year being separated from the 1st day of the 1st month of the next year by an interval of at least 54 days (viii. 5, 6, 10, 12, 13), we can only infer a year of 12 months. (CHRONOLOGY I.; SABBATH; WEEK.) A year of 360 days is the rudest known. It is formed of 12 spurious lunar months, and was probably the parent of the lunar year of 354 days, and the Vague year of 365. The Hebrew year, from the time of the Exodus, was evidently lunar, though in some manner rendered virtually solar, and we may therefore infer that the lunar year is as old as the Exodus. As the Hebrew year was not an Egyptian year, and as nothing is said of its being new, save in its time of commencement, it was perhaps earlier in use among the Israelites, and either brought into Egypt by them or borrowed from Shemitic settlers. (EGYPT, *Chronology and History*.) 2. The year used by the Hebrews from the time of the Exodus may be said to have been then instituted, since a current month, Abib, on the 14th day of which the first Passover was kept, was then made the first month of the year. This Hebrew year was essentially solar, for the offerings of productions of the earth, FIRST-FRUITS, harvest-produce, and ingathered fruits, were fixed to certain days of the year, two of which were in the periods of great feasts, the third itself a feast reckoned from one of the former days. (FESTIVALS; PASSOVER; PENTECOST; TABERNACLES, FEAST OF.) But the months were lunar, each commencing with a new moon. There must therefore have been some method of adjustment. Probably the Hebrews determined their new year's day by the observation of heliacal or other star-risings or settings known to mark the right time of the solar year (so Mr. R. S. Poole, original author of this article). (ASTRONOMY.) It follows, from the determination of the proper new moon of the first month, whether by observation of a stellar phenomenon, or of the forwardness of the crops, that the method of intercalation can only have been that in use after the Captivity, the addition of a thirteenth MONTH whenever the twelfth ended too long before the equinox for the offering of the first-fruits to be made at the time fixed. The later Jews had two commencements of the year, whence it is commonly but inaccurately said that they had two years, the sacred year and the civil. We prefer to speak of the sacred and civil reckonings. The sacred reckoning was that instituted at the Exodus, according to which the first month was Abib: by the civil reckoning the first month was the seventh (= Tisri). The interval between the two commencements was thus exactly half a year. It has been supposed that the institution at the time of the Exodus was a change of commencement, not the introduction of a new year, and that thenceforward the year had two beginnings, respectively at about the vernal and the autumnal equinoxes. (AGRICULTURE.)—II. *Divisions of the Year.* The Bible makes mention of two seasons ("summer" and "winter"), of months, weeks, days, &c. (AGRICULTURE; CHRONOLOGY I.; DAY; FASTS; FESTIVALS; HOUR; MONTH; PALESTINE, *Climate*; SABBATH; WEEK, &c.)—III. *Sacred Years.* SABBATICAL YEAR; JUBILEE, YEAR OF.

* **Yel'low.** Colors; Leprosy.

Yoke. 1. A well-known implement of husbandry (Agriculture), described by the Hebrew terms *môt* (Nah. i. 13; elsewhere "bar," &c.), *môtâh* (Is. lviii. 6, 9; Jer. xxvii. 2, xxviii. 10, 12, 13 twice; Ez. xxx. 18; elsewhere "bands," &c.), and *'ôl* (Gen. xxvii. 40; Lev. xxvi. 13; Num. xix. 3; Deut. xxi. 3, xxviii. 48; 1 Sam. vi. 7; 1 K. xii. 4 ff.; 2 Chr. x. 4 ff., &c.), the two former specifically applying to the bows of wood out of which it was constructed, and the last to the application (*binding*) of the article to the neck of the ox. In the N. T. the Gr. *zugos* is usually translated "yoke" (Mat. xi. 29, 30; Acts xv. 10, &c.). "Yoke" often figuratively denotes a burden, bondage, &c. (1 K. xii. 4 ff.; Jer. xxviii. 2 ff.; Mat. xi. 28, 30, &c.).—2. (Heb. *tsemed.*) A pair of oxen, so termed as being yoked together (1 Sam. xi. 7, xiv. 14; 1 K. xix. 19, 21; Job i. 3, xlii. 12; Jer. li. 23; elsewhere translated "a couple," "two," &c.; Acre). The Gr. *zeugos* is applied to "a pair" of turtle-doves (Lk. ii. 24) and five "yoke" of oxen (xiv. 19).

* **Yoke'-fel'low** (Gr. *suzugos*) = a fellow-laborer, colleague (Phil. iv. 3). It is not known whom the apostle here addresses by this title, probably (so Conybeare & Howson) some eminent Christian at Philippi. Some (improbably) have supposed the word a proper name = "Syzygus."

Z

Za-a-na'im (fr. Heb. = *removals*, Ges.), **the Plain of** (Heb. *êlôn*, see Plain 7), more accurately "the oak by Zaanaim;" a tree near which Heber the Kenite was encamped when Sisera took refuge in his tent (Judg. iv. 11). It was "near Kedesh," i. e. Kedesh-naphtali, on the high ground W. of the Lake of *el-Hûleh*. The Targum gives as the equivalent of the name, *mishôr agganiyâ = the plain of the swamp*, which can hardly refer to any thing but the marsh bordering the lake of *Hûleh* on the N., and probably more extensive in the time of Deborah than now. On the other hand, Dr. Stanley has pointed out an appropriate situation for this tree in "a green plain . . . . studded with massive terebinths," which adjoins on the S. the plain containing the remains of Kedesh. The *Keri*, or Hebrew correction, of Judg. iv. 11 substitutes Zaanannim for Zaanaim.

Za'a-nan (fr. Heb. = *place of flocks*, Ges.), a place named by Micah (i. 11); doubtless = Zenan.

* **Za-a-nan'nim** (fr. Heb. = *removals*, Ges.), a place on the border of Naphtali (Josh. xix. 33). Allon 1; Zaanaim.

Za'a-van (Heb. *unquiet*, Ges.), a Horite chief, son of Ezer the son of Seir (Gen. xxxvi. 27); = Zavan.

Za'bad (Heb. whom God *gave*, Ges.) **1.** Son of Nathan, son of Attai, son of Ahlai, Sheshan's daughter (1 Chr. ii. 31–37), and hence called son of Ahlai (xi. 41). He was one of David's "valiant men."—**2.** An Ephraimite (1 Chr. vii. 21). (Shuthelah.)—**3.** Son of the Ammonitess Shimeath, and an assassin, with Jehozabad, of King Joash (2 Chr. xxiv. 26); = Jozachar.—**4.** The name of three Israelites in Ezra's time who had married foreign wives; viz. the first, one of the sons of Zattu (Ezr. x. 27);—**5.** The second, one of the sons of Hashum (x. 33);—**6.** The third, one of the sons of Nebo (x. 43).

Zab-a-dai'as [-da'yas] (Gr.) = Zabad 6 (1 Esd. ix. 35).

Zab-a-de'ans (fr. Gr.), an Arab tribe attacked and spoiled by Jonathan, on his way back to Damascus from his fruitless pursuit of the army of Demetrius (1 Mc. xii. 31). Josephus (xiii. 5, § 10) calls them Nabateans, but he is evidently in error (so Mr. Wright). Nothing certain is known of them. Jonathan had pursued the enemy's army as far as the river Eleutherus (*Nahr el-Kebîr*), and was on his march back to Damascus when he attacked and plundered the Zabadeans. Mr. Wright thinks that the modern village of *Zebedâny*, on the road from Damascus to *Ba'albek*, about 8¾ hours (26 miles) N. W. from Damascus, at the upper end of a plain of the same name, which is the very centre of Antilibanus, is possibly a relic of the ancient tribe of the Zabadeans.

Zab'bai (Heb., probably a corruption of Zaccai, Ges.). **1.** One of the sons of Bebai, and husband of a foreign wife in Ezra's time (Ezr. x. 28).—**2.** Father of the Baruch who assisted Nehemiah in rebuilding the city wall (Neh. iii. 20).

Zab'bud (Heb. = Zabud, Ges.), one of the sons of Bigvai, and companion of Ezra in returning from Babylon (Ezr. viii. 14; margin "*Zaccur*, as some read").

Zab-de'us (fr. Gr. form) = Zebadiah 6 (1 Esd. ix. 21).

Zab'di (Heb. *gift of Jehovah*, Ges.). **1.** Son of Zerah, the son of Judah, and ancestor of Achan (Josh. vii. 1, 17, 18); Zimri 3?—**2.** A Benjamite chief, son of Shimhi (1 Chr. viii. 19).—**3.** David's officer over the produce of the vineyards for the wine-cellars (xxvii. 27); called "the Shiphmite."—**4.** A Levite, son of Asaph (Neh. xi. 17); probably = Zaccur 3 and Zichri 5.

Zab'di-el (Heb. *gift of God*, Ges.). **1.** Father of Jashobeam (1 Chr. xxvii. 2).—**2.** An overseer of the priests in Nehemiah's time; son of one of the great men, or, as the margin gives it, "Haggedolim" (Neh. xi. 14).—**3.** An Arabian chieftain, who put Alexander Balas to death (1 Mc. xi. 17).

Za'bud (Heb. *given*, Ges.), son of Nathan 1 (1 K. iv. 5); described as a priest (A. V. "principal officer"), and as holding at the court of Solomon the confidential post of "king's friend," which had been occupied by Hushai the Archite during the reign of David (2 Sam. xv. 37, xvi. 16; 1 Chr. xxvii. 33). Some suppose Zabud = Zabad 1. King.

Zab'u-lon, the Latinized Greek form of Zebulun (Mat. iv. 13, 15; Rev. vii. 8).

Zac'cai, or **Zac'ca-i** (Heb. *pure, innocent*, Ges.), ancestor of 760 who returned with Zerubbabel (Ezr. ii. 9; Neh. vii. 14).

Zac-chæ'us [-kee-] (L.) = Zaccheus 2.

Zac-che'us (L. *Zacchæus*, fr. Heb. = Zaccai). **1.** An officer of Judas Maccabeus (2 Mc. x. 19).—**2.** A tax-collector near Jericho, who being short in stature climbed up into a sycamore-tree, to obtain a sight of Jesus Christ as He passed through that place (Lk. xix. 1–10). He was "a son of Abraham, i. e. a Jew. The term "chief among the publicans" (Gr. *architelônês*), which designates his office, describes him no doubt as the superintendent of customs or tribute in the district of Jericho, where he lived, as one having a commission from his Roman principal to collect the imposts levied on the Jews by the Romans, and who in the execution of that trust employed subalterns, who were accountable to him, as he in turn was accountable to his superior (so Prof. Hackett). The office must have been lucrative in such a region, and Zaccheus was "rich." (Publican.) The eagerness of Zaccheus to see Jesus indicates a deeper interest than that of mere curiosity. There was evidently a religious susceptibility and a preparation for the reception of spiritual blessings.

Though regarded as "a man that was a sinner," he was ready to engage to restore "fourfold" for the illegal exactions of which he would not venture to deny that he might have been guilty. That day salvation came to his house. The Saviour spent the night probably in his house, and the next day pursued his journey to Jerusalem. We read in the Rabbinic writings also of a Zaccheus who lived at Jericho at this same period, well known on his own account, and especially as the father of the celebrated Rabbi Jochanan ben Zachai.

Zac'chur (fr. Heb. = ZACCUR), a Simeonite, of the family of Mishma (1 Chr. iv. 26).

Zac'cur (Heb. *mindful*, Ges.). **1.** A Reubenite, father of Shammua the spy (Num. xiii. 4).—**2.** A Merarite Levite, son of Jaaziah (1 Chr. xxiv. 27).—**3.** A Levite, son of Asaph, and chief of the third division of the Temple choir (xxv. 2, 10; Neh. xii. 35); probably = ZABDI 4 and ZICHRI 5.—**4.** Son of Imri, assisted Nehemiah in rebuilding the city wall (iii. 2).—**5.** A Levite, or family of Levites, who sealed the covenant with Nehemiah (x. 12).—**6.** A Levite, whose son or descendant Hanan was one of the treasurers appointed by Nehemiah (xiii. 13).

Zach-a-ri'ah [zak-], properly ZECHARIAH. **1.** Son of Jeroboam II.; fourteenth king of Israel, and the last of the house of Jehu. Most chronologers assume an interregnum of eleven years between Jeroboam's death and Zachariah's accession, during which the kingdom was suffering from the anarchy of a disputed succession. (ISRAEL, KINGDOM OF.) Zachariah's reign lasted only six months. He was killed in a conspiracy, of which SHALLUM was the head, and by which the prophecy in 2 K. x. 30 was accomplished.—**2.** Father of Abi, or Abijah, Hezekiah's mother (2 K. xviii. 2); = ZECHARIAH 25.

Zach-a-ri'as (Gr. and L. = ZECHARIAH). **1.** ZECHARIAH 27 (1 Esd. i. 8).—**2.** HEMAN 2 (i. 15).—**3.** SERAIAH 6 = AZARIAH 20 (v. 8).—**4.** The prophet ZECHARIAH 1 (vi. 1, vii. 3).—**5.** ZECHARIAH 8 (viii. 30).—**6.** ZECHARIAH 9 (viii. 37).—**7.** ZECHARIAH 10 (viii. 44).—**8.** ZECHARIAH 11 (ix. 27).—**9.** Father of JOSEPH 5, a leader in the first campaign of the Maccabean war (1 Mc. v. 18, 56–62).—**10.** Father of JOHN THE BAPTIST (Lk. i. 5, &c.).—**11.** Son of Barachias, slain, our Lord says, by the Jews between the altar and the temple (Mat. xxiii. 35; Lk. xi. 51). There has been much dispute who this Zacharias was. Many of the Greek Fathers maintained that the father of John the Baptist (No. 10 above) is the person to whom our Lord alludes; but there can be little or no doubt that the allusion is to ZECHARIAH 6, the son of Jehoiada. The name of the father of Zacharias is not mentioned by St. Luke, and we may suppose that the name of Barachias crept into the text of St. Matthew from a marginal gloss, a confusion having been made between Zachariah, the son of Jehoiada, and Zacharias, the son of Barachias (Berechiah) the prophet.

Zach'a-ry (fr. Gr.) = the prophet ZECHARIAH 1 (2 Esd. i. 40).

Za'cher (Heb. *remembrance*, *memorial*, Ges.), a son of Jehiel, the father or founder of Gibeon, by his wife Maachah (1 Chr. viii. 31); = ZECHARIAH 3.

Za'dok (fr. Heb. = *righteous*). **1.** Son of AHITUB 2, and one of the two chief priests (HIGH-PRIEST) in the time of David, ABIATHAR being the other. Zadok was of the house of ELEAZAR, the son of AARON (1 Chr. xxiv. 3), and eleventh in descent from Aaron. The first mention of him is in 1 Chr. xii. 28, as joining DAVID at Hebron after Saul's death with twenty-two captains of his father's house, and, apparently, with 900 men (4,600—3,700, ver. 26, 27). Up to this time, it may be concluded, he had adhered to the house of Saul. But henceforth his fidelity to David was inviolable. When Absalom revolted, and David fled from Jerusalem, Zadok and all the Levites, bearing the Ark, accompanied him, and it was only at the king's express command that they returned to Jerusalem, and became the medium of communication between the king and Hushai the Archite (2 Sam. xv., xvii.). When Absalom was dead, Zadok and Abiathar persuaded the elders of Judah to invite David to return (xix. 11). When Adonijah, in David's old age, set up for king, and had persuaded Joab, and Abiathar the priest, to join his party, Zadok was unmoved, and was employed by David to anoint Solomon to be king in his room (1 K. i.). Solomon "thrust out Abiathar from being priest unto the Lord," and "put in Zadok the priest" in his room (ii. 27, 35). From this time, however, we hear little of him. In the enumeration of Solomon's officers of state Zadok is named as the priest (iv. 4; 1 Chr. xxix. 22), but no single act of his is mentioned. Zadok and ABIATHAR were of nearly equal dignity (2 Sam. xv. 35, 36, xix. 11). The duties of the office were divided. Zadok ministered before the Tabernacle at Gibeon (1 Chr. xvi. 39), Abiathar had the care of the Ark at Jerusalem. Not, however, exclusively, as appears from 1 Chr. xv. 11 and 2 Sam. xv. 24, 25, 29).—**2.** According to the genealogy of the high-priests in 1 Chr. vi. 12, there was, about the time of King Ahaziah, a second Zadok, son of a second Ahitub, son of Amariah. Lord A. C. Hervey supposes it probable that this second Zadok (and so AHITUB 3) never existed, and that the insertion of the two names is a copyist's error; but we have no authority for excluding these names. (GENEALOGY; HIGH-PRIEST.)—**3.** Father of Jerushah, the wife of King Uzziah, and mother of King Jotham (2 K. xv. 33; 2 Chr. xxvii. 1).—**4.** Son of Baana, repaired a portion of the wall in the time of Nehemiah (Neh. iii. 4); probably the Zadok in the list of those that sealed the covenant in Neh. x. 21.—**5.** Son of Immer; a priest who repaired a portion of the wall over against his own house (iii. 29).—**6.** In Neh. xi. 11, and 1 Chr. ix. 11, mention is made of Zadok, the son of Meraioth, the son of Ahitub. But Lord A. C. Hervey considers Meraioth as inserted by the error of a copyist, and Zadok the son of Ahitub as meant. (AHITUB 2; MERAIOTH 1.)—**7.** "Zadok the scribe" was one of the treasurers appointed by Nehemiah (Neh. xiii. 13).

Za'ham (Heb. *loathing*, Ges.), son of Rehoboam by Abihail, the daughter of Eliab (2 Chr. xi. 19).

* **Za'in** (Heb. *zayin* = *a weapon*, Ges.), the seventh letter of the Hebrew alphabet (Ps. cxix.). WRITING.

Za'ir (fr. Heb. = *small*, Ges.), a place (probably in or near Edom), where Joram, in his expedition against the Edomites, having been surrounded by the latter, cut his way through them by night and escaped (2 K. viii. 21 only). In 2 Chr. xxi. 9 the words "to Zair" are omitted, and the words "with his princes" inserted, perhaps by the error of a copyist (Dahler), or intentionally, because the name Zair was not elsewhere known (Keil). Others (Movers, Ewald) suggest that Zair = ZOAR. A third conjecture (Thenius) is, that Zair is an alteration for SEIR.

Za'laph (fr. Heb. = *fracture*, *wound*, Ges.), father of Hanun, who assisted in rebuilding the city wall (Neh. iii. 30).

Zal'mon (fr. Heb. = *shady*, Ges.), an Ahohite, one of David's thirty warriors (2 Sam. xxiii. 8); = ILAI.

Zal'mon (see above), **Mount,** a wooded eminence near Shechem, from which Abimelech and his people cut down the boughs for setting fire to the citadel (Judg. ix. 48). Mount Ebal is now called *Jebel Salamiyeh ;* but it is uncertain whether there is any connection between this name and Zalmon. The name Dalmanutha has been supposed a corruption of Zalmon. Salmon.

Zal-mo'nah (fr. Heb. = *shady*, Ges.), a desert-station of the Israelites (Num. xxxiii. 41). It lies on the E. side of Edom ; but whether or not = *Ma'ân*, a few miles E. of Petra, as Raumer thinks, is doubtful. More probably Zalmonah may be in the *Wady el-Ithm* (so Mr. Hayman). Wilderness of the Wandering.

Zal-mun'na (fr. Heb. = *shelter is denied* him, Ges., Fü.), one of the two "kings" of Midian taken and slain by Gideon (Judg. viii. 5–21 ; Ps. lxxxiii. 11). Zebah.

Zam'bis (fr. Gr.) = Amariah 5 (1 Esd. ix. 34).

Zam'bri (Gr.) = Zimri 1 (1 Mc. ii. 26).

Za'moth (Gr.) = Zattu (1 Esd. ix. 28).

Zam-zum'mim (Heb. pl. = *noisy people*, Ges.), **Zam-zum'mims** (fr. Heb.), the Ammonite name for the people, who by others were called "Rephaim" (Deut. ii. 20 only); described as originally a powerful and numerous nation of giants. From a slight similarity between the two names, and from the mention of the Emim in connection with each, it is usually assumed that the Zamzummim = the Zuzim. (Giants 3.) But the identification is conjectural (so Mr. Grove).

Za-no'ah (Heb. *marsh, bog?* Ges.). In the genealogies of Judah, Jekuthiel is called "the father of Zanoah" (1 Chr. iv. 18). Mr. Grove supposes this passage indicates that Zanoah 2, a town of Judah (see below), was colonized by Egyptians or by Israelites directly from Egypt.

Za-no'ah (see above), the name of two towns of Judah. **1.** In the low country, named in the same group with Zoreah and Jarmuth (Josh. xv. 34) ; re-inhabited by Jews after the Captivity (Neh. xi. 30), the inhabitants assisting in the repair of the wall of Jerusalem (iii. 13); identified by Dr. Robinson, &c., with *Zânû'a*, a site on the low slope of a hill not far E. of *'Ain Shems* (Beth-shemesh), and about ten miles W. S. W. from Jerusalem.—**2.** In the mountains, named with Maon, Carmel, Ziph, &c. (Josh. xv. 56); perhaps at *Za'nûtah* (Rbn. ii. 204), which appears to be about ten miles S. S. W. of Hebron.

Zaph'nath-pa-a-ne'ah (Heb. *tsâphĕnath pa'anêah* or *-ach ;* written in the LXX. *psonthomphanéch ;* see below), a name given by Pharaoh to Joseph 1 (Gen. xli. 45). This name has been explained as Hebrew or Egyptian, and always as a proper name. 1. The Rabbins, Josephus, &c., interpreted Zaphnath-paaneah as Hebrew = *revealer of a secret.* 2. Isidore, Jerome, Fürst, &c., interpret it as of Egyptian origin = *saviour* (or *preserver*) *of the world.* 3. Modern scholars have looked to Coptic for an explanation of this name, Jablonski and others proposing as the Coptic of the Egyptian original *psôt em phenech* = *the preservation* (or *preserver*) *of the age.* Gesenius prefers the form *p-sônt-m-ph-enech* = *sustainer* (or *defender*) *of the age ;* Brugsch gives *p-so-nto-p-cnch* = *prince of the life of the world.* Mr. R. S. Poole identifies the LXX. form with *p-sent-n p-ankhee* = *the defender* (or *preserver*) *of the living ;* but he gives no satisfactory explanation of the name as it appears in the Hebrew and A. V. Mr. Poole says that the name, at first sight, seems to be a proper name, but, as occurring after the account of Joseph's appointment and honors, may be a title.

Za'phon (fr. Heb. = *the north*, Ges.) a place "in the valley" (Valley 1), allotted to the tribe of Gad (Josh. xiii. 27). Mr. Grove supposes it was near the Sea of Chinneroth ; but its site is unknown. In Judg. xii. 1 the Heb. *tsâphônâh* (A. V. "northward") may be rendered *to Zaphon*, as in the Alexandrine LXX., &c.

Za'ra (Gr.) = Zarah or Zerah 1 (Mat. i. 3).

Zar'a-ces [-seez] (fr. Gr., apparently a corruption of Zedekiah), brother of Jehoiakim king of Judah (1 Esd. i. 38).

Za'rah (Heb.) = Zerah 1 (Gen. xxxviii. 30, xlvi. 12).

Za-rai'as [-ra'yas], or **Zar-a-i'as** (Gr. = Zerahiah). **1.** Zerahiah 1 (1 Esd. viii. 2).—**2.** Zerahiah 2 (viii. 31).—**3.** Zebadiah 5 (viii. 34).

Za're-ah (fr. Heb.) = Zorah and Zoreah (Neh. xi. 29).

Za're-ath-ites (fr. Heb.), **the** = the inhabitants of Zareah or Zorah (1 Chr. ii. 53) ; = Zorathites.

Za'red (Heb. = Zered), **the Val'ley of ;** accurately Zered (Num. xxi. 12).

Zar'e-phath (fr. Heb. = *smelting-house?* Ges.), a town near to, or dependent on, Zidon ; the residence of the prophet Elijah during the latter part of the drought (1 K. xvii. 9, 10). It is also mentioned in Ob. 20. It was on the coast road between Tyre and Zidon (Josephus, Jerome), near the modern village of *Surafend*, which is more than a mile from the coast, high up on the slope of a hill. Of the old town on the shore considerable indications remain. One group of foundations is on a headland called *'Ain el-Kanterah ;* but the chief remains are S. of this, and extend for a mile or more, with many fragments of columns, slabs, and other architectural features. The site of the chapel erected by the crusaders on the spot then reputed to be the site of the widow's house where Elijah dwelt, is probably now marked by a tomb and small khan dedicated to *el-Khudr*, who unites, in the popular Moslem faith, Elijah and St. George. In the N. T. Zarephath appears under the Greek form of Sarepta.

Zarephath (ruins near *Surafend*). From D'Estournel, *Voyage en Orient.*—(Fbn.)

Zar'e-tan (fr. Heb.) = ZARTHAN (Josh. iii. 16).

Za'reth-sha'har (fr. Heb. = *splendor of the dawn*, Ges.), a town of Reuben, named between SIBMAH and BETH-PEOR, and specified as "in the Mount of the Valley" (Josh. xiii. 19 only); site unknown.

Zar'hites (fr. Heb. = *descendants of Zerah*), **the. 1.** A branch of the tribe of Judah, descended from ZERAH 2 (Num. xxvi. 20; Josh. vii. 17; 1 Chr. xxvii. 11, 13).—**2.** A family of Simeonites, descended from ZERAH 3 (Num. xxvi. 13).

Zar'ta-nah (fr. Heb., probably = ZEREDA, Ges.), a place named in 1 K. iv. 12, to define the position of BETH-SHEAN; possibly = ZARTHAN.

Zar'than (fr. Heb., probably = ZEREDA, Ges.), a place in the plain or circle of Jordan, mentioned in connection with Succoth (1 K. vii. 46); also named, in the account of the passage of the Jordan by the Israelites (Josh. iii. 16, A. V. "ZARETAN"), as defining the position of the city Adam; = ZEREDATHAH; perhaps = ZARTANAH and ZERERATH. All these spots agree in proximity to the Jordan, but beyond this we are absolutely at fault as to their position. Van de Velde would identify the name with *Kurn Surtabeh*, a lofty hill on the W. side of the Jordan valley, about seventeen miles N. of Jericho.

Zath'o-e (Gr., see below). This name occurs in 1 Esd. viii. 32, for ZATTU, supposed by some to have been omitted in Ezr. viii. 5, which would then read, "Of the sons of Zattu, Shechaniah the son of Jahaziel."

Za-thu'i (fr. Gr.) = ZATTU (1 Esd. v. 12).

Zat'thu (fr. Heb.) = ZATTU (Neh. x. 14).

Zat'tu (Heb. *a sprout*, Ges.), ancestor of a family of laymen of Israel who returned with Zerubbabel (Ezr. ii. 8; Neh. vii. 13). Several of this family married foreign wives (Ezr. x. 27). One of the chief of the people who sealed the covenant with Nehemiah was "Zatthu" = Zattu (Neh. x. 14). SHECHANIAH 3; ZATHOE.

Za'van (fr. Heb.) = ZAAVAN (1 Chr. i. 42).

Za'za (Heb. *projection*, Fü.; comp. ZIZA), son of Jonathan, a descendant of Jerahmeel (1 Chr. ii. 33).

* **Zeal** (Heb. *kinâh*; Gr. *zêlos*) may include both warmth and excitement of feeling and impetuosity or vehemence of action, and may be commendable or censurable according to the goodness or badness of its motives and aims and the wisdom or folly of its modes of procedure. Thus the "zeal" of Jehu (2 K. x. 16), of Saul of Tarsus (Phil. iii. 6), and of the Israelites who opposed Christ (Rom. x. 2), was unworthy of the praise bestowed on the "zeal" of the Corinthian Christians (2 Cor. vii. 11, ix. 2) and of Epaphras (Col. iv. 13). The "zeal" of the Lord of hosts (2 K. xix. 31; Is. ix. 7 [Heb. 6], xxxvii. 32, &c.) signifies "not only God's intense love for His people but His jealousy in their behalf, i. e. His disposition to protect and favor them at the expense of others" (J. A. Alexander *on Is.* ix. 6). "The zeal of Thine house" (Ps. lxix. 9 [Heb. 10]; Jn. ii. 17) was "a jealous regard for the honor of the Sanctuary, as the visible centre of true religion . . . implying an extreme intensity of feeling" (Alexander *on Ps.* l. c.). "A zeal of God, but not according to knowledge" (Rom. x. 2), is zeal or ardor for God, which is not intelligent, discerning, enlightened (Stuart *on Rom.* l. c.).

* **Zeal'ot** [zel-]. JUDAS OF GALILEE; ZELOTES.

Zeb-a-di'ah (fr. Heb. = *Jehovah gave*, Ges.). **1.** A Benjamite chief, son of Beriah (1 Chr. viii. 15).—**2.** A Benjamite chief, son of Elpaal (viii. 17).—**3.** One of the sons of Jeroham of Gedor, joined David at Ziklag (xii. 7).—**4.** Son of Joab's brother Asahel, and Asahel's successor as David's captain for the fourth month (xxvii. 7).—**5.** Son of Michael, returned in Ezra's caravan with eighty sons of Shephatiah (Ezr. viii. 8).—**6.** A priest of the sons of Immer; husband of a foreign wife in Ezra's time (x. 20).—**7.** A Levite porter, third son of Meshelemiah the Korhite (1 Chr. xxvi. 2).—**8.** A Levite in Jehoshaphat's reign, one of those sent to teach the Law in the cities of Judah (2 Chr. xvii. 8).—**9.** Son of Ishmael and prince of Judah in Jehoshaphat's reign, superintendent or judge "for all the king's matters" (xix. 11).

Ze'bah (Heb. *slaughter, sacrifice*, Ges.), one of the two "kings" of MIDIAN who appear to have commanded the great invasion of Palestine, and fell by the hand of GIDEON himself. He is always coupled with ZALMUNNA (Judg. viii. 5-21; Ps. lxxxiii. 11). While OREB and Zeeb, two of the inferior leaders of the incursion, had been slain, with a vast number of their people, by the Ephraimites, at the central fords of the Jordan, the two kings had succeeded in making their escape by a passage further to the N. (probably the ford near Beth-shean), and thence to KARKOR. Here they were reposing with 15,000 men, a mere remnant of their huge horde, when Gideon overtook them. The name of Gideon was still full of terror, and the Midianites were entirely unprepared for his attack—they fled in dismay, and the two kings were taken. Gideon, on his return after this victory, probably strode on foot by the side of his captives. They passed PENUEL and SUCCOTH; they crossed the rapid stream of the Jordan; they ascended the highlands W. of the river, and at length reached OPHRAH, the native village of their captor. Then, at last, the question which must have been on Gideon's tongue during the whole of the return found a vent. "What manner of men were they which ye slew at Tabor?" Up to this time the sheikhs may have believed that they were reserved for ransom; but these words once spoken, there can have been no doubt what their fate was to be. They met it without fear or weakness. One request alone they make—that they may die by the sure blow of the hero himself—"and Gideon arose and slew them."

Ze-ba'im (fr. Heb. = *roes, antelopes*, Ges.). "The children of Pochereth of Zebaim" are mentioned among the children of Solomon's servants, who returned from the Captivity with Zerubbabel (Ezr. ii. 57; Neh. vii. 59). Mr. Grove, &c., suppose Zebaim the name of a place (ZEBOIM 1?); Gesenius, W. L. Alexander, Ayre, &c., make Pochereth-Zebaim (= *snaring the antelopes*) the proper name of a man who was probably a mighty hunter of antelopes.

Zeb'e-dee (fr. Gr. *Zebedaios* = ZEBEDIAH, Ges.), a fisherman of Galilee, the father of the apostles James the Great and John (Mat. iv. 21; JAMES 1; JOHN THE APOSTLE), and the husband of SALOME (xxvii. 56; Mk. xv. 40). He probably lived either at Bethsaida or in its immediate neighborhood. It has been inferred, from the mention of his "hired servants" (i. 20), and from the acquaintance between the apostle John and Annas the high-priest (Jn. xviii. 15), that the family of Zebedee were in easy circumstances (compare xix. 27), although not above manual labor (Mat. iv. 21). He appears only once in the Gospel narrative (iv. 21, 22; Mk. i. 19, 20), where he is seen in his boat with his two sons mending their nets.

Ze-bi'na (Heb. *bought*, Ges.), one of the sons of Nebo; husband of a foreign wife in Ezra's time (Ezr. x. 43).

*** Ze-boi'im** (fr. Heb.) = Zeboim 1 (Gen. xiv. 2, 8).

Ze-bo'im (fr. Heb. = *roes* or *hyenas*, Ges.). This word represents in the A. V. two names which in the original are quite distinct. **1.** One of the five cities of the "plain" or circle of Jordan; also written "Zeboiim." (Sea, the Salt; Sodom; Zoar.) It is mentioned in Gen. x. 19, xiv. 2, 8, in Deut. xxix. 23, and in Hos. xi. 8, in each either coupled with Admah, or placed next it in the lists. No attempt appears to have been made to discover the site of Zeboim, till M. de Saulcy suggested the *Talâa Sebâan*, a name which he, and he alone, reports as attached to extensive ruins on the high ground between the Dead Sea and *Kerak*.—**2.** A place, named with Hadid, Neballat, Lod, Ono, &c., as reinhabited by Benjamites after the Captivity (Neh. xi. 34 only); site unknown (compare No. 3).—**3.** "**The Val'ley** (Heb. *gêy*; Valley 2) **of Ze-bo'im**" (fr. Heb. = *hyenas or ravenous beasts*, Ges.), a ravine or gorge, apparently E. of Michmash, mentioned only in 1 Sam. xiii. 18. The road running from Michmash to the E. is specified as "the road of the border that looketh to the ravine of Zeboim toward the wilderness." The "wilderness" (Heb. *midbâr;* Desert 2) is no doubt the district of uncultivated mountain tops and sides which lies between the central district of Benjamin and the Jordan Valley; and here, apparently, the ravine of Zeboim should be sought. In that very district there is a wild gorge, bearing the name of *Shuk ed-Dubba'* (= *ravine of the hyena*), the exact equivalent of the Hebrew (so Mr. Grove).

Ze-bu'dah (Heb. fem. of Zabud), daughter of Pedaiah of Rumah; wife of Josiah, and mother of King Jehoiakim (2 K. xxiii. 36).

Ze'bul (Heb. *habitation*, Ges.), chief man (A. V. "ruler") of Shechem at the contest between Abimelech and the men of Shechem. He accomplished the ejection of Gaal from the city (Judg. ix. 28 ff.).

Zeb'u-lon-ite (fr. Heb.) = a member of the tribe of Zebulun; applied only to Elon, the one judge produced by the tribe (Judg. xii. 11, 12).

Zeb'u-lun (Heb. *habitation*, *dwelling*, Ges.), in N. T. Zabulon, tenth son of Jacob; sixth and last son of Leah (Gen. xxx. 20, xxxv. 23, xlvi. 14; 1 Chr. ii. 1). His birth is recorded in Gen. xxx. 19, 20. His three sons, Sered, Elon, Jahleel (Gen. xlvi. 14), were the founders of the chief families of the tribe (compare Num. xxvi. 26) at the time of the migration to Egypt. During the journey from Egypt to Palestine the tribe of Zebulun formed one of the first camp, with Judah and Issachar (also sons of Leah); marching under the standard of Judah. Its numbers, at the census of Sinai, were 57,000, surpassed only by Simeon, Dan, and Judah. At that of Shittim they were 60,500. The head of the tribe at Sinai was Eliab, son of Helon (Num. vii. 24); its prince, appointed to assist in dividing the land of Canaan, was Elizaphan, son of Parnach (xxxiv. 25). Its representative among the spies was Gaddiel, son of Sodi (xiii. 10). Besides what may be implied in its appearances in these lists, the tribe is not recorded to have taken part, for evil or good, in any of the events of the wandering or the conquest. In the division of Canaan, Judah, Joseph, Benjamin, had acquired the south and the centre of the country. To Zebulun fell one of the fairest of the remaining portions. Its limits (Jos. v. 1, § 22) reached on the one side to the Lake of Gennesaret, and on the other to Carmel and the Mediterranean. On the S. it was bounded by Issachar, who lay in the great plain or valley of the Kishon; on the N. it had Naphtali and Asher. (Palestine, map.) It was afterward included in Galilee. The fact recognized by Josephus, that Zebulun extended to the Mediterranean, though not appearing in the lists of Joshua and Judges, is alluded to in the Blessing of Jacob (Gen. xlix. 13). Situated so far from the centre of government, Zebulun remains throughout the history mostly in the obscurity which envelops the whole of the northern tribes. But the conduct of the tribe during the struggle with Sisera, when they fought with desperate valor side by side with their brethren of Naphtali, was such as to draw down the especial praise of Deborah, who singles them out from all the other tribes (Judg. v. 18). Elon, the single judge produced by the tribe (Judg. xii. 11, 12), may have been one of the "scribes" referred to in Josh. i. 10, i. e. probably officers who registered and marshalled the host. A similar warlike reputation is implied in the mention of the tribe among those who attended the inauguration of David's reign at Hebron (1 Chr. xii. 33). The same passage, however, shows that they did not neglect the arts of peace (ver. 40). The head of the tribe under David was Ishmaiah, the son of Obadiah (xxvii. 19). We are nowhere directly told that the people of Zebulun were carried off to Assyria, though it is implied in Is. ix. 1. Many of the tribe came to Jerusalem to attend Hezekiah's passover (2 Chr. xxx. 18). In Ez. xlviii. 26–33 and Rev. vii. 8 this tribe finds its due mention.

Zeb'u-lun-ites, the = the members of the tribe of Zebulun (Num. xxvi. 27 only).

Zech-a-ri'ah [zek-] (fr. Heb. = whom *Jehovah remembers*, Ges.). **1.** The eleventh in order of the twelve minor prophets. (Bible; Canon; Inspiration; Old Testament; Prophet.) Of his personal history we know but little. He is called in Zech. i. 1 the son of Berechiah, and the grandson of Iddo; in Ezr. v. 1, vi. 14, the son of Iddo. Cyril of Alexandria supposes Berechiah the father of Zechariah according to the flesh, and Iddo his instructor and spiritual father. Gesenius and Rosenmüller take "son" in Ezra to mean "grandson." Knobel thinks that "Berechiah" has crept into the present text of Zechariah from Is. viii. 2. Mr. J. J. S. Perowne, original author of this article, considers it more natural to suppose, as the prophet himself mentions his father's name, whereas the historical Books of Ezra and Nehemiah mention only Iddo, that Berechiah had died early, and that there was now no intervening link between the grandfather (who may have been the priest mentioned in Neh. xii. 4) and the grandson (compare No. 15, below). Zechariah, according to this view, like Jeremiah and Ezekiel before him, was priest as well as prophet. He seems to have entered upon his office while yet young (Zech. ii. 4), and must have been born in Babylon, whence he returned with the first caravan of exiles under Zerubbabel and Joshua. It was in the eighth month, in the second year of Darius, that he first publicly discharged his office. In this he acted in concert with Haggai. Both prophets had the same great object before them: both directed all their energies to the building of the Second Temple. The foundations of the Temple had indeed been laid (Ezr. v. 16), but, discouraged by the opposition encountered at first, the Jewish colony were not able to finish; and even when the letter came from Darius sanctioning the work, and promising his protection, they showed no hearty disposition to engage in it. At such a time no more fitting instrument could be found to rouse the people, whose heart had grown cold, than one who united to the authority of the prophet the zeal and the traditions of a sacerdotal family. (Priest.) Accordingly, to Zechariah's influence we find the rebuilding of the Temple in a great measure ascribed. "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet, and Zechariah the son of Iddo" (vi. 14). Later traditions assume, what is indeed very probable, that Zechariah took personally an active part in providing for the liturgical service of the Temple. He and Haggai are both said to have composed psalms with this view. If the later Jewish accounts may be trusted, Zechariah, as well as Haggai, was a member of the Great Synagogue. (Synagogue, the Great.) The patristic notices of the prophet are worth nothing. According to these, he exercised his prophetic office in Chaldea, and wrought many miracles there; returned to Jerusalem at an advanced age, where he discharged the duties of the priesthood, and where he died and was buried by the side of Haggai. Zechariah leans avowedly on the authority of the older prophets, and copies their expressions. Jeremiah especially seems to have been his favorite; and hence the Jewish saying, "the spirit of Jeremiah dwelt in Zechariah." But in what may be called the peculiarities of his prophecy, he approaches more nearly to Ezekiel and Daniel. Like them he delights in visions, uses symbols and allegories, beholds angels ministering before Jehovah, and fulfilling His behests on the earth. He is the only one of the prophets who speaks of Satan. That some of these peculiarities are owing to his Chaldean education can hardly be doubted. Even in the *form* of the visions a careful criticism might perhaps discover some traces of the prophet's early training. Generally speaking, Zechariah's style is pure, and remarkably free from Chaldaisms; but in orthography, and in the use of some words and phrases, he betrays the influence of a later age. —*Contents of the Prophecy.* The Book of Zechariah, in its existing form, consists of three principal parts, chs. i.–viii., chs. ix.–xi., chs. xii.–xiv. I. The first of these divisions is allowed by all critics to be the genuine work of Zechariah the son of Iddo. It consists, first, of a short introduction or preface, in which the prophet announces his commission; then of a series of visions, descriptive of all those hopes and anticipations of which the building of the Temple was the pledge and sure foundation; and finally of a discourse, delivered two years later, in reply to questions respecting the observance of certain established fasts. 1. The short introductory oracle (ch. i. 1–6) is a warning voice from the past, and manifestly rests upon the former warnings of Haggai. 2. In a dream of the night there passed before the eyes of the prophet a series of visions (i. 7–vi. 15). These visions are obscure, and, accordingly, the prophet asks their meaning. The interpretation is given by an angel who knows the mind and will of Jehovah. (1.) In the first vision (i. 7–15) the prophet sees, in a valley of myrtles, a rider upon a roan horse, accompanied by others who, having been sent forth to the four quarters of the earth, had returned with the tidings that the whole earth was at rest (with reference to Hag. ii. 20). Hereupon the angel asks how long this state of things shall last, and is assured that the indifference of the heathen shall cease, and that the Temple shall be built in Jerusalem. (2.) The second vision (ii. 1–17, A. V. i. 18–ii. 13) explains *how* the promise of the first is to be fulfilled. It symbolizes the destruction of the heathen kingdoms hitherto combined against Jerusalem, and the rapid increase of its population. The old prophets, in foretelling the happiness and glory of the times which should succeed the Captivity in Babylon, had made a great part of that happiness and glory to consist in the gathering together again of the whole dispersed nation in the land given to their fathers. This vision was designed to teach that the expectation thus raised—the return of the dispersed of Israel—should be fulfilled. (3.) The next two visions (iii., iv.) are occupied with the Temple, and with the two principal persons on whom the hopes of the returned exiles rested. The permission granted for the rebuilding of the Temple had no doubt stirred afresh the malice and the animosity of the enemies of the Jews. Joshua the high-priest had been singled out, it would seem, as the especial object of attack, and perhaps formal accusations had already been laid against him before the Persian court. The prophet, in vision, sees him summoned before a higher tribunal, and solemnly acquitted, despite the charges of the Satan or Adversary. This is done with the forms still usual in an Eastern court, the filthy garments of the accused being exchanged for the robe of honor put on the innocent. (4.) The last vision (iv.) supposes that all opposition to the building of the Temple shall be removed. This sees the completion of the work. —The two next visions (v. 1–11) signify that the land, in which the sanctuary has just been erected, shall be purged of all its pollutions. (5.) First, the curse is recorded against wickedness in *the whole land* (not as A.V. "earth;" v. 3). (6.) Next, the unclean thing, whether in the form of idolatry or any other abomination, shall be utterly removed. (7.) And now the night is waning fast, and the morning is about to dawn. Chariots and horses appear, issuing from between two brazen mountains, the horses like those in the first vision; and these receive their several commands and are sent forth to execute the will of Jehovah in the four quarters of the earth. Thus, then, the cycle of visions is completed. Scene after scene is unrolled till the whole glowing picture is presented to the eye. All enemies crushed; the land repeopled and Jerusalem girt as with a wall of fire; the Temple rebuilt, more truly splendid than of old, because more abundantly filled with a Divine Presence; the leaders of the people assured in the most signal manner of the Divine protection; all wickedness solemnly sentenced, and the land forever purged of it;—such is the magnificent panorama of hope which the prophet displays to his countrymen. A symbolical act immediately follows. Three Israelites had just returned from Babylon, bringing with them rich gifts to Jerusalem, apparently as contributions to the Temple, and had been received in the house of Josiah the son of Zephaniah. Thither the prophet is commanded to go—whether still in a dream or not, is not very clear—and to employ the silver and gold of their offerings for the service of Jehovah. He is to make of them two crowns, and to place these on the head of Joshua the high-priest—a sign that, in the Messiah who should build the Temple, the kingly and priestly offices should be united. 3. From this time, for nearly two years, the prophet's voice was silent, or his words have not been recorded. But in the fourth year of King Darius, in the fourth day of the ninth month, there came a deputation of Jews to the Temple, anxious to know whether the fast-days instituted during the seventy years' captivity were still to be observed. It is remarkable that this question should have been addressed to priests and prophets conjointly in the Temple. Still Zechariah, as chief of the prophets, has the decision of this question. In language worthy of his position and his office, language which reminds us of one of the most striking passages of his great predecessor (Is. lviii. 5-7), he lays down the same principle that God loves mercy rather than fasting, and truth and righteousness rather than sackcloth and a sad countenance (Zech. vii. 4–14). Again he foretells, but not now in vision, the glorious times near at hand when Jehovah shall dwell in the midst of them, and Jerusalem be called a city of truth (viii. 1–15). Again, he declares that "truth and peace" (ver. 16, 19) are the bulwarks of national prosperity. And he announces, in obedience to the command of Jehovah, not only that the fasts are abolished, but that the days of mourning shall henceforth be days of joy, the fasts be counted for festivals. His prophecy concludes with a prediction that Jerusalem shall be the centre of religious worship to all nations of the earth (viii. 16–23).—II. The remainder of the book consists of two sections, ix.–xi. and xii.–xiv., each of which has an inscription. 1. In the first section he threatens Damascus and the seacoast of Palestine with misfortune; but declares that Jerusalem shall be protected. The Jews who are still in captivity shall return to their land. The land too shall be fruitful as of old (compare viii. 12). The Teraphim and the false prophets may indeed have spoken lies, but upon these will the Lord execute judgment, and then He will look with favor upon His people and bring back both Judah and Ephraim from their captivity. The possession of Gilead and Lebanon is again promised, as the special portion of Ephraim; and both Egypt and Assyria shall be broken and humbled. The prophecy now takes a sudden turn. An enemy is seen approaching from the N., who, having forced the narrow passes of Lebanon, the great bulwark of the northern frontier, carries desolation into the country beyond. Hereupon the prophet receives a commission from God to feed His flock, which God Himself will no more feed because of their divisions. The prophet undertakes the office, makes to himself two staves in order to tend the flock, and cuts off several evil shepherds whom his soul abhors; but observes at the same time that the flock will not be obedient. Hence he throws up his office; he breaks asunder one crook in token that God's covenant with Israel is dissolved; he demands and receives the wages of his service, thirty pieces of silver, which he casts into the house of Jehovah; he cuts in pieces the other crook, in token that the brotherhood between Judah and Israel is dissolved. 2. The second section, xii.–xiv., is entitled "The burden of the word of Jehovah for Israel." *Israel* here = the nation at large, not Israel as distinct from Judah. The prophet beholds the near approach of troublous times, when Jerusalem should be hard pressed by enemies. But in that day Jehovah shall come to save them, and all the nations which gather themselves against Jerusalem shall be destroyed. At the same time the deliverance shall not be from outward enemies alone. God will pour out upon them a spirit of grace and supplications. There shall be a deep and true repentance (xii. 1–xiii. 6). Then follows a short apostrophe to the sword of the enemy to turn against the shepherds of the people; and a further announcement of searching and purifying judgments. The prophecy closes with a grand and stirring picture. All nations are gathered together against Jerusalem; and seem already sure of their prey. Half of their cruel work has been accomplished, when Jehovah Himself appears on behalf of His people. He goes forth to war against the adversaries of His people. He establishes his kingdom over all the earth. All nations that are still left shall come up to Jerusalem, as the great centre of religious worship, and the city from that day forward shall be a holy city. Such is, briefly, an outline of the second portion of that book which is commonly known as the Prophecy of Zechariah.—*Integrity.* Is the book in its present form the work of one and the same prophet, Zechariah the son of Iddo, who lived after the Babylonish exile? Joseph Mede († 1638) was the first to call this in question. The probability that the later chapters (ix.–xiv.) were by some other prophet seems first to have been suggested to him by the citation in Mat. xxvii. 9, 10—"Then was fulfilled that which was spoken by Jeremy the prophet," &c. Mede ascribed Zech. ix.–xiv. to Jeremiah, partly on the authority of St. Matthew, and partly on the ground that the contents of the later chapters require a date earlier than the exile. Archbishop Newcome was the first who advocated the theory, that the last six chapters of Zechariah are the work of two distinct prophets. His words are: "The eight first chapters appear by the introductory parts to be the prophecies of Zechariah, stand in connection with each other, are pertinent to the time when they were delivered, are uniform in style and manner, and constitute a regular whole. But the six last chapters are not expressly assigned to Zechariah; are unconnected with those which precede; the three first of them are unsuitable in many parts to the time when Zechariah lived; all of them have a more adorned and poetical turn of composition than the eight first chapters; and they manifestly break the unity of the prophetical book." "I conclude," he continues, "from internal marks in chs. ix., x., xi., that these three chapters were written much earlier than the time of Jeremiah and before the captivity of the tribes. . . . The twelfth, thirteenth, and fourteenth chapters form a distinct prophecy, and were written after the death of Josiah; but whether before or after the Captivity, and by what prophets, is uncertain." A large number of critics (Bishop Kidder, Whiston, Hammond, J. P. Smith, S. Davidson, &c., in England; Flügge, Eichhorn, Bauer, Bertholdt, Augusti, Forberg, Rosenmüller, Credner, Ewald, Maurer, Knobel, Hitzig, Bleek, &c., in Germany) have followed Mede and Newcome in denying the later date of Zech. ix.–xiv., and maintaining that these chapters are not the work of Zechariah the son of Iddo. The later date of these chapters and their being the work of Zechariah the son of Iddo have been maintained in England by Blayney, Henry, Scott, Henderson, Ayre, &c.; in Germany by Carpzov, Beckhaus, Jahn, Köster, Hengstenberg, Hävernick, Keil, De Wette (in the later editions of his *Introduction*), Stähelin, &c.; in the United States by Moore, &c. Those who impugn the later date of Zech. ix.–xiv. rest their arguments on the change in style and subject after ch. viii., but differ much in the application of their criticism. Thus, of those who argue that chs. ix.–xiv. must have been written by one author, Rosenmüller (from Zech. xiv. 5; compare Am. i. 1) assigns him to the reign of Uzziah, Davidson (from Is. viii. 2) to the reign of Ahaz, Eichhorn to the time of Alexander the Great. Others, as Bertholdt, Gesenius, Knobel, Maurer, Bunsen, and Ewald, think that chs. ix.–xi. (to which Ewald adds xiii. 7–9) are a distinct prophecy from chs. xii.–xiv., most of them regarding the author of the former portion as the Zechariah mentioned Is. viii. 2, while they all assign the section xii.–xiv. to a period immediately previous to the Babylonish Captivity. According to this hypothesis (of Bertholdt, &c.), we have the works of three different prophets collected into one book, and passing under one name:—1. Chs. ix.–xi., the book of Zechariah, a contemporary of Isaiah, under Ahaz, about B. C. 736. 2. Chs. xii.–xiv., author unknown (Bunsen makes him Urijah, a contemporary of Jeremiah), about B. C. 607 or 606. 3. Chs. i.–viii., the work of Zechariah the son (or grandson) of Iddo, Haggai's contemporary, about B. C. 520–518. In reply to the arguments alleged by the advocates of the theories that chs. ix.–xiv. are by one or two prophets different from Zechariah the son of Iddo, Keil, Stähelin, &c., urge that the difference of style is not greater than may reasonably be accounted for by the change of subject—that the predictions which do occur in the first section have a general similarity to those of the second—that the same peculiar forms of expression occur in the two sections—and that the historical references in the later chapters are perfectly consistent with a post-exile date.—With regard to the quotation in Mat. xxvii. 9, 10, there seems no good reason for setting aside the received reading. Jerome said that he found the passage word for word in an apocryphal book of Jeremiah, but was still inclined to think the quotation made from Zechariah. Eusebius thought the passage thus quoted stood originally in the prophecy of Jeremiah, but was erased subsequently by the malice of the Jews, or else the name of Zechariah was substituted for that of Jeremiah through the carelessness of copyists. Augustine testifies that the most ancient Greek copies had *Jeremiah*, and thinks that the mistake was originally St. Matthew's.[1] Some have suggested that in the Greek autograph of Matthew, ZPIOY (= *Zriou*, an abbreviation for *Zachariou*, a Greek genitive denoting *Zechariah*) may have been written, and that copyists may have taken this for IPIOY (= *Iriou*, an abbreviation for *Ieremiou* or *Hieremiou*, a Greek genitive denoting *Jeremiah* or "Jeremy"). But there is no evidence that abbreviations of this kind were in use so early. The most ancient copy of the Latin Version of the Gospels omits the name of Jeremiah, and has merely "it was said by the prophet;" it has been conjectured that this represents the original Greek reading, and that some early annotator wrote *Jeremiah* on the margin, whence it crept into the text.[2]—**2.** Son of Meshelemiah, or Shelemiah; a Korhite porter (1 Chr. ix. 21, xxvi. 2, 14); = No. 4?—**3.** A Benjamite, son of Jehiel (ix. 37); = Zacher.—**4.** A Levite, one of those appointed to play "with psalteries on Alamoth" (xv. 18, 20); = No. 2?—**5.** One of the princes of Judah sent to teach the people the Law in Jehoshaphat's reign (2 Chr. xvii. 7).—**6.** Son of the high-priest Jehoiada, and therefore cousin of Joash, king of Judah (2 Chr. xxiv. 20). After Jehoiada's death Zechariah probably succeeded to his office, and in attempting to check the reaction in favor of idolatry which immediately followed, he fell a victim to a conspiracy formed against him by the king, and was stoned in the court of the Temple. Probably "Zacharias son of Barachias," who was slain between the Temple and the altar (Mat. xxiii. 35), is the same with Zechariah the son of Jehoiada. (Zacharias 11.)—**7.** A Kohathite Levite, an overseer of the workmen at the Temple in Josiah's reign (2 Chr. xxxiv. 12).—**8.** Leader of the sons of Pharosh who returned with Ezra (Ezr. viii. 3).—**9.** Leader of the sons of Bebai under Ezra (viii. 11).—**10.** One of the "chief men" whom Ezra summoned in council at the river Ahava (viii. 16). Some suppose him = No. 9 or 10; others suppose him = the Zechariah of Neh. viii. 4, who was probably a priest or Levite, and perhaps = No. 16.—**11.** One of the family of Elam, husband of a foreign wife in Ezra's time (Ezr. x. 26).—**12.** A descendant of Perez and ancestor of Athaiah, or Uthai (Neh. xi. 4).—**13.** A son of Shiloni and ancestor of Maaseiah 9 (xi. 5).—**14.** A priest, son of Pashur (xi. 12).—**15.** Chief of the priestly family of Iddo in the days of High-priest Joiakim (xii. 16); probably = Zechariah the prophet (No. 1, above).—**16.** A descendant of Asaph, and participant in musical services at the dedication of the wall of Jerusalem (xii. 35); perhaps different from the Zechariah of ver. 41, who then had one of the trumpets, and was apparently a priest.—**17.** A Reubenite chief at the captivity by Tiglath-pileser (1 Chr. v. 7).—**18.** One of the priests with trumpets who accompanied the ark from the house of Obed-edom (xv. 24).—**19.** A Kohathite Levite descended from Uzziel; son of Isshiah or Jesiah (xxiv. 25).—**20.** A Merarite Levite, fourth son of Hosah (xxvi. 11).—**21.** A Manassite, father of Iddo 3 (xxvii. 21).—**22.** A Levite, father of Jahaziel 4 (2 Chr. xx. 14).—**23.** One of the sons of Jehoshaphat, slain by Jehoram (xxi. 2).—**24.** A man in Uzziah's reign "who had understanding in the visions (margin 'seeing') of God," i. e. a prophet, or (as some suppose) one eminent for piety, or for discernment in things pertaining to God or His service (xxvi. 5).—**25.** Father of Hezekiah's mother (xxix. 1); = Zachariah 2.—**26.** A descendant of Asaph, aided in purifying the Temple in Hezekiah's reign (xxix. 13).—**27.** One of the rulers of the Temple in Josiah's reign (xxxv. 8); probably (so Bertheau) "the second priest" (compare 2 K. xxv. 18; High-priest).—**28.** Son of Jeberechiah; taken by the prophet Isaiah as one of the "faithful witnesses to record," when he wrote concerning Maher-shalal-hash-baz (Is. viii. 2); supposed by some = No. 26, and by others = No. 25. Bertholdt, &c., have ascribed to him the writing of Zech. ix.–xi. (see No. 1, above).

Ze'dad (fr. Heb. = *a mountain-side*, Ges.; *steep place*, Fü.), a place on the N. border of the land of Israel, as promised by Moses (Num. xxxiv. 8) and as restored by Ezekiel (xlvii. 15); identified by Robinson (ii. 507), Porter (in Kitto), Wilson (ii. 358), &c., with the large modern village of *Sudud*, E. of the northern extremity of the chain of Anti-libanus, about fifty miles E. N. E. of *Ba'albek*, and thirty-five S. S. E. of *Hums*.

Zed-e-chi'as [-ki-] = Zedekiah 1 (1 Esd. i. 46).

Zed-e-ki'ah (fr. Heb. = *justice of Jehovah*, Ges.).

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[1] So also hold Alford, Meyer, Fritzsche.

[2] Lange (*Comm. on Mat.* l. c., translated by Schaff) regards the passage as combining four different quotations: (*a.*) "And they took the thirty pieces of silver," derived from the narrative in Matthew, with special reference to Zech. xi. 12; (*b.*) "the price of Him that was valued," also after Zechariah; (*c.*) "whom they bought of the children of Israel" (as in A. V. margin), after Gen. xxxvii. 28; (*d.*) "and gave them for the potter's field," from the narrative, with special reference to Zechariah; (*e.*) "*as the Lord appointed to me*"—the key of the whole passage, quoted from Jer. xxxii. 6, 8.—Lightfoot and Scrivener suppose that the Book of Jeremiah, arranged by the Jews as the first of all the prophets, gave its name to the whole body of their writings (Schaff, in Lange). Old Testament, C.

1. The last king of Judah and Jerusalem. (ISRAEL, KINGDOM OF; JUDAH, KINGDOM OF.) He was the son of JOSIAH by his wife Hamutal, and, therefore, own brother to JEHOAHAZ (2 K. xxiv. 18, compare xxiii. 31). His original name, MATTANIAH, was changed to Zedekiah by NEBUCHADNEZZAR, when he carried off his nephew JEHOIAKIM to Babylon, and left him on the throne of Jerusalem. Zedekiah was but twenty-one years old when he was thus placed in charge of an impoverished kingdom, and of a city which, though still strong, both naturally and artificially, was bereft of well-nigh all its defenders. His history is given in 2 K. xxiv. 17-xxv. 7, and in Jer. xxxix. 1-7, lii. 1-11, and 2 Chr. xxxvi. 10, &c.; and also in Jer. xxi., xxiv., xxvii.-xxix., xxxii.-xxxiv., xxxvii., xxxviii. (containing Jeremiah's prophecies, &c., of this reign), and Ez. xvi. 11-21. To these add Jos. x. 7, 8. From these it is evident that Zedekiah was a man not so much bad at heart as weak in will. It is evident from Jer. xxvii. and xxviii. that the earlier portion of Zedekiah's reign was marked by an agitation throughout Syria against the Babylonian yoke. In the fourth year of Zedekiah's reign we find ambassadors from all the neighboring kingdoms—Tyre, Sidon, Edom, and Moab—at his court, to consult as to the steps to be taken. This happened either during the king's absence or immediately after his return from Babylon, whither he went, perhaps, to blind the eyes of Nebuchadnezzar to his contemplated revolt (Jer. li. 59). The first act of overt rebellion of which any record survives was the formation of an alliance with Egypt (2 Chr. xxxvi. 13; Ez. xvii. 13). As a natural consequence it brought on Jerusalem an immediate invasion of the Chaldeans. The mention of this event in the Bible occurs only in Jer. xxxvii. 5-11, xxxiv. 21, and Ez. xvii. 15-20; but Josephus (x. 7, § 3) relates it more fully, and gives its date, viz. the eighth year of Zedekiah. It appears that Nebuchadnezzar, made aware of Zedekiah's defection, either by the non-payment of the tribute or by other means, at once sent an army to ravage Judea. This was done, and the whole country reduced, except JERUSALEM, LACHISH, and AZEKAH (Jer. xxxiv. 7). In the panic which followed the appearance of the Chaldeans the princes and people at Jerusalem solemnly covenanted with Zedekiah to release all the Hebrews held in bondage, and many were thus freed (8 ff.).—In the mean time Pharaoh had moved to the assistance of his ally. On hearing of his approach the Chaldeans at once raised the siege and advanced to meet him. The nobles seized the moment of respite to reassert their power, and reduce to bondage again those recently freed (11 ff.). How long the Babylonians were absent from Jerusalem we are not told; but on the tenth day of the tenth month of Zedekiah's ninth year the Chaldeans were again before the walls (lii. 4). From this time forward the siege progressed slowly but surely to its consummation, with the accompaniment of both famine and pestilence (Jos.). Zedekiah interfered to preserve the life of Jeremiah from the vengeance of the princes (Jer. xxxviii. 7-13), and then occurred the interview between the king and the prophet, which affords so good a clew to the condition of abject dependence into which a long course of opposition had brought the weak-minded monarch (14 ff.). While the king was hesitating, the end was rapidly coming nearer. The city was indeed reduced to the last extremity. The fire of the besiegers had throughout been very destructive (Jos.), but it was now aided by a severe famine. The bread had for long been consumed (Jer. xxxviii. 9), and all the terrible expedients had been tried to which the wretched inhabitants of a besieged town are forced to resort in such cases (Lam. iv. 5-10). At last, after sixteen dreadful months, the catastrophe arrived. It was on the ninth day of the fourth month, about the middle of July, at midnight, as Josephus with careful minuteness informs us, that the breach in those stout and venerable walls was effected. The moon, nine days old, had gone down below the hills which form the western edge of the basin of Jerusalem, or was at any rate too low to illuminate the utter darkness which reigns in the narrow lanes of an Eastern town, where the inhabitants retire early to rest, and few windows emit light from the interior of the houses. The wretched remnants of the army, starved and exhausted, had left the walls, and there was nothing to oppose the entrance of the Chaldeans. Passing in through the breach, they made their way, as their custom was, to the centre of the city, and for the first time the Temple was entered by a hostile force. The alarm quickly spread through the sleeping city, and Zedekiah, collecting his wives and children (Jos.), and surrounding himself with the few soldiers who survived, made his way out of the city at the opposite end to that at which the Assyrians had entered, by a street which ran between two walls, and issued at a gate above the royal gardens and the Fountain of Siloam. Thence he took the road toward the Jordan. On the way they were met and recognized by some of the Jews who had formerly deserted to the Chaldeans. By them the intelligence was communicated to the generals in the city (Jos.), and, as soon as the dawn of day permitted it, swift pursuit was made. The king's party were overtaken near Jericho, when just within sight of the river. A few of the people only remained round the person of the king. The rest fled in all directions, so that he was easily taken. Nebuchadnezzar was then at RIBLAH, about ten days' journey from Jerusalem. Thither Zedekiah and his sons were dispatched: his daughters left behind were taken to Mizpah and afterward into Egypt (Jer. xl. 7, xli. 16, xliii. 6, 7, lii.). Nebuchadnezzar, with a refinement of cruelty characteristic of those cruel times, ordered his sons to be killed before him, and lastly his own eyes to be thrust out. (PUNISHMENTS; WAR.) He was then loaded with brazen fetters, and at a later period taken to Babylon, where he died. —2. Son of Chenaanah; a false prophet at the court of AHAB. He appears but once, viz. as spokesman when the prophets are consulted by Ahab on the result of his proposed expedition to Ramoth-gilead (1 K. xxii.; 2 Chr. xviii.). Zedekiah had prepared himself for the interview with a pair of iron horns after the symbolic custom of the prophets (compare Jer. xiii., xix., and Deut. xxxiii. 17). With these, in the interval before Micaiah's arrival, he illustrated the manner in which Ahab should drive the Syrians before him. When Micaiah appeared and had delivered his prophecy, Zedekiah sprang forward and struck him a blow on the face, accompanying it by a taunting sneer. For this he is threatened by Micaiah in terms which evidently allude to some personal danger to Zedekiah. Josephus relates that after Micaiah had spoken, Zedekiah again came forward, and denounced him as false on the ground that his prophecy contradicted the prediction of Elijah, that Ahab's blood should be licked up by dogs in the field of Naboth of Jezreel; and as a further proof that he was an impostor, he struck him, daring him to do what Iddo, in somewhat sim-

ilar circumstances, had done to Jeroboam—viz. wither his hand.—**3.** Son of Maaseiah; a false prophet in Babylon (Jer. xxix. 21, 22). He was denounced in the letter of Jeremiah for having, with Ahab the son of Kolaiah, buoyed up the people with false hopes, and for profane and flagitious conduct. Their names were to become a byword, and their terrible fate of being burnt to death a warning.—**4.** Son of Hananiah, one of the princes of Judah in Jeremiah's time (Jer. xxxvi. 12).

Zeeb (Heb. *wolf*), one of the two "princes" of MIDIAN in the great invasion of Israel; always named with OREB (Judg. vii. 25, viii. 3; Ps. lxxxiii. 11). Zeeb was slain by the Ephraimites in a winepress which in later times bore his name—the "winepress of Zeeb." ZEBAH.

Ze'lah (fr. Heb. = *a rib, the side*, Ges.), a city of Benjamin, named between Taralah and Eleph (Josh. xviii. 28). It contained the family tomb of Kish the father of Saul (2 Sam. xxi. 14). ZELZAH.

Ze'lek (fr. Heb. = *fissure*, Ges.), an Ammonite, one of David's thirty "valiant men" (2 Sam. xxiii. 37; 1 Chr. xi. 39).

Ze-lo'phe-had (fr. Heb. = *first fracture*, perhaps *first-born*, Ges.), son of Hepher, son of Gilead, son of Machir, son of Manasseh (Josh. xvii. 3); apparently the second son of Hepher (1 Chr. vii. 15). Zelophehad came out of Egypt with Moses, but died in the wilderness, as did the whole of that generation (Num. xiv. 35, xxvii. 3). On his death without male heirs, his five daughters (Mahlah, Noah, Hoglah, Milcah, Tirzah), just after the second numbering in the wilderness, came before Moses and Eleazar to claim the inheritance of their father in the tribe of Manasseh. The claim was admitted by Divine direction (xxvi. 33, xxvii. 1–11). HEIR.

Ze-lo'tes (Gr. *the Zealot* = THE CANAANITE, Rbn. *N. T. Lex.*), an epithet given to the Apostle SIMON 5 to distinguish him from Simon Peter (Lk. vi. 15).

Zel'zah (fr. Heb. = *shade from the sun*, Ges.), a place named once only (1 Sam. x. 2), as on the boundary of Benjamin, close to Rachel's sepulchre. It is usually considered = ZELAH, and that again with *Beit Jâla*, about a mile W. S. W. from Rachel's tomb (so Wilson, i. 401; Porter [in Kitto], &c.). "But," says Mr. Grove, "this is not tenable; at any rate there is nothing to support it."

Zem-a-ra'im (fr. Heb. = *double mountain-forest*, Fü.; see below), a city of Benjamin, named between BETH-ARABAH and BETHEL (Josh. xviii. 22). If it lay in the Jordan valley, a trace of the name may remain in *Khurbet es-Sumrah*, about four miles N. of Jericho. If between the valley and Bethel, it may be connected, or identical, with Mount Zemaraim (see below), which must have been in the highland district. In either event Zemaraim may have derived its name from the ancient tribe of the Zemarim or Zemarites (so Mr. Grove). ZEMARITE.

Zem-a-ra'im (see above), **Mount**, an eminence mentioned in 2 Chr. xiii. 4 only). It was "in Mount Ephraim," i. e. within the general district of the highlands of that great tribe. It appears to have been close to the scene of the engagement mentioned in the narrative, which again may be inferred to have been S. of Bethel and Ephraim (ver. 19). Whether Mount Zemaraim is identical with, or related to, the ZEMARAIM of the preceding article, cannot be ascertained.

Zem'a-rite (fr. Heb. sing. collective *tsĕmârî* = *people of Tsemar* [i. e. *mountain-region*], the ancient *Simyra*, Fü.; see below), the ; a son of CANAAN, or a collective name of one of the Hamite tribes descended from Canaan (Gen. x. 18; 1 Chr. i. 16). Nothing is certainly known of this ancient tribe. The old interpreters (Jerusalem Targum, Arabic Version, &c.) place them at Emesa, the modern *Hums*. (SYRIA.) Michaelis, Gesenius, Fürst, Dr. P. Holmes (in Kitto), &c., locate them at *Sumra* (the Simyra of the classical geographers), a site of ruins near *'Arka*. ARKITE; ZEMARAIM.

Ze-mi'ra (fr. Heb. = *song*, Ges.), son of Becher the son of Benjamin (1 Chr. vii. 8).

Ze'nan (fr. Heb. = ZAANAN? Ges.), a city of Judah in the lowland district (Josh. xv. 37; probably = ZAANAN. Schwarz proposes to identify it with "the village *Zan-obra* (= *es-Senâbirah* of Robinson?), situated two and a half English miles S. E. of Mareshah." But this identification is more than doubtful (so Mr. Grove).

Ze'nas (Gr. *given by Zeus*, the Rom. Jupiter, Pott, Pape), a believer, and, as may be inferred from the context, a preacher of the Gospel, mentioned in Tit. iii. 13, and described as "the LAWYER" (Gr. *nomikos*). It is impossible to determine whether Zenas was a Roman jurisconsult or a Jewish doctor. Grotius thinks that he was a Greek who had studied Roman law. The N. T. usage of "lawyer" leads rather to the other inference (so Mr. Jones). An untrustworthy tradition makes him one of the "seventy-two" disciples, and subsequently bishop of Diospolis (Lydda) in Palestine.

Zeph-a-ni'ah (fr. Heb. = *Jehovah hides*, protects, Ges.). **1.** The pedigree of the PROPHET Zephaniah (Zeph. i. 1) is traced to his fourth ancestor, HEZEKIAH: supposed by Aben Ezra, Eichhorn, Hitzig, Hävernick, Keil, Bleek, &c., to be the celebrated king of that name.—*Analysis* of the prophecy of Zephaniah. Ch. i. The utter desolation of Judea is predicted as a judgment for idolatry, and neglect of the Lord, the luxury of the princes, and the violence and deceit of their dependents (ver. 3–9). The prosperity, security, and insolence of the people is contrasted with the horrors of the day of wrath (ver. 10–18). Ch. ii., a call to repentance (ver. 1–3), with prediction of the ruin of the cities of the Philistines, and the restoration of the house of Judah after the visitation (ver. 4–7). Other enemies of Judah, Moab, Ammon, are threatened with perpetual destruction. Ethiopia with a great slaughter, Nineveh with desolation (ver. 8–15). Ch. iii. The prophet addresses Jerusalem, which he reproves sharply for vice, disobedience, &c. (ver. 1–7). He then concludes with a series of promises (ver. 8–20).—The chief characteristics of this book are the unity and harmony of the composition, the grace, energy, and dignity of its style, and the rapid and effective alternations of threats and promises. The general tone of the last portion is Messianic, but without any specific reference to the Person of our Lord. The date of the book is given in the inscription; viz. the reign of JOSIAH, from 642 to 611 B. C. It is most probable, moreover, that the prophecy was delivered before the reformation in the eighteenth year of Josiah (so Mr. Cook, with Hitzig, Jahn, Keil, Ewald, De Wette, Movers, Anderson, &c.). (BIBLE; CANON; INSPIRATION; OLD TESTAMENT.)—**2.** A Kohathite Levite, ancestor of Samuel and Heman (1 Chr. vi. 36 [Heb. 21]).—**3.** The son of Maaseiah (Jer. xxi. 1), and *sagan* or second priest in the reign of Zedekiah. (HIGH-PRIEST.) He succeeded Jehoiada (xxix. 25, 26), and was probably a ruler of the Temple, whose office it was to punish pretenders to the gift of prophecy, &c. In this capacity he was appealed to by Shemaiah the Nehelamite to punish Jeremiah (xxix. 29). Twice was he sent from Zedekiah to inquire of Jeremiah the issue of the siege of the city by the Chaldeans (xxi. 1), and to implore him to intercede for the people (xxxvii. 3). On the capture of Jerusalem he was taken and slain at Riblah (lii. 24, 27; 2 K. xxv. 18, 21).—**4.** Father of Josiah 2 and of Hen (Zech. vi. 10, 14).

Ze'phath (fr. Heb. = *watch-tower*, Ges.), a Canaanite town (Judg. i. 17), which after its capture and destruction was called by the Israelites Hormah. Two identifications have been proposed for Zephath: that of Robinson with the well-known Pass *es-Sufâ*, by which the ascent is made from the borders of the *'Arabah* to the higher level of the "South country," and that of Rowlands and Wilton with *Sebâta* or *Sebâl*, about five miles S. W. of *Khulasah* (Chesil ?) on the road to Suez, and about a mile N. of *Rohêbeh* or *Ruheibeh* (Rehoboth ?). Wilderness of the Wandering.

Zeph'a-thah (fr. Heb. = Zephath, Ges.), **the Valley of** (Heb. *gêy*; see Valley 2), the spot in which Asa joined battle with Zerah 5 the Ethiopian (2 Chr. xiv. 10 only). It was "at" or rather "belonging to" Mareshah. This would seem (so Mr. Grove) to exclude the possibility of its being, as suggested by Dr. Robinson, at *Tell es-Sâfieh* (Gath ?), which is not less than eight miles from *Marash* (= Mareshah). Porter (in Kitto) would identify it with a deep valley which runs past *Marash* down to *Beit Jibrin*, and thence down to the plain of Philistia.

Ze'phi (fr. Heb.) = Zepho (1 Chr. i. 36).

Ze'pho (fr. Heb. = *watch-tower*, Ges.), a son of Eliphaz, son of Esau (Gen. xxxvi. 11); a "duke" of the Edomites (ver. 15); = Zephi.

Ze'phon (fr. Heb.) = Ziphion the son of Gad (Num. xxvi. 15), and ancestor of the Zephonites.

Ze'phon-ites (fr. Heb.), **the** = a family or branch of the tribe of Gad, descended from Zephon or Ziphion (Num. xxvi. 15).

Zer (fr. Heb. = *flint*, Ges.), a fortified town of Naphtali (Josh. xix. 35 only), probably (so Mr. Grove) in the neighborhood of the S. W. side of the Lake of Gennesaret; site unknown.

Ze'rah (Heb. *a rising*, of light, Ges.). **1.** A son of Reuel, son of Esau (Gen. xxxvi. 13; 1 Chr. i. 37); a "duke" of the Edomites (Gen. xxxvi. 17).—**2.** (Less properly Zarah). Twin son, with his elder brother Pharez, of Judah and Tamar (xxxviii. 30; 1 Chr. ii. 6; Mat. i. 3). His descendants were Zarhites 1, Ezrahites, or Izrahites (Num. xxvi. 20; 1 K. iv. 31; 1 Chr. xxvii. 8, 11).—**3.** Son of Simeon (1 Chr. iv. 24); ancestor of the Zarhites 2; = Zohar 2.—**4.** A Gershonite Levite, son of Iddo or Adaiah (1 Chr. vi. 21, 41, [6, 26, Heb.]).—**5.** "The Ethiopian" or Cushite, an invader of Judah, defeated by Asa (2 Chr. xiv. 9 ff.). (1.) The name, identical with the Hebrew proper name above, has been supposed to represent the Egyptian *Usarken*, a name almost certainly of Shemitic origin (so Mr. R. S. Poole, original author of this article). (2.) The war between Asa and Zerah appears to have taken place soon after the tenth, and shortly before the fifteenth year of Asa, probably late in the fourteenth. It therefore occurred in about the same year of Usarken II., fourth king of the twenty-second dynasty of Egypt, who began to reign about the same time as the king of Judah. Asa's reign, as far as the fourteenth year inclusive, was B. C. about 953–940, or, if Manasseh's reign be reckoned of thirty-five years, 933–920. (Shishak.) (3.) The first ten years of Asa's reign were undisturbed by war. Then Asa took counsel with his subjects, and walled and fortified the cities of Judah. He also maintained an army of 580,000 men, 300,000 spearmen of Judah, and 280,000 archers of Benjamin (2 Chr. xiv. 1–8). At length, probably in the fourteenth year of Asa, the anticipated danger came. Zerah, with an army of a million, invaded the kingdom, and advanced unopposed in the field as far as Mareshah. The invading army had swarmed across the border and devoured the Philistine fields before Asa could march to meet it. "In the Valley of Zephathah at Mareshah," the two armies met. From the prayer of Asa we may judge that, when he came upon the invading army, he saw its hugeness, and so that, as he descended through a valley, it lay spread out beneath him. The Egyptian monuments enable us to picture the general disposition of Zerah's army. The chariots formed the first corps in a single or double line; behind them, massed in phalanxes, were heavy-armed troops; probably on the flanks stood archers and horsemen in lighter formations. The hills and mountains were the favorite camping-places of the Hebrews, who usually rushed down upon their more numerous or better-disciplined enemies in the plains and valleys. The chariots, broken by the charge, and with horses made unmanageable by flights of arrows, must have been forced back upon the cumbrous host behind. "So the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled. And Asa and the people that [were] with him pursued them unto Gerar: and [or 'for'] the Ethiopians were overthrown, that they could not recover themselves." So complete was the overthrow, that the Hebrews could capture and spoil the cities around Gerar, which must have been in alliance with Zerah. Zerah and his people were too signally crushed to attack Asa again. (4.) Zerah has been thought to be a Cushite of Arabia, or a Cushite of Ethiopia above Egypt. But lately it has been supposed that Zerah is the Hebrew name of Usarken I., second king of the Egyptian twenty-second dynasty; or perhaps more probably Usarken II., his second successor. The composition of the army of Zerah, of Cushim (A. V. "Ethiopians") and Lubim (2 Chr. xvi. 8), closely resembles that of Shishak (xii. 3): both armies also had chariots and horsemen (xvi. 8, xii. 3). The Cushim might have been of an Asiatic Cush, but the Lubim can only have been Africans. The kings of the twenty-second dynasty employed mercenaries of the *Mashuwasha*, a Libyan tribe, which apparently supplied the most important part of their hired force. That the army was of an Egyptian king, therefore, cannot be doubted. The name Usarken has been thought to be Sargon. It is less remote from Zerah than seems at first sight. According to Mr. Poole's computation, Zerah might have been Usarken II., but according to Dr. Hincks's, Usarken I. (5.) The defeat of Zerah's army is without parallel in the history of the Jews. We have, indeed, no distinct statement that this defeat was a miracle, yet God providentially enabled the Hebrews to vanquish a force greater in number, stronger in the appliances of war, with horsemen and chariots, more accurate in discipline, no raw levies hastily equipped from the king's armory, but a seasoned standing army, strengthened and more terrible by the addition of swarms of hungry Arabs, bred to war, and whose whole life was a time of pillage. This great deliverance is one of the many proofs that God is to His people ever the same.

Zer-a-hi'ah (fr. Heb. = *Jehovah caused to be born*, Ges.). **1.** A priest, son of Uzzi, and ancestor of Ezra the Scribe (1 Chr. vi. 6, 51; Ezr. vii. 4); = ZARAIAS 1.—**2.** Father of Elihoenai of the sons of Pahath-moab (Ezr. viii. 4); = ZARAIAS 2.

Ze'red (Heb. *exuberant growth* of trees, Ges.), a brook or valley (BROOK 4) running into the Dead Sea near its S. E. corner, regarded by Robinson, Gesenius, Porter (in Kitto), Fairbairn, &c., as probably the *Wady el-Ahsy*. It lay between Moab and Edom, and is the limit of the proper term of the Israelites' wandering (Deut. ii. 14); = ZARED. Laborde, arguing from the distance, thinks that the source of the *Wady Ghurundel* in the Arabah is the site. The *Wady el-Ahsy*, also known, after it issues from the mountains, as *Wady el-Kurâhy* and *Wady* (or *Nahr*) *es-Sâfieh*, is a plentiful stream, and the source of all the fertility of the *Ghôr es-Sâfieh*. It forms the boundary between the districts of *Jebâl* and *Kerek*. SEA, THE SALT; WILDERNESS OF THE WANDERING; WILLOWS, BROOK OF THE.

Zer'e-da (fr. Heb. = *cooling*, Ges.), the native place, according to the present Hebrew text, of JEROBOAM 1 (1 K. xi. 26 only). The Vatican MS. of the LXX. for "Zereda" substitutes *Sareira*, while the Alexandrine LXX. has *Sarida*. In the long addition to the history of Jeroboam which the LXX. inserts between 1 K. xii. 24 and 25 of the Hebrew text, Sareira appears as the town which Jeroboam fortified for Solomon in Mount Ephraim, to which he went on his return from Egypt, and where he assembled the tribe of Ephraim, and built a fortress. The LXX. further make it the residence of Jeroboam at the time of the death of his child, and substitute it for TIRZAH three times. Gesenius, Fürst, Winer, &c., suppose Zereda = ZERADATHAH, ZERERATH, and perhaps ZARTHAN or ZARTANAH.

Ze-red'a-thah (fr. Heb. = ZEREDA, Ges.), a place between which and SUCCOTH were the foundries for the brass-work of Solomon's Temple (2 Chr. iv. 17 only). In 1 K. vii. 46 ZARTHAN occupies the place of Zeredathah.

Zer'e-rath (fr. Heb. = ZEREDA, Ges.), a place named only in Judg. vii. 22, in describing the flight of the Midianite host before Gideon; apparently in the Jordan valley, and probably = ZEREDATHAH. ZEREDA.

Ze'resh (Heb. fr. Pers. = *gold*, Ges.), wife of HAMAN the Agagite (Esth. v. 10, 14, vi. 13).

Ze'reth (fr. Heb. = *splendor*, Ges.), son of Ashur the founder of Tekoa, by his wife Helah (1 Chr. iv. 7).

Ze'ri (fr. Heb.) = IZRI, son of Jeduthun in the reign of David (1 Chr. xxv. 3).

Ze'ror (fr. Heb. = *a bundle*, *pebble*, *grain*, Ges.), a Benjamite, ancestor of Kish the father of Saul (1 Sam. ix. 1).

Ze-ru'ah (fr. Heb. = *leprous*, Ges.), mother of JEROBOAM 1 (1 K. xi. 26).

Ze-rub'ba-bel (Heb. *sown* [i. e. begotten] *in Babylon*, Ges.), in N. T. and Apocrypha ZOROBABEL, the head of the tribe of Judah at the return from the Babylonish CAPTIVITY in the first year of Cyrus. His exact parentage is a little obscure, from his being called the son of SHEALTIEL or SALATHIEL (Ezr. iii. 2, 8, v. 2, &c.; Hag. i. 1, 12, 14, &c.), and appearing as such in the genealogies (Mat. i. 12; Lk. iii. 27), whereas in 1 Chr. iii. 19 he is represented as the son of PEDAIAH 2, and consequently as Salathiel's nephew. Probably the genealogy in 1 Chr. exhibits his true parentage (so Lord A. C. Hervey, original author of this article), and he succeeded his uncle as head of the house of Judah. (GENEALOGY OF JESUS CHRIST.) According to the Scriptures (Ezr. i. ff., &c.), he was living at Babylon in the first year of Cyrus, and was the recognized prince of Judah in the Captivity, what in later times was called "the Prince of the Captivity," or "the Prince." (RHESA.) On the issuing of Cyrus's decree he placed himself at the head of those of his countrymen "whose spirit God had raised to go up to build the House of the Lord which is in Jerusalem." It is probable, both from his having a Chaldee name (SHESHBAZZAR), and from his receiving from Cyrus the office of governor of Judea, that he was in the service of the king of Babylon. On arriving at Jerusalem, Zerubbabel's first care was to build the altar on its old site, and to restore the daily sacrifice. (JESHUA 4.) But his great work, which he set about immediately, was the rebuilding of the TEMPLE. In the second month of the second year of their return, the foundation was laid with all the pomp which they could command. But there were many hindrances and delays to be encountered before the work was finished. (EZRA, BOOK OF; NEHEMIAH, BOOK OF.) The Samaritans or Cutheans (SAMARIA 3) put in a claim to join with the Jews in rebuilding the Temple; and when Zerubbabel and his companions refused to admit them into partnership, they tried to hinder them from building, and hired counsellors to frustrate their purpose. They were successful in putting a stop to the work during the seven remaining years of the reign of Cyrus, and through the eight years of Cambyses and Smerdis. (AHASUERUS 2; ARTAXERXES 1.) Nor does Zerubbabel appear quite blameless for this long delay. The difficulties in the way of building the Temple need not have stopped the work; and during this long suspension of sixteen years Zerubbabel and the rest of the people had been building costly houses for themselves. But in the second year of Darius the spirit of prophecy (HAGGAI; ZECHARIAH 1) suddenly blazed up with a most brilliant light amongst the returned captives. Their words fell like sparks upon tinder. In a moment Zerubbabel, roused from his apathy, threw his whole strength into the work, zealously seconded by Jeshua and all the people. Undeterred by a fresh attempt of their enemies to hinder the building, they went on with the work even while a reference was being made to Darius; and when, after the original decree of Cyrus had been found at Ecbatana, a favorable decree was issued by DARIUS 2, enjoining TATNAI and SHETHAR-BOZNAI to assist the Jews with whatsoever they had need of at the king's expense, the work advanced so rapidly that on the third day of the month Adar, in the sixth year of Darius, the Temple was finished, and was forthwith dedicated with much pomp and rejoicing. The only other works of Zerubbabel which we learn from the Scripture history are the restoration of the courses of priests and Levites, and of the provision for their maintenance, according to the institution of David (Ezr. vi. 18; Neh. xii. 47); the registering the returned captives according to their genealogies (vii. 5); and the keeping of a Passover in the seventh year of Darius, with which last event ends all that we know of Zerubbabel's life. Zerubbabel was inferior to few of the great characters of Scripture, whether we consider the perilous undertaking to which he devoted himself, the importance, in the Divine economy, of his work, his courageous faith, or the singular distinction of being the object of so many and remarkable prophetic utterances.—The apocryphal history of Zerubbabel, which, as usual, Josephus follows, may be summed up in a few words. The story told in 1 Esd. iii.–vii. is, that on the occasion of a great feast made by Darius on his accession, three young men of his body-guard had a contest who should write the wisest sentence. That one of the three (Zerubbabel) writing "Women are strongest, but above all things Truth beareth away the victory;" and afterward defending his sentence with much eloquence, was declared by acclamation to be the wisest, and claimed for his reward, at the king's hand, that the king should perform his vow which he had vowed to rebuild Jerusalem and the Temple. Upon which the king gave him letters to all his treasurers and governors on the other side of the river, with grants of money and exemption from taxes, and sent him to rebuild Jerusalem and the Temple, accompanied by the families of which the list is given in Ezr. ii. and Neh. vii.; and then follows, in utter confusion, the history of Zerubbabel as given in Scripture. Josephus (xi. 4, § 9) has also another story, not in 1 Esdras, of Zorobabel going to Darius and obtaining from him a decree commanding his officers in SAMARIA to supply the high-priest with all that he required for sacrifices, &c.—It has already been observed that in Mat. i. 12, and Lk. iii. 27, Zerubbabel is represented as son of Salathiel, though the Book of Chronicles tells us he was the son of Pedaiah, and nephew of Salathiel. It is of more moment to remark that, while St. Matthew deduces his line from Jechonias (= JEHOIACHIN) and Solomon, St. Luke deduces it through Neri and Nathan. Zerubbabel (so Lord A. C. Hervey) was the legal successor and heir of Jehoiachin's royal estate, the grandson of Neri, and the lineal descendant of Nathan the son of David. GENEALOGY OF JESUS CHRIST; HANANIAH 8.

Zer-u-i'ah, or **Ze-ru'iah** (fr. Heb. = *cleft*, *wounded*, Ges.), the mother of the three leading heroes of David's army—ABISHAI, JOAB, and ASAHEL 1—the "sons of Zeruiah." She and ABIGAIL 2 are specified in 1 Chr. ii. 16 as sisters of the sons of JESSE, and in 2 Sam. xvii. 25 Abigail is called "the daughter of Nahash, sister to Zeruiah, Joab's mother." (JESSE; NAHASH 2.) Zeruiah's husband, not mentioned in the Bible, is called by Josephus (vii. 1, § 3) *Suri*.

Ze'tham (Heb. = ZETHAN? Ges.), a Gershonite Levite, son or grandson of Laadan (1 Chr. xxiii. 8, xxvi. 22).

Ze'than (fr. Heb. = *olive-tree*, Ges.), a Benjamite, son of Bilhan (1 Chr. vii. 10).

Ze'thar (Heb. *star?* Ges.), one of the seven "chamberlains" or eunuchs of Ahasuerus (Esth. i. 10).

Zi'a (Heb. *motion*, Ges.), one of the Gadites who dwelt in Bashan (1 Chr. v. 13).

Zi'ba (fr. Heb. = *statue*, Ges.), "a servant of the house of Saul," one of Saul's freedmen (so Jos. vii. 5, § 5), who had fifteen sons and twenty servants, and was prominent in the transactions between DAVID and MEPHIBOSHETH (2 Sam. ix. 2–12, xvi. 1–4, xix. 17, 29).

Zib'e-on (fr. Heb. = *dyed*, Ges.), father of ANAH, whose daughter Aholibamah was Esau's wife (Gen. xxxvi. 2). Although called a Hivite, he probably = Zibeon the son of Seir the Horite (ver. 20, 24, 29; 1 Chr. i. 38, 40).

Zib-i'a, or **Zib'i-a** (fr. Heb. = *roe*, Ges.), a Benjamite, son of Shaharaim by his wife Hodesh (1 Chr. viii. 9).

Zib-i'ah, or **Zib'i-ah** (fr. Heb. = *roe*, Ges.), a native of Beer-sheba, and mother of King JOASH 1 (2 K. xii. 1; 2 Chr. xxiv. 1).

Zich'ri [zik-] (Heb. *remembered*, *renowned*, Ges.). **1.** Son of Izhar the son of Kohath (Ex. vi. 21, incorrectly "Zithri" in some editions).—**2.** A Benjamite chief, son of Shimhi (1 Chr. viii. 19).—**3.** A Benjamite chief, son of Shashak (viii. 23).—**4.** A Benjamite chief, son of Jeroham (viii. 27).—**5.** A Levite, son of Asaph (ix. 15); probably = ZABDI 4 and ZACCUR 3.—**6.** A Levite, descended from Eliezer the son of Moses (xxvi. 25).—**7.** Father of the Reubenite chief Eliezer (xxvii. 16).—**8.** Father of Jehoshaphat's captain Amasiah (2 Chr. xvii. 16)—**9.** Father of Elishaphat, a captain associated with Jehoiada (xxiii. 1).—**10.** An Ephraimite hero in Pekah's army, who slew MAASEIAH 17, &c. (xxviii. 7).—**11.** Father or ancestor of JOEL 14 (Neh. xi. 9).—**12.** A priest, chief of the family of Abijah, in the days of High-priest Joiakim (xii. 17).

Zid'dim (fr. Heb. = *the sides*, Ges.), a fortified town of Naphtali (Josh. xix. 35); probably (so Mr. Grove, &c., after Schwarz) at the modern village of *Hattin*, about five miles nearly W. of Tiberias.

Zid-ki'jah (fr. Heb. = ZEDEKIAH), a priest, or family of priests, who sealed the covenant with Nehemiah (Neh. x. 1).

Zi'don (fr. Heb. *Tsidôn* = *fishing* or *fishery*, Ges.), or **Si'don** (Gr. and L. fr. Heb.) (Gen. x. 19, 15; Josh. xi. 8, xix. 28; Judg. i. 31, xviii. 28; 1 Chr. i. 13; Is. xxiii. 2, 4, 12; Jer. xxv. 22, xxvii. 3; Ez. xxviii. 21, 22; Joel iii. 4 [iv. 4]; Zech. ix. 2; 2 Esd. i. 11; Jd. ii. 28; 1 Mc. v. 15; Mat. xi. 21, 22, xv. 21; Mk. iii. 8, vii. 24, 31; Lk. iv. 26, vi. 17, x. 13, 14; Acts xii. 20, xxvii. 3), an ancient and wealthy city of PHENICIA, on the eastern coast of the Mediterranean Sea, in latitude 30° 34′ 05″ N., less than twenty English miles N. of TYRE. Its modern name is *Saida*. It is situate in the narrow plain between Lebanon and the sea. From a Biblical point of view, this city is inferior in interest to its neighbor Tyre, with which its name is so often associated. Justin says that the inhabitants of Sidon, when their city had been reduced by the king of Ascalon, founded Tyre the year before the capture of Troy. But Justin is a weak authority for any disputed historical fact (so Mr. Twisleton, original author of this article), and in contradiction of his statement, it has been insisted on, that the relation between a colony and the mother-city among the Phenicians was sacred, and that as the Tyrians never acknowledged this relation toward Zidon, the supposed connection between Tyre and Zidon is morally impossible. There is otherwise nothing improbable in Zidonians having founded Tyre, as the Tyrians are called Zidonians, but the Zidonians are never called Tyrians. And this circumstance tends to show that in early times Zidon was the more influential of the two cities. This is shadowed forth by the statement that Zidon was the first-born of Canaan (Gen. x. 15; 1 Chr. i. 13), and is implied in the name of "Great Zidon," or "the Metropolis Zidon" (Josh. xi. 8 [margin "Zidon-rabbah"], xix. 28). It is confirmed, likewise, by the use of "Sidonians" as = Phenicians, or Canaanites (xiii. 6; Judg. xviii. 7); and by the reason assigned for there being none to deliver the people of LAISH from massacre, that "they were far from the Zidonians," though the Tyrians were much nearer and of substantially the same religion (xviii. 28). From the time of Solomon to the invasion of Nebuchadnezzar Zidon is not often directly mentioned in the Bible, and it appears to have been subordinate to Tyre. When the people called "Zidonians" is mentioned, it sometimes seems that the PHENICIANS of the plain of Zidon are meant (1 K. v. 6, xi. 1, 5, 33, xvi. 31; 2 K. xxiii. 13). And this seems to be equally true of "merchants of Zidon," "Zidon," and "daughter of Zidon," in Is. xxiii. There is no doubt, however, that Zidon itself, the city properly so called, was threatened by Joel (iii. 4) and Jeremiah (xxvii. 3). Still, all that is known respecting it during the epoch is very scanty, amounting to scarcely more than that one of its sources of gain was trade in slaves (SLAVE), the Zidonians selling inhabitants of Palestine; that the city was governed by kings (Jer. xxvii. 3, xxv. 22); that, previous to Nebuchadnezzar's invasion, it had furnished mariners to Tyre (Ez. xxvii. 8); that, at one period it was subject, in some sense, to Tyre; and that, when Shalmaneser, king of Assyria, invaded Phenicia, Zidon seized the opportunity to revolt. During the Persian domination, Zidon seems to have attained its highest prosperity; and it is recorded that, toward the close of that period, it far excelled all other Phenician cities in wealth and importance. Very probably the long siege of Tyre by Nebuchadnezzar had tended to enrich Zidon at the expense of Tyre. In the expedition of Xerxes against Greece, the Sidonians were a preëminently important element of his naval power. But while the PERSIANS in the time of Artaxerxes Ochus were making preparations in Phenicia to put down the revolt in Egypt, some Persian satraps and generals behaved oppressively and insolently to Sidonians in the Sidonian division of TRIPOLIS. On this the Sidonian people projected a revolt; and having first concerted arrangements with other Phenician cities, and made a treaty with the Egyptian king, they seized and put to death the insolent Persians, expelled the satraps from Phenicia, strengthened their defences, equipped a fleet of 100 triremes, and prepared for a desperate resistance. But their King Tennes betrayed into the power of the Persian king 100 of the most distinguished citizens of Sidon, who were all shot to death with javelins. Five hundred other citizens, who went out to the king with ensigns of supplication, shared the same fate; the Persian troops were treacherously admitted within the gates, and occupied the city walls. The Sidonians, before the arrival of Ochus, had burnt their vessels to prevent any one's leaving the town; and when

Modern *Saida* — Zidon or Sidon.—(Kitto.)

they saw themselves surrounded by the Persian troops, they shut themselves up with their families, and set fire each man to his own house (B. C. 351). Forty thousand persons are said to have perished in the flames; Tennes was put to death by Ochus; and the privilege of searching the ruins was sold for money. After this dismal tragedy, Sidon gradually recovered from the blow. The battle of Issus was fought B. C. 333, and then the inhabitants of the restored city, from hatred of Darius and the Persians, opened their gates to Alexander the Great of their own accord. The Sidonian fleet in joining Alexander was an essential element of his success against Tyre. From this time Sidon, dependent on the fortunes of war in the contests between the successors of Alexander, ceases to play any important political part in history. It became, however, again a flourishing town. Strabo, in his account of Phenicia, says of Tyre and Sidon, "Both were illustrious and splendid formerly, *and now;* but which should be called the capital of Phenicia, is a matter of dispute between the inhabitants." According to Strabo, it was on the mainland, on a fine naturally-formed harbor; its inhabitants cultivated arithmetic and astronomy, and had the best opportunities for acquiring a knowledge of these and of all other branches of philosophy. Strabo mentions distinguished philosophers, natives of Sidon, as Boëthus, with whom he studied the PHILOSOPHY of Aristotle, and his brother Diodotus. The names of both these are Greek, and probably, in Strabo's time, GREEK was the language of the educated classes at least, both in Tyre and Sidon. A few years after Strabo wrote, Sidon was visited by Christ. It is about fifty miles from Nazareth, and is the most northern city mentioned in connection with His journeys.[1] Pliny notes the manufacture of GLASS here. In later ages Sidon has shared generally the fortunes of Tyre, except that it was several times taken and retaken during the Crusades, and suffered accordingly more than Tyre previous to its being abandoned to the Mohammedans in 1291. Since that time it never seems to have fallen quite so low as Tyre. Through Fakhr ed-Dîn, emir of the Druzes 1594–1634, and the establishment at Sidon of French commercial houses, it had a revival of trade in the seventeenth and part of the eighteenth century, and became the principal city on the Syrian coast for commerce between the East and the West. This was terminated in 1791 by oppression and violence. The town still shows signs of former wealth.[2] Its ancient harbor was filled up with stones and earth by Fakhr ed-Dîn, so that only small boats can now enter it. The trade between Syria and Europe now mainly passes through *Beirût.*—At the base of the mountains E. of Sidon are numerous sepulchres in the rock, and there are likewise sepulchral caves in the adjoining plain. In January, 1855, a sarcophagus of black syenite was discovered in one of these caves, its lid hewn in the form of a mummy with the face bare, upon the lid a perfect Phenician inscription in twenty-two lines,[3] and on the head of the sarcophagus another almost as long. This sarcophagus is now in the Louvre in Paris. Zidonians.

Zi-do'ni-ans, or **Si-do'ni-ans** = the inhabitants of Zidon. They were among the nations of Canaan left to practise the Israelites in the art of war (Judg. iii. 3), and colonies of them appear to have spread up into the hill country from Lebanon to Misrephoth-maim (Josh. xiii. 4, 6), whence in later times they hewed cedar-trees for David and Solomon (1 Chr. xxii. 4). They oppressed the Israelites on their first entrance into the country (Judg. x. 12), and appear to have lived a luxurious, reckless life (xviii. 7); they were skilful in hewing timber (1 K. v. 6), and were employed for this purpose by Solomon. They were idolaters, and worshipped Ashtoreth as their tutelary goddess (xi. 5, 33; 2 K. xxiii. 13), as well as the sun-god Baal, from whom their king was named (1 K. xvi. 31). "Zidonians" among the Hebrews appears = Phenicians among the Greeks. Glass; Handicraft.

*** Zi'don-rab'bah** (fr. Heb.) = "great Zidon" (Josh. xi. 8 marg.).

Zif. Month.

Zi'ha (fr. Heb. = *dry, thirsty,* Ges.). **1.** Ancestor of a family of Nethinim who returned with Zerubbabel (Ezr. ii. 43; Neh. vii. 46).—**2.** Chief of the Nethinim in Ophel (xi. 21); probably representative or descendant of No. 1.

Zik'lag (fr. Heb. = *outpouring of a fountain* [so Sim.]? Ges.), a place first mentioned in the catalogue of the towns of Judah (Josh. xv. 31); next among the places allotted out of the territory of Judah to Simeon (xix. 5); next as in the possession of the Philistines (1 Sam. xxvii. 6), when it was, at David's request, bestowed upon him by Achish, king of Gath. David resided there for a year and four months (7; xxxi. 14, 26; 1 Chr. xii. 1, 20). There he received the news of Saul's death (2 Sam. i. 1, iv. 10). He then relinquished it for Hebron (ii. 1). Ziklag is finally mentioned as reinhabited by the people of Judah after their return from the Captivity (Neh. xi. 28). The town was certainly in "the SOUTH" (Judah 1 [I.]); yet this is difficult to reconcile with its connection with the Philistines, and with the fact —which follows from 1 Sam. xxx. 9, 10, 21—that it was N. of the Brook Besor. But with a portion of the south country the Philistines had a connection which may have lasted from the time of their residence there in the days of Abraham and Isaac. Mr. Rowlands (in Fairbairn) identifies Ziklag with *'Aslûj,* or *Kaslûj,* an ancient site with ancient wells, about four hours S. S. E. of *Khulasah* (Chesil?), and about three hours S. E. or E. S. E. of *Sebâta* (Zephath?). The identification is supported by Mr. Wilton (*Negeb,* 209); but it is impossible at present to do more than name it (so Mr. Grove).

Zil'lah (fr. Heb. = *shade,* Ges.), one of the two wives of Lamech 1, to whom he addressed his song (Gen. iv. 19, 22, 23). She was the mother of Tubal-cain and Naamah 1.

Zil'pah (Heb. *a dropping,* Ges.), a Syrian given by Laban to his daughter Leah as an attendant, and by Leah to Jacob as a CONCUBINE; mother of Gad and Asher (Gen. xxix. 24, xxx. 9–13, xxxv. 26, xxxvii. 2, xlvi. 18).

Zil'thai (fr. Heb. = *shadow* [i. e. protection] *of Jehovah,* Ges.). **1.** A Benjamite chief, son of Shimhi (1

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[1] The Apostle Paul touched at Sidon in his voyage to Rome, and was permitted to refresh himself there with his friends, i. e. Christians (Acts xxvii. 3).

[2] The population, according to ecclesiastical returns (always understated), is said to be 6,800 Moslems and Metawelies, 850 Greek Catholics, 750 Maronites, 150 Greeks, and 300 Jews. The entire population is therefore not far from 10,000 (Thn. i. 154).

[3] The lid of this sarcophagus is four feet broad and about seven long. The inscription is in the name of Ashmunazer, king of the Sidonians and forbids opening his sepulchre or disturbing his remains. It mentions his mother as priestess of Astarte (Ashtoreth), and records his conquest of "Dor and Joppa, and ample corn-lands which are at the root of Dan" (Thn. i. 200–1).

Chr. viii. 20).—**2.** A Manassite captain who joined David at Ziklag (xii. 20).

Zim'mah (Heb. *plan, mischief*, Ges.). **1.** A Gershonite Levite, "son" of Jahath (1 Chr. vi. 20).—**2.** A Gershonite, son of Shimei, and grandson of Jahath (vi. 42); probably = No. 1.—**3.** Father or ancestor of Joah, a Gershonite in the reign of Hezekiah (2 Chr. xxix. 12); perhaps = No. 1.

Zim'ran (Heb. = ZIMRI, Ges.), son of ABRAHAM, eldest by KETURAH (Gen. xxv. 2; 1 Chr. i. 32). His descendants are not mentioned. Some would identify Zimran with ZIMRI 5; others suggest a comparison with Zambran, the chief city of the Cinædocolpitæ, who dwelt on the Red Sea, W. of Mecca; Hitzig and Lengerke connect Zimran with Zimiris, a district of Ethiopia, mentioned by Pliny; but Grotius, with more plausibility, finds a trace of it in the Zamereni, a tribe of the interior of Arabia (so Mr. Wright).

Zim'ri (Heb. *sung, celebrated in song*, Ges.). **1.** Son of Salu; a Simeonite chieftain, slain by PHINEHAS with the Midianitish princess COZBI (Num. xxv. 14, comp. 6 ff.). (BAAL-PEOR; MIDIAN.)—**2.** Fifth sovereign of the separate kingdom of Israel, of which he occupied the throne for seven days. (ISRAEL, KINGDOM OF.) Originally in command of half the chariots in the royal army, he gained the crown by the murder of ELAH 3. But the army then besieging Gibbethon, when they heard of Elah's murder, proclaimed their general OMRI king. He immediately marched against Tirzah, and took the city. Zimri retreated into the innermost part of the late king's palace, set it on fire, and perished in the ruins (1 K. xvi. 9–20).—**3.** One of the five sons of Zerah the son of Judah (1 Chr. ii. 6); = ZABDI 1.—**4.** Son of Jehoadah and descendant of Saul (viii. 36, ix. 42).—**5.** An obscure name, mentioned (Jer. xxv. 25) in probable connection with DEDAN, TEMA, BUZ, ARABIA, the "MINGLED PEOPLE." Nothing further is known respecting Zimri, but it may possibly be the same as, or derived from, ZIMRAN.

Zin (fr. Heb. = *a low palm-tree*, Ges.), the name given to a portion of the desert tract between the Dead Sea, *Ghôr*, and *'Arabah* on the E., and the general plateau of the *Tîh* which stretches westward. (WILDERNESS OF THE WANDERING.) The country in question consists of two or three successive terraces of mountain converging to an acute angle at the Dead Sea's southern verge, toward which also they slope. Here the drainage finds its chief vent by the *Wady el-Fikreh* into the *Ghôr*, the remaining waters running by smaller channels into the *'Arabah*, and ultimately by the *Wady el-Jeib* also to the *Ghôr*. Judging from natural features, it is likely that the portion between, and drained by these wadys, is the region in question; but where it ended westward is quite uncertain. KADESH lay in it, or on this unknown boundary, and here also Idumea was conterminous with Judah; since Kadesh was a city in the border of Edom (Num. xiii. 21, xx. 1, xxvii. 14, xxxiii. 36, xxxiv. 3; Josh. xv. 1).

Zi'na (Heb.) = ZIZAH (1 Chr. xxiii. 10, comp. 11).

Zi'on (fr. Heb. *Tsiyôn* = *sunny place, sunny mount*, Ges.), in N. T. SION. JERUSALEM, pp. 458, 461–2, &c.

Zi'or (fr. Heb. = *smallness*, Ges.), a town in the mountains of Judah, named next after HEBRON (Josh. xv. 54 only); perhaps, as suggested by Mr. Grove, at the modern *Sa'îr*, a small village about six miles N. N. E. of Hebron.

Ziph (Heb. *a flowing*, Ges.), the name borne by two towns of Judah. **1.** In the S.; named between ITHNAN and TELEM (Josh. xv. 24 only). Mr. Rowlands (in Fairbairn) supposes the name may be found in the pass *es-Sufâh*, and the site of the town may be near the top of the pass. (AKRABBIM.)—**2.** In the highland district; named between CARMEL and JUTTAH (xv. 55). Near it some of the greatest perils and happiest escapes of DAVID took place (1 Sam. xxiii. 14, 15, 24, xxvi. 2). The "wood" near it in David's time has disappeared; but the "wilderness" (i. e. waste pasture-ground; DESERT 2) remains. The name of *Zîf* is found about three miles S. of Hebron, attached to a rounded hill of 100 feet or more in height, called *Tell Zîf*. About half a mile E. of this *tell* on a low hill or ridge are ruins regarded by Robinson (i. 492) as the proper ruins of Ziph. Mr. Grove supposes the ruins on the top of the *tell* itself to be those of the ancient place fortified by Rehoboam (2 Chr. xi. 8). In 1 Chr. ii. 42 MESHA 2 is called "the father (i. e. founder) of Ziph" (see ZIPH, below).

Ziph (see above), son of Jehaleleel (1 Chr. iv. 16; comp. ZIPH 2 above).

Zi'phah (Heb. = ZIPH), son of Jehaleleel (1 Chr. iv. 16; comp. ZIPH).

Ziph'im (Heb. pl.), **Ziph'ims** [-imz] (fr. Heb.), **the** = the inhabitants of ZIPH 2 (title of Ps. liv.); = ZIPHITES.

Ziph'ites (fr. Heb. *Ziphî*, singular of *Ziphîm*, used collectively), **the** = ZIPHIM (1 Sam. xxiii. 19; xxvi. 1).

Ziph'i-on (fr. Heb. = *a looking out*, Ges.), son of Gad (Gen. xlvi. 16); = ZEPHON.

Ziph'ron (Heb. *sweet odor*, Ges.), a place between ZEDAD and HAZAR-ENAN, on the N. boundary of the Promised Land as specified by Moses (Num. xxxiv. 9). Dr. W. M. Thomson (in *B. S.* v. 685) suggests an identification with a ruin called *Zephron* or *Zaphron*, about twelve miles S. S. E. of *Hamah* (Hamath).

Zip'por (fr. Heb. = *a little bird, sparrow*, Ges.), father of BALAK, king of Moab (Num. xxii. 2, 4, 10, 16, xxiii. 18; Josh. xxiv. 9; Judg. xi. 25).

Zip-po'rah, or Zip'po-rah (fr. Heb., fem. of ZIPPOR, Ges.), daughter of Reuel or JETHRO, the priest of Midian; wife of MOSES, and mother of his two sons GERSHOM 1 and ELIEZER 2 (Ex. ii. 21, iv. 25, xviii. 2, comp. 6). Many consider Zipporah the Cushite (A. V. "Ethiopian") wife who furnished MIRIAM and AARON with the pretext for their attack on Moses (Num. xii. 1, &c.; comp. Hab. iii. 7; ETHIOPIAN WOMAN). Mr. Grove supposes, with Ewald, that the Cushite was a second wife, or a concubine, taken by Moses during the march through the wilderness.

Zith'ri (fr. Heb. *Sithri* = *protection of Jehovah*, Ges.), a Kohathite Levite, son of Uzziel (Ex. vi. 22). In verse 21, "Zithri" (in some copies) should be "Zichri," as in A. V. of 1611.

Ziz (fr. Heb. = *brightness, flower, wing*, Ges.), **the Cliff of**; the pass (CLIFF) by which the horde of Moabites, Ammonites, and Mehunim, made their way up from the shores of the Dead Sea to the wilderness of Judah near Tekoa (2 Chr. xx. 16 only, comp. 20); probably the pass of *'Ain Jidy* (En-gedi)—"the very same route," as Dr. Robinson remarks, "which is taken by the Arabs in their marauding expeditions at the present day." The name may perhaps be traceable in *el-Husâsah*, a tract of table-land above the pass, bounded on the N. by *Wady Husâsah* (so Mr. Grove).

Zi'za (Heb. *full breast, abundance*, Ges.). **1.** A Simeonite chief in Hezekiah's reign who took part in the raid on the Hamite shepherds of Gedor (1

Chr. iv. 37).—**2.** Son of Rehoboam by Maachah (2 Chr. xi. 20).

Zi'zah (Heb. = ZIZA, Ges.), a Gershonite Levite, second son of Shimei (1 Chr. xxiii. 11) = ZINA.

Zo'an (Heb. *Tsŏ'an ;* Gr. and L. *Tanis ;* both from Egyptian = *low region*, Ges., Fü.; but see below), an ancient city of lower EGYPT, near the eastern border. Its Shemitic name (so Mr. R. S. Poole, original author of this article) indicates *a place of departure* from a country. The Egyptian name *Ha-awar*, or *Pa-awar* (= Avaris), means *the abode* (or *house*) *of going out* (or *departure*). Zoan, or Tanis, is situate in N. latitude 31°, E. longitude 31° 55′, on the E. bank of the canal which was formerly the Tanitic branch of the NILE. Anciently a rich plain—then known as the "Fields," or "Plains," or "Marshes," or "Pasture-lands," and watered by four of the seven branches of the Nile, but now almost covered by the great lake *Menzeleh*—extended due E. as far as Pelusium (SIN), about thirty miles distant, gradually narrowing toward the east. Tanis, while Egypt was ruled by native kings, was the chief town of this territory, and an important post toward the eastern frontier. It is said to have been rebuilt, strongly walled, and garrisoned with 240,000 men, by Salatis the first of the Shepherd kings. Manetho explicitly states Avaris to have been older than the time of the Shepherds; but there are reasons for questioning his accuracy in this matter. The name is more likely to be of foreign than of Egyptian origin, for Zoan distinctly indicates the place of departure of a migratory people, whereas Avaris has the simple signification *abode of departure.* A remarkable passage in Num. xiii. 22—"Now Hebron was built seven years before Zoan in Egypt"—seems to determine the question. Hebron was already built in Abraham's time, and the Shepherd-invasion may be dated about the same period. Whether some older village or city were succeeded by Avaris matters little: its history begins in the reign of Salatis. What the Egyptian records tell us of this city may be briefly stated. Apepee, probably Apophis of the fifteenth dynasty, a Shepherd king who reigned shortly before the eighteenth dynasty, built a temple here to *Set*, the Egyptian Baal, and worshipped no other god. According to Manetho, the Shepherds, after 511 years of rule, were expelled from all Egypt and shut up in Avaris, whence they were allowed to depart by capitulation about B. C. 1500. Rameses II. embellished the great temple of Tanis, and was followed by his son Menptah. Mr. Poole believes that the Pharaoh of Joseph as well as the oppressors were Shepherds, the former ruling at Memphis and Zoan, the latter probably at Zoan only. Zoan is mentioned in connection with the Plagues in such a manner as to leave no doubt that it is the city spoken of in the narrative in Exodus as that where Pharaoh dwelt (Ps lxxviii. 42, 43). After the fall of the empire, the first dynasty is the twenty-first, called by Manetho that of Tanites. Its history is obscure. The twenty-third dynasty is called Tanite, and its last king is probably Sethos, the contemporary of Tirhakah, mentioned by Herodotus. At this time Tanis once more appears in sacred history as a place to which came ambassadors of Hoshea, or Ahaz, or possibly of Hezekiah (Is. xxx. 4). As mentioned with the frontier-town Tahpanhes, Tanis is not necessarily the capital. But the same prophet perhaps more distinctly points to a Tanite line—"the princes of Zoan" (xix. 13). The doom of Zoan is foretold by Ezekiel, "I will set fire in Zoan" (xxx. 14), where it occurs among the cities to be taken by Nebuchadnezzar.—The "field of Zoan," now the plain of *Sân*, has become a barren waste; and one of the principal abodes of the Pharaohs is now the habitation of fishermen, the resort of wild beasts, and infested with reptiles and malignant fevers. It is remarkable for the height and extent of its mounds, which are upward of a mile from N. to S., and nearly three-quarters of a mile from E. to W. The area in which the sacred enclosure of the temple stood is about 1,500 feet by 1,250, surrounded by mounds of fallen houses. The temple was adorned by Rameses II. with numerous obelisks and most of its sculptures. It is very ruinous, but its remains prove its former grandeur.

Zo'ar (fr. Heb. = *smallness*, Ges.), an ancient city, originally named BELA (Gen. xiv. 2, 8). It was in intimate connection with the cities of the "plain of JORDAN"—SODOM, GOMORRAH, ADMAH, and ZEBOIM (see also xiii. 10; but not x. 19); and its king took part with the kings of those towns in the battle with CHEDORLAOMER, &c., which ended in their defeat and the capture of LOT. In the general destruction of the cities of the plain, Zoar was spared to afford shelter to Lot (xix. 22, 23, 30). It is mentioned in the account of the death of Moses as one of the landmarks which bounded his view from Pisgah (Deut. xxxiv. 3), and is connected with Moab in Is. xv. 5 and Jer. xlviii. 34. I. Zoar was situated in the same district with the four cities already mentioned, viz. in the "plain" or "circle" (PLAIN 3) "of the Jordan," and the narrative of Gen. xix. evidently implies that it was very near to SODOM (ver. 15, 23, 27). The common opinion among Biblical scholars has been, and is, that the "plain of the Jordan" in Gen. xiii., &c., extends to the southern end of the Dead Sea. Mr. Grove, Mr. Tristram, &c., argue that the plain of the Jordan was at the N. of the Dead Sea, and that the cities of the plain must therefore have been situated there, because—(*a.*) The Jordan must have discharged itself into the lake in Abraham's time pretty nearly where it does now. (SEA, THE SALT, II., § 47). (*b.*) The plain was within view of the spot from which Abraham and Lot took their survey of the country (Gen. xiii. 1–13). Now the lower part of the course of the Jordan is plainly visible from the hills E. of *Beitin.* On the other hand, the southern half of the Dead Sea is not only too far off to be discerned, but is actually shut out from view by intervening heights. To this argument it is replied that the narrative does not *necessarily* imply either that the cities were near, or that every part of the plain in which they were contained was either situated E. of the spot where Abram and Lot stood, or distinctly visible from that spot. Lot's view embraced so much of the valley as to give a correct idea of the fruitfulness, &c., of the whole; and "Lot journeyed east" from Bethel on his way thither. "The argument assumes that there has been no essential change in the plain and the sea since that day, except what would result in the former from disuse of the artificial irrigation which then made it so fruitful. But the phrase 'before the Lord destroyed,' &c. (ver. 10), plainly indicates a marked change in consequence of that event; and there is certainly nothing in the Scripture narrative inconsistent with the general belief that the catastrophe of the cities, which destroyed also 'the country,' wrought a great and general change in 'the land of Sodom and Gomorrah,' thus turned 'into ashes.' If the cultivated plain or valley, with or without a lake of fresh water, in a part of the present bed of the sea, then extended as far as the present southern limit of the sea and adjacent plain, and the cities were in that section of it, the fact would not conflict with the sacred record" (Dr. S. Wolcott, *in B. S.* xxv. 129). (*c*.) In the account of the view of Moses from Pisgah the "plain" or "circle" is more strictly defined as "the plain (or 'circle') of the plain of Jericho" (A. V. "plain of the valley of Jericho"), and Zoar is mentioned in immediate connection with it ("unto Zoar"). Mr. Grove considers it impossible to believe that the "plain of Jericho" can have been extended to the southern end of the Dead Sea, and therefore regards it as highly probable that the Zoar of the Pentateuch was to the N. of the Dead Sea, not far from its northern end, in the general parallel of Jericho, and on the eastern side of the valley, because the descendants of Lot, the Moabites and Ammonites, are in possession of that country as their original seat when they first appear in the sacred history. Mr. Tristram, on the other hand, would place Zoar on the N. W. side of the Dead Sea, between *Wady Dabûr* and *Râs Feshkhah*, because this was the limit of Moses' view from Nebo. Porter (in Kitto, art. "Sodom") sustains the common view by remarking that "names derived from rivers and towns often extend to a wide region; and the very word circuit ('Plain' 3) would seem to denote a district defined by some great natural boundaries, such as the mountains which shut in the Jordan valley," and that "it is not uncommon at the present day for geographers to give the name 'Jordan valley' to the whole valley reaching from Hermon to *Jebel Usdum*." II. The passages in Isaiah and Jeremiah in which Zoar is mentioned imply that it was a city of Moab, and therefore E. of the Dead Sea. III. Among later writers, including Ptolemy and Josephus, Eusebius and Jerome, the crusaders and later historians, travellers, geographers, &c., the representation is almost unanimous that the Zoar of the Bible was at the southeastern end of the Dead Sea. Thus Josephus (i. 11, § 4) says that it retained its name to his day, that it was at the further end of the Asphaltic Lake, in Arabia—by which he means the country lying S. E. of the lake, whose capital was Petra. Fulcher (a monk or priest, who accompanied Robert of Normandy in the first Crusade, A. D. 1096, &c.) states that "having encircled the southern part of the lake on the road from Hebron to Petra, we found there a large village which was said to be Segor, in a charming situation, and abounding with dates. Here we began to enter the mountains of Arabia." The natural inference from the description of Fulcher is, that Segor lay in the *Wady Kerak*, the ordinary road, then and now, from the S. of the Dead Sea to the eastern highlands. The conjecture of Irby and Mangles, that the extensive ruins which they found in the lower part of this Wady were those of Zoar, is therefore probably accurate. The name *Dra'a* or *Dera'ah*, which they, Poole and Burckhardt, give to the valley, may be a corruption of Zoar. Zoar was an episcopal see, represented by its bishops at the Council of Chalcedon (A. D. 451), and of Constantinople (A. D. 536). M. de Saulcy places Zoar in the *Wady Zuweirah*, the pass leading from Hebron to the Dead Sea. But the names *Zuweirah* and Zoar are not nearly so similar in the originals as they are in their Western forms. *Zôghal* (in *Um Zôghal*) is much nearer the Hebrew of Zoar.

Zo'ba, or **Zo'bah** (both fr. Heb. = *station*, Ges.), a portion of Syria, which formed a separate kingdom in the time of Saul, David, and Solomon. Prof. Rawlinson, original author of this article, regards it as lying chiefly eastward of Cœlesyria, and extending thence N. E. and E. toward, if not even to, the Euphrates. Zobah appears first in Saul's time among his enemies, a separate country, governed, apparently, by a number of kings who owned no common head or chief (1 Sam. xiv. 47). Some forty years later, Hadadezer, son of Rehob, ruler of Zobah, had wars with Toi, king of Hamath (2 Sam. viii. 10), and held various petty Syrian princes as vassals under his yoke (x. 19). David (viii. 3) attacked Hadadezer in the early part of his reign, defeated his army, and took from him a thousand chariots, seven hundred (seven thousand, 1 Chr. xviii. 4) horsemen, and twenty thousand footmen. Hadadezer's allies, the Syrians of Damascus, were defeated in a great battle. The wealth of Zobah is very apparent in the narrative of this campaign. (Arms, II. 6.) It is not clear whether the Syrians of Zobah submitted and became tributary on this occasion, or whether, although defeated, they were able to maintain their independence. At any rate, a few years later, the Syrians of Zobah, hired by the Ammonites, were again in arms against David. The allies were defeated in a great battle by Joab, who engaged the Syrians in person (2 Sam. x. 9). Hadadezer, upon this, drew to his aid the Syrians beyond the Euphrates (1 Chr. xix. 16). A battle was fought near Helam, where the Syrians of Zobah and their new allies were defeated with great slaughter. Zobah, however, though subdued, continued to cause trouble to the Jewish kings. A man of Zobah, Rezon, son of Eliadah, made himself master of Damascus, where he proved a fierce adversary to Israel all through Solomon's reign (1 K. xi. 23–25). Solomon also was, it would seem, engaged in a war with Zobah itself (2 Chr. viii. 3). This is the last that we hear of Zobah in Scripture. The name, however, is found at a later date in the inscriptions of Assyria, where the kingdom of Zobah seems to intervene between Hamath and Damascus. Aram; Hamath-zobah.

Zo-be'bah (fr. Heb. = *the slow-moving*, Ges.), son of Coz, of the tribe of Judah (1 Chr. iv. 8).

Zo'har (fr. Heb. = *whiteness*, Ges.). **1.** Father of Ephron the Hittite (Gen. xxiii. 8, xxv. 9).—**2.** Son of Simeon (Gen. xlvi. 10; Ex. vi. 15); = Zerah 2.

Zo'he-leth (Heb. *serpent*, Ges.), **the Stone.** This was "by En-rogel" (1 K. i. 9); and, therefore, if En-rogel be the modern *Um ed-Deraj*, this stone, "where Adonijah slew sheep and oxen," was in all likelihood not far from the well of the Virgin. (Jerusalem; Siloam.) The Targumists translate it *the rolling stone;* and Rashi affirms that it was a large stone on which the young men tried their strength in attempting to roll it. Others make it *the serpent-stone.* Others connect it with running water; but there is nothing strained in making it *the stone of the conduit*, from its proximity to the great rock-conduit or conduits that poured into Siloam. Stones.

Zo'heth (Heb. *corpulent*, *strong*, Fü.), son of Ishi of the tribe of Judah (1 Chr. iv. 20).

Zo'phah (fr. Heb. = *a cruse*, Ges.), son of Helem, or Hotham, the son of Heber, an Asherite (1 Chr. vii. 35, 36).

Zo'phai (fr. Heb. = Zuph), a Kohathite Levite, son of Elkanah and ancestor of Samuel (1 Chr. vi. 26 [Heb. 11]); = Zuph.

Zo'phar (fr. Heb. = Zippor? Ges.), one of the three friends of Job; "the Naamathite" (Job ii. 11, xi. 1, xx. 1, xlii. 9).

Zo'phim (Heb. *watchers*, *lookers-out*, Targum of Onkelos, Syr.), **the Field of;** a spot on or near the top of Pisgah, from which Balaam had his second view of the encampment of Israel (Num. xxiii. 14). If the Heb. *sadeh* (A. V. "field") may be taken in its usual sense, then "the field of Zophim" was a cultivated spot high up on the top of the range of Pisgah. But that word is the almost invariable term for a portion of the upper district of Moab; and Mr. Grove asks, May not the field of Zophim be the same place as "Mizpeh of Moab?" (Mizpah 2.) Porter (in Kitto) would identify the field of Zophim with a plateau of arable land reaching from Heshbon to the ruins of *Má'în* (Baal-meon).

Zo'rah (fr. Heb. = *hornet's town*, Ges.), a city of Dan (Josh. xix. 41), previously mentioned (xv. 33), in the catalogue of Judah, among the places in the lowland district (A. V. "Zoreah"). In both lists it is in immediate proximity to Eshtaol. Zorah was the residence of Manoah and the native place of Samson. It was fortified by Rehoboam (2 Chr. xi. 10), and reinhabited after the Captivity (A. V. "Zareah," Neh. xi. 29). In the *Onomasticon* it is mentioned as lying some ten miles N. of Eleutheropolis, on the road to Nicopolis (= Emmaus 2). By the Jewish traveller hap-Parchi, it is specified as three hours S. E. of *Lydd*. These notices agree in direction—though in neither is the distance nearly sufficient—with the modern village of *Sur'ah*, which lies just below the brow of a sharp-pointed conical hill, at the shoulder of the ranges which there meet and form the northern side of the *Wady Ghurâb*, the northernmost of the two branches which unite just below *Sur'ah*, and form the great Wady *Surâr*. Zareathites; Zorathites; Zorites.

Zo'rath-ites (fr. Heb.), **the** = the people of Zorah, mentioned in 1 Chr. iv. 2 as descended from Shobal 3.

Zo're-ah (fr. Heb.) = Zorah (Josh. xv. 33).

Zo'rites (fr. Heb. = Zorathites, Ges.), **the**, are named in the genealogies of Judah (1 Chr. ii. 54) apparently amongst the descendants of Salma and near connections of Joab (so Mr. Grove); the Targum, Gesenius, Fürst, make Zorites = Zorathites.

Zo-rob'a-bel (Gr. and L.) = Zerubbabel (1 Esd. iv. 13, v. 5–70, vi. 2–29; Ecclus. xlix. 11; Mat. i. 12, 13; Lk. iii. 27).

Zu'ar (fr. Heb. = *smallness*, Ges.), father of Nethaneel the chief of Issachar at the Exodus (Num. i. 8, ii. 5, vii. 18, 23, x. 15).

Zuph (fr. Heb. = *honey-comb*, Ges.), **the Land of;** a district at which Saul and his servant arrived after passing through those of Shalisha, of Shalim, and of the Benjamites (1 Sam. iv. 5 only). It evidently contained the city in which they encountered Samuel (ver. 6), and that was not far from the "tomb of Rachel." The only trace of the name of Zuph in modern Palestine, in any suitable locality, is to be found in *Sóba*, a well-known place about seven miles due W. of Jerusalem, and five miles S. W. of *Neby Samwil*. But this is conjecture, and unless the land of Zuph extended a good distance E. of *Sóba*, the city in which the meeting with Samuel took place could hardly be sufficiently near to Rachel's sepulchre.

Zuph (see above), a Kohathite Levite, ancestor of Elkanah and Samuel (1 Sam. i. 1; 1 Chr. vi. 35 [Heb. 20]); = Zophai.

Zur (fr. Heb. = *a rock*, *edge*, *cut*, Ges.). **1.** Father of Cozbi (Num. xxv. 15), and one of the five princes of Midian slain by the Israelites when Balaam fell (xxxi. 8).—**2.** A Benjamite, son of Jehiel the founder of Gibeon (1 Chr. viii. 30, ix. 36).

Zu'ri-el (fr. Heb. = *my rock* is *God*, Ges.), son of Abihail, and chief of the Merarite Levites at the Exodus (Num. iii. 35).

Zu-ri-shad'da-i, or **Zu-ri-shad'dai** (fr. Heb. = *my rock* is *the Almighty*, Ges.), father of Shelumiel, the chief of Simeon at the Exodus (Num. i. 6, ii. 12, vii. 36, 41, x. 19).

Zu'zim (Heb. pl. = *strong people*, LXX., Targum of Onkelos, Samaritan Version; *the wanderers*, Le Clerc; *dwarfs*, Michaelis; *flowing out*, *abounding*, from the *fertility* of the soil? Ges.; *the prominent ones*, *giants*, Fü.), **Zu'zims** [-zimz] (fr. Heb.), **the;** an ancient people attacked and overthrown by Chedorlaomer and his allies (Gen. xiv. 5 only). There is some plausibility in the suggestion of Ewald, that the Zuzim inhabited the country of the Ammonites, and were = the Zamzummim, who were exterminated and succeeded in their land by the Ammonites (so Mr. Grove). Giants; Hair; Ham 2.

THE END.